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# The WITNESS

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MARCH 11, 1943



THREE GENERATIONS  
AT KIEV LOOK FOR  
FREEDOM VERY SOON

*(story on page three)*

ARTICLE BY SHERMAN JOHNSON



## 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

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

### THE HEAVENLY REST, NEW YORK

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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.

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9:30 and 11 A.M. Church School.  
11 A.M. Morning Service and Sermon.  
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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.

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1317 G Street, N. W.  
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Charles W. Sheerin, Rector

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

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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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The Rev. Vincent L. Bennett  
Associate Rector in Charge

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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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By

Elizabeth  
Forrest  
Johnson

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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.

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Thursdays: 7:30 A.M.

### TRINITY CHURCH

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### TRINITY CATHEDRAL CHURCH

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### CHRIST CHURCH

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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.

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SUNDAYS

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

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

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.



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## The Churches in Soviet Union Are Now Well Treated

*The Signs of Religious Revival in Russia  
Numerous Especially Since Start of War*

By Joseph F. Fletcher

*Cincinnati, Ohio:*—According to official figures there are in the Soviet Union 30,000 religious associations. The number of licensed places of worship is given as 8,338, with 58,442 ministers. This shows that most associations use private premises for their cult. There are: 4,225 Orthodox churches with 37 monasteries, served by 5,665 priests and 3,100 deacons; about 1,000 Evangelical churches; 1,744 Catholic churches with 2,309 priests (the inclusion of the Baltic republics with Uniates and others accounts for this large number); 1,011 synagogues with 2,559 rabbis, and 1,312 mosques (no figure on mullahs). The Orthodox Church seems still quite strong among the industrial workers of Great Russia. There are 346 parishes in the Yaroslavl district, 225 in the Moscow district, and 187 in the Ivanovo district.

These statistics do not give a complete picture of the strength of religion in the Soviet Union. It is impossible as yet to prepare anything like reliable statistics on the innumerable Moslem and oriental movements in Soviet Asia and the Transcaucasus. The figures above are also exclusive of the Armenian and Georgian Republics where religion is very flourishing. It is important to note, further, that each association represents at least 20 persons, the *dvadsatka* or "vestry" which is legally responsible for maintaining the building in congregational use. Without a doubt there are untold groups worshipping regularly who have feared to register themselves or have felt it prudent not to in the absence of any pressure. The rank and file joined to those "associations" in one degree or another is certainly half

of the total population. Professor Nikolsky frankly said so in *Bezbozhnik* for June 21, 1940.

The signs of religious revival in Russia have been very numerous since 1939 but especially so since the war started. The war, of course, with its threat to the Soviet Union's national existence, has dwarfed many former questions including the religious one. Indeed, it would appear that the war has served to remind both the state and the churches that in spite of differences they share a common love for their people and their independence. Pastoral letters calling for complete unity in the face of the Nazi terror and its demonic philosophy have been issued by the Acting Patriarch Sergei, of the Holy Russian Orthodox Church; the Metropolitan Alexander of the Renewed Orthodox or "Living Church" group; Karev, head of the All-Union Council of Evangelists and Baptists; Preacher Gregorev, head of the All-Union Council of Adventists; the Mufti Rassulev, leader of the Moslems of the U.S.S.R.; Archbishop Charekchan of the Armenian-Georgian Church; the Vilna Rabbinical Council and others.

We are in possession now of a new book from the Soviet Union, a symposium of religious leaders there, *Pravda o Religii v Rossii* (The Truth about Religion in Russia), which will soon be translated and available to American readers. There could be no more stirring evidence of religious leadership and the social conscience of churchmen than is found in the pages of these essays. It was published by the Patriarchate at Moscow in July, 1942, as an official statement of Soviet churchmen.

The appointment of the Metro-

politan Nicholai to the state commission on war-time atrocities is more than a straw in the wind. It reveals a closer understanding between the secular power and religious forces; an increasing willingness to work together. Evidence of the same sort is found in the active role played by churches in *Osoaviakhim* (the civilian defense program). They are centers of gift collections for the red army; they collect funds for defense and conduct special services of blessing for soldiers departing for the front.

There have been many instances in which ministers of religion are on active service with guerilla units as well as in the regular forces. According to a letter to the Bishop of Fulham from Moscow, Orthodox priests are allowed to serve in the ranks of the Red Army as unofficial chaplains, as was customary in the French Army from 1906.

A good test of the Soviet government's attitude toward religion is seen in the policy adopted in the new war-time Republics of the Baltic and Moldavia-Ruthenia. The religious sentiments of the population have been respected, although certain elements already infected with

*Overlooking the great Dnieper River  
at Kiev stood the Cross until the  
city was overrun by the Nazis.*





Nazi inclinations have sought to distort the truth. In Soviet Lithuania a number of ministers were arrested, not because they were Lithuanians but because they were charged with being Nazi agents. To put it on a basis of mere anti-religion would be to deny the Soviet authorities all common sense in the Baltic program, and a stupid violation of their own policy of respecting the people's sentiments; their record completely refutes such prejudiced interpretations. There is no more revealing study than a comparison of the Soviet and Nazi methods of dealing with religion in the war-torn areas!

In the winter of 1939 Cardinal Hlond, reporting to the Vatican on the state of the Church in Poland, favorably contrasted the Soviet with the Nazi treatment of religion. In Nazi-occupied Poland sermons and confession in Polish were forbidden, priests were imprisoned by hundreds; whereas under the Soviets, though education was secularized, priests and nuns were still permitted to teach in class rooms where the crucifix was flanked by portraits of Stalin and Lenin, and no obstacles were placed in the way of religious observances.

In Lithuania, in August, 1940, nearly a year before the Nazi attack upon the Soviet Union and when relations with England and the United States were at their worst, the Soviet Government of Lithuania published this decision: "taking into consideration the sentiments of the peasants who are religiously inclined, in amendment of the previous decision, it is decreed: In each parish from the glebe belonging to the Roman Catholic clergy, officiating at the altar, where there are such priests at this time, the rector and canonically appointed priests are granted for their use three hectares of land each . . . clerical persons having private land at present are considered as peasants and they are entitled to the peasant norm of land."

This decree is significant in that it goes far beyond a granting of religious freedom by offering what in effect is state support of religion; while the clergy, instead of being classed among social enemies as in the early days of the Soviet Union, are grouped with the friendly class of peasants. This is in areas that recently came under the Soviet control there was no repetition of the vio-

lence on both sides which left such a legacy of bitterness in Russia proper. In May, 1942, the Catholic bishop, Joseph Golowina, was invited to come to the Soviet Union and commission army chaplains for Polish troops fighting on Soviet soil.

These developments are easing the attitudes and tensions of Russian churchmen abroad. Some, of course, remain irreconcilable and (in the case of *émigrés* of the type of the Karlowitz Synod) even collaborate with the Nazis. Many false stories are spread by them, such as the one that Bolsheviks shot Bishop Andrew Ukhtomsky as he stood by a railway, whereas in fact he continued in good health in the position of Emparch! Bishop Vitaly is accused of releasing a similarly false report about Archbishop Ostrozhsy Simon of Byelo-Russia. As the Metropolitan Sergei says of such stories, it means that one cannot always rely on the pious proverb, "A lie is a horse to safety."

But there is encouragement in the news that many Churchmen abroad are resisting the Nazis. It is said that the Metropolitan Chrysanth of Athens and the Patriarch of Serbia Gravril were removed, and that the Bulgarian Metropolitan Stephan and others have fallen into the bad graces of the fascist overlords. The Church in the Soviet Union has received telegrams from their Excellencies the Patriarchs of Jerusalem, Alexandria and Antioch expressing fellowship and solidarity in the struggle against the Axis invaders.

In the United States both Metropolitans, Theophilus and Benjamin, have called upon their constituents to pray for Russian unity. Eulogius in Paris had the courage in May, 1942, peremptorily to reject Nazi demands for support of the anti-communist crusade.

