

LIBRARY COPY

The WITNESS

10¢
A COPY

APRIL 8, 1943



Photo by A. T. Riker

REINHOLD SCHAIRER
TELLS CHURCHMEN OF
GREAT TASKS AHEAD

(story on page five)

THE MEANING OF SACRAMENTS

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

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH, NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Church School.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Weekday: Holy Communion 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

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S. T. D., Rector

Sundays: 8:30 a.m. Holy Communion until further notice.
Daily Services: 8:30 A.M. Holy Communion. 12:10 P.M. Noonday service.
Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

The Rev. Donald B. Aldrich, D.D., Rector
(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.

ST. PAUL'S CATHEDRAL

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

EDITORIAL BOARD: F. C. Grant, chairman, W. B. Spofford, managing editor; G. V. O. Barry, L. W. Barton, Catharine Fort, C. K. Gilbert, G. C. Graham, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, W. M. Sharp, J. W. Suter, J. H. Titus, W. M. Weber.

CONTRIBUTING EDITORS: D. B. Aldrich, J. A. Bell, T. N. Carruthers, Adelaide Case, G. K. Chalmers, E. M. Cross, G. M. Day, Angus Dun, A. W. Farlander, T. P. Ferris, J. F. Fletcher, John Gass, C. H. Gesner, C. L. Glenn, J. M. Groton, G. I. Hiller, I. P. Johnson, C. S. Martin, R. C. Miller, Walter Mitchell, A. T. Mollegen, P. E. Osgood, E. L. Parsons, E. L. Pennington, Rose Phelps, L. W. Pitt, H. A. Prichard, Otis Rice, Cyril Richardson, Paul Roberts, Louisa Russell, V. D. Scudder, W. B. Sperry, C. W. Sprouse, D. S. Stark, W. B. Stevens, S. E. Sweet, Alexander Zabriskie.

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first week of January, and semi-monthly during July and August by the Episcopal Church Publishing Co., on behalf of the Church Publishing Association, Inc. Samuel Thorne, president; Mrs. Henry Hill Pierce, treasurer; Charles A. Houston, secretary.

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

APRIL 8, 1943

VOL. XXVI

No. 45

CLERGY NOTES

BACHE, HAROLD, resigned as rector of All Saints' Church, Fort Lauderdale, Fla., to serve as chaplain in the army. While awaiting his call to duty he is serving at St. Mark's Church, Cocoa.

CAMPBELL, DONALD J., begins his duties as dean of Christ Church Cathedral, Springfield, Mass., on April 1st.

DANIELS, WILLIAM B., JR., was ordained to the priesthood on March 9th in Grace Church, Plymouth, East Carolina, by Bishop Gribbin of Western North Carolina. Mr. Daniels will continue to serve Grace Church, Plymouth and St. Luke's Church, Roper.

DICKINSON, JOHN H., retired, died at his home in Greenwood, Pennsylvania, on March 16.

DUTTON, GEORGE F., formerly located in Montour Falls, New York, is serving Christ Church, Albion and St. Paul's Church, Holy, New York.

FROST, JOHN E., has left all Saints' Church, Worcester, to become associate rector of the Church of the Advent, Westbury, L.I., and vicar of St. Mary's Chapel, Carle Place.

GEORGE, JAMES C., former rector of St. Mary's Church, Gowanda, New York, is now a captain in the chaplains' corps of the army.

HAMILTON, FRANCIS M., rector of St. Andrew's Church, Seguin and St. Mark's Church, San Marcos, Texas, has accepted a call to the rectorship of St. Mark's-on-the-Hill, Pikesville, Maryland, to take effect May 1.

NEAL, WILLIAM P., recently ordained deacon by Bishop Van Dyck is now rector of the Church of the Good Shepherd, Barre, Vermont.

STURRUP, CYRIL S., formerly assistant in St. Alban's Church, Washington, D. C. became rector of St. Paul's Church, Winter Haven, Florida.

TAYLOR, J. MITCHELL, is minister in charge of All Soul's Mission, Miami Beach, Florida.

WILLIAMS, EDWARD N., formerly priest in charge of Northwestern Missions, Vermont, accepted a call to be assistant of Emmanuel Church, Bellows Falls, Vermont on April 15.

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., 8 P.M.

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

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 Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

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

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young 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.

Editorial Office: 135 Liberty St., New York City.

Circulation Office: 6140 Cottage Grove Ave., Chicago.

Dulles Report Brings Comments Of Leading Churchmen

The Report of the Commission on a Just And Durable Peace Finds Opinion Divided

By W. B. Spofford

New York, N. Y.:—The editorial board of THE WITNESS thoroughly discussed the recent report of the commission on a just and durable peace (WITNESS, March 25) with a large majority of the twelve members present favoring the editorial of our April 1 number headed *Arming Our Aims*. Since however there was a minority less enthusiastic about the report, as managing editor I was requested to get the opinions of a number of Church leaders. The replies so far received are given to you herewith, and since the report is an important one, representing as it does an effort to formulate the peace aims of united Protestantism, we will present further replies next week.

THE REV. JOSEPH F. FLETCHER
Dean of the Graduate School

At least 60,000 copies of a peace program have gone out to churchmen from the Federal Council, the fruit of two years' study by the commission on the bases of a just and durable peace. It was made public at a rather curious launching at the Rockefeller Center Luncheon Club: guests were bankers, college administrators, publishers. No labor leaders. For example, John D. Rockefeller, Jr. and Thomas Lamont of Morgan & Co. were there, but nobody like Philip Murray or William Green. The publishers were Roy (*Hold the Union Down*) Howard and Henry (*American Century*) Luce, husband of Clare who called Churchman Wallace a "looney" because he wants to share airpower with the other United Nations!

Mr. Rockefeller called the platform a sign post. To what? Except for a reference to the United Nations in the first point there is not a single specific or concrete reference in the

whole document, to get it down into meaningful terms. Maybe churchmen can use this fruit of two years' labor, if they can translate it into operational terms. *Who does what under the circumstances?* As it stands, the two years' labor obviously went into avoiding any conclusions that committed the Council to anything definite. Advice on social policy, to be worth anything, has to meet a three-fold criterion: (1) What is wrong, (2) What should be done, (3) How to do it! By this test, the findings of the Delaware Conference two years ago, called by the Federal Council's commission, are of infinitely greater help to struggling humanity. This document is a retreat from the peace front!

John Foster Dulles, chairman, explained that it was not within the commission's "competence" to go in-

Union." As a church leader we want him to explain that, definitely. It sounds too much like the red herring that led us into mistaking our real enemy in the first place.

Roy Howard liked it, we suppose.

We would like to remind the folks at that luncheon, *apropos* of point three, that Delaware said: "Nor must it be forgotten that refusal to assent to needed change may be as immoral as the attempt by violent means to force such change." With that in mind we want to endorse Mr. Dulles' view that an international post-war understanding is needed *now* "while the war is still on." But we can't just spout broad principles and leave it to diplomats to make the vital choices. Church people are going to have to make decisions too, if they want an enduring peace as well as enduring principles!

THE REV. JOHN GASS
Rector of St. Paul's, Troy, N. Y.

By and large I find myself in agreement with the six political propositions. They seem to me to take into consideration the trends and convictions now emerging from the flux of present day movements which seem likely to determine the general pattern of the post war world. These



Professor Paul Tillich of Union Seminary; Lieut. C. Leslie Glenn of the U. S. Navy and the Rev. John Gass, rector of St. Paul's, Troy, are among those to present opinions on the Dulles Report on a Just and Durable peace

to "detail" about its program. He kept calling it a program, though, when he clearly meant to avoid a program and talk "principles" only. However, Mr. Dulles had some definite ideas he was willing to express *ad lib*. For instance, "Our greatest problems will arise with the Soviet

are the passing of imperialism and the recognition of the right of autonomy for subject peoples; the necessity for some kind of planned society to curb irresponsible competition; and the surrender of at least enough national sovereignty to make an effective cooperation among the

nations of the world possible and lasting. The first of these principles is clearly implied in proposition IV where self-government and self-determination are solemnly pledged and provision is made for international agencies free from self-interest to guarantee that the pledge will be honored. In proposition II the fact of economic interdependency is recognized and the right to economic self-sufficiency is disavowed. An international organization is called for to control all areas of economic interdependency and promote the general good. By any logic this must inevitably lead to some form of planned society. One wishes the third emerging conviction—the necessary surrender of at least a minimum of national sovereignty—might have been stated more explicitly but at least it is implied in the recognition of the necessity for a world police force (proposition V), and in the provision for a political framework (proposition I) to insure a “continuing collaboration,” an “international organization” and the limitation of an “uncoordinated independence.” To be sure the political propositions do not meet all the problems of the post war world. It is not intended that they should. They are “pillars,” not “planks”; principles, not detailed plans. As such they seem to be realistic and to rest on the foundation of emerging facts. As far as we can see now they seem adequate to support a structure of society which holds out the hope of stability, the promise of peace and the achievement of justice.

THE REV. C. LESLIE GLENN
Chaplain of the United States Navy

Two mistakes may be made in putting any suggestions forward. One is that they may be broad general goals which claim acceptance but can easily be neglected in practice. And the opposite error is that they are concrete plans which really belong in the province of technical experts. These six pillars are not so general that they may get only lip service, nor are they so specific that the Church is dogmatizing beyond the borders of her competence. They are put forward for suggestions and revisions and for careful study and as such should have our prayerful study.

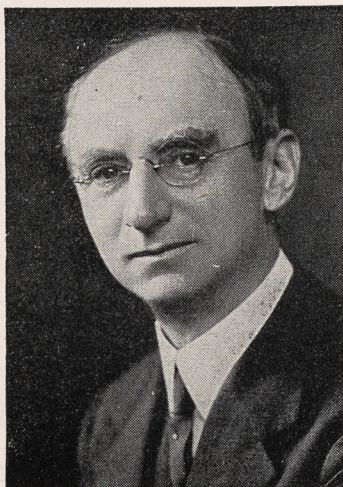
PROF. PAUL TILlich
Faculty of Union Seminary

The six points are like the ridiculous mouse which came out from the laboring of the mountains. When I used the original Delaware findings

for my weekly shortwave broadcast to Germany I believed that they were taken seriously and that they could be a great help to influence the anti-Nazi minds in Germany. No German would even listen to one of the six pillars. They would not give him the slightest hope for the post-war world.

