

LIBRARY COPY

# The WITNESS

10¢  
A COPY

APRIL 23, 1942



YOUNG CHI LI CRIES  
WHENEVER THE SIRENS  
WAIL THEIR WARNINGS  
(Story on eleven)

Photo by Fritz Henle

## CHRISTIANS IN SERVICE



## 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

★

FREDERICK C. GRANT  
Chairman of Editorial Board

WILLIAM B. SPOFFORD  
Managing Editor

★

### Editorial Board

DONALD B. ALDRICH, LANE W. BARTON,  
JOSEPH F. FLETCHER, JOHN GASS, CHARLES  
K. GILBERT, ARTHUR LICHTENBERGER,  
THEODORE R. LUDLOW, ROSE PHELPS, LOUIS  
W. PITT, OTIS R. RICE, HOWARD CHANDLER  
ROBBINS, LOUISA RUSSELL, WILLIAM B.  
SPERRY, JOHN W. SUTER, JR.

★

### Contributing Editors

THOMAS N. CARUTHERS, FRANK L. CAR-  
RUTHERS, ADELAIDE CASE, GORDON KEITH  
CHALMERS, EDWARD MAKIN CROSS, GAR-  
DINER M. DAY, ANGUS DUN, ARTHUR W.  
FARLANDER, THEODORE P. FERRIS, CONRAD  
H. GESNER, C. LESLIE GLENN, JOHN M.  
GROTON, GEORGE IRVINE HILLER, IRVING  
PEAKE JOHNSON, STANLEY MATTHEWS,  
RANDOLPH CRUMP MILLER, WALTER  
MITCHELL, ALBERT T. MOLLEGEN, PHILLIPS  
E. OSCOOD, EDWARD LAMBE PARSONS,  
EDGAR L. PENNINGTON, HAROLD ADYE  
PRICHARD, CYRIL RICHARDSON, PAUL ROBERTS,  
VIDA D. SCUDDER, DUDLEY S. STARK,  
W. BERTRAND STEVENS, ROBERT E. L.  
STRIDER, SIDNEY E. SWEET, FRANK E.  
WILSON, ALEXANDER ZABRISKIE.

England Correspondent  
HORACE FORT

China Correspondent  
JOHN FOSTER

Photographer  
A. T. RIKER

★

THE WITNESS is published weekly from September 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-President; CHARLES A. HOWARD JR., Treasurer, FREDERIC D. H. GILBERT, Secretary. Directors, the officers and DONALD B. ALDRICH, C. LESLIE GLENN, FREDERICK C. GRANT, ELSIE HUTTON, THEODORE R. LUDLOW, ROBERT McC. MARSH, EDWARD L. PARSONS, KATHARINE C. PIERCE, LOUIS W. PITT, HOWARD C. ROBBINS, HENRY K. 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

★

APRIL 23, 1942

VOL. XXVI

NO. 1

## 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 Sermon (First Sunday in the month Holy Communion and Sermon); 8 P.M. Evensong and Sermon.

Weekday Services: Tuesday, 7:30 A.M. Holy Communion; Wednesday, 10:30 A.M. Morning Prayer; Thursday, 12 Noon, Holy Communion; Friday, 10:30 A.M. Morning Prayer.

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

### EMMANUEL CHURCH

15 Newbury Street, Boston  
(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.  
Rev. Arthur Silver Paysant, M.A.

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

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

### CHRIST CHURCH

Nashville, Tennessee

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

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young Peoples' Meetings.

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

### GRACE CHURCH

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

#### SUNDAYS

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

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

7 P.M.—Young People's Fellowship.

#### THURSDAYS

9:30 A.M.—Holy Communion.



# EDITORIAL

## You'll Be Surprised

WE HAVE been doing a little visiting, going to a number of churches of all altitudes and shapes. We wish to report that if the proportion observed in these churches holds throughout the Episcopal Church, a large number of our clergy consistently violate the twenty-fourth article of religion. "It is a thing plainly repugnant to the Word of God and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people."

Latin has given way to English in our services, but even the best English, can be read so that it is unintelligible. The clergy do not generally do this deliberately, it is just plain carelessness. Sometimes, it seems more than that; there is an air of complete indifference to the congregation, almost contempt. In one service the Lord's Prayer and the Creed were said at breakneck speed and the congregation left behind at the start were audibly gasping for breath at the finish. The Lessons, apparently selected at the last moment were dismissed by the manner of reading as quite unedifying. There was one service we remember in which there was not a single period throughout, only commas and semicolons. The effect was curious. We came away feeling that all was tentative, unsettled; that the Church itself had never been able to make up its mind and say this is so... period!

Our studied judgment is this: many Episcopal clergy read the service abominably. Now if you are of the cloth, don't simply get hot under your round collar. Check up on yourself. How do you know but what you have unconsciously got into very bad reading habits? If your wife thinks you are too wonderful to criticize, pick out someone in your congregation and ask for his helpful criticisms. Or better still, if you can, have a record made as you read a lesson or two or some prayers. Will you be surprised!

## News of the Church

YOU meet your friend, Jack Smith, whom you have not seen in some time and you say, "Hello, Jack, what's new?"

He says, "Well, my house burned down, last month, my wife had triplets last week and my oldest boy got number one in the draft and is going in the army."

So you offer congratulations, commiserations or exclamations as seem appropriate.

Or your friend might have said, "I dunno much. I see that General MacArthur's four year old boy took a play-toy with him when he made that trip, Bishop Manning had a cold and couldn't get to the Bishops' meeting, and Winston Churchill spent a weekend in the country."

You say in wonderment, "Well, Whaddoyou know!" and feel that you have really learned something.

This illustrates something about Church news. News is the ordinary events in the lives of extraordinary people and the extraordinary events in the lives of ordinary people. We want to

cover the news of the whole church and we invite both readers and correspondents to send it to us.

Particularly are we anxious to hear about the extraordinary events in the ordinary parishes. Most parishes have cake sales, vestry meetings, chicken suppers, young people's services or choir parties. Sometimes they are so unique that they are news. But in every diocese there is some parish that does something that no other parish does. That is news. Some parish in a diocese does something all the rest do but does it more successfully. That is news. We would like to know what it was, how it happened, and who did it.

Do not worry about how it is written. If it gives the facts it is probably a good news story — and we have a rewrite department that can help.

## "QUOTES"

THE Church is not only an organization; it is also a point of view and a way of life and as such is one of the powerful determinants of individual and social action, establishing attitudes and standards of conduct that spread over into the general community, even when the individual is indifferent or hostile to its claims. The major element of danger in the new social forms dominating Europe today is the destruction of the general morale built up by adherence to the ideals of sacrifice, peace and brotherhood that have been treasured by the Church.

—Mary K. Simkhovitch



## The Sin of Impersonality

**D**R. RICHARD CABOT, when he was chief of staff at the Massachusetts General Hospital, told of having seen a baby two or three years old working his way through the crowd and fending off the legs of grown-ups as though they were posts. "We can rightly treat people as posts, bump against them and ward them off, only in babyhood," he remarked. "But some of us have never grown up and still go on treating people like posts and bumping against them impersonally. . ."

Perhaps as important a contribution as any that a minister can make in war-time is to warn his congregation against what Dr. Cabot described as "the sin of impersonality," and in prayer and sermon make the feeling of togetherness which is characteristic of war-time inclusive enough to cover not only the soldiers, sailors and aviators who are in the thoughts of the congregation but also the workers at home who too often are considered impersonally as cogs in the war machine. They are as indispensable to the winning of the war as are the soldiers for whom they forge the weapons, but they seldom receive like recognition in church. George Wallace Briggs had them in mind in his fine hymn, "For the brave of every race," and coupled "Toilers in the mine and mill" with "warriors wielding freedom's sword." Dr. George Stewart had the imagination to add to the prayers

of the church one for "the telephone girl," whose courage and fidelity often has been proved in times of emergency or of disaster. And Rudyard Kipling had them very much in mind when he wrote "The Sons of Martha," and reproached those who profit by the labors of others with their unconsciousness of obligation. Our armament could not be provided and our troops could not be transported if it were not for the labors of those who wear no uniforms but overalls.

*It is their care that the gear engages; it is their care that the switches lock;*

*It is their care in all the ages to take the buffet and cushion the shock.*

Integration has been defined as mature relationship with others in the world of reality. The industrial order in which we live is certainly part of our world of reality. Christian integration does not necessarily require that we should shake hands with the engineer and stoker at the end of a successful railroad journey; although it should not be forgotten that the war chaplain G. A. Studdert-Kennedy spent more time in the boiler room than on the promenade deck in his last voyage to this country. But integration does mean that we include within the scope and fellowship of thought and prayer and plans for the future those without whose present labors there would be no future that we could dare to face.

# Christians in Public Service

**N**O ONE is likely to question the wisdom or propriety of this statement, quoted verbatim from the Malvern Manifesto:

*Christian people should take the fullest possible share in public life, both in Parliament, in municipal councils, in employers' and workers' organizations, and all other bodies affecting the public welfare, and constantly seek ways of expressing Christian principles through these channels.*



But the readiness and fitness of the average Christian to take an intelligently constructive part in the program

implied by that paragraph raises very serious questions indeed. In the face of modern totalitarian nationalism and total war, most Christians stand aghast and apparently powerless to stem the

*by Stanley Matthews*

*Layman of the Diocese  
of Southern Ohio*

tide of evils which inevitably follow in their wake. Where the Christian Church has not been actually liquidated by hostile government action, its membership appears to be in a state of hopeless mental confusion as to what is its true function and mission in a world where our civilization, long hailed as the product of Christian ideals, seems to be threatened with virtual extinction. On the other hand we hear paid, even from Christian pulpits, a sort of grudging tribute to the tremendous impetus toward the achievement of their ends, produced in the totalitarian countries and particularly within the younger generation, by a completely



unified program and an avowed singleness of purpose. There is no comparable enthusiasm or unity of purpose apparent in Christendom today, but instead we find a widespread difference of opinion, or even a lack of one, as to what constitutes the logical Christian position in the face of what is at last beginning to be recognized as a world-revolution. And yet from what other source can Christians consistently look for a solution in which the will of God, rather than the ambitions of national, political and economic leaders, will be a paramount factor?

