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# The WITNESS

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APRIL 15, 1943

SPRING COMES TO  
BISHOP'S GARDEN  
IN WASHINGTON

ARTICLE BY PAUL TILLICH

## 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

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APRIL 15, 1943

VOL. XXVI

No. 46

## CLERGY NOTES

ABRY, PAUL LEON, was ordained priest on March 20 by Bishop Washburn in Trinity Cathedral, Newark, New Jersey.

BARRETT, W. PRENTISS, is now assistant rector of St. Paul's Church, Albany, New York.

BRIEN, DEFREES, formerly rector of St. Luke's Church, Niles, Ohio, is now vicar of St. Martin's Church, Maywood and St. Luke's Church, Dumont, New Jersey.

BURNISTON, ROBERT W., has been elected rector of Christ Church, Hackensack, New Jersey.

HARGRAVE, WILLIAM L., formerly in charge of St. Mark's Church, Cocoa, South Florida began work in St. Andrew's Church, Fort Pierce, on Ash Wednesday.

LEWIS, VICTOR G., formerly on the staff of St. James' Church, Dillon, Montana, is now rector of St. Matthew's Church, Jersey City, New Jersey.

McLWAIN, FRANCIS, rector of St. John's Church, Cuyahoga Falls, Ohio, died on March 19th.

MINIFIE, BENJAMIN, rector of Grace Church, North Attleboro, Mass. will become rector of the Church of the Good Shepherd, Corpus Christi, Texas, on May 15.

MOORE, HENRY B., former vicar of the Church of the Epiphany, Concordia, Kansas, has been granted a leave to serve as administrative assistant to the quartermaster, army air base, Herington, Kansas.

MUIR, ROBERT M., was ordained to the diaconate recently in Christ Church, Detroit, Michigan, by Bishop Creighton. He will continue as student pastor of St. Andrew's Church, Ann Arbor, where he is working with Episcopal students in the University of Michigan.

PROVOST, GEORGE W., formerly at the Church of the Holy Communion, Plaquemine, Louisiana, is now a curate at St. Luke's Church, Montclair, New Jersey.

PURCHASE, H. G., is now in charge of St. Luke's Church, Merced, California.

ROBERTSON, IAN, rector of St. Matthew's Church, Cleveland, Ohio, will resign his charge on May .

THROOPE, ROBERT, will be curate of Christ Church Cathedral, Springfield, Mass. on June 1.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.  
*The Very Rev. Arthur F. McKenny, Dean*  
Sunday Services: 8, 9:30, 10:05, 11 A.M., 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.

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## Churches and Government Unite In a Wartime Effort

*Detailed Program for the Home, the Church  
And the Community Offered by Committees*

By John W. Irwin

New York, N. Y.:—The Office of Civilian Defense has taken up earnestly the promotion of observance of the week of May 2-9 as national family week, coinciding with the Christian family week observed by Churches generally for the past several years. In a statement signed by Harry C. Munro of the inter-council committee on Christian family life; Fr. Edgar Schmiedeler of the Catholic conference on family life, and Rabbi Israel Goldstein, president of the synagogue council of America, the purpose of the observance is defined as "The spiritual strengthening of family life to meet successfully the wartime and post-war conditions which tend to menace and disrupt families. The disturbances of family life growing out of war conditions constitute an emergency which requires the attention and concerted action of religious and all constructive community forces. National Family Week is designed to focus public attention upon the necessity of emergency measures for the conservation of family life in such a time. The observance was initiated and is sponsored jointly by representatives of the various religious communions. The U. S. Office of Civilian Defense is cooperating with the sponsoring groups in bringing to bear upon the program the resources and facilities of those federal agencies concerned with family life and welfare."

The Rev. D. A. McGregor of the National Council's division of Christian education, comments upon the fact that a government agency can join with religious groups in such an observance, and also that it is a re-

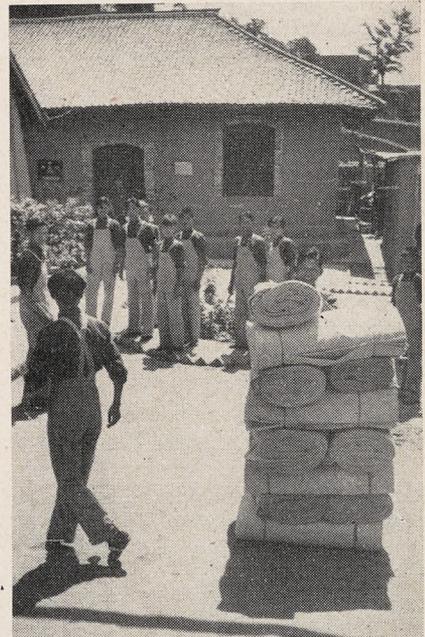
markable quality of our democracy that permits a Government agency to say in an official statement:

"Family week emphasizes the spiritual foundations of the family. The place of religion in establishing and maintaining the home and in fulfilling family life; the right of every child to spiritual nurture; the interdependence of home and church or synagogue as they seek common values and share in the responsibilities of religious education. The resources of religious faith and practices must be mobilized to enable families to meet the anxieties, privations, separations and bereavements of war."

The OCD, with the children's bureau and other governmental agencies, has prepared suggestions for observance in the church, in the home, and throughout the community. In the church, special sermons are recommended; lectures and discussions on child health, schools' wartime needs, rationing, juvenile delinquency; stimulation of interest in existing projects in or near the church, such as child clinics, counselling service for mothers, recreation programs for young people on night shifts; neighborhood survey and visitation of new families; initiation of new projects, such as keeping playgrounds open for the summer, equipping a nursery, enlisting high-school age youth for farm work; a survey of families in the Church's neighborhood; seek out relocated families; special program for different age groups; social get-togethers for wives of men in the services; pageants, plays; special efforts to recruit needed volunteers for work

on projects; distribution and circulation of Church and government publications; special Church services.

In the home, the recommendations include a family council to improve family morale and discipline; getting acquainted with neighbors; offer of services to volunteer offices; make your home a V-home; start new hobbies and projects for the family; read and discuss your Church's literature on Christian family week; plan for selection of literature and radio programs coming into the home; enlist family in efforts for social and economic betterment for families through upholding right to a living wage, maintaining standards



*Ministering to the needs of our Allies is one of the tasks suggested. None are more worthy than the gallant Chinese. This shows a pile of canvass made in a Chinese Industrial Coop by a happy band of Chinese lads*

of work for youth, supporting school programs; promote religious activities of family through observance of special fast days or other days of the ecclesiastical calendar; celebrate family anniversaries in a religious



Sailors like everyone else like to sing and they particularly like to sing the old hymns. These men are in the choir at the naval reserve base at Glenview, Illinois

manner; have family prayers in common.

In the community, it is suggested that defense councils be asked to aid in getting up the family week committee, representing defense council committees and major religious groups; recruit volunteers through the churches for needed tasks touching family life; adopt a project for special recognition and emphasis by the whole community, such as food for families among our allies, with special note on Victory gardens, farm labor recruitment and conservation programs; playgrounds for children in depressed areas; enrollment of every citizen in a nutrition course; community gatherings with outside speakers; radio programs, special programs prepared in transcription for use of local stations; the family week committee to become a continuing group whereby social workers and religious leaders may meet regularly for exchange of experience and for planning; lectures, discussions, forums on a community-wide basis; exhibits of informational materials on local projects in such fields as child health, foster care, housing, extended school services, consumer education, nursery schools, recreation.

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## RUSSIAN CHURCH AIDS RED ARMY

*Geneva, Switzerland:*—The World Council of Churches reports that the Church in the Soviet Union is giving wholehearted support to the government. The Council's information service reports an evening broadcast from Moscow recently which included Stalin's thanks to Metropolitan Sergius in which he said he was personally deeply touched by the gifts of the Orthodox Church for the aid to the Red Army. It is also stated by the Council that the Russian Church is doing much to stimulate patriotic feeling and to aid the war. It also states that on the occasion of the liberation of Stalingrad, litanies of gratitude were said in most of the Moscow churches. Commenting on this news the World Council of Churches information service says:

"This news shows that there is a movement towards a more positive relation between the Church

and the Soviet State, in place of the hitherto completely negative relation, and thus a certain freedom of movement has been allowed to the Church. It also, however, raises the question how far the Church is thus being exposed to the danger of becoming dependent upon the State, because hitherto the Orthodox Church, on the basis of its essential structure, could not, and in fact never did, give money to strengthen an army."