Obviously intended to contradict German propaganda, which seeks to spread the idea that the churches in Russia and abroad welcome the Nazi "saviors of Christian civilization," the Ordinary of the Serbian diocese in America, Bishop Dionisios, has conveyed his feelings to the Soviet Ambassador in Washington in these words: "We follow with pride the heroic struggle of the Russian people against the Antichrist, and pray for the victory of Russian arms."

The picture on the cover is of three generations of Russians and was taken in 1937 at a collective farm outside Kiev. The grandmother is 34, the mother 17, the children twins a few months old.

## NAZIS USE RELIGION TO CLOUD ISSUE

New York, N. Y.:—In a new phase of their tested "divide and conquer" technique, the Nazis are trying to connect churches in occupied countries with the present anti-Bolshevist campaign. Religious News Service reports that Roman Catholics in Denmark are being accused of co-operating with Communism and praying for Hitler's death and Germany's destruction. In nearby Holland, however, the Nazi-controlled radio has been spreading the word that Cardinal Van Roey, Primate of Belgium, favors the anti-Bolshevist crusade. He is credited



At Margaret Hall School, Versailles, Kentucky, the girls give parties for the underprivileged children of the neighborhood. This young lady is holding her rather overawed guest.

with saying that "Whatever may happen after the war, and no matter what unpleasantness may result from the occupation, it pales into insignificance when set against the fight of Germany against Bolshevism." The Nazi radio also reported that the Cardinal had directed that political flags must be allowed in churches if they had been blessed by a priest. These reports are considered false, since they contradict everything known about the Cardinal. The inconsistency of Nazi reports about church attitudes toward Communism has been interpreted as part of their strategy to stir up a debate over and suspicion toward Russia.



# No Agreement Among Churches About Post-War World

*Questions of Democracy and Socialization and the Colonial Systems Split Churchmen*

By W. B. Spofford

*Berne, Switzerland:*—The difficulty of arriving at agreement on peace aims is revealed in an eleven-point analysis of problems issued by the World Council of Churches.

The report, termed only "an attempt to clarify issues for further discussion," was compiled from statements of churches and church leaders throughout the world.

Touching both political and economic subjects, it showed differences mainly on whether guilty nations should be punished after the war, whether all nations should be urged to introduce democratic parliamentary governments, whether trade restrictions should be abolished and whether the present colonial systems should be approved.

Discussing the basic questions of operating a world at peace, the report touched even on the advisability of socialization of major industry.

General agreement was noted on these points:

First: That the Church has a specific task in relation to peace-making and the creation of international order. Some hold this should be done simply by reminding nations of the divine commandments and protesting against violations. Others favor concrete policies.

Second: That the Church performs a task by being a worldwide fellowship under one Lord wherein national differences are transcended. Disagreement exists on whether the Church should identify itself with a nation or a group of nations in international conflicts.

Third: That the Church must preach to all nations that Christ is the Lord over all powers.

Another point deals with whether all nations should abandon part of their sovereignty to an international authority under which all would enjoy equal treatment or whether like-minded nations should form a unit in which "certain other nations" would be allowed to participate only when they showed evidence they were ready to fulfill the obligations implied.

Discussions still are in progress as to whether, while the function of the state is to maintain an order guaranteeing fundamental rights this should include the urging of parliamentary systems for all, whether post-war regimes refusing to enforce moral and legal rights should be forced to "respect the sanctity of the law," or whether, while urged to do that, no state should be interfered with so long as it does not disturb international peace.

Simultaneously, the publication of the Reformed Protestant Church here reported that the struggle of the Church in Germany was being carried on by pastors of confessional church parishes, since most well known religious leaders had been forbidden to speak or to travel.

"The present silence about German churches," said a review of the ten-year conflict, "does not mean that peace has been concluded between the Church and state because of the new world war. It only means, on the one hand, that the state has become more prudent in its attack and, on the other hand, that the Confessional Church has been deprived of almost all possibilities of taking a stand."

## BRITISH CHURCHES ON BEVERIDGE REPORT

*London, England:*—Complete approval was given the Beveridge Report by the executive committee of the British Council of Churches. They say: "We believe Christian people should and will welcome the proposals of the Beveridge Report as being in accord with Christian principles. The proposals embody the principle of social solidarity in that they both require from the individual, a contribution to his own security and call upon the more privileged members of the community to take a larger share in lifting the burden of insecurity which modern industrialism has laid on a section of their fellows. They thus express a new sense of community and should be supported by all who be-

lieve that we are 'members one of another.' We do not concur in the view that what the Report proposes would sap the springs of initiative and enterprise, believing rather that insecurity is in general more deadening than a reasonable measure of security. . . . Men need not only to be freed from want but also to be occupied in useful and significant work if their moral natures are to be satisfied. Freedom from futility is as important as freedom from want. The social insurance plan points to a planned social order; and "the further we move in this direction the more vigilant do we need to be as



*William Paton is the British Secretary of the World Council of Churches which issued a report on the world we seek.*

to the extent to which the inner and outer liberties of men, whether as individuals or in groups, are imperiled or enhanced. We believe," the statement continues, "that the threat to liberty incident to a planned economy will be less in proportion as industry is recognized as an instrument of larger human purpose and organized in direct relation to it. This means that the personal aspect of industry must be held in view, no less than its material aspect, and the quality of life no less than economic security or financial gain."

## BISHOP ENTHRONED IN RUINS

*London:*—With piles of masonry and the battered shell of Coventry Cathedral serving as background, Archbishop Temple enthroned the Rt. Rev. Neville Vincent Gorton,



former headmaster of Blundell's School, Devonshire, as the fourth bishop of Coventry. It was the first time in history that a bishop had been enthroned amid the ruins of a cathedral destroyed by Britain's enemies. The skeleton of the outer wall, the tower and spire, formed the background for the open air ceremony. The Cross of Coventry, made of three large nails salvaged from the debris, was carried in the procession up the ruined nave of the cathedral, and the episcopal chair for the enthronement was made of an oak seat set upon blocks of masonry.

### PROTESTANT AND ROMAN CHURCHES COOPERATE

*Swedesboro, N. J.*:—A church co-operative movement here has resulted in formation of a ministerial council representing five denominations, including Roman Catholic, and a joint program of activities and community services. The council includes clergymen from Baptist, Episcopal, Methodist, Presbyterian and Roman Catholic churches. It is headed by the Rev. Parker F. Auten, rector of Trinity Episcopal Church. Already the council has sponsored two daily vacation Bible schools, religious instruction on released public school time, organized a leadership training school and promoted an extremely successful Church Loyalty Month. During this month special community services were held in each of the participating churches. The Roman priests attended the service at Trinity, and members of his congregation attended all the services, which were the regular services of the churches visited.

### HELP FOR JEWS URGED BY BISHOP TUCKER

*New York, N. Y.*:—Joining with Governor Dewey of New York, Mayor LaGuardia of New York City, Judge Douglas of the United States Supreme Court, Senator Wagner, and others, Presiding Bishop Tucker urged an audience that packed Madison Square Garden to the doors, to do everything possible to bring to an end Nazi persecution of Jewish peoples in Europe. He disclosed that the Federal Council of Churches is now conferring with Jewish leaders in this country with a view to giving the utmost cooperation possible in efforts to relieve the persecuted Jews. The keynote of his address to the meeting presided over by Rabbi

Stephen S. Wise, was that, "since it is obvious that protest and criticism will not of themselves induce the Germans and their allies to abandon this deliberate policy of persecution, we shall have to rely upon victory in the present war as the only ultimate means of saving the Jewish people of Europe from the brutal treatment which they are receiving and of restoring them to their proper place in human society." Meantime, Bishop Tucker urged that people of America look to themselves for correction of flagrant disregard of the "moral obligation to deal with all men in the spirit of brotherhood," pointing to "influences that begat anti-Semitism in our own country," and urging "intensified efforts in behalf of friendly relations with the Jews" here at home.

