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The WITNESS

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MARCH 4, 1943



BOSTON CATHEDRAL
HAS A BEAUTIFUL
SHRINE FOR PRAYER

THE FIRST NUMBER FOR LENT

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE

New York City

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

GRACE CHURCH, NEW YORK

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Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

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Rev. Henry Darlington, D.D.

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Thursdays and Holy Days: Holy Communion, 11 A.M.

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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 daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES CHURCH

Madison Avenue at 71st Street
New York City

The Rev. H. W. B. Donegan, D.D., Rector
8:00 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
4:30 P.M.—Victory Service.
Holy Communion Wed., 8 A.M., Thurs., 12 M.

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.
Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS CHURCH, NEW YORK

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Daily Services: 8:30 A.M. Holy Communion, 12:10 P.M. Noonday service.
Thursdays: 11 A.M. Holy Communion.

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(On leave: Chaplains Corps, U. S. Navy)

The Rev. Vincent L. Bennett

Associate Rector in Charge

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

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Buffalo, New York
Shelton Square

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M.
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

The WITNESS

For Christ and His Church

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MARCH 4, 1943

VOL. XXVI

No. 40

CLERGY NOTES

DENTON, HERBERT R., was ordained to the diaconate by Bishop Gardner of New Jersey in Trinity Cathedral, Trenton, Feb. 14. He will be curate of St. Peter's, Perth Amboy, N. J.

FISHBURNE, CHARLES C., JR., rector of Christ Church, Martinsville, Va., reported for duty as chaplain in the navy Jan. 10. He is the first clergyman from his diocese, Southwestern Va., to enter chaplains' service.

GREAVES, LYMAN B., assistant minister of St. James' Church, Lancaster, Pa., was ordained to the priesthood on February 14, by Bishop Wyatt-Brown of Harrisburg, acting for the Bishop of Massachusetts.

HEDELUND, SOREN, formerly priest in charge of the Wadena, Minn. mission field, became vicar of St. Mark's Church, Oconto, Wis. Mar. 1.

HIGLEY, WALTER M., rector of All Saints' Church, Johnson City, N. Y. for many years, entered upon his new duties as Archdeacon and executive secretary of the diocese of Central New York, Feb. 1.

HOWDEN, F. NEWTON, recently graduated from General Theological Seminary, became the new curate at St. Peter's Church, Auburn, N. Y., Mar. 1.

JONES, W. PIPES, of Holy Trinity Church, Memphis, Tenn., has accepted a call to St. James', Lake City, Fla.

KELSEY, MORTON, is to be deacon in charge of St. Matthew's Church, Liverpool, N. Y., a new mission, and Emmanuel Church, East Syracuse, N. Y.

LITTLE, HASKIN V., rector of Stras Memorial Church at Tazewell and Trinity Mission at Richlands, Va., has accepted a call to Grace Church, Galveston, Texas, effective early in March.

PETERSON, MAINERT J., was ordained to the diaconate by Bishop Gardner of New Jersey in Trinity Cathedral, Trenton, N. J. Feb. 14. He will be a member of the staff of Trinity Cathedral.

TAMBURRO, WENDELL B., was recently ordained priest at the St. Giles Chapel, Upper Darby, Pa., by Bishop Taft.

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, 9 and 11 A.M.

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

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

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

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sundays: 8, 11 and 4:30.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' Days.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Jack Malpas, Priest-in-charge

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: Tuesdays: 7:30 A.M. Holy Communion. Thursdays: 12 Noon Holy Communion Saints' Days and Holy Days; 10 A.M. Holy Communion.

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 People's Meetings.

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

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

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.

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Churchmen Hold Contrary Views About Post-War Europe

The Dean of Canterbury Issues a Challenge Through Article in the Christian Century

By W. B. Spofford

Chicago, Ill.:—Whether Britons and Americans are to seek to play a lone hand in post-war reconstruction, or whether they are to cooperate in the undertaking with the other United Nations, notably the U.S.S.R. and China, is being discussed widely by Church leaders. The issue was brought to the fore by two events last week, a beam telephone address from London by Arthur Cardinal Hinsley, Archbishop of Westminster, and an article which appeared in the *Christian Century* for February 24th by the Dean of Canterbury, Hewlett Johnson.

Addressing the 250 delegates of the Columbia University conference on religion in the modern world on February 23rd, Cardinal Hinsley strongly appealed for close British-American collaboration in the tasks ahead and made no mention of the other United Nations. "The faith of our fathers is the beacon light of the present and the future and the soul of the Constitution of the United States, like that of our Great Charter, was inspired by the fundamental principles of Christianity. Our two great nations will be able to play a part toward assuring all men of every race that inalienable right with which they are endowed by their Creator, the right to life, the right to liberty and the right to the pursuit of happiness." He then went on to urge that Britain and America begin now the task of building a post-war world, adding that they have "the opportunity of united action for realizing the law of Christian morality which forms the basis of our tradition, of our institutions and of our well-being."

In sharp contrast was the article on *The Future of Europe* by the Dean of Canterbury which many con-

sider the most thought provoking statement yet to appear on the subject. Dean Johnson stated bluntly that if Britain and the United States, who now work in such close combination, continue a policy of pure expediency, temporizing with quislings and fascists, then the moral purpose of the Allies will collapse, with the respect of millions of potential European allies forfeited. He stated that if the policies of these two nations in North Africa, based upon bread and bayonets, is the shape of things to come in Europe, then we will be regarded with increasing dislike and suspicion "with neither country exercising any influence among the newly freed European populations."

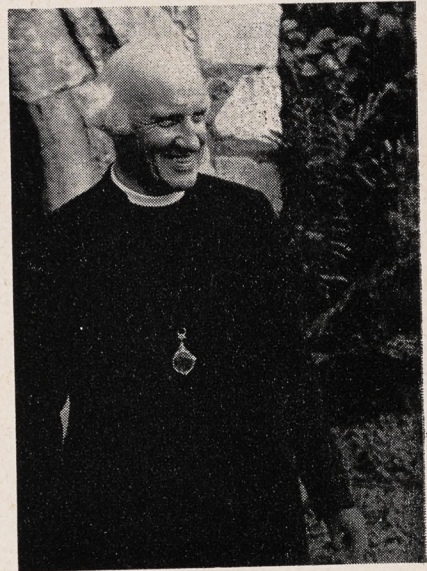
He declared that the Anglo-American bloc still apparently ignores the Soviet Union; that the mere thought of Europe "going red" is terrifying the minds of those who control power in Britain and the United States, and that they seek to exclude Russia from their plans and establish the postwar Europe after their own hearts and along the lines of North Africa where fascism still is in the saddle, backed by American and British armies.

He called upon President Roosevelt and other leaders of Britain and the U.S.A. to make a ringing declaration that we mean what we say when we talk of the four freedoms for "unless a radical and much to be desired change takes place there will be no freedom for the peoples of Europe to set up the regime they desire. British and American capitalism, together with Roman Catholicism, dare not let France and Italy become socialist countries unless the form is social-democratic, with the Weimar government, thoroughly subservient to capitalistic influences, as

the model." Should such an attempt be made, the Dean goes on to say, it is reasonably certain that a Europe thus dominated would be recognized as a counter-foil to the Soviet Union "and the Soviet Union would be forced to take appropriate action."

He states however that those who desire such "a fascism under the protection of American bayonets" are ignoring a massive factor.

"That massive factor," the Dean writes, "is the U.S.S.R. For where do the eyes of the masses turn now?



The Dean of Canterbury, Hewlett Johnson, urges his country and ours to really apply the four freedoms.