## INSTITUTES FOR MINISTERS OF SHARECROPPERS

*New York, N. Y.:*—About 1,000 Southern ministers who have sharecroppers in their congregations will attend a series of 15 regional institutes to be held during the spring and summer, according to Mark A. Dawber, executive secretary of the Home Missions Council of North America. Arranged under the auspices of the committee on sharecropper work of the Home Missions Council, the institutes will emphasize practical training. In addition, more than 3,000 ministers in town and country churches in other regions will attend 28 summer schools, institutes, conferences and camps during the same period. De-

signed to assist ministers in becoming acquainted with methods of modern town and country church work and in understanding important economic trends in the rural community, these special schools also serve to promote fellowship among rural ministers and increase the contacts of ministers with leaders of farm organizations and agricultural educators.

The schools are conducted mainly by agricultural colleges and theological seminaries and are so located as to be accessible for a majority of the rural clergymen of the nation. The courses are offered without charge for tuition. Many of the home mission boards offer scholarships to their own ministers in town and country.

## LAYMEN TAKE OVER IN BUFFALO

*Buffalo, N. Y.:*—The laymen of pastorless First Reformed Church are doing all the work—and attendance and receipts are going up. The laymen take full responsibility for preaching sermons, visiting sick and delinquent members, and publishing a weekly church bulletin. Qualifications for membership in the church are put up squarely to prospects, and, says the report, "results are admirable."

## THE PICTURE ON THE COVER

*Washington, D. C.:*—The cover picture is of Miss Gertrude (Trudy) Wedel, daughter of Canon Wedel, in the beautiful Bishop's Garden at Washington Cathedral. We might have said "the beautiful daughter of Canon Wedel in the beautiful Bishop's Garden" except that we try to avoid too many adjectives. However suppose in this case we do anyhow. After all we try to be factual.

## Three Questions

1. What countryman who befriended a king was offered a home in Jerusalem for the rest of his life, and why did he decline?

2. Where is this happy example of family cooperation? . . . The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes.

3. A proverb among the Hebrews said: "The fathers have eaten sour grapes and the children's teeth are set on edge." Do the Prophets affirm or deny the truth of this?

The answers will be found on page eighteen.

—G. W. B.

# More Comments On Dulles Report By Leading Churchmen

*Urge the Necessity for Specific Proposals  
In Planning for Post-War Reconstruction*

By W. B. Spofford

New York, N. Y.:—THE WITNESS for March 25th presented the Six Pillars for Peace, the result of two years of study and conferences on the part of the commission on a just and durable peace of the Federal Council of Churches. They are repeated for the benefit of those who may not have seen them.

1. International political collaboration based on the present unity of the United Nations.
2. Control of economic and financial acts which may disturb international peace.
3. Establishment of an organization to adapt the treaty structure to changing conditions.
4. Autonomy for subject peoples.
5. International control of armaments.
6. Religious and intellectual liberty.

The opinions of a number of leading Churchmen on the points was presented last week. Since this is considered a matter of primary importance by the editors of THE WITNESS, further comments are here offered.

THE REV. PHILLIPS E. OSGOOD  
*Rector of Emmanuel Church, Boston*

In the pungent *Screw-tape Letters*, purporting to be written by an arch-fiend to his nephew who is on "temptation-assignment" hereabout, the Superior strategist of Satanism advises his minor deputy not to exult because there is war with all its crucial dangers. Because, says Screw-tape, men are at their best in an emergency. The very jeopardy evokes a nobility they did not know they had. Times of so-called peace and prosperity are much better "campaigning weather" for the Adversary, because degeneration of calibre is then well nigh inevitable. In the current play *The Skin of Our Teeth*, Mr. Anthropus, returning from war, says that amidst its blood and dirt he had seen every day what might be done to change the world, but that while "in war we want a better world, in peace we want a comfortable world." If this is so, now is the time to plan the post-war world, while we see issues most clearly, and recognize that they are essentially religious issues.

The Dulles report is admittedly of principles only, not programs. Perhaps the commission was reminded of the separation of Church and state and therefore left programs to the state. Nevertheless the principles, axiomatic for all who face a world inevitably bound into mutualities, in which isolationism is impossible no matter what its proponents argue,—the principles are somehow generalities which need translation into specific programs before we really get down to brass tacks. Of course, there is approval of these six points; of course there is general agreement. In this approval and agreement we recognize how far public opinion has advanced. But what is the next step? Can't we be more specific? Is there no formulation of a program which Christian people will recognize (a la Malvern or Mr. Churchill's last speech, or the Delaware Conference) as definitely workable and potently realistic? If Christianity (in the large) is at all the conscience of society then something more than principles must be enunciated fine as those principles are and glorious!

ADELAIDE CASE

*Professor at Episcopal Theological School*

I am considerably disturbed that the Federal Council should launch a peace plan at a luncheon where

future of the world depends on tackling peace problems *now*, and problem number one is, How shall the men and women who do the work of the world have their fair share of the world's goods? It is obviously absurd for the Church to talk about this problem except in conference with the workers' representatives. Where were the labor leaders? Are they on the commission of the Federal Council even if they were absent from the lunch! I doubt it, because I think they would have taken exception to Point 2: *Control of economic and financial acts which may disturb international peace.* That suggests to me the terror of a socialist economy (the phobia about Russia) which seems to be sweeping the country like a disease. But perhaps I am wrong; I hope so.

THE REV. W. RUSSELL BOWIE  
*Professor at Union Seminary*

The six Pillars for Peace suggested by the commission on a just and durable peace can have great value if they are regarded as what presumably they are—namely, something to begin with and to be built upon with wide interpretation. They are definite enough to be related to decisive realities and yet not so detailed as to be confused with dogmatic pre-judgments. If what they represent, and also what they ought to imply, can be made into the framework of the post-war world then we shall have cause for satisfaction.

But stress should fall upon the words "what they ought to imply." That is to say, as the pronouncement of Christian conscience and Christian ideals, they ought to imply the conviction that the ultimate peace must be shaped by and for the common people, not by and for powerful



*The Rev. Phillips E. Osgood, rector of Emmanuel Church, Boston; Adelaide Case, professor of Christian education at Episcopal Theological School, and the Rev. W. Russell Bowie, professor at Union Seminary, give their opinions of the Six Pillars for Peace*

the chief guests seem to have been capitalists and college presidents. Certainly labor was conspicuously absent. To my mind the whole

minorities on whom a timorous conservatism might rely. It is stated that "the peace must make provision for bringing within the scope of in-

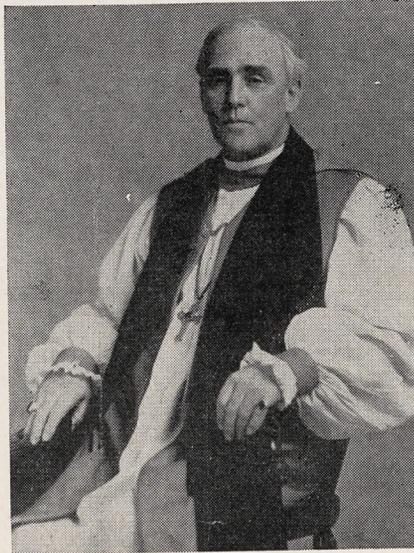
ternational agreement those economic and financial acts of national governments which have widespread international repercussions." Well and good, if provision is made to let the people at large determine what sort of "economic and financial acts" they want and what sort of "repercussions," human and social as well as material, they are concerned with.

There are too many uncomfortable hints among current happenings in the world that a disguised Fascism of big business and the Vatican would like to determine what the post-war order is to be. The spokesmen of the free Churches, and men of free spirit everywhere, must see to it that our objectives are shaped not by some silk-hatted group that consciously or unconsciously has an eye on its own advantage, but by those also who speak for labor and for all the millions of little men who want a social reconstruction so real that reactionaries might call it revolution.

