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The WITNESS

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APRIL 22, 1943



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EASTER MORNING
AT NEW BASE IN
SOUTH PACIFIC

THE EASTER NUMBER

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

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

The Rev. Vincent L. Bennett

Associate Rector in Charge

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

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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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, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, W. M. Sharp, J. W. Suter, J. H. Titus, W. M. Weber.

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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 T. Orne, president; Mrs. Henry Hill Pierce, treasurer; Charles A. Houston, secretary.

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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 22, 1943

VOL. XXVI

No. 47

CLERGY NOTES

BROWN, LEO M., was ordained deacon on March 17th by Bishop Sanford at St. Paul's, Modesto, California. He has not yet been assigned his work.

CONLY, EDWARD LEONARD, was ordained to the diaconate on April 6 by Bishop Jackson in Christ Church Cathedral, New Orleans, Louisiana.

EDMUNDS, ERNEST F., was ordained to the priesthood on March 28, in Christ Church, Warren, Ohio, by Bishop Beverley D. Tucker. Mr. Edmunds will continue to serve as assistant at Christ Church.

ELTING RICHARD 3rd, deacon, is now a curate on the staff at St. John's Church, Hartford, Connecticut.

FLOCKHART, JOHN, retired, died at his home in Dell Rapids, South Dakota, March 5. The funeral was at the Church of the Living Water, Dell Rapids, with Bishop Roberts taking the service assisted by Canon Wilson of the Cathedral in Sioux Falls.

GRESSLE, LLOYD E., was ordained deacon by Bishop Tucker in Christ Church, Warren, Ohio on March 27. He has accepted a call to the rectorship of St. James' Church, Wooster, Ohio.

LITTELL, S. HARRINGTON, resigned bishop of Honolulu, is now living at 110 Morning-side Drive, New York City.

MCGINNIS, O. WENDELL, rector of the Church of the Incarnation, Cleveland, Ohio, has accepted a call to be rector of St. Paul's Church, Duluth, Minnesota, effective May 1.

RUTAN, WALDEMAR IVAN, rector of Christ Church, Cudersport, and All Saints' Church, Brookland, Pennsylvania, died on April 4 after an operation. He was 54 years old.

SISCO, ALLEN F., formerly rector of St. Faith's School, Saratoga, New York, is now rector of Christ Church, Coxsackie, New York. He succeeds the Rev. Ernest Hoyt now serving as chaplain in the army.

SPENCER, LAURENCE, was ordained deacon on March 29th by Bishop Fenner at St. James', Wichita, Kansas. Mr. Spencer will continue as organist and choirmaster of St. James' Church.

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

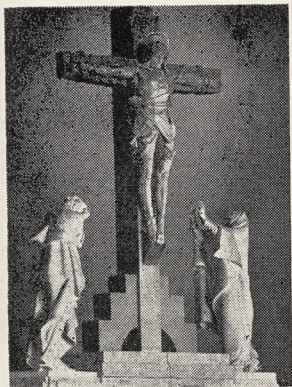
9:30 A.M.—Holy Communion.

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

Circulation Office: 6140 Cottage Grove Ave., Chicago.

Easter Basis for Optimism

HOW can we be sure that things are going to turn out all right in the end? We have causes close to our hearts which are good and worthy but we see them make very little progress and often come to nought. Fine deeds and strong lives perish and there seems to be no end of their procession to the grave. Are we not beginning to feel a little discouraged already about the realization of our aims for this world after the war, of which we speak so much?



There is so much in the world to make men pessimistic that these days of war and world decay render any other attitude almost impossible. Yet "hope does spring eternal in the human breast." Nature comes to life again even over the ruins of a barren battlefield and young people in the midst of uncertainty about all but death continue to marry and give birth to the new generation. The strangest phenomenon of this whole struggle will be how quickly and easily the people will forget all about it.

All of this is something that must be said on the other side against pessimism. It is human and common but it is subjective nevertheless. There is no ground outside itself upon which humanity may build except that it has happened before and they got over it and they probably will again. Such is wishful thinking and as such is not to be despised but it does not go far enough. Actually it may be a serious delusion working as a sort of narcotic to deaden the pain of the here and now. It is an unwarranted and undeserved optimism. Yet we cannot help but be amazed at the spirit displayed by so many reformers, idealists and revolutionists who continue to go on no other basis than their own faith in human nature and in themselves.

For the Christians there is a stronger answer and it exists even if people are unaware of it or do not believe it. It is the actual and real existence

here today of the religion, ideals and influence, direct and indirect, which center around a personality of whom according to all rules and expectations we should have heard nothing, much less have fastened upon Him the responsibility for the greatest movement ever to spread through history. Jesus was executed, His little band scattered and His record obliterated even from the minds of His disillusioned disciples. No modern, or any other scene for that matter, could be more dismal than the picture of the first Christians on Good Friday night. Yet within a very short time these same people were triumphantly and vigorously pursuing the work which had resulted in their Master's death and probably would in their own. More than that, their activity continued to increase and spread as time went on. There could only be one answer—Jesus continued to live and His disciples knew it.