Totalitarianism as an abstract idea is actually nothing new. It is implied, in its highest form, throughout the teachings of Christ and was obviously the ideal of early Christianity, where a total surrender to the will of God was taken for granted. It is irrational to assume that the Creator of all things does not have a will regarding *all* matters relating to His creation, and a totalitarian application of God's will is in fact man's most powerful weapon against evil. Christianity as a whole has today abandoned any serious effort to put it to use, by voluntarily relinquishing one area after another of human life to secular or humanistic interests. Chief among these are the political, economic, and scientific fields. With these areas for centuries in the hands of men rendering only lip-service to God or denying His existence altogether, it is no wonder that a rediscovered totalitarianism, motivated by a godless materialism, has been embraced by all power-seeking elements throughout the world. Still man's most powerful weapon, it has been turned with devastating results against man himself.

Christian thinkers, when they think about the social order at all, seem to fall for the most part into two general schools: a) those who insist that the Church take no stand in direct opposition to political, economic, or other social evils of our day, but confine its efforts mainly to the teaching and preaching of the gospel with the expectation that when a sufficient number of human beings have subscribed to these teachings they will of their own accord put an end to all such social evils; and b) those who maintain that by concerted attack upon a given social evil through political or secular means, the teachings of Christ may eventually be made to prevail by means of appropriate legislation, even though large numbers of our citizens remain unconverted.

In brief it is the old controversy of faith vs. works. And whatever may be said in favor of either school, it is becoming painfully apparent that neither one is competent to perform the task alone. Neither can point to a success in the past sufficiently conspicuous to give any realistic assur-

ance that it can do even as well in the future, in the face of the greatest indifference and most open antagonism with which organized religion has had to deal since the days of the martyrs. A divided Christendom is indeed a sad sight to contemplate, but it is entirely possible that the rapid rise to power of anti-Christian forces is due not so much to the Church's lack of organic unity as to this disunion of opinion within its component parts—an insidious form of paralysis which produces indifference or inactivity with regard to the many social evils of our time on the part of one large group of Christians, and on the part of another large group with regard to the very real spiritual aids and motives which are in fact indispensable to the permanent elimination of these evils. The struggle toward their elimination is a pretty desperate one at best, and surely requires the concerted application of *all* the powers available to Christianity before there can be much hope of its successful outcome.

**I**N THIS state of confusion among its members, the Church has so far proved a weak opponent when confronted by a robust secularism which knows exactly what it wants, and in getting it is prepared and willing to make use of every aid offered by modern science. Now science is rightly recognized as one of the most useful of man's tools, but like all tools it can be applied either to good or evil purposes, and as we have seen becomes an extremely dangerous weapon in the wrong hands; especially when those hands have been trained to wield it with a zeal and expertness worthy of a better cause. Until men of good will have acquired at least an equal proficiency, they can hardly hope to stand against it.

And yet the Church persists in abandoning in large measure the fields of both natural and social science, and their methods, to non-Christian or even anti-Christian elements of society, with the result that it is facing the possibility of seeing the same forces which were so powerfully instrumental in building up our modern civilization now turned against it to destroy it. In the case particularly of the social or human sciences—the one body of knowledge, if any, with which the Church *must* concern itself if human relations are to be its concern at all—there is hardly the name of one professed Christian to be found among those who have been most active in placing these disciplines on a comparable basis with the older natural sciences. This is a most unfortunate, not to say dangerous state of affairs for two reasons: first, many devout and able Church people are suspicious of or antagonistic to the findings of scientific social research and therefore close their eyes to many im-



portant facts which those findings reveal, because of the unsympathetic though often justified criticism generally directed by social scientists against religious bodies for an out-of-date attitude toward modern social problems and the cultural lag displayed in approaching a solution of them; and secondly, the scientists themselves, by relegating all supernatural matters to the realm of superstition or tradition, have for the most part acquired such an imperfect conception of the realities of religion that, however scientifically they may assemble their facts, they stand in constant danger of drawing incorrect or only partly correct conclusions from them.

Now whatever the record of past history, we have reason to hope that today Christianity is not quite so "other-worldly," in the derogatory sense, as has been charged by such writers as John Macmurray. Malvern itself is evidence that a growing number of Christians is reaching the definite conviction that both man and the Church were designed by God specifically to function in a material world in accordance with His discoverable will and that only by doing so in a total sense, i.e. in all the material *and* spiritual areas of human life, can any organization of Christians worthy to be called a Church be said to be preparing its members in any real sense for life in a world to come.

To a person of such conviction, a sacramental view of the Christian religion is no longer a matter of taste or opinion but of necessity, since it is the only view which can accept, without a contradiction in thought, both the unity and duality of human life and therefore coincide with *all* the facts in the case, as he knows them. In short, it is the only *scientific* viewpoint which he can take.

## THE SANCTUARY

Conducted by John W. Suter Jr.

### EASTERTIDE

**B**RIGHT, O Lord, is the one Heavenly Ray; by whose unwonted light, brought to us through the Resurrection of Thy Son, the horror of the perpetual night is shattered. We bear witness to the glory of Thy mighty works; for Thou didst make the day of things that pass radiant with a Light which is eternal. Do Thou, therefore, Almighty God, Father of our Lord, receive in Thine unmoved serenity the supplications that rise to Heaven from Thy praying people. Strengthen us. Grant us the gifts of hope. To them that make offering give Thou peace, and to them that are dead give the quiet of eternal rest.

*Mozarabic Missal*

But the matter cannot be allowed to rest there. He is under another compulsion and that is to devote the same amount of attention and energy to attaining an accurate understanding of the nature of man as he applies to his efforts to understand the nature of God. Because it is a matter of simple human experience that ignorance or indifference with regard to one must inevitably produce a vague or distorted conception of the other. The Church cannot do without theology, but it cannot do without the human sciences either, and when it attempts to overstress one or the other the result in the end can only be to produce a general ignorance or indifference toward both—a condition of mind so prevalent today both within and without the formal confines of the Christian Church that it is quite widely accepted as the normal one.

**A**LL Christians, at more or less regular intervals, are heard to say the words: "Thy will be done." While this may amount to little more than a pious wish in some cases, there are many who not only voice the petition in all sincerity but also recognize their personal responsibility in carrying it out as earthly agents of their Creator. Their choice of action would be made far easier if there were included within the body of Christian teaching all the facts discovered by modern social science which throw any light upon the world's most vexing problem—the relations of human beings to one another. The fact that unlike theology, these facts can be supported by statistical tables or clinical experiment makes their acquisition no less a religious or a necessary task. And when they have been presented, as they can be presented, with a background of Christian faith, as supplementary and not contradictory to Holy Scripture, and with the same objectivity that the modern Church has applied to the Scriptures themselves; and when the rank and file of Christianity among clergy and laity alike have accepted them as the normal and logical approach to the Christian life,—then and not until then will we have total Christianity, and then and not until then can we hope to be properly equipped to stem and finally turn the tide of evil which has been let loose by the failure of Christians themselves to understand the true implications of their Christian inheritance.

Two of the fundamental purposes of Christianity being to discover the will of God and to see that it is carried out "on earth as it is in heaven," it naturally follows that Christian individuals and groups must obviously have been failing to accomplish either one or both of these purposes; and since Christians alone declare a belief in a divine will and a divine power to make that will known,



they alone can be held responsible for the conditions threatening themselves and others today, and society's failure is therefore their failure. Hence the greatest need today would seem to be for repentance, not so much on the part of the godless and gangster elements in the world, but among *professedly religious* people.

But religious people on the whole are fairly well convinced of their own good intentions. How shall they be persuaded to assume responsibility for the sins of non-believers as well as their own? Only through the discovery and the conviction that:

1. The problem of society today is a *total* one.
2. That God's will must be taken into account in *all* matters pertaining to any solution of the problem.
3. That the treatment of separate portions of

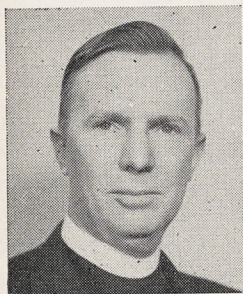
the problem as if they were entirely unrelated, on the part of Christians and other well-intentioned people, is a more important cause of our present dangers than are the machinations of people of ill-will.

4. That whether motivated by a sense of Christian duty or merely by the instinct of self-preservation, Christians today have *no other choice* than to relate, while yet there is time, all the factual evidence presented by the social sciences with the teachings and implications of the Gospel of Jesus Christ, so as to form a comprehensive body of Christian teaching and research, directed toward the discovery of the true solution of the total social problem.

5. And that, failing to make such an effort, we cannot hope to avert a moral and physical disaster which to all true believers in God must appear not merely probable but certain.

# True and False Alternatives

**T**HE Christian religion has probably been more impoverished by being bound to one or the other side of false alternatives than in any other way. There are of course some real alternatives in Christianity. Either you can be a Christian or not be a Christian. Either God exists or He does not exist. Either Christ was divine or He was not divine. Those are real alternatives. But there are also false alternatives. How often in religion we are called upon to choose between two alternatives when



both are true. Thus we are told by certain dogmatists that we must choose either faith or reason, as though we could not choose both. "Will you take science or religion?" clever tricksters ask our young people. "Will you choose God or law?" "Will you take Christianity or evolution?" These are not true alternatives. They are not questions of "either . . . or", but of "both . . . and." To imagine that we must choose one or the other exclusively is to be fooled by a trick.

We are often told that we must choose between a Christianity that is sacramental or one in which God is approached directly. One group declares, "Christianity is a sacramental religion. It comes

*by Thomas N. Carruthers*

*Rector of Christ Church,  
Nashville*

to us only through appointed channels—baptism, confirmation, the holy communion. Our Lord has appointed these means of grace and the work of the Church is to see that these means are used. The office of the ministry is to administer the sacraments. Its function is that of priests." Another group declares, "No. Christianity is not sacramental. Every man can approach God directly. Christ offers Himself freely to all. One does not need the intervention of priests and sacraments to find Him. The sources of power are not sacraments, but private prayer, Bible study, and preaching."