### GERMAN STRUGGLE GOES ON

*Berne, Switzerland:*—The monthly magazine of the Nydegg Reformed Church, Berne, for the month of January 1943, contains an article on the Church conflict in Germany. After briefly recalling the chief phases of this conflict during the past ten years, the magazine says: "And today? We no longer hear anything about these things, and the impression might easily arise that the Church conflict is over. This impression would, however, be false. The present silence about the German Church does not mean that peace has been concluded along the whole line between the National Socialist State and the Church on the occasion of the new world war. It only means that, on the one hand, the State has become more prudent in its attack and that, on the other hand, the Confessional Church has been deprived of almost all possibilities of making a public stand. The struggle is going on quietly. The well known Church leaders are no longer its champions—many of them have been deprived of any influence upon large groups by being forbidden to speak or travel. The main burden of the conflict now rests upon the shoulders of the leaders of each individual congregation. The essential thing now is to keep the Christian faith alive in every place, in every human life, over against the constantly growing influences of neopaganism. Above all, young Chris-

tians must be given a spiritual equipment which makes them strong enough to resist the powerful suggestions of the national religion. The Gospel must be preached so clearly that the grave opposition between Christianity and the National Socialist philosophy becomes clear even without any polemics. The congregations must be built up in such a



*Bishop Derwyn T. Owen, primate of the Church of England in Canada, who is now in England conferring with the Archbishop of Canterbury and other Church leaders on the Church's task in the war and after*

way as to be able to be a missionary centre even without outward means of publicity. We must think of our German brothers and sisters, who are engaged every day in this conflict. They are the unknown soldiers of the Church militant. The fifteen pastors who are under arrest today, the many pastors and parish counsellors who are standing firm under the greatest pressure, the lonely men in the army who are not ashamed to be called Christians, all these are soldiers of Christ and are fighting for us too. It is our Christian duty to include them in our intercessions for the suffering Church throughout the world."

### USEFUL ORGANIZATION IN MEXICO

*Mexico City:*—J. Merle Davis, of the international missionary council has found an entirely new Church organization in Mexico. It is a Christian work brigade whose aim is to give aid where aid is needed. Members wear a tiny spade as the insignia of the brigade. The sick and unfortunate of the community are

discovered and helped. Their fields are plowed or harvested; their cattle tended; little children cared for and sewing and nursing done for ailing mothers. In cases of fire, flood or disaster, houses or barns are rebuilt, walls set up, fields and gardens cleared. "Service in the Name of the Master" is the motto of the organization, the members of which include young and old, men and women, boys and girls.

Mr. Davis does not locate the organization other than to say it is in the Puebla State, and that it is the idea of a wide-awake Evangelical pastor.

### ORGANIZE A PARISH HOUSE CLUB

*Dothan, Alabama:*—Because of relatively few places for young people to dance, a parish house club has been organized in the Church of the Nativity open to all young people between the ages of 13 and 19. This program has met with the enthusiastic approval of the parents and welfare officials. Another phase of this parish project is the Sunday afternoon musicals performed by soldier musicians.

### CHANGE IN SCHOOL PLANS

*Davenport, Iowa:*—After forty-one years of faithful and efficient service it is reported that the Sisters of Saint Mary, who are in charge of St. Katharine's School, a boarding and day school for girls, will withdraw their leadership at the close of this academic year. The order does not at present have the numbers with which to carry on the various works they have undertaken. A new head is being sought who will continue to maintain the high academic and intellectual standards and the development of the Christian life and character in the girls so consistently kept up under the guidance and direction of the sisters.

### FIRST NEGRO MEMORIAL IS PROPOSED

*Washington:*—First federal memorial to a Negro in America has been called for by bills before Congress providing for acquisition of the Missouri birthplace of George Washington Carver, famous scientist who died January 5. The bills are backed by many southerners in churches, interracial commissions and the Southern conference for human welfare.

# EDITORIALS

## Spring 1943

SPRING is in the air or we hope so and perhaps it is somewhere. Naturally our thoughts turn to love (we had to say that) or bathing in the ocean or even golf. We would like to write of so many nice hobbies and interests we have . . . gardening (ours we are afraid will turn out to be more Victorian than victorious), singing plainsong, painting the bathroom, doing researches in Syriac, trying out recipes for hollandaise sauce, studying Hindu mysticism or the philosophy of John Dewey, collecting early American mustache cups or simply tuning-up to boo the Dodgers . . . but somehow we just cannot get down to the task because all these things seem futile and irrelevant. They are not thus in themselves; something has made them that way. And that same force has touched us too, putting us under a compulsion to be critical, radical, drastic, realistic; with, we trust, a humble sense of judgment.

There are times when we wish we could get away from it all and this is one of them, but the clear sweep of events does not permit us to encourage our longing. As a matter of fact we do not envy those who cry out for sweetness and light, use religion as a reactionary device for escape, cling persistently to the status quo, associate vestments with vested interests, work subtly for appeasement, and feel that after all, when you come down to it, human nature is pretty good, especially when it is Anglo-Saxon, white, Protestant, Episcopalian, and a believer in sound money.

Spring is not here, but rather the beginning of a hard winter. This is the end of an era. And there will be no new one until we are willing to sweep away more things than as yet on this editorial page we have had the courage to mention.

## History in High Schools

DO AMERICANS know their history? Most Americans have been either amused or shocked—or both—by the result of the *New York Times*

survey of 7000 freshmen in 36 colleges. Only 6 per cent of those replying could name the original 13 states; only 10 per cent knew Henry Clay's home state; only 14 per cent knew the principal nationalities of immigrants between 1845 and 1860; only 15 per cent could describe America's traditional policy toward China (the Open Door); only 3 per cent could name the Atlantic seaboard states south of Massachusetts!

When it came to identifications, Alexander Hamilton was a famous President of the United States; Charles W. Eliot was an actor—or perhaps the author of *Silas Marner*; J. Cooke was a labor agitator—or possibly a North Pole explorer; William James was a bandit, brother of Jesse; Carl Schurz was a world war spy; Walt Whitman was a missionary in the Far East; John Burroughs was a cartoonist—and perhaps the writer of Tarzan stories; Jay Gould was the "man of mustard fame," while Roger Williams was a movie star and Henry Ward Beecher invented the sewing machine. The Sunday *New York Times* (April 4th) carried eleven columns of such "howlers."

It is not enough to be amused, or even shocked, by this disclosure. No doubt there are high schools in this country where American history is taught and taught thoroughly; and there are undoubtedly colleges where freshmen are encouraged, if not required, to take American history. But the problem goes deeper. American history ought to be required in high school and college both, we believe, and it should be

taught from a social point of view.

But it is not enough merely to give sketchy outlines or for the students to carry away general impressions. The problem goes even deeper than that. The American people must face and reject a theory of education which has been gaining currency for twenty-five years: the theory that accurate knowledge of facts is of no interest to educators or to those being educated. All they need know is where to obtain their facts in case they need them.

## "QUOTES"

YOU cannot excite the public by praising democracy today. But if there is a sign of agreement as to the thought-concept behind the word democracy, it will have great influence upon the American people. The moral basis of the word democracy is rooted in two great traditions. From the Christian doctrine of the brotherhood of man you get the argument for equality of opportunity, equality of access to the means of civilization, equality of justice. From the rationalist belief in the reasonableness of man issue most of our civil liberties. Democracy, based on these arguments, worked out to its economic conclusion, appeals to the plain man the world over. But economic democracy without this common basis will not last, for it just makes no sense.

—HERBERT AGAR  
Lieut. Commander, U.S.N.

You can't study science that way and there is no reason you should study history or literature that way. There are certain elementary facts without a knowledge of which no person can be thought educated. These facts must be mastered and clearly retained in memory. Of course, their relevance must be made clear for the possession of a heterogeneous mass of facts is not an education. One could memorize a few pages of the telephone directory, but it would not make an educated man. Nevertheless there is a real place for factual knowledge in education.

We believe that there must soon come a turn in the tide and this false theory of education which has spread all over America must be repudiated, if we are not to continue to justify the jibe so often thrust at us: America, the land of the half-educated.

### Holy Week

**D**URING this week our thoughts turn toward the closing act in the drama of the atonement. Many will wish to skip this act, of course, and to move forward to a highly secularized version of the Easter victory. They will prefer to interpret the season in terms of candy eggs, cute little bunnies and spring clothing. A stark crucifix is repugnant to them. To some however it is a most precious symbol; it is a perfect sign for representing the

Love of God. It speaks with eloquence of the heavy cost of the Easter victory—paid by Jesus Christ.

The three hour service which grows yearly in general appeal, is a call to the heart. It is used more frequently today because, as a wise teacher once said, "The heart is ever so much older than the head." A proof of that statement is to be found in connection with much of our moral and religious conduct—which far more often is governed by the emotions than by the mind. A drastic, religious stimulus to the heart, therefore, will hurt few of us; it may do many of us much good.

