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The WITNESS

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MARCH 19, 1942



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THE WORK IN COLLEGES

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.
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.; 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
8 A.M.—Holy Communion.
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.
The Church is open daily for prayer.

ST. JAMES CHURCH
Madison Avenue at 71st Street
New York City
The Rev. H. W. B. Donegan, D.D., Rector
8 A.M.—Holy Communion.
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.

ST. PAUL'S CATHEDRAL
Buffalo, New York
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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THE WITNESS is published weekly from Sep-
tember through June, inclusive, with the
exception of the first week of January, and
semi-monthly during July and August, by the
Episcopal Church Publishing Company, for the
Church Publishing Association, Inc. SAMUEL
THORNE, President; WALTER KIDDE, Vice-
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SHERRILL.

The subscription price is \$3.00 a year; in
Bundle for sale at the Church the magazine
sells for 10c a copy, we bill quarterly at 5c
a copy. Entered as Second Class Matter, March
6, 1939, at the Post Office at Chicago, Illinois,
under the Act of March 3, 1879.

Circulation Office
6140 Cottage Grove Avenue
Chicago, Illinois

Editorial Office
135 Liberty Street
New York City

MARCH 19, 1942
VOL. XXV NO. 48

SERVICES

In Leading Churches

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

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

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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
Rev. Theodore P. Ferris, Rector
8 A.M. Holy Communion; 11 A.M. Church
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mon (First Sunday in the month Holy
Communion and Sermon); 8 P.M. Evensong
and Sermon.
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Holy Communion; Wednesday, 10:30 A.M.
Morning Prayer; Thursday, 12 Noon, Holy
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with the Rector, 4-6 P.M.

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

CHRIST CHURCH
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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 Com-
munion 10 A.M.

GRACE CHURCH
105 Main Street, Orange, New Jersey
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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

Mary, Mother of Jesus

THE historic figure of Mary, Mother of Jesus, suggests much that is divisive in Christian thought and practice. If you step through a Church door and confront a statue of her, you are likely to say to yourself either, "This must be a Roman Catholic parish," or, "Apparently these Episcopalians are very high-church." Many Christians are taught that Mary was "immaculately conceived," a larger number that her divine Son was similarly conceived. Many say prayers to her, burn candles at her image, perform in her honor acts of devotion expressed in a special language reserved for her alone. Precisely what one does or does not do, in relation to her, marks one's ecclesiastical position, or "altitude."

It is a pity that so important a character as Saint Mary should have become emblematic of this divisiveness, for in her are found abundant values which all can admire and qualities which are universally prized. Let us think of her at all times, and especially on March 25th, a day set aside for the remembrance of her, with thoughts set free from controversial hindrances; think of her as a justly celebrated woman whose personality, whose life and work stand out strong and colorful and original on the pages of history; as one who lived mightily, who discharged with valor and serenity a sacred mission; who possessed in high degree those qualities of insight and affection and humor and dedication which distinguish all admired mothers. Greatness claims our reverence, success compels praise. If we are Protestant-minded, we should not allow our mental slant to obscure the glories of a unique and lofty soul, if Catholic-minded, we should guard against sentimentalities or other distortions which blur the outlines of her special character. Three pictures stand the test of time and remain incontrovertibly authoritative: the young mother bending over a cradle; the older mother keeping her station at the foot of a cross; and, in the years be-

tween, the loyal parent rising victoriously above crisis after crisis in the face of a gradually dawning consciousness of an unspeakably solemn trust.

Small Parishes

IT STRIKES oddly on the lay ear to hear that some parish priests are dispirited by long residence in a small town, as the Rev. Lindsay Patton pointed out in refusing election to be the Bishop of San Joaquin. One can sympathize strongly with

these men in their desire for more obvious opportunities for service, in their weary struggle to keep their families decently fed and clothed, in their unfulfilled longing for beautiful churches, perfectly appointed, in which they might minister to more interesting and responsive congregations. And yet the layman cannot but wonder with what basic purpose these men took Holy Orders. Did they see the Church like a great flight of stairs up which they would mount to the glories of the episcopate? Did they think to escape poverty, drudgery, weariness, being misunderstood and unappreciated? But these belong to the common lot of humanity . . . even Bishops must struggle with them.

The heart-searching question posed by these dispirited priests to both the clergy and the active

laity is this: Why do you spend yourself for the Church? Or phrase it this way: What satisfactions do you seek in working for the Church? This breaks down into a swarm of questions, such as: Are you out for personal prestige, or to enhance an already good reputation? What do you want most? What do you think life is for? Do you look on the Church as an end in itself or as a means toward helping men, women and children to know God and to find in loving and worshipping and serving Him the richness of life, the power, the joy, the "perfect freedom" that every heart craves?

To the layman who can never be a priest, ministering to a little parish would seem to offer most

"QUOTES"

THE self-seeking person who thinks he can cultivate God by assuming his own importance is guilty of colossal impertinence. God is one who is tenderly compassionate toward penitent sinners, but who declines to be the subject of patronage on the part of His creatures, no matter how important they may fancy themselves to be. The best educated men are those who are most conscious of the limited character of their education and the saintliest of men have ever been those who were most profoundly conscious of their own shortcomings.

—Bishop Johnson

fascinating opportunities, a laboratory for Christian practice with so few people that one can keep track of them, discover what aspects of our rich Christian heritage most appeal to what kinds of people, what methods of its presentation work and which do not. What is the best way to foster vision in this little group so that they may grow toward the likeness of God as revealed in Jesus Christ?

Here the priest is spared the hit-or-miss methods that necessarily obtain in the city parish where the rector must, like Radio City Music Hall, offer a

program to suit all tastes in his huge congregation. Waste motion is inevitable, since he can know well only a small percentage of his people. He too must go through heart-searchings, but their results necessarily resemble tossing an arrow into the air, whereas the rector of the little parish can see his results seven days a week. Here, rather than in the city church, the rector can influence history by his own nearness to God, by the sincerity and imagination he puts into his services, by his sermons, by his self-dedication.

More power to the rectors of little parishes!

Some Immediate Aims

BELIEF in the inherent worth of every individual person is the basis of our democratic view of life. Every man should be free to be himself and to develop his native gifts, so long as he does not deprive others of the like freedom and opportunity. Such rights and freedoms are the recognised bases of our British citizenship.

Thus we have established the right to freedom of religious practice, freedom from robbery and violence, freedom from blackmail, intimidation or slander, freedom from arbitrary imprisonment, and freedom of speech. In recent years we have also increasingly recognised the right to primary and secondary education, to free association, to participation in political life, and to a minimum standard of physical subsistence. We need now to go further still along these lines and, in particular, to actualise those rights which, through the pressure of economic forces upon those who are economically weak, are now merely nominal.

In the New Britain we seek:

A wider and better grounded choice of occupation will result from the prolongation of education.

Freedom of association will be more carefully safeguarded as a right of all good citizens so that it cannot any longer be penalised or subtly stultified through the exercise of economic power.

The direction of industry will become a more equal partnership of the representatives of production, distribution, administration, and capital, together with those of the consumer and community interests—a partnership to which each participant will contribute his special knowledge and ability, and in which no single element can override the rest.

Economic compulsion under threat of want will

Report of English Churches on World Reconstruction

thus be replaced by co-operation in the service of the community without which the average worker's daily job cannot give him any real sense of free partnership in the economic life of the nation.

No person will be so over-pressed in the earning of his livelihood that he has not the leisure for the development of his religious life or opportunity for corporate worship.