Do they turn with hope and enthusiasm to North Africa? Emphatically not. They turn eastward to where Russia holds and now presses back the mighty armies of Germany supported by nine vassal states and all the industrial might of Europe's factories. And Russia has accomplished her task almost unaided. The delay of the second front in Europe, which some of us so deeply deplored, has at least been the means of opening the eyes of the masses in England and other European countries to the significance of the new civilization which has had its birth in Russia. The land of an immature industry, of the wooden plows and the illiterate peasantry, has in less than two

decades and a half become a match for Germany and all her allies. Here is the demonstration of the might and possibilities of socialism. This dem-

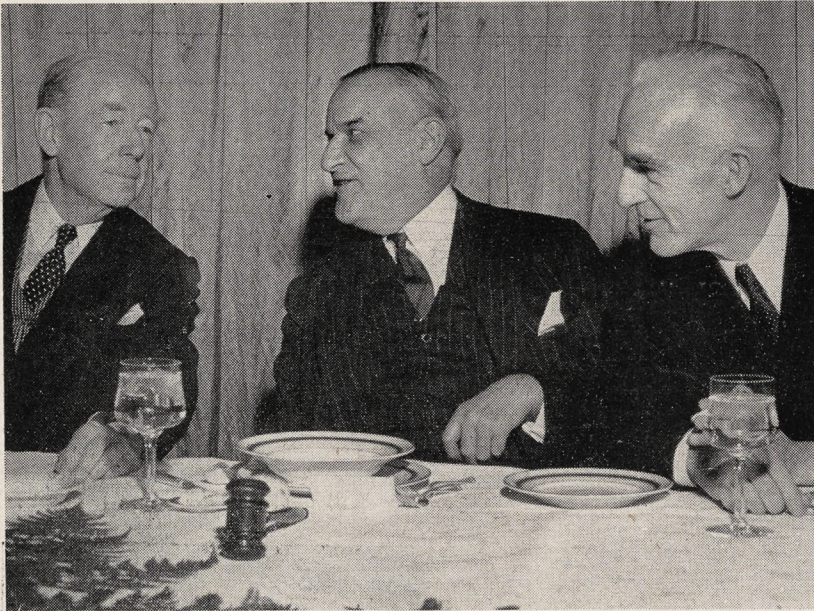
applied. . . . The world in general and Europe in particular hunger for a new morality, a new planned economy, a new outlet for the creative

States must be prepared to have armies enforcing peace in many parts of the world for the next ten years. During this time we must first supply the war-stricken countries with raw materials and later permit them to repay their lend-lease debts with goods of their own manufacture. He also declared that unless American isolationism is scotched now, and unless we are ready to establish an international organization to insist on equality for all peoples, a race war between the colored and white races will occur.

Professor George Dykhuisen stated that there are two methods of dealing with reconstruction, the deductive system of applying a preconceived plan and the method of experimentation. The latter lacks the "grand vision" which one gets from a blue-print but he nevertheless favors it. "The method of preparing a blueprint in advance oversimplifies the problems and leads people to expect cure-alls," he stated. "It closes people's eyes to the really great difficulties which confront us. It poses one solution where many are needed; it calls for one plan when many are necessary. The method of proceeding cautiously on the basis of experience and experimentation appears to nibble at the problems involved but actually this is the realistic way to deal with people who are actually living through these times. My sympathies are with the people in the world of action rather than with the arm-chair strategists," the philosopher concluded.

Major General William H. Wilson, who served with Pershing's general staff in the last war, said that we must plan now for peace or "we may have another war in fifteen years."

Bishop Vedder Van Dyke, taking part in the discussion, took strong exception to allied leaders who are saying that the world can be revolutionized by reorganizing production and distribution on a world-wide basis to provide for the physical needs of all peoples. This faith in technocracy is a dangerous thing, the Bishop declared "for we can't wish ourselves into a new world. If only idealists sit around the conference tables after the war little that is practical can result. Not just theological words or application of the corned-beef-and-cabbage-every-day idea can save us. The basic problem is to reconstruct human beings and the only answer is to be found in the doctrine of Jesus Christ."



Three notable Americans who are for close cooperation with the Soviet Union are Mr. Thomas Lamont, Mr. Allen Wardwell and Mr. Edward Carter. All are Episcopalians.

onstration has not been lost either here or across the channel."

He then goes on to state that if reactionary forces in Britain and the United States try to suppress the rising socialistic forces of Europe, and if they refuse to enter into full and cordial association with the Soviet Union, Russia most assuredly will not remain inactive. Russia will never stand by and see the European masses under the tutelage of reaction, threatened with starvation by force of arms. Neither will Russia, according to the Dean, stand by and see a Germany struggling against her own capitalistic regime forced back once again under the capitalistic yoke, and against her will, by western capitalism.

The heart of both Britain and America want no such settlement, he declares, "but there are forces in the United States, as there are forces here, which think otherwise and which even now plot for suppressions and manipulations on the Darlan model. I therefore beg America to think twice before she is led forth upon any such perilous path" for the masses of Europeans and the Far East, led by Russia, would rise up against any such imperialistic policies.

"Peace, lasting peace, in Europe can be reached only if the principles of the Atlantic Charter are resolutely

activities of the common man. Europe and the world will not be diverted from their goal. The new age is upon us."

CHURCHMEN DISCUSS THE PEACE

Burlington, Vt.:—Convinced that Americans must study the difficult problems of post-war reconstruction now, seventy-five men of St. Paul's Church met last week upon the invitation of the Rev. Charles Martin and participated in a panel discussion led by six leading citizens. They were a major general, a college president, the head of a newspaper, a bishop, two college professors and a doctor. They arrived at one unanimous conclusion, even if they differed on most everything else. It was agreed that many more meetings of the sort should be held for the exchanging of ideas. As expressed by George Little, one of the leaders, "This club can stimulate similar meetings in other churches and we must encourage intelligent consideration of this important subject at many meetings in the city."

There was likewise agreement that Christianity and democracy are "entertwined inextricably" but there was wide divergence of opinion on ways and means to bring in a maximum of both. Professor Andrew E. Nuquist declared that the United

Rev. Malcolm Dade Is Honored by Automobile Workers

*Union Presents Vicar of Episcopal Church
With Membership for Outstanding Services*

By Gloster B. Current

Detroit, Mich.:—The Negro in Detroit, led by persuasive, thoughtful, well-educated, progressive leadership, is forging ahead in the fight for true democracy in America. He is forging ahead at a critical and most difficult period for such progress in America's history. It was the indomitable spirit of the Detroit Negro who fought for occupancy of the Sojourner Truth Homes—a two hundred unit project, planned, named and built by the government to house war workers who were solely in need of shelter—that gave heart to the 13,000,000 who, too, struggle for a place in democracy's citadel, America. It is the Detroit Negro today, who leads the fight against discrimination in war industries that are refusing to hire qualified Negro men and women who have been trained by the government at taxpayers' expense, yet are turned down by the very plants that cry loudest for manpower.

Many tributes have been paid Detroit's Negro leaders by journalists who have recently come in to write feature articles. No mention of this leadership would be complete without referring to a short statured, dynamic, persevering personality, Rev. Malcolm Gray Dade, Vicar of St. Cyprian's Episcopal Church.

The International Union, United Automobile Workers of America—CIO, awarded several Negro leaders with an honorary membership in the organization. One of the recipients of this award was Mr. Dade. George Edwards, youthful member of the Detroit common council and a former UAW-CIO leader, presented Mr. Dade with the gold-lettered membership card at the Church's annual fellowship banquet.

"Labor Unions don't ordinarily grant honorary memberships," stated Edwards, "but labor does recognize the inherent values of progressive Church leadership so necessary to accomplish economic and social gain."

Here was tangible expression of appreciation for the efforts of Mr. Dade and others who dared urge Ne-

groes in 1939 to join the embryonic Ford local 600, UAW-CIO, which ultimately led to the much heralded Ford strike. Today, the benefits derived from unionization of Ford's are easily apparent. Then, to preach unionism while other forces in the community, edged on by management, were advising Negroes against forsaking Mr. Ford, took dauntless courage.

Mr. Dade pointed out that while it was true that Ford had hired a large percentage of Negroes, and given

sponsibility such as held by Shelton Tappes, recording secretary of Ford Local 600 UAW-CIO, a post which pays a salary of \$4,500 a year.

Behind the award lies an unusual ministry. Behind the ministry lies the background of a man equipped to lead. From the staid conservatism of New Bedford, Massachusetts, the birthplace of Mr. Dade and the scene of his early education, to the twirling radical industrialism of Detroit, lies an educative preparation for leadership. Williston Academy, East-ampton, Massachusetts; Lincoln University in Pennsylvania, the Episcopal Theological School in Cambridge, Massachusetts; sociological fellowships, and representation of the national council of the Y.M.C.A. as an observer at the world conference of youth in Amsterdam, 1939, constitutes solid preparation for the task of leadership in today's community.