THE REV. HARRY F. WARD
Professor Emeritus of Union Seminary

The recently published results of almost two years' study on the bases for a just and durable peace is worse than a disappointment. It is retreat from the realities of the world crisis



The Rev. Harry F. Ward, formerly professor of Christian social ethics at Union Seminary asks pertinent questions about the peace to come

which spells defeat for the Protestant Churches in the post-war world, unless the strategy behind it is changed. It is merely another statement of generalities with which no one who desires a peaceful world can disagree. They were commonplace affirmations in the peace movement before World War One.

At Delaware the leading constituents of the commission gave it a mandate in recommendations for study concerning the economic conditions of a just and durable peace. Specifically it urged the removal of the limitations placed upon equalness to raw materials and markets in the Atlantic Charter. Is this one of the details not within the scope of the commission? Or is it a major flaw in one of the six pillars that will presently, along with others, cause a collapse of its pretentious verbal streamline? For instance, what about colonies in the light of what Churchill has just said about international control of colonies? Why no word

about the necessity of planning to prevent post-war mass unemployment, which if it comes here will make any international development of democracy impossible?

It is conceded that the unity of the United Nations must be cemented now. But how is this to be done by repeating exhortations about 'The peace must' as though a new world could come by incantation! Or by further study of the meaning of the formulae that could have been written any evening without bothering to hold discussions all across the continent? It is action that is needed now, in the form of political pressure at the points where the post-war world is now being made. Is there to be planning for full employment when the fighting ends, and by whom? Are we going to make deals with fascist camp followers in Europe, who will oppose Hitler if thereby they can come to power? Does self-determination mean only the right to choose capitalistic governments? Do we want an army big enough to win the war or one big enough to prevent the democratic right of repressed peoples to make their own revolutions in their own way, as we once made ours?

These are the questions the men who are fighting on all the fronts, and the men who are waiting to fight in all the occupied countries, are asking. They know that the shape of things to come depends upon the answer now. Once again history repeats itself. The people want bread and the learned doctors of the law, sacred and secular, give them a stone—that is, form syllable generalities.

STRENGTH OF CHURCH IS ADMITTED

Norway:—Quisling's newspaper, *Fritt Folk*, recently published what amounts to an admission that the anti-Quisling clergy in Norway are so strong "that they could fill our empty churches by a single word of one of their mighty leaders." The paper declared that the Church must be subservient to the state but admitted "that the majority of Norwegian Christian people" are such affectionate "servants of the Free clergy leaders that they follow their smallest hints." Meanwhile word comes by way of Sweden that the wages of the anti-Nazi clergy, fired by Quisling, are being paid by the congregations. The report also comes from Sweden that Norwegian churches are being turned into prisons, stores and barracks for Nazi troops.

Church Must Seek New Society To Hold Young People

Reinhold Schairer Tells Churchmen Misery And Unemployment the Greatest Challenge

By Anne Milburn

Delaware, Ohio: — "Christianity intended to be, and will be in the future, either nothing or something very reliable, practicable and real as a roof built by a good carpenter, a boat which a fisherman steers through the storm, or like a carpet woven to keep tight and fine for centuries." So Reinhold Schairer, internationally known educator, told Churchmen gathered here to discuss the task of the Church in the world today. "Religion," he declared, "can survive only if it can and will help to build the better world order which must come into being during the stormy years after this war."

The speaker presented five points which in his judgment will test the Church in the years immediately ahead, and will largely determine whether or not the Church is to be an effective agent in making for a better world order.

One: World order or world disorder is a product of order or disorder in human character. If we wish a better world order we have first to build an abundance of strong human characters.

Two: This process of building such new characters has already begun among many who are suffering in combat zones, war-stricken areas, concentration camps, torture chambers and underground movements. There freedom's army is being prepared. Those men and women are the mighty force to lead us all. We have to follow.

Three: The best leaders amongst youth in all countries are burning in the desire to offer services and sacrifices in post-war reconstruction. Only if we offer to such youth an active part in reconstruction work and planning will we win peace because a constructive peace can only be won if youth is on our side.

Four: The abundance of food and fibre given by God to some countries needs to be directed and distributed as a stream of fresh water in the growing dry desert of distress and desperation of so many other countries. The irrigation effect, so well known to this country, can be achieved. Gardens of happiness and content will grow where there was

death before. The tendency of the world towards growing deserts will change into the tendency of growing gardens of peace.

Five: On the corner stones of these four bases the new building of a highly intensified education, full of a truly democratic spirit, will grow. It has to grow simultaneously throughout the world. If we fail in these four fields even the best intentions and plans of educational reconstruction would be contradicted by our own failures and the slow and modest way of recovery would be even slower.

Mr. Schairer devoted considerable time in his address to contrasting the educational systems of Germany and Russia. He also declared that the effective resistance of England to aggression is due in no small measure to the fact that "for more than twenty years the new mass education system has highly developed the growth of truly democratic character in youth." Speaking of the Soviet Union he said that the country "has broken resolutely away from the rule of dry intellectualism in education and is offering to all classes a new practical education system which proves today one of the great successes of our time. Just look at the high efficiency of the Russian soldier, farmer and worker, all together the product of this new educational system. Today those millions move like a wall of steel against the barbarian aggression of those Nazi soldiers educated into abstract Frankensteins of destruction, ready to commit every crime and to explain and excuse every single action, even the worst crimes, by expediency, national duty or some psycho-analytical tricks."

Declaring that we have abundance of scientific knowledge, technical machinery to clothe, feed and make happy twice the population of most countries, Mr. Schairer nevertheless gave it as his opinion that we would not perform our tasks unless organized religion acts with speed and high efficiency. "We need a sufficient number of religious characters to make a realistic, a large, a strong contribution toward the practical solution of the urgent

world problems." He said further that the churches must forget differentiations and division and act unitedly to accomplish its task.

Mr. Schairer, who has lectured in many of our American colleges, told the churchmen that "no other single factor has caused more bitter feeling and desperation amongst youth than the fact that in a world of abundance, poverty and unemployment prevail. In analyzing why so many churches and religious organizations of the world lose their most important members—youth—we discover again and again that this crime of pre-war times, the crime of neglect



Even the most effective college chaplains will be unable to hold youth to the Church unless basic questions are faced. Here the Rev. Nat Acton is greeting a group at the University of Maryland

and omission, of misery and unemployment in a world of abundance is the cause. We remember that one day one of the leading Catholic priests of Paris in an international meeting firmly attacked the interpretation that the restlessness of youth was caused by communistic agitators. 'No,' he said, 'this restlessness, bitterness and desperation are caused by our own shortcomings, errors and mistakes. God made the world abundant and man made it miserable. God intended everyone to be happy, and man created unhappiness and desperation without limitation.' Every one of us should train his thoughts to accept and to repeat this simple new fact. During the last decades the most fundamental change in human history took place. Before this change hunger in certain

parts of the world, undernourishment by lack of food, disaster by lack of transportation, were inevitable. During the last decades God has given in the brains of the scientists and the skilled hands of the engineers and technicians, the power, the miracle, of feeding the multitudes. Where God has given such power in man's hands, man should act and not wait for another miracle."

In concluding his address the speaker said that the "greatest lesson we have to learn in our time is the lesson that every step forward in scientific and technical development should be accompanied by at least two steps forward in the moral and spiritual perfection of man. The more power and abundance is given in the hand of man, the more we should be ready to follow the one way that takes a man to the climax of creation—the willingness to help and to share. In China, we are told, they call it The Jesus Way. In other countries they use other words, or do it silently."

SFPOCSCPG FOR P. B.

New York, N. Y.:—Our busy Presiding Bishop is a chaplain of the SFPOCSCPG's, the syndicated cartoon "Religious Remarkables" points out. To you, it's the "Society for prevention of calling sleeping car porters George." Bishop Tucker was elected to the duty-less office by the counting of mythical ballots.

EVANSTON RECTOR MAKES A THREAT

Evanston, Ill.:—The Rev. Frederick L. Barry, rector of St. Luke's, lecturing at a school of religion in the parish, threatened to withhold all support to the worldwide missionary enterprise if there is union between the Presbyterian and Episcopal Churches. Declaring that the proposed union is "an economic and social expediency without the blessing and guidance of the Holy Spirit," Mr. Barry stated that "There is the possibility of jeopardizing the whole missionary work of the Church. Unquestionably a large portion of our bishops, clergy and laymen will not accept unity on the basis proposed. They would withdraw their missionary giving which would necessitate closing a large portion of our missionary enterprises. This parish, which would be unalterably opposed to such a union, has given \$254,000 over a period of twenty years."

UNIQUE COMMITTEE IN BOSTON

Boston, Mass.:—Interesting meetings are being held in churches throughout the Boston area at which the speakers are a clergyman and a labor leader. They are held under the auspices of an interdenominational Church and Labor Committee of which the Rev. Burdette Landsdowne, member of the executive committee of the Boston branch of the CLID is chairman. Meetings have been held recently at St. Peter's, Cambridge; the Episcopal Theological School; Mt. Vernon Congregational Church; Trinity Church, Randolph, where a meeting was held for the men of the Congregational, Baptist and Episcopal men of the town; Belmont Methodist Church. Mr. Landsdowne re-

PRIESTS INTERNED FOR AIDING JEWS

France:—Two clergymen at Chambon have been interned for giving aid to Jewish-Christian refugees. . . . The Church at Basle has given a large sum for Greek relief. . . . A letter describing the funeral ceremony held in France for a group of British fliers shot down over a small city in Burgundy was recently received in London. It stated that 2,000 French people had paid a "touching tribute" to the soldiers, and concluded by saying that "After the priest had given the benediction, a choir of young girls sang *God Save the King* and the *Marseillaise*." . . . Juvenile delinquency has increased almost 500 per cent since the Nazi occupation.