RESPONSIBILITY

As has been made clear above, right and responsibility are inseparable correlatives in all coherent social life. The kind of community which has been depicted above is a fond utopia unless its builders shall accept, and its citizens learn to honour, the duties which correspond to their rights.

In the New Britain we seek:

Home, school and Church will be training-grounds where the wisdom of responsible living will pervade all instruction, and its practice be induced in gradually widening reaches of experience.

Honest labour of hand and mind will be recognised as due from all who share in the products of industry; impairment of efficiency through habits of self-indulgence as disloyalty to the commonwealth of industry; and all slackness or incompetence as a form of theft.

Dishonour will attach to gambling in all its forms as an irresponsible use of wealth, and not least to market and exchange operations through which wealth changes hands without any service having been rendered.

In the civic community, positions in local government and administration will be sought as affording special opportunities of serving the common good.

The sense of responsibility will be widened to include the generations to come so that the resources of the earth will be used with due consideration for the future of the race.

The needs which were already urgent before the war and which, so far as can be anticipated, will be still more urgent after it, prescribe certain immediate objectives as steps towards a far-reaching national reconstruction. These we now proceed to indicate in the faith that they will commend themselves to all who hold the views of human life and duty set forth above.

HOME AND FAMILY

To implement the rights claimed under this heading it will probably be necessary:

(i) To continue the war-time aim of making all incomes adequate to healthy subsistence and keeping the prices of all necessary commodities within the reach of all.

(ii) To make full provision for family needs, whether by some system of family allowances or by an equivalent development of the public services.

(iii) To require the national rebuilding programme to give priority to the sufficient provision of homes that are both physically and culturally satisfactory.

The Government should be asked to give assurances on all these points and to submit the broad outlines of its policy regarding them in time for it to receive full public consideration, which should be from a social as well as from an economic point of view.

EDUCATION

The social injustice of creating a cultured élite without giving to the great majority of the nation's youth a rightful share in our cultural heritage should cease at once.

To this end it should be agreed as a governing principle that Youth up to the age of at least 18 years should undergo continuous training in all that is essential for life and citizenship; and during this period should not be required to be contributing, unless quite incidentally, to the nation's material wealth. This does not prejudice the question whether the later years of this period, say after 16, should be spent in school or in some form of liberal apprenticeship for working life.

The cost of these developments should be a national charge, so that none should be hindered by inadequate means from taking advantage of them.

The recent appointment of a National Youth Committee for the more adequate service and equipment of the nation's youth has initiated a working partnership of the Board of Education with representatives of industry, the churches, and the social services. This co-operation can and should be extended.

Developments in Adult Education are also urgent and necessary, both for enhancing the cultural life of the community and for increasing ability to serve it. The richest fruits of education are often to be gathered in post-school years, and a far more ample provision for Adult Education should be a definite aim of the nation's educational policy.

QUESTIONS FOR DISCUSSION

1. *Does society as at present constituted recognize the inherent worth of every individual? If not, give illustrations.*
2. *Are the rights of free assembly, free press, free speech and freedom of worship observed in your community?*
3. *Would you say, judging by the size of the congregation on Sunday morning, that freedom of worship is worth fighting and dying for?*
4. *If you are ever absent from church is it because you are so hard pressed at earning a living that you do not have the leisure for church-going?*
5. *Do you agree that the state should provide every family with incomes adequate for health?*

WHAT'S THE IDEA?

WE WERE out when Mr. T. Malcolm, who lives at Hawthorne, New Jersey, dropped into the office. But he delivered a bit of a lecture to the girl in the office about American waste. He then produced a heavy package containing \$14 in nickels which he had saved over a period of time by the simple process of dropping them in a container at home. He asked that the money be sent to the Rev. Kimber Den for his work with "war-phans" in China. It is now announced that April 12 is to be China Sunday, with the people of our churches asked to have services that day devoted to that battling country. The offerings likewise will go for China Relief. If there are those, either individuals or parishes, who wish to make contributions either to the work of Kimber Den or the Chinese Industrial Cooperatives, the checks should be made payable to "Treasurer, CLID" and sent to 155 Washington Street, New York City.

Student Work Important

"DON'T wake me under any circumstances—but if a young man comes to see me, wake me then!" This was Saint Francis Xavier's final instruction to his servant one night before he went to bed. Weary and worn with traveling, he gave strict orders that he was not to be awakened for any purpose—yet, "if a young man comes to see me, wake me!"



This is the primary characteristic of leaders in student work—a willingness to make any sacrifice, to go to any trouble, to talk to young men; to be tired out and yet want to be awakened rather than lose an opportunity; to feel the importance of a message so much that nothing must interfere with its delivery.

If education is a student at one end of a log with Mark Hopkins at the other, student work is simply a student in contact with a man driven by the urgency of a Saint Francis Xavier. In the last analysis it is this and nothing else. There is a university not far below the Mason-Dixon line where individual students have often come to the rectory at two o'clock in the morning, awakened the parson, and sat on his bed to talk about God.

This is the first thing that ought to be said about student work. Its unfailing characteristic is urgency; not impatience, but a sense of immediate mission. Perhaps this is because students are ready to do something about God at once, and the time is short. After college the opportunity is almost lost. It was said of John Henry Newman, who had such a profound influence among students, that for him the tonsured head of middle age had no attraction. It showed a man not much wiser, and a lot less ready.

This urgency has behind it two facts: a message, some words that have the effect of news; and the desire to make this real to others. A man who has these things is bound to want to hurry. Those who have actually seen undergraduates develop under the influence of God and take on a new and fuller life have the necessary audacity to do student work. They have what Hocking calls the crux of Christianity—its presumption. Perhaps this is what is meant by the phrase "a sense of mission." It is said that the Church ought to have a sense of mission. I do not know whether the average par-

by C. Leslie Glenn

President of The Church Society
for College Work

ish Church can get on without a sense of mission, but it is certain that work among undergraduates cannot. Where there is no mission there isn't the shadow of a result. Students are too busy with a full and varied life to be bothered with the demands of any but the deepest appeals. They do not come to church through habit except in the less sophisticated sections of the country; they do not care about the social aspects of the religious community unless they are the lame ducks of college society; and as for the altruistic side of their

THE SANCTUARY

Conducted by John W. Suter Jr.

FIGHTERS

FATHER of mercies and God of all comfort, we come to thee. Be with our brothers fighting on land or sea or in the air. Amid the terrors of the battle with its confused noise and garments rolled in blood, pour thy strength and peace into their souls. May they fight with clean hands, and with hearts purged of all meanness and cruelty. Inspire them with courage and mercy whether in victory or defeat. Break the sword in the hand of him who wields it unrighteously; uphold the arm of him who smites for justice and freedom. Comfort the wounded and the sick; sustain a spirit of faith and endurance in those who are prisoners; grant forgiveness and hope to the dying, and receive into thy holy keeping the souls of all those who in their country's service have laid down their lives. We remember before thee those who are saved from wounds and death, and who are resting awhile ere another summons calls them forth to battle. Be present with thy protecting grace to save them from the temptations which beset flesh and blood in moments of reaction. Cheer them in their loneliness and longing for home and kindred with the certainty of thy constant presence, and may they know the inspiration and encouragement of that solemn word: "Thou, God, seest me." Hear these our prayers for Jesus Christ's sake. Amen.

From "A Book of Prayers,"
Compiled by Samuel McComb,
Dodd, Mead & Company, 1917

nature, this is developed and satisfied by the enterprises of the average college Christian Association. Unless there is a challenge that is greater than all these things the students frankly are not interested.