The Rev. Malcolm Gray Dade receives an honorary membership in the United Automobile Workers, CIO, from George Edwards, member of Detroit's Common Council.

them splendid opportunities for advancement, it was equally true that too long had the Negro occupied the role of strike-breaker and ultimately lost ground when the union forces were victorious.

Accepting his advice, Negroes joined. Now even the most skeptical point with pride to increased pay, better working conditions, a union which gives them positions of re-

Nor has the vicar limited his activity to unionism. A few months ago, Detroit was shocked at the news of a riot between students of both races at one of the high schools. Brewing for several years, because of prejudiced teachers, an apathetic board of education which could not see into the issue of appointing Colored teachers or a Negro councilor, crowded living conditions and an

attendant expansion of the Negro community into so-called "white areas"—the riot was a test of what the community had to offer to combat its greatest challenge.

Led by Mr. Dade and other ministers of the community, the matter was peaceably solved and a committee appointed by the mayor to study the condition.

As a community leader, Dade serves in numerous organizations. Chairman of the legal redress committee of the National Association for the Advancement of Colored People, an organization of over 12,000 members, he is called constantly to assist the association in its fight against police brutality, denial of civil rights, equal enforcement of the law, equality of opportunity in all walks of life. The Y. M. C. A. claims part of his time as a member of the boy's work committee, and on several occasions he has been a member of the speaking trios of the Detroit round table of Jews, Catholics and Protestants. The diocese of Michigan has used him on its department of youth for several years. The Bishop of the diocese, Frank W. Creighton, has manifested a keen interest in Mr. Dade's leadership in developing a social conscience in the Church and the community.

Such a ministry deserves attention. Today, with the United Nations fighting to assure the world that the four freedoms will be observed, the Negro, too, fights for freedom. Detroit's Negroes are only a symbol of the emerging Colored people in America who are demanding their share of democracy's benefits. Intelligent leaders like Malcolm Dade are shaping this inward motivation and developing a social consciousness, not only in the Church, but in the community.

WHO WRITES ABOUT THESE?

1. Evil angels.
2. Stars of light.
3. My dark speech.
4. The careless Ethiopians.
5. Those who go down to the sea in ships.
6. A giant refreshed with wine.
7. The needful time of trouble.
8. A pricking brier and a grieving thorn.
9. Seven mighty mountains whereon there grow lilies and roses.
10. The day of the great slaughter when the towers fall.

The answers will be found on page eighteen. —G. W. B.

A NEW BISHOP IN JERUSALEM

New York, N. Y.:—The Ven. W. H. Stewart, archdeacon of North Palestine, Syria and Transjordan, has been appointed Bishop in Jerusalem of the Church of England. He will succeed Bishop Graham Brown who was killed recently in a motor accident. The appointment was made by the Archbishop of Canterbury.

JEWS WORSHIP IN CATHEDRAL

Honolulu, T. H.:—When A. T. Dean, rector of St. Andrew's Cathedral, learned that Jewish chaplains could not care for the number of men who attended the Jewish community center he offered to let them hold services in the parish house of the cathedral. Jewish services are now held there regularly.

LEAVES COACHING TO ENTER MINISTRY

Laramie, Wyo.:—Clifford E. Wilson, all-American football player and later a coach, has given up his profession to enter the ministry of the Church. Another to do the same is Leon C. King who is on the music school faculty at the University of Wyoming.

SEES POSSIBILITY OF RACE WAR

New York, N. Y.:—The Rev. James H. Robinson, pastor of the Presbyterian Church of the Master, a Negro congregation, told the conference on religion in the modern world on February 24th, that there is real danger in the United States of armed conflict between the races. He said that Negro soldiers taught to kill those standing in the way of democracy "are not going to discriminate between a German and an American who does the same thing." He said that if we do not want to deal with the racial problem with frankness and courage America may see a march on Washington or race riots after the war. The morale of Negro troops is low, he declared, because they are discriminated against by other soldiers and also in war plants. "The Negro soldier," said Mr. Robinson, "hears platitudes about democracy but can see no adequate demonstration of it. Negro soldiers believe the outcome of the war will be determined by how strong the Russians become."

Dealing with education the speak-

er stated that Vassar College had not admitted a Negro student in twenty-five years and that Barnard College had a quota system which permits the entrance of four Negro girls every



Miss Elizabeth Forrest Johnson, former head of the Baldwin School, whose manual "... and Justice for All," is being widely used by discussion groups during Lent.

two years. This was denied by Dean Gildersleeve of Barnard who insisted that admittance was based entirely upon qualifications.

NAZI COMMISSIONER HAS A COMPLAINT

Holland:—The German high commissioner for the Netherlands, Arthur Seyss-Inquart, is complaining about the Church. In a recent broadcast to the Dutch Church he revealed that officers of the Church "sent a letter to the commander of the occupying troops in Holland and to me protesting against several death sentences which were passed recently. To this I can only say that it is intolerable that, at a time when our men are fighting with an iron resolution on the eastern front, there are organizations whose aim is to endanger the safety of the territory in the rear. Who does that is inevitably doomed. We must be hard and we must become harder still against the enemy on the field of battle. This is the duty which is, perhaps, difficult for the human being but it is a sacred duty. We do this duty by destroying our enemies. I think the churches really ought to be able to understand the significance of this struggle. I believe they are under moral obligation at least not to hinder the prosecution of this struggle."

The broadcast is a clear indication that the Dutch Church is still unalterably opposed to the Nazi regime in Holland.

Good for the Soul

THERE may be many theories about Christianity, but there can be no such thing as a theoretical Christian. Either one actually is a Christian or one isn't. To qualify for the title, one must work at *being* a Christian. An attitude, alone, is not sufficient—action toward God and toward others is required.

It reasonably is expected of those who call themselves Christians, therefore, that they possess a certain knowledge of Christ's teachings, a certain skill in the use of the Church's techniques, and a certain will to apply both to personal and to social living. Lent, which is approaching, was designed to focus attention upon specific obligations of a religious nature, and to improve the quality of our fulfillment thereof.

The action called for will be performed more readily and effectively if we follow a pattern. Long ago religious directors hit upon the idea of setting up a Rule of Life for Lent. Traditionally, it has three elements: prayer, fasting and alms-giving. By means of its exercise, body and mind are made subservient to the soul. If it be used in a purely superficial manner, it makes little sense, of course; that is why many disregard it as a superstitious relic or a mechanical subterfuge. Used with honest intent however it has great value. The record of Christianity is dotted with instances of lives made greater by adherence to a Rule of Life. So many are to be found that no thoughtful person should dismiss the idea of its personal adoption without examination and trial. Basically it is nothing more nor less than the application of the principle of practice makes perfect. Surely none can be so content with himself as to think that no regulation of self is necessary or that there is no room for improvement. Concentrated attention upon God, extra physical disciplines and additional acts of charity during Lent or at any other time are very, very good for souls.

Put Habit on the Side of Religion

WE HAVE borrowed a slogan from the bulletin of a southern California parish. It is a very good slogan: "Put habit on the side of religion." It applies first of all to regularity of worship. Just as we do not stop and think when it is time to eat, go to bed, or go to work, so should worship be automatic. If we could put habit on the side of Sunday worship, it would give us a regular source of spiritual strength.

Our slogan also applies to daily living. When we put religion into the decisions of every day activities, we are laying the groundwork for consistent service of the Master. We cannot separate our religion and our daily living, and thus serve God and mammon. This does not involve self-conscious religious behavior, for by putting habit on the side of religion it becomes automatic and ceases to be self-conscious.

It also applies to our home life. Here is the chief place where there should be a religious atmosphere, where children can grow up as Christians and never know themselves as anything else. Not only does this involve prayers and grace at table, but above all an atmosphere of love and understanding.

Put habit on the side of religion, and it will become evident that Jesus was right about having life more abundantly.

Let's Know

INTO the discussions of Church unity a sinister note has crept which unfortunately militates against a reasoned working out of the problem. From the opponents of the suggested *Basic Principles* set forth by the commission have come veiled insinuations as to what they would do if these were accepted by the Church. They run all the way from an attitude like the child's, "If you won't play my way I'll pick up my dolls and go home," to threats of secession. The Bishop of Chicago declared to his diocesan convention, "I cannot walk the way our commission on approaches to unity proposes, nor shall I. I could never believe in, nor belong to, the kind of a Church the commission seems to propose." Just

"QUOTES"

HOW shall we awaken this sleeping Church? Alas, I know no other way except the way by which men and women are awakened anywhere. Will men and women of the Church practice what they profess? Those who say they believe in the Brotherhood of Man, will they act as they believe? Can the Church rise to this new greatness? But so to rise again means that within the Church itself there must be the determination to sacrifice everything which stands in the way of such greatness—that is, individual men and women who are the Church must be willing to sacrifice their own prejudices first before they can become the leaders of others for freedom and human equality.