In parishes and colleges throughout the country small groups of young people are meeting to discuss the post-war world and are asking the questions raised by Reinhold Schairer at the recent conference

ported on the activities of the committee at the annual meeting of the Boston branch of the CLID on March 29th. There were also reports by the Rev. Paul T. Shultz and the Rev. Richard Emrich, chairman and vice-chairman of the branch, and by the national executive secretary.

DEATH OF BISHOP OF WEST TEXAS

San Antonio, Texas:—Bishop William T. Capers of West Texas died on March 29th. Born in Greenville, S. C., in 1867, he was consecrated Bishop Coadjutor of West Texas in 1914 and became the third bishop of the diocese two years later.

ORPHANED MISSIONS GET FUNDS

New York, N. Y.:—"Orphaned Missions" is the term used by an interdenominational committee that raises funds in the United States and elsewhere for missions that can no longer be supported by their native churches. Since the organization of the work a total of \$2,264,473 has been raised. Of this \$1,980,223 has been raised in the United States. In 1943 the total raised was \$440,093. The largest sum came from the Lutherans who gave \$168,888. The Presbyterians were next with \$68,652. The Episcopal Church was near the bottom of the list with \$2,818.

There Is Still Time

WE HAVE passed two-thirds of the way through Lent. What has the season meant in our lives this year? What have we tried to make it mean in relation to God and the needs of our fellows? There still is left a little of the opportunity with which we were presented on Ash Wednesday. We might think that during the last few years we would have learned the wisdom of seizing opportunities. "Too little and too late" is an entry made in celestial record books far more often than in those of this world. We listen to good advice on how to live better in this world (and frequently give it) but we are not very quick to apply it. It is bad when Americans sit at ease; it is worse when Christians do it.

This Lent is being observed in a world torn by war. Wherever one looks one sees men "crucify—the Son of God afresh." This is no time for spiritual make-believe; it is a time for dealing with basic principles. The fundamental cause of war is selfishness, of men and of nations. The clash of self-interests strikes sparks of conflict which burst into flames. All social evils stem from the refusal to mark out the "I" in each of us, converting it into a cross of self-sacrifice.

At this season, when the fresh life of nature begins its rush upward, it is a major tragedy that man, the flower of creation, should exhibit so little evidence of the life of God stirring within him. Newness of life must be more than an expression; unless and until God's life actually surges through spiritual veins the words might almost better have been left unspoken for all they do is to rouse men to hopes never to be realized. The only way to prevent that is to buckle down to concrete, spiritual exercises. We must make our slogan, "More—not later—now."

A Job Well Done

THE committee on Church unity of the diocese of Michigan has published a pamphlet which contains the *Basic Principles* and also a comparison

of the doctrinal standards of the two Churches, putting down side by side the statements of the Prayer Book and those of the Presbyterian documents. At the end appears a statement of the conditions of unity as laid down by our Church in 1886 in the so-called Lambeth Quadrilateral and showing how *Basic Principles* meets every one of these conditions. The pamphlet concludes with the statement that since *Basic Principles* meets the requirements already laid down by the Episcopal Church it is to be hoped that the General Convention will approve. By "approve" the pamphlet seems to mean "refer to Lambeth." This, we believe, is not enough. Of course reference to the Lambeth Conference is desirable, chiefly as an assurance that the Episcopal Church is not going off on a tangent, but at the same time the proposal must be worked out in detail and enabling legislation should be forthcoming from the coming General Convention. Copies of this interesting and important document may be obtained from the committee at 63 Hancock Avenue, East, Detroit.

Thanks to the diocese of Michigan for making this material available.

New Editors

AT THE last meeting of the Church Publishing Association the following persons were appointed to membership on THE WITNESS editorial board: The Rev. Gerald Barry of Christ Church, Riverdale, N. Y.; the

Rev. William M. Weber, Grace Church, Linden, N. J.; the Rev. Gordon C. Graham of St. Saviour's, Maspeth, and the Church of the Annunciation, Glendale, Long Island; Mrs. Franklin Ryan Fort of Grace Church, Orange, N. J.

We heartily welcome them to official membership on the board and our readers will, we know, rejoice with us. These four new members have already been cooperating with the board for a number of weeks, attended the Monday morning sessions regularly, and have already contributed a number of articles, editorials, and book reviews.

"QUOTES"

AS LONG as the churches are willing to keep hands off economic, social and political problems and to regard themselves as polite confraternities given over to bestowing opportunities for emotional satisfaction of a pious sort on those who may have the taste for that sort of thing; as long as the churches regard themselves as groups with no general function except to lend a tone of respectability to a culture secularistic, man-centered, expediently devised, one may be sure that nobody, no nation, no ideological movement will threaten the churches or seek to limit religious freedom. The thing that stirs up all the row is when the churches demand the right to judge, by the standard of God's revealed morality, the political and economic and industrial proposals of those in the seats of the mighty.

—Bernard Iddings Bell.

Their skill in writing and broad sympathies, and their earnest devotion to the cause for which *THE WITNESS* stands—"a Witness for Christ and His Church"—are a great asset to this journal.

We look forward with eagerness to the future. The fellowship of kindred minds is a great stimulus, especially when those minds reflect a variety of points of view. It is the purpose of *THE WITNESS* to maintain this diversity in viewpoint—in matters of opinion, complete freedom; in matters of principle, complete loyalty; in all things, fellowship.

Greetings to Bill

THE *WITNESS* is celebrating an anniversary this week. Its Managing Editor, the Rev. William B. Spofford, has been Managing Editor of this journal for 25 years, almost the whole span of its history to date. For many years Bishop Johnson

was captain of the good ship and Bill was its first mate. Together they sailed through stormy seas and weathered the gales that blew with devastating fury across the '20s, a period when many and many a religious journal perished in the deep. In a special article in this number Bishop Johnson tells the story of Mr. Spofford's connection with *THE WITNESS*—a story as characteristic of its author as of its subject. The rest of us on the Editorial Board wonder if there is another journal in all Christendom with two men as interesting, as colorful, and as dynamic as our own Bishop Johnson and Bill Spofford.

We want to say on this occasion that we count it a privilege to serve on this Board and we assure our Managing Editor of our heartiest felicitations and good wishes. Here is a toast to our own Bill: May his shadow never grow less, nor his eye ever grow dim, nor his smile ever fade, nor the flame of courage and enthusiasm that warms and lightens his heart ever burn low! We like him, just as he is.

The Meaning of Sacraments

by Theodore P. Ferris

Rector of Trinity Church, Boston

SACRAMENTS are as much a part of life as bread and butter. They are prominent in religion because they are prominent in life itself. A watch is worth so much for its gold and its works;

that is its commercial value. It is worth so much more for its accuracy in keeping time; that is its practical value. It is worth still more for the fact that it was the gift of someone greatly loved, and that there is constantly associated with it and transmitted through it the presence of the loved one; that is its sacramental value.



Wherever men find that physical objects have the capacity to contain and convey spiritual qualities, there sacraments will be a prominent factor in religion.

The Christian sacraments, as such, are instances of physical objects which contain and convey spiritual qualities and which are indissolubly associated with Jesus and the fellowship of his followers. By the twelfth century, it was generally agreed that there were seven such physical objects: the oil in unction, the bishop's hands in confirmation and ordination, the absolution and penance in confession, the vow in marriage, the bread and wine of the communion and the water of baptism. For some who habitually see all the material world as

a manifestation of spiritual reality this number is far too small. For others who take pains to keep the practice of the Church as close to the historic Jesus as possible, this number is too large. For none is it binding; for all it is a safe guide and clue.

Every sacrament, like every sentence, has a subject and a predicate, a noun and a verb. The noun is the physical object involved, and the verb is the action which takes place. It is not the hands of the bishop but the *laying on* of hands. It is not the water only but the *pouring* of water. Especially is this significant in the Holy Communion. Bread and wine are the substantives. As physical objects they become charged with infinite significance and power when they are associated with the death of Jesus. But in the story of that memorable meal, listen to the verbs: brake, gave, take, eat, do. It is the action which makes the physical objects significant. It is hard to conceive the presence of Jesus, so swift and alive, confined to the static properties of any material substance however appropriate it may be, but it is not at all hard to imagine His presence entrusted to simple objects involved in simple, direct, and revealing action. While it has been, therefore, the custom

of a large part of the Catholic Church to concentrate its attention on the objects themselves in veneration and adoration, there has been another, perhaps smaller, group that has stressed the action and has found the presence of Christ in the meal as a whole, including the blessing, the breaking, the giving, and not least, the participating of the faithful in the meal. With such an emphasis it is not hard to carry the sacrament to all the areas of life and to find in the giving of self and in the offering of all the substance of life the fulfillment of the feeding at the Lord's Table.

Water itself is good, but water poured out in cleansing is effective good. Human hands are potential instruments of good, but laid upon the head of a young disciple by an appointed person they are active instruments of power. Words of pardon may stand on a page nothing but samples of print, but spoken with confidence by the right person they may lift the burden of a sinner's guilt. Bread and wine are good in themselves. Associated with Jesus they are precious, but broken and given by Him, identified by Him with His own death, and taken and eaten in remembrance of Him they are physical objects not only containing but conveying unlimited spiritual power. A man goes again and again with empty hands to the Lord's table and is filled with the life and spirit of the living Christ. The nourished life, in turn, proceeds to give itself, to be broken, to sustain the needs of others and itself becomes a sacrament in which Christ presents Himself most unmistakably to men. In every case it is the object *plus* the action which constitutes the full sacramental power.

THERE are at least four good reasons why the sacraments will continue to hold a prominent place in Christianity.

One, they do not depend on the individual recipient for their power and reality, and hence are not subject to the unruly moods of troubled worshippers or ineffective ministers. The stars shine whether or not men choose to look at them, yet star-light cannot stir a man's soul until he raise his eyes skyward. So the physical objects of the sacraments hold their power regardless of the belief, attention or faithfulness of the individual, yet they cannot yield their full bounty until the individual come with empty hands and an open heart.