One cannot read Church history without discovering that these two groups have been struggling against each other through the ages. But do they represent true alternatives? Is it necessary that we choose between their points of view? Is Christianity such a small, narrow, religion that it must be comprehended in a single formula? May it not be a richer, more wonderful thing than either of these alternatives can include? In a word, the solution of the problem is not an "either . . . or"



but a "both . . . and." It is not sacraments or direct approach to God, but both; not holy communion or preaching, but both; not priest or prophet; but both. Our Lord said, "Do this in remembrance of Me." He said again, "Go ye therefore and preach." A fully developed Christianity heeds both these commands.

Consider also the supposed alternatives of individual or social gospel. One group tells us that the Christian religion is intended solely to save individuals; the other group replies that Christianity is intended to regenerate society and to save the world itself. The first group asserts that we must go on saving individuals no matter what happens to the world. The social order can go its own way; what happens to it need not seriously interfere with the calm and peace of that soul who has found refuge in the heart of the Eternal. On the other hand, the champions of the social gospel insist that the chief business of the Church is to remake the world. It is to relieve poverty, eliminate crime, secure justice in the industrial world, and extend the law of love to our international and interracial life.

To follow either one of these alternatives exclusively is to destroy the vitality and power of Christianity. If we insist upon the second exclusively we are in danger of identifying Christianity with humanitarianism and social service. And it is more than that. If we take the first emphasis exclusively we inevitably produce a type of religion like that of the deacon in *David Harum*. The deacon would not transact business on Sunday but he had no scruples over cheating a widow out of her home. The real answer to the problem is not an "either . . . or," but a "both . . . and."

### HERE'S AN IDEA

**C**HURCH, Cranbrook, Michigan, has inaugurated a series of family corporate communions each Sunday at the early service. Each week about twenty families are invited by letter to the service. Then the clergy call upon these families in order to explain to them the nature of the service and to answer any questions which they may wish to ask about the Church and its life. Children six years or older are invited to attend with their parents. This unites the family in corporate worship and gives them training in reverence. In some parishes where they stress this family service those attending later meet together for fellowship at breakfast in the parish house.

## Talking It Over

By

WILLIAM B. SPOFFORD

**I**F LETTERS prove reader interest then we're doing all right. We give you all we can crowd on page nineteen but they are but a percentage of those received, boiled down at that, for which we apologize. There are more, with some of the best off - the - record documents which the writers do not want published. The Long Island matter will, perhaps, be dealt with editorially next week, as letters are continuing to come and we prefer to have all the returns in before speaking another piece.



Which gives a chance again to state how we run THE WITNESS. The editors meet weekly to plan the forthcoming number. We read and discuss letters; plan unsigned editorials as a group; pass judgment on the worth of signed articles, which may or may not represent the point of view of the board. The editorial, *Guiding the Spirit*, was the product of group editing and if anything further is said about that matter it likewise will be the result of group editing at next week's meeting. The Coleman business is, however, solely my responsibility since it appeared over my name. I'm glad to deal with it . . . and I better had, for among the many letters received there was not one backing my position.

**H**ERE GOES: I said that Mr. Coleman, or anyone else, raising funds for a Church in London, or elsewhere, ought to be responsible to some ecclesiastical authority while here. So people write that Coleman is a nice guy, very handsome and a good preacher. I took that proposition up with Clam Kelly, who never had a course in logic at Harvard, and he said, "So What?" His answer is mine, and might well be final. Yet there are a couple of matters that may as well be cleared up while we're at it.

Francis Bloodgood says my comment is "ignorant." It may be a lot of things, but it isn't ignorant. I've been connected with this paper for many years. I know when I've got something hot. Work was done on this Coleman matter, with a fat file to prove it. The article was based on facts. It was then submitted to six leading Episcopalians, only two of whom are connected with THE WITNESS. Not one questioned the facts. Even so the article was re-written, not once but four times, in order to eliminate words and expressions that some of



them thought objectionable. One told me that "it is screwy to use the slang word cockeyed." So, not wanting to be thought "screwy", I dropped the word "cockeyed". I'm always having trouble like that.

But, to answer my friend Francis, I say, and of course can prove, that Mr. Coleman received offerings for the work at All Hallows at other than Sunday services; that he received offerings for All Hallows prior to the United States being bombed into the war, and that personally I don't see what difference either makes.

**A**S FOR Vic Kennan . . . dear, dear. Where, please, on the record, did you ever find me not conforming to rules, either of Church or state? Up to now anyway there is all the freedom I want within the rules. What's more, I've devoted time to the fight to preserve the rules in order that freedom may be maintained. And I'd like to add that it is not those who identify themselves with the struggle of people for justice that are lawless . . . rather it is those on the other side in that struggle . . . an important thing to remember in the days immediately ahead.

But to get back to Coleman: I believe everything said about him is true . . . dynamic, handsome, a fine preacher with something to say. All of which has nothing whatever to do with the matter. I repeat: in his fund-raising for All Hallows he ought to play the game according to the rules, and if there are no rules at present, between our Church and the English Church, then we better hurry up and get some.

I do know this: months ago the Presiding Bishop and the Archbishop of Canterbury agreed that no attempt should be made now to raise funds here to rebuild bombed English churches, particularly in view of the fact that our Church is seeking money for British missions. Yes, I know that Mr. Coleman was not raising funds to rebuilt All Hallows but rather to carry on work there. Just the same I say it is unfortunate to have Mr. Coleman, or anyone else, running about raising funds for special purposes, however worthy, without the knowledge, let alone the approval, of our Presiding Bishop.

## CONFIRMATION INSTRUCTIONS

by  
BISHOP JOHNSON

50c for single copies

\$4 for a dozen copies

**THE WITNESS**

6140 Cottage Grove Ave.

Chicago

## YOUR PRAYER BOOK

By

JOHN W. SUTER, JR.

**O**F THE absolutions in the Prayer Book it may be said that in general they fall into two groups . . . the simple Declarations, and the authoritative Pronouncements. The former say, in effect, "God forgives you"; the latter say, "God forgive you." The former are in the spirit of "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (*I John 1:9*); the latter, in the spirit of "And I will give unto thee the keys of the kingdom: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (*Matthew 16:19*).

In both types it is to the congregation that the words are addressed, and God is spoken of in the third person. (An unusual form, where God himself is addressed, is found on page 313.)

From the religious and moral point of view, it is just as important for the worshiper to enter wholeheartedly and intelligently into the experience of having his sins forgiven by God as it is to enter fully into the experience of confession. When the priest makes the pronouncement, we should actually *feel forgiven*. A load should slip from our shoulders, and the sense of remorse and guilt dissolve from our minds. To fail to feel really forgiven would exhibit lack of faith just as truly as it would to fail in making a sincere confession.

The Preparation for Confession, the Confession itself, and the Absolution, should be closely bound together and should appear as three parts of a single composition. As illustrating this point, in the Communion Office the Preparation says, ". . . intend to lead a new life", the Confession says, "grant that we may . . . please thee in newness of life", and the Absolution says, "confirm and strengthen you in all goodness; and bring you to everlasting life." It is thought by some that not all the Preparations, Confessions, and Absolutions of the Prayer Book link themselves together as much as they might. Furthermore, it is thought that the portions of our services which deal with sin and forgiveness would be strengthened if they referred more explicitly to the office and work of Christ as Redeemer, and to the efficacy of His experience on the Cross as an act whereby our reconciliation with God was wrought. There is no doubt that this is what our Church teaches, but it is a question whether this teaching receives adequate expression in our various Preparations, Confessions, and Absolutions.



# News Notes of Other Churches

*Negro Church Leaders Pledge  
All Out Support to President*

**Edited by W. B. Spofford**

## **Pledge by Negroes**

★ "Every spiritual and material resource in support of the ideals of freedom and democracy" was pledged to President Roosevelt by a group of Negro Church leaders, who claim to speak for six million Church members of their race. The statement was formulated recently at a meeting held in Washington under the auspices of the Fraternal Council of Negro Churches. Reiterating their opposition to war in principle, they stated that they supported this struggle because of their opposition to fascism, imperialism and exploitation. On domestic issues they declared that "continued exclusion of Negro workers from employment at war production is an injury to the whole American people; the practice of segregation and discrimination in the armed forces lowers the morale of all Americans, Negro and white." They then called upon the President "to see that the government sets the pattern for the democratic participation of citizens without regard to race, color or creed in government jobs, the army, the navy, the marines, the air corps and in all government activities." The Council represents the following Churches: the Episcopal, Presbyterian, Methodist, Colored Methodist Episcopal, African Methodist Episcopal, Congregational-Christian, and both the incorporated and unincorporated National Baptist Conventions.

## **Educational Advance**

★ In a statement calling "upon all of our fellow countrymen to join us in an effort to reach, with character-making religious instruction, the uttermost boy and girl in the land," 200 ministers and laymen have hailed the Advance Movement sponsored by the International Council of Religious Education, an interdenominational agency with which practically all of the larger Protestant Churches are affiliated.

## **Christian Action**

★ A group of young business and professional men of New York have organized as a "Laymen's Movement for a Christian World" for the

purpose of "translating Christian conviction into Christian action." Associated with them are similar groups in cities and towns near New York, all pledged "to call together in their homes six to twelve friends



*Paul Calvin Payne, as the general secretary of the Presbyterian board of Christian education, is responsible for the administration of a nation-wide work among two million Presbyterians who are associated with 9,000 churches. Prior to taking this position in 1939 he was the pastor of the church in Ithaca, N.Y. where half of his congregation were students and faculty members of Cornell.*

to consider their responsibility as Christians toward building Christianity into the life of the world." They have begun their activity by urging religious education in the public schools and by suggesting that men and women enter political life, motivated by Christian standards. Mr. Ralph W. Gwinn, attorney and head of the executive committee of the organization, has this to say on the subject of politics:

"We think there is no institution of our American life which has fallen farther in the estimation of the common man than politics, and are conscious of the effects of this condition upon our national and world affairs. We call this to the attention

of Christian men, urging them as Christians, dedicated to unselfish living and service, to participate actively in the work of the party of their choice, to the end that both parties may function according to Christian principles, thus assuring a government dedicated to Christian ideals. This means, for example, Christian laymen volunteering for service as committee-men in the local district where they live and where their influence should be felt.