THE challenge can be presented only through a man or woman. There is no clear message in a mere building. Student work cannot be done by buying things for students. We are down to the fundamentals of the Gospel. The college world has stripped the Church of every secondary aid to the presentation of its message. A consecrated personality on fire with a message which he is able to make clear to others is the indispensable element. Perhaps this is obvious, but it is the failure to put it into practice that has caused disappointment with student work and resulted in a general distrust of the possibility of doing any good at all. The rector of a large church near a college got up a big dinner for students, hired a caterer and professional entertainers, used wide publicity, sent out formal invitations, and had special key-students go among the others to insure a large attendance. On the appointed evening not one student appeared! "So of course," he observed, "student work cannot be done here."

It has been my privilege to meet not a few men and women in all parts of the country who do embody a message that draws students. They are presenting the challenge of Christianity to undergraduates. It is from knowing them that I am able to say that the one indispensable element in student work is a person with an urgent message, a person with what the late Bishop McDowell called a contagious case of religion. By this is meant not an enthusiasm for morality by itself, nor a strong desire to stamp out the liquor-traffic, but a realization of the difference between life without God and life with God. Bernard Iddings Bell once pointed out a fact that is often lost sight of, that there is a difference between the pagan moral standards of the college world and the Christian moral standards of the Church. And Christian morals are possible and desirable only to a person who has found God to be real. In making a decision, the man who believes in God has before him different data from those which confront the man who does not believe in God.

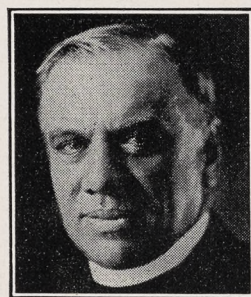
This too may appear to be a truism, but it is one that is not always acted upon. The failure to realize it practically in student work leads to those earnest and heart-breaking attempts to "raise the moral temperature of the campus" or "spread good-will among undergraduates" without ever supplying an individual with the dynamic which alone makes possible any vital change in moral living. Christianity isn't a program—it's a secret; and the secret is the availability of God. It isn't

good advice—it's good news; and the good news is that there is an over-plus to life, a something added on, a Person who makes it different. The only way to make students live like Christians is to make them Christians, which is to give them an experience of Christ.

The Christian Life

By
BISHOP JOHNSON

MANY people have a mistaken idea about the Christian religion. They identify it with morality. How often one hears that so and so is just as good as the man who goes to church, as though the gospel of Christ was identical with mere goodness.



There is no question but that morality is an important feature of the Christian life, but it is not the basic factor thereof. "I am come that ye might have life," said the Master.

"I believe in the Holy Ghost, the Lord, and the giver of life," says the Creed.

The purpose of the gospel is to forgive our sins, raise our bodies and bestow eternal life, says the Church.

The vital question for us is not how good we are but rather what good we are in the Kingdom of God. The fact that a pagan is a good man does not in itself entitle him to become a Child of God, even though it may fit him to receive that gift ultimately. One may have a good dog, but his canine virtues do not entitle him to become a son of his master.

Others identify religion with philosophy, whereas the gospel resembles agriculture rather than philosophy. The soul is very similar to the soil. The word of God is like the seed. Man may enrich the soil, but he cannot manufacture it; he may improve the seed, but cannot create it. It is as hopeless to plant the kernels of human wisdom as it would be to plant wooden nutmegs. Philosophy may impart to us new ideas, but it cannot bestow a risen life.

There are three things that man cannot do. He cannot forgive his own sins, nor raise himself from the dead, nor bestow eternal life upon himself. Our Lord was far more concerned about our daily life than He was about our ability to guess the riddle of the universe. He selected twelve humble men as His apostles and talked to them in the language

of the street. In the parable of the Prodigal Son He gave them a reference to the home; in the parable of the Talents, to business; in the parable of the Sower, to agriculture. He made His appeal to sinners and to the common people because they were not so intrigued with this life that they were indifferent to a future one.

"If you love me," said the Master, "keep my commandments." These are not numerous. "Repent and be baptized" is one. "Do this in remembrance of me" is another. "Go ye into all the world and preach the gospel" is a third. "Be ye witnesses unto me" was His final order to His apostles.

If you will study these statements you will find that as a Christian you must identify yourself with Christ in baptism; feed on Him in the Lord's Supper; help the Church to expand by supporting missions and influencing your associates to become His disciples. A Christian must not only have a morality and a philosophy; he must also have a way of life. The gospel is personal devotion to Jesus Christ.

Religious Filibustering

By

WILBUR L. CASWELL
Rector of St. Paul's Church,
Yonkers, N. Y.

IN THE interests of free speech and in support of the theory that no United States Senator can be made to shut up, it is possible, just before adjournment, for a Senator to talk on and on about anything, and prevent the passage of a bill.

It is a common practice—this "filibustering"—of those who are afraid to face a religious issue. When Jesus wanted to probe into the sins of the Samaritan woman at the well, she wanted to argue about the proper place to build a temple. It was much as if the man in jail who stole my watch should want to prove that my orders are not as valid as those of his Roman Catholic priest, or perhaps that my baptism as an infant by sprinkling was not as effectual as his by immersion after the confession of his faith. Dare we suggest that there is a good deal of filibustering on the part of those who will not face the fact that the Christian Church had better be one, if it wants to survive, and who insist upon re-hashing ancient arguments that have lost their validity, for fear that someone may pass the motion that would bring some of the churches closer together?

Huey Long once defeated a measure in the Senate by talking for—was it twelve hours?—

about everything, including the proper technique of dunking corn-pone in pot-liquor. When the enemy is at the gate, we wonder just how much time should be spent by the military staff discussing the cut of uniforms or the origin of certain ancient insignia of the officers.

Joint Ordination

By

SAMUEL THORNE
President of the Church
Publishing Association

REFERRING to our Lord's visit to His home village of Nazareth, the writer of St. Matthew's Gospel in the fifty-eighth verse of the thirteenth chapter says, "And He did not many mighty works there because of their unbelief." Must we not recognize here a law in the spiritual world to the effect that the *attitude* of one seeking God's gift of the Holy Spirit is of supreme importance? In discussing the question of Joint Ordination, is not this law to be considered as well as other matters?

Proof that this law is as active and controlling in modern times as it was in New Testament days is illustrated by an experience which the Rt. Rev.



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Frank W. Creighton, Bishop of Michigan, tells about a confirmation service that occurred a few years ago when he was Bishop of Mexico. An important conference with his clergy had been arranged with every hour accounted for. As the Bishop was making his final arrangements, one of the clergymen said, "There is a native Indian here who has been prepared for confirmation and he has set his heart on being confirmed while you are here." In spite of his heavy schedule, after consulting the list of his engagements, the Bishop agreed if the candidate would be at the Church at 7:30 next morning, he would hold the confirmation service.

At the time and place appointed, the Indian attended, and as he came forward in the service, the expectant look in his eyes arrested the attention of the Bishop. As the latter placed his hands on his head and repeated the words, "Defend, O Lord, this thy child with thy heavenly grace; that he may continue thine forever and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom—Amen," it was as though an electric discharge passed through his fingers to the kneeling form.

Recognizing this law of the Spirit, can we reverently say that a candidate, who heartily believes in following the proposal of Joint Ordination, will be kept from the blessing of the Holy Spirit because a second channel may be offered at the same time that the procedure of our own beloved Church is followed?