Unless one's conscience is dead or sound asleep, prolonged consideration of the crucifixion will help us become aware of the parts we have played in the final scene on Golgotha. We always are acting in the role of friend or antagonist of Him who hangs upon the cross, and loving contemplation can help move us from the wrong side to the right. It has been transforming sinners into saints for the past two thousand years. It particularly is needed in days when the deep shadow of suffering falls upon so large a portion of the world.

Saints always have been needed more than soldiers. That is something for which to be thankful, for while not all of us can become soldiers, any of us may become a saint.

# What Is Divine Revelation?

by Paul Tillich

Professor at Union Seminary

**T**HE purpose of this article is to remove some distortions of the concept of revelation. For revelation belongs to those sacred terms of the Christian tradition which have received so many learned and popular misinterpretations that it is necessary to rediscover their genuine meaning.



The first and basic misunderstanding of the term revelation takes place whenever revelation is interpreted as an event in which some special knowledge is revealed. There is, some people say, rational knowledge and besides it revealed knowledge; and some even assert that revelation only speeds up the process of knowing, and that reason, although much later, would have gained the same knowledge anyhow by itself. In this distorted form—which is nevertheless a very popular one—God appears as a teacher who delivers a short course, using the Bible as his textbook. But God

does not reveal information. He reveals *Himself* when He makes Himself present to us! Not even the Bible *is* revelation. But it is the document of the final revelation, namely of events and experiences in which God has become manifest to men in His innermost center. Therefore the final revelation is called "Incarnation"—another term for the creative, judging and saving presence of the Divine in revelation. There is, of course, a cognitive element in revelation: the symbols, expressing the nature of the Divine self-manifestation. But the cognitive element in revelation is dependent on the reality of the revelation. Revelation is not revealed *knowledge*.

The second point, closely connected with the first one, is the "correlative" character of revelation. There is no revelation if there is not somebody for whom it is revelation. There is no "manifestation" (the objective side of revelation) if there

is no revelation. There is no revelation if there is not somebody for whom it is revelation. There is no "manifestation" (the objective side of revelation) if there

is no "inspiration" (the subjective side of revelation); and vice versa.

There is no Christ without the witness of Peter about Jesus that he is the Christ, and without the acceptance of this witness by the Church in all generations. The revelation in Christ is the revelation to the Church. Only in this strict correlation does the revelation in Christ take place. Outside of this correlation Christ is not Christ as the Church is not the Church. As Luther says, Christ would not be God if he were without the Church. The correlative character of revelation implies that nobody has an approach to the content of revelation except through revelation. Only the "inspired" man can grasp the self-manifestation of God. Only for him has it meaning and truth. Therefore it is impossible to handle the content of revelation as a statement about facts, open to everybody who is interested in this subject. The truth of the revelation is truth only for him who is grasped by it, namely by the Divine presence.

**T**HE difficulty implied in the idea of revelation is an adequate description of the relation of revelation to reason. There are two inadequate ways of describing this relation, the one which reduces revelation to reason and the other which puts revelation against reason. The first way, usually called naturalistic or humanistic, identifies revelation with the creative power of reason, especially in the religious realm. The second way, usually called supernaturalistic or fundamentalistic, excludes reason from any participation in revelation. Both ways are wrong. In the first way it is not understood that there is a mystery in human existence and in all existence which is deeper than reason, because it is the ground of reason itself. Therefore it cannot be grasped by reason; reason must simply acknowledge it as its own unapproachable ground. And this mystery is not a matter of curiosity, though it is a matter of our ultimate concern. It contains the answer to the question of the meaning of our life and of existence generally. Revelation is the manifestation of this mystery in a personal "ecstatic" experience which transcends reason. But revelation, although it transcends reason does not contradict it. It is reason which receives revelation. Revelation could not occur if it destroyed the organ of its reception. And this organ is reason. Man, in contrast to all other created beings, can receive revelation, because he is a rational being. How, then, should revelation negate that element in human nature which makes revelation possible? If revelation rejected in the name of the mystery a probable historical statement or a psychological insight or a physical theory, reason would be completely denied and revelation could

not occur to man who is really man. While naturalism makes revelation an absolute and useless concept, supernaturalism makes it an Ununderstandable and destructive concept.

Revelation is the presence of the Divine mystery grasping us and transforming us, grasping also and transforming our rational powers. Revelation is the judging and saving appearance of the ultimate meaning and the ultimate concern of our existence.

#### QUESTIONS FOR DISCUSSION

1. Show how the true view of revelation avoids both extremes—the impartation of infallible information, and the denial of human reason.
2. What does Dr. Tillich mean by the "correlative" character of revelation?
3. How is Revelation related to Inspiration? To Incarnation?
4. What is the Bible, if it 'is' not the Revelation of God?
5. Explain: "Revelation transcends reason, but does not contradict it."
6. Does God still reveal Himself to people?

## A Word, Please

**E**DITORS of THE WITNESS meet Mondays to plan the following issue. I was absent March 29th, being in Boston to speak. So the bunch took advantage of my absence to gang up, as you perhaps noticed last week. Imagine my surprise, on receiving page-proofs too late to do anything about it, to find space devoted to myself. I was aware that I was fifty-one since my wife, in Dayton to have a look at our grand-daughter, had sent me a cheerio wire. But I was unaware that it was also my twenty-fifth anniversary as managing editor. I have had, and am having, too much fun at the job to pay any attention to how long I have been at it. The fun of course is due to the associations: Bishop Johnson; Frank Clarke, the publisher; the present gang of editors; and you, the readers, who keep things lively with your pros and cons.

To get a pat on the back from such a man as Bishop Johnson and this Monday-morning bunch . . . of course there is no sense in saying I didn't like it. I did. Only thing is, I'm afraid their crack about me being "a grouchy guy who smiles when he says it" may make me so self-conscious that I'll go around henceforth with a silly grin on my face. There are times, I think, when it is better to be really mad and no fooling.

Anyhow, many thanks to many of you for writing. I only wish more of what you say was true.

—W. B. SPOFFORD.

## JUST FOR LAY READERS

Conducted by F. C. GRANT

IN reading the service of the church, one must realize that he has in his hands something that is very precious, indeed sacred. The service must be rendered as beautifully, as clearly, and as simply as possible. Therefore, a person should practice constantly the proper pronunciation and enunciation of words. It is a good idea to practice in the church building, and it helps if you can persuade someone to sit in the back pew and criticize your efforts. One of the commonest failings of beginners in reading the Prayer Book services or lessons is to drop the voice on final letters or syllables. We have heard the collect for "A Saint's Day" read as follows: "Almigh'y and everlasti' God, who dost enkindle the flame of thy lo' in the hear' of the sa'; gran' to us, thy hum'l' serv', the same fai' and power of lo' . . ." and so on. Most men who are guilty of this sort of thing are simply unaware of it! But it is certainly a fault that can be overcome.



I know an eminent clergyman who had this sort of difficulty in his early years and he overcame it by bending up the ends of his sentences instead of letting them run down. The end of every one of his sentences, and of many of the clauses within his sentences, were rolled up like the front end of a toboggan. It had a tremendous effect, even if it was a bit artificial. At any rate, everyone heard what he said.

Another common fault is the unnecessary insertion of plurals, which we mentioned not long ago. People with apparently good eyesight will read, "The Lord shall preserve thee from all evils," or they say, in the Venite, "We are the people of his pasture, the sheep of His hands." Even this, however, is not as bad as the pronunciation of the word 'hosts,' which sometimes is pronounced "hos's." I have even heard lately the two faults combined, in the singing of the 'Old Hundred':

Praise Him above ye heavenly hos's,  
Praise Father, Son, and Holy Ghos'.

Those final d's and t's, especially when followed by the letter s, cause a lot of trouble! The only way to manage them is by constant and repeated practice.

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## The Neglected Ones

By

MATTHEW M. WARREN

Director of Religious Education  
Diocese of Missouri

NOT long ago the dean of one of our seminaries was asked, "How much time do you think your graduates spend on their church schools?" He replied, "I hope at least a fourth of their time." Upon further inquiry he said that surely the boys and girls were as important at 9:30 Sunday, as their parents at 11.

What is simple justice here? Every one knows a person cannot be and is not the "Omnipotent One," and thus cannot do everything and be everywhere: but this does not excuse our clergy from the tendency to commit boys and girls to others and thereby have little or no direct relationship with them at all.

The rector is pastor to all. Not to the sick only, or the poor or rich or young or old only, but to all the parish. Simple human relationships, forming as they generally do the basis of pastoral relationship, are essential between the clergy and the people. And nowhere can a more effective pastoral relationship exist than in the Church school where boys and girls have their first parish life and make their first adjustments to the Church. To see the rector there, as interested and as much a part of the school as anyone else, provides a basis for helping these children when crises arise in their lives, as they inevitably do. It is only too well known that a crisis is no time to begin to help people, but rather in times of natural intercourse to establish free and pleasant association. The stated Church school hour is the pastor's opportunity to so establish himself.

Again, before any one can know what goes on in a Church school class between pupils and teachers, actual supervision is essential. It is sometimes absurd to see the rector at the eleven o'clock service preaching an intelligent Biblical theology, and in the same parish to see the Church school teachers, unknown to anyone, teaching the most primitive interpretation of the Scriptures. The divorcement between eleven o'clock theology and 9:30 theology is often complete. And it is so utterly unnecessary.

Ernest Chave's *Supervision in the Church School* is a very suggestive and helpful handbook to the clergymen who honestly want to get at this problem of supervision. In visiting a class to see what goes on in it, what do you look for? How can you tell what is a good teaching situation? How relevant is the class room work to the worship and general social orientation of the parish church? These things should be known by good pastors, and the

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only way to know them is to go and see, having prepared the staff of teachers and himself for the experience. It is the stuff of teachers' meetings, and it can assist immensely with curriculum plans. For how can one tell what to do, when so little is known of what is being done?

Rather than teaching a class himself, if the rector can prepare himself and be free to supervise, he will have much more far-reaching effect. To quietly sit down in a class room, training teachers to ignore him, he can soon learn to appreciate the problems of the teachers, their real capacity, and how he can best help them. Most clergy find that rather than resenting the supervision, teachers are grateful for the interest and are much easier to hold on to, knowing that he is really interested and is trying to assist.

Day school teachers, too tired to teach on Sunday, will, occasionally, do this supervision in a Church School, and keep the minister in touch with what he can do to help teachers.

One of the strengths of a good day school lies in the effective supervision furnished by the schools. Surely if day schools, with professional teachers need supervision, our church schools do. Furthermore, if any group needs the re-enforcement and encouragement and intelligent appreciation of their clergy, it is the church school teachers. They are the extension of his pastoral ministry to the boys and girls for whom he is responsible.

The Church school is no substitute for the home, but a supplement and resource. Seldom can the church be really helpful to the child who comes from a home which is uninterested beyond making him go. In this case, and there are many such cases, the minister has another reason for being

closely identified with the Church school. For with these children of the "Godless" he represents that for which their parents have little use, and the child generally shares the parental enthusiasm unless the minister is really on hand to serve as a person each child in his school. Frequently the Scripture is thus fulfilled and a little child leads the family into a deeper appreciation of the Church, because its ministry has been significant in his life.

No group in a parish church needs our ministry more than children. The harvest is indeed plentiful, but where are the laborers?

## Unity, Liberty, Charity

By

J. CLEMENS KOLB

*Chaplain, University of Pennsylvania*

**T**HE proposed union of the Episcopal Church and the Presbyterian Church is a possibility. I would not venture to say that it is a probability. It is one of those things that can be and ought to



be; but history is filled with instances of splendid things that could have been and should have been, but which never were. The reasons can be found under one of three headings, and sometimes under all three. Sometimes people cannot get together on what is important; sometimes they insist on getting together

on things that are not important; and sometimes they approach their problems not with the idea of solution, but of conversion.

Before there can be any further approach between the Episcopal Church and the Presbyterian Church there must be unity on important issues. What are the important issues? The two sacraments of baptism and communion, the Bible, the Nicene creed, the historic episcopate and the eldership. And finally, whether this union is a conversion of heretics or a schism within the Church.

"There will be no difficulty," say both sides, "on all except the last two points." There is good reason to believe that we would be greatly enriched by accepting the principles of the eldership, which the Presbyterians have held and from which they derive such benefits, according to their own testimony. If, on the last point, we cannot agree, if we cannot look at the Presbyterian Church as being members of the true Church and not just a Christian association, then we should never have made the proposal in the first place. We would not say to the pagan aborigines, "Come, let us see what we can

### THE SANCTUARY

*Conducted by John Wallace Suter*

#### A PRAYER TO BE FILLED WITH CHRIST

**O** GOD, who dost govern the thoughts of men; Bring to my mind the upper room where the Lord broke the bread with his disciples in the night before he was crucified; grant to me that, being of that company, I may look into the face of him who gave himself for the world. While I eat of his bread and drink of his cup, fill my life with his life, and send me forth to think his thoughts, to say his words, to do his deeds; and so, O blessed Father, grant that, though I know it not, the light of his face may shine in my face, and all men may take note that I have been with Jesus; who liveth and reigneth with thee and the Holy Spirit, the God of everlasting love, world without end. *Amen.*

—PRAYERS FOR PRIVATE AND FAMILY USE  
*Charles Lewis Slattery*

do about an organic union." We have no basis for an organic union. We are not equals. We proposed that we take steps looking toward an organic union; and no one can do that in good conscience unless he is treating with an equal. The first move came from us. We started out on a high and idealistic pattern. If we suddenly back down on the theory that we are not dealing with equals, let it be done to our everlasting shame.

Second only to unity in matters of importance is liberty in things that do not matter. The Episcopal Church has always had long arms that stretch around a variety of people and can encompass more than one type of religious experience; and a liturgy that runs from dignified simplicity to glorified complexity. Let it be so even now. We do not need to feel that the liturgy of the Presbyterians is going to be so different from our own. Some things cannot be hurried. They have to come in time. Uniformity of worship is one of those things that comes as a long process rather than as a sudden change. And remember this, that St. Augustine is admired for going to England. He is not admired for insisting on the Roman date of Easter after he got there.

And finally, unconquerable good will in all matters. I do not fear so much the agreement or the disagreement. I fear the spirit which is going to prevail at the next convention. Irreconcilable diehards, people who have shut their ears so that they cannot hear, tempers on both sides—not on the part of the leaders, to be sure, but on the part of the people whom they represent and who, in the last analysis, do decide these matters.

No matter how you feel now, no matter whether you are high church or low church, Anglo-Catholic or Evangelical, liberal or conservative, I propose this motto for the coming convention when it con-

### —HERE'S AN IDEA—

**P**EOPLE not infrequently ask, "But what can I do?" Mr. Thomas Malcolm is a churchman of Hawthorne, New Jersey. For months, and even years, he has been reading in *THE WITNESS* of the great needs of China, and particularly of the relief work of the Rev. Kimber Den and the work of the Chinese Industrial Cooperatives. So he started saving nickels. Several months ago he walked into *THE WITNESS* office with \$18 worth of them, neatly wrapped in those containers that banks use. Last week he dropped in and presented \$16 more. He was very quiet about it: "I don't earn so much but saving nickels is as much fun and as easy as saving pennies—besides I'm all for China and want to help at least a bit."

siders the proposed organic union with the Presbyterian Church: "In big things, unity; in little things, liberty; in all things, charity."

## The Hymnal Presents . . .

A HYMN FOR PALM SUNDAY

**T**HE great hymn for Palm Sunday, *Vexilla Regis Prodeunt*, is of course already in our hymnal. But in accordance with their rule to examine carefully all translations and to compare them with the



original text, the commission on the revision of the hymnal gave much thought to the translation of this famous hymn and consulted carefully three Latin texts of it which are available. As a result they offer a translation which differs in many particulars from the familiar rendering by the Rev. John Mason Neale, but is warranted by the texts consulted. The most notable change is in the fourth stanza, where the legalistic medieval doctrine of the atonement gives way to one more scriptural and more vital.

Tune, *Vexilla Regis*

*The royal banners forward go,  
The cross shines forth in mystic glow  
Where he, as man, who gave man breath,  
Now bows beneath the yoke of death.*

*Fulfilled is all that David told  
In true prophetic song of old:  
How God the nations' King should be,  
For God is reigning from the tree.*

*O tree of beauty, tree most fair,  
Ordained those holy limbs to bear;  
Gone is thy shame, each crimsoned bough  
Proclaims the King of glory now.*

*Blest tree, whose chosen branches bore  
The wealth that did the world restore,  
The price of humankind to pay,  
And spoil the spoiler of his prey.*

*O cross, our one reliance, hail!  
Still may thy power with us avail  
More good for righteous souls to win,  
And save the sinner from his sin.*

The author of the hymn, Venantius Honorius Fortunatus (530-609) was bishop of Poitiers, a friend of Gregory of Tours and of Queen Radegunda, and the outstanding Latin poet of his time.

—HOWARD CHANDLER ROBBINS.

# News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

## Task for Youth

New York, N. Y.:—Presiding Bishop Tucker has, in a personal letter, called the attention of all Bishops of the Church to the opportunity and challenge presented by participation on the part of thousands of young people all over the country in the "Food for Freedom" call to save the crops this summer. Bishop Tucker points out that some of these boys and girls will be working individually on farms; others in Church-sponsored work camps; still others under inter-faith, inter-Church, or secular auspices, and that in all events, "The Church must be concerned about them in their important war work." It is pointed out too, that many diocesan summer conferences have been cancelled because of rationing problems, thus depriving Church young people of a valuable source of inspiration and opportunity for Christian fellowship. Bishop Tucker suggests that dioceses consider the planning of farm work camps combined with a summer conference program. He regards this as practicable in many areas, as many farmers prefer to have boys and girls of high school age work only a half day. They are unaccustomed to such labor, and cannot work effectively more than four or five hours, it is said. Financial problems are offset to a considerable extent by the remuneration received by the workers, and in some states the department of education is assuming financial responsibility for the training of supervisors under private agencies including the Church. Bishop Tucker wants it understood that as these thousands of young workers give their labor to beat the war problem of food shortage, the Church approves their effort and gives it hearty sanction.

## Dean Aids Soldier

Buffalo, N. Y.:—Sergeant Johnny Bartek was one of those on the raft for twenty-one days with Eddie Rickenbacker. On Christmas Eve he attended the service at St. Paul's Cathedral and was the over-night guest of Dean Austin Pardue. Seemed a good idea to the Dean for the soldier to write a book on his experience. So on a recent week's furlough in

New York the Sergeant dictated answers to Pardue's questions which a flock of stenographers took down. Result: 250 pages of conversation which will soon appear as a book published by Scribners.

## Difficult Task in China

Chungking, China:—A young Chinese recently ordained in Shanghai, the Rev. K. H. Ting, is assuming a difficult new responsibility in free China. Ten miles out of Chungking, the western war-time capital, half a dozen national universities and schools with a total of 8,000 students are located at a place with the most unlikely name of Shapingba. Life is abnormal for these young people; illness, inadequate food and clothing, and other difficulties have left many of them lonely and perplexed and disillusioned. No ordained minister has been working there. The only religious work has been that of four Christian Association secretaries, three men and one woman, with one more woman who comes out from Chungking Sundays. Their only working space is on the second and third floors of a rented building which houses a tea room, a post-office, a public bus station and several lively families living one family to a room. The effect of such surroundings on services is easily imagined. Committees have to meet in small bedrooms. Holding a Bible class means closing the library.

Notwithstanding shortage of staff and space the team of five have managed to carry on Sunday services in Chinese and English, Bible classes, library, game rooms, chorus and considerable relief, besides personal friendliness and counseling. Money for all this has been given by the national student relief committee and other sources in Chungking. The secretaries are working on the space problem, and they have asked Mr. Ting and his wife to come. David M. Paton, the student secretary sending this information, says Mr. Ting is one of the ablest and most alive of the younger secretaries. David Paton himself is the son of the Rev. William Paton, well known British secretary of the international missionary council.

Christian leaders in China and

abroad, including the secretaries now struggling with the situation, are anxious that this student work should be strengthened on its religious aspect.

## Anniversary Celebrated

Elkins Park, Pa.:—The 25th anniversary of the rectorship of the Rev. Philip J. Steinmetz at St. Paul's was celebrated last Sunday. The Rev. D. M. Steele, under whom Mr. Steinmetz served as a curate at the beginning of his ministry, was the preacher. And the only assistant he ever had read the service—his son, the



Franklin L. Gibson, dean of the Cathedral at Salt Lake City, who has resigned to accept the rectorship of the Church of Our Saviour, San Gabriel, California

Rev. Philip H. Steinmetz, rector at Montrose, Pa. After the service there was a party in the parish house when the folks presented the rector with a sack of silver, so large that it had to be lifted with a chain hoist. On opening the sack it was found to contain 181 silver dollars, and any number of halves, quarters and dimes—sixty pounds in weight and \$1,200 in value. It was all very nice.

## Religion in Germany

New York, N. Y.:—The government is making concession to religion in Germany. A large Berlin newspaper is now publishing daily messages which presumably are written by priests and ministers, but actually are written by the editors themselves. With the message by the religious leader there is generally an editorial comment. Thus recently the message was on the beauty of death. The editorial then got over to

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## Lend-Lease

★ This department has disposed of a great many small and useful objects such as Bibles, Church School material, vestments, books. But we never really thought we would be the means whereby a church received stained glass windows. However word has just been received that windows formerly in St. Paul's, Montrose, are now on the way to St. Luke's, Shoshoni, Wyoming, at the request of Bishop Zeigler. After arrangements were made to send them to Wyoming, the Rev. Philip Steinmetz of Monrose received requests from others for them and he asks that this department express regrets. He also writes: "Lend-Lease is a good department and this whole business has been most interesting. We certainly never could have found any use for those windows on our own hook. Many thanks." Well, if you have something you'd like to give to a mission or small church just write Lend-Lease, THE WITNESS, 135 Liberty Street, New York—or if you want something for that matter. We'll do our best to get gifts and needs together.

the people the message the Nazis wanted them to read: "When a nation is fighting for its life the daring adventure (death) becomes an organized part of the nation's struggle. Whoever ends his existence by the sacrifice of his life enters through death to life."

Under ordinary conditions consolation would be given to the German people through the churches, the church press, religious literature, radio broadcasts. But practically all means for the expression of religious ideas have been suppressed. The religious press has been completely suppressed; religious broadcasts prohibited; sale of religious books, including the Bible, stopped. Since such avenues for the expression of religious sentiment have been closed, the Nazis are in the predicament of having to use their own press for morale-building religious messages.

### Now in America

*Chillicothe, Ohio:*—When a little Portuguese freighter from Lisbon quietly tied up at a Philadelphia wharf the other day, there stepped down her gangplank a young woman whom the Episcopal Church committee for refugees has been waiting for and interested in since December, 1939. Miss Ilse Rehfeld, formerly a buyer in one of Berlin's large department stores, fled from Germany to France when Belgium was invaded,

walking some of the way barefoot along the roads of Europe. When France fell, she reached Marseille and there the Friends service committee and the Unitarian service committee in France assisted her. Three times preparation for her departure were almost complete but fell through. Then she was placed in a concentration camp, and upon the withdrawal of American consuls from Vichy and Marseille, her future looked dark.

Somehow she reached Lisbon and finally the United States. She went directly to her fiance, Henri Monti, in Chillicothe, Ohio, and was married there on March 29 by Rabbi Victor E. Reichert. Mr. Monti has been working ceaselessly for her release these past four years, through every possible avenue, Jewish and Gentile, including the state department. "But I owe most," he says, "to the Rev. Frederick D. King, rector of St. Paul's Church, Chillicothe, who put me in touch with his Church committee in New York." The committee made the successful contacts with the Friends and other agencies in Europe.

### Negro in War Time

*New York, N. Y.:*—The problems of the war and their relationship to Negroes was the subject of a conference held on April 10-11th at the Abyssinian Baptist Church, under the auspices of the National Negro Congress. A number of churches took part officially as well as social agencies and labor unions. Subjects discussed were the full use of man power in war; the maintaining and extending of democratic rights; adequate housing facilities for war workers; social legislation to protect young workers and women workers in war industries; ways to strengthen the fighting alliance of the United Nations; the continuance of an alli-

## MARGARET HALL

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(Episcopal)

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ance between the United Nations so as to establish a durable peace. It was decided to do everything possible to persuade Congressmen to bring the anti-poll tax and the anti-lynching bills to the floor of Congress. Also an effort is being made to secure 100,000 signatures for a petition, addressed to the President, urging him to reestablish the Fair Employment Practice Committee.

### Altar Dedicated

*New York, N. Y.:*—A chancel and altar was dedicated on March 31st at the Home for Incurables, memorials to the Rev. Philip Schuyler who was chaplain at the home for thirteen years. The Rev. Fessenden A. Nichols is the present chaplain.

### A New Name?

*New York, N. Y.:*—Do you think the Woman's Auxiliary should have a new name? The national executive committee is trying to find out from Church women so that action may be taken at the triennial meeting this fall in Cleveland. Here are some of the suggestions: Associated Women of the Church; Association of Episcopal Church Women; Church Serv-

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ice League; Council of Church Women; Council of Women of the Episcopal Church; Federation of Episcopal Women; House of Churchwomen; League of Church Women.

### Social Worker for Chicago

*Chicago, Ill.*:—Miss Genrose Gehri, executive secretary of the Church Mission of Help in this city, has been appointed supervisor of case work for St. Mary's Home, diocesan institution. She will devote two-thirds of her time to the home which has a fourfold program; the home itself, a foster home program and a professional home finder, supervision of children who have left the home, and a summer camp in Wisconsin.

### Bishop Freeman Better

*Washington, D. C.*:—Bishop Freeman, compelled to stop work because of a form of nervous and physical prostration, is better. The doctors report that his condition is progressing favorably and that there is nothing wrong which complete rest and proper care will not cure. In the meantime his office is functioning as usual and provision has been made to have bishops of neighboring dioceses make the Episcopal visitations.

### C. O. Unit for China

*Washington, D. C.*:—President Roosevelt has approved a request of the Quakers that 70 volunteers from civilian public service camps be allowed to go to China for medical, sanitation and public health work. As conscientious objectors to war the men will work exclusively under the Quakers and will not become a part of the armed forces.

### Centennial Anniversary

*San Juan, P. R.*:—Bishop Charles B. Colmore of Puerto Rico will attend the centenary anniversary of the Church of England diocese of Antigua in May. The Rev. H. M. Piggott, St. John's Church, Christiansted, St. Croix, Virgin Islands, a native of the Island of Antigua and formerly a priest of that diocese will also attend the anniversary observance.

Bishop Colmore states that the first bishop of the diocese, Daniel Gateward Davis, was consecrated in Westminster Abbey on St. Bartholomew's Day, August 24, 1842, but his enthronement took place on May 12, 1843. The celebration of the diocese therefore will be held in May. Bishop Colmore attends at the urgent invitation of the Rt. Rev. George Hand, Bishop of Antigua. Bishop

Hand said that as Bishop of Puerto Rico, Bishop Colmore represents the Virgin Islands which were a part of the diocese of Antigua until the year 1919. Bishop Colmore will preach on May 12 at St. John's Cathedral, Antigua. Bishop Horace N. V. Tonks of the Windward Islands, will attend also. While in Antigua, Bishop Colmore will be the guest of His Excellency the Governor, and Lady Jardine.

### Opposes Union

*Kansas City, Mo.*:—Bishop Spencer of West Missouri is against the proposals for union with Presbyterians. He says that the result would be "splitting two churches four ways and making worse disunity than ever before." His neighbor, Bishop William Scarlett of Missouri, on the other hand is entire for the union of the two churches and the convention of the diocese has officially endorsed *Basic Principles* and has so instructed its delegates to the coming General Convention.

### Rural Sunday

*New York, N. Y.*:—On Sunday May 30 thousands of rural and city churches are expected to join in the observances of rural life Sunday says Benson Y. Landis, secretary of the committee on town and country of the Home Missions Council and the Federal Council of Churches. Activities in observance of this day will include the exchange of city and rural pastors, special worship services and discussion groups. In commenting on its importance Landis says: "The spiritual significance of planting time was stressed in the early Christian Church, and we are asking that the Church of today re-

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cover some of this interest. Formerly known as Rogation Day and observed since the fourth century, the fifth Sunday after Easter has been regarded by an increasing number of city as well as rural churches as a day set apart for emphasizing the meaning of Christianity for rural life and for consideration of the spiritual values that inhere in rural life."

### Honored at Smith

*Northampton, Mass.*:—Miss Jane White, daughter of Mr. and Mrs. Walter White of the National Association for the Advancement of Colored People, has been elected president of the house of representatives at Smith College. Miss White is one of several Negroes attending the college and is the first of her race ever to be elected to the highest honor within the gift of the student body.

### Sibley Heads Committee

*New York, N. Y.*:—Mr. Harper Sibley of Rochester was elected chairman of the newly organized Church committee on overseas relief and reconstruction on April 6th. The committee will coordinate the work of a large number of Protestant denominations.

### Services in Philadelphia

*Philadelphia, Pa.*: — Two large services were held on April 4 by a father and his two sons. At St. Michael and All Angels' Church, the Rev. Thomas S. Logan, vicar, a service of dedication of additional stars in a service flag was held. Many patriotic organizations attended and the sermon was delivered by the Rev. James H. Rogers. In the evening Mr. Logan assisted his father the Rev. John R. Logan, vicar of St. Simon the Cyrenian and Rev. J. R. Logan, Jr. curate, in presenting a large class of 58 candidates for confirmation. Bishop Hart of Pennsylvania confirmed the candidates and preached.

### New Diocesan Secretary

*Cleveland, Ohio*:—Archdeacon B. B. Comer Lile has been appointed acting secretary of the diocese of Ohio to service until the next convention. The appointment was made necessary since the Rev. Paul Savanack who held the office is now an army chaplain.

### New Student Worker

*Syracuse, N. Y.*:—Mrs. Walter N. Liddiard of Syracuse, has been appointed worker among Episcopal Church students at Syracuse University, and took up her new work

April 1. Up to this time she had been working with the Syracuse housing authority, and she had been previously a nurse's aid for the Red Cross, and a Girl Scout counsellor. Mrs. Liddiard was a junior case worker for the Syracuse department of welfare from 1937 to 1942. She is a graduate of Keuka College, Keuka, N. Y. Her husband is at present with the American Red Cross in the Hawaiian Islands.

### In the Navy

*Akron, Ohio*:—The Rev. Robert A. George, curate at St. Paul's, is now in training at the navy's chaplain school at the College of William and Mary at Williamsburg, Virginia.

### Memorial to Bishop

*Boston, Mass.*:—A bishop's chair is now in place in the chancel of the cathedral, a memorial to the late Suffragan Bishop Samuel G. Babcock. It is to be dedicated presently by Bishop Sherrill.

### Michigan Aids Alaska

*Detroit, Mich.*:—An instant response was received when a special appeal was made for funds to purchase firewood for the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska. The work in Alaska awakens keen interest in the people of Michigan; partly because of the late Bishop Peter Trimble Rowe, once a clergyman in Michigan, and partly because of the late Dr. Grafton P. Burke, a leader at the annual Cranbrook summer conference of several years ago, who was in charge of the Hudson Stuck Memorial Hospital at the time of his death. The offering taken to date amounts to more than \$275.

### Present for Soldier

*Seguin, Texas*:—With a wail thrown in for identification, Lt. Robert L. Herbert, now stationed far from home, recently received a phonograph record of the services at

which his three weeks' old son was baptized. The record presented the voices of the God parents, the rector reading the baptismal office, and the baby. It was made by the Rev. Francis Hamilton of St. Andrew's Church.

### Posters in Camp

*Fort Moultrie, S. C.*:—The posters, "Men Unashamed to Pray," and "Arsenal of Christian Democracy" are posted in conspicuous places in the recreation hall, library and mess halls of Fort Moultrie. Private William C. Ulrich, assistant to Chaplain Francis B. Meyes and former Church school superintendent and choir director at Emmanuel Church, New York City, asked the National Council for a number of the posters, saying, "There is much need of material of this sort for the armed forces of our country and any sent to this post will be received gratefully and immediately put to work."

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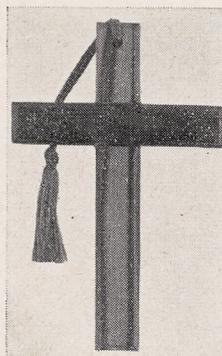
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# ISSUES BEFORE THE CHURCH

Commencing in the April 29th number THE WITNESS offers a series of articles on Issues Before the Church and particularly matters to come before General Convention. All Church men and women who mean to be well informed on Church affairs will find these articles "must" reading.