This is the basis for optimism. It is the objective ground for the hope of the world and the continued and final triumph of all that is good and true and beautiful. Its significance may be noted by pointing out that if every other foundation for victory should crumble and fall away and this one alone remain it is sufficient. If God never touched history at all except on the first Easter Day that is enough and the rest follows. This is why Christians still give the salutation "Christ is Risen: He is Risen Indeed" and why this year they should shout it all the louder. History is on our side.

—THE RISEN CHRIST—

THE power of the risen Christ is relevant to our earthly tasks. Easter is a promise of victory for the cause of righteousness in this world. It teaches us that the sacrifice of the loyal follower of Christ is not simply the martyr's protest against a wrong which cannot be remedied here on earth. It is rather a guarantee that the sacrifice of love and loyalty is the sure means by which the victory of the right may be attained here on earth.

H. ST. GEORGE TUCKER.
Presiding Bishop

Controversy Stirred by Letter Sent by Four Bishops

Second Group to Issue Statement Next Week Following Suggestion for Advisory Committee

By W. B. Spofford

New York, N. Y.:—These are days of frantic letter-writing on the part of bishops on the subject of unity between the Episcopal and Presbyterian Churches. First a lengthy printed letter was addressed to all bishops over the signatures of Bishops Gardner of New Jersey, Powell of Maryland, Peabody of Central New York and DeWolfe of Long Island. The document states that *Basic Principles*, issued by the commission on unity, "has developed a serious controversy in the Church" which they contend "may result in a serious disunity within the Church itself." The reason for this "is the consistent failure to give adequate attention to the theological issues involved in any move for reunion." Their chief recommendation therefore is that an advisory committee of "professionally trained theologians" be appointed to assist the present commission. This advisory committee "should hold frequent meetings, should make a thorough investigation of every issue of a doctrinal, liturgical, or canonical nature, giving close attention to such several statements of fact and theory as may be contained in the proposals submitted to their consideration."

With the letter went a return stamped envelope, addressed to Bishop Gardner, with the request "that you will join us and others in signing this statement."

The immediate response on the part of at least a number of bishops was the drafting of another statement, expressing disagreement with the four bishops, which likewise is being circulated to all bishops for their approval. This second letter has not yet been released to the press but THE WITNESS is assured that it will be available for our next number, presumably with the names of those bishops who approve it.

Bishops Gardner, Powell, Peabody and DeWolfe in their letter offer suggestions as to the procedure which should be followed by General Convention. First the report of the commission on unity "should be received by the Convention and, together with any other proposals which may be forthcoming, commended to

the Church for careful study and consideration." Second, they recommend the appointment of the advisory committee, mentioned above.

Third, the four bishops then innumerate those issues which the proposed advisory committee should examine: the canon of interpretation to be applied to the Bible; the creeds as formulations of the Christian faith; the Prayer Book as the liturgical expression of the Anglican tradition, and the Westminster Confession as the doctrinal expression of Presbyterian tradition. They recommend that the theology of baptism and the Lord's Supper be studied, "with a frank statement of such differences as may appear so that it may be seen whether these differences are of such character as would contribute to the mutual enrichment of the traditions of the uniting churches, or whether they are at present so irreconcilable as to make impossible the adoption of the current proposals." The nature and function of the bishop, the priest, the presbyter and "the presbyter in an episcopal capacity" they want carefully considered; also a further study of the nature of the diaconate in the Episcopal Church and of the licentiate in the Presbyterian Church; also a consideration of the rationale of "supplemental ordination" in the light of the conclusions reached as to the nature of holy orders.

Finally, the letter closes by repeating the suggestion that there be appointed a committee of theologians, professionally trained, to serve with the commission in an advisory capacity.

Since this advisory committee of "professionally trained theologians" seemed to THE WITNESS editors to be their main recommendation, a special delivery letter was addressed to each of the four Bishops on April 10th, with the request that it be answered if possible by April 14th. Our letter pointed out that the commission as now constituted has upon it two seminary deans; members of two seminary faculties; the warden of the College of Preachers and the presidents of two colleges. "We will appreciate it very much if you will

tell us what is the matter with the scholars above named, or, if they won't do, who in the Church would you suggest to take their places?" We also said that we would be glad to have any other comments they might care to make.

Bishop Gardner replied at once as follows: "The emphasis on the part of the signers to that statement was that a special committee be formed to assist the regular commission, and to make a regular and definite study of all matters to be brought up. These were not to be added to the commission, but to be a separate body working under the direction of



Bishop DeWolfe of Long Island, one of the four bishops to propose an advisory committee for the commission on unity

the commission. There was no criticism intended of any of the scholars heretofore associated with the commission, but the hope that greater emphasis will be given by having a committee meeting definitely and regularly with a view to being of assistance to the regular commission."

At the time of writing no answers to our letter had been received from the other three bishops sponsoring the statement.

THE WITNESS has addressed a letter to all of the professors of all our seminaries . . . that is to the "professionally trained theologians" . . . asking them: "Do you accept the *Basic Principles* of the commission on approaches to unity in principle and do you think they should be approved by General Convention?" A story based upon their replies will appear in THE WITNESS next week. Be sure you read it. If you are not a regular subscriber send in your card at once, entering your subscription for 20 weeks for one dollar.

THE PICTURE ON THE COVER

Washington, D. C.:—The cover picture is an official U. S. navy photograph showing an Episcopal chaplain administering communion at a new base in the South Pacific, amid the setting of luxuriant palm trees, with a navy scout bomber in the background.