## **No Church Meetings**

★ Adolph Hitler has banned Church conferences in Germany until the end of May. The reason is thought to be that he wishes to prevent Roman Catholic Bishops, scheduled to meet at Fulda in May, from issuing a statement protesting the treatment of the Church by the state.

## **Hitting Religious Freedom**

★ Anyone criticizing the war effort in the state of Mississippi is guilty of a felony and may be sentenced to a maximum of ten years in prison, following passage of a bill in the Mississippi legislature which admittedly strikes at such religious groups as Jehovah's Witnesses. Many lawyers consider the bill unconstitutional and a test case will be taken to court, according to Rev. C. G. Hamilton, Episcopal minister who is a member of the Mississippi assembly. The bill lists as felony any action "designed and calculated to encourage violence, sabotage, or disloyalty to the government" or which "tends to create an attitude of stubborn refusal to salute, honor, or respect the flag or government of the United States or the state of Mississippi."

## **Religion and Co-ops**

★ Religion and Consumer Cooperation is the title of a tri-county conference in New York state sponsored by the Federal Council of Churches of Christ and endorsed by Protestant, Catholic, and Jewish churches. Discussion will be on consumer cooperation, the religious implications of the movement, and the work of religious groups in promoting cooperatives.



# China Also Has Fifth Columnists

*Common People are Convinced That  
China Must Depend on Own Efforts*

By John Foster

★ *Kunming, China: Special to THE WITNESS by Clipper:* One hears these days in China, even in middle class and Christian circles, bitter criticism of the lack of preparedness of the Allies in the Pacific and of their boastfulness. Also there is skepticism as to the ultimate wisdom of the Allied strategy to deal with Hitler first and apparently let Japan run her course. Much of this criticism seems to me to be due to short-sighted and superficial antagonism to the Great Powers who have in the past oppressed China. In this connection, Lindbergh's disparaging remarks about the Yellow Race, widely circulated in the Chinese press, are far from helpful. This is still a sensitive point and there is an end even to proverbial Chinese patience.

During the past few months the Japanese are said to have offered the Generalissimo very favorable peace terms, the most favorable yet, with the stipulation that the two countries join together to drive the white man out of Asia. Needless to say, the terms were refused, but it would not be surprising if they were renewed, now that Singapore has fallen, strengthening the hands of the capitulators. In this connection, one constantly wonders if the truly admirable democratic spirit of the Chinese people is capable without organization of withstanding indefinitely a determined Fascist minority bent on seizing power.

Few people are as thorough in their analysis of power politics as a young wireless operator whom we met on the road to Kweiyang. He said that America is now paying the penalty for the sale of war materials to Japan, that he realized that most of the American people were sympathetic to China but that unfortunately people with real power and people in the government had been trying to sell out China down to the very last, that China must continue to fight until the final victory and must depend upon her own efforts.

One heartily agrees with the Generalissimo's remark that China's war is now 70% economic. At the same time one wishes that officials were on the whole as realistic as the technicians and the military men

about the actual problems that face the country.

Kweiyang strikes the resident of Kunming as a much more normal Chinese city. Officials go to work at 7:30 a.m. instead of 3:00 p.m. There are scarcely any motor cars in the streets, horse carts being used instead due to the scarcity of gasoline. The goods in the shops are Chinese made, either locally or in Shanghai, rather than imported from abroad. Prices on the whole are about one-third cheaper.

One rich merchant, accused of hoarding rice, has already spent six months of a term of three years in jail. If the police had found more rice his sentence would automatically have been death. I also heard of a middle school teacher who pulls a ricksha three nights a week incognito in order to provide his family with enough food. Considering the traditional Chinese attitudes toward the scholar and the coolie, this shows how far-reaching are the changes going on in the social structure.

We also visited the Model Prison where we found 100 chauffeurs charged with stealing gasoline from the government. We had an interview with the man who tried to assassinate Wang Ching-wei seven years ago in Nanking because even then Wang was dickering with the Japanese. This prisoner had been a high officer in the Nineteenth Route Army which so gallantly resisted the Japanese at Shanghai in 1932 and was at the time of the attempted assassination a member of the short-lived Popular Front Government in Fukien province, in which the Nineteenth Route Army played an important part. It is perhaps indicative of the state of civil liberties in China that this democrat who tried to assassinate China's number-one traitor is still in prison inside the South Gate, while just outside are statues of Wang Ching-wei and his wife, kneeling in ignominy for all to spit on. In Yunnan, such a statue is not allowed, as the governor is still loyal to the man who was a close friend.

Through the American Red Cross, blue cotton cloth, which has been sent from America in desperately

valuable shipping space, is being distributed free of charge to school children in Kweiyang and Kunming. This is no doubt building up goodwill for America in the hearts of the youth of free China; it is certainly helping to dispose of the surplus cotton crop in America. But it is somewhat like carrying coals to Newcastle in a land where every other peasant woman knows how to weave and dye. Only Indusco's lack of operating expenses prevents us from organizing enough of these women into cooperatives for China to produce all the cloth she needs for her own consumption.

One wonders further if China will have to pay for this cotton cloth in good tungsten or wood oil, or whether it is an outright gift. Perhaps someone who knows China (perchance even a missionary!) might be consulted as to what China really needs. Perhaps also some democratic friends of China could see to it that such help is distributed evenly throughout free and guerrilla China and that the lines of communication with the Northwest and the guerrilla regions are kept open.

When I was in America in 1940-41, many people asked me how China is paying for this war. The  
(Continued on page 17)

## China Tories

★ *Kunming, China:* I have recently learned that in the first year of the war Russia offered the Chinese government, then in Hankow, a plan for the industrialization of Northwest China as an economic base for protracted warfare against Japan. A railroad financed with Anglo-American capital was to be built so that machinery could be brought in from outside. Diehards in authority turned down this plan and have since concentrated all their attention on building up an industrial base in Southwest China, now threatened by Japanese successes in the South Pacific. Instead, the only railroad built by these diehards in the Northwest is a branch line fifty miles long, running toward the Eighth Route Army special areas. The only possible use for this railroad would be carrying war supplies to the internal front in case of a civil war.

—JACK FOSTER



# News of the Episcopal Church in Brief Paragraphs

Edited by IRIS LLOYD

## Bishop of New Mexico

★ More than 1,000 people crowded into St. Michael's and All Angel's, Anniston, Alabama, on April 16th to witness the consecration of the Rev. James M. Stoney as missionary bishop of New Mexico. Presiding Bishop Tucker was the consecrator and also preached. Bishop Carpenter of Alabama, Bishop Mitchell of Arkansas, Bishop Clingman of Kentucky and Bishop Kirchhoffer of Indianapolis, all of whom have served sometime or other in Alabama, had part in the service.

## Pacific Summer School

★ The Church Divinity School of the Pacific is another seminary to announce a summer course. Idea: to shorten up the seminary time so that men may be ordained sooner because of the war emergency. The school will have an eleven-weeks' session, starting in early June, and will offer courses to new men as well as to present students. It is also announced that the school's commencement will be held on May 13th in order that it may be a part of the program of the synod of the Pacific. Bishop Huston of Olympia (Seattle, Washington), is to be the commencement speaker.

## Bill Hoster Dead

★ William Hoster, for many years the press representative of the National Council, died on April 15th in a hospital at Columbia, South Carolina, of pneumonia. He was engaged in a task for the Council when taken ill, as he was preparing a special series of articles on the schools sponsored with the American Church Institute for Negroes.

## Approve Joint Ordination

★ The New York Presbytery unanimously approved on April 13th the proposal for joint ordination. Under the plan presbyters and priests could be ordained for the ministry in both the Presbyterian and Episcopal Churches, whenever acceptable to the diocese and presbytery concerned.

Recognizing that the proposal for joint ordination is only a temporary device for optional use where it seems desirable prior to the organi-

zation of a united Presbyterian and Protestant Episcopal Church, the report of the Committee on Church Union and Co-operation which was adopted by the Presbytery stated in part:

"We understand that this proposal is part of a larger plan which the conferring commissions are considering in order to achieve the organic union which the two churches have declared to be their purpose. We trust that at least an outline of this plan for the organization of the united church may be set forth as soon as possible."

The report further stated: "We also understand that the proposal for point ordination is only a temporary measure for optional use where it seems desirable, and that it would lapse when the more comprehensive plan is put into effect. Inasmuch as our Church has voted its willingness to enter upon this organic union, we are prepared to recommend a provisional approval of this proposal as a device useful in an interim period."

The proposal was adopted June 26, 1941, at Princeton, N. J., by the joint conference of the Commission on Approaches to Unity of the Protestant Episcopal Church and the Department of Church Co-operation and Union of the Presbyterian Church and transmitted for consideration to New York and other Presbyteries throughout the country.

## Church in Russia

★ A correspondent for the Moscow News reports of his recent visit to Archbishop Andrei, head of the Samara bishopric, and of conversations with him on the attitude of the Russian Church toward the war. The Archbishop told the newspaperman that he, and all Church leaders, were in full accord with the position taken by Father Sergius, officiating head of the Church, who gave his blessing to Russian war efforts some months ago from the pulpit of Moscow Cathedral.

"We Russian clergy have no aim more urgent and immediate than the struggle against Hitler, the enemy of Russia and all other liberty-loving

peoples, the enemy of all Christendom," Father Sergius stated at that time.

"I fully concur with all that Father Sergius said," Archbishop Andrei declared. "The call issued by the head of our Church has found its echo in the heart of every priest and every member of our flock. All petty friction and worldly differences must be forgotten for the sake of the salvation of our country and victory over the heathen."

This statement is all the more significant having been made by a man who entered the Holy Orders nearly



William F. Lewis, Vermont rector who is soon to be consecrated the Bishop of Nevada.