### MISSIONARY ASSEMBLIES IN FLORIDA

*Orlando, Fla.*:—Florida cities are now enjoying a string of eminent speakers touring the State under the aegis of The Florida chain of missionary assemblies. China, Japan, the Philippines, India, England, South America, the South Pacific Area, are all represented by missionaries who have worked in those places. These include the Rev. Edward G. Mullen, chaplain of St. Luke's Hospital, Manila, secretary of the Philippine Episcopal Church; Miss Fay Froese, supervisor of nurses' training school in St. Luke's Hospital Venguria and Miraj Hospital, India; Mrs. John Burder Hipps, professor of English and music at Shanghai under the Southern Baptist convention, former Student YWCA secretary in Nanking; the Rev. George P. Howard, an Argentine citizen educated in North America, appointed by the Uruguayan government as official interpreter at the Pan-American Conference at Montevideo; John Williams Hughes, an editorial writer for the *London Times*, winner of a Geneva scholarship for distinguished service in the cause of peace and international cooperation, commander of a medical unit in the Spanish war, radio commentator from besieged Madrid; the Rev. Henry Smith Lieper, American secretary for the provisional committee of the World Council of Churches, war relief worker in Siberia, missionary to China; the Rev. Harry W. Myers, who returned from six months' internment in Japan on the *SS Grip-*

*sholm*. Myers has seen forty years' service in Japan as an evangelist and teacher in the Kobe Theological Seminary. Kagawa found Christ in Dr. Myers' home. Also Mr. Knight MacGregor, a Scottish baritone of whom President Roosevelt said, "Two men in the U.S.A. can sing *Home on the Range* perfectly—Knight MacGregor and John Charles Thomas."

Dean Johnson and pastors of local churches have presided at the eight meetings, each one attended by some 500 people. Since every one of



*The Rev. Charles H. Cadigan, rector of Christ Church, Cranbrook, Bloomfield Hills, Michigan, is the new president of the Church Society for College Work.*

the carefully selected speakers draws on his own experience of the area assigned to him, the addresses have been rich in fascinating information and stories. Emphasis throughout has been laid on Church unity.

### CHURCH TAX EXEMPTION BILL IN CONGRESS

*Washington, D. C.*:—A bill H. R. 1696, which would exempt churches and certain other voluntary organizations from withholding the five per cent victory tax on salaries or wages over \$624 a year has been introduced in the House by Daniel A. Reed of New York. As far as known by Federal Council, no national church body or social agency has called for such exemption, though certain state and local groups, particularly among the Southern Baptists, have publicly declared for it.



## EDITORIALS

### *The Way to Begin*

PERHAPS a religious journal should follow the example of a secular paper like *PM* and establish a "Bunk . . . Because . . ." department in which current myths are exposed. For it is not in the lay mind alone that loose and dangerous thinking takes place.

It takes a good deal of Christian charity to believe that some of the opponents of unity with the Presbyterians, on the bases now suggested, are sincere when they argue against it on the grounds that "we must not do anything that will prejudice future union with the Church of Rome."

Can they be serious? Looking at it solely from the point of view of numbers, do they realize that there are 225,000,000 Roman Catholics as compared with a million and a half Protestant Episcopalians and a similar number of Presbyterians? Suppose that our Church were to be approached by a denomination consisting of 10,000 members. How important would we consider union with them and how far would we go to make concessions that would bring it to pass?

Let's bring our discussions out of the realm of make-believe! Let's be honest enough to admit that if we want reunion with Rome we shall not obtain it on any self-respecting basis until Protestantism has united itself. In any realistic approach, the shortest path to the reunion of the whole of Christendom is that which we are considering; bit by bit among friends with whom we have the most in common.

### *The Attack on Confirmation*

THE self-appointed "Joint committee to Maintain Prayer Book Principles" has recently issued another attack on the Commission on Approaches to Unity and the proposed *Basic Principles* which are now before the Church for discussion. It is of course the privilege of these anonymous gentlemen to attack the proposal. But in doing so they betray their own methods and principles. For example they still refer to "Basic

Elements" (meaning *Basic Principles*), and they again state that the proposal is opposed to the New Testament: "Practically all the main points," they say, "involve an abandonment of principles laid down in the apostolic Church, and clearly recorded in Holy Scripture." We are ashamed to see such nonsense circulated as coming from the Episcopal Church. It will be a sad day for the Church if this kind of pseudo-scholarship has the slightest influence with General Convention. It will also be a tragedy for the Catholic group in the Church if this noisy junta succeeds in getting itself accepted as the official mouthpiece of that group. What

would the late Frank Gavin, or Francis Hall, or C. C. Fond du Lac, or "Uncle Joe" Barry, or Bishop Hall of Vermont, or any man of their caliber and convictions think of this tract? Those men had a respect for genuine scholarship.

Professor Sherman Johnson has already answered in advance everything that can be taken seriously in this leaflet, when he ably and amply answered the first one. (See *THE WITNESS*, February 18.) What most Episcopalians must resent is the cheap *argumentum ad hominem* of this latest blast: "A duly authorized presbyter" may administer Confirmation, and he is to be regarded as having equal authority and power with the Bishop. This presbyter, so authorized, may be your rector, or he may be the pastor of the Presbyterian Church in your community. In no case will it be necessary for the Bishop to come to confirm your children." This

is a complete misreading of Section 8 of *Basic Principles*—whether an ignorant or a wilful misreading we do not know. It completely ignores the fact that throughout a great part of the Church Catholic the rite of Confirmation has been administered by "duly authorized presbyters" for many centuries—that is, in the Orthodox East. It also ignores the fact that, theologically, and taken on the strictest basis of catholic orthodoxy, Confirmation is really the completion of Holy Baptism. It also ignores the fact that the Presbyterian pastor

### "QUOTES"

APPRECIATION of Russia's war effort and the immense respect for the Russians' strength naturally mean that in the post-war world Russia will always be a welcome member of the United Nations. Her influence will be very great. It is essential to secure the closest possible contact between Russia and the other members of the United Nations as soon as possible. There is far too much suspicion even now between the other countries of the United Nations and Russia. We need more understanding on both sides. We must do everything we can to destroy the suspicion and distrust of Russia which exists in the outside world, and Russia for her part must do everything she can on that side.

—WALTER NASH  
Minister of New Zealand



will no longer be just a Presbyterian pastor, and that the Episcopal rector will no longer be just an Episcopal rector; both will be, we trust, "duly authorized presbyters" in the united Church, which will be one step nearer to the realization of the ecumenical ideal of Christian unity.

The hysterical argument of this leaflet is no help to the cause of unity, either with the Presbyterians or with any other body of Christians. What do the authors themselves have to propose? We are reminded of the words of Burke, which our friends seem to have made their own: "The writers against religion, whilst they oppose every system, are wisely careful never to set up any of their own." Such an attitude is scarcely a credit to any Christian group. So we ask, What is it these writers themselves propose that the Church should do?

### Soul Cultivation

**L**ENT is a period during which we are urged to engage in definite, spiritual cultivation. Toward this end we are asked to forego certain non-essentials and to undertake extra disciplines. It is not a time for long faces and pious piffle, but for developing souls.

To a farmer, "cultivation" is a highly important process; he "works the land" in order to increase its productivity. By it he destroys weeds which, if permitted to grow, would reduce the value of his crop. Also, by breaking up the surface of the ground, he makes it possible for moisture from above to penetrate, and checks the evaporation of such moisture as lies below the surface.

Soul cultivation follows an identical pattern. Spiritual weed-seed is continually finding a lodging place, choking good growth and thereby reducing the value of the crop. Also, souls constantly are being subjected to a variety of surface-hardening processes. Whenever a crust forms, neither the moisture of God can penetrate to the roots, nor can such natural good as may exist rise to the surface.