—PEARL BUCK

what does he mean by this? Let's know. Does he imply he would resign his bishopric if *Basic Principles* were accepted by this—his—Church? Or would he try to lead his diocese out of the Protestant Episcopal Church and found another Church?

Imagine this in terms of the nation. Suppose there were a proposal to join a federation of nations and a governor of a state or a senator said, "I cannot walk this way, nor shall I. I could never believe in nor belong to that kind of a country." If it became the law of the land we would know this meant either secession, revolution, or the transfer-

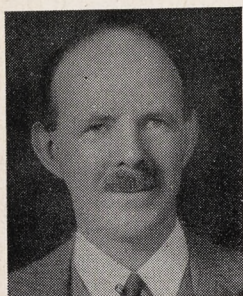
ence of the dissident's citizenship to another country. Does it mean any less in the realm of the Church? Let's know.

It is curious that such individualistic utterances have come only from those who profess to believe strongly in the authority of the Church. Where does respect for authority cease? We are sure that our laity and clergy are not going to be influenced by threats. We recommend to our brethren that they think through their position a little more clearly. The interest of the Church Catholic is superior to the personal attitudes of individuals.

Belief in God

"THERE are no atheists in the fox-holes of Bataan" . . . or anywhere else for that matter.

For "God is the word we use to designate the ultimate . . . power-in-the-universe, the source of



life, the object of supreme value; and though men's ideas of its nature differ greatly, yet all thinking men believe in some ultimate power and source of life and supreme value. The important question therefore is not "Do you believe in God," but "what sort of God do you believe in?"

The first thing Christianity affirms about the ultimate power is that He is personal; or, to be more exact, that there is personality in Him. In saying this Christianity means that God thinks, feels and acts purposefully, the three functions that together constitute personal life, distinguish it from lower forms of life, and mark mankind as the highest product of the evolutionary process. The ultimate power cannot be inferior to the creatures dependant upon Him, and therefore we reason that there must be personality in God.

Now personal life is creative life. The higher up the scale of life one goes, the more creative it becomes. Therefore, Christianity affirms that the personal ultimate power is creative; that the universe is the result not of some blind "evolutionary process" or of some unconscious emanation from His own being, but of His purposeful activity; that He is the source of life not by accident but deliberately. In the traditional language of the Bible and Creed, He is "the Creator of heaven and earth . . . the giver of life."

In affirming that there is personality in the ultimate power and that He is creative, Christianity

by **Alexander C. Zabriskie**

The Dean of Virginia Seminary

breaks with all materialisms ancient and modern, and with all forms of pantheism that equate God with the universe. The Creator is different from His creation, greater than it, supreme over it.

Furthermore, a characteristic of personal and creative existence is purposefulness. A person works toward an objective. Christianity affirms that God has an objective. And every person working toward a goal favors such things as contribute to the attainment of His purpose and opposes such as threaten it. The artist discards material that cannot be fitted into his design and the organizer eliminates people who will not work with him. Similarly, Christianity affirms, that God, because He is working toward a goal, favors such types of human conduct as forward His purpose and is opposed to such as threaten it. The conduct that is in line with His aim is "righteous"; that which opposes it is "sinful." Those who do "sinfully" find Him their antagonist. The ultimate power in the universe is against them. He will finally prevent their achieving their ends, for their success would jeopardize His plans. On the other hand, those who try to act "righteously" find God their helper, ready to forgive their failures and anxious to guide and strengthen their efforts. And those who having been against Him change their minds, He will receive onto His side. This looking favorably on some and helping them, and looking unfavorably on others and frustrating their efforts, the Bible tried to suggest by the word "judgment"; and the Creeds speak of God as "Judge of the quick and the dead."

Another mark of highly developed personal life is selflessness or un-self-centeredness. The most

fully human beings are those who most conspicuously live in others, entering into their hopes and fears, their joys and sorrows. The capacity for wide and deep and enduring friendships is a sign of a highly developed person. Christianity affirms that this quality is found in its essence in the ultimate power. In the Biblical phrase, "God is love." It is this love, this concern for people's welfare, this desire for their companionship, that causes Him to forgive sinners instead of immediately eliminating them from His universe as an efficiency expert would do.

Following the imagery of Jesus, the Creeds gather all the Christian convictions about God into the tremendous words "The Father Almighty." For fatherhood bespeaks personal and purposeful living; it means life-giving; it denotes love and yearning concern for the children's welfare; it includes looking with favor on such conduct as makes for the attainment of the father's goal and opposing such conduct as endangers it; it suggests the nature of that goal, the creation of a society in which each will be related to Himself as a son to a Father and to all others as a brother to his brothers, in which the arrangements shall be such that each will have opportunity to develop everything he has in him to become, in which love shall rule rather than brute force or guilt.

When Christians say they believe in God they mean that they are convinced that the supreme power in the universe is personal, creative, righteous, loving, and all of these are summed up in the sayings, "God is love," and "Our Father."

SO FAR we have discussed what Christianity thinks may reasonably be asserted about the supreme-power-in-the-universe by inference from the world and human experience. But Christianity talks much of revelation, one of its key affirmations is that it is not simply a philosophy men deduce from their observations but a revealed religion.

Revelation means self-disclosure. All persons show what they are like, what they value, what are their objectives, by their deeds and their words. Actions and speech form the raw material of self-disclosure. But words and deeds reveal a person only if somebody else can understand their significance. All of us have many acquaintances whose real self has never been made known to us because we have not discerned the significance of what they do and say. Apart from such understanding there is no revelation, but only busy-ness and noise. Similarly the revelation of God consists of both His activities and utterances, and also of the understanding of their meaning by men of enlightened insight.

The revelation of God occurs on three levels. Nature and history in general is one. What was said in the first part of this article was an attempt to spell out the content of such general revelation.

The second level is the history of the Jewish people and the Christian Church. This has been called special revelation. The third, sometimes referred to as unique revelation, occurred in the career and teachings of Jesus of Nazareth.

The importance of the Bible lies in its accounts of the activities of God and inspired interpretations thereof. After saying that the universe originated in the act of God and that human beings, destined for companionship with God, in actual fact ignore, forget or deliberately disobey Him most of the time and therefore are in danger of destroying themselves by going counter to the very nature of things (two ideas which form the teaching of the early chapters of Genesis) the Bible speaks of God's efforts to deliver mankind from this fate. He sent a succession of leaders to teach men the meaning of life and the way in which they must live to achieve their destiny, to lead them into the paths of righteousness, and to deliver them from the thrall-dom of evil, that is, the thing in us that makes us act sinfully. Abraham, Moses and the prophets were such inspired teachers and leaders. When the time was ripe, God Himself came and lived among men as Jesus of Nazareth. By His career and teaching He taught the truth. By His own victory over every temptation and trial which evil could visit upon Him, and by the impact of His spirit upon those who were drawn under His influence, He broke the strangle-hold of evil upon them. By His spirit in their hearts He enabled them to understand His words and deeds, and to see how in the particular circumstances of their lives they should fulfil His purposes, and strengthened them to do their duty. By His spirit also He united them into a close-knit

—HERE'S AN IDEA—

★ At St. Peter's Church in Saint Louis where the Rev. Clifford Stanley is rector, they plan each week during Lent to have a dinner followed by hymn singing and a short period of worship. They are then to have discussion led by the rector with THE WITNESS Lenten series *What We Believe* used as a basis for discussion. Many parishes throughout the country are using this series in discussion groups. We will be glad to hear of any particular method used in your parish. Also if you are not receiving a bundle in your parish, to use either with a group or for distribution at church, order at once so as to start with the second Lenten number of next week.

fellowship or society. To this society, the Church, was entrusted the task of making known His words and deeds to mankind, by its teaching and friendship and service to bring them within the reach of His influence and so of His emancipation from the control of ignorance and evil.