Two, the sacraments are dramatic statements of Christian truth. As such, they set forth in action principles and propositions which otherwise might remain in the realm of intellectual apprehension. No one can seriously witness a Communion service and not know that Christianity has something to do with the elemental things of life; that it involves an offering; that it is concerned with the breakage

in life; and that its life is given to satisfy the deepest cravings of the human spirit. It is all acted out before one's eyes.

Three, the sacraments keep religion closely allied with the material things of life. There is always a danger that a spurious spirituality will cut loose from the plane of every day existence and wander off into the realms of the abstract. Not so where the daily practice of religion includes such common articles as water, bread and wine. Christian spirituality is thus kept rooted in the raw materials of earth where it was originally planted when the Word of God was made flesh.

Four, the sacraments are a constant reminder that there is always more beyond. They are daily evidences of our belief that the things of earth are tokens of greater things unseen. Beyond every meal there is the spiritual fellowship and the unseen Host. Beyond every act of washing there is the cleansing power of the Creator and Redeemer. Beyond these dangerous foothills of earth there lie the further ranges of eternity.

QUESTIONS FOR DISCUSSION

1. How many illustrations of the sacramental principle can you think of?
2. Why does the Prayer Book speak of "two Sacraments ordained by Christ Himself?" Does that rule out other sacraments?
3. To what extent do the sacraments depend on the faith of the recipient?
4. How do the sacraments show forth the Christian faith to the world?
5. What do the sacraments imply about the value and function of the material universe?
6. In what ways, other than sacramental, does God reveal himself?

Talking It Over

By
W. B. SPOFFORD

WHILE getting ready to hold forth in an Episcopal Church as the Lenten guest preacher, the visitor was asked by the rector, "Do you wear a surplice?"

"Surplice?" exploded the clergyman, "Why I'm a Methodist. What do I know about surplices? All I know about is deficits."

Amusing, perhaps, if you don't happen to be the Methodist, and it is about one of them that I want to write. The Rev. Charles Webber is one of the most courageous Christians I know. As a director of the Methodist Federation for Social Service he has

stood the gaff for the past twenty-five years; in strikes, on picket lines, before hostile audiences. He has been kidnapped, beaten and jailed. And through it all he has been a staunch and devout Christian, humble and forgiving.

He is now in a city of Virginia seeking to win for the workers of a clothing factory that which the law of the land declares to be their right—the right to organize for collective bargaining. And what the Church also, long before, declared to be their right, even though some of us are apt to forget it. Webber isn't there through choice. He is there because the vitally important Methodist Federation is broke. No 'phone because the bill is unpaid. No director because he and his family have to eat. So he is today a labor organizer and a good one. He will remain one no longer than he has to for he knows how important today is the work of the Methodist Federation. But Methodists, for the most part, are poor. Two-thirds of the members of the Federation are parsons. And Methodist parsons aren't in the upper brackets.

When he does get back on his church job I can

assure you he will have a story to tell about the Virginia city. He has been threatened with beating, with poisoning. He has been called all the names vile men can lay their tongues to. Threats and intimidation drove other men seeking to organize the workers from the city. But not Charlie Webber. He's not that kind of a guy. He writes me the story quite simply; no bravado, no boasting, no fear. Just one simple request at the end: "If anything happens to me while I'm down here I'm leaving it to you to give this town a bit of publicity."

I know what the demands on people are these days. But I think it would be nice if a few Episcopalians could kick in with a bit to help the Methodist Federation for Social Service and get Charlie Webber back on his real job. It's really important. If you agree send your donation to the CLID, 155 Washington Street, New York—checks "Treasurer, CLID"—and we'll see that it gets to the Methodist treasurer in a hurry. Maybe you couldn't exactly call such a gesture "Church unity" but in any case it is in that direction, plus.

Repentance and Society

by Gordon C. Graham

THE keeping of Lent would be unnecessary in a perfect world. There would be no sin nor even sinful tendencies and human beings could continue all the year round without the inconveniences of



disciplinary prayer, fasting and almsgiving. This is apparently the attitude of many so-called Christians judging by their behavior at this season. They like to think that this is a wonderful world, full of lovely people, chief of whom are their charming selves; Lent is a fanatical exercise for those who be-

lieve in sin. This happens to be exactly what it is, barring "fanatical." It pre-supposes a belief that evil really exists, that modern man, like all men, is a member of a fallen race, and that something has to be done about it other than pretending that it is not so. No Lent no sin is a fair statement why this penitential period is taken so lightly. The Archbishop of Canterbury in his *Hope of a New World* says people today have no sense of sin. This is indicated by their observance of Lent.

The cause of the decline in the realization of sin is a very simple one. It is definitely connected

with the rise in the Christian neglect of the social perspective regarding evil. Individualism, which has been almost as rampant in Catholicism as it has in Protestantism, has cast the moral problem in two terms only, the soul and God, with the result that the sins of society have gone unseen or simply thought of as a multiplication of the my-soul-and-God formula. People can see the society around them. It looks big and impressive. Consequently, if they had been made aware of its moral potentialities they would have almost unavoidably responded to the grand scale evil exhibited by society. There is no sense of sin because there is no sense of society. Sins against God are hard to realize but when it is understood that sins against others are also sins against God then their true nature becomes manifest. "In as much as ye have not done it unto one of the least of these, my brethren, ye have not done it unto me."

Admittedly, evil exists in society but it cannot be called sin unless there is some notion of blame attached. Whose fault is the sin which is causing so much anguish in our world? There are many

and immediate answers to this question. The first is the usual one: others, somebody else. This may be described as the tribal attitude because it puts the whole problem into just two categories—those inside who therefore are necessarily right, and those outside who are just as necessarily wrong, and the distinction is an absolute one. Such a solution is effective polemically but it is an easy over-simplification of the problem. Political parties think this way as well as nations because it makes a broad appeal to the masses. Each side in the war has this attitude about the rightness of their own cause and the wrongness of the enemy's. People, otherwise, would not fight. There must be a dogmatic attitude which is not afraid to define its opposition as well as itself. The question, however, still must be answered in terms of the solidarity of society and the conclusion is clear that such absolute distinctions are impossible.

There is another reply to this problem of blame and it is directly the opposite to the above. This says that all human beings are sinners and all are responsible for the evil which exists. One nation is just as bad as another, labor and capital, and one system and another. All are under sin. The only course, therefore, for the moral person is to shun the whole business—"a plague on both your houses." This is the philosophy of escapism and is to be found most typically in pacifism. But this too is an over-simplification. There may be a fairly

general distribution of evil but since bad conduct is sinful the element of guilt enters in and that varies according to the moral responsibility involved which must differ somewhat in each case. Moral blame is comparative, furthermore, so it is possible to make a relative judgment which by condemning one side does not thereby absolve the other of all guilt. It is a poor escape from tribal morality to land into a mass of dead level judgments.

THE truly Christian answer to the meaning of guilt for sin does not fall into the two extremes mentioned above. It is not so simple; but is complex and subtle, the reason being that the problem is complex and subtle. The solution may be described as dialectical because it combines these two opposites into a higher synthesis of sound moral value. Thus it shows that while society is sinful all are not equally guilty of its faults. This is where Christian sociology differs from other kinds. It includes all of us, our own side, in corporate guilt. We cannot blame the other people or just one man: i.e. Hitler. Such an attitude is too simple and does not take into consideration all the facts. It is not enough, however, just to say that society is evil because that overlooks culpability. The Christian judgment is that society is sinful. All groups and nations are responsible for our condition and we cannot escape from accountability but the guilt of each varies according to his moral responsibility and obligation. This puts the chief blame on those who ought to know better, who have most of the advantages. Regarding the war it shifts some of the conflict to the home front and requires us to face our own national sins.

Sin and evil are the causes of our troubles according to the religious view. They may be described economically or politically but basically they are the actions of a race which is fallen from what it ought to be as intended by its Creator. It is not going to get very far unless some effort is being made to get rid of these causes. True it is that social conditions can be adjusted to prevent certain manifestations of evil but it remains just the same ready to break out in some other way. Sin must be repented of. Nothing can be done until people acknowledge their fault and are willing to bear their responsibility. Society as a whole will not confess its sins but Church people can and for the good of that society they should. They should not only tell them to God, who already knows them, but they should tell them to the corporate body of which they are a part and which has suffered the consequences of their offences. This historical growth of penance began with this social reference. The sinner acknowledged his fault before the whole company of heaven and

THE SANCTUARY

Conducted by John Wallace Suter

DELIVERANCE FOR THE PEOPLES

MERCIFUL FATHER, to whom all sons of men are dear, we pray for all that sit in darkness and in the shadow of death, that the Dayspring from on high may visit them; for the poor and oppressed, for those who dwell amid ugliness and squalor, far from loveliness and purity, and for whom the fire-gemmed heavens shine in vain; for those who toil beyond their strength and beyond thine ordinance, without pleasure in the work of their hands, and without help of rest; for those who sink back to the beast and seek to drown all thought and feeling, and for all who are trampled under foot by men. Raise up deliverance for the peoples.

For those who in their plenty live delicately, condemn the poor, and forget God; for all people whose hearts are so perished within them that pity has departed. Show them thy ways. *Amen.*

—W. E. Orchard.

family of God on earth which as time went on was later represented by its minister. If a sense of sin has declined from a loss of the sense of society here is where the fault may well lie in that even where confession is used its context is almost exclusively individualistic. Perhaps the time may return when the socially adjusted Christian may use this means of declaring his moral responsibility before God for his share in the sins of society. At any rate, when it comes to the final test of Lenten observance the Christian will make the effort to repent, not just of sin which may be nobody's in particular, but of the sins which he has committed. Only by repentance is there any hope for the victorious triumph of a new society.

Bill

THE Calendar informs me that Bill Spofford will be fifty-one years old this April. In spite of the calendar Bill has never grown up. I find it difficult to realize that it was about twenty-five years ago that I sent out an S.O.S. call which Bill answered.

THE WITNESS had had a precarious existence since its inception in January 1917. It was started by a number of clergy who had gathered at the General Convention which met in 1916 at St. Louis. Most of the group wrote an article or two and then stopped. John Sage and I were the goats. He became business Editor and I became Editor-in-chief. We engaged the Reverend C. J. Shutt to act as a Business manager and the Reverend L. W. Applegate offered to print the paper. It was difficult getting started and Mr. Shutt died under the strain. This happened when I was in Texas holding a mission. Bishop Sage also passed away. I hurried to Chicago to consult with Mr. Clarke who had taken over the printing. That issue of THE WITNESS was composed by a Roman Catholic and a Hebrew in the printing office. I had accepted the office of Literary Editor with the strict understanding that I would not be responsible for the business end.

It was when I reached Chicago that I sent out a signal of distress which was answered by Bill Spofford. At that time he was trying to finance himself by acting as a referee between labor and capital in a clothing establishment and was also carrying on the work of a mission for the exercise of his ministry. Bill offered to assume charge of



the business end of THE WITNESS while I would look after the literary end.

It was a curious combination. No two men could have been found who placed such different emphasis upon the function of the Church and no two men could have had a pleasanter association. We agreed to disagree and did so without becoming disagreeable to one another.

Owing to the fact that Bill found an occupation that was agreeable, he took over the policy of the paper more and more. We have had a good time even although we do not see many things eye to eye.

Bill is a born enthusiast whether it is for the Yankees or the underprivileged. Because of this enthusiastic devotion to a cause, he isn't always choice in his selection of epithets by which he describes his opponents, yet when you really know him he turns out to be as friendly and as unbelligent as one could desire. It is that he has never grown up and has a childlike wonder toward those who could feel differently toward his enthusiasms. Like the Virginian, he smiles when he says things. I never knew a man who could so upset the temper of his opponent and yet at the same time keep his own temper, one of smiling friendliness. Bill is always a friend of the underdog even although the underdog happens to turn out something of a cur.

It was a matter of sincere regret when I felt obliged to give up regular editorial work for THE WITNESS. I felt that I had told the public all that I knew. It was time for others to take over the active responsibility.

I think Bill must find it hard to keep step with his new academic board even though he agrees with them in most of their thinking. This new Board has asked me to write my autobiography for THE WITNESS. If I do, it will be because I have known such interesting people and Bill is one of them.

Bill has made more readers angry than any editor I know; and yet if people only knew him they would understand that it is his devotion to a cause that leads to the extravagant language, and that it is not personal or malicious. I know of nothing more trying than editing an Episcopal Church paper in such a way as to make both ends meet financially and ecclesiastically. It is greatly to Bill's credit that he has kept his good nature and has done a good job.

May Bill continue to keep young for the next fifty years and continue to operate THE WITNESS for the next twenty-five years. Now that he is a grandfather, I hope that he will grow more dignified and less contentious in his attitude towards those who differ from him.

IRVING P. JOHNSON.

THE WITNESS — April 8, 1943

News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

Religion in the Army

New York, N. Y.:—Speaking at a luncheon conference of religious leaders at the Waldorf-Astoria, Captain William E. Taggart, army air force chaplain, told those assembled that "the war has rekindled a desire for religion in the hearts of American soldiers in combat areas. A young man who came to me remarked, 'I guess it took the war to bring me to my senses and make me realize my need of God.' What this young man revealed is undoubtedly typical of the reaction of multitudes of our armed forces toward religion. They have stood in the presence of death and have seen their comrades blown into eternity . . . and in the midst of these tragic experiences, and even after they have passed, the men of the armed forces are seeking religion." He said that there is a shortage of chaplains for the fighting services and that he had been touring the country for the last three months in an attempt to enlist more. Bishop Henry St. George Tucker also spoke at the conference.

Rector Is Rescued

Mandan, N. D.:—Two thirds of this city is under water with hundreds of people flood victims. Christ Church is flooded. The Rev. John H. Rayner and family had to be rescued by boat and fire truck from the rectory. The local Red Cross and civic organizations are doing splendid work in caring for the homeless.

Annual CMH Service

New York, N. Y.:—The annual service of the youth consultation service, Church Mission of Help, was held on March 21 in the Church of the Transfiguration. The sermon was delivered by Chaplain Stephen F. Bayne of Columbia University.

War Aims Discussed

Albany, New York:—The department of Christian social relations, the Rev. H. P. Kaulfuss, chairman, sponsored three luncheon meetings to discuss problems confronting the making of peace when victory comes. The topics presented were: the status of the oriental, the Negro and the Jew in the Post-War World led by

the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., what do we want as an economic basis for peace? and what sort of political cooperation do we want in the post-war world? led by Bishop Oldham. The meetings were held at St. Peter's Guild House after the noonday Lenten service.

Large Confirmation

New York, N. Y.:—Bishop Charles K. Gilbert confirmed a class of 85 candidates and preached at St. Luke's Church, Washington Heights last Sunday. This service marked the first confirmation class to be presented in this church since its consolidation five months ago with the parish of St. Martin's. The Rev. John H. Johnson, rector of the consolidated parishes, presented the candidates and commented on touching letters he had received from two members of the class. One, who was rushed to the hospital the day before, expressed her great disappointment in not being able to attend. The other came in spite of the death of his brother earlier that day. During Lent and continuing to Good Friday the Rev. B. Iddings Bell is conducting a school of religion each Friday night in St. Luke's.

Japanese Confirmed

Las Cruces, New Mexico:—On a recent visit to an internment camp for Japanese located near Las Cruces, army officers in charge welcomed Bishop Stoney and assisted him in confirming three of those interned. He met a fourth who will probably be confirmed later and appointed one of the internees, who hopes to enter the ministry later, as catechist to look after the church group. The Rev. George Wood, vicar of St. Andrew's Church, also ministers regularly to this camp.

Fiftieth Anniversary

Berkeley, Cal.:—Jubilee day, in honor of the fiftieth anniversary of the founding of the Church Divinity School of the Pacific, will be held on May 6. The commencement speaker will be Dr. Monroe Deutsch, Provost of the University of California. Special addresses by members of the faculty will feature the

morning hours, followed by the alumni luncheon. The faculty is preparing a symposium of sixteen essays under the title of *Christianity and the Contemporary Scene* for fall publication. Among the contributors will be resident faculty members, special lecturers, and guest writers, including Bishops Parsons and Stevens and Professor James Muilenburg, Dean Springer and Dr. Pierson Parker. Editors are Dean Henry H. Shires and Dr. Randolph C. Miller.

Church in Utah

Salt Lake City, Utah:—For the first time since the early settlement days, Utah has a large increase in non-Mormon population. Bishop Arthur W. Moulton says that concentrations of war workers and military and naval forces has developed an unprecedented activity in many parts of the state. "These thousands," he says, "have no interest in or knowledge of Mormonism, but belong to non-Mormon churches. A large



A war boom in Utah brings added work to the Church, much to the delight of the genial Bishop Moulton

percentage of the increase will remain in Utah after the war."

Bishop Moulton recognizes the challenge to the Church presented by the new population, and says, "We are doing all that we can to make contacts with these people and attract them to the Church. It is an unorganized mass of people. We are doing and shall continue to do everything that we can. The presence of all these newcomers is reflecting itself in enlarged congregations and in increased prosperity of our institutions. St. Mark's Hospital and Rowland Hall are enjoying unprecedented prosperity. Emery House has been leased to the National Youth Administration and is being repaired by that organization. If the N.Y.A. continues to operate it will prove, I

believe, a very helpful relationship."

Canvasses better than ever before are reported, as well as the reopening of work at Logan.

Business Women

Jamestown, New York:—A group of business and professional women recently organized a branch of the Women's Auxiliary in St. Luke's Church of which the Rev. Lewis E. Ward is rector. This chapter has been named the Overs Chapter in memory of Bishop Overs who lived in St. Luke's parish for many years and is buried in Jamestown. They meet every Thursday evening to do church and Red Cross work. At one of its recent meetings Mrs. Richard Reading, diocesan president, was the speaker.

Money from a Soldier

New Orleans:—A check for \$50 was received by Gaudet Normal and Industrial School from James Wright now stationed in Hawaii. A recent graduate of the school, Mr. Wright sent his gift to the principal expressing in a letter his appreciation for the two years spent in a Church School and how much it had meant to him. He asked that the money be used to help some other young Negro. Although not an Episcopalian when entering Gaudet in 1939 Mr. Wright was confirmed while a student and graduated in June 1941. He was one of the first to volunteer after Pearl Harbor and was on his way to Hawaii within a few days.

The Black Boy Sings

New York, N. Y.:—Somewhere in New Guinea, a soldier from the Church of the Holy Apostles, New York City, heard a native boy singing lustily, *Jesus Christ Is Risen Today* in his own language. The soldier, William Mataxotos, wrote the story to his rector, the Rev. Lucius A. Edelblute. He said: "This morning while away from camp I came upon one of the most interesting pictures of my life. The natives were building a grass hut, and they had only the wood framework up. One black boy was perched on the top of the center support, singing the hymn, *Jesus Christ Is Risen Today* in his own native tongue. It was at first quite a shock to me, but I realized that he had learned it from the missionary. I looked up at him and I don't think I have ever seen such a look of complete happiness on any human face in my life. I called up to him and said that he was a good boy. I don't know just why I said that, but I did. He looked down at

me and repeated a few times, 'Me good boy,' 'Me good boy.' He came down from his perch and began to sing again. I listened, then joined him in English. How strange it was to hear this primitive boy and myself singing praises to our God. Truly the brotherhood of God knows no bounds. One feels the presence of God more out here in the wilds of the world, and He alone meets our needs."

Appointed Chaplain

Mesa, Ariz.:—The Rev. Wallace F. Thompson, vicar of St. Mark's Church, has been appointed officiating chaplain at No. 4 British flying training school, and given an honorary appointment as chaplain of the royal air force. The British training school is located near Mesa, and Mr. Thompson has been doing a fine work among the men stationed there.

To Enter Ministry

New York, N. Y.:—At a recent London meeting of the Society for Promoting Christian Knowledge, the Archbishop of Canterbury reported that a British chaplain, held by the enemy as prisoner of war, was holding a class for eight or nine officers who had decided to offer themselves for ordination when they have regained their freedom. The S.P.C.K. is helping the chaplain by sending him suitable literature.

Lent in England

London, Eng.:—British churches are now fully engaged in their programs of Lenten observance, which this year include a number of special features. A series of suggestions for intercession, containing a different subject for each day in Lent, has been issued by the Archbishop of Canterbury and widely published in both the secular and religious press. In London, special Lenten services are held in all the leading cathedrals and churches.

The Church Times of March 12th, writing on Lenten discipline, states:

"... AND JUSTICE FOR ALL"

By

ELIZABETH FORREST JOHNSON

A seventy-page manual based upon the findings of Malvern and Delaware and the Archbishops' Report.

Excellent for Lenten Study

20c for single copy

\$2 for a dozen copies

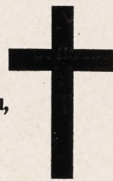
CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

155 Washington Street
New York City

For Posting Out Front of the Church . . .

Good Friday

Is it
nothing to you,



all ye
that pass by?

WE are all fond of keeping anniversaries. In our own families we do not easily forget a birthday, or the day on which some especially loved one died. Shall we keep these days in our memory and forget to hallow the day of our SAVIOUR'S Crucifixion? He died for me, each one may say; and this is an additional reason for keeping Good Friday holy. There will be Services in the Churches, and all should try to spend some part of the day in thinking of the Love of JESUS, and of the sins which nailed Him to the Cross.

Good Friday Poster

Size 17 1/2 x 22 1/2 inches

"Is it nothing to you, all ye that pass by?" The opening words, brought by this poster, arouse everyone's desire to read the complete message. The large purple cross and the large clear type give the poster an air of impressiveness.

Prominently displayed out front of the church, in store windows, in fact, displayed in all available places, this poster will remind passers-by of the reasons for keeping Good Friday holy.

Price, 30 cts. ea.; 3 for 65 cts.



A Three Hour Service Conveniently Timed for the Director

"In the Cross of Christ I Glory"

By the Rev. William R. Moody

A service of meditation and devotion for the Three Hour Service, in a convenient size, 6 x 9 inches, consisting of twenty-eight pages in large, readable type.

The hymns are complete with music. The numbers selected from the hymnal are: 154, 152, 240, 316, 150, 211, 150, 493, 305 and 217. Periods of silence are carefully marked to end at a specified time. By following the suggested schedule, the separate meditations with hymns and prayers will be concluded within the three hours.

Price, 10 cts. ea.; \$3.50 per 50;
\$5.00 per 100

Postage Additional

If you have not received our 1943 Lent and Easter Catalog, send for one today.

MOREHOUSE - GORHAM CO.
14 East 41st Street - New York City

Lend-Lease

★ The Rev. E. A. Heim, 220 Montgomery Avenue, West Pittston, Pa., has a half dozen anthems and a communion service he will be glad to give to the first to ask for them. He writes that they are not up to date but are usable. . . . The Rev. Lynde E. May is serving at the naval air station at Elizabeth City, N. C. A choir is in the making and he is anxious to have cassocks and cottas. The chapel treasury, he writes, will underwrite the cost of the cottas but they haven't funds for the cassocks. "If some church that is blossoming out in new cassocks will let us have a dozen or two of their old ones we will greatly appreciate it and will gladly pay shipping charges." Let Lend-Lease, THE WITNESS, 135 Liberty Street, New York City, know of what you have for others and also what your own needs are.

"War has accustomed the people of Great Britain to do without many things they normally like. A degree of self-restraint in food, drink, and other sensual indulgences far more stringent than that usually required by the Church has been enforced by external circumstances. . . . Self-discipline finds its justification neither in national nor personal efficiency if taken by itself, but in the concentration of the will, the affections, and the whole personality on man's sole and ultimate end, God and His glory. . . . The very bloodshed and devastation which cover the face of the earth, and the very character of the tasks to which patriotic citizens must devote their keenest efforts are the most striking testimony to the need of corporate and personal penitence."

Hit at Discrimination

Liverpool, England:—The Bishop of Liverpool and the Rev. G. H. Taylor, joint chairmen, have issued on behalf of the Liverpool round table, which consists of Anglican clergy and Free Church ministers, the following statement: "We wish to draw the attention of our fellow-citizens to a recent development of British colonial policy which has not yet been fully recognized in all its implications. In 1940 his majesty's government declared that we are 'trustees for the well being of the peoples of the colonial empire.' They decided to spend fifty-five million pounds upon the improvement of the health, education, and economic condition of colonial peoples, and have appointed many Colored peoples as officials. Thus the idea of

trusteeship is already developing into that of a partnership in which the junior partners have an ever-increasing share in the concern. If this new policy is to have its full effect it must be understood and shared by all who are in contact with our Colored guests. This we can do by a resolute and careful refusal to indulge Color prejudice on our part or to acquiesce in any sense of inferiority on theirs. Such an attitude is not yet general, but opportunities of strengthening it are open to us in factories, hotels, hospitals, and places of entertainment. Those who can offer the simple hospitality of English homes may greatly help to show that we wish to measure personal worth by character and ability rather than by the accidental circumstances of birth." It speaks of the especial urgency of the appeal at a time when the nation is fighting against the Nazi doctrine of race domination abroad. The statement concludes with the appeal to "all who believe that God is the Father of all men, and has made us different in race and color but one in His regard, to take an active part in the Christian work of breaking down the barriers that stand against His will."

For Fighting Hitler

New York, N. Y.:—One of the gravest post-war problems will be the resettlement of refugees and their guidance during the readjustment period. Leland R. Robinson, president of the American committee for Christian refugees, declared at the committee's annual dinner. "The tasks of Christian statesmanship are of the present as well as of the future," he said. "It is our feelings towards refugees, our appreciation

GOD'S WORD IN A WARRING WORLD

You can have a share in the joy of giving Bibles, Testaments, and Gospels to the men of the armed forces, and to other persons in need of the Scriptures, by sending a contribution to the New York Bible Society.

This is a non-profit organization existing for the sole work of giving Bibles, Testaments, and Bible Portions in all required languages wherever a gift is indicated and offering them at special prices to those who can afford to buy. Attractive issues are available from all publishers. As a believer in the vital place of God's Word in building a better world, you may interest someone in making a bequest, or lead your church to give a collection. In any case you can offer a prayer. Send for descriptive folder,

"That ye might know our affairs."

New York Bible Society

Founded in 1809

5 East 48th Street
New York City

Best NEW Books

ON BEING A REAL PERSON

By HARRY EMERSON FOSDICK

"The most constructive, creative and helpful book yet written on the problem of personality." — *Chicago Sun*. \$2.50

THE CHURCH IN DISREPUTE

By BERNARD IDDINGS BELL

"Be sure to read this book. Be sure that every person in the Church reads it. We need to be stabbed awake by its harsh, yet loving, indictment of a Church which all too obviously has failed to be 'the compassionate co-partnership of redemptive lovers' and has become to the general public a 'self-perpetuating, self-profiting group.'" — W. Norman Pettenger in *The Living Church*. \$1.50

IT'S YOUR SOULS WE WANT

By STEWART W. HERMAN, Jr.

"This is the definitive book on Christianity under the Nazi regime . . . factual, documented, indisputable. It is a book which all the good religious people of the world ought to know about." — *Book-of-the-Month Club News*. \$2.50

WHICH WAY AHEAD?

By WALTER RUSSELL BOWIE

"The voice of a modern prophet, but his message is as ageless as the prophets of the eighth century before Christ. He is calling his Church to an urgent task in these times of 'blitzkrieg' and change, to begin now to prepare itself for the age to come." — Prof. Randolph C. Miller. \$1.50

UPON THIS ROCK

By EMILE CAMMAERTS

The story of a father who lost his son in the R.A.F. "This book will hurt you. But it will also heal you. And that is about as high praise as one can give of a volume which is all about the 'pain that must be in joy, and the joy that must be won through pain.'" — W. Norman Pettenger in *The Living Church*. \$1.00

HARPER & BROTHERS

NEW YORK

of their talents, and our capacity to appraise and use their varied skills, that make a touchstone of our American sincerity." At the same meeting, James G. McDonald, former high commissioner for refugees of the League of Nations, stated that the assumption that all of the people fleeing from Hitler were Jewish was a great mistake. "Among the refugees are tens of thousands of Catholics and Protestants whose only crime has been their staunch refusal to accept Hitler's pagan conception of the state," he said.

His Own Name There

Pontiac, Mich.:—Walter Knudsen, an active Church school and youth worker in All Saints' Church, recently completed an unusual honor roll tablet which has spaces for 150 names. The border is in the traditional vine and branches motif, and incorporated therein are the seals of All Saints' parish, the diocese of Michigan, the Order of Sir Galahad, the Order of Fleur de Lis, and the Young People's Fellowship, representing the youth organization in the parish. An appropriate text heads the spaces for the names which already are filled with the names of the 100 men and women in the armed forces. So intent was he in finishing this piece of art that he put aside all other matters in order to finish it before his call to service came. He just made it.

Service Goes On

Charlotte Amalie, St. Thomas, V. I.:—A black-out siren failed to stop a confirmation service held here at All Saints' Church. Deaconess Harriett R. English says: "Last week Bishop Charles B. Colmore of Puerto Rico was here for confirmation. There were 87 boys and girls and seven adults presented. During the service the sirens blew and the lights went out. There wasn't a murmur of excitement. Closing prayers were said, and then we had a hymn sing until the 'all clear' sounded."

Praise for Russians

New York, N.Y.:—Bishop Manning of New York is one of the top sponsors of a campaign to deliver five million letters to Russian people, expressing the friendship of the Americans for the citizens of the Union of Soviet Socialist Republics. Others

sponsoring the campaign are Wendell Willkie, Eleanor Roosevelt, Thomas W. Lamont, William Green, Philip Murray and A. F. Whitney.

China Relief Supported

Holland:—The Bible society has again been allowed to function. . . . All church bells have been confiscated. . . . Hostages returning from a large concentration camp agree that they went through a remarkable experience, with the pervading influence that of deep fellowship among Christians of all denominations.

War Service

Portland, Ore.:—Two churches here have begun new service in connection with the war. All Saints has fitted up its large basement as a recreation center for the men being trained at Reed College. Trinity Church is providing expert care for the under-school-age children of women who are working in defense plants.

Discuss Social Task

Philadelphia, Pa.:—The Girl's Friendly Society of Pennsylvania presented \$1,270 to China relief at a luncheon held recently. Practically all of the branches of the society made contributions, and there were more than 300 at the luncheon. The speakers were Mr. Liu-Lianf Mo, founder of the mass-singing movement in China, and Mr. Wei-Te-eZn, formerly of the University of Shang-

hai. The GFS of the diocese has also contributed both personnel and money to the new U. S. O. center in Philadelphia which is interracial in character with special services to Negroes in the armed forces.

Fellowship Grows

New York, N. Y.:—Three Church leaders discussed the question as to whether the churches should deal with social, political and economic problems at the Town Hall on March 30th. The Rev. Ralph W. Sockman, Methodist, said yes by declaring that "wherever beings are being hurt by any situation the Church must cry out even though it is not able to offer

BOOKLET:

"Simplified Facts About Money"

Money subject discussed in question and answer form. Remedy for preventing post-war Depression. Ideal Primer for Study Clubs. Send 25c.

ECONOMICS PUBLICATIONS

515 Ontario St.

Buffalo, New York

Does Your Church

have "One Foot in Heaven" and the other one in debt? If so, then you will be interested in the money making possibilities of the patriotic "Miss America" broom. Thousands of women's organizations have found it a real money maker. Beautifully colored, streamlined, light as a feather.

Write for particulars . . .

H. RAYMOND SHOLLENBERGER

THE WINDSOR BROOM CO.

Hamburg, Pa.

(Mention this magazine)

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

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

THE CHURCH LIFE INSURANCE CORPORATION

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

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

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

Further information available by addressing
any of the above at

20 Exchange Place

New York

HELP WANTED

Earnest Churchman interested in work among men of a City Mission with some knowledge of lodging and feeding men. Salary to start \$1,800, two room apartment and meals. Address "Service" The Witness, 135 Liberty Street, New York City.

a concrete solution of the problem. . . . The Church is betraying its trust if it merely tries to convert youth in Sunday school and then does not try to change the economic conditions which pervert their ideals and the war-system which butchers their bodies." He was vigorously supported by the Rev. Bernard Iddings Bell, Episcopalian (see "Quotes" on page seven). Alfred P. Haake of Chicago on the other hand declared that Jesus, even though He lived in a time of serious social, economic and political problems, refrained from dealing with them. Rather, according to Mr. Haake, He sought to change men's attitudes and that should be the sole task of the Church today.

More Chaplains

Washington, D. C.:—If you want a job as a chaplain you can doubtless get one, providing you can meet the requirements. The Episcopal Church has exceeded its quota but since the other churches are lagging, the office of the chief of chaplains is ready to take the first to offer their services to the armed forces. The statement declares that "we are just about two months behind our procurement needs. If the number were available we could today assign to duty 600 or more chaplains. Approximately 4,000 chaplains must be appointed

before the end of the calendar year to meet current and anticipated needs. This number required to fill the gap between those now in the army and those required breaks down roughly as follows: Protestant groups, 3,028; Roman Catholic, 959; Jewish, 69. Two hundred and thirty-five of the above should be Negro chaplains of whom 200 could be assigned to duty today."

Union Service

Gary, Indiana:—The annual union service of the Orthodox and Episcopal Churches of Gary was held at Christ Church on April 4th. Joining in the vespers were the following Churches: Roumanian Orthodox, Polish National, Greek Orthodox, Carpatho-Russian Orthodox, Serbian

Orthodox and the Episcopal. It was a colorful service, with standing room only.

Top Tenth

Guantanamo, Cuba:—The first two graduates of the Ashhurst School to compete for admission to the government normal school both won their places easily. Miss Eleanor L. Clancy, principal, acclaims this as something of a feat, as there were only 19 vacancies for private schools, and 103 contesting. The Ashhurst girls came out 4th and 9th among the 103. This is the school in Guantanamo which was so seriously overcrowded that the Woman's Auxiliary made an appropriation toward buying an additional building. The school is still crowded.

IN YOUR HOME EVERY WEEK

Many thousands of Church families read THE WITNESS ONLY DURING LENT. If you are one of these we make you this special offer:

Twenty Weeks For One Dollar

Simply put your name and address on a postal with "20 week for \$1" and we will start your subscription at once, billing you later.

You will then be able to read, in addition to the usual features and All the Important Church News, a series of articles by leaders of the Church on the issues to come before General Convention in October: Status of the Presiding Bishop; Use of Lay Assistants; Clergy Placement; Votes for Suffragan Bishops; The Quota System; What Should Be Done for Our Seminaries?; The Church and the Peace; Future Missionary Work; Negro Work; Security for Lay Employees; The Federal Council; Unity; Women's Work.

These Features Start After Lent: Subscribe Now

THE WITNESS

6140 Cottage Grove Avenue

Chicago, Illinois

There Is Also China

Two of the most vital and yet hard-pressed Missionary Enterprises in the world today are the Relief work in China directed by

THE REV. KIMBER DEN

and the work of the Chinese Industrial Cooperatives in which the CLID is represented by

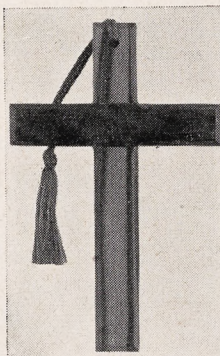
MR. JOHN FOSTER

Due to inflation both are greatly in need of the continued aid of American Church people.

Make your checks and Money Orders payable to "Treasurer, CLID" and mail today. We cable donations periodically through the Bank of China.

Church League for Industrial Democracy

155 Washington Street
New York City



"The Unusual" in Christian Gifts EBONY CROSSES

Size, 4¼ x 2½ inches

Richly grained, beautifully finished genuine Makassar Ebony Crosses, with beveled surfaces and closely fitted mortise and joints. Made from the last raw ebony available until after the Japanese have been driven from the Celebes. An ideal purchase for every one.

Price, 50 cents each — Postage Additional

Morehouse - Gorham Co.

14 East 41st Street - - New York City

Distinctive Vestments

Made to order
ALTAR HANGINGS - LINENS
CLERGY & CHOIR VESTMENTS
BANNERS
We invite comparison

Holy Land Art Company

34 Park Place New York, N.Y.



LOUIS J. LINDNER

425- T.W. 7th Ave.,
New York
near 34th St.
Longacre 5-7712

CHOIR - VESTMENTS
PULPIT GOWNS

Description Leaflet mailed
Serving over 1500 churches
and schools



Surplices Stoles Cassocks

Clerical Suits
ALTAR LINENS and ALTAR
HANGINGS

finished or by the yard.

C. M. ALMY & SON, INC.

562 Fifth Ave. (at 46th St.), New York

VESTMENTS for Clergy and Choir

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

J. M. HALL, INC. 417 Fifth Avenue
New York

American Distributor of Stained Glass
Windows for

James Powell & Sons, Ltd., London, Eng.

HEADQUARTERS for CHOIR GOWNS



PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLAS • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE

NEW CATALOG on Request

NATIONAL ACADEMIC CAP & GOWN CO.
321-23 ARCH ST. PHILADELPHIA, PA.

BUY DEFENSE BONDS

Buy Defense Bonds out of the proceeds of
Sunflower Dish Cloth sales. Your group can
buy twice as many and gain twice the benefits
for your organization.

Sample Free to Official

Sangamon Mills, Est. 1915, Cohoes, N. Y.

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



Removed to 71-79 West 45th St., N.Y.C.



NEW BOOKS

***Indispensable **Good *Fair

**WILLIAM LAWRENCE; LATER YEARS OF A
HAPPY LIFE. By Henry Knox Sherrill.
Harvard University Press. \$2.

This book is an amazing and delightful
picture of the fourteen years after Bish-
op Lawrence's retirement at seventy-seven
and of his interest in his family, the church
at large, the commonwealth of Massachu-
setts, St. Mark's, Groton, Harvard, the
Episcopal Theological School. Not the
least of his feats were the securing of
George Baker's magnificent gift of five
million dollars for the school of business
administration at Harvard, and the cele-
bration of his ninetieth birthday by rais-
ing the money for a non-denominational
chapel at the Massachusetts General Hospi-
tal whose beauty and peace he hoped
would make it a refuge for troubled souls
through all the years to come. No reader
can fail to be impressed by the admira-
tion, friendliness and generosity of Bishop
Lawrence's successor to whose untiring in-
dustry we owe this book.

—H. M. G.

**A. T. ROBERTSON. A Biography by
Everett Gill. Macmillan, \$2.50.

Mr. Gill succeeds in giving a portrait of
this doughty warrior of the faith, in spite
of too great use of eulogy. A reader who
knows little or nothing of Professor Robert-
son should not be discouraged by this atmo-
sphere. From it gradually emerges the
figure of a Christian who, in his wisdom
and humor, is worth knowing better. It
does not matter whether "A.T.A." is a
great man or not; his achievements in New
Testament scholarship speak for them-
selves. What matters, is that this book
presents a man human, wise and penetrat-
ing, whose books must be worth reading.
Mr. Gill could not have done his old
friend a better service.

—W. M. W.

**"HAVEN": OF USE FOR LIVING IN THESE
TIMES. By James W. Kennedy. Fore-
word by Bishop Tucker. Richmond, Va.:
All Saints' Church.

Every morning in the year, except Sun-
days, the Rev. James W. Kennedy of Rich-
mond conducts a brief service over Sta-
tion WMBG. His brief four and one-half
minute sermons are a great comfort and
stimulus to thousands of listeners. They
are really models of compression without
being made into mere skeletons. It is
amazing how much he can say in this
brief period and how complete the ser-
mon can be. This admirable little volume,
dealing mainly with personal religion, is
a model for radio preaching.

—F. C. G.

**WERE YOU THERE. By Paul Zeller
Strodach. Muhlenberg Press, \$1.50.

An appropriate and suggestive series
of fifty meditations on those who were
present at the Passion. As the final days
of instruction in the "first school of dis-
cipleship" are reviewed we are brought
face to face with the fact that the sins
which caused the Crucifixion are our sins
thus making the school and our enlistment
a continuing necessity. Each meditation
includes Biblical quotations and conclud-
ing prayers. A vital creation by a fine
spirit which will prove helpful for per-
sonal or group use.

—W. M. S.

BRUNSWICK FOLDING CHAIRS

FOR EVERY USE

WRITE FOR DESCRIPTIONS AND PRICES

BRUNSWICK SEATING CORP.
LAWRENCEVILLE, VIRGINIA



BURNS BROS.

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

COAL - FUEL OIL - COKE

Longacre 5-4300

Church Windows

DESIGNS AND QUOTATIONS
FURNISHED UPON REQUEST

Pittsburgh Stained Glass Studios
Warden and McCartney Sts. Pittsburgh Pa.

Write us for
Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

PURE IRISH LINEN IMPORTED for the
Church. Standard Fine Qualities available
now, also Vestment patterns and Manuals.
Samples Free.

MARY FAWCETT CO.
Box 146 Plainfield, N. J.

CATHEDRAL STUDIOS

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

SOCIAL FACTS

FOR CHURCH PEOPLE

The six page publication of the
CLID, crammed with facts of
significance, is available as long as
the supply lasts.

Five Cents a Copy

CLID

155 Washington St. New York

THE WITNESS — April 8, 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.

LOUIS WALLIS

Author and Lecturer

Production will be one of the great strategic words from now on. More production will be needed so that the people may have life and have it more abundantly. But productive enterprise encounters a most peculiar anomaly: For example, if you build a home you are taxed more heavily than if you buy a lot and hold the lot on speculation until somebody wants to buy it and build a home on it. In other words, building a home is penalized; while speculation in a home site is promoted.

The value of the potential home site is due to the presence of people and not to anything the speculator does. And when you build a home on the lot, you have committed a sort of crime—the crime of being productive; whereupon you are fined by the assessor, who operates under antiquated fiscal rules established long ago by the landed aristocracy. The result is that you are saddled with burdensome yearly taxes and must also pay heavy annual interest on the selling price or mortgage value of the site.

The Archbishop of Canterbury, in his great address at the Albert Hall, said that if you want more homes to be produced, you should lower the tax on homes and simultaneously increase the tax on land values. This will encourage the production of homes instead of penalizing it; while at the same time the heavier tax on land values will bring more land into the market on a lower price level. The heavier tax on land cannot be added to the price of the lot.

This is not a question of single tax, because no kind of single tax on anything will raise enough money for present day governments. But at least, we can reverse our present fiscal rules, and penalize speculation while promoting and encouraging production.

Unless taxes on all kinds of production are eased off within a short time, while taxes on ground values are proportionately increased, the taxes on goods will become stifling; and everybody who draws wages or salary, and who pays rent and buys goods, will feel intolerable economic pressure. If you want a greater volume of production, based on private enterprise instead of upon state socialism and government regulation, then do what you can to help form public opinion on this desperate issue. Our present fiscal methods come from the aristocratic past; and no democracy can long survive against the pressure of aristocratic taxation.

* * *

W. LYNN McCracken

Layman of Stapleton, Staten Island

The article by Father Sherman E. Johnson of the faculty of the Episcopal Theological School is well balanced, except for the questions. They tend to create a disrespect for the creeds. How can anyone duly ordained priest who firmly holds to the creeds fail to teach the full gospel of Christ which is so beautifully summed up in these sublime declarations of our holy, catholic and apostolic faith? Father Graham's very fine *Discipline for Freedom* is however a compensation. It is too bad

that the rather mischievously smiling Father Spofford picture has to appear. It would be much better if he had a new picture taken in clerical attire.

* * *

W. CARROLL BROOKE

Rector, Trinity Church, Staunton, Va.

I am enthusiastic about THE WITNESS in its present form. Your continued social awareness is one of the features that makes it stand out over others of our Church press. I sincerely hope nothing will happen to make you change your policy.

* * *

MR. REYNOLD E. BLIGHT

Editor, Los Angeles Churchman

I wish to express appreciation for the informing and stimulating articles for Lay Readers that Frederick Grant is writing. Such instruction has been needed for a long time. Especially was I interested in his article on correct pronunciation. It is distressing to hear our beautiful and stately ritual marred by barbarous pronunciations.

* * *

MISS MARY DAVIS

Churchwoman of Hartford, Conn.

The articles by the Rev. Gordon C. Graham that have been appearing in THE WITNESS during Lent I think have been exceptionally fine. He makes Lent real by bringing the disciplines into the realities of our modern world. If his advice could be generally followed by all Church people the Church could be the power in the world that God intends it to be.

* * *

THE REV. EINAR C. OFTEDAHL

Chaplain at Camp Crowder, Mo.

We would like to express our sincere appreciation for the gift of copies of THE WITNESS. The paper is read eagerly by the men and the bundle is of great assistance to us in our work.

SCHOOLS

DeVeaux School

Niagara Falls, N. Y.

1852-1942

The diocesan school for boys in Western New York. Thorough preparation for college combined with military training and the discipline and instruction of a Church school. Grades six through twelve. Tuition \$850. For Catalogue, address

The Rev. William S. Hudson,
Headmaster

The Hospital of Saint Barnabas and the University of Newark offer a full course in NURSING

to qualified High School graduates. Scholarships available. Classes enter in February and September.

Apply to
Director of Nursing
HOSPITAL OF SAINT BARNABAS
685 High Street Newark, N. J.

SCHOOLS

All Saints' Episcopal College Vicksburg, Mississippi

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

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

Arts. Mild Climate. Outdoor Sports.

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

FORK UNION MILITARY ACADEMY

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

KEMPER HALL

KENOSHA, WISCONSIN

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

Catalog on Request. Address Box WT.

Virginia Episcopal School

Lynchburg, Virginia

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

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

CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Assistant to the President
CARLETON COLLEGE
Northfield Minnesota

HOLDERNESS

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

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

St. Faith's School

Saratoga Springs, Health Center of America

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

The Rev. Leonard W. Steele, Rector
Protection, Care, Health, Education

Stuart Hall

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

RECOMMENDED FOR LENT

The Books Announced on This Page Have All Received the *** Endorsement of THE WITNESS Editorial Board



PERSONALITIES OF THE PASSION

By Leslie D. Westerhead

"Dr. Weatherhead writes with lucid style and deep human feeling. This book will be helpful reading for those who would follow our Lord along the way that lead to Calvary."—Charles K. Gilbert in THE WITNESS.

\$1.50 a copy

ABINGDON - COKEBURY

WHAT IS THE CHURCH DOING?

By Henry P. Van Dusen

This is the thrilling, factual story of the Church at home and abroad and of the growth of Christian Union under the pressure of world crisis. \$1.00

CHARLES SCRIBNER'S SONS, NEW YORK



Christianity in Peril The New World Order and the Churches

By Andrew R. Osborn

Author of Christian Ethics

Designed to be read by people of all ages, who, beset by doubts, have found the lack of spiritual vitality in the Church a corroboration rather than a refutation of their waning faith. "A sane treatment of the great problems challenging Christianity today and points the way toward the effective solutions of those problems."—*Reveille*

\$2.00

OXFORD UNIVERSITY PRESS N. Y. CITY

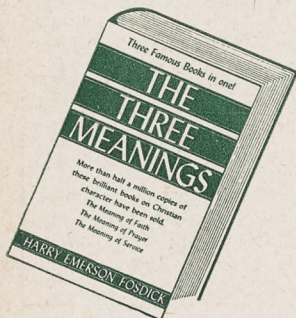
William Lawrence Later Years of a Happy Life

By Bishop Henry K. Sherrill

Lifelike portrait of a great churchman and citizen who had the spirit of eternal youth.

\$2.00 at all bookstores

Harvard University Press
Cambridge, Massachusetts



Harry Emerson Fosdick's—

THE THREE MEANINGS

"No finer books on the meaning of Christian devotion have been written in the last several generations . . . will meet a real need and a grateful and wide response."—*Journal of Religion*. The Meaning of Prayer, The Meaning of Faith, The Meaning of Service available in single-title editions at \$1.00 each—or ALL THREE IN ONE VOLUME at \$2.50.

ASSOCIATION PRESS

347 Madison Avenue New York City

It's Your Souls We Want

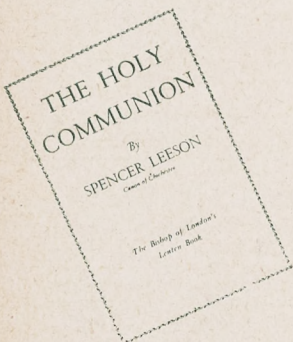
By STEWART W. HERMAN, Jr.

"This is a definitive book on the position of Church and Christianity under the Nazi regime. The author saw at first hand what was happening. . . . It is a book which all the good religious people of the world should know about."

Book-of-the-Month Club News

\$2.50

HARPER



Unstinted praise for the Bishop of London's Lenten Book for 1943

"Canon Leeson, Headmaster of Winchester College in England, has written a scholarly and spiritual book which will open up to us new dimensions of meaning in our eucharistic life. Be sure not to miss this book, if you wish to have an enriched, and enriching, understanding of the central reality of Christian life in the Body of Christ."—W. Norman Pittenger in the *Living Church*. 74 pages. \$1.00.

LONGMANS, GREEN & CO.

55 Fifth Avenue

New York

THE HOPE OF A NEW WORLD

By William Temple

A challenging and provocative study of the relation of religion to present-day world problems and a practical guide to the achievement of a permanent peace and a truly Christian world. Macmillan \$1.35