Some consider additional religious practices during Lent as non-essential; others regard them as interfering externals. If they are either they should be condemned; but simply because they do not seem to have had a long-run, beneficial result for all, is a poor reason for scorning them wholesale, especially without adequate trial. Many a life has been benefitted by them, and many an environment. If they are embraced entirely as externals, in a mere going-through-the-motions manner, they will be of no benefit to anybody, of course. If, however, after adequate consideration, they are offered reverently to God, they may make one a more worthy child of His.

Do a little experimenting. Make a list of the habits of which you are not too proud (if you have

any), and a list of your virtues (if you have any); then jot down a few practices of religion which might help to eliminate the first and develop the second. On the basis of this analysis, draw up a Rule of Life for Lent, which, if followed faithfully, could tip the scales in the proper direction. Accept this Rule as binding upon you for the Lenten period, and, in the name of God, apply it.

Isn't it worth a trial?

## Talking It Over

By

W. B. SPOFFORD

**I**'VE been running about the midwest for a couple of weeks. First in Cleveland where I found that Bishop Tucker and his various committees had plans well in hand for the General Convention in October. Everyone was disappointed that the war prevents them from making it the grand affair they had in mind when they invited the Convention to their city. Just the same it promises to be a lively and interesting Convention, even if attendance has to be kept at a minimum because of restrictions on travel and hotel accommodations.



The thing that impressed me most about Chicago was a lukewarmness about the war, due I imagine to the influence of the isolationist and reactionary *Tribune*. The paper never misses a chance to serve fascism by sowing seeds of suspicion about the intentions of our allies. Thus one morning across the front page the streamline head: RUSSIA REFUSES TO GIVE UP RICH POLISH AREA. The same day the rival morning paper, Marshall Field's *Chicago Sun*, told the truth with its head-

### —HERE'S AN IDEA—

**A** SMALL parish in the east is making this Lent a season of study. The young people of the parish meet each Sunday morning for a panel discussion of "... and Justice for All," the manual by Miss Elizabeth Johnson which is based upon the findings of the Malvern and Delaware Conference. A vestryman who is a newspaper man, one of the young people who is a college student and the rector lead in the discussion. Also once each week during Lent the adults of the parish meet to discuss the *What We Believe* series that is now appearing in THE WITNESS.



ing of the same story: RUSSIAN-POLISH BORDER ROW PLAYS INTO GOEBBELS' HANDS. But unfortunately most Chicagoans, through habit, are still *Tribune* addicts with the *Sun*, as yet, not having cut into its circulation seriously. Don't forget we're still suckers for headlines and millions daily read those of the *Tribune*.

To quote Pearl Buck: "The only real danger to our country is from within. There are germ carriers of fascism in every nation. Those who dream

of America as the next great imperialist power are germ carriers of fascism. Those who secretly and openly scorn the rights of human beings are germ carriers of fascism. These we must discover and deprive of all their power."

Chicago would be a swell place to start following her advice for it is here that what is modestly called "the world's greatest newspaper" daily presents Martin Dies, Eddie Rickenbacker and their ilk as the saviours of America.

# Who Art Thou Lord?

by **Sherman E. Johnson**

*Of the Faculty of  
Episcopal Theological School*



ST. PAUL'S question to the risen Christ was answered intellectually by the Nicene Creed, and still more precisely by the decision of the Council of Chalcedon in 451, which states that our Lord is "consubstantial with the Father as touching his godhead, and consubstantial with us as touching his manhood," and that he possesses the divine and human natures in one person and one hypostasis "without confusion, without change, without division, without separation."

It is a good definition, make no mistake about it; so good that many who have little patience with dogmas have been forced, by dint of their scripture studies and their religious experience, to accept the statement or say words substantially like it. The gist of it is that one must not exalt the Son's humanity at the expense of His divinity or His divinity at the expense of His humanity. To do either is to miss the fulness of Christ.

But it is at best a negative thing which guards against error. One must look at New Testament religion, at the worship of the Church through the ages, and the lives of Christian people, to understand why the Church was driven to make this decision, and to see how the faith safeguarded by such a precise and scholarly formula is a power of God unto salvation. The real answer to the question "Who art thou, Lord?" is not so much in the formula as in the Good News, so difficult to explain intellectually, so easy for the heart of the penitent believer to apprehend, that in Christ, God came into human life and did for us that which we could not do for ourselves.

Some of the ancient intellectuals were so intent upon Christ's godhead that His manhood might have been forgotten altogether but for the presence

of such writings as Matthew, Mark, Luke, the Pauline letters, and Hebrews. As today we analyze the gospels, the power and beauty of His manhood become clearer than ever. In His teaching Jesus is the straightforward peasant workman who takes the Old Testament and the best traditions of His people, gets the deepest truth out of them, and sets this forth for the simplest man to understand. The parables are as honest and sturdy as good ox yoke and plows or the sills of a house laid true and square. (Read Luke 12:15-21; 13:18-21; 18:1-14; Mark 4:26-29; Matt. 18:21-35; 7:24-27.) He heals people, not to startle or produce an effect, but because the sick are children of God and need Him, and it is God's will that they should be freed (Matt. 12:11-12). The love of God and the best instincts of man coincide here. Even in taking upon Himself the supreme vocation of leading men's souls He is not so much concerned over what He should be called—Messiah, Son of Man, Son of David—as He is to do the job marked out for Him (Mark 8:30; 10:18; 12:35-37). When He breaks the bread and pours out the wine and goes to the Cross, it is an exhibition of the love of God, to be sure, but it is done by a normal man who had friends, loves and loyalties, temptations and perplexities.

**W**HY was it done in this way? *Because what He has done for us, He must ultimately do in us.* Anyone who has struggled against a settled habit, or striven to purify his own motives, or tried to do a work involving heroism, knows that he needs power from outside. The Christian has found that in union with Christ humanity can do miracles.

It is not difficult today to affirm Jesus' humanity,



though it is true that people anxious to be orthodox sometimes divest that humanity of significance. The real problem concerns His deity. Why did the early Christians believe in it?

Partly because of the Resurrection. The men who were convinced that they saw Him risen, not as a mere ghost but as glorified Lord and arbiter of men's destinies, were, so far as we can tell, men of sobriety. And they were Jews—the last people in the world who would be likely to ascribe divinity or a special resurrection to another man. Flowing from this experience came an overmastering and invigorating power, which they called the Spirit, sent, as they said, by the risen Messiah (Acts 2:33). They began to remember experiences they had during His ministry, such as the day when Peter and James and John were on the mountain top (Mark 9:2-8), the deeds of mercy, more striking and continuous than those of other teachers and prophets, the grace and truth of His words, the unquestioned authority with which He bade them leave all and follow Him. They were Jews and God was One, but Jesus inevitably called forth from them such devotion and honor as one might not render to a mere man but only to God Himself.

But it was even more than this. Through the Jewish religion the Galileans knew what God was like. Everything the parables tell about the character of God—His justice, His hatred of shams, His gracious condescension, love and fatherly care—was known to the best of the prophets, rabbis and common people. It is false to say that Jesus revealed the character of God for the first time. What was new was that the spiritually and morally alert saw a man exhibiting the ways of God in everything that He did, actively rebuking, forgiving, helping, loving, healing and bestowing the power to live aright. When finally He suffered on the Cross the depth of God's love was concretely shown. Jesus did everything that the God of the prophets would wish to do for us and in us. Only faith can say that this is God, but what better God would you want than this?

And if you are willing to make this faith your own, you are ready for the sequel to the question "Who art thou, Lord?" Paul was not only told "I am Jesus, whom thou persecutest," but also "*Arise and go.*" It is impossible to see the heavenly vision without responding to it by bringing the Good News to everyone who will hear.