This activity of freeing men from ignorance and evil is called redemption. The Bible is a revelation of God's judging and redeeming activity, a revelation which consists both of His acts and of the inspired interpretation thereof. Since Jesus Christ is the climax of the whole record, He is called *the* Word of God—God's utterance—and *the* agent of God or Messiah.

Christianity teaches about God not simply to satisfy man's insatiable desire to understand the meaning of life, but also in order that men may so live as to appropriate eternal life. Christian faith is not simply, or even primarily, a matter of the intellect; it is a matter of the will and feelings as well.

No one can *prove* whether our belief in God is true or false as one *proves* that water consists of two parts of hydrogen and one of oxygen. *Not one of our most important beliefs can be so proved.* One cannot *prove* that one's wife loves one: one deduces it with more or less reasonableness. No one can *prove* that the windows in Chartes Cathedral are beautiful: we feel it, or we take the word of those whose aesthetic judgment we most trust. No one can *prove* that Shakespeare is a greater poet than Kipling or Noyes: one's mind and taste affirms it or one accepts the verdict of people who are competent critics of literature. So Christianity presents us an interpretation of the ultimate-power-in-the-universe and, based on that, of our relation to Him and of the possibilities of life in this world of His making. We can vote for it, or for one of the rival interpretations. Our vote is determined partly by the inclinations received from our environment, partly by whether it seems on investigation to make more sense of life than the others. If we vote for it, we are then bound as intelligent persons to live by it; and the experiment of living by that faith will vindicate it in our own experience.

QUESTIONS FOR DISCUSSION

1. What is your view of the ultimate-power-in-the-universe? On what is it based? Is it any more provable than the Christian?
2. When you use the word "God" what does it convey to you? Does it make any difference to say "God is personal" and "there is personality in God?"
3. Are your prayers such as an intelligent person would address to One who is the ultimate-power-in-the-universe, and whose attitude to people is that of a father to his children?
4. Are your attitudes to the people you meet and your purposes in life compatible with belief in a "judging" God who is Ruler and Father of all men?

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JUST FOR LAY READERS

Conducted by F. C. GRANT

IN CONDUCTING the services of the church and in reading the lessons from Holy Scripture, your pronunciation is, of course, very important. This does not mean an Oxford accent, or a New York accent, or a Boston accent—or the avoidance of such accents. It means an accurate observance of the fundamental rules of English pronunciation with attention to the recognized exceptions. A collegiate or desk dictionary, if not an unabridged, is simply indispensable for anyone who is speaking in public or engaged in writing. This book ought to be consulted whenever there is the slightest question about pronunciation. It may be argued that the dictionary is not infallible and only represents the best average usage. It is also true that usage changes and old pronunciations give way to new. Very well! Nevertheless,

"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside!"

Such words as 'baptized' (for 'baptized'); 'Is-rye-yell' (for 'Israel'); 'say-yith' (for 'saith', pronounced 'sēth'); 'sloth' (short 'o': this is a kind of South American bear, I think) for 'slōth', which, of course, is a vice and is related to the word 'slow'; 'spear' for 'sphere'—though you won't find the latter in the Bible—all these are words that ought not to be "heard in church." Perhaps we can forgive the choir for "Is-rye-yell"—provided they don't yell—they may have to accent their pronunciation in this way in order to get their consonants out in the clear. But that is no excuse for a lay reader—or a parson—who ought to practice the word until he can really pronounce it. There are plenty of other words we might mention—but see the dictionary for these!

A similar tendency toward mispronunciation that seems to be almost universal is the tendency to make plurals of singular nouns. How often one hears it at the Holy Communion, for example:

O Saving victim, opening wide
The gates of heaven to man below.

Of course it isn't 'gates'; it should be 'gate'. We notice this again and again in reading the Psalms and also in singing the hymns—wherever it is possible a good many people invariably slip in an 's'. What is the religious psychology underlying this habit we leave to those who are expert in that field.

THE WITNESS — March 4, 1943

Take Psalm 74:7, "They break down all the carved work thereof"—we have just heard this read, "all the carved works." Sometimes this habit is perfectly innocuous; at other times it simply spoils the sense, although as a rule people are careful not to add an 's' to such words as 'God' and 'Lord'! But a similar care ought to be extended to other nouns in holy scripture.

The Hymnal Presents . . .

THE ELIXIR

GEORGE HERBERT was born five years after the defeat of the Spanish Armada had saved England for freedom and for Anglicanism, and had turned it into "a nest of singing birds." In his childhood he was a contemporary of Spenser, Shakespeare, Ben Jonson, and other great Elizabethans; when he was orator at Cambridge, Milton, "God-gifted organ voice of England," was a student there; he was a friend of Francis Bacon. His family has been described as "one of the oldest, stateliest, and most



extended in England"; three earldoms, of which Pembroke was the most illustrious, helped to make it notable. George Herbert was himself for a time a courtier and a hunting companion of King James, but his true distinction lies in his having been a country parson of a type forever to be had in honor, and a religious poet worthy to be compared with John Donne.

Like John Donne, he belonged to the "metaphysical" school of poetry, and the subtlety of his thought and originality of his expression of it do not lend themselves readily to the purposes of hymnody. Two hymns of Herbert are now, however, to be found in several hymnals including our own: "Let all the world in every corner sing," and "Teach me, my God and King." The latter is a cento from his famous poem, "The Elixir," but the commission to revise the Hymnal have taken the liberty of transposing one of the stanzas.

*Teach me, my God and King,
In all things thee to see;
And what I do in anything,
To do it as for thee.*

*This is the famous stone
That turneth all to gold;
For that which God doth touch and own
Cannot for less be told.*

*A servant with this clause
Makes drudgery divine:
Who sweeps a room, as for thy laws,
Makes that and the action fine.*

The "famous stone" in the second stanza is the Philosopher's Stone, or the Elixir sought by alchemists for the purpose of transmuting baser metals into gold. Herbert turns alchemy to religious uses.

*"A verse may find him who a sermon flies,
And turn delight into a sacrifice."*

—HOWARD CHANDLER ROBBINS.

Lent and Society

By

GORDON C. GRAHAM

"THE Church is the channel by which we can individually attain personal salvation in a life to be lived hereafter." These were the words used recently by Sir Stafford Cripps to describe the usual idea people have of the purpose of the Christian religion. Similarly, these same words may be applied to the popular attitude toward the observance of Lent. Keeping Lent often seems to be only for the purpose of escaping from the realities of this world, or for prejudicially repudiating the bodily ap-



petites, or for making an extra egocentric effort in the technique of selfish soul culture. And it is all such an awful bore, (if we are honest)! Nor does this individualistic motive actually accomplish its end, as all who seek their own life eventually find out.

Some other motivating purpose for keeping Lent must be found, not just one which will work to the benefit of the individual personality but which will be of value to society and to the God who creates the many millions in that society. Humanity obviously needs saving and the social system of the world exhibits a stark corruption that could well use a little Lenten discipline. The observance, then, of this penitential season should be for the good of society rather than for the people who actually carry out the religious exercises. Our eyes should be set on corporate goals. We should lose our life that we may find it. A good slogan, therefore, for this year's forty days of prayer, fasting and almsgiving, would be "Lent and Society."

What practical good will this really do the world? Won't it be the same old thing after all?

For surely there is no chance of the warring nations pausing in their efforts to keep a good Lent! It is like saying that if only everybody would keep the principles of the Sermon on the Mount it would be wonderful. The meaning, however, of this Lent-and-Society tie up is something much more realistic and to approach it it is necessary to go back in the history of the Church. In the early Middle Ages there was social corruption not very different from this age, and many Christian citizens dealt with it simply by going into a monastery; which is the reason for the founding of certain of the great religious orders of monks and nuns. Some people of course took up this kind of life in order to escape from the difficulties of the world or to try to save their own particular souls but for the majority it was a gesture of profound social significance and it produced a tremendous effect upon the society of the time.

This conception of the religious life, technically so called, might be described as a kind of social protestantism. It was worked out on the principle of the gesture as a symbol of protest, which is a highly effective and powerful technique as even contemporary evidence shows. The campaign of civil disobedience in India under Ghandi brought the British to terms before the war and it is still a potential weapon for future Indian tactics. Surely too the results of the much discussed sit-down strikes in both France and United States are high tribute to this sort of thing as an instrument of social action. The presence of a monastery in a Mediaeval town would have had somewhat the same effect as a sit-down strike or an act of civil disobedience in this age. The Gospel, by the way, has many potent gestures in its story, such as Palm Sunday and the Cleansing of the Temple. Before coming back to the point of Lent-and-Society it is necessary to carry this notion of the religious life a bit further.