NATIONAL COUNCIL BUYS WAR BONDS

New York, N. Y.:—The National Council bought \$1,424,000 in government war securities on April 15. The purchases were of certificates of indebtedness and war bonds. Part of the purchase is for the permanent investment account of the Church; a part was from funds held for construction work in foreign fields which cannot be proceeded with until after the war; and part was from the United Thank Offering.

FAILURE OF CHURCH DISCUSSED

London, England:—A letter by a Church of England clergyman on "the failure of the Church" has caused a great deal of discussion in the correspondence columns of the newspapers throughout England. One layman says the Church has failed and he gives as reasons: "It has not fulfilled its prime mission 'to go out and preach the gospel,' but has surrounded itself in an atmosphere of gloom and depression. The Church has the world's best story and innumerable fine buildings. These two in the hands of a publicity expert would bring thousands to church and keep them there."

A county rector somewhat pungently comments—"There will be no return to public worship so long as every Tom, Dick and Harry (and their wives) feel themselves competent to criticize 'the Church' but apply no criticism to themselves. The way back is the way of humility, and few there be that find it."

BOSTON CATHEDRAL HAS A FARM

Boston, Mass.:—The Cathedral Church of St. Paul is launching an interdenominational farm project for youth. Funds are now being raised to buy hens, two cows, a tractor and other tools. A work camp is then to be organized on land now owned by the cathedral and thirty boys will be selected to operate the farm. They will also be given instruction in religion and citizenship.

ACLAND EXPLAINS PARTY AIMS

London:—Sir Richard Acland, who became known to many Americans through his now famed amendment to the Malvern Manifesto, explained the aims of a new British political party last week. The occasion was the election of John Loverseed, an air force pilot, to Parliament as the first representative of the Common Wealth Party. Founded by Acland, the party stands for the

believe in the freedom of religion."

In accordance with these aims, Mr. Loverseed, whose election campaign slogan was that every vote for him was a vote for the Sir William Beveridge report on social security, advocated the national ownership of land and the transformation of the coal, electricity, transportation and iron and steel industries into national services.

Further explaining the party's aims, Sir Richard said:



His Only Friend. This picture of a true friend at the foot of the cross of one of the thieves crucified with our Lord, first appeared on the cover of the Easter Number of THE WITNESS for 1940. It is again presented due to many requests. The picture is from a motion picture showing at that time

common ownership of the great resources of the country and the elimination of capitalism.

Holder of a baronetcy created in 1644, Sir Richard, who inherited great wealth, hopes and believes that the days of millionaires are numbered. In an interview he described the new party's aims as follows:

"We want to amalgamate the Russian economic system with our own democratic political system and we

"We are going to become a country without big capitalists. That is what we are fighting for and the ordinary workers and soldiers are going to see to it that they are not led up a garden path, as they were after the last war.

"We are going to see to it that the community comes first and self-interest second. Capitalism is completely finished. We are facing changes as big as the changes that

occurred when baronial feudalism gave way to individualism.

"We are through with big companies running themselves purely for a balance sheet. The Common Wealth Party believes that all the big resources should form one balance sheet. We would compensate the big company owners with a ceiling salary of £1,500 annually at the very most."

Acland is prominent in Church circles and serves on many Church committees. He maintains that the principles and aims of the new party are derived from New Testament teaching.

CLERGY ASSAILED BY HAMBRO

New York, N. Y.:—While condemning the clergy of the world for having failed in their vital duty of combating nazism before it had become an international horror, Dr. Carl J. Hambro, president of the Norwegian Parliament and former president of the League of Nations Assembly, declared yesterday that unless churchmen vigorously brought the principles of religion into any peace conferences they would fail in their duty again.

Dr. Hambro spoke at a luncheon meeting of the Clergy Association of New York. He told 160 members and guests that the churchmen of the world had been guilty of "spiritual laziness." He chided them for having sat back while Hitler took over instead of fighting him with moral weapons.

"No peace is good unless educators and the church are allowed to speak and unless they conduct themselves so that they will be listened to," he said. "Not only a military office of intelligence is needed but a spiritual and intellectual intelligence service as well."

CHURCHMEN OPPOSE SEGREGATION

Raleigh, N. C.:—A program of interdenominational and interracial cooperation was adopted at the conclusion of a conference of Southern Churchmen meeting here, sponsored by the Fellowship of Southern Churchmen.

Among definite types of action proposed for meeting the racial situation, the Fellowship recommended that white church women of the South "launch a movement against 'lynching' of the spirit, by which we mean all forms of enforced segregation."

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The Fellowship also proposed that white and Negro Christians join in Communion suppers, patterned after early church suppers in which the meal was part of the Communion service, and that all civic and community programs which tend to engender racial feeling be opposed.

It was also recommended that more whites subscribe to Negro periodicals, that these periodicals be



The close of St. George's Cathedral, Jerusalem, where Easter first began

available at public libraries, and that local newspapers be requested to carry more Negro news.

CHURCH GROUP HEARS ABOUT RUSSIA

New York, N. Y.:—A large congregation at Christ Church were told last Sunday that the Soviet Union plans to enter into close cooperation with all the United Nations in a collective security pact, and has no desire to spread communism in other countries. The speaker was Mr. Corliss Lamont, formerly on the faculty at Columbia University and the son of Mr. Thomas Lamont, chairman of the board of directors of J. P. Morgan and Co.