#### QUESTIONS FOR DISCUSSION

1. What are the practical losses when either the humanity or the divinity of Christ is forgotten?
2. Which is the real reason why so many fail to believe in the whole Christ—intellectual difficulty or unwillingness to confront one who makes such demands?
3. Can we find some more persuasive and appealing

formula to set forth the Good News which the historic Creeds are designed to safeguard?

4. Do modern science and philosophy render more difficult the faith in God which Jesus' parables express? Or do they open up new vistas for faith?

5. The above picture of Christ is based largely on Matthew, Mark, Luke and Acts. Where else in the New Testament is the same faith clearly expressed? Are there differences?

## Discipline for Freedom

By

GORDON C. GRAHAM

**F**REEDOM is a grand word, even though it is often spoken easily with little regard for its real meaning. There is the Atlantic Charter, for example, with its four freedoms but no definition is given in it—just the multiplication of an unknown.



Then, religious freedom in the Soviet Union is a topic of much discussion, to which the conclusion seems to be a comparative one—more than there used to be, but still no statement of its essential meaning. Is the democratic press "free" is another question but if "from whom" is added to it then a further point is introduced, which surely draws a negative answer, but to the surprise of many. And free enterprise must be mentioned, that delightful euphemism inserted to replace old capitalism, as if the whole notion of economic freedom were scientifically and philosophically very simple, which, of course, it is not. There is no attempt to define in all these cases what freedom really is, nor to understand it, so that the whole picture looks like Mr. Stephen Leacock's hero in one of his Nonsense Novels who "threw himself on his horse and rode off in all directions."

It is, as a matter of fact, just this sort of confused attitude on the part of the democracies that has made them so decadent in totalitarian eyes and equally impotent in trying to carry out their own policies. In line with this criticism it might be said that the absolute state is a reaction from the chaos of liberal democracy. People, having tired of its inefficiency and disillusioned by its failures, have gone all out the other way. Consequently, there are in the world two extreme types of society: one confused, uncoordinated and immature; the other regulated, rigid and repressed. This is admitted even by democratic propagandists who claim that the present struggle is between the two opposing extremes of liberty and slavery. In a sense this is



true, although the actual examples are not so clear cut as to be so simply defined. A third type of society, however, might be a possibility, one which avoids these exaggerations by synthesizing the good points of each and eliminating the bad. Are there any signs of such an order being born? To this the subject of Lent and Society has something to say.

The observance of Lent must have a specifically social purpose directed at the contemporary world. In contrast to both the license of liberalism and the repression of dictatorship a truly free and mature society must be created. This is what Lenten discipline attempts to do when it is undertaken voluntarily as a gesture of protest for freedom *from* all forms of dictatorship in order to be truly free *for* the purpose of taking one's place in a mature society. Such regulatory acts are designed to show that by God's grace human beings can repudiate the tyranny of both chaotic immaturity and mechanized repression within their own lives as well as in that of society.

IT IS here that the social and personal sides of discipline run together. In the first place, discipline must not be limited to the individual's own devising because by its very nature it is something corporate—the following of rules laid down by the group as the code for its disciples. In the second place, there is a correspondence between the different types of society and of individuals. According to the psychologists there are a number of elemental drives deep down in the human personality which, by each seeking their own ends, tend to produce a chaotic type of character that is immature and lacking in restraint. Against this confused striving, however, come the external controls furnished by the cultural and environmental patterns of society, thus tending in reaction to produce a repressed type of behavior. A person, therefore, who, on the one hand is motivated only by the confusing emotions of his elemental drives or on the other is dominated by the repressions of the external checks to his life is not truly free. He can attain real freedom only by some self-imposed and accepted process worked out in relation to an objective ideal around which he can integrate all the different parts of himself so that his true “ego” is in command. This cannot be accomplished arbitrarily but only by some stimulation from without that answers to an inner need. Discipline will teach him the meaning of personal struggle as he perceives the same thing in society and *vice versa*. Thus, he will feel himself to be part of something bigger that is undergoing experiences comparable to his own. He will become adjusted, therefore, to accepting objectively both himself and the world,

and thus find true freedom to deal with them as they deserve.

St. Paul went through a similar sort of disciplinary process. There was “the old man” against which “the law” never effected anything except a feeling of painful repression, until he found Christ, the Lord crucified for the whole world, so that then he could say, “I live, yet not I, but Christ liveth in me.” It gave him the “liberty wherewith Christ hath made us free” so that the works of the law took on fresh meaning and purpose with their “fulfilment in Christ.” Thereafter, even in the prisons of dictatorial Rome St. Paul always was so free that his career was eminently instrumental in finally breaking the first fascist yoke.

Because we suffer from immaturity rather than from repression our democratic way of life needs much more discipline. The physical and economic areas of life need to be so well ordered that they do not act as barriers, but are turned into means, to a realization of true freedom. Economic discipline in the nation, called planning, is as important as bodily discipline in the individual; in fact, it is the same thing. If our society does not undertake social discipline of its own volition it will have rigid repression forced upon it, just as the person of uncontrolled appetites ends up by being put on a restricted diet. Fascism is the reactionary result of undisciplined economy; hence its danger for America. Communism goes at this problem from the other end by attempting to take discipline at the outset as the means of attaining true freedom later on. So it is with Lenten discipline if we use it in direct relevancy to social perspectives. Only by this technique can we find true freedom, corporately and personally from the dictatorship either of confusion or of regimentation. Let us make this Lent a fight for freedom!

## THE SANCTUARY

*Conducted by John Wallace Suter*

### FOR CHARITY

**O** GOD of love, who hast given a new commandment through thine only begotten Son, that we should love one another, even as thou didst love us, the unworthy and the wandering, and gavest thy beloved Son for our life and salvation; we pray thee, Lord, give to us, thy servants, in all time of our life on the earth, a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to love our brethren; for the sake of Jesus Christ, thy Son, our Lord and only Saviour. *Amen.*

—COPTIC LITURGY OF ST. CYRIL.



## JUST FOR LAY READERS

Conducted by F. C. GRANT

IT IS a great advantage to anyone who speaks in public to have a friendly critic who will tell him his failings in a kindly and gentle way and with the expectation that he is going to do better.



Many men have been blessed with wives who possessed the ability to criticize not only authoritatively but constructively and have proved themselves to be sympathetic "guides, philosophers, and friends." Happy is the man who has such a wife—more priceless than rubies! Everyone who has seen the movie

*Disraeli* knows what I am talking about.

With such a companion or critic, or even failing such a companion and critic, there is no reason why a man who is to speak in public should not get acquainted with his own voice. Some men speak as if they don't quite know what their voices are really going to do, like a high-powered car whose accelerator they dare not touch. Others seem to have tried but never to have mastered the use of their own voices, and have given up trying to make them serve as they should.

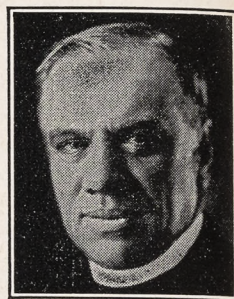
There are probably very few men whose voices can not be improved, or who with a little criticism and suggestion could not bring out a clear, rich tonal quality that would double the effectiveness of what they say. I often think of the sub-title of Browning's poem *Abt Vogler* ("After he has been extemporizing upon the musical instrument of his Invention"). That was about 1775 and his musical instrument appears to have been an "orchestration," a compact, portable pipe organ, with four manuals and one pedal, all packed up in a 9-foot cube, with which he toured Europe exhibiting his skill as a musician. I only wish other men would extemporize upon the voice God has given them—not their own invention but the gift of God—and learn its range and capacities! Most voices could be far more effective than they are, not only in public speech but in ordinary conversation. And since I like to end up with a book, let me recommend one that has proved widely useful not only in schools of speech but as used by private individuals. It is Ralph Harper's *Voice Governor*. As he says, "Give it a chance: correct body mechanics does it!" Schirmer publishes the book and it sells for \$2.00—about one-tenth of what it is worth!

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## Which Are You?