THE first effect that such a gesture as entering a monastery had was that it set up something *different*, perhaps exaggerated different, but necessarily so in order to strike a contrast. The monastic life was spoken of as a withdrawal from the world, and though not an absolute separation, it did provide a vantage point from which an attack could be made. The value of this sort of position is realized of course by all social reformers, and especially Churchmen, who find themselves and their own agencies dependent upon the very system which they are challenging. Such a gesture, furthermore, objectified the motives of the religious so that they could not be falsely impugned of personal or class selfishness. The case for the three monastic vows is equally significant: Social corruption may be

said to flourish in three areas—the economic, the sexual or family (the folk), and the political. The vow of poverty, therefore, was directed against the first by its intention to get along independently of human property divisions, thereby stigmatizing them as usurpations upon the Divinely created natural order. As for the vow of chastity it signified that sex was not so much wrong in itself but that it had been perverted into anti-social channels. The vow of obedience, obviously, was simply the setting up of a new order in opposition to the status quo.

This of course is not the whole picture of the religious life, but it is not fanciful, and it is true to say that once upon a time this kind of living did serve as a specialized revolutionary gesture of social protest. Unhappily, this emphasis has been lost sight of by the religious orders themselves for many years with the result that they have often become so identified with the world that they are its most reactionary defenders. It was not always so and history has vindicated their original effectiveness. The immediate purpose however of this discussion of the religious life is to show that its significance in relation to social evil points up a similar relationship between Lenten observance and the modern world. There is the same sort of symbolic gestures for social objectives to be found in the practice of keeping Lent and carrying out its various duties as there was in embracing the monastic life with its particular vows. Just as all people were not expected to become monks and nuns so by analogy all people are not expected to keep a Lenten rule all the year round. What the Church puts before its members at this time is, figuratively speaking, that they should go into a monastery for only 40 days.

Lent should be kept, therefore, as a religio-social gesture to protest against the evils of the world. It is a withdrawal in order to gain perspective for an unqualified attack. The discipline is a fight for freedom against dictatorship in all its forms. The duty of prayer is in order to assist in the task of generating power for the realizing of social ideals. Fasting is pointed directly at the causal relation between forced fasting and vested feasting. Almsgiving implies a lot about economic security. Repentance is the hardest because it declares that each and all are involved in the sins of the world, even the members of the Church and the nation. Thus, in brief, can a different plan for Lenten observance be worked out. It is not really new but to this age of wearied individualism it may provide a fresh dynamic. The slogan is Lent and Society.

(Further articles on the proper observance of Lent by the same author will follow in subsequent numbers.)

News Notes of Other Churches

Conscientious Objectors Do Notable Work In Mental Hospitals Throughout Country

By Anne Milburn

Business With Madmen

★ Approximately 350 conscientious objectors now on detached service in sixteen mental hospitals are using non-violent techniques with remarkable success, the American Friends Service Committee reports. Half of the 1,200,000 hospital beds in the country are in these institutions, but due to low wages and the disagreeable nature of the work, there is an acute manpower shortage. The C. O.'s have done such a good job that hundreds of requests for help have been received. The men report that they do not find violence necessary. "Restraint is sometimes needed, but not blows. Many of the older attendants, whose low wages insure that they are there only because they can't get jobs elsewhere, employ brutality and cruelty. We find the power of friendship, honesty and trust almost unbelievable. We are placed in a position of almost complete authority over other men, and it takes a man of high character not to abuse his powers by doing careless work in an unsympathetic way." Medical men confirm the belief that such methods make up the correct scientific approach, and that it takes great patience and physical courage. One C. O. had his cheekbones broken by a man in the violent ward. As soon as he was out of the infirmary, he asked for the same detail again. Another, knocked down while putting a patient to bed, got up and continued as if nothing had happened. He had no more trouble. The C. O.'s see their work as interesting in view of the oft repeated statement that "you can't do business with a madman."

Rationing Results

★ Large-scale readjustments are being made by thousands of churches affected by the OPA cut in fuel rations for non-residential buildings. Many are closing auditoriums, and holding services in smaller church parlors. Mid-week and Sunday evening services are being held in the homes of parishioners. Predictions are for more united services and elimination of many extra-curricular activities. Gas rationing and the pleasure driving regulation in the east on the other hand, are con-

sidered responsible in part for the gains in attendance in many churches, though downtown churches are adversely affected.

South and the War

★ The need for a more personalized ministry, the return of evangelism, and increased giving are reported as notable results of the war shown



The Rev. Richard Morford, formerly the secretary of the Federation of Churches in Albany, is now the executive secretary of the United Christian Council for Democracy through which the Methodist Federation for Social Service, the Church League for Industrial Democracy and similar Church groups carry out common projects.

in the Southern churches, according to a survey made of Baptist clergymen from that section. Pastors are devoting much of their time to visiting families of men in service and in personal counseling. Old-fashioned revival meetings are on the way out, and are replaced by evangelism. Some churches find themselves in a perennial state of revival.

You Can Drive If—

★ Friends and relations can drive to weddings, baptisms, christenings and funerals without violating the pleasure driving edict, provided that no other means of transportation is available, the OPA reports.

Gremlins in Church

★ The unpopular and proliferous Gremlin takes time out for church when not harassing our pilots, Presbyterian R. W. Graves writes. This Gremlin, characterized by two tiny spikes on his head and a rudimentary tail, smells like burnt matches. He scribbles in hymnbooks, tinkers with the heating system, especially when the New Family comes for the first time, directs drafts to susceptible necks, and pricks babies at the most impressive moment in the sermon. Or starts the coughing chorus. And he loves to have the minister stretch out his too-long sermon with an unplanned anecdote which doesn't go over very well.

For Church Marriages

★ In an effort to decrease the number of hasty marriages performed by aldermen, judges, and ministers, the Protestant, Catholic and Jewish groups in Pittsburgh have started a campaign to have the ceremony performed in churches or synagogues. Almost one fourth of the marriages in the vicinity during the past two months took place after a waiver of the three day waiting period required by law. The churches hope to combat this by giving applicants at the marriage bureau a leaflet encouraging church marriages; listing the churches in the vicinity of the court house; and naming the counseling services offered by the religious groups.

Quisling Peace Bid

★ What is regarded as a bid for peace in the Norwegian church conflict, has been issued in a communique from the Quisling church congress. The statement affirms the readiness of the congress to negotiate with leaders of the anti-Nazi provisional church council. The bid is interpreted as an admission of the power of the anti-Nazi church forces. It is also regarded as a victory for Quisling's church department which had warned against an extreme policy with recalcitrant clergymen.

Chief Chaplain for Navy

★ A bill creating a chief of chaplains for the navy with the rank of rear admiral, has been placed before Congress.

News of the Episcopal Church in Brief Paragraphs

Edited by Sara Dill

The Cambridge School

Cambridge, Mass.: — Plans have been announced for the second annual Cambridge School, following a most successful one last July. The school is devoted to the study of social questions and is sponsored by the Church League for Industrial Democracy. It will be held this year, as last, at the Episcopal Theological School, from July 12 to the 16th. The subject this year is *The Christian Teaching Concerning Wealth*, with papers on a variety of topics including money, property and capital. The theme was selected by those who attended the school last summer when the topic was the *Christian Doctrine of Work*. The plan of the conference is to have papers presented by outstanding leaders, followed by discussion and criticism. The school then prepares findings based upon the papers and the round-table discussion. The papers this year will deal with the Biblical teaching on wealth; doctrines of the Patristic and Mediaeval periods; the views of the reformers, Luther and Calvin. For the modern period it is hoped to have several papers on such subjects as the Church's attitude toward wealth from Maurice to Temple; the influence of Marx on Christian thinking; the influence of Henry George; the influence of Walter Rauschenbusch; and recent American thinking, notably that of Harry F. Ward and Reinhold Niebuhr.

The committee in charge, the Rev. Richard Emrich, the Rev. Paul T.