The American public and military experts misunderstood the strength of the Soviet Union when the Nazis first invaded that country, and at present they misunderstand Soviet foreign policy, Mr. Lamont said.

The Soviet, first and foremost of all, wants peace, he added, and its foreign policy, just as before the

outbreak of the war, will continue to be directed to the preservation of peace. He recalled that Russia, through its representative at the League of Nations, repeatedly demanded collective sanctions when China and the small countries of Europe were invaded.

Mr. Lamont then expressed his conviction that the Soviet again will be prepared to join the United States, Great Britain and other countries in a collective security system. If there again is a split between Russia and the democracies, which Mr. Lamont said occurred when the democracies refused to accept Soviet proposals for collective security, the Soviet sympathizer warned there will be a third world war.

He said Russia also will follow the principle of self-determination of nations, as advocated by the democracies. This principle, he added, should apply to the main colonial areas of the world as well as to Europe. In Europe, he said, minorities in eastern Poland and the peoples of Estonia, Latvia and Lithuania already have announced their desire to join the Soviet, and Mr. Lamont indicated that these areas therefore should be incorporated in the Soviet Union.

Mr. Lamont thought Russia also would be interested in widespread international trade after the war to help reconstruction of its devastated cities and also would cooperate with other nations on international disarmament.

BUCHMANITES SEEK A COMEBACK

Washington, D. C.:—The Moral Re-Armament movement (Buchmanites), recently severely criticized for seeking to keep their followers out of the armed forces on the grounds that their activities in industry were essential to the war effort, are seeking a comeback. Senator Harry S. Truman, democrat of Missouri, stated last week to the press that the movement is a "vital national service" and he told the reporters that there were 100 members of Congress who are sympathetic with the movement. A pamphlet has been issued the foreword of which says that "attempts have recently been made to misrepresent the purposes of Moral Re-Armament," which is a reference to the recent refusal of a New York draft board, headed by Churchman Charles Tuttle, to grant members deferment on the ground that they were religious workers.

THE WITNESS — April 22, 1943

A Joyful Easter

THE message of Easter is not based on argument but on conviction. Prove it? There is neither possibility nor need of proof; the truth of Easter is "the soul's invincible surmise." The trouble with most of the things of which we are dead certain is that they are *dead*. Faith is stronger than all the Q. E. D. conclusions put together, and every bit as useful for living. Microscopes may reveal germs, and telescopes, stars, but no test-tube methods will reveal love!

The soul of man was created for growth upward; that comes by the one-by-one achievements of love. These never are made by those who demand that they be permitted to see all before venturing, but by those whose faith leads them beyond the point where sight dims. Christianity does not ask that man believe what is contrary to fact; it spurs him on to heights beyond those he can see. It dares men to accept what they cannot demonstrate by earthly means.

"Jesus lives!" One may deny that, but perhaps in doing so he reveals nothing but the limits of his own knowledge. On the other hand, those who accept it as a working principle of life pile up in support of it evidence which cannot be refuted. How short-sighted we are if we do not permit the resurrection life to operate in us by means of tested methods. It is reported in the New Testament that men who felt themselves to be filled with the strong life of the risen Christ turned the world upside down.

At no period in history has that treatment been more needed than today. Having supplied us with power to do just that, God waits for us to use it. For all who dare make a beginning, this truly will be a joyful Easter!

The Bishops' Letter

WE ALL react strongly to that which seems to threaten those inner convictions which motivate our lives. Such a reaction is normal, but the expression of it has to be watched because it is so

intimately bound up with our feelings that they are apt to run away with our judgment. Any proposal for Christian unity belongs in the category of strong feeling because we have acquired the color of our convictions from generations of strong feeling, even when we have wrought them out for ourselves.

Those who approve and those who disapprove the *Basic Principles* submitted by the commission on approaches to unity feel strongly about the matter. Some believe that precious heritages are being sacrificed and a few individuals have even gone so far as to take protestant positions asserting the superiority of their individual judgments over that of the commission or of the General Convention by saying that they will not accept the decision even of General Convention if it supports the commission. They talk in childish terms of breaking the fellowship. On the other hand, there are those who advocate unity so strongly that they are eager to begin practicing it tomorrow without thinking through all of the implications and are impatient with those whom they designate as High Church reactionaries.

It is the genius of our Church that it maintains the catholic principle of the manysidedness of truth and has worked out a type of government which allows each and all to express themselves in differing but orderly ways. In General Convention, under the guidance of the Holy Spirit, we work out our problem of fellowship in view of the world's need

and God's purpose and then take the next step forward.

By its very nature, General Convention cannot move precipitately. As a Church we do not move as swiftly as we would individually like to move, but we do move together as a result of our common action. That is as it should be. There seems to be a feeling on the part of some that the coming General Convention may somehow take the bit in its teeth, jam through *Basic Principles* and we will all wake up some morning and find ourselves Presby-

"QUOTES"

THE first message of Easter is the vitality of Truth. Truth cannot be quelled or killed. It is independent of the human thinker. We cannot create or destroy the Truth. It is. It transcends time and creation. Easter, visibly showing that positive life conquers negative death, proclaims the basal creed that Truth has been, is and ever will be. The nearer you get to Truth the better. Come and see, taste and see, handle and see—these are Truth's invitations. Before even we learn the creed of our religion let us grasp the creed on which all creeds repose—that you cannot get behind Truth nor will it ever disappoint you. The nearer the fairer; the nearer the clearer; the nearer the dearer. The trustworthiness of Truth is the creed behind all creeds. That is the first trumpet call of Easter.