By  
BISHOP JOHNSON

IF THE Church could only produce men and women who were constant in prayer; who were quick to forgive; who were loathe to wound others; who were kindly interested in others, neither talking cant nor cultivating a stony stare; who felt that every one in God's house was a member of God's family entitled to decent courtesy; who gave their share to support the Church; who did some one thing for Christ and did it faithfully; who confessed their own sins regularly, not the sins of others; who refused to manifest bitterness toward personal injury or neglect; who were instant in season and out of season, not with excuses but service; then indeed would the Church be doing the will of her divine Master, and the lives of Christians would preach louder and better than the most eloquent preachers; and the cause of Christ would not need apology, but would command respect.



Then let us use Lent as a period of training in which we strive to sow the seed which Christ gives us, and carefully to cultivate the soil for which we are responsible. We know that we will never regret it; we are merely too inert to secure the blessing.

Let us not foolishly think that we are some extraordinary soil that produces crops without travail.

There is no alibi for service. You either do it or you don't.

You are either a faithful husbandman or a lazy, shiftless farmer.

Why delude yourself with the idea that you are a special exception to God's universal law?

### Religious Freedom

THE achievement of religious freedom throughout the world depends more upon the religious bodies themselves than upon governments. There is no more imperative duty resting upon the Churches as they prepare themselves to participate in the establishment and maintenance of a just and enduring peace than their duty to reach a common understanding as to what sort and measure of religious freedom they are ready to claim and to grant. The governments have a right at this point to expect of us clear thinking and the courage to practice what the Virginia Bill of Rights in 1776 called "Christian forbearance, love, and charity towards each other."

—DEAN LUTHER A. WEIGLE

THE WITNESS — March 11, 1943



# News of the Episcopal Church in Brief Paragraphs

Edited by Sara Dill

## Beal Backs Archbishop

**Ancon, Canal Zone:**—The six points constituting the "immediate goal" of the Archbishop of Canterbury were given a hearty endorsement by Bishop Beal at the convention of the Panama Canal Zone district at St. Luke's, February 22. "After the alliance for the destruction of tyranny there must be alliance for the construction of good," he said. "Our religion is against all forms of petty and corporate selfishness. Christ is to be our leader in a better human order." He quoted Archbishop Temple's six points as given in his recent book, *Christianity and the Social Order*. 1. Every child should find itself a member of a family housed with decency and dignity; 2. Every child should have the opportunity of an education till years of maturity. 3. Every citizen should be secure in possession of such income as will enable him to maintain a decent home; 4. Every citizen should have a voice in the conduct of the business or industry which is carried on by means of his labor; 5. Every citizen should have sufficient daily leisure, with two days of rest in seven, and if an employee, an annual holiday with pay; 6. Every citizen should have assured liberty in the forms of freedom of worship, speech, assembly, and association. . . .

Commenting on these points Bishop Beale said, "We obviously can not have all of these things today and . . . not all of them tomorrow. But we can now set ourselves steadily to advance towards this six-fold objective." The Rt. Rev. Douglas J. Wilson, assistant bishop of British Honduras and guest of the convention, spoke about the common problems of these two branches of the Anglican communion in the Caribbean.

## Democracy Defined

**New York, N. Y.:**—"Democracy is not so much the right of the majority to rule as it is the right of minorities to think, to speak, and to live," said Bishop Washburn of Newark in a statement, *Why Democracy Is Best*, issued recently. "If we

chance by race, color or religion to belong to a majority group, we cannot afford to be disdainful of minorities. Advances in civilization have come because of lonely voices crying in the wilderness a message which was new and sometimes strange. It is foolish hermitically to seal our minds. . . . No social system," he continued, "is good for one unless it is also good for all. Theories must be tested not by their effect upon one class but by their value for the common weal. The temporary sacrifice of the one may be the necessary prelude to the welfare of the whole." He concluded by speaking of the sacrifices of our service men of their personal preferences, immediate profit, safety, and security. "In our will to democracy we civilians must respond with equal sincerity and good will. The end is worth the price," he declared.

## Portable Church

**Ajax, Canada:**—In this modern day of portable typewriters, radios, and houses, it is fitting that the churches should not remain old fashioned and stationary. And sure enough word comes of a portable church. Upon its fifth foundation, the portable church of Toronto is pausing now to serve the defense workers of Ajax. Anglican, Baptist, Presbyterian, and United Churches together support the project and it is reported that the seating capacity of two hundred is taxed to the utmost with a number standing.

## Cutting Absenteeism

**Richmond, Va.:**—By going about the problem of absences in the choir scientifically, Rev. J. W. Kennedy of All Saints' Church, expects to cut them considerably. He supplies cold tablets to his choir boys. "It has been proven industrially effective in big plants, why not in choirs," he queries.

## A Correction

**Washington, D. C.:**—The Coast Guard is not to have its own commissioned chaplains, but will continue using navy chaplains assigned for duty at Coast Guard units, according to Captain L. Spencer, of

Coast Guard headquarters. We print this as a correction to a conflicting item in THE WITNESS December 31, and regret the inconvenience it may have caused interested parties.

## Bishop Kroll Marries

**Cape Mount, Liberia:**—Bishop Leopold Kroll of Liberia and Miss Mary Wood McKenzie were married last week, according to a letter received by Samuel Thorne. Miss McKenzie, president of the Bethany Home for Girls, has been working at Cape Mount for twenty-one years. She writes that the work will be left in the hands of her assistant, Sister Frances Jolly of the Church Army, and that the recent arrival of Dr. and Mrs. Grigg, Dr. Laube and the



Dean Elwood L. Haines of the Episcopal Cathedral in Louisville is very popular as a Lenten preacher.

Rev. Packard Okie leaves the setup better than it has been for a long time.

## Hambro on Post War

**Berkeley, Calif.:**—Neither business men nor big nations should dictate the peace, said Carl J. Hambro, former president of the Norwegian Parliament and the Council of the League of Nations, speaking at the Pacific School of Religion recently. "The small nations which have suffered have a right to have a say in dictating the peace . . ." He went on to say that only when every nation is bound to accept responsibility to be his brother's keeper can there be a just and durable peace. Describing some of the inside facts regarding the work of the League of Nations, the martyrs who died while collect-



ing facts about opium traffic, the traffic in women and children and other such international activities, he said. "This generation needs to be taught that heroism is not just a military virtue." Concerning the importance of a knowledge of the various national histories to post war peace makers he said that one difficulty with the Anglo-Irish-American relations is "that the Irish never forget history, the English never remember it, and the Americans were never taught it."

### Spinelessness Must Go

*Chicago, Ill.*:—Leadership in the post war world must come from the churches, but it cannot come from spineless churches made up of spineless Christians, Bishop Wallace E. Conkling of Chicago said in an address on the Church of the Air, broadcast lately. "Where is power to come from to prevent present selfish groups from rising to grasp peculiar advantages?" the Bishop asked. "Where is the voice . . . to demand that we incorporate into the life of the post war world the purposes and ideals for which we now profess to fight? Where is the courageous leadership to keep us true to accomplish the full purposes for which our

sons are dying? Such leadership must come from the churches and they must give it fearlessly and steadfastly." Bishop Conkling said not a few people are called church members and Christians who occasionally attend church, contribute money as one would pay dues, and look upon religion as a matter to be reduced by labor and mind saving devices. "Probably no one is bold or honest enough to tell such a person the truth," he said.

### Rural Work Conference

*Washington, D. C.*:—Twenty-three men from twenty-one dioceses attended a conference on rural work held at the College of Preachers from February 22 to 28, with Rev. Roland F. Palmer, of Bracebridge, Ontario as leader. The announced topic was Rural Preaching and emphasis was laid on the fact that the parish of the rural worker is the limits of the area under his charge, and the congregation all who live within its bounds.

### Clean Hands Pure Heart

*Newton Highlands, Mass.*:—"Clean hands and a pure heart" might be the Lenten slogan for the children of St. Paul's Church School.