40 years ago and who was a member of the Holy Synod for many years before the revolution. Archbishop Andrei has always belonged to the conservative wing of the Orthodox Church and was one of the most loyal supporters of the late Patriarch Tikhon. His name will be remembered by many staff members of the American Relief Administration, which expressed its appreciation of his valuable assistance in 1921.

Information received by the Archbishop indicates that the call issued by Father Sergius has evoked patriotic fervor among believers throughout the bishopric. Services for the success of Russian and allied arms are being held everywhere, thousands of copies of an appeal issued by the Church circulated, and large sums of money and huge quantities of warm clothing collected for the popular defense fund and the



Red Army. After Archbishop Andrei's first sermon, more than 10,000 rubles were collected among his flock for the defense fund. A similar sum was contributed by the bishopric from his funds. The Archbishop and two of his assistants donated 3,000 rubles. Churches in the Samara bishopric responded energetically to the proposal to collect warm clothing for the Red Army. One church brought up a large consignment of knitted mittens and collected many fur jackets and caps, underclothing and similar articles.

Archbishop Andrei spoke proudly about the nuns of his bishopric. By day they work in handicraft workshops and hospitals, and in the evenings, they knit warm things for Red Army men.

### Here's Fast Work

★ It isn't often that a paper can run a correction in the same number. Elsewhere it states that the Presiding Bishop was one of the speakers at the meeting on Russia's war effort on April 13th. He was not, though he was announced in the publicity and over the radio. The reason he was not was definitely not because he opposed the purpose of the meeting but rather because he disapproved the sponsorship and management of the meeting.

### Dean Praises Russia

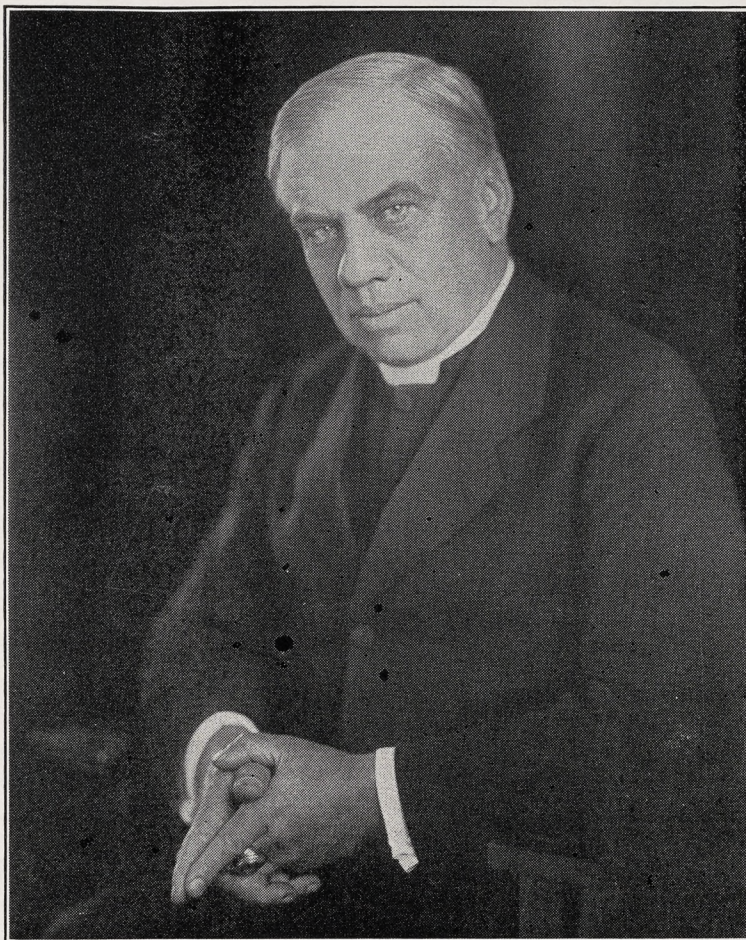
★ The Dean of Canterbury, speaking from London by short-wave radio, predicted that the Nazis would be defeated in 1942 as a result of the efforts of the Russian armies. His address was given as a part of a Victory Rally which was held on April 13th in New York to praise the Red Army and the resistance of the Soviet Union. Others to speak were Presiding Bishop Tucker and Author Pierre van Paassen. Dean Johnson said that the fate of mankind is being decided on the Soviet Front and urged his country and ours to give them every aid possible in the way of supplies and relief, and also to undertake a combined offensive against Germany at the earliest possible moment. Mr. van Paassen, in his address ascribed the success of the Russian armies to the idealism of their country and to the perfection of their military equipment.

"Do slaves fight as the Red Army's regulars and the Russian peasant guerrillas have fought against Hitler?" he asked. "Were those Five-Year Plans really a flop when the man who controls the most perfect modern industrial ap-

paratus and the greatest mechanized army in the world is forced to admit after seven months of 'victorious' fighting that his troops still face an enemy superior both in equipment and numbers?" Even the White Russian emigres concede that this is not the Russia they knew, he said.

Those attending the meeting were urged to organize Russian War Re-

thedral (Episcopal) and the Georgetown Visitation Convent (Roman Catholic) in Washington, D. C. according to a recent ruling of the government tax commissioners that the right of exemption for church property "does not carry with it the privilege of having large areas of land adjacent thereto exempt from taxes." At the Georgetown Convent



*Bishop Johnson, who founded THE WITNESS, is to be guest of honor at the convention of Colorado, meeting in Denver, April 26-27th. The occasion will mark his 75th year of life; his 50 years a priest; his 25 years a bishop. And, we might add, his twenty-five years as Editor, for if you will turn to page two you will observe that this number begins the 26th year of this Journal. We add our congratulations to the many he will receive on this unusual Anniversary.*

paratus and the greatest mechanized army in the world is forced to admit after seven months of 'victorious' fighting that his troops still face an enemy superior both in equipment and numbers?" Even the White Russian emigres concede that this is not the Russia they knew, he said.

Those attending the meeting were urged to organize Russian War Relief in their parishes at once, and were informed that they could get further details as how best to do it from the Rev. Einar Oftedahl, Presbyterian minister, who is the director of the religious committee of Russian War Relief, Inc., of which Presiding Bishop Tucker is the honorary chairman. The headquarters of the society is at 535 Fifth Avenue, New York City, and if you write to them please mention THE WITNESS.

### Taxes for Churches

★ Taxes on "excess lands" have been levied against Washington Ca-

it was stated that "it is utterly absurd" to exempt 33.38 acres of land used for only 215 students. Nearly 40% of the holdings of the Washington Cathedral valued at \$8,453,000 were ordered taxed and nearly 66% of the Visitation Convent land valued at \$624,400.

### Chaplains in Australia

★ The Rev. John Kinney, formerly rector at Sherrill, N. Y., is the chief of chaplains, with the rank of major, in Australia. He now has thirty-seven American chaplains in the United Nations' zone, at places rang-



ing from India to the Pacific Islands. "We want American parents to know that their boys are never without a chaplain," says Major Kinney in a cable to the United States. He also said that, as far as is known, but two chaplains have been killed thus far in the war, one Protestant and one Catholic, both of whom were with naval forces at Pearl Harbor.

### Colorado Convention

★ In addition to Bishop Johnson, the convention of Colorado, meeting in Denver next week, will hear the Rev. Arthur M. Sherman, an executive of the Forward Movement. He is to lead a retreat for the clergy the day following the convention.

### The Jumping Chaplain

★ Called "the jumping Chaplain," Rev. Raymond S. Hall, former rector of St. John's Church, Lowell, Mass., and now chaplain with the provisional parachute group at Fort Benning, Ga., is learning parachute jumping with his men "so that he may be with them in combat some day." He describes parachute jumping as "thrilling" but says, "don't think I don't shake a little when I think about the next jump."

### The Tucker Family

★ Presiding Bishop Tucker will officiate at the marriage of his son, Dr. Henry St. George Tucker, Jr., and Miss Mary Grasty Bell of Virginia, at Trinity Church, Staunton, Va. on April 25th. Dr. Tucker, who is now a physician at the Medical College of Virginia, expects to be called into the army shortly as a first lieutenant in the medical corps. Of the Tuckers, twelve are now serving as rectors of Episcopal parishes in eight dioceses. Two are bishops, the Presiding Bishop and his brother Bishop Beverley D. Tucker. Their late father was Bishop of Southern Virginia; their mother was a great-great-niece of George Washington and her father was the last private owner of Mount Vernon.

### Using His Spare Time

★ An altar for the children of Christ Church, Austin, Minn., was built from two old ice boxes, a sewing machine and an old reed organ by Nels Nelson, a mechanic whose three boys attend the Church school. Hearing that the children had only a covered card table for an altar, Mr. Nelson spent his spare time for three months in making a miniature altar which is almost an exact replica of the altar in the church.

### Hart for Pennsylvania

★ The Rev. Oliver J. Hart, rector of Trinity, Boston, and at present chaplain at Camp Dix, New Jersey, got into the newspapers last week when the Associated Press sent out a story that he had been asked if he would accept if elected Bishop of Pennsylvania. What the answer was the papers did not reveal, but they did stress the point that this was the fifth time that Hart has been "approached" on the subject of being a bishop. The election is to take place in Philadelphia on May 14th.

### Memorial Scholarship

★ A memorial scholarship in honor of the late Hon. William G. Peterkin was established recently by the parishioners of the Church of the Good Shepherd, Parkersburg, Va. First to receive help from the scholarship will be Chandler H. McCarty, a lay reader who is training for the ministry.

### Auxiliary Is Busy

★ Unusual work has been done recently in the diocese of Newark by the Woman's Auxiliary. Reported as special programs are a first aid class, a nutrition class, a course on Church symbolism, several family supper conferences, a stereopticon lecture on Madonnas in art, a Newark museum visit to study Latin American art, and a preaching mission with a special quiet day for women. Other work included 23 parish discussion groups, 21 study groups on this year's subject of democracy and education; 13 book reviews, 12 Bible study courses, 5 plays, and 40 other planned programs.