## ***The Presiding Bishopric***

*by Bishop Stevens of Los Angeles*

## ***Women's Work in the Church***

*by Deaconess Frances Edwards*

## ***Approaches to Unity by Churchwomen***

*by Mrs. E. A. Stebbins*

## ***The Baptismal Service***

*by Arthur Chase*

## ***The Use of Lay Assistants***

*by Captain Estabrook*

## ***The Status of the Presiding Bishop***

*by Bishop Johnson*

## ***Clergy Placement***

*by Bishop Ludlow of Newark*

## ***The Classical Tradition in Religion***

*by Oscar Green*

## ***The Quota System***

*by Bishop Peabody of Central New York*

## ***The Future of Missions***

*by Thayer Addison of the National Council*

## ***The Federal Council***

*by Bishop Sterrett of Bethlehem*

## ***Retirement of Lay Employees***

*by Spencer Miller Jr.*

## ***Racial Discrimination***

*by the Rev. George Wieland of the National Council*

## ***Theological Seminaries***

*by Bishop Washburn of Newark*

## ***The Peace We Want***

*by Bradford Young*

## ***Votes for Suffragan Bishops***

*by Bishop McElwain of Minnesota*

## ***Social Service in the Church***

*by Howard Kellett*

## ***Translation of Bishops***

*by Bishop Parsons*

## ***The Post-War World***

*by Joseph F. Fletcher*

## ***The Synods***

*by Bishop Parsons*

## ***Race Relations***

*by Sheldon Hale Bishop*

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page eighteen

**NEW BOOKS**

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\*\*THE CONTINUING EASTER. By Winifred Kirkland. Charles Scribner & Sons. 1943. \$1.00.

It is Miss Kirkland's thesis that Easter is the most important time in the Christian year. Christians of today must know this story well and let the revelations of that earlier Easter and its promise of a life everlasting inspire them as it did the first believers. Miss Kirkland pleads eloquently for "a habit of hope." She asks for intelligence and patience, saying that today, when we are faced by terror and bloodshed and brutality, a true understanding of Easter would lend us courage and faith.

In this brief book she writes of that first Easter and the significant effects it had upon the followers of Christ. Simply and imaginatively she retells the stories of Mary Magdalene, of doubting Thomas, of Peter and of Paul—"to make alive for each Christian of today the revelation of the first Easter." This book would make an excellent Easter present. For that matter it would be a fine thing to give or receive at any time of the year.

—C. T. F.

\*EVANGELICALS, REVOLUTIONISTS AND IDEALISTS. By Francis John McConnell. Abingdon-Cokesbury Press. \$1.50.

A fascinating series of brief biographical sketches exceedingly timely and pertinent to the problems of today done with all the vigor and crisp thinking one expects of Bishop McConnell.

—L. W. B.

\*\*ARTHUR SELDON LLOYD. By Alexander Zabriskie. Morehouse-Gorham. \$3.00.

Dean Zabriskie has put the Church very much in his debt in preparing this moving biography of the Church's great missionary statesman. Beautifully yet simply told with powerful undertones. Sermon ideas on every page.

—L. W. B.

\*DR. RUDOLF BOLLING TEUSLER. By Howard Chandler Robbins and George K. MacNaught with a Foreword by Joseph C. Grew. Charles Scribner's Sons. \$2.00.

The incredible story of what a consecrated Christian physician accomplished in Japan. Dr. Teusler built a monumental hospital in Tokyo, completely transformed the nursing profession in Japan, and changed the attitude of the Japanese people towards public health. One cannot be doubtful of the ultimate results of Christian missions in Japan when one reads this heroic tale.

—L. W. B.

\*A POSITIVE WAY. By Theodore Parker Ferris. Church Congress. 75c.

This little book lives up to its sub-title "Christian Affirmations on Faith and Life." It is first-rate devotional material and should be especially valuable to the clergy for each page bristles with sermon suggestions.

—L. W. B.

**ANSWERS TO THREE QUESTIONS**

1. Barzillai, the Gileadite. He said he was too old to enjoy life in the city. II Samuel 19:31-39.

2. Jeremiah 7. Unfortunately all this activity was in order to prepare offerings for heathen worship.

3. Ezekiel (18) and Jeremiah (31) say it will be untrue in time to come. Jeremiah adds, "Everyone shall die for his own iniquity: everyone that eateth the sour grape, his teeth shall be set on edge."

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THE WITNESS — April 15, 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.*

STEPHEN F. BAYNE JR.

*Secretary, Commission on Holy Matrimony*

Just a note to thank you very sincerely for the generous editorial and your kind willingness to print the text of the proposed canons in THE WITNESS. I think the editorial especially is thoroughly helpful and exactly to the point. I know that Bishop Davis will join me in saying how grateful we are for what you have done.

\* \* \*

MRS. B. B. PEUNE

*Bloomfield, New Jersey*

The statement in THE WITNESS that Vassar College had not admitted a Negro student in twenty-five years was denied by the president of the institution, who stated that at present there are four Colored students in Vassar. When my daughter was at Skidmore she served on the college government board, composed of students and faculty members. A Colored girl applied for admission. There was no rule against admitting one of her race. Nevertheless the board considered long and carefully whether, if admitted, she would have a happy life among the other students. They accepted her and since Skidmore is a liberal and progressive college, there were no untoward results. Yet if the other students had had strong race-prejudice no amount of rules either passed or rescinded could have prevented some display of it. For regulations cannot cure prejudice.

\* \* \*

THE REV. CHARLES A. MEADER

*South Allteboro, Massachusetts*

By all means let us go through with this proposed union with the Presbyterians. But first let us make decent preparation. True lovers do not approach the matrimonial altar in ragged and smelly garments. Let General Convention first rip out of the Prayer Book the thirty-nine articles with their lingering odor of dead Calvinism and their absurd insularity which smugly talks about the errors of the Churches of Jerusalem, Alexandria, Antioch and Rome, tacitly implying that the Church of England has never erred. And let the Presbyterians also abjure the outworn theology which Robbie Burns laughed to death long ago. Of course all this would imply that our forefathers were in the wrong. But were they not sometimes? Else why the words in the litany, "Remember not Lord our offenses, nor the offenses of our forefathers"? Why is it that although our Lord made it plain that the pathway to the Kingdom of Heaven was by way of penitence and humility, the ecclesiastical complex is so high and mighty? Belief in ex-cathedra infallibility is a doctrine not exclusively papal.

\* \* \*

FREDERICK H. SONTAG

*Student at Amherst College*

Fearing that at times the conservatives may swamp your office with adverse comment, I want to say that your magazine is good. As a member of the youth division of "Fight for Freedom" I am glad to see you hit out at isolationism. There is always enough in THE WITNESS to keep me beaming. The Dean of Canterbury's analysis of the world crisis; the story about

Malcolm Dade, both because of the race issue and because it presented another example of good labor unions (I hope you send Pegler a copy). I was glad to read of how CO's are doing a swell job; your report of Wallace's speech was clear, and not twisted which is what most of the papers do with all his speeches. The column *Let's Know* is always lively and timely. The editorial *Church Scooped Again* on the situation in Puerto Rico was fine.

So this is just to let you editors know that the cause you are fighting is making a big hit with the boys here at college. Only one suggestion: do your darndest to get copies to soldiers. Chaplains should have copies to give them for if they, and others, could only see a little more of your point of view we might get a few things done. THE WITNESS can do a lot, especially if you keep up the modern design in thought and format. As a college newspaper man I can tell you that THE WITNESS rates high.

ANSWER: If any wish to follow the suggestion that copies be sent to chaplains with the armed forces we will send a bundle of ten copies for ten weeks for five dollars. We have the names of the chaplains, so send your order to THE WITNESS at 135 Liberty Street, New York City.

\* \* \*

MRS. ANNE B. CUSHMAN

*Washington, D. C.*

I am stopping half way through my perusal of your American Church Army number (April 1) to tell you how very fine I think it is. It has given me such a missionary stimulus that I have written C.A. headquarters for information about becoming a Church Army Associate.

ANSWER: We hope others will follow Mrs. Cushman's example. Address of Church Army, 268 Second Street, Jersey City, New Jersey.

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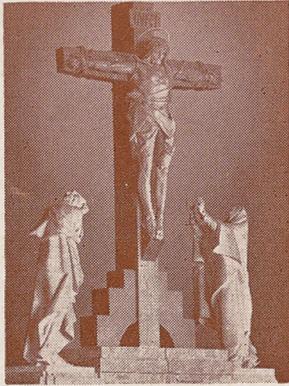
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*Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of Lewis B. Franklin, marked for The Good Friday Offering and sent to him at Church Missions House, 281 Fourth Avenue, New York, N. Y. Gifts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

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