And they are doing something material about the clean hands part of it. In order to raise money for the Lenten offering the pupils are selling soap. The "pure heart" part is being stressed in their Church school during Lent.

### Hotel Chaplains

*Kansas City, Mo.*:—The latest kind of chaplain is the hotel chaplain. The Kansas City Council of Churches has appointed local clergymen as volunteer chaplains in each

### Lend-Lease

★ There have been many requests for the service of Holy Communion written by Lt. Col. Cleveland B. Coe. The music has been privately printed and Colonel Coe informs us that there are still copies available free of charge. Please write him direct if you wish copies for your choir: Office of the Quartermaster, Camp Forrest, Tennessee. . . . A New Jersey rector has a lectern Bible which he will be glad to send to a parish or mission having the need for it. . . . And a missionary, who describes himself as five feet eight and weighing 140 pounds, would be glad to have a cassock in good repair. Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York City.

## For Confirmation Classes and Study Groups . . .

### Confirmation Made Interesting

By the Rev. Robert S. Lambert and Flora S. Fender

The purpose of this work book is to help the child who is about ready for Confirmation to discover for himself some of the things he ought to know to become a good Churchman. It is profusely illustrated. For use by the clergy in their Confirmation classes, or as a full year's course preceding Confirmation. Price, Pupil's Work Book, 77 cts.

### Confirmation Instructions

By the Rev. Charles E. Young

An excellent study-book for Confirmation. Each instruction is followed by a series of review questions and a portion of the Catechism to be learned. Price, 20 cts.

### An Introduction To the Episcopal Church

By the Rev. J. B. Bernardin

A book on the Church's history, government, Bible, Prayer Book, ritual, doctrine, moral law, prayer life, sacraments, and requirements. Specially adapted for clergy use as a basis for Confirmation lectures. Price, 95 cts.

Postage Additional

Please refer to our Churchman's Reference Catalog, 1943 for additional books and text books on Confirmation.

### The Ways and Teachings of the Church

By the Rev. L. M. A. Haughwout

The order of lessons conforms first to the concrete—the material house of worship, its furnishings, symbolism, ministers, services; then the abstract—the true Church as the body of Christ. Price, Paper, 50 cts.

### Ninety Questions For Confirmation Classes

By the Rev. Nelson R. Boss

Questions on the Bible, the Church, the Prayer Book, with brief suggestions on how to make them effective. Extremely helpful. Price, 15 cts.

### Bishop Wilson's 'Outline' Series

Nine booklets in this popular series, giving excellent study-material to those preparing for Confirmation.

- An Outline of the Christian Year
- An Outline of the English Reformation
- An Outline of the Christian Sacraments
- An Outline of Personal Prayer
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hotel in the city where soldiers are housed. Plans are underway to employ a full-time clergyman to coordinate and extend this work, which will be financed through grants from the army and navy commissions of the Episcopal, Presbyterian, Disciples of Christ and other churches.

### Retreat in Kansas

*Topeka, Kansas:*—A retreat for the clergy of the diocese of Kansas was conducted in the diocesan building by the Rt. Rev. Howard R. Brinker of Nebraska, recently. Bishop Brinker followed this with a successful eight day mission in St. James' Church, Wichita February 28 to March 7.

### To Aid Christian Refugees

*New York, N. Y.:*—New chairman of the American committee for Christian refugees is Rev. Almon R. Pepper, executive secretary of the National Council's division of Christian social relations. He succeeds Dr. John H. Warnhuis. The ACCR was organized when it was noted that the national refugee service was helping mostly Jewish refugees and there were still many Christians for whom little was being done.

### Presiding Bishop Speaks

*New York, N. Y.:*—Presiding Bishop Tucker was a principal speaker at the second annual Columbia University conference on religion in the modern world, held recently. The conference discussed the plans of religion as to moral and spiritual imperatives of peace and justice, of reconstruction and the new world after war. Bishop Tucker emphasized the firm stand of the Church, and of all religion, that post-war planning must be based upon freedom for all peoples. "Freedom might be explained," he said, "as the removal of external control, and the capacity and ability to make use of opportunity. We have been interested in the removal of external controls but less interested in developing the capacity whereby men may grow to be the children of God they are destined to be." The part religion can play now and in the future, Bishop Tucker declared, is in bringing the power of God to bear upon faulty human nature so that it is changed. Then it will be possible for men to consider spiritual issues, and by "moral and spiritual qualities defined as the Spirit of God," to assure justice and liberty and opportunity, with full exercise of all proper capacities,—the true freedom

of a child of God. "Religion in this age," he said, "can give men capacity to fulfill the qualifications necessary to maintain our free institutions." Arthur Hinsley, Cardinal Archbishop of Westminster and spiritual head of Roman Catholics in England delivered a short address by beam telephone from London urging post war planning in United States and England now.

### New Kind of Institute

*Jackson, Mich.:*—The first institute for mothers of young children ever known to be held in the Episcopal Church took place in St. Paul's parish house here recently. The methods used in the institute are being studied by the National Council's department of Christian education, with the thought that they might be used as a basis of similar institutes throughout the country.

### The World We Seek

*Philadelphia, Pa.:*—The youth of the diocese under the auspices of the youth commission of the department of religious education held a special service, "The World We Seek," at St. Stephen's Church March 7. The object was "to dramatize through worship and pageantry the role which church youth must take in the world crisis."

### A New Zealander's Opinion

*Washington, D. C.:*—"Remember that our enemies are the sons of God and that there is no hope for the world except insofar as we plan for the good of all peoples," the Honorable Walter Nash, minister to the United States from New Zealand, told 216 members of the Brotherhood of St. Andrew from thirty

parishes in this area, in an address made following the annual corporate communion at Washington Cathedral. Mr. Nash spoke of the feats of men in the army of his country and added that there was "no justifiable boasting by any nations if we understand why Christ came upon the earth to be crucified. We Christians know that there can be an organization brought into being for the peace of the world if class, creed, and color are forgotten and it is built on a spiritual basis."

### President Prays on Anniversary

*Washington, D. C.:*—President Roosevelt marked his tenth anniversary of inauguration at a special Episcopal service held in the White House, March 4. Vice-President Wallace and Chief Justice Stone were among the 250 representatives from the government departments who attended. Lt. Frank R. Wilson, navy chaplain on leave from St. John's,

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the President's church, led the service, assisted by the Rev. John Magee and Rev. Howard A. Robinson. Prayers included those for peace, for social justice, for all in the country's service, and for the family of nations. The service was held in the White House rather than in St. John's because the President was recovering from a slight illness.

### Twenty-fourth Anniversary

*Wilkesburg, Pa.*:—The Rev. William Porkess celebrated his twenty-fourth anniversary as rector of St. Stephen's March 7. In a message to his parishioners, Mr. Porkess said: "... Advocacy of Christian standards is futile, unless we are prepared to begin with ourselves."

### Red Cross Contributions Asked

*New York, N. Y.*:—Characterizing the work of the Red Cross as "practical Christianity" Presiding Bishop Tucker, acting in his capacity as president of the Federal Council, asked for concerted backing of the Red Cross fund drive for 1943.

### Active Drama Guild

*Boston, Mass.*:—The religious drama guild of Emmanuel Church, a group of professional and semi-professional players, have recently finished production of "Family Portrait" and are now planning for "Saint Claudia," scheduled for April. Erstwhile director is the Rev. Phillips E. Osgood, rector of Emmanuel.

### Appeal for Jews

*London, England*:—The united backing of British Catholic and Protestant church leaders behind the joint appeal of the Archbishops of Canterbury, York and Wales urging the establishment of places of refuge for Jewish victims of persecution, has been assured in statements from Roman Catholic Archbishop Cardinal Hinsley and Moderator John S. Whale of the Free Church Federal Council. Archbishop Temple's appeal, issued in the name of the Anglican Episcopate of the three provinces, stressed the fact that 6,000,000 Jews in Nazi controlled Europe were marked for extermination under Hitler's plan to kill all Jews on the continent.