### Church Has Anniversary

★ "Mammy's Memorial," as St. Mary's Negro Church at Berryville, Va., is called, is now celebrating its 25th anniversary. The church was built with funds from people who had been cared for by colored mamies as a memorial to their servants.

### Presiding Officer

★ Mrs. E. A. Stebbins of Rochester, N. Y., has been elected by the national executive board of the Woman's Auxiliary to serve as presiding officer for the Triennial Meeting of the women of the Church to be held in Cleveland in October 1942. Mrs. Stebbins presided over the Triennial in 1937 and 1940 and is a member of the American executive committee which represents the Conference on Faith and Order and the Council

on Life and Work, interdenominational agencies for Church unity. Miss Edith C. Roberts of Princeton, N. J. has been elected vice-chairman for the 1942 Triennial.

### The Bishop Greeter

★ Since 1893, five bishops, traveling by river boat, have made visitations at Calvary Church, Santa Rita, Brazil, and every one of them has been met at the dock by the Rev. Antonio de Fraga, 75 years old, now retired but still active. His latest welcome was for Bishop Thomas and the suffragan, Bishop Pithan, who, with a hundred visitors, came to celebrate Calvary Church's 50th anniversary. The church has over 300 communicants, and Mr. de Fraga has baptized over 1,000 since its founding.

### Summer Conferences

★ Plans for 180 Episcopal summer camps, schools and conferences have been made throughout the country for this summer. Church leaders anticipate a smaller enrollment of young men than usual, but look for some ten to fifteen thousand persons to enroll.

### Brotherhood Chapter

★ Forty-four prisoners of the Eastern State Penitentiary of Pennsylvania have a chapter of the Brotherhood of St. Andrew led by Chaplain Dallas E. Buzby.

### Heads S. P. G.

★ Bishop John Daughlish of Nassau in the British West Indies will succeed Bishop Noel Hudson as secretary of the Society for the Propagation of the Gospel in London, an organization which carries on extensive work in China, Malayasia, India, Africa, and elsewhere, and is one of the societies to be aided by the American Church's 1942 gift to British Missions. The story is told of one incident of Bishop Daughlish's missionary work, when he set out for

**SECRETARIAL**  
DAY SCHOOL BOARDING SCHOOL  
Complete training including  
**TYPEWRITING - SHORTHAND**  
**ACCOUNTING**  
**CAPE COD**  
**SECRETARIAL SCHOOL**  
Hyannis, Massachusetts  
Students may begin any Monday—  
Summer and Winter



a confirmation on one of his many smaller islands in the Nassau district. Starting in a row boat, he went aground and had to transfer to a flat-bottomed boat, which also went aground. Finally he found a canoe and paddled to his destination.

### Nashotah Anniversary

★ Nashotah House, Wisconsin, celebrates its 100th anniversary on May 20 and 21. Founded by three young deacons from New York in the woods of Wisconsin in 1842, the school has been in continuous operation since. Two of the first buildings, The Blue House and The Red Chapel which have always been repainted in the original shades of blue and red, are still standing. Governor Heil of Wisconsin will speak, and the Bishops of Milwaukee, Fond du Lac, Eau Claire, Northern Indiana, Nebraska, and Mexico will attend.

### Synod Moves

★ The synod of the province of the Pacific will meet in Oakland, Calif. rather than in Tucson, Arizona, because of the war emergency, thus locating the conference closer to the homes of many of the delegates.

### Mission Is Closed

★ One of the last services to be held at St. Peter's Japanese Mission in Seattle, Wash., before most of the congregation were evacuated was on Easter. Japanese cherry blossoms were used on the altar, and after the service a turkey dinner was served for a hundred people. The congre-

gation gave presents to Bishop and Mrs. Huston; for the Bishop a pet canary and for Mrs. Huston, two rubber plants which had been cared for at the church since 1916. After the evacuation the auditorium will be open, but other space will be used for storage of the belongings of the 47 families of the mission. Many Japanese are giving away their possessions, especially pets, for lack of a place to keep them. While they wait to know where they will be sent by the government, most of the Japanese are living in improvised quarters at the state fair grounds in Puyallup, Wash.

### The Chicago Debt

★ Nearly \$300,000 of the \$400,000 raised for the debt liquidation program in Chicago has been paid in cash, according to a report by Suffragan Bishop Edwin J. Randall. \$255,000 has already been applied on the principal of the debt, cutting down interest charges by some \$10,000 a year, and negotiations are under way for a refinancing of the remaining indebtedness. Bishop Randall said, "We are beginning to see the end of the road so far as the diocesan debt is concerned."

### Another Degree

★ Lord Halifax, British ambassador to the United States, recently received a degree from the University of the South at Sewanee, Tenn., conferred by Bishop W. T. Capers of West Texas, acting chancellor of the University. Other bishops present

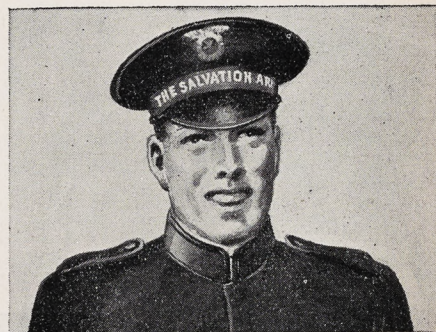
were Bishop James M. Maxon of Tennessee and Bishop R. Bland Mitchell of Arkansas.

### Bishop to Marry

★ The engagement of Bishop Archibald Lang Gleming, the Canadian "Flying Bishop of the Arctic" to Miss Elizabeth Nelson Lukens, associate headmistress of Agnes Irwin School, Wynnewood, Pa. was announced recently. Following the June marriage, the couple will spend the summer in the Bishop's Arctic diocese which extends over 1,250,000 square miles from Ungava to Yukon.

### Ministers Evacuated

★ Two Japanese Episcopal ministers, Rev. John M. Yamazaki and Rev. John H. M. Yamazaki, both of St. Mary's Church, Los Angeles, have been evacuated from the city, but will continue their work and receive their salaries, according to the



## A LIFE INCOME FROM A GIFT

An annuity with The Salvation Army assures you a LIFE INCOME that is safe, dependable and regular. Dividends as high as 7% depending on age. Issued under authority of certificate by New York State Insurance Department it gives double security. Thus, you secure an assured income for life, with the satisfaction of knowing that at your decease, the gift, in your name, will carry on religious and charitable work and so minister to the physical and spiritual well-being of those in need.

Write for Booklet

FILL OUT AND MAIL COUPON



NATIONAL SECRETARY WN  
THE SALVATION ARMY  
120 W. 14th St., New York, N.Y.

Please send me your Annuity Booklet telling about the plan combining a gift with a life income.

Name.....

Address.....

Date of Birth.....

**THE SALVATION ARMY**  
(A NEW YORK CORPORATION)

## THE CHURCH PENSION FUND

and its subsidiaries

*administered for the benefit of the Church*

### THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

### THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

### THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

*Further information available by addressing  
any of the above at*

**20 Exchange Place**

**New York**



department of missions in Los Angeles. "This is an unusual missionary opportunity for our Japanese ministers as they resettle among their people," the department report commented.

### Serious Business

★ Godparents carry out the vows they make at baptism in the Church of the Epiphany and at Trinity Church in Seattle, Wash. Rev. Elmer B. Christie and Rev. Lewis J. Bailey rectors of the churches, insist that Godparents bring children for confirmation and take part in the service, so that they won't forget the duties they agreed to assume many years before.

### Bishop Page Better

★ Bishop Herman Page of Michigan is recovering from an illness which has kept him in the hospital at Ann Arbor for several weeks.

### Organist Honored

★ Mr. Robert R. Birch will be honored by the parishioners of the Church of the Redeemer, Chicago, Ill., on May 1, his 25th anniversary as choirmaster and organist of the church. Mr. Birch will receive the

honorary degree of Doctor of Music from Nashotah House.

### Money Comes In

★ The National Council Treasurer reports that 85% of collections due from dioceses, and districts has been received in the first three months of the year, setting a record for collections over a previous year. Chiefly responsible, Dr. Franklin thinks, is the adoption by many dioceses of the plan of monthly remittances of one-twelfth of the yearly expectation.

### North Michigan

★ Notice for the election of a bishop has been given in the diocese of Northern Michigan, and the convention is called for May 25 and 26 to be held at St. John's Church, Ne-gaunee.

### African Conference

★ Facing economic inequality, race prejudice, and various other social issues that trouble the Christian conscience, a substantial group of church and mission delegates will hold a conference next July at Cape Town which ought to constitute a landmark in South African religious progress. Representatives of Anglican, Baptist, Congregational, Luth-

eran, Methodist, and Presbyterian churches and of numerous mission organizations, will participate in the gathering, which will be held under the auspices of the Christian Coun-

## MALVERN - 1941

### The Life of the Church and the Order of Society

### Being the Proceedings of the Archbishop of York's Conference

The list of contributors is impressive because each has won a reputation for clear thinking and straight speaking. This is a book not only to challenge the authorities in Church and State but also the man-in-the-street whose lethargy has too often impeded social progress.

Price, \$3.50 - Postpaid, \$3.53

Morehouse-Gorham Co.

14 E. 41st St.,  New York City



## THERE IS ALSO CHINA

Churches throughout the country have had offerings for this gallant member of the United Nations. HAVE YOU?

*"America must never lose sight of the fact that China is fighting the United States' battle too. Had China not fought as she is fighting, Japan would probably be overrunning, not only the Pacific Islands, but the Pacific Coast as well."*

—HENRY A. McNULTY  
Missionary to China

There are two enterprises in China for which we particularly urge support—the work of the Rev. Kimber Den with children orphaned by the war, and the Chinese Industrial Cooperatives which are doing so much to rebuild the industrial life of China.

Make your check payable to "Treasurer, CLID," indicating that it is for one of these enterprises, otherwise we will divide evenly.

## CHURCH LEAGUE for INDUSTRIAL DEMOCRACY

155 WASHINGTON STREET

NEW YORK CITY

Bishop Edward L. Parsons, President

Mr. William F. Cochran, Treasurer



cil of South Africa. Not all churches are members of the Council; certain Dutch and other church bodies have refused to join because of their stand against too generous a treatment of the race question. Significantly, the 150 delegates attending the session will count in their number European, Colored, and Indian spokesmen.