—SAMUEL S. DRURY
Late Rector of St. Paul's School

ter-Episcopalians. Certainly nothing in the work or words of the commission can justify such a belief. We have no right to speak for the commission, but we do not believe they want such a result. We who support *Basic Principles* do not either. We are Catholics and intend to abide by the decision of General Convention, even though its decision may bring us pain and disappointment. We expect and believe that a great majority of our brethren will do the same.

For this reason, we believe that the statement circulated by Bishops' Gardner, Peabody, Powell and De Wolfe (see page four) is not only unfair to the commission but is untimely and unwise. Those who disagree with the findings of the commission have a perfect right, even a duty, to present their case to the commission and then to take their case to the floor of General Convention if they feel it is necessary. But this statement "to be released for publication in the Church Press" is not only a public and discourteous charge of historical and theological incompetence against the members of the commission but also an affront to the intelligence of the General Convention and the Presiding Bishop for tolerating such a commission.

One wonders whether the proponents of this statement have really considered the scholarship of the commission members and whether they are in a position to pass judgment upon that scholarship. Have they acquainted themselves with the worldwide correspondence of the commission with theologians of all schools of thought in and out of the Church? Do they believe that the present decisions have been reached by a little group huddling in a corner? Or have they given way to their feelings and taken counsel of their fears?

We believe that the circulation of this statement at this time is not in the interest of the "peace and brotherly love" so solicitously urged. We are sure the four bishops sponsoring the statement had no intention that it should be divisive. Nevertheless we believe that, in effect, it is because on the eve of General Convention it presents to the public, and to our brethren of the Presbyterian Church, the spectacle of a group, whatever its size, which questions the competence of its own duly constituted official representatives.

For these reasons we trust that this proposed statement, sent to all our bishops for their approval, will not be signed by them.

Christian Life and Social Action

THE roots of the Church's concern with social action run deep. They run deep into her spiritual experience. They spring from the person of Christ Himself. It is not only what He taught us, but who



He was when He taught us, which gives us Christians our responsibility for social action. When God united humanity to Himself in the Incarnation He placed humanity in a unique position for all time. He showed that humanity, at its best, is not an unfit dwelling-place for the divine. Hence Christian social

responsibility derives directly from God's revelation of Himself in Christ. It is an immediate and enduring by-product of the Incarnation. In that great act God identified Himself permanently with the fate of His creatures. Because God cares for humanity men must care for their fellow human beings.

Through the process of the Incarnation Jesus sanctified human life and personality for all time.

by **C. Rankin Barnes**
Rector of St. Paul's, San Diego

He revealed that man is fundamentally an immortal soul, a sacramental being, possessed of an eternal destiny. He is a creature, not a machine. Jesus showed that man is God's loved child, not His unwanted step-child. As the Rev. W. G. Peck summed it up in his Hale Lectures, "Human personality, created, dependent, limited as it is, must be regarded as of divine kinship." And since each man is a child of God his personality is worthy of infinite respect at the hands of every other man. From such basic truths emerge the social implications of the Incarnation.

In other words the approach of the Christian to social action is radically and inevitably different from that of the "humanitarian." Mere humanitarianism means only that A exists to help B fulfill his purpose in life, while B exists to help A fulfill his purpose in life, but that there is no norm for appraising the life purpose of either. The secularist facing a new social problem makes one of two

reactions to it: "This looks like a good plan; let's try it!" or "That's a bad plan; let's knife it!" The Christian approach to social action is fundamentally different. He says: "Ours is the religion of the Incarnation. God became flesh and dwelt among us. In the light of that Incarnation what is my duty in regard to this plan?" Such is the close tie between Christian life and social action.

Secondly, the roots of the Church's concern with social action spring from the teachings of Jesus. "I am come that they might have life, and that they might have it more abundantly." How can anyone square His picture of abundance of life with the modern scene in which bulks so large the figures of the overlooked adolescent in conflict with the law because his father is fighting in North Africa and his mother is working on the swing shift in a war industry; the vigorous mother dying in the maternity ward of the county hospital from a complication which adequate pre-natal care could have prevented; or the aged couple dependent upon the tax-arms of a grudging community because they have been guilty of being poor while raising a large family?

Jesus put His great second command, "Thou shalt love thy neighbor as thyself," upon the same level as His first, "Thou shalt love the Lord thy God." Second in order because derivative, but

equal in importance. In modern phrase this command implies that the privileges I value for myself I must also value for my fellow-citizens, that the security I seek for my children I must also desire for my neighbor's offspring. And it is not the privileged, but the insecure neighbor who needs the love-in-action of the Christian.

Furthermore, Christ gave to His followers an ideal for their social action which is vastly higher than that of just "good citizens." He was organizing a group of persons who were to represent His Kingdom in the world. They had distinctive responsibilities far above those of their worldly friends. They were to be "the salt of the earth" with a distinctive flavor; "the light of the world" clearly distinguishable in the surrounding darkness; "a city set on a hill" for all men to see. He called upon them for consciences peculiarly sensitive, for a brotherhood uniquely alert.