Lend-Lease

★ Some weeks ago we announced that St. Paul's Church, Montrose, Pa., had installed new stained glass windows and would like to make a present of their old windows to a parish or mission. They were asked for but unfortunately they could not be made to fit. If you are interested please write direct to the Rev. Philip H. Steinmetz, Montrose, Pa. . . . Have you anything to offer others? Is there anything that you need for your church? Please write Lend-Lease, THE WITNESS, 135 Liberty Street, New York City.

Shultz and the Rev. Oscar Seitz, state that leaders will be announced presently. Any interested in attending the school or in making a special study in preparation for the conference are asked to communicate with the Rev. Oscar Seitz, Church of the Advent, Medfield, Massachusetts.

Letter From President

Philadelphia, Pa.:—President Roosevelt, writing in connection with the dedication of a united nations chapel at Christ Church, February 21, commended the plans for the chapel and continued: "The war has quickened our sense of reliance on spiritual values and emphasized anew the dependence of all humanity on the everlasting reality of religion. It is well that you are establishing a new sanctuary which will be a haven of peace to all and a place of comfort to those who mourn." The Rev. Felix Floman is the rector of the parish.

Parsons Also Travel

New Orleans, Miss.:—When President Roosevelt came back from Casablanca it was announced that he had travelled 266,000 miles since 1933. Word comes from the diocese of Mississippi that a parson there in the same time has travelled nearly as far doing Church work—248,000 miles. And he did it while rarely getting more than 200 miles away from his home base.

Next to Godliness

Blacksburg, Va.:—Undaunted by the drafting of the V.P.I. student who served as caretaker of Christ Church and parish house, the members of the Laymen's League, most of them V.P.I. faculty members, collected broom, mop, and dust pan and went to work with a vengeance. A definite schedule was drawn up outlining the duties of each one: First Saturday, Prof. J. M. Barringer and Prof. C. M. Kincaid, "sweeping and mop work in the parish house." Prof. J. W. Whittemore and Mr. J. A. Waller, Jr., "vacuum clean the carpets, mop, sweep and dust pews in the church." Second Saturday, Prof. F. H. Fish and Dr. M. L. Peacock, "vacuum carpets, mop floors,

dust seats, arrange books in the church." And so on for two or three more Saturdays. The picture of all these dignified professors carrying on with mops, dustrags, broom, vacuum cleaners, is a bit startling but as one member of the faculty said, "We are all a henpecked crowd anyhow and have home experience with these things."

Parson on Battlefront

New York, N. Y.:—Chaplain Robert Woodrooffe and Private John Morton, formerly on the staff of St. Bartholomew's Church, New York, are reported as on the battle front



The Rev. Felix Kloman receives a letter from President Roosevelt when United Nations Chapel is dedicated at Christ Church in Philadelphia.

in Tunisia. Chaplain Woodrooffe is with the army, a first lieutenant, with a captaincy soon to come. Private Morton was assistant organist at St. Bartholomew's, and is playing the organ at services in Africa conducted by the chaplain. Both are actively administering to the spiritual and recreational needs of soldiers, sick and wounded, in the African campaign. Chaplain Woodrooffe is a native of Philadelphia, Private Morton, of Charlotte, N. C.

For Polio Patients

Minneapolis, Minn.:—Sheltering Arms home for polio patients was formally opened with inspection and tea February 21, with the first patients moving in February 22. Sheltering Arms was established in 1892 as a home for orphaned children under the auspices of the diocese of Minnesota. With the present theory of placing such children in private

homes, in June 1942 the board took steps to expand its usefulness. In the meantime, St. Barnabas' hospital, Minneapolis, also a Church institution, was in desperate need of more extensive and favorable quarters in which to care for the many polio patients being treated there under the Sister Kenny method. By an arrangement effected between the boards of St. Barnabas' and Sheltering Arms, the latter has been completely remodeled, redecorated and refurnished to meet these needs. Necessary medical equipment has been installed at the expense of the hospital.

Work in Alaska

New York, N. Y.:—Bishop John B. Bentley is now in the States raising funds for the Bishop Rowe memorial. But as soon as he returns to Alaska he is to visit all military establishments by plane. The trip was suggested by Major General Simon Bolivar Buckner, Episcopalian in charge of United States forces in Alaska. Air transportation is to be provided by the army.

May Return to China

New York, N. Y.:—Bishop A. A. Gilman of Hankow, who returned to the United States last summer, may soon return to China according to vice-president James Thayer Addison of the National Council. He is eager to return and since his presence there would provide a stimulus to the Chinese Church, as well as provide guidance for missionaries still there, it is thought that his passage might be arranged.

Unique Memorial

Chicago, Ill.:—The bell from the old Cathedral Shelter, no longer needed since the amalgamation of the Shelter with the Church of the Epiphany, will be placed at St. Barnabas' Church, as a memorial to the late wife of Suffragan Bishop Edwin J. Randall. The Rev. Walter S. Pond of St. Barnabas' is purchasing the bell and arranging for its transfer, and re-dedication, which is planned for the first anniversary of Mrs. Randall's death in August. Mr. Pond hopes to have Bishop Randall dedicate the bell.

Hospital Chaplain

Richmond, Va.:—A proposal that the Monumental Church be used for religious services by the Medical College of Virginia has been approved by the Richmond ministerial union. The membership of the church had declined seriously due to its being almost completely surrounded by the buildings of the Medical College and its hospital. Its minister after special training, is asked to become chaplain to the college and general contact representative between its hospital and the ministers of the city. The Church of Virginia will provide the salary and expenses of the chaplain.

Missionaries Well

New York, N. Y.:—Rev. and Mrs. George Bartter, Baguio, Philippine Islands, are well and are permitted to live in their own house according to the British foreign office. It has also been reported by a repatriated English woman that the Rev. and Mrs. Leo G. McAfee of Upi are well and in Baguio.

Books for China

New York, N. Y.:—The restoration of the library in Central China College is being undertaken by the Church Periodical Club, acceding to a request Dr. Francis C. M. Wei, president of the College, made to the National Council's overseas department. The Rev. James Thayer Addison, vice-president of the Council, and in charge of overseas work, has agreed to check lists of books received by CPC to make sure that books given are suitable for the library. After book lists have been checked, the books will be sent in, and stored in New York until shipment to China becomes possible, and the university is permanently resettled.

Aiding Refugees

New York, N. Y.:—Fifteen scholars, students and physicians have been aided to the amount of \$2,730 by the Church's refugee committee. Among the scholars aided are Bishop Savva of the Eastern Orthodox Church, from Warsaw, Poland; Dr. Richard M. Honig, formerly profes-

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sor at the University of Goettingen, Germany; Dr. Marie Bieber, physician from Berlin; Dr. Karl Schuetz from Vienna; and Mr. Reinhart Guttman from Germany. The committee has also aided two eminent social workers from Berlin and Vienna and also a nurse, a lawyer, a journalist, an artist, and several younger students. The committee serves in various capacities those refugees who need help in job opportunities; retraining and settlement, and scholarship assistance.

Bishop Comforts Isolationists

Chicago, Ill.:—*The Chicago Tribune*, thoroughly isolationist with never a chance missed to say so, has used the letter of Bishop Manning cracking at the Archbishop of Canterbury (WITNESS, Feb. 18) to say editorially that each nation should strictly mind its own business. After quoting Bishop Manning's letter *The Tribune* uses it to back up the following statement of their own: "Proponents of Union Now, a political proposal involving infinitely greater complications of national sensitiveness and sovereignty, might study this incident for whatever guidance they could find in it."

Bishop Rowe Memorial

New York, N. Y.:—Bishop Bentley of Alaska expressed the belief that people of the Church would share "gladly" in the Bishop Rowe Memorial building project. The many letters with contributions which are pouring into the Church Missions House in every mail prove that the Bishop was right. Amounts are both large and small, but nearly every gift is accompanied with some expression of satisfaction at being permitted thus to remember Bishop Rowe.

City Mission Society

New York, N. Y.:—With many changes in the character of its work brought about by the war and with demands upon several of its multiple services increased, the 112 year old New York Episcopal City Mission Society during 1942 aided 44,166 persons, including special service to 2,487 children, said the Rev. William E. Sprenger, director of the Society, in his annual report made February 18th. Following the meeting it was announced that the Hon. James W. Gerard, a member of the board for the past two years and the Rev. Frederic S. Fleming, rector of Trinity Church, had been elected vice-presidents.