### His Own Printer

★ Here's a rector who writes and prints a weekly parish paper. Rev. George Buzzell of St. Andrew's Church, Minneapolis, Minn., has been turning out the St. Andrew's Parish Record every week for twenty years, writing copy, setting type, cutting paper, and running it off on a small printing press. One parishioner says "Uncle George has given The Record a character all its own, making it popular in many homes outside of St. Andrew's parish."

### Has Fifth Columnists—

(Continued from page 11)

government is evidently having financial difficulties in spite of the reforms in the land tax, which is now to be collected in kind instead of in the rapidly depreciating national currency. This is shown by the fact that Indusco's rice allowances for this year have been stopped and our operating budget held down to its 1941 figure. That this does not mean

### Shrine Mont

Long Wartime VACATIONS—May thru October For clergy, laity, families, friends. In Alleghenies, west of Washington by Greyhound bus or auto. Grounds of rare beauty; mineral springs; swimming, tennis, etc.—nearby golf, riding, etc. Modern lodges, cottages, central social halls and refectory; noted SHRINE; perpetual trust of Church. Rates—as low as \$15 a week. Clergy Seminar—July 13-24, \$22; Evening lectures open to lay guests. Prospectus. Rev. E. L. Woodward, M.D., Director, Shrine Mont, Orkney Springs, Va.

### HOLY CROSS PRESS

The Holy Cross Press announces the publication of a poem.

#### THE RESURRECTION

by the Rev. Lefferd M. A. Haughwout. It is a timely subject and is handled in an unusually capable manner by the author. Paper bound . . . Fifty cents the copy. Holy Cross Press West Park, New York

### MARGARET HALL

Under Sisters of St. Anne (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field and tennis court. Riding. Board and Tuition \$700. For catalog, address: Mother Rachel, O.S.A., Box A, Versailles, Kentucky

discrimination against Indusco is revealed by the fact that all government and semi-government organizations have been treated alike. Twenty-six formerly subsidized organizations have been cut off altogether and some ministries have been cut as much as 40%.

With most government employees already in economic distress it seems regrettable that they should suffer still more, while the merchant class (which makes up the profiteers) so far pays no income, excess profit or

inheritance taxes. It also makes it difficult to appeal to America for relief funds when some of these, at any rate, could just as well be raised locally. Merchants in Kunming are already raising prices in anticipation of the day when imports from abroad will be cut off, though they are said to have a two or three year supply of goods now on hand. No wonder Chinese soldiers are reported as having said that the enemy is not only at the front but in the rear as well, in the big cities.

## LEADING CHURCH SCHOOLS

THE CHURCH DIVINITY  
SCHOOL OF THE PACIFIC  
BERKELEY, CALIFORNIA  
Dean, Henry H. Shires  
2457 Ridge Road

### CARLETON COLLEGE

Donald J. Cowling President  
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.  
Address: Assistant to the President  
CARLETON COLLEGE  
Northfield Minnesota

### DeVeaux School

Niagara Falls, N. Y.  
1852-1941

The diocesan school for boys in Western New York. Thorough preparation for college combined with military training and the discipline and instruction of a Church school. General course including business instruction for those not going to college. Grades VI-VIII and high school. Tuition \$850. For Catalogue, address

George L. Barton, Jr., Ph.D.  
Headmaster

## FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

## KEMPER HALL

KENOSHA, WISCONSIN

A Church school with a modern plan of education. Preparatory to all colleges. Also general courses. Unusual opportunities in Art, Music and Dramatics. Complete sports program. Accredited. Well organized junior school. Under direction of the Sisters of St. Mary. Catalog on Request. Address Box WT.

### HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector  
Box W, Plymouth, N. H.

## Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Staunton, Va.

### All Saints' Episcopal College

Vicksburg, Mississippi

A small church school for girls offering four years of high school (specializing in college preparatory) and two years of college. Emphasis on thorough work.

Borders on the National Park in historic Vicksburg and overlooks the Mississippi.

Arts. Mild Climate. Outdoor Sports.

Address:  
The Rev. W. G. Christian, Rector

### Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to  
Rev. Oscar deWolf Randolph, D.D., Rector

### SCHOOL OF NURSING

General Hospital for Men, Women and Children provides experience in medical, surgical, and obstetric nursing, with affiliated courses in psychiatric, communicable disease and visiting nursing included in three year program.

Class enters in September.

Apply to Director of Nursing  
HOSPITAL OF ST. BARNABAS AND  
FOR WOMEN AND CHILDREN  
Newark, New Jersey

### St. Faith's School

Saratoga Springs, Health Center of America

Episcopal School for 60 girls, ages 8-18. Tuition \$550. Regents' examination for college entrance. Business, Art, Music, French, Winter Sports.

The Rev. F. Allen Sisco, Ph.D., Rector  
Protection, Care, Health, Education



## FOLDING CHAIRS

Brand-New Steel Folding Chairs. Full Upholstered Seat and Form-Fitting Back. Rubber Feet. Send for Sample. \$19.50 dozen.

REDINGTON COMPANY

Dept. 93

Scranton, Pa.

## VESTMENTS for Clergy and Choir

Altar Linens . . . Embroideries . . .  
Materials by the yard . . . Tailoring.  
Episcopal Church Flags. *Send for catalogue*

J. M. HALL, INC. 417 Fifth Avenue  
New York  
American Distributor of Stained Glass  
Windows for  
James Powell & Sons, Ltd., London, Eng.

## Cassocks Surplices CLERICAL SUITS

Altar Linens Choir Vestments  
C. M. ALMY & SON, INC.  
562 FIFTH AVENUE NEW YORK, N. Y.  
(at 46th Street)  
ESTABLISHED 1892

Pure Irish Linen for the Church. Limited  
supplies still available. Prices rising.

MARY FAWCETT CO.

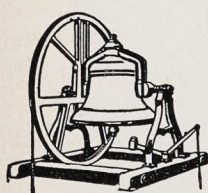
Box 146

Plainfield, N. J.

## CATHEDRAL STUDIOS

Washington & London, England. CHURCH  
VESTMENTS, plain or embroidered, surplices,  
exquisite Altar Linens, stoles, burses & veils.  
Materials by the yard. See my NEW BOOK  
"CHURCH EMBROIDERY" & CHURCH VEST-  
MENTS a complete instruction. 128 pages, 95  
illus. Price \$4.00. And my HANDBOOK for  
ALTAR GUILDS, price 50c. Miss L. V. Mack-  
rille, 11 W. Kirke St., Chevy Chase, Wash-  
ington, D. C. 30 minutes from U. S. Treasury.  
Tel. Wisconsin 2752.

ALTAR BREADS ORDERS PROMPTLY FILLED  
SAINT MARY'S CONVENT  
KENOSHA • WISCONSIN



MENEELY  
BELL CO.  
TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY  
BELLS



SEE THE  
**Peabody LINE**  
OF  
FOLDING-AUDITORIUM-CHOIR  
AND SUNDAY SCHOOL CHAIRS  
*Write for Catalog and Prices*  
PEABODY SEATING CO.  
BOX 19 NORTH MANCHESTER, IND.



## BOOK REVIEWS

THE DISCIPLE. By T. R. Glover. Cambridge University Press; New York, Macmillan. \$1.00.

Dr. T. R. Glover is a famous classicist and historian of letters. In this little book he studies twelve aspects of the primitive Christian disciple—the Learner, the New Man, the Slave, the Free Man, the Soldier, Kings and Priests, etc. Each of these brief chapters would make material for a fascinating and constructive devotional address, or the subject material for a private meditation. Each chapter might be followed by such questions as these: Do I personally begin to appreciate, realize, and live up to my calling as a disciple of Christ, as a soldier of Christ, an ambassador, a child of God? How can my life be filled with the joy and vitality that characterized the early Christians? Does the fact that the church was once committed to a task of world conquest to a Spiritual Revolution help to account for the quality of Christian life in those days? And if so, might not new vitality come into the church today, if only we begin to realize our real task and commitment as Christians?

—F. C. GRANT

NEW TESTAMENT STUDIES. Edited by Edwin Prince Booth. Abingdon-Cokesbury. \$2.50.

These are "Critical Essays in New Testament Interpretation, with Special Reference to the Meaning and Worth of Jesus." They are written by experts, but they are written in a simple language which the ordinary student and Bible reader can understand. The volume provides one of the best introductions to the present-day study of the New Testament, especially that type of study known as Form Criticism. Incidentally, there is a great passage in one of the essays (by Professor Gealy of S.M.U.) setting forth "what manner of spirit Jesus was of." This begins on page 133 and is a passage that might be made into a sermon—in fact, many sermons.

The chapter on the New Testament and War and Peace is an excellent survey of the evidence for the so-called "pacifism" of our Lord.

It is an excellent book for the pastor, the preacher, the Church school teacher, and the average Bible reader, as well as for the expert, the professor, and the theologian.

—F. C. GRANT

GETTING DOWN TO CASES. By Charles T. Holman. Macmillan, 1942. \$2.00.

Here is a case and method manual for any minister who takes pastoral counseling seriously. Professor Holman (Divinity School, University of Chicago) has written an introductory treatise on the subject, using six carefully chosen case-studies to illustrate pastoral interviewing, case-recording, diagnosis, treatment. He prepared this manual, as he prepared his earlier *Cure of Souls*, in a spirit of mutual aid toward social work and psychiatry. None of his cases is a typical; each one is followed with a diagnostic summary and comment on the pastoral method employed. A final chapter sets forth compelling reasons why clinical training is as essential for the clergy as it is for doctors, teachers, social workers and others professionally active in human relations.

—J. F. FLETCHER.

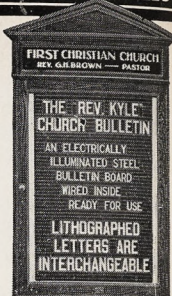
## You Need This Bulletin

Our Rev. Kyle Illuminated, complete with letter equipment, is only \$59. Others from \$40, up.