Hymns We Love

GUIDE ME, O THOU GREAT JEHOVAH

WILLIAM Williams fashioned the character of the people of Wales with his hymns and deepened their piety. We know few of them in English, but this rather old-fashioned hymn of guidance is one of them. His life was spent out of doors as an itinerant evangelist of the Wesleyan movement. Wealthy men of the neighborhoods where he preached hired ruffians to beat him up frequently. Perhaps his evangelical zeal was too social for the economic royalists. He was a pilgrim passing through the world, but his sense of humor lightened the way. In an obscure Welsh village churchyard his monument is inscribed: He waits here the coming of the Morning Star.

*Guide me, O Thou great Jehovah,
Pilgrim through this barren land,
I am weak, but Thou art mighty,
Hold me with Thy powerful hand.*

—CHARLES G. HAMILTON.

YOUR PRAYER BOOK

By

JOHN W. SUTER, JR.

IF ANY reader takes the trouble to turn back to the first article in the present series, he will be reminded that the point of view from which these brief reports are made is that of the actual worship which rises from the hearts and minds of the members of the congregation, rather than that of the printed page, or liturgical literature. We are now considering the corporate confession of sins and weaknesses in terms of what the people in the pews actually feel and think, and in terms of what they do with these feelings and thoughts. The late William Lawrence Wood used to say (quoting an ancient preacher): "If God were to walk into the room in visible form at the moment, He would look straight at you and say, "Your sins are much fewer than you think they are, and very much more serious.'"

The feeling of inadequacy or weakness or self-disappointment or guilt is very common. Its existence is neither good nor bad, but the use we make of it can be either helpful or harmful. If we nurture our guilt-sense and keep it within ourselves, it rises like a vapor to the top of the head and stays there, where it produces morbidity. On the other hand, if we confess our sins, not simply pronouncing the words of confession but actually confessing them to a God whose close and living presence we really feel, God being more present to us than our sins are, then a real change may take place in the climate of our minds. The vapor disappears, and the Day-spring from on high visits us with healing and restoration and peace.

As the mystic, Guyon, used to say, self-examination should be calm and peaceful, leaving it to God to make known to us our sins, rather than searching for them with anxious scrutiny. It is He who makes the examination, and who makes us see our greatest faults, and helps us to see them in their true light.

Confession, then, should be solemn, quiet, and receptive: open to God's suggestions as to where the trouble lies, and completely obedient to His prompting. God speaks to us; and our spoken corporate confession, if rightly understood, is a sort of *Amen* to the heavenly Father's judgment of us.

THE WORLD WE SEEK AS CHRISTIANS

The Report of the Commission of the Churches of England, now appearing in *THE WITNESS*, is available in pamphlet form. This forty page pamphlet may be had for but 10c for single copies - \$1 for a dozen copies

THE WITNESS

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CHICAGO

The Cooperatives Grow in China

*Witness Correspondent Reports
Government Makes Large Loans*

By John Foster

★ *Kunming, China: Special by Clipper:*—It has been announced in the Chinese press that this year the four government banks will loan \$2,000,000,000, national currency (about \$100,000,000 American dollars) to the various cooperative movements in China, including the Chinese Industrial Cooperatives. This is indeed welcome news, if true, but we have learned through long experience not to count on "loans" until the money is actually in the bank. However it does indicate the government's interest in the cooperative movement, and is one of the reasons why those of us who are China's friends maintain that she is fighting fundamentally a democratic war. Experience in the west during the first world war showed that during the war years the cooperative movement expanded at a greatly accelerated rate. The same seems likely to be the case in China during this war.

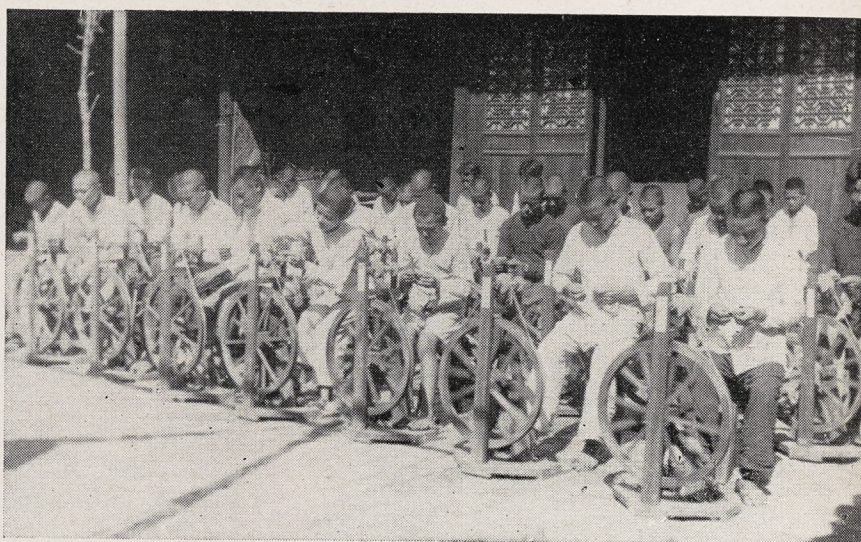
The year opened auspiciously for Indusco (Chinese Industrial Cooperatives) here in Yunnan. At the opening of the Yunnan provincial cooperative treasury our director signed a contract for a loan of \$3,000,000 N.C. (\$150,000 in American money) for our 1942 work. This gave us cause for rejoicing as it shows that our work is well rooted in the life of this province, but we must still rely on the Central Government grant as well as upon gifts from abroad for staff maintenance. Otherwise there will be nobody to administer the loans, or to give the technical assistance that is so badly needed in the cooperative enterprise.

(We checked with Miss Ida Pruitt, a director of the American office of Indusco, who was rather amused at the report of these large loans. "Many contracts for loans have been signed in the past. But we have learned in China not to spend money until we have it. I have no doubt the government desires to make such loans, but I seriously question whether they will be able to do so."—Editor)

This was the first loan of the new bank, which has a capitalization of N.C. \$40,000,000 made up of subscriptions and loans from the parent bank, the New Fu-Tien Bank of Yun-

nan Province. This is the fourth provincial cooperative bank to be opened in China, putting Yunnan well in the forefront in this aspect of the work of the cooperative movement.

It so happens that I have interesting associations with the managers of both these banks, illustrative of the ties between America and China, even the remote interior. The General Manager of the Cooperative Treasury is a young man named K. C. Yang, an alumnus of the Harvard School of Business and member of



These members of the Chinese Industrial Cooperatives are learning to spin yarn for army blankets. They will then return to their villages to be supervisors in cooperatives.

one of the wealthiest families in the province. An older brother is chairman of the Kunming Chamber of Commerce. It was their father, a native of Hsichow, who extended the invitation to the Central China College to move there after our 2,000 mile trek from Wuchang. The chairman of the New Fu-Tien Bank is Y. T. Miao, one of the most influential figures in Yunnan and Governor Lung Yun's right-hand man. He studied mining engineering at my state university in Minnesota from 1915-18. Both of these men are standing firmly behind our work, which is most gratifying to us as cooperators and as members of a semi-official central government organization.

After the entrance of the Central Government troops into this province a couple of months ago the price of rice doubled in two weeks with corresponding rises in the prices of other commodities. This is said to have been a deliberate move by local merchants to cause embarrassment for the newcomers, though it may have been only a means of lining their own pockets. It is common knowledge that when our Price-Regulating Committee meets here, it is followed by a rise in prices as the members take advantage of being

together to decide on further measures whereby to fleece the public rather than the opposite.