### Forward in Iowa

*Davenport, Iowa*:—Business wise and church minded William Lee Richards, New York City layman, will visit the diocese of Iowa from

March 10 to April 21 to meet with rectors and vestries in various places throughout the state. As a member of the department of promotion of the National Council, Mr. Richards assists the Presiding Bishop in the ten year Forward in Service program by doing intensive field work in a limited number of dioceses. Mr. Richards will confer with the rector and vestry in a number of parishes in Iowa and they will discuss the local situation and plan ways and means of arousing lay interest in the Church's work.

### Presbyterian Press on Unity

*New York, N. Y.*:—The Presbyterian press is plugging for better understanding of the principles involved in uniting with Episcopalians, a brief survey of recent publications shows. The scholarly *Presbyterian Tribune* for last month ran dual articles on the advantages to be gained through union for each group, by Henry Sloane Coffin and WITNESS editor Howard C. Robbins. The *Church Times*, a news weekly, published Archbishop Temple's letter to Bishop Parsons saying that he was "immensely interested in . . . movements toward union" and in a later issue rebuked Bishop Manning for "his latest escapade . . . to pick a quarrel with the head of the whole Anglican fellowship." The editorial mentions the close relationship of the Presbyterians, U.S.A. and the Episcopalians with the official churches of Scotland and England,

which had had a close fellowship for nearly 300 years. News items in this paper have frequently cited instances of co-operation between local Presbyterian and Episcopal churches. *The Presbyterian*, another weekly, states editorially that "The diligent prosecution of a united program by (the different groups of) Presbyterians would be more practical at this point than continued discussion of union with the Episcopal Church."

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page eighteen

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—C. K. G.

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what he has gone through in his soul since  
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positive faith with the keenness of his mind  
and the strength of his spirit. He faces  
the reality of death and finds a compre-  
hension of the unity of life temporal and  
life eternal. He accepts the facts of his  
own life and gains a new trust in God  
and a new understanding of His love. His  
witness is delicately intimate and deeply  
sincere, and would not have been written  
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resources at a time when they, like every-  
thing else, are running low. Whoever  
reads will be grateful forever that he has  
done so.

—W. R. H.

SIGNS OF PROMISE by Frank S. Hickman.  
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Professor Hickman sees clearly enough  
that our world order is cracking but there  
is little in the book to indicate why, or  
what is to take its place. Make individuals  
good and society will take care of itself  
is the theme of the book. "What really mat-  
ters is our mental attitude and outlook.  
Once the immortal Sermon on the Mount  
gets into the blood stream of mankind the  
technical problems of remodeling the social  
order will become comparatively easy." Since  
I don't believe any such thing naturally I  
can't enthuse over the book.

—W. B. S.

\*\*WHICH WAY AHEAD by W. Russell  
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means that a book must be of permanent  
value, otherwise this book would have that  
distinction. But Dr. Bowie wrote it as a  
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who see things more clearly than the  
author. He knows the old order is done  
and he is eager for the Church to give  
leadership in bringing about a better  
world. But one rather gathers, even though  
he does not say so directly, that he thinks  
there is little chance. "A Church which  
walks smugly round in this present world  
carrying nothing but yesterday's umbrella  
is headed for a spiritual Munich," he says.  
There is a great challenge in this little  
book and we only wish the publishers had  
been able to keep the price down to \$1  
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—W. B. S.

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THE WITNESS — March 11, 1943



# BACKFIRE

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

MR. HARVEY J. COUCH  
Layman of Odessa, N. Y.

Perhaps the most beloved American who ever lived was Will Rogers. Whenever he was beaten in an argument his favorite expression was "shucks." This is precisely the word that came to my mind when I read the letter by Bishop Manning in Backfire (WITNESS, February 18).

At a time like this when all efforts should be directed to cooperation and peaceful living with our neighbors, I think that all arguments pro and con concerning the apostolic succession should be laid aside. There are at least three religions or sects which claim it for their own, Roman Catholic, Greek Orthodox and Protestant Episcopal. Only one can be correct. Why should the good Bishop criticize the Archbishop of Canterbury for the stand he has taken on the subject of union with the Presbyterians? Some think he is out of place especially since he values so highly our relation with our spiritual mother, The Church of England.

It is believed by many that the majority of laymen in both the Episcopal and Presbyterian churches are ready and anxious to unite, not after a while, but right now. It is their belief this union would have been accomplished ere this had it not been for the ritualistic "grand lodge" of both organizations.

The basic law of life is to love God and our own neighbor. Let us, therefore, drop all this argumentation and unite solidly under one banner to win the war and the peace.

\* \* \*

MISS EMILY SOPHIE BROWN  
Laywoman of Naugatuck, Conn.

Enclosed find check for five dollars for my own renewal and for the renewal of my annual gift subscription to the treasurer of the parish who thanks me most heartily each year for the gift which was started by my sister some years ago. You may be interested to know that my copy of THE WITNESS goes to three or more families after I have read it. This is not good for your subscription list but it does spread your forward looking ideas.

\* \* \*

MR. A. D. MOORE  
Layman of Pittsburgh, Pa.

I want to thank you most heartily for the splendid editorial on Eddie Rickenbacker (WITNESS, February 25). Without in any way taking away from him for his heroism I would like to join with you in saying that he is fast becoming the number one menace of America. He is thoroughly reactionary, that is certain, but he is thoroughly illogical as well. Perhaps the two go together. In any case how can a man possibly declare that a \$25,000 limitation on salaries would destroy incentive, whereas for workers to ask for a 10% increase in wages is to sabotage the war effort? Should it not be said that the 10% increase would supply just that incentive that workers need to step up the whole war production program? The answer of course is that Mr. Rickenbacker is on the side of privilege and believes that there should be no limit to the incomes of the few even if it comes out of the blood and tears of the many.

THE REV. EDGAR H. GOULD  
President of St. Augustine's College

I want to tell you how pleased we all were with the way the work of St. Augustine's and of the other schools of the American Church Institute for Negroes was presented in THE WITNESS for February 18th.

\* \* \*

MRS. LAWSON BRIGGS  
Laywoman of New York City

The current number of THE WITNESS (March 4) has just arrived and I want to thank you, and through you the Christian Century, for that profound analysis of the present European situation by the Dean of Canterbury. It must be clear to all that it is the Russians who are to bring freedom to the masses if they are to have it. And I only hope that Mr. Roosevelt will give voice, before it is too late, to what I am sure is the wish of the vast majority of Americans, that there should be the closest cooperation between the USA and the USSR both in war and in the peace that is to follow.

\* \* \*

MR. E. P. GLOVER  
Layman of Boston, Mass.

I have been examining the Journals of recent General Conventions and think your readers might be interested in the following resolution which was passed both in 1937 and in 1940:

"The two Churches one in the faith of the Lord Jesus Christ, the Incarnate word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two sacraments ordained by Christ, and believing that the visible unity of Christian churches is the will of God, hereby formally declare their purpose to achieve organic union between their respective churches."

If it can be said that these Conventions speak truly, then it would seem that Bishop Manning, in chastising the Archbishop of Canterbury, rebukes God Almighty as well.

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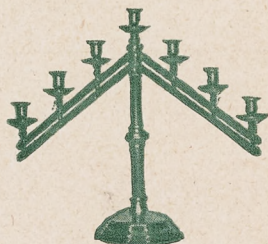
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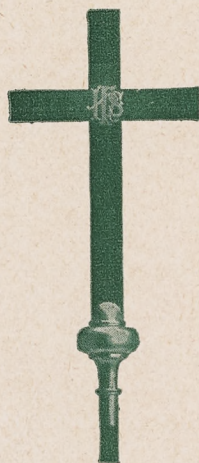
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