**Winters**  
**Illuminated Bulletins**  
You can even save on first cost by buying the steel sign panel and lithographed letters and numerals separately and build your own cabinet. Blue prints and building instructions free. This way your bulletin can cost as little as \$25.

Write For Cat. W-16

H. E. WINTERS SPECIALTY CO.  
Davenport, Iowa



## Money Making Opportunity

Popular household paper products, reasonably priced, sell quickly, make good profits and repeat. Samples of 10¢ Handy-Wacks Waxed Paper and many other fast selling articles—FREE. Write—

HANDY WACKS CORPORATION  
SPARTA, MICHIGAN

Write us for  
**Organ Information**

AUSTIN ORGANS, Inc.  
Hartford, Conn.

## BURNS BROS.

11 West 42nd Street  
New York, N. Y.

COAL - FUEL OIL - COKE

LOngacre 5-4300

## SEND A POSTAL

For Our Special Prices on Candle Lighters and Snuffers, Cruets or Prayer Books.

LYCETT, INC.

317 N. Charles Street Baltimore, Md.





# 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.*

MRS. NEWMAN WISE  
Seattle, Washington

The April 9th WITNESS was the very best number of a Church paper that has ever come into my hands and I want to congratulate the editors for the splendid work they are doing. Whatever one's Churchmanship happens to be, I am sure no right thinking person could approve the political trickery revealed by that document from Long Island. The story about Mr. Coleman's activities was lively reading; anyone interested in Cooperatives must have been thrilled by Mr. Foster's story from China, while the interview with Mr. Davies cleared up many things that have bothered me about Russia. However the caption on the cover was meaningless to me. What can "Joseph E. Davies, the Man Who Bit the Dog" possibly mean?

REPLY: "The Man Who Bit the Dog" is a newspaper expression. If a dog bites a man it is not news. If a man bites a dog it is news. For one of the most vigorous defenders of capitalism to be, at the same time, the current number-one champion of the Socialist regime of the Soviet Union is, in newspaper lingo, a case of a man biting a dog.

THE REV. KENNETH R. FORBES  
Philadelphia, Pa.

Your editorial referring to the Long Island election, and your reprint of a document in connection with it, is a sad exhibition of blind petulance in a paper that has been for years such a notable example of wise Christian charity. How, one wonders, does the writer imagine that the Holy Spirit works in a Christian communion organized and living by democratic principles. Democratic elections surely involve the taking of such measures in the electoral process that the point of view of any group shall receive the fullest and most effective expression. Surely this was the whole purpose and motive of the document which your editorial so violently condemned. I venture to say that an apology is demanded from the writer of the editorial or from THE WITNESS authorities who permitted it to be printed.

MRS. JAMES HUNT  
St. Louis, Missouri

As one who has heard Michael Coleman several times I would like to say, as emphatically as I can, that I consider it un-Christian to criticize him in any way.

PAUL HUTCHINSON  
Managing Editor, *The Christian Century*  
You ought to get the Pulitzer Prize for your cover caption on Davies in the April 9 WITNESS.

THE REV. FRANCIS J. BLOODGOOD  
Madison, Wisconsin

Fr. Bill Spofford wrote a most unpleasant and insinuating comment on Fr. Michael Coleman (April 9, WITNESS). Fr. Coleman received the free will offering, after proper announcement as to its destination, only at Sunday services, and only since the United States has been bombed into the war. This is the one way that,

as vicar, he can support his staff of clergy, and other welfare workers at All Hallows. As one who has had Fr. Coleman as a guest, I would like to make a public apology for the ignorant comment of Fr. Spofford.

THE REV. K. E. WHITNEY  
Methodist Pastor, Luverne, Iowa

As a Methodist minister I want you to know how much I enjoy THE WITNESS. As a journal working for a more united Christian Church, I am anxious to discover what efforts, if any, are being made to organize a socially minded United Christian front so that the voice of the Church may be strong and articulate in the midst of the swift and revolutionary changes that are now taking place. Is there anywhere now on the horizon even the beginning of such strong united Christian action that will be strong enough to influence effectively the kind of a new order that must be built upon the ruins of the one now being destroyed? It rather seems to me that the great Methodist Church is at present too preoccupied with denominational considerations to furnish leadership in creating a great Christian front to meet the challenge of this hour in history. Is there any evidence that the Episcopal Church, or any group therein, will furnish this leadership which is so sorely needed? I believe that I am but one of thousands who desire above all else to discover it somewhere before it is too late. The time is short and the future of Christianity is at stake.

REPLY: We are afraid it has to be said of all churches that they are "too preoccupied with denominational considerations" to face the challenge of today. However a start along the lines Mr. Whitney thinks desirable were made at the conference last month to study the bases for a just peace. This of course was an official conference, sponsored by the Federal Council of Churches. There are also unofficial groups in many of the churches standing for a new order. Of these the Methodist Federation for Social Service is one of the most courageous and effective. In the Episcopal Church there is the Church League for Industrial Democracy, likewise unofficial. And these organizations, with similar groups in other churches, are federated in the United Christian Council for Democracy. But it had to be recognized that they are decidedly minority groups, numerically weak, and frowned upon by most Church people.

THE REV. DONALD V. CAREY  
Rector at Grand Rapids, Michigan

Proudly you are right about the necessity of Coleman's being under some ecclesiastical authority in this country, and proudly you are very accurately informed in all your stuff in THE WITNESS. Nevertheless, you picked a bad guy to pick on because he looks up the same alley you do.

THE REV. J. CLEMENS KOLB  
Chaplain, University of Pennsylvania  
That editorial about the election in Long Island was frank and fearless.

THE REV. ERNEST V. KENNAN  
Rector at Des Moines, Iowa

In all the years I have known Spofford I have never heard him speak, or read anything he wrote, that sounded like the fulmination of a Tory vestryman until now. I never thought the day would come when Bill Spofford was all for conformity to ecclesiastical rules. Michael Coleman is one of God's prophets making one night stands for the Kingdom of God and doing more than anyone of whom I have heard to give America an understanding of what we face both now and after the war. I hope for the sake of fairness and the completion of the records that Spofford will correct a perfectly rotten impression which his article makes.

THE REV. J. MALCOLM-SMITH  
Boston, Massachusetts

Heeding the request of the editorial, *Guiding the Spirit*, I have read and re-read the document. Frankly, I can find nothing in it to justify the acerbity of your comment. Such animadversions of the winning group for employing the same political tactics as the losing group indicates a lack of Christian charity and of good sportsmanship.

THE REV. THOMAS LACEY  
Rector of the Redeemer, Brooklyn

Your article on the Long Island election is amazing. I received considerable literature in my mail and I attended a couple of group meetings. But the letters I received and the groups I happened to attend were all frank, free, open and conceived on a high plane. The document you print smacks of Tammany.

THE REV. EDWARD E. TAGGARD  
Rector at Pelham Manor, N. Y.

By 'phone: The editorial *Guiding the Spirit* sounds like the pot calling the kettle black. Take my name off the subscription list.

THE REV. THOMAS DONALDSON  
Rector at Centerville, Maryland

Thank you for your editorial on that dirty piece of political maneuvering on Long Island. I hope it will awaken the rest of us to "the great dangers we are in" from these unrepresentative fellows, and will make the decent element among them repudiate such tactics as strongly as possible. The Episcopal Church is roomy all right, but it isn't roomy enough for this sort of thing. Every right-minded person should feel deeply indebted to THE WITNESS for hitting out so vigorously against such blatant tactics.

MR. BERNARD CHURCH  
New York City

The implied criticism of the Rev. Michael Coleman is most unfair. Having heard him several times at St. Bartholomew's Church I can testify that he is a fearless and forthright preacher.

MR. EVERETT ANDREWS  
Palm Beach, Florida

Having heard Fr. Coleman, not once but three times, I would like to add my protest to the many that I am sure you will receive as a result of the article by Mr. Spofford.

DEAN JOSEPH F. FLETCHER  
Graduate School, Cincinnati

Your latest scoop on the election in Long Island is a honey.



# To Witness to the Gospel To Maintain Evangelical Faith To Attain Ecumenical Fellowship

We believe that God wills the Church to be Catholic in its inclusiveness, Liberal in its essential spirit, Evangelical in its witness to the Gospel of Christ.

We believe in the interpretation of the Christian religion in contemporary terms; in the rigorous application of the principles of Christ to our social life; in simplicity and dignity of worship; in immediate action toward Christian unity.

We believe that discussion of these principles must be accompanied by adventurous action.

—Editors of THE WITNESS



You are invited to share in this enterprise by becoming a member of the Church Publishing Association, a non-profit membership organization. Memberships are:

Life Members .....	\$1,000	Sustaining Members .....	\$25 a year
Patrons .....	\$100 a year	Annual Members .....	\$10 a year
Regular Members .....	\$5 a year		

*Members will receive THE WITNESS each week, together with the other literature published by the Association.*

## THE CHURCH PUBLISHING ASSOCIATION, INC.

SAMUEL THORNE	WALTER KIDDE	CHARLES A. HOWARD, Jr.	FREDERIC D. H. GILBERT
PRESIDENT	VICE-PRESIDENT	TREASURER	SECRETARY

THE BOARD OF DIRECTORS: THE OFFICERS AND THE REV. DONALD B. ALDRICH; THE REV. C. LESLIE GLENN; THE REV. FREDERICK C. GRANT, MISS ELSIE HUTTON; THE RT. REV. THEODORE R. LUDLOW; JUDGE ROBERT McC. MARSH; THE RT. REV. EDWARD L. PARSONS; MRS. HENRY HILL PIERCE; THE REV. LOUIS W. PITT; THE REV. HOWARD CHANDLER ROBBINS; THE RT. REV. HENRY K. SHERRILL.

-----PLEASE USE THIS FORM-----

### Church Publishing Association, Inc.

Mr. Charles A. Howard, Jr., Treasurer  
Room 409, 135 Liberty Street  
New York City

Please enroll me as a.....Member of the Association.

☐ My check is enclosed.

☐ Send me a notice about dues on.....

Signed .....

Street .....City .....