CHRISTIAN social action has a very definite meaning. It implies much more than just clear social thinking in the light of the Gospel. It implies the doing of those acts which alone can create a society worthy of our Lord's description of the Kingdom of God and can keep society upon that level. It can never rest content with maintaining a status quo just for its own sake. Just as long as a little child nightly goes to bed hungry; just as long as a mentally deficient person is held to the responsibilities of the normal; just as long as an orphaned girl has nothing to resemble a home; just as long as the misunderstood boy gets dragged to jail because of the neglect of his parents; just as long as the prisoner is treated like a numbered animal; just so long must the Church uphold the duty of Christian social action.

Unfortunately, however, many Christians are far more devoted to their theories of economics than they are to their religion. If a choice arises between economic advantage and religious duty it is the latter which suffers. Such people regard their pet social theories as more important than their allegiance to Christ. They hold their personal self-interest more dear than their obligation to be Christian. If their favorite political party advocates a social program which threatens Christian values they support their party at the expense of their Christianity.

Sometimes it is self-will rather than self-interest which erects a road-block on the path of their Christianity. "I *know* the doctrine of the Holy Trinity reveals the social character of God, but I think . . ." "I suppose there *are* social implications to the Incarnation, but I think . . ." "I *realize* that the Church has a responsibility for Christian social action, but I think . . ." They

THE SANCTUARY

Conducted by John Wallace Suter

THE Sabbath day was by,
The light was in the sky,
When on the first day of the week
The Prince of life drew nigh.

Sad Mary, dry thine eyes.
And cease thy woeful cries;
It is no gardener, but thy Lord
Who brings thee glad surprise.

Simon, thy Lord knows all;
He doth forgive thy fall,
And sends thee forth to feed the sheep
That heed the Shepherd's call.

So did the Lord draw near
To his disciples dear,
When he came back from death and hell,
And to them did appear.

Blest were the eyes of yore
That saw their Friend once more,
And blessed we, who have not seen,
But love him and adore.

—HOWARD CHANDLER ROBBINS, 1929.

would much rather do the wrong thing in their own way than the right thing in Christ's way!

But the truth of Christ will not down. Increasingly men are realizing that the primary task before Christians today is the building of a post-war world which by some stretch of the imagination may resemble a Christian social order. The task is not easy. But Christ calls. Our goal is clear. The time is now!

QUESTIONS FOR DISCUSSION

1. What are the primary sources of Christian responsibility for social action?
2. Has the Christian citizen any greater social responsibility than his non-Christian neighbor?
3. What are some of the enemies of Christian social action?
4. Why is a clear understanding of Christian responsibility for social action particularly important right now?
5. What do you consider the greatest road-blocks to Christian social action in your community?

Metamorphoses

UNNUMBERED sinews crack and hearts are cleft
In twain, that one pure drop may be distilled
Of joy, one smile perfected. Bliss fulfilled
Means pain transformed; and only the bereft
Win for beatitude that kingdom left
When empires perish. Christs forever killed
Crash from their graves! Such is the purposed will
Pattern of all creation, warp and weft!
Let not the current heresies of trough
And pig-swill taint your soul in this. The Cross,
The crown of thorns, the gain by utter loss,
Is still the royal road. Let paynim scoff
His bellyful, joy is transfigured pain,
The crucified ascended, heaven again!

—CHARLES RANN KENNEDY

—HERE'S AN IDEA—

THE Rev. Eric O. Robathan, rector at Pendleton, Oregon, has a couple of ideas that are worth passing on. First he has a special baptismal certificate which is unusual in this respect: at the bottom there is space to tell the volume, page and number where the baptism is to be found in the parish register, thus making for easy reference if the occasion arises later. He also has a very well written letter which is addressed to the parents of new-born babies. As he visits in hospitals he presents them to mothers, whether they are his own parishioners or not. He writes that a number have come to the church with their babies for baptism as a result.

JUST FOR LAY READERS

Conducted by F. C. GRANT

NOT long ago Miss Cornelia Otis Skinner (who is, we understand, a churchwoman) had a fascinating article in the New York Times magazine. It was entitled, "Actors Just Act" and in it she pricked some dramatic bubbles—bubbles that at any rate float out over the audience and influence their views of what makes good acting. What she said about acting on the stage seems to us good sound doctrine, and with her experience and that of her family behind her we do not doubt that her remarks were justified.