Many American missionaries, whose salaries are pegged at the official rate of exchange, are meeting some difficulties in living as they were accustomed to in the golden years before the war. One wishes that the authorities were as assiduous in curbing the activities of the so-called Black Market, where gold dollars sell at twice the official rate, as in our own government. Our salaries now go only about half as far as they did, as prices seem to be determined by the activities of the Black Market. Already I am having to go without certain things that I

(Continued on page 17)

Principles Guide Toward Peace

*Ohio Conference Sets Forth Creed
As a Basis for Parish Discussions*

By W. B. Spofford

★ Principles to guide church people in considering the issues of war and peace were adopted at the national study conference to consider the bases for a just and durable peace, held at Delaware, Ohio, March 3-5 (WITNESS, March 12). The conference, as reported by Mrs. Pierce last week, did not concern itself with action required at the moment, since the Federal Council, under whose auspices this conference was held, is already engaged in meeting special problems. Rather the 374 delegates from 40 states, limited themselves to the study of problems which require long-range planning in order that the churches may be better prepared to meet the post-war tasks of reconstruction. Therefore the following "creed" was adopted, with an effort now being made to distribute it as widely as possible in order to crystallize public opinion on the basic issues.

I—Moral law, no less than physical law, undergirds our world . . . If mankind is to escape chaos and recurrent war, social and political institutions must be brought into conformity with this moral order.

II—The sickness and suffering which afflict our present society are proof of indifference to, as well as direct violation of, the moral law. All share in responsibility for the present evils . . .

III—It is contrary to the moral order that nations in their dealings with one another should be motivated by a spirit of revenge and retaliation. Such attitudes will lead, as they always have led, to renewed conflict.

IV—The principle of cooperation and mutual concern, implicit in the moral order and essential to a just and durable peace, call for a true community of nations . . . The interdependent life of nations must be ordered by agencies having the duty and the power to promote and safeguard the general welfare of all peoples . . .

V—Economic security is no less essential than political security to a just and durable peace. Such security nationally and internationally involves among other things the use of material resources and the tools of production to raise the general standard of living . . .



Bradford S. Abernethy is the secretary of the Federal Council's commission to study the bases of a just and durable peace.

VI—International machinery is required to facilitate the easing of such economic and political tensions as are inevitably recurrent in a world which is living and therefore changing . . .

VII—Government which derives its just powers from the consent of the governed is the truest expression of the rights and dignity of man. This requires that we seek autonomy for all subject and colonial peoples. Until that shall be realized the task of colonial government is no longer one of exclusive national concern . . .

VIII—Military establishments should be internationally controlled and be made subject to law under the community of nations. For one or more nations to be forcibly deprived of their arms while other nations retain the right of maintaining or expanding their military establishments can only produce an uneasy peace for a limited period. Any initial arrangement which falls

short of this must therefore be looked upon as temporary and provisional.

IX—The right of all men to pursue work of their own choosing and to enjoy security from want and oppression is not limited by race, color or creed . . .

X—In bringing international relations into conformity with the moral law, a very heavy responsibility devolves upon the United States . . . We must be ready to subordinate immediate and particular national interests to the welfare of all . . .

XI—A supreme responsibility rests with the Church . . . The Church may be used of God to develop His spirit of righteousness and love in every race and nation and thus to make possible a just and durable peace . . .

XII—That as Christian citizens, we must seek to translate our beliefs into practical realities and to create a public opinion which will insure that the United States shall play its full and essential part in the creation of a moral way of international living . . .

XIII—That the eternal God revealed in Christ is the Ruler of men and of nations and that His purpose in history will be realized.

Eighth Route Army

★ *Kunming, China, Special by Clipper:*—One of the reasons the Japanese have attacked in the South Pacific is the heroic resistance of the Eighth Route Army, guerillas in the mountains of North China, made known to Americans some years ago through Edgar Snow's *Red Star Over China*. Eighty thousand Japanese troops attacked a guerilla force of only half that strength recently. This was reported by the Japanese to be a "mopping-up campaign" with the guerilla forces "completely wiped out," as they have been so often in the past. Some days later the guerillas bobbed up in another area and told of how they had successfully repulsed the Japanese.

—JOHN FOSTER

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Sailors Discuss Post-War

★ "The sailors of the torpedoed ship who were rescued off Puerto Rico have a pretty clear idea of the post-war world they want," reports Rev. Charles Boynton, recent arrival on the Island. Mr. Boynton had been summoned to hold public services of thanksgiving and a requiem for the members of the crew who were lost. Later the men discussed freely the kind of world they want to live in. "Amongst their hopes are a higher standard of government, better opportunity for education, the return to a higher moral standard which the men will live by of their own accord, and some sort of a family of nations so that 'we can get on with this proper business of living with one another'." The men were concerned for their captain, who was given up for lost, later landed safely after holding on to a piece of wreckage in the open sea for 80 hours. "It is impossible not to believe in God in times like these," said the first mate, after he had made his communion for the first time in seven months. Mr. Boynton is also conducting services at Borinquen Field, army air base, where there have been no Episcopal services for two years.

New Job for Miller

★ Spencer Miller Jr., the consultant on industry of the National Council

At the Church

★ There are several thousand people who are seeing THE WITNESS for the first time this Lent, buying their copy at the church door. Many of these Bundles will be discontinued at Easter. Naturally we hope that these new readers will wish to continue the paper. If you are one of them won't you first ask the rector if the Bundle is to be continued after Lent? If not, then either send us \$3 for an annual subscription, or if you prefer just \$1 for a trial subscription for twenty weeks. We will greatly appreciate your cooperation. The address is 6140 Cottage Grove Avenue, Chicago.

and director of the Workers Educational Bureau, an affiliate of the American Federation of Labor, has been appointed highway commissioner of the state of New Jersey. The appointment was made March 9th by Governor Edison, with the salary announced at \$15,000 a year.

Visiting Seminaries

★ The Rev. George Myers of the seminary of the University of the South is on a tour of the seminaries, making a survey of courses and methods. He was at Virginia part of this week, then at the Union Seminary in New York for several days, where he was the guest of Professor and Mrs. Grant, and is to be at Cambridge after that. Also touring the seminaries is the Rev. Joseph F. Fletcher, dean of the Graduate School of Applied Religion, Cincinnati, who is interviewing men who desire to enroll in the summer session of the School.

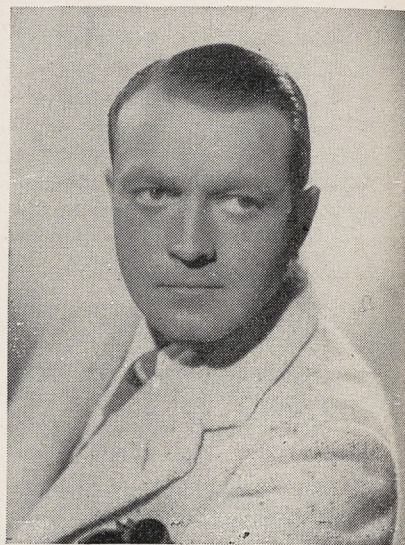
Use Your Own Judgment

★ The Rev. Bob Dentan, rector of St. John's, New Haven, is beginning to suspect that a certain William R. Edwards is a panhandler. Dentan helped him out a number of times, largely because the man said he came at the suggestion of the managing editor of THE WITNESS. He always came back for more, and got it, always with the promise to repay. Then the other day Dentan received a letter from Edwards in which he told of the swell job he now has—but pay day is a week off; "the boss tells me it will give me a black mark to ask for an advance; the boss tells me not to go to loan sharks—so how about \$17 to tide me over." We have written Mr. Dentan that the gentleman is not known to Mr. Spofford, and we hope that if others are approached that they will show real sales resistance.

Navy for Churchman-Actor

★ Richard Barthelmess, movie actor and Episcopalian, has enlisted in the navy, even though he is crowding fifty. There was a day, years ago when he was a student at Trinity College, Hartford, that he seriously considered the ministry, and he visited

Berkeley Divinity School to talk with the dean about it. However, being of an actors' family he took a job that summer in a mob scene in a movie in order to pick up a bit of cash, was spotted as a movie type and went on



Actor-Churchman Richard Barthelmess goes into the navy.

to stardom. He has never lost his interest in the Church however and is an active member of the Episcopal Actors' Guild.

More Fuel Conservation

★ St. Ann's, Bridgehampton, N. Y., is conserving fuel by setting aside one day for all the activities of the guilds and organizations.

Largest Class

★ The largest confirmation class in the 95-year history of St. Mark's, Islip, N. Y., was recently presented to Bishop Stires by the Rev. N. D. Linden. Fifty-six persons, including eleven Roman Catholics and one from the Russian Orthodox Church, were confirmed.

Will Build with Bonds

★ Money being raised for a church and parish hall for Christ Church, West Englewood, N. J. is being invested in Defense bonds to be expended after the war, when it is planned to start the new buildings. Plans are for buildings worth \$100,000 and the first day of the campaign showed gifts of \$9,400. The Rev. John Keene is rector.

Gift to China

★ A sum of \$1,667 went through the National Council to the Church committee for China relief last month. This included gifts from eleven parishes and many individuals. Con-

tributions from the Episcopal Church since last June amount to \$14,432 an amount for the period exceeded by only three other churches.

Memorial for Grenfell

★ Fifty years ago Sir Wilfred Grenfell founded the first hospital mission on the bleak, impoverished coasts of northern Newfoundland and Labrador. To commemorate the occasion, and as a memorial to Dr. Grenfell, the Coast-to-Coast Labrador Branch of the Needlework Guild is planning to send 50,000 new garments to the mission. The need, always severe, is even greater this year, for many of the breadwinners have been called to the colors. However, the policy is not to pauperize the people, but to have them pay for the clothing in labor . . . rug-hooking, weaving, ivory carving, which in turn is sold for the benefit of the mission. In 1892 there was not even one physician on the coast, but through Dr. Grenfell's work there are now five hospitals, seven nursing stations, three orphanage-boarding schools, hospital ships, and industrial centers.

English Proposals

★ The English Church Assembly considered proposals at its February meeting that "would modify practically the whole parochial system of the Church of England." They were embodied in a report of the Archbishop's Church war damage committee, and apply only to areas where Church properties have been damaged. Since these areas are large and important, a regrouping of parishes seems called for. The incumbent will be the "rector," the senior of the curates the "vicar," changing the old meaning of the distinction between the names. General approval (the first stage in passing it) was given a measure designed to deal with "infirm clergy who refuse to resign, although it is obvious they ought to;" and to a measure setting up Church schools committees to maintain closer contact with local education authorities, especially during post-war reconstruction.

Is It a Man's World?

★ "Is it, after all, a man's world?" is the question posed by Rev. W. D. Morgan of Mineral Wells, Texas, in one of the latest Church-and-service-men stories. Parishes in Dallas and Fort Worth have been generous in meeting recreational needs of Camp Wolters. On one occasion (before tire-rationing) a group of soldiers were guests at a parish. Transpor-

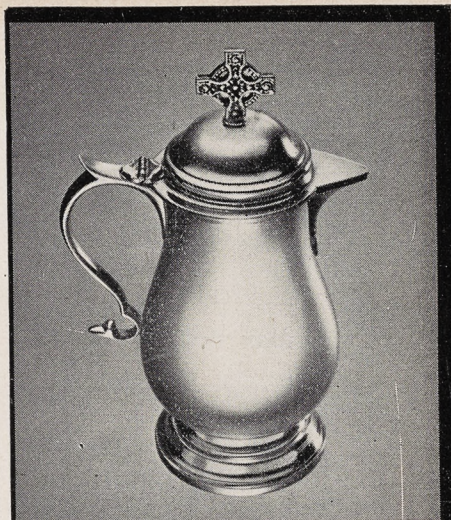
tation there was assured; their return was not. Further, it was the end of the month and most of them were broke. Then the hostesses, all working girls, prevailed on some chaperons to accompany them, formed a caravan of autos, and drove the men to camp, 80 miles off. The men were home by midnight, but the girls had yet to return, and be ready for work the next day. "Is it after all a man's world?"

Wide Variety

★ A group representing seven states, three nationalities, and three denominations were confirmed by the Bishop at Mineral Wells, Texas, recently. This included an Indian from Wisconsin, the son of a Congregational minister from Michigan, a Catholic soldier from Austria, a Baptist from California, and men from London, Illinois, Ohio, Georgia, and Texas. A nearby army camp is responsible for the variety.

Day of Prayer

★ Women of seven Protestant denominations gathered in St. Paul's, Lynchburg, to celebrate the world day of prayer. The program featured lighting candles to stand for the eight Far Eastern Christian colleges for women: four in India, three in China, one in Tokyo. Funds from the 10,000 services held in North



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America that day go to these colleges, migrant work, for Christian literature in Latin America, and to religious directors in Indian schools.

Luncheon Forums

★ St. Paul's, Troy, N. Y. is sponsoring a series of Tuesday luncheon forums, open to the public, which feature speakers on economic, political, and spiritual problems of today. The Rev. John Gass is rector.

Canadian Bishop Here

★ Bishop George Kingston of Algonoma, Canada, confirmed a class in St. Paul's, Wellsboro, Pa., in the absence of Bishop Wyatt-Brown. During his stay he visited all the local schools, and addressed over 850 persons in the archdeaconry.

Urges Offering Increase

★ Increased need, now that other sources are gone, as well as expanded opportunity are cited by the presiding Bishop in his plea for an increase in the Good Friday Offering. "The Church has received expressions of appreciation both from the staff of the Russian Theological Seminary in Paris, and from the Bishop of Jerusalem for the generous aid accorded them," Bishop Tucker said. "From both groups come appeals that our help continue, especially since other sources are reduced, if not gone. Our representative at Jerusalem declares that war psychology in the Holy Land has opened up new opportunities for service . . . may we pray for, and

give to, the work in the land of our Lord's birth, ministry, sacrifice and triumph."

China Relief Sunday

★ April 12 has been designated as China Relief Sunday, by the Federal Council and the Foreign Missions Conference. The day marks the beginning of United China Relief's campaign for \$7,000,000, and has been set aside to "inspire compassion and prayer for the suffering people of China, her able leaders, our missionaries; and to enlarge the vision of American Christians as to the important place China occupies in the world situation." It is interesting to note that the Chinese believe firmly in intellectual liberty and free inquiry, that they do not speak of 'the war,' but use the term 'resistance and reconstruction.' They recognize that victory depends not only on massing armies, but on economics, democracy, morale. Dr. Frank Price, of

the Seminary at Chengtu, writes of the value of China Relief: "I marvel at how much has been done with really small amounts. Of far more value than the money itself is your encouragement to the people of China, and the consequent reinforcement of morale."

Another From All Hallows

★ A surprise speaker on a Chicago Lenten noonday program was the Rev. P. B. Clayton, chaplain to the King of England and vicar of All Hallows, London. Mr. Clayton preached in place of Chaplain Glen Blackburn, who was ill.

Confirms Great Grandmother

★ Bishop Roberts of South Dakota recently confirmed Mrs. Jane Stanley, 83, of Sisseton. As her children, grandchildren, and 49 great-grandchildren became Episcopalians, and she entertained the Bishop when he made visitations, her interest in the

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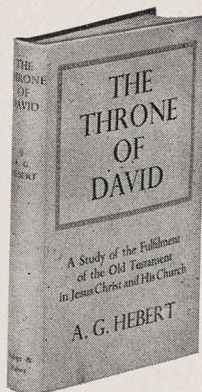
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By the Rev. A. G. Hebert

Father Hebert aims to restore the claims of theology: that is, to take seriously the faith which inspires the biblical writers in the reality of God and the actuality of His choice of Israel to be His people, and to show how such terms as "Jerusalem," "Throne of David," or "sacrifice" acquires a greatly deepened meaning when the divine purpose is brought to its completion in Jesus the Messiah. A reaffirmation for the contemporary world of the vital unity of the Old and New Testaments.

Says *Christendom* (London): "This is a very valuable book. His earlier book, *Liturgy and Society*, gave us some knowledge of Fr. Hebert's gifts of theological presentation, but in this work he excels himself . . ."

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Church grew, and she asked for confirmation. She lives 34 miles from the nearest church.

The Church in Mexico

★ The past decade in Mexico finds notable changes in the Church there, as foreigners, increasingly restricted from the industries, have left the country. In 1932 there were some 1,600 communicants, 500 of these English or American, now there are almost 2,000, but only 240 are English-speaking. Contributions have jumped in ten years from \$15,500, 25% of it from Mexicans, to over \$35,000, 80% from the natives. Responsible in large part for this growth of the Church is Rt. Rev. Efrain Salinas, who has just completed a decade as bishop. He feels that there is great opportunity in extending the work, but needs more clergy to do it.

Movies Add Enthusiasm

★ Over a hundred adults and young people attend the movies of Church work in foreign fields shown at St. James', Fordham, N. Y., each week in Lent. Pictures from Alaska, Liberia, Mexico, South America, as well as pictures of migrants, and work with lepers, have been enthusiastically received.

Celebrates Fifty Years

★ Neighboring priests, including a Polish Catholic from Duluth, joined in the fiftieth anniversary celebration of the Church of the Redeemer, Superior, Wis., recently.

Suffragan Bishop for Virginia

★ Due to the illness of Rt. Rev. F. D. Goodwin, bishop-coadjutor of Virginia, the Presiding Bishop has called a meeting of the council of the diocese to act on his request for a suffragan bishop. The meeting will be held in Richmond, March 27th. Bishop Goodwin is recuperating in a Florida hospital, and expects to take up part of his former work after

several months. Bishop Goodwin recently had a heart attack.

Test For Church Brains

★ Members of Christ Church, La-Crosse, Wis., are being asked to learn the Offices of Instruction in the Prayer Book, as a Lenten exercise. The Rev. Robert Vinter, rector, puts it this way: "Every lodge and fraternal society requires its members to memorize long passages of secret work. Are Church brains inferior to lodge brains?"

Book of Remembrance

★ All Saints Church, Heppner, Oregon, has started a "book of remembrance," containing the names of all parish men in service. The names are to be brought in prayer to God individually each month, and the book is always available for private devotions.

Missions Built Unity

★ Episcopal schools and hospitals in the Philippines have done much towards increasing the loyalty of the natives and strengthening ties with this country, according to Rev. Sidney Waddington, missionary priest there for 10 years. Speaking in Chicago, where he is home on furlough, Mr. Waddington cited the loyalty of the men (three quarters of MacArthur's army are Filipinos), and described Church work as a great contribution towards preparing the natives for the impact with civilization. Apart from American aid in industry and cultural expansion, he felt our greatest contribution has been in unifying the people of the 7,000 islands. This has been accom-

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Here is a glowing testament to a burning faith in a God who will not toss into oblivion a single soul He has created. An eloquent and inspiring Easter message by a noted writer. \$.90

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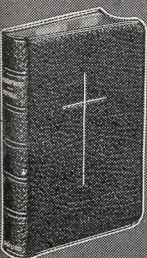
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plished partly by spreading the use of a common language.

Remember Them Now

★ "The Church must not forget its men in service now, if it expects them to throng to church when peace comes," declared Bishop Sherrill to a group of Chicago laymen. "You may destroy democracy and still worship in the caves of the earth," he said, "but destroy religion and you destroy the basis of democracy. The Church can't forget the men in service, who are the coming leaders for two generations."

From Paul Rusch

★ For the first time since the outbreak of war with Japan, Church headquarters have word from Paul Rusch, only American missionary remaining in Japan. A message received through the International Red Cross from Berne, Switzerland, says, "Paul Rusch safe, well. Interned."

Message from China

★ The latest message from China was received March 12, via an official California listening post. It stated that Dr. Claude Lee of St. Andrew's hospital is confined to the compound, well treated, and "has plenty to do." Bishop Roberts was reported as having had pneumonia last year, but that now he, Ellis

Tucker, brother of the Presiding Bishop, and B. W. Lanphear were all well.

New Plan for School

★ Christ Church School, Savannah, Ga., said to be the world's oldest, has

abandoned its assembly of all classes. Instead all of the children are required to attend church and may then receive instruction at an elected period; before church or a weekday afternoon for those confirmed, while

TO READ BEFORE EASTER

THE WITNESS requested a number of Book Publishers to recommend one book they thought Churchmen should read before the end of Lent. In making this request it was not our intention to give their selections our editorial endorsement. However after seeing the list we are glad to do just that, and we hope that every reader will have read one or more of these books before Easter.

—The Editors

Prayer Book Interleaves

By William Palmer Ladd

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Some Reflections on how the Book of Common Prayer might be made more influential in our English-speaking world.

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those unconfirmed have their instruction during the church hour, leaving the service just before the sermon. The Rev. David Cady Wright is the rector.

From the Philippines

★ A cable from the Philippines lacking date or point of origin was received March 11, and told of the safety of "personnel." It was signed by Sister Ada Clarke, Church Army, Rev. R. E. Abbitt, and Rev. J. D. Mears, and also said that Rev. Leo McAfee and Mary Dawson remained "at station," presumably Upi.

Conference on Rural Work

★ Thirty delegates attended the conference of the Episcopal Church on rural work, held at Knoxville, Tennessee, March 9-10. Every aspect of life in the southern mountains was discussed—health, recreation, evangelism, social organizations. The committee on health reported on a survey and stated that there were families whose total cash income was but \$50 a year, out of which they paid as much as \$5 to \$20 for the average of one visit a year from the doctor. The Episcopal conference was followed by one of the Southern Mountain Workers, March 10-11, which was interdenominational.

The World We Seek

★ The executive secretary of the CLID addressed a mass meeting on *The World We Seek*, the report from

the churches of England now appearing in *THE WITNESS*, on March 12 in Toronto. It was under the auspices of the social service department of the Anglican Church in Ontario. He also addressed the students of each of the two theological seminaries in Toronto and the members of the Fellowship for a Christian Social Order, an interdenominational group.

Cooperatives—

(Continued from page 10)

could afford three or four months ago when I came.