Interesting Questionnaire

Newton, Mass.:—A questionnaire is being distributed to parishioners of Grace Church—a questionnaire not on the kind of a program a parish *ought* to have, but the kind of a program the signer will do his best to support. In this way it is hoped to surmount many of the difficulties of preparing a program for Lent in the present conditions. The questionnaire is in the form of a chart with places for answers under the headings: "day of the week," "time," "kind of service," "place." For Sunday use there is a space for listing favorite hymns.

School by Mail

Philadelphia, Pa.:—A church school-by-mail has been instituted by the diocese of Pennsylvania to help those rural children who are unable to attend church school because of distance, lack of transportation, physical handicap, or other circumstances. During the last three years, a village to village canvass has been made in the four rural counties, in an effort to find scattered families not reached by any church. During 1942, lessons were mailed to 353 children living on remote roads and in isolated places, who otherwise would have received no religious education. The lessons range from the nursery through the senior high school, and a set of questions is mailed with each lesson to be filled in and returned in a self-addressed stamped envelope. These question

sheets are corrected and returned to the children with personal letters. Letters of interest and appreciation are received from every family, and a return of 75% of the question sheets. Original prayers, sketches, and essays are also received from the children. Family prayer and Bible reading are stressed, and used by many of the families. One of the functions of the school is to urge the families to attend the nearest church, and during the past 3 years

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over 150 children have succeeded in enrolling in the Sunday school nearest them. Approximately 270 children are now being helped by the Church school-by-mail until circumstances permit them to attend the nearest Sunday School.

Bishop Casady Broadcasts

New York, N. Y.:—Bishop Thomas Casady of Oklahoma spoke in observance of brotherhood week on the Wings Over Jordan radio program, February 28. The Rev. Glenn T. Settle conducted a Negro choir in a program of spirituals. On March 28, the Rev. Stephen F. Bayne, Jr., chaplain of Columbia University, New York, will broadcast in the Episcopal Church of the Air, with the program including music by a student group from Columbia, members of the choir of St. Paul's Chapel on the campus.

Michigan Secretary

Detroit, Michigan:—The executive council of the diocese of Michigan has accepted the resignation of Mr. Charles O. Ford, executive secretary for nearly a quarter of a century. The resignation of Mr. Ford, who in point of service was the senior denominational executive in Detroit, is to become effective on July 17. He has announced no plans. Upon the nomination of Bishop Creighton the Rev. Gordon Matthews, rector of Epiphany Church, Detroit, was confirmed as executive secretary by the executive council to succeed Mr. Ford.

Service for Organists

New York, N. Y.:—The choir of the Church of the Ascension gave a special service of evensong for the American Guild of Organists March 1st. The anthems, canticles and organ selections were from the works of Seth Bingham, professor of composition at Columbia University, organist and choirmaster of the Madison Avenue Presbyterian Church, and member of the Guild. Mr. Joseph Bonnet, organist of St. Eustache, Paris, and Hugh Porter, F.A.G.O., played organ selections. The service was played by Vern de Tar, F. A. G. O., organist and choirmaster of the Church of the Ascension, and sub warden of the Guild.

Gifts to Church

Utica, N. Y.:—A legacy of \$4,259 was left by Mrs. Jennie Hansmann to St. Luke's Home and Hospital, a like sum to Grace Church, and \$500 to the Grace Church Branch of G.F.S.



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—W. R. H.

**THE SEVENTH TRUMPET by Charles Rann Kennedy. Samuel French.

During the many years since *The Servant in the House* refreshed its public, the symbolic plays of Charles Rann Kennedy have helped the flow of ground-swell of Christian revolutionary passion now rising within the Churches as a mighty flood not to be ignored. The enlightening Foreword to the present volume reviews and interprets the dramatist's entire achievement until this play, which as he tells us, completes his chief projected series. *The Seventh Trumpet* is, like all his work, certainly too cryptic for Broadway; but it should not be too cryptic for the Church, for a Churchman ought to be especially well versed in discerning what Mr. Kennedy calls, "ironies several planes below the language that veils them." The better one knows Church history, Catholic symbolism, liturgical treasures, and sacramental philosophy, the better he will enjoy the play, for in use of these rich resources the author is an adept. Yet they are employed through a humorous contemporary realism which anybody can relish. The art has nothing in common with that of the dramatic amateur, it is expert, succinct and arresting. The theme is the same as that of *The Army with Banners*, but this is a far better play, partly because the Apocalyptic mood native to Mr. Kennedy is more opportune now than it was twenty-five years ago. The scene is laid in Glastonbury, the subject is the bombing incident to the recovery of the Holy Grail; the climax, - - - but read it, and catch your breath. It is a play of the present moment, of this very year; it is also a play for all time, since it moves really, as all great drama must, in the sphere of the timeless.
—V. D. S.

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|----------------|-----------------|
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| 2. Psalm 148. | 7. Psalm 10. |
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| 4. Ezekiel 30. | 9. II Esdras 2. |
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BACKFIRE

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

THE REV. DUNCAN M. GRAY
Bishop-elect of Mississippi

As a former newspaper man I should like to see the editorial board of THE WITNESS in action preparing composite editorials, collaborated theses and what-not. I assure you that I have a high regard for the magazine and I wish to convey to you all my good wishes.

* * *

MISS ELIMA A. FOSTER
Laywoman of Cleveland, Ohio

During the last few years and especially since the entry of our country into the war, we have been flooded with sermons, addresses by college presidents, speeches by statesmen, all telling us that Christianity and Christianity only will save our civilization. We are exhorted to make Christian principles the basis of the post-war world, but beyond urging us to recognize the brotherhood of all races and nations, the essential principles of Christianity are seldom expounded. We leave the presence of the speaker having assented to his thesis and fully prepared to assent as heartily to the next speaker who presents the same theme.

How shall we apply the distinctive principles of Christianity if we are vague as to what they are? Further, how shall we apply them to public life if their sway over our private lives is weak, or partial, or intermittent? Christianity cannot be effective if individual Christians are not vigorous. It seems obvious that attention to building up one's personal religious life is a pre-requisite to applying Christianity to the world situation. The speakers to whom we have listened have omitted to make this point or to give any guidance as to the necessary procedure.

Lent is approaching. It offers to us a six weeks' course of study and practice in our personal lives of that Christianity which we enthusiastically proclaim as the fundamental need of the new world order.

To follow this course will take time. Our sense of values will be sharply tested as we note which current activity we decide to lay aside in order to cultivate our religion.

It will require a teacher. The Holy Spirit will guide us as we read and ponder the words and acts of our Blessed Lord in the Gospels, and will stir our hearts to follow in His steps.

After time allowed and guidance sought comes practice. How poor are our prayers, how soon they are at an end! In this, as in all arts, we can improve with practice. Five-finger exercises in music are tiresome indeed, but no musician can become proficient without them. If we realize that doing a thing poorly is but a prelude to doing it well we shall not be daunted. Here a simple book on the subject of prayer will often prove a great help to those who have not previously read one.

Private prayer and public worship go hand in hand. It is Archbishop Temple who says:—"This world can be saved from political chaos and collapse by one thing only, and that is worship. . . . For to

worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God."

* * *

MR. T. S. KNIGHT
Layman of Newark, New York

We were very pleased indeed with the Rochester number of THE WITNESS (Feb. 4) and it pleases us to know that it has received favorable comment from others. Those of us who had a hand in it would also like to express our appreciation for the fine cooperation we received from THE WITNESS in planning the number.

* * *

WILLIAM T. CAPERS
The Bishop of West Texas

I heartily endorse the idea of featuring the work of various dioceses and missionary districts of our Church. I also wish to say that I greatly enjoy reading THE WITNESS.

* * *

MR. GEORGE F. EHRLICH
Layman of Tebbetts, Missouri

THE WITNESS is a real religious paper and makes me glad that I am a member of the Episcopal Church. It is particularly useful to me since there is no Episcopal Church in Tebbetts. I think I am the only Episcopalian in the little town.

* * *

THE REV. ROBERT W. FAY
Rector of Christ Church, Arren, Ohio

Warmest congratulations on the splendid WITNESS. You must know how it pleases so many of us to be able to be proud of the Church paper. Best wishes in the continuance of your splendid work and apostolic ministry to the Church and the country.

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