What she had to say about dramatics applies to some extent to the conduct of public worship (the theater and the church have always been related, either closely or distantly; drama was originally liturgies and liturgies was originally drama). Miss Skinner says that there are no such things as "pear-shaped" tones and that the theory of dynamics or curves as applied to emotional expression is mostly nonsense. We shouldn't wonder if the same is true of services of worship and also of preaching. Just as "actors just act" so preachers just preach and so leaders of services just lead in worship. It isn't necessary to work out some elaborate scheme of emphasis and concentration with a kind of rising rhythm of intensity in the leading of a service. The main steps in the service are as simple as ABC. Any child can feel them as you go along. Of course, one does not lead the General Confession with a lilting air of breezy self-assurance, nor does a doleful tone befit the General Thanksgiving. But aside from those simple and elemental provisions, much of the elaborated theory of dramatic climax, or climaxes, is really reading into the service something imaginary. Reality is the first and the last essential in conducting public worship; and there is real danger of losing that sense of reality if one becomes too theoretical and relies upon some academic interpretation of the service. Shakespeare was nearly spoiled for us in our youth by an instructor who insisted upon drawing lines and circles on the board to graph the plot, the counter-plot, and the sub-plots in each play. I don't believe there are any such mathematical formulae in Shakespeare. He was a dramatist who just wrote and an actor who just acted. The same is true of the best reading of the Prayer Book services I have ever heard. They were read in the presence of God and it made one aware of His presence to hear the

familiar prayers read with such simple earnestness and reality. When the minister said "Let us pray," we *wanted* to get down on our knees—it was the most natural thing in the world.

The Mastery of Fear

By

HAROLD HINRICHS

THERE is an instinct in the heart of each one of us which sometimes gets us into trouble. It is the instinct which causes us to hurry past a graveyard on a dark night when the wind is howling. It is fear. It causes a boy who wants very much to play baseball to sit on the sidelines because he is afraid he cannot play it very well and will be laughed at. It causes an otherwise sensible woman to run into her closet, lock the door and cover her head during a thunder storm. It makes men trample each other down when the word "fire" is uttered in a crowded theatre.

Yet fear under control is a very useful instinct. It gives the aviator a very healthy respect for the element in which he is flying. It keeps him from being a reckless daredevil and it makes him careful to check his motor and all his instruments before he leaves the ground. This instinct also makes the sailor cautious so that his ship does not ground on the rocks.

So too this instinct is the source in each one of us of a sense of awe, an appreciation of God's holiness. It helps us realize His greatness, His majesty, His might. It shows us that He is not one to be dealt with lightly, but one who demands complete allegiance or else we will suffer the consequences.

We see then that fear is a very useful instinct. To try to eliminate it from our lives is foolish. Nor can we get rid of it if we would! Crush it in one part of our lives and it bobs up elsewhere. What we must do is to learn to control it. Fear out of control is like a fire in pine needles; it runs under the surface and suddenly pops up where it is the least expected. But fear under control is like a fire in a furnace; it warms us and gives us power.

The first step in gaining control is to bring the particular fear out in the open—recognize it for what it is. Much of the trouble caused by fear is not fear itself but the kind of things we are afraid of. If we can openly see these things for what they are, we will see the disproportion between the reality and our idea of it and we will laugh at ourselves. When we can laugh at ourselves, fear becomes silenced, fear loses its power, and is no longer able to control us.

That which will give us the final victory over our

fear is our religious faith. This is because faith gives us a proportionate sense of values. "Be not afraid of them that kill the body and after that have no more that they can do," says Jesus. "Fear him which after he hath killed, hath power to cast into hell." Those words give us a proper sense of fear by giving us a greater sense of values. They make us appreciate that hurt to the body is of lesser consequence than hurt to the soul. They help us to understand that death is but a passing phase which leads to a more important life. They show us that sterling character is, after all, the only thing in this world that we should be afraid to lose.

SUCH understanding, controlling the lives of the martyrs, enabled them to rise above their natural fear of pain and death and gave them power to walk calmly into the arena to face the lions. Having achieved a greater and nobler fear through their religion, the fear of being unworthy of their Master who cared more for the truth than for His life, they had the power to subdue and to control the lesser fear of pain and death.

Similarly religious faith gives a soldier, although he may be quaking in his shoes, the ability to climb out of a trench to face the enemy. By dedicating himself to some One greater than himself, by fearing to be something less than he should be, he can control his tendency to run away.

What is true of soldiers and martyrs is true of us as well. When the purposes of our religion become more important to us than the saving of our lives, we gain a control over our own fears which we cannot otherwise secure.

Fear is not, as so many people think, the antithesis of courage—it is rather the opposite of faith. Corner a wild animal and you know exactly what I mean. In spite of fear he frequently shows courage, stands up against you and attempts to harm you. He fears, not because he lacks courage in your presence, but because he does not trust you. If he had faith in you he would be friendly to you for he would have lost his fear. Like a wild animal, the real reason for our fear is a lack of faith.

Faith can work wonders in our lives. For it to do so however we must learn to trust something or some one greater than ourselves. We must trust Him whom Jesus called the Father, get caught up in His Will, believe that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height or depth, nor any other creature, shall be able to separate us or our dear ones from His love. Then we will lose our fear.

That is what the psalmist discovered. He trusted God for guidance. "The Lord is my light," he said. He trusted God for deliverance. "The Lord is my salvation," he said. He trusted God for conquest.

"The Lord is my strength," he said. And so, although he lived during a time of war as we do he became strong and found comfort in his heart. So it will be with us if we will turn to God in faith. This is the reason why we must not neglect our prayers, our weekly church going and our regular communions. It is as we seek to do God's purpose and call upon His strength for the doing of that purpose that we get rid of fear. "I can do all things through Christ which strengtheneth me."

Christianity or Else

By GEORGE I. HILLER
Rector of Trinity Church, Miami

SOMEDAY there will be peace, at least for a time.