There is a story going the rounds that when the American Ambassador recently tried to rent a house at Chungking, the landlord replied he could have it only if he paid his rent in unfrozen American dollars. The Ambassador of course indignantly refused. This is typical of profiteering here now. One is grateful for the idealists one meets, particularly in the cooperative movement, though it is heartbreaking to think that Indusco organizers are still being put in prison or in concentration camp, their only crime being honesty and an attempt to serve the common people.

Things are going well with us on the whole though. I have been busy with truck convoys as we have a fleet of twenty-one with which we are setting up a transport system for Indusco throughout China. This has given me insight into the terrific

amount of red tape on the Burma road. China is preparing either air lines or motor roads direct to India just in case. This letter should come via India and Africa but will probably take much longer than the earlier ones. My apologies to *WITNESS* readers, but I am sure they will understand.

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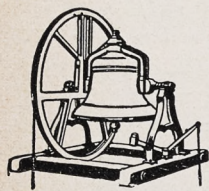
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CLERGY NOTES

BOND, JAMES SULLIVAN, formerly rector of Christ Church, and St. Ignatius', St. Simon's Island, Georgia, has accepted a call to St. George's, Fredericksburg, Va., effective May 1.

CRAWFORD, DONALD, has resigned as rector of Trinity Church, Detroit, to become Missionary-in-charge of St. Christopher's, Detroit.

EASTMAN, REGINALD, rector of the Church of the Redeemer, Sarasota, Fla., has accepted a call to Ware Church, Gloucester, Va., effective April 15.

FROWNELTER, HARRY, lay-reader, has been appointed temporarily in charge of St. Andrew's Mission, Lewisburg, Penna. He will continue until such time as there are funds to call a vicar.

GIBSON, A. STUART, retired rector of Trinity Church, Manassas, Va. died March 7.

GRAY, JOHN ADKINS, was advanced to the priesthood by Bishop Brown at Emmanuel Church, Franklin, Va. on Feb. 27. He has been assigned as priest-in-charge of Emmanuel Church, Franklin; St. Luke's, Courtland; and St. Thomas', Boykins.

JAMES, CHARLES P., was instituted as rector of St. Paul's, Columbia, Pa., last month.

MAXTED, AUBREY C., formerly of Trinity Church, Galveston, Texas, became rector of the Church of the Redeemer, Houston, on March 1.

MOSS, FRANK H., JR., formerly of St. Mary's, Ardmore, Pa., has taken charge of Trinity Church, Fredericksburg, Va.

PFEIFFER, ROBERT F., rector of Christ Church, Tacoma, Wash. has been called into service as a navy chaplain, and left Feb. 15.

TITTMANN, GEORGE F., rector in the Church of St. Michael and St. George, St. Louis, Mo., has accepted a call to St. Mary's Church, Arlington, Va., and will take charge about Apr. 15.

WATKINS, C. C., who has been in charge of St. Mark's, Marine City, and St. Paul's, St. Clair, Mich., which gained parish standing last year, became missionary-in-charge of St. Andrew's Mission, Flint, Mich., Mar. 15.

WATTS, WALLACE H., who left St. George's, Brooklyn, in 1912 to become an army chaplain, and recently retired, has been appointed by Bishop Reinheimer as rector of St. Matthew's, Rochester, N.Y. He was called back because of the shortage of priests, nearly 200 of whom are now serving as chaplains.

WILLIAMSON, HAROLD C., rector of St. Matthew's, Cleveland, Ohio, has accepted a call to become rector of St. Peter's, Paris, and Holy Trinity Church, Georgetown, Kentucky, effective March 1. He will also be editor of the Diocesan News and chairman of the dept. of field and publicity.

WILSON, FREDERICK J., has retired as vicar of Christ Church, Cordele, Ga., and is making his home in Fla.

WOLVERTON, WALLACE IRVING, U. S. Army Chaplain, was advanced to the priesthood by Bishop Thomas Darst, in St. James' Church, Wilmington, N. C., on January 6. He is stationed at Camp Davis, near Wilmington.

YOUNG, CHARLES V., formerly rector of St. Stephen's Church, Longmont, Colo., became rector of St. Thomas Church, Denver, Colo., February 15.

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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. THOMAS JACOBS
New York City

The story by Mr. Sperry, *Dobbin and Joe*, was clever and amusing but it seemed to imply that the Red Cross will not accept the blood of Negroes for the blood bank. My understanding is that they may donate but that it is to be used only on Negro patients. Since Negroes are prone to certain diseases, like tuberculosis, it seems to me that the policy is justified.

REPLY: Only those physically sound and free of disease are allowed to donate their blood, whether Negro or white. Also scientists are agreed that there is no difference whatever between the blood of Negroes and whites and we therefore oppose segregation which seems to be merely to satisfy white prejudices.

* * * *

MRS. EDMUND DAVIS
St. Louis, Missouri

The new *WITNESS* is doing an excellent job in covering the news of the Church. I enjoy your feature stories on pages ten and eleven, and you give us all the important news of our Church, briefly and fully. However why waste space on News of Other Churches? Most of us are not interested in what they are doing.

REPLY: We aim at reporting Episcopal news promptly and as fully as necessary, and also to present two feature news stories each week. Every other week we give readers a page of news about other churches since we are convinced their work is quite as interesting and stimulating as our own.

* * * *

THE REV. J. FRED HAMBLIN
Rector of St. John's, Newark

I agree that there is a shortage of clergymen because of the war, and I do not think the bars should be let down. However, I do think that the Church, as a corporate body, should do something to secure the deferment of the right men for the ministry so that these men may finish their pre-seminary and seminary education. In this way a supply of well trained men will be available for war service, and also for the manning of the 'home forts' of the Christian religion. We cannot tell how long the war is to last and the Church must have a long range policy. There is just as much need for a trained ministry in days of war to keep up the morale of the people as there is for trained men to man the defense industry.

* * * *

THE REV. JOHN H. JOHNSON
Rector of St. Martin's, New York

May I offer my congratulations to Mr. Sperry for his article, *Dobbin and Joe*, dealing with racial segregation. It is the finest thing I have seen in a long time.

* * * *

THE REV. M. B. COCHRAN
Rector at Memphis, Tennessee

The article *Dobbin and Joe* strikes me as being a bit off key. Is it supposed to be humorous? Churchmen might take better methods to speak against the attitude of the Red Cross in refusing the blood of Negroes.

S. HARRINGTON LITTELL
Bishop of Honolulu

The idea that my resignation was in protest against any action of the National Council is not justified. While differences in judgment have existed between Honolulu and New York, no suggestion of radical action as a protest has ever been

thought of. The fact is that the National Council, a month before I resigned, changed the status of the district from a continental missionary district to that of a special overseas one. Also my resignation was sent to the House of Bishops more than a month before Pearl Harbor. Neither the war nor previous difficulties in Church administration had the slightest influence on my request for retirement.

REPLY: We are glad to correct the news printed in the January 22nd issue and to apologize to Bishop Littell for any wrong impressions given. We are also glad that Bishop Littell is to remain in charge of Honolulu, by appointment of the Presiding Bishop, since the Rev. Everett Jones has declined election.

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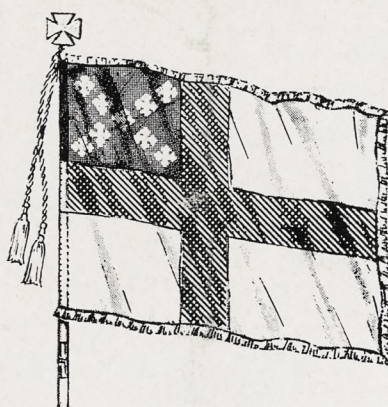
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