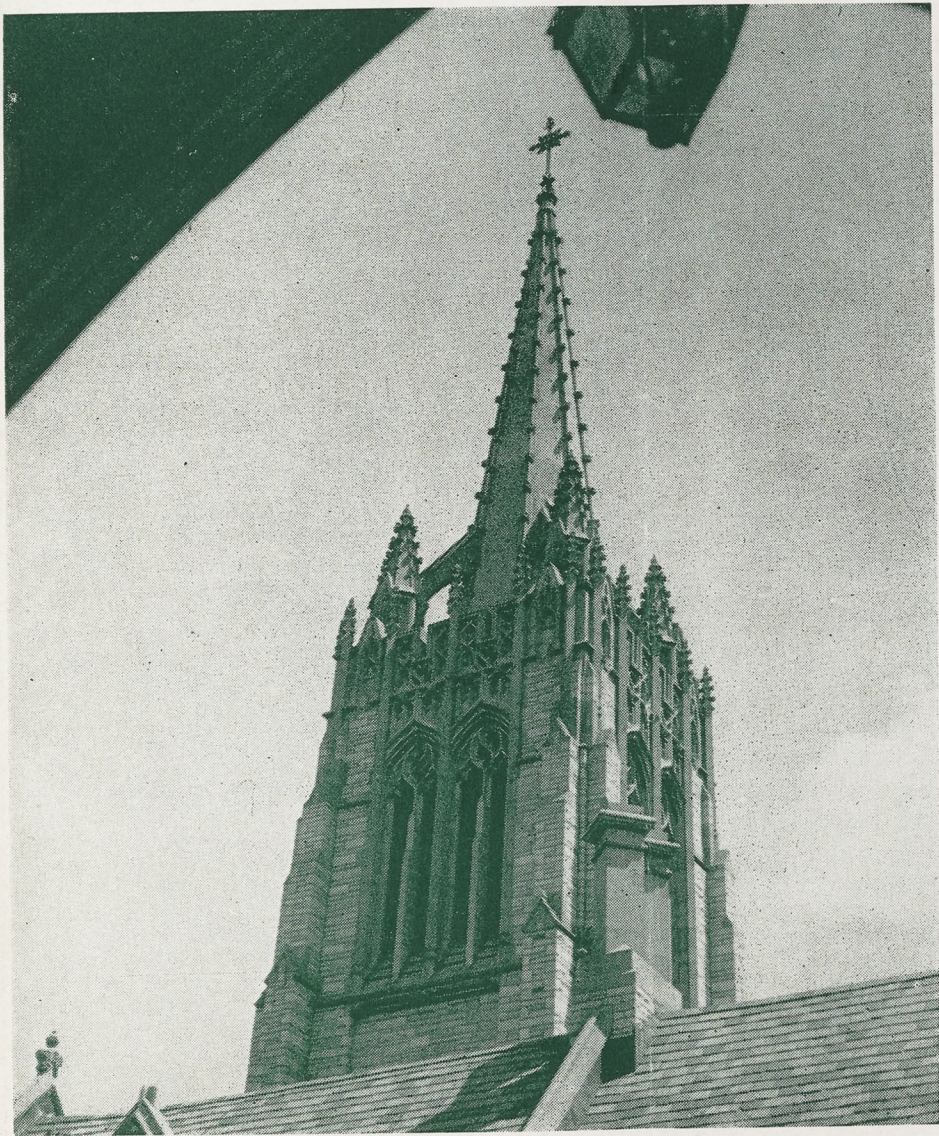


The WITNESS

10¢
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MARCH 26, 1942

TOWER OF THE CHAPEL
OF SEABURY-WESTERN
LOOMS OVER EVANSTON

LISTENING TO THE PROPHETS

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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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
Rev. G. Irvine Hiller, Rector
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
Rev. Theodore P. Ferris, Rector
8 A.M. Holy Communion; 11 A.M. Church
School; 11 A.M. Morning Prayer and Ser-
mon (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 Com-
munion 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

Is This God's War?

IT SOUNDS very pious and orthodox to say that the war is "the judgment of God upon our generation." We wonder, however, if it is true; and if it is not true, it cannot very well be either pious or orthodox. It is certainly one of the oldest homiletic chestnuts in circulation. People have been saying that every time there was a war for the past 6,000 years, perhaps for the past 25,000.

To begin with, if war is a judgment of God, it seems singularly incapable of reaching the guilty. "I saw the wicked in prosperity," is written over many a Psalm in the Psalter and over vast stretches of human history. The little people, the lads from offices and factories freezing on the Russian front, the poor people of the neighborhood of the London Docks bombed out of their miserable tenements, the starving children of France and the starving and dying children of Greece. Does anyone in his right mind think that these are having the judgment of God meted out upon them? God is no Moloch or Baal or Thor or Uitzilopochtli. He is no "man of war," no "god of battles" who "teaches my hands to fight," my lips to lie, and my feet to tread down my foes. Instead, God is the Father of allmankind, who "makes His sun to shine and His rain to fall on the evil and on the good."

Of course it is true that *in the long run* evil is checked and the wicked are punished. "They that take the sword perish by the sword"—eventually. But that does not mean that God delights in war or even that He uses war to achieve the ends of justice. God is much subtler than that!

It is not fair to lay the blame upon God for causing this war and forget about the people who sowed the dragon seeds in 1919 and all the way along year after year; or to overlook the plowing and dragging of the fields preparatory to this death's harvest during the long years before 1914 to '18. Are we suffering defeats at present? Well then, who armed our enemy so thoroughly? It

wasn't God—it was the junk man and the oil magnate who for the sake of profit sold scrap iron and oil to Japan, on the expectation that they would be used against China, not against us.

When one sets out to make an assertion like the one with which he began, he ought to stop and consider what his statement does to the idea of God. Is it worthy of God? Is it the kind of thing God, as we know Him in Christ, would be likely to do? Perhaps we need to engage in a little harder thinking about the subject and not fall back on the easy, old-fashioned, homiletical cliché, "The war is the judgment of God."

"QUOTES"

IN THE face of the challenge that the Church must meet following the war it is imperative that we restore its unity. To achieve that almost any sacrifice, save of fundamental principles, is worth making. Great social changes are inevitable, and Christian people must not only accept them but also welcome them, for there are multitudes whose life conditions are still such as to make the development of any personality almost impossible.

—Cosmo Lang in his farewell sermon as Archbishop of Canterbury, preached March 19th

This Is Our Problem

WHEN PEARL BUCK speaks on the Orient she speaks with authority and we do well to take heed. In a recent address, after first pointing out that our strongest and most numerous allies could be the dark peoples of the Far East, she told of the effective propaganda devices being used by the Japanese to prevent these people from rallying to the United Nations. "Japan", said Pearl Buck, "is declaring in the Philippines, in China, in India, Malaya that there is no basis for hope that colored peoples can expect any

justice from the people who rule in the United States, namely, the white people. For specific proof the Japanese point to our treatment of our own colored people, citizens of generations in the United States. Every lynching, every race riot, gives joy to Japan. The discriminations of the American army and navy and air forces against colored soldiers and sailors, the exclusion of colored labor in our defense industries and trade unions, all our social discriminations, are of the greatest aid today to our enemy in Asia, Japan. "Look at the Americans," Japan is saying to millions of listening ears, "will white Americans give you equity?"

"Who can reply with a clear affirmative? The persistent refusal of Americans to see the connection between the colored American and the colored peoples abroad, the continued and it seems

even wilful ignorance which will not investigate the connections, is agony to those loyal and anxious Americans who know all too well the dangerous possibilities. Today the colored people are still waiting, still watchful. But they are lending an ear to what Japan is saying because they know there is truth in it. For once Japanese propaganda is more than propaganda, and they know it. Lies can be laughed off, but truth is a sober thing. Who can blame our colored allies if they have reservations toward us, if they doubt our intention for true democracy for them? Our ignorance of how they feel is dangerous as the ignorance of England is dangerous as the ignorance of France was dangerous even to destruction. But ours is a peculiar danger, for one-tenth of our nation is colored. Our relation to the colored peoples and democracy does not even lie so far off as Africa or India. It is just outside our doors; it is inside our homes.

"Let Americans be sure of this, unless we can declare ourselves wholly for democracy now and do away with prejudices against colored peoples, we shall lose our chance to make the world what we want it to be; we shall lose even our place in the world, whatever our military victories are. For most of the people in the world today are colored.

"If we intend to persist blindly in our racial prejudices, then we are fighting on the wrong side in this war. We belong with Hitler. For the white man can no longer rule in this world unless he rules by totalitarian military force. Democracy, if it is to prevail at this solemn moment in human history, can only do so if it purges itself of that which denies democracy and dares to act as it believes."

She Who Gets Slapped

"I'M GLAD for the war." The woman's voice carried to everyone in the bus. "My husband is making seventy dollars a week in a defense plant. We can have things we never could afford before. I hope the war goes on for years." A gray haired man stood up, went over to her. He slapped her face, and said loud enough for all to hear, "That's for my son who died at Pearl Harbor." He slapped her again. "And that's for my son in the army . . . I don't know where." He sat down. Silence in the car, then a burst of approval. At the next stop, the woman got off. She said to her companion, and to the hostile faces following her, "My face is red, not alone from the slaps."

This was not a bad woman. She just didn't think. She was one of the multitudes in this world who live in their own self-centered present. The

bereaved father brought home to her the terrible cost of war and she was humble, ashamed. This war is going to be paid for, with death and sorrow for many with inconvenience for others. Those who are gaining from the war . . . in increased profits or wages, in the natural pleasure of feeling needed as wardens . . . in being glorified by a trim uniform, should never lose sight of tragedy. We betray those who die unless we humble ourselves before God; unless we work now for a peace based on justice, both at home and abroad.

Contrast in the News

IF YOU want a contrast in news read the reports to be found on pages eleven and twelve of this issue. Mr. Paton tells of the repression, fear, persecution in the Nazi dominated countries of Europe. Mr. Baldwin, head of the American Civil Liberties Union, on the other hand, is able to report that America is fighting a war, as England has fought for over two years, without the loss of liberty. Another contrast might be drawn; in Europe a Church, under persecution, aroused and fighting; a Church which is in effect underground, and effective because it is. In America a Church still on the treadmill of complacency, trying for the most part to sit-out the storm. But as William Paton said at the Delaware conference, "We're going to get a new world, whether we like it or not." The real issue today is *what kind* of a new world, and we would do well to make a consideration of that question our first order of business.

—WHAT'S THE IDEA?—

AT THE ADVENT in Chicago there are a group of leaders who are missionary minded; who believe that unless we look after missions, domestic and foreign, the Church at home suffers. In the Church school each class, according to Mr. Harold A. Madsen, superintendent, is given a quota for missions in proportion to the number in the class. Each class is encouraged to raise it in its own way. One class this Lent has been baking, another is selling home made novelties, while still a third runs errands for people. A project of the entire school is the collecting of newspapers and magazines, with over \$30 already raised by the first of March through the sale of old paper. There is a chart which shows each week how each class is progressing. It has all resulted not only in increased giving, but more important, an enthusiasm on the part of the youngsters in the missionary enterprise.

More Immediate Aims

THE true relation of man to the land, the renaissance of village life, and the creation of a right relation between country and town, and between agriculture and other industries, are subjects of so great importance to the national future that their consideration brooks no delay. The Commission is pursuing the subject further, and hopes to issue a fuller statement as soon as possible.

Meanwhile we commend with strong emphasis the following passage from the findings of the Malvern Conference, 1941.

"We must recover reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited, but as a storehouse of divine bounty on which we utterly depend. This will carry with it a deliberate revival of agriculture, both by securing to the agricultural labourer good wages and to the farmer a secure and just price. We regard this as indispensable to the true balance of the national life."

The Government should be asked to give assurances that this will be the immediate direction of public policy.

EMPLOYMENT

The country should at once develop a post-war re-employment policy which should have the following guiding principles:

(i) No one now in the country's service should be allowed to pass into the ranks of the unemployed with no industrial status. Those still unemployed should, on the contrary, be absorbed into a national scheme providing for all.

(ii) The grade of employment to which each man or woman should be entitled should be not lower than the grade for which he or she is qualified by experience and training.

(iii) The co-ordination of industry should be carried to the point at which each great industry is ready to take responsibility for the employment of its due proportion of the working population and to retain them in employment, or in reserve, except in orderly transfer to other industries.

(iv) The country must make provision for the orderly handling of the employment problem of those who are not at once taken on to the regular strength of any industry. Any who suffer unemployment for more than a specified length of time—say ten weeks, should have the opportunity of re-training for another trade in which vacancies

Report of English Churches on World Reconstruction

exist, or for which expansion is in prospect, or alternatively, of enrolling themselves in some labour organisation which, in return for appropriate services, offers a rate of pay higher than unemployment benefit; or else, as a last resort, they should receive pensions on the scale appropriate to retirement from the industry for which they have been qualified.

(v) In the re-training centres training should be thorough, and should be guaranteed to lead to continuous employment of the proper grade. It should be carried out under the supervision of the trade bodies concerned. The wage paid should be the proper man's rate appropriate to the trade in question. Separation allowance should be provided for workers whose training takes them away from home.

To implement the above policy it will be necessary:

(a) To establish a Labour Research Department (without executive power) to survey the maximum and minimum needs of different industries and to advise the greater industries as to the scale and rate of expansion and the choice of location desirable for each of them, proceeding on the assumption that full-time occupation (at normal rates of pay) is available for all able-bodied industrial workers, and that a properly balanced development of the home industries is intended and will be sustained by the necessary use of the nation's administrative resources and powers of credit issue.

(b) To set up a department of the Treasury with power to obtain for each industry the loans

THE SANCTUARY

Conducted by John W. Suter Jr.

BLESSING THE PALMS

BLESS, O God, these Palms, that, as the multitude spread in the way the branches from the trees, so we, adoring thy majesty, may offer the worship of our hearts unto Him who is our Saviour and our King. Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

and credits that it will need in order to expand to the extent required in the national interest.

INTERNATIONAL TRADE

We pass here to a sphere of action in which complete success can only be gained by the concurrence of many nations in a common policy. That result, however, cannot be achieved until powerful economic nations learn to conceive their national policies from the outset as organic parts of a single world economy. Hence it is proposed that we ourselves should give a lead in the matter by reshaping our own trade policy along the following lines:

(i) The first need is to create a new public opinion which accepts the criteria embodied in the Charter for World Economy.

(ii) The nation's commercial enterprise should make the solution of the world's nutrition problem one of its primary aims.

(iii) This will require some fresh provision for the industrial developments which are particularly suited to the different needs and capacities of different nations.

(iv) It will also require the establishment of International Trade Development Boards with the necessary powers to:

(a) Secure priority for trade developments calculated to raise the standard of life of the backward nations;

(b) Regularize the distribution of the raw materials of the world and the allocation of the world's markets with that end in view; and

(c) Influence the quantity and direction of foreign investment in the interests of a balanced international development.

The arrangements already being made for the co-ordination of British industry in the public interest provide experience which will be invaluable for the promotion of this object nationally, whilst the past work and experience of the League of Nations and the International Labour Organisation point the way to the necessary international organisation.

FINANCE

(i) The first need is a new public opinion which will discountenance any form of financial transaction or arrangement that yields a profit without rendering commensurate service, or that endangers the rights of others.

All speculation in currency or in industrial shares comes under this condemnation, and many accepted forms of share issue are fraudulent in effect if not in intention.

(ii) The second need is a reform of the monetary structure and administration of this country

which will require that the issue of money (including credit) shall be scientifically directed to keep the currency steady in value, to maintain production steadily at its best possible level, and to keep the purchasing power of the public level with the goods so produced.

(iii) The experience now being gained in the partial subordination of finance to war production, and the present experimental methods of financing public expenditure with a minimum of interest charges, should be extended to the post-war programme of House Building and the necessary development of Agriculture and whatever other industries may be necessary to a balanced economy.

(iv) In the field of International Finance transactions which are not necessary to promote the *bona fide* exchange of goods or the *bona fide* investment of capital and all trafficking in currency should be eliminated: we therefore advocate the appointment of a commission, representing all the various interests concerned in the matter, to determine the forms of financial regulation which would be necessary to secure this object, and, more generally, to promote the policy advocated in the above Charter for World Economy.

The lines of policy proposed in the last three sections would, we believe, make it possible to escape from the policies of trade restriction and obstruction which have marked the period just ended, and would open up a period of expansion and greater freedom.

QUESTIONS FOR DISCUSSION

1. *Is there equity now between the earnings of farmers and industrial workers?*
2. *Do you know of any plans now being made to absorb into industrial life the men now in the army?*
3. *Do you think that soldiers, on being released following the war, should be paid by the state until they can find employment?*
4. *If it is possible to pay soldiers to fight wars, why should not the state later employ them as workers to build roads, etc., etc.?*
5. *Do you think that all nations should have the raw materials necessary for their industrial life?*

Kinship

Many years ago I recognized my kinship with all living beings. I made up my mind that I was not one bit better than the meanest of the earth. I said then, as I say now, that while there is a lower class I am in it; while there is a criminal element I am of it; while there is a soul in prison I am not free.

EUGENE DEBS,
Address to his Judges.

Listening to Prophets

by James Foster

*Rector of Christ Church,
Gary, Indiana*

TODAY we stand rebuked by our involvement in a war which certainly God did not will and which need not have come. For years there have been prophets warning against this war, warning us against thoughts and deeds which must inevitably result in war, warning against those who wanted or would acquiesce in war, pleading with us to act so as to prevent war.

What did these prophets tell us? Their message was based on certain facts which those who run may read:

1. Our time is a crisis in history. The old order no longer serves society. It is therefore to be replaced by a new order.

2. The forces of reaction are struggling to control the processes of change.

3. The forces of reaction have created and developed for their ends the terrible agency of fascism.

4. Fascism must be destroyed because it is evil; because by its attempts to stay what cannot be stopped it multiplies horribly the birth pangs of the new order.

Why did we not listen? We were deliberately confused and misled by those who feared and fought the prophets. These confusers and misleaders had for their purposes great power of position, publicity and wealth. But it is true also that we were too ready to be deceived, to listen to the voices which served our own selfish, short-term interests. We cannot escape our responsibility. Truth was put before us and we could not or would not receive it. To appreciate this let us take some of the important issues which have been presented to us in recent years and recall our reaction to them.

TAKE the New Deal. This was a very moderate program of progressive democracy. It was undertaken in 1933 not because the President will ed it, but because the common people had to have it. They had to have freedom to eat and to work and to live in any kind of decency. However, the owning class soon rallied forces against it. Recall the howls of rage that went up from their dependents and agents and sycophants, the campaign of misrepresentation that was carried out against WPA and relief and labor legislation the vituperation of Mr. Roosevelt and how it became an emotional obsession with some of our best people.

Again take the labor movement. In the past

decade this has become the best organized and the most powerful force for social progress and against fascism. It is not 100% pure and unselfish and honest and single-minded. Should we expect it to be in such a world as this? But on the whole it has wrought well for the working man and brought benefit to all of us. Yet look at the hostility with which many of our people have regarded labor. 95% of what we hear and read is anti-labor. Have we not wit enough to appreciate this and to see truth which is evident enough if we will but think? Why do men strike? Not for fun, nor for sheer devilry; not because some dictatorial agent tells them to. Men strike because they have grievances real enough to make them stand up and fight. They don't like to cut themselves off the payroll any more than we do.

Or consider Russia. Prophets have tried to tell us the truth about Soviet Russia. They told us that the Russians were building a social order different from ours, one they thought could serve them better under their circumstances. They told us that this attempt had the support of the Russian people because it was proving to their present benefit and to their future gain. They told us that this attempt seemed to be solving some of the very problems we found most pressing. They told us that it was no Utopia, but it was promising enough as an attempt of man to serve man, and that sympathy and cooperation might well be given.

Things are different since Russia has proved herself in battle against our enemy. Furthermore, we need her help as an ally. But why did we have to believe all the stuff and nonsense served us? Why can't we realize that the kind of life the Russians live is their business? If they preferred that mines and mills and railroads be owned by all the people and not by a few; if they were willing to get along without benefit of bankers and brokers, why shouldn't they? That's the good old American doctrine under which we operated back in 1776, the right of the people to run their own show.

BY OUR fears, by our doubts, by our failure to listen to truth, by our connivance with and our consent to the powers which sought to stem

the tides of history, we have helped to build up the Frankenstein of fascism. In the past we have shut our ears to the anguished cries of those who were fed to this monster in Ethiopia, in China, in Spain, and throughout all Europe. Today we face the thing itself, face it in a fight to the death. Today we must pay for our sins of heedlessness, blindness, stupidity, and selfishness; pay for them with the blood of our children.

Be this war long or short, it is only one act in the great drama of social evolution. For we shall have change. That is inevitable. The dynamic of

history makes it so. Today the great motive force is freedom for man, for all men. This force has to be active first to get Hitler and Hitlerism off the neck of humanity. As President Roosevelt has said, we are fighting for freedom against tyranny.

What happens after this war will be our responsibility. We must not miss the boat again. We must be prepared to change the world and to change ourselves with it. When that time comes we will need to know the truth that can make us free. It will be given us through prophets. This time, let us listen to them.

More About San Joaquin

by **Edward L. Parsons**

*The Retired Bishop
of California*

ALL the friends of the Rev. Lindsay Patton couple with their affection for him great admiration at the care with which he studied the situation in San Joaquin and his conscientiousness in declining his election to be bishop. Friendship and admiration make some of us wish all the more that he had accepted; for we are quite sure he is wrong about that great district.



I cannot within the limits of a brief paper take up in detail the points he has emphasized. Let me make a

few comments on them, and then put down some of the positive reasons why we believe the Church should have a Bishop of San Joaquin. Mr. Patton refers to the report of the commission on strategy and policy, presented at the 1940 General Convention. Any statement from such a body carries weight; but its weight must not be overestimated. It was only repeating the judgment of the earlier commission concerned with these matters. The slightest investigation would have shown that the case of San Joaquin is not comparable with that of Eastern Oregon, Western Nebraska or Salina. The commission did not think the matter important enough to investigate it during the three years preceding the report, and although they must have known that the bishops were meeting in February to elect to missionary districts, they had let fifteen months go by after their reappointment without doing anything about it. It must not be forgotten that the original suggestions about mergers sprang from the pinch of the depression and the National Council's problems.

Mr. Patton then goes on to lay his chief emphasis upon the failure of the Church to make much progress in the great Valley; and the predicament of the clergy,—poor salaries, unlikely promotion, little contact with the greatest centers of Church life.

In regard to the slow growth, he speaks of it as due to the nature of the population,—racial and other background, habits and the like. But what after all does such reasoning mean? Are we a Church with a definite mission, with a definite contribution to make to the total Christianity of the United States, or do we exist only to reach certain kinds of people? What is "our kind of people"? Why are they? How can you tell until you try whether they will receive our message or not? The fact that only one-third of the people in this great area have any relation to churches seems to me to make it pre-eminently a missionary area where a bishop is needed all the time to be going from town to town and village to village with the message of the Gospel.

In regard to the disadvantages under which the clergy in the district labor, is it not equally true of every small diocese and missionary district? Salaries are pretty poor in many parts of the Church. Clergy get "stuck" everywhere. Mergers would not automatically raise salaries; nor is there the slightest reason why a little cooperation carefully worked out between the Bishop of San Joaquin and the bishops of the neighboring dio-

ceses would not do as much as can be done in this difficult matter of clergy placement. One thing, from what I have heard, seems to be quite clear. It does make a difference to a priest whether his bishop lives near enough to see him often, or two or three hundred miles away, with the burdens of an urban diocese on his shoulders. It is impossible to think of the bishops of the dioceses surrounding San Joaquin being able to give to the people there the constant care which the chief pastor ought to give. To attempt it means getting farther and farther away, as unfortunately we are, from the conception of the bishop as being really chief pastor. From a distance, he can give oversight, but not himself.

BUT the most weighty reasons for putting a bishop in the San Joaquin are not problematical at all. They are positive. I put them in order:

1. It is an immense area, 55,000 square miles, with a steadily growing population. It has already 770,000 people,—more than the diocese of Sacramento, more than thirteen of the states, more than twenty-five of our dioceses and missionary districts. This population is growing steadily. When the Central Valley Project is completed, the San Joaquin district will be rapidly reaching the million mark. To merge the district with one or more of the surrounding dioceses would simply mean that in the course of a few years the whole problem would have to be taken up again and a new diocese or missionary district constituted. That would seem to an ordinary observer a rather stupid procedure.

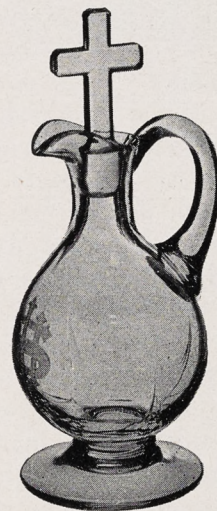
2. The problems in this area are almost entirely different from those which face the great dioceses on the coast. It is a rural district. The cities are not large although very important. The problems of rural life are uppermost,—the migrant problem, the problem of the great ranches and of non-resident ownership. There are also the special problems of the oil towns which are very serious and entirely different from anything which exists in the diocese of California, and really in Los Angeles where the oil wells are not in little separate localities. The Yosemite and other mountain parks are a problem in themselves. No bishop, burdened with the responsibilities of a large urban diocese, can give the time and thought to these problems which they need, nor the leadership in solving them.

It may be added also, and this is important, that the problems of the great Valley are not only different from those of the urban districts, but the people of the district are jealous and in a certain sense antagonistic towards the great urban districts.

3. Furthermore, the Valley is in a sense homogeneous. That is to say, it is not like the diocese of California or that of Los Angeles, an urban diocese with an appended missionary work. It is a great rural area with its own problems. Its people are energetic, confident, sure that it is growing, and eager to manage their own affairs.

4. The Valley, just because it is a stronghold of some of the marginal sects and of second generation Orientals and the like, needs especially the contribution which the Episcopal Church can bring,—a sane, well balanced, comprehensive interpretation of the Gospel of Christ. This Church carries great influence, far beyond its numbers. This influence is exerted of course to a considerable extent by the clergy in the parishes; but outstanding as interpreting the Church to the world is the bishop. People in Bakersfield and Visalia and all up and down that great Valley cannot judge the Episcopal Church by a bishop in Los Angeles or San Francisco. They need a bishop whom they know as theirs. And that means not a suffragan who comes from a distance, but some one who lives among them. This creating of atmosphere is of vital importance. Bishop Sanford's influence has been widespread and great.

5. The people of the Church in San Joaquin have been for thirty years developing capacity for



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self-government. To merge them now in one or more of the larger units means to lose what they have learned. They would be at a distance from the center; very few laymen could take any part in Church activities, and the thing which is a peril in our American life,—centralization, would be going on. One of our great social dangers at the moment is the losing of the sense of local responsibility. That is precisely what would happen if you turn over the at present responsible groups in the Valley to the big dioceses surrounding them. For the possible slight gain of opening ways to promotion to the clergy and encouraging them somewhat now and then by a little more contact with the larger centers, you lose the thing that in the long run counts most.

6. The people in the San Joaquin do not want to be merged. They have their own diocese or district life. They cherish it. There are difficulties anyhow in this merging proposal. Up to 1937, the provision of the constitution, if territory was to be retroceded, was that three-fourths of the parishes in the ceded territory, as well as three-fourths of those in the diocese to which it was to be joined, must approve. Without, I think, a great many of us realizing what was happening, the constitution was amended that year by cutting out the requirement of approval by the parishes in the territory which is to be retroceded. This was an admirable way of destroying democratic procedure. It means that the General Convention decided that the wishes of missionary districts were not to be considered in this matter. I do not know what the constitutional provision would be if it was attempted to divide San Joaquin among the three neighboring dioceses. Certainly three-fourths of the parishes in each one of them would have to approve, and the arrangement would have to be passed in General Convention by two-thirds of the bishops and two-thirds of the House of Deputies, voting by orders. Even if the Convention failed to take into account the wishes of the people, it still left it no easy matter to make the change. But I cannot for a moment believe that a Church which pretends to be democratic would ignore the wishes of the people concerned. It is vitally important in Church as in state to encourage local initiative and responsibility.

Note well then in conclusion that after twelve years, no one (not even the commission on strategy and policy) has got beyond "deferring action" as a proposal. And no one who knows California could question that if we tried to merge we would have to divide again in a few years.

The simple obvious solution of the *problem* of San Joaquin is a bishop to succeed Bishop Sanford as soon as we can get him.

page ten

KNOW YOUR CLASSICS By VIDA D. SCUDDER

THE BOOK OF SAINT BERNARD ON THE LOVE OF GOD

WRITTEN as early as 1126, this treatise has been called "The simplest book of mediaeval mysticism." St. Bernard, however, was neither recluse nor dreamer; he was a staunch fighter in the open, and some of us feel that in spite of great achievements he fought often on the wrong side. He bitterly opposed two prophetic Christians of his time, Abelard and Arnold of Brescia; he promoted that disastrous and ill-judged enterprise the Second Crusade. One lesson brought home as we study his book on the interior life, is humble recognition that men who represent much we disapprove may be nearer God than we are. One never knows where to find the Mystic. He may be a revolutionist, witness William Blake, but he is more often a conservative, for he explores inward rather than outward, so that he is likely to accept the Status Quo. So, here, with Bernard; we note no ripple from earthly storms disturbing the reflection of the upper skies, in the waters of his soul. He is known as the Doctor of Love; he was Dante's final guide in Paradise, deemed worthy to lead the poet into the Very Presence. Let us forget Abelard and the Crusade.

"You would hear from me why and how God is to be loved? I answer: 'The Cause of Loving God, is God'." Today, when God's existence is denied or questioned by great nations, the assumption rings strangely on our ears. But we must accept it before we can find peace. Bernard helps to show us what authentic experience waits when once the assumption is granted. Like many though not all mediaeval saints, he seeks verification within, not without, normal living. We appreciate as we read him the distinction drawn by Maritain, in "Ransoming the Time", between the Eastern mysticism which seeks suppression, and the Christian, which seeks fulfilment. His stern presentation of the never satisfying search for lower goods recalls now Augustine and now Carlyle; and seldom are our feet placed more firmly on the bed rock of Fact than as we pass with him from level to level of the Four Degrees of Love. Those of us who tread the One Way too often on the chilly lowest level, may feel that the mystics claim too much when they write of the ecstasies that wait. Bernard is reticent; he bears witness to the rarity of the supreme experience, once he even questions whether it be possible on earth. But never does he question that if not here then in the world to come.

THE WITNESS — March 26, 1942

War and the Bill of Rights

Director of Civil Liberties Union
Finds Freedom Intact in America

By Roger N. Baldwin

★ We have entered the first few months of the greatest war in history with our liberties intact to debate freely the policies of the government and to protect the right of dissent. Not a single person has been prosecuted for utterances. Not a publication has been suppressed. Not a single case of mob violence or vigilanteism has arisen. The public temper is free of intolerance.

This condition, remarkable for the United States in time of crisis, is in sharp contrast to the early months of World War I, marked by mob violence, prosecution, repression and fear. The differences are to be explained by three chief factors.

First, there is comparatively slight opposition to this war, confined almost exclusively to slight pro-Fascist elements, while in 1917 a formidable opposition existed in the Socialist Party, the I.W.W., the Non-Partisan League in the Northwest, among the Irish and other anti-British elements, and among the far more numerous enemy aliens.

Second, our democratic habits have improved. The Supreme Court has in recent years in one decision after another established civil rights on a firmer legal foundation. The National Labor Relations Act and the anti-

injunction laws have assured to trade unions their rights to organize and bargain collectively. Though repressive laws exist on the statute books they are unlikely to be invoked, to judge by the pronouncements of Attorney-General Biddle, who has already forbidden any prosecution for utterances or publications without his personal approval. The Attorney-General has already characterized in no uncertain language the shameful record of prosecutions in World War I which did nothing to help win the war and much to help lose the peace.

Third, public opinion, intolerant in the first World War, is markedly tolerant today. The long debate between the isolationists and interventionists was conducted with a degree of calm which laid the foundations for the strains of war-time. It may be assumed also that the example of Great Britain is having a healthy influence, based upon the wide recognition of the fact that no suppression of debate has marked her desperate struggle. A Communist sits in the House of Parliament; three members of the Independent Labor Party committed to an immediate negotiated peace oppose the government's policies; only a single publication, the *Daily Worker*, organ of the Communist Party, has been suppressed, and even so the government permits a Party paper under another name to appear.

But despite the generally favorable condition maintained so far under the stress of war there are ominous danger spots where civil rights may be sharply curtailed. Seven stand out among them.

First, the control of military information likely to be of use to the enemy may be so construed as to deprive the public of those facts on which fair criticism of government policy rests. Throughout the war there is bound to be a conflict between the press and radio and the military agencies of government as to what properly comes within the scope of military information of use to the enemy.

Second, the Espionage Act, now again in full force, offers the opportunity for the government to institute prosecutions for utterances and pub-

lications. So, too, does the so-called Smith Act penalizing advocacy of violence or military disaffection. That these laws are unlikely to be invoked is indicated by the Attorney-General's attitude. But only cease-



Roger N. Baldwin declares that conditions today are in sharp contrast with the mob violence, persecution, repression and fear of World War I.

less vigilance will check the pressures on the government to resort to repression.

Third, the Post Office Department has the unchecked power to bar from the mails any publication regarded as seditious,—that is, opposed to the war. Efforts are being made to change the system from the unre-

(Continued on page 16)

Acted Yet?

★ There are several hundred parishes now selling *THE WITNESS* each Sunday at the church. It is our hope of course that these Bundles will be continued after Easter. However, based on past experience, we know that some of them will be discontinued. If you are one of those getting your copy at the church won't you please do two things: first, inquire of your rector whether or not the paper is to be available after Easter. We would even like to have you urge him to continue the Bundle. But if it is not to be, won't you then please send in your personal subscription in order that we may send the paper each week to your home. Three dollars pays for an annual subscription, or if you prefer send just one dollar and we will send the paper for twenty weeks. We will greatly appreciate your cooperation.

Bishops In Norway

* Bishop Berggrav of Norway has been ordered to report daily to the police of Oslo, according to a telephone message to the *New York Times* on March 20th. Previously he had been required to report to the Gestapo, but he is now ordered to report at another address, since whenever he reported at the centrally located Gestapo headquarters he was followed by a crowd that applauded him. All other Bishops of Norway are also required to report daily to the police.

Churches Under Persecution

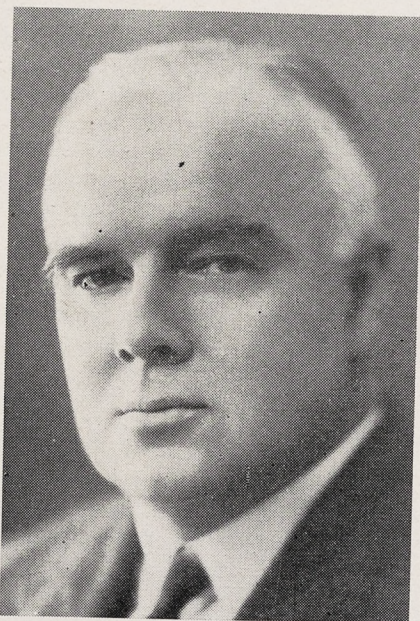
*British Churchman Tells of Courage
Of Church Leaders on the Continent*

Reported by W. B. Spofford

★ The Rev. William Paton is a chubby Britisher who wears a size eighteen clerical collar and who comes nearer to speaking American than do most Englishmen. He is the secretary of the International Missionary Council and as well informed on world Christianity as anyone you are apt to meet these days. Coming to the United States some weeks ago, primarily to speak at the conference in Ohio on the bases for a just and durable peace (WITNESS, March 12 and 19), he remains to address various American audiences on the state of the world generally, which he does with gusto and charm.

In addressing the students of the Union Seminary, New York, on March 16th one got the impression that he was anxious to see real things happening in the world, but that he was not at all sure that they would happen the right way; somewhat like the first-class seaman we ran into sometime ago who said that when he was in port in New York he was depressed by the state of American affairs but encouraged by the news reports from England. However on returning to an English port he always discovered that the reports were unfounded, but he was kept optimistic by the stories appearing in the British papers about America. Thus Mr. Paton could not understand why American Churchmen had been, and continue to be, so excited over the Malvern Conference which hardly made a ripple in England. Not that he considered it unimportant, but it was after all purely an Anglican affair, and not to be compared in importance to the official report of all the British Churches on Post-war Reconstruction. He seemed surprised that this later report had received so scant attention, and seemed delighted when told later that it was appearing in THE WITNESS this Lent. He rather thought the report of the American conference on a just and durable peace would be played up in English papers so as to give the impression that the findings and pronouncements have the overwhelming support of American Christians, though he has been here long enough to know that they do not. In Germany, he said, he has learned through underground that there is real excitement

over Malvern and similar pronouncements, since they indicate to the Christian forces there that a sincere effort is being made to understand the causes of international war, and manifest a desire to build a world based on justice.



William Paton tells Americans we are going to get a new world whether we like it or not.

In his address at Union Mr. Paton limited himself to telling his sizable audience of the state of the churches in the various countries of Continental Europe, and it was a story of courage and persecution. In Norway a Nazi-dominated youth organization has been beating up people, supported in their gangsterism by the government. The Norwegian Church, under the leadership of the Archbishop of Oslo, vigorously protested through a letter which was read from the pulpits of all the churches—"except where the police got there first." The letter was also widely distributed throughout the country. The Nazis tried to meet this protest by circulating among the clergy for their signatures a manifesto stating that the Nazis stood for "a Christian crusade against bolshevist unrighteousness." It was signed by but 27 of the more than 700 clergy of Norway, thus revealing how thoroughly the Archbishop

is supported by the clergy and laity of Norway. The Nazis then gave up trying to win the Churches and turned to ruthless persecution.

In Holland the Nazi campaign of anti-semitism received vigorous opposition from Christian forces, both Protestant and Catholic. Here also a letter was prepared and read at all the churches. Things immediately got worse for the Church, with many of the clergy thrown into concentration camps. The newspapers of the Churches, while not entirely suppressed, were greatly curtailed and Church schools likewise have been hard hit by the Nazis. "Yet the Church in Holland, as in Norway, as a result of this persecution, has moved into the very center of life there," declared Mr. Paton.

In France an effort is being made to maintain fellowship between the Churches of Occupied France and southern France. In the former the entire Church youth movement has been suppressed, whereas in Vichy there is today a strong youth movement. This movement maintains a center where lectures and classes are held, with a Roman Catholic priest telling a large number of young people recently that Martin Niemoller was the type of leader that they would do well to follow.

Belgium also, as far as the Church is concerned, has refused to submit to Nazi occupation, and when it was pointed out to them that Belgium should submit, with the Prophet Jeremiah used as the authority for such action, the Roman Catholic Cardinal replied that Belgium needed rather a Joan d'Arc to drive the invaders into the sea.

Mr. Paton reported that in Germany the bulk of the leaders of the Confessional Church are in prison, and said that it was important for all Christians to keep in mind the message forwarded to him by a German Church leader; "Remember, please, that Germany was the first country to be occupied by the Nazis." As for Russia, the speaker declared that two-thirds of the people in the villages and one-third of those in the cities are still Christian. He maintained that it is of the greatest importance that understanding be maintained.

(Continued on page 17)

News Notes of Other Churches

*Protestant Churchmen Declare That
They Lack Representation in USO*

Edited by Anne Milburn

Protestants and USO

★ Over 1,000 ministers meeting in Baltimore voiced the complaint that the Protestant churches do not have adequate representation in the USO. One statement declared, "The Protestant churches as a corporate entity are not included in the USO, nor have they delegated their ministries to any of the agencies in it." Analyzing the functions of the three essentially Protestant agencies in the USO, it was said that the Salvation Army amounted to a denomination in itself, and that the YMCA and YWCA did not wish to be too closely identified with official Protestant ecclesiastical life because their work transcended that of any religious group. All three are lay in character, independent in control.

Objectors Help Farmers

★ A plan to use conscientious objectors as farm laborers is now being worked out by Selective Service and the Board of Religious Objectors. The plan is designed to bring some relief to farmers now hard pressed by labor shortage, and is felt to be of greater national importance than some of the projects C.O.'s are now working on. Some of the most efficient farmers come from the Amish, Mennonite, and Quaker groups, which are opposed to war. Those who volunteered for work on farms would be assigned where most needed. They would be provided with board and room, but their wages would be returned to the central office of the Religious Objectors, for use in other projects.

Methodists Draft Laymen

★ Methodist Bishop Charles Flint has called upon laymen in the area of Syracuse to take over much of the work that is normally handled by pastors. Shortage of clergymen is the reason.

Against Discrimination

★ Deep concern over discrimination in employment and job training against Negroes was expressed in a recent statement by the Greater New York Federation of Churches. Stating discrimination as the cause of the out of proportion unemployment

rate among Negroes, they declared: "Such economic conditions are of great concern to Church leaders, since it is impossible to expect moral and spiritual values to be developed where men and women are denied the opportunity to maintain them-



William E. Sweet, formerly the Governor of Colorado, is the moderator of the Christian-Congregational Churches; a man who believes that the principles of Christianity should be applied to all areas of living.

selves in self-respecting fashion. Such conditions reflect seriously upon the white community, employers, employees, and public, which so largely sets the community pattern. Until the principle is accepted that the sole qualification for employment is ability to handle the work, justice for the Negro can not be secured." They called for increased effort in enforcing the President's executive order requiring fair employment practice.

Black Buddhism

★ An effort to rally American Negroes to Japan under a religion of "Black Buddhism" was smashed when FBI agents arrested two men, one the self-styled "Black Mikado," in New York. Preaching Buddhism as a religion of the colored races against white control of the earth, the men were following approved

Axis plans to disunite America on lines of race, color, and creed. Negro civic leaders accused the "Mikado" of having been in close contact with the Axis for some years, and receiving training in Nazi schools. The "Ethiopian Pacific Movement" promised automatic Japanese citizenship to American Negroes who embraced "Buddhism," and the chance to receive military training, and to study sciences and professions in Japan.

Churches to Stop Building

★ The government is asking churches to halt construction of new buildings for the duration. The WPB recognizes the churches as essential to public welfare, but considers construction materials necessary to the war effort. Church schools, public schools, and hospitals are given priorities on materials only if a shortage of such facilities exists in the community.

Endorse Jewish Army

★ Despite vigorous opposition of four past presidents, the Central Conference of American Rabbis endorsed a resolution urging the formation of a Jewish Army in Palestine to fight in defense of its own land.

Tinker to Evers to Chance

★ So many students at the University of Chicago have become Catholics, due to lectures on St. Thomas Aquinas by a Jew, Mortimer Adler, that a Protestant president, Robert Hutchins, has installed a full-time Catholic chaplain.

Cars for Clergy

★ "Practicing" clergymen will be allowed to purchase new cars, according to new regulations issued by Leon Henderson. They are in the same category as doctors, and must prove the absolute necessity of new equipment. They'll also need money.

Missionaries Go South

★ The Presbyterian board of missions is planning to send its missionaries withdrawn from the Far East to fields in Latin America. At present they have mission work in Brazil, Columbia, Chile, Guatemala, Venezuela and Mexico.

News of the Episcopal Church in Brief Paragraphs

Edited by IRIS LLOYD

William Temple

★ William Temple, Archbishop of York and Primate of England, who has been named to succeed the present Archbishop of Canterbury upon his forthcoming retirement, has a wide acquaintance in the United States. His last visit was in 1935, when he lectured at Harvard, Yale, Princeton, and various Theological Seminaries, participated in the semi-centennial celebration of the Student Volunteer Movement, and preached from many Episcopal pulpits in all parts of the country. Formerly Bishop of Manchester, Archbishop Temple assumed his present office in 1929. He is the son of a former Archbishop of Canterbury and his elevation to the office continues a growing tradition of succession. Among his recent important activities, he called the Malvern Conference, the findings of which are being studied widely by churches in this country, to determine Christian bases for a just and lasting peace. The Archbishop holds strongly that the Christian citizen should take part in the political arena and strive to confirm and practice Christian principles in the realm of politics and economics.

Presiding Bishop Henry St. George Tucker commented upon Archbishop Temple's appointment saying, "He is an outstanding leader of the English Church, both in the theological sphere and that of application of Christian principles to social and economic problems. He is an apostle of Christian unity and has shown great interest in cooperation with the American Church. I have the greatest admiration of the new Archbishop of Canterbury and am sure he will contribute able leadership to the Christian cause in England."

Bishop Goodwin III

★ Bishop Fred Goodwin, coadjutor of Virginia, who was stricken with a heart attack while in Florida attending the recent meeting of the House of Bishops, is recuperating in a hospital at Fort Pierce, Florida. It will be several months however before he will again be able to take up his work. Meanwhile Bishop Tucker has called a meeting for

March 27th of the council of the diocese to make plans for the election of a Suffragan-Bishop.

Cable from China

★ "Bishop A. A. Gilman of Hankow and all mission members well," reads the cable from the Swiss Consulate at Shanghai to Mrs. Francis S. Hutchins of New York, daughter of Bishop Gilman. Missionaries in Shanghai are believed to be unrestricted in carrying on their work.

Summer Term at Berkeley

★ Berkeley Divinity School, New Haven, is the latest seminary to announce a summer term. It will begin June 22 and continue through August. The purpose at all the seminaries is to enable the men to finish their courses sooner.

Malcolm Douglas Dies

★ J. Malcolm Douglas, retired rector at Short Hills, New Jersey, died last week after a short illness. He was prominent in the affairs of the diocese of Newark for years, serving on many committees and representing the diocese at several General Conventions.

Hobart's Pre-Seminarians

★ Hobart College has 30 students, who hope eventually to be parsons, now taking services at small missions in the diocese of Rochester. They work under the genial chaplain of the college, the Rev. Stuart Cole. He says it is good experience for the students, but he makes no mention of the congregations.

Southern College Work

★ The department of college work of the province of Sewanee met in Atlanta, Ga., on March 17th with representatives of the fifteen dioceses present.

Presbyterian In Washington

★ Washington Cathedral was taxed to capacity on March 15th to hear the Rev. J. Hutchinson Cockburn, moderator of the Presbyterian Church of Scotland. He declared that the war is not primarily a clash between political theories or economic systems but is, first and foremost, a spiritual clash, with the

Church challenged to restore decency, justice and love. "We can become a Godless world," he declared, "and be the hewers of wood and the drawers of water for those who call themselves the aristocracy of the human race; or we can gird on the armour of righteousness, defeat the enemies of God's Church and bring peace to a suffering world." He was introduced at the service by Bishop Freeman, who also welcomed leaders of the Presbyterian, Methodist and Congregational Churches who took part in the service.

Forum In New York

★ Canon T. O. Wedel of Washington Cathedral is the preacher this week at the noonday service at St. Bartholomew's, New York. He was also the leader of the community forum held on March 24th. The preacher during Holy Week is Bishop Oldham of Albany.

Canterbury To Be Baron

★ The retiring Archbishop of Canterbury, Dr. Cosmo Lang, is to be made a baron, by appointment of



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the king, thus enabling him to sit in the House of Lords as a peer instead of on the Bishops' bench. It is generally thought in England that the reason is that the government considers his advice of such great importance that it wants to give him this added prestige.

As They Pass Through

★ Canon Robert D. Smith of the social service department of New Jersey has the job of looking after soldiers who arrive in the state from various parts of the country to embark for places unknown. He also works with chaplains to plan and integrate Church activities in the several army and navy camps in the state.

Relic At Trinity

★ A piece of the Roman wall of London, knocked off by a Nazi bomb in 1940, has been presented to Trinity College, Hartford, and is to be placed in the chapel.

Complete Cooperation

★ There are but two industrial plants in northern New Jersey where there is 100% production at this time, indicating cooperation between management and labor. One is the

Walter Kidde Company, headed by Mr. Walter Kidde, vice-president of the Church Publishing Co., for whom THE WITNESS is published. Mr. Irving Abramson, president of the state industrial union council, revealed this fact in a public statement last week.

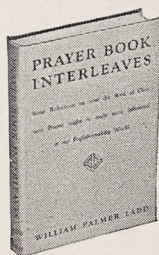
Women's Rights

★ The diocese of California is coming out for "women's rights," according to a statement issued by

Bishop Karl M. Block. The diocese has passed first reading, a canon law which makes it mandatory for one delegate from each parish to the diocesan convention to be a woman. If it passes a second time it will become diocesan law.

China to Alaska

★ Miss Laura E. Lenhart, a nurse formerly at St. Andrew's Hospital near Wusih, China, went this week to aid Dr. Lula Disosway, also an



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SIGNIFICANCE OF OFFERING STRESSED BY THE PRESIDING BISHOP

"THE WAR gives to the Good Friday Offering a special significance and appeal this year. Our representative at Jerusalem, Canon Bridgeman, in reporting growing activities throughout the Mission, renews his declaration that war psychology in the Holy Land has opened new and greater opportunities for service. There is, therefore, no doubt of the imperative need of the Offering, and I ask that the Bishops and other clergy earnestly present this opportunity to their people. May we all pray and give generously that God may bless a missionary work of deep significance in the land where centered our Lord's birth, ministry, sacrifice and triumph."—H. ST. GEORGE TUCKER.

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of Lewis B. Franklin, marked for The Good Friday Offering and sent to him at Church Missions House, 281 Fourth Avenue, New York, N. Y. Gifts to this Offering are not credited on quotas.

exile from China, at the Hudson Stuck Memorial Hospital, Fort Yukon. Dr. Disosway has up to now had only one nurse for a 40 bed hospital. Miss Lenhart is a native of Ohio, and has been in China since 1912, recently carrying on her work at the hospital even when bombs were being dropped and the Japanese troops began to occupy the city.

Letters To Soldiers

★ At St. Matthews, Charleston, W. Va., the name of a soldier from the parish is printed each week in the bulletin, with parishioners urged to write him, and if possible to send him a gift.

Ask Permanent Commission

★ Appointment of a permanent youth commission by the synod was asked by members of the temporary commission of the province of Seawane at their conference in Atlanta, Georgia. Two young people and one adult advisor from each of the fifteen dioceses attended.

Aid to Refugees

★ The Episcopal Committee for European Refugees last year spent \$2,251 to bring fifteen refugees from eleven countries, according to the report of Miss Edith Denison, resource secretary. A total of \$4,510 was spent in 1941 to assist individuals known to the committee, including

aid to refugee students, help in establishing two physicians, sending fifty children to camp, and reuniting families. Miss Denison emphasized the need of combatting misapprehensions about refugees, and stressed the desirability of organizing neighborhood groups in parishes and carrying on hospitality programs for these people in a strange land.

Victory Gardens

★ The boys of St. James' Church in Leesburg, Florida, have started a "Victory Garden" on a large section of the rectory plot. They are supervised by a city recreation director, and intend to grow vegetables as a wartime food economy.

Work with Army

★ An army camp commission which has been organized and put into service in the diocese of Dallas, Texas, has recently surveyed the recreational needs of men at Camp Bowie, Brownwood, and Camp Wolters, Mineral Wells. Entertainment is to be provided for service men at the parish house in Brownwood.

Bill of Rights—

(Continued from page 11)
viewed authority of a single lawyer in the Department at Washington to the collective judgment of a group

of officials from several departments.

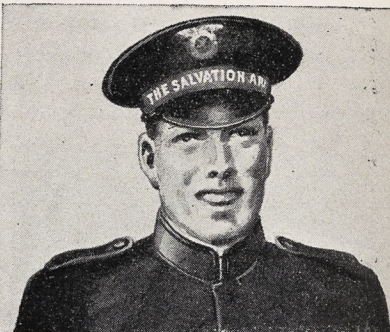
Fourth, the treatment of enemy aliens, fair enough up to the present, may develop unreasonably in face of Fifth Column scares over Japanese, German and Italian spies. Important, too, is action by the Department of Justice to release from the stringent regulations those nationals of enemy countries who are refugees from

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Name

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Position

Nazism and Fascism, and who are indeed "friendly enemies" and supporters of democracy.

Fifth, dangers to civil rights lurk in the current investigations of so-called subversive activities by the Dies Committee, F.B.I. and other investigating agencies who conceive of subversion in terms of Communism, rarely of Fascism. It is a singular paradox that while we are engaged on the international front in fighting Fascism, these agencies at home are engaged in fighting the enemies of Fascism.

Sixth, the treatment of pacifists is likely to be marked by injustices, particularly against that largest of all pacifist groups,—but rarely so considered,—the half-million members of Jehovah's Witnesses scattered throughout the country, all zealous opponents of all wars save a mythical one for Jehovah. Their treatment for refusal on religious grounds to salute the flag, and equally on religious grounds to support war, is already marked by a lawlessness which began long before the United States entered the war. The treatment of conscientious objectors is a separate problem, which on the whole is basically well handled through civilian authorities.

Seventh, the entirely desirable truce declared between employers and labor in resorting to strikes and lockouts in defense industries may be unfairly extended to other industries as well, on the specious plea that all production in war-time is defense industry. Along with the labor movement, defenders of civil liberty must guard against establishing any precedent to suspend labor's elementary rights.

Even more important to democracy than any of these dangers to some minority's liberties is the injustice to Negroes through their virtual exclusion from the armed forces and from defense industries. They are not even allowed to die for the democracy which the country professedly defends. They are not admitted to the naval forces save in menial positions; only a few are given air training; in the army they are segregated under white officers. In defense industries they are commonly excluded both by employers and by unions. Our democracy cannot justify itself unless Negroes are given equal participation in the national effort.

It may be that the United States, contrary to its record in times of crisis, will achieve the high level of

democratic liberty which marks England after two years of war. If it does it will be only by the unremitting efforts of all of those to whom the Bill of Rights is the heart of democracy. Debate, minority dissent and opposition to government policy constitute the basis of democratic action. On their survival rest the hopes of a victory for a democracy which will transcend decisions at arms.

Persecution—

(Continued from page 12)

tained between the United States, Britain and the Soviet Union, and declared that Russia "has much to teach us about economic security and the rights of man."

In Britain Mr. Paton declared there was growing cooperation between the Churches, including the Roman Catholic. There was considerable concern when the Sword of the Spirit movement (concerned with post-war reconstruction) which started on an inter-church basis, was "captured" by the Roman Church, so a series of meetings were held, attended by Anglicans, Free Churchmen and Catholics, to explore the matter further. As a result joint action in the area of social and economic affairs is about to be launched at a mass meeting to be presided over jointly by the Roman Catholic Archbishop of Westminster and the Anglican Archbishop of Canterbury. He pointed out however that they could

go further in cooperation with Rome in England than we are likely to go in the United States since the Roman Church is relatively weak in England, "and Rome is at its best when it is a minority."

In the question period Mr. Paton told one inquirer that while he did not believe there was more discussion of social issues and a just peace in England than in America, he was nevertheless sure that it was more realistic. And when another questioner asked what he meant by "realistic" he referred to the Report, *The World We Seek*, which he declared "represents fully the main trend of Christian social thinking in England." He also said that it is difficult for him to understand why there is such enthusiasm in America for the Malvern Manifesto and similar reports, since "the Churches in America seem to be doing nothing themselves along the same lines."

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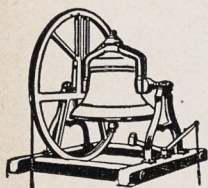
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BOOK REVIEWS

FAITH AND NURTURE. By H. Shelton Smith. Scribners. \$2.00.

Here is a book for which many religious leaders have long waited; a most courageous challenge to all religious educators and clergymen to begin a thorough examination of what is being taught in place of the Christian religion to our people and children.

Dr. Smith has diligently traced the historical development of much of what is being taught under the name of "Liberal Protestantism," and with scholarly clarity compares the same with the Christianity of the New Testament. Carefully documented with footnotes, he brings forth the drifting thoughts of religious leaders who have greatly influenced the teaching of the contemporary Church, and shows how strangely alien much of this present teaching is to the Gospel of Redemption as delivered by Jesus Christ. It is far more than a critique, it is a challenge to constructive thinking in a day when there is too little. No leader in the teaching of the Christian religion to adults or to children can justify his failure to read it.

—FRANK L. CARRUTHERS.

HONEST RELIGION. By John Oman. Cambridge University Press. \$2.25.

This was the last book by the famous author of *Grace and Personality* and contains a series of twenty brief chapters showing how a person can hold a positive, dogmatic faith, at the present time, and yet be entirely honest. Many people, especially people outside the church, have the idea that in order to say the Creeds and accept the Christian faith, one has to play "ducks and drakes" with his conscience. I heard of a man not long ago who said he would hate to be a clergyman because he would have to check his reason outside whenever he went into church. Nonsense! We all know people like that—and here is a good book to place in their hands.

—F. C. GRANT.

A LETTER TO MY SON. By A Soldier's Mother. E. P. Dutton & Co. 50 cents.

This is a real letter written by a Virginian mother to her son who was called to the front, without having a chance to say good-bye! It is an excellent and stimulating message in which the emphasis is placed upon not being afraid, particularly in the contemplation of the horrors of war and the material losses involved. It is a fine book for a mother to give to her son at the front, as well as for the mother herself to read before sending it on.

—BISHOP JOHNSON.

THE GREAT ADVENTURE OF LIVING. By Winfred Rhoades. Lippincott. \$2.00.

Reputable authors of works on psychology, such as Horney, Meeninger, Boisen, Kunkel, would find this book shallow and superficial; lay readers will find it dull and full of those three words dear to the didactic: *must, ought, should*. The motto presented is "I Live to Grow," but one gets no light on how to *want* to grow. Recommended only to those who like to raise themselves by their own bootstraps.

In contrast to this carping reviewer's opinion, that of the eminent Quaker, Rufus Jones, should be quoted from the jacket flap of this book: "A valuable piece of work and should have a wide circle of readers. It has my hearty approval."

—ROSE PHELPS.

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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.

THE REV. CHARLES L. STREET
Christ Church, Dallas, Texas

A good missionary bishop has to be general missionary, archdeacon, supply parson and pastor at large. I therefore say "amen" to the comments of Bishop Mitchell in regard to San Joaquin. Also where did the idea come from that there is no use putting money in an area unless it shows promise of self support? Supposing that San Joaquin can never be self supporting, is that a good reason for discontinuing the work there? And if the work is to be carried on, why should a neighboring diocese be asked to carry the financial burden rather than the National Council? And why the cracks at Joe Boyle? This is a free country, and I am sure no one wants to shut THE WITNESS up, even if they could.

REPLY: It is our understanding that three committees of the synod of the 8th province have declared that San Joaquin can be self supporting in five years. Mr. Patton was elected bishop, presumably, to aim at that goal. He, after study, thinks it is impossible and partly for that reason declined election. The Church is in his debt for having brought the entire matter into the open, not alone for San Joaquin but for other missionary districts, resulting in a considerable demand for a thorough study of the entire problem. As for Joe Boyle and the publicity department of the National Council, our complaint is not that Joe Boyle spoke out, but that he did not. The Church is entitled to know why Mr. Patton refused election. His letter setting forth his reasons were in the possession of officers of the National Council, but never released to the Church press—according to some in high-places, because the situation was "too delicate." It is our contention that in a democratic Church, as in a democratic state, people should be given the facts so they may find their own way.

* * * *

MR. S. ANDERSON
Los Angeles, California

Clergy salaries and pensions need attention. Big salaries keep people away from Church because they are contrary to the spirit of true religion, while too small salaries are equally bad. Why not use some of these pauper-pensioned clergy, trying to live on \$50 a month, instead of forever talking about the "security" provided by the Pension Fund? Security indeed! Just try living on \$50 a month these days.

* * * *

THE REV. E. A. MCINTOSH
Vicar at Tanacross, Alaska

I have read *Why Liberal Evangelical* by the Rev. Frederick C. Grant and feel that he has stated the case exactly. However it all adds up to nothing unless we have the spirit of it in our hearts. I once had the distinction of being in charge of our own church and that of the Presbyterian in a small town. The Presbyterians were well pleased but our own people were not and I felt a decided coldness and disapproval of my brother clergy.

HOWARD R. BRINKER
The Bishop of Nebraska

In all the discussion about joint ordination, nothing has been said about the ordinand himself. What bishop or priest in the active ministry would want his own son ordained to this kind of a divided ministry? In trying to unite these two divergent points of view regarding the

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Christian ministry in the ordination of a man, the result would be a split personality. This I think would be neither Christian, nor according to the mind of Christ, nor good common sense. I am sure that any approach toward organic unity must be based upon the preface to the ordinal and upon the Chicago-Lambeth Quadrilateral.

REPLY: Of course—if the views are really divergent. But it is the view of many churchmen that the genuinely Episcopalian and the genuinely Presbyterian views of the ministry are not divergent. Moreover, is a man ordained to the ministry of the whole Church of Christ, or only of a part of it? That is the real question.

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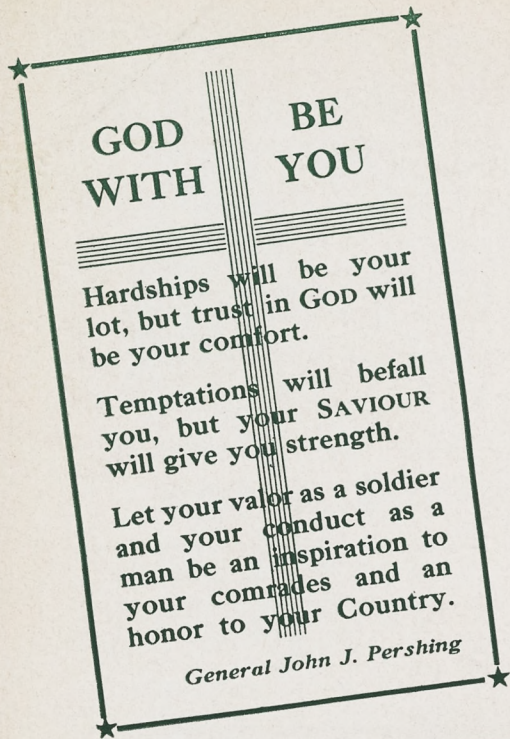
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