Some of us would like a peace that would be permanent. Most of us will see a peace established which will last our life time. Are we so selfish as not to care, so it lasts that long? Are we so ignorant as not to know that whatever peace our generation makes will contain the germ of the next war unless we, with care, see to it that truth and justice really prevail?



It may be that in 1843 or 1743 there was some justification for the idea "let the rest of the world go by." But in 1943 the whole world is only sixty hours from your own home. We cannot be indifferent to any front. War is terrible, but politics, economics, health and wild ideas will press upon us from all the world. That which was a big world in Columbus' day is a little world today. The want and disease, disturbance and oppression, or any other ills from which men suffer are right on our doorsteps.

All this simply means that we must face facts. Our peace, our thoughts, our hopes, our fears, must be bigger than ever before in the history of the world. There is not room for little people or little ideas in this world today. The tremendous "world-wide," "all men everywhere" conception of Jesus Christ for His world must prevail. One must indeed wonder if perhaps "the fullness of time has come" again. The time when men must think in terms which for nineteen centuries have been too big for them; too large for their comprehension; too great for their imagination; terms which Jesus handled simply.

Someone has well said, "Either the Fatherhood of God must prevail, or the next war will be in my own yard." The urgency of the Christian message needs no argument today for anyone who can think.

The Hymnal Presents...

AN EASTER HYMN

THE Church has always been rich in Easter hymns and some of them are of great antiquity. One of the noblest of them, "Saiva festa dies," is from a Latin poem on the resurrection which was



written in the sixth century by Fortunatus. It was extensively used for processions during the Middle Ages, and will appear in the revised hymnal in a new translation. "Welcome, happy morning!," also by Fortunatus, is even more widely used, and already enjoys the popularity that it deserves.

But every generation of Christians must wish to give new expression to joy in the resurrection, and the commission on the revision of the hymnal has sought to enrich it by a few hymns from contemporary authors. One of the newest is by Marion Franklin Ham, and was written in 1936.

*"O who shall roll away the stone,"
The faithful women said;
"The heavy stone that seals the tomb,
And shuts from us our dead?"*

*But looking up, at dawn, they saw
The great stone rolled away,
And from the empty tomb a light
More dazzling than the day.*

*Look up, O doubting soul, look up!
Eyes fixed upon the earth
Can never see the life that finds
In death its glorious birth.*

*Look up! and ever looking up,
Thine eyes shall clearly see
The tombs of earth filled with the light
Of immortality.*

The Rev. Marion Franklin Ham is pastor of the Waverly Unitarian Church, Belmont, Massachusetts, and a member of the Hymn Society of America. Several of his hymns are in use in the denomination of which he is a minister, but his Easter hymn is the first to be included in an Episcopal hymnal. Its felicitous use of St. Mark 16:3, a text not often remembered in Easter hymnody or sermons, as the background for Easter reassurance, should help to ensure its welcome.

—HOWARD CHANDLER ROBBINS.

News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

Fifth Columnists

New York, N. Y.:—The committee on cooperation in Latin America, which seeks to support Protestant missionaries in Latin America, warns all Americans against the menace of synarchism, especially in Mexico and Central America. The statement declares that the movement, which boasts about 600,000 members, is a combination of Coughlinism, fascism and nazism, and is officially endorsed by the Roman Catholic hierarchy. Lombardo Toledano, head of Mexico's largest labor organization, is quoted as saying that synarchism is Latin America's most dangerous fifth column, and charges that it is directed by the Pope. The statement quotes the labor leader as follows: "They (the international appeasers) are carrying out plans which originated in the Vatican and are designed to leave the United Nations divided when the final victory against the Axis is won. The plan is to set up three ecclesiastical states, aligned against Protestantism and Jewry. These states are to be Spain, France and Italy aligned against Britain to stamp out Protestantism; a Catholic entente in central Europe to oppose the Soviet Union and a greater Spanish-America aligned against Protestantism and Jewry in the United States."

Food for Children

Riverdale, N. Y.:—A large number of distinguished citizens of this suburb sponsored a meeting on April 17th to discuss what can and should be done for the starving children of occupied Europe. The headliner was Miss Therese Bonney, war correspondent and photographer, who presented photographic documentation of European conditions. The chairman of the meeting was the Rev. Gerald V. Barry, rector at Riverdale and a member of THE WITNESS editorial board.

Missouri Social Service

St. Louis, Mo.:—The social service and religious education departments of the diocese of Missouri have organized a campaign to protest the legislature's proposed appropriation for the relief of those in the category

of unemployables. The bill as proposed, they maintain, would reduce 12,000 families to a starvation level. It would provide an average of 13¢ a day for approximately 30,000 persons on relief, or 4¢ per meal each with no provision whatever for clothing, fuel or shelter. The Rev. Kenneth E. Heim, rector of St. Stephen's, Ferguson, is the chairman of the committee and the Rev. Charles C. Wilson, rector at Kirksville, is particularly active, especially in reaching legislators. Also backing the effort is the Missouri Council of Churches, of which H. W. Becker is the executive secretary. Dean Sweet is serving his second term as president of this state-wide interdenominational group.

One Great Hope

San Francisco, Calif.:—"My one great hope as I leave America," said Madame Chiang Kai-Shek, "is that my visit will have established greater understanding and a more enduring friendship between the citizens of America and my own people." Mme. Chiang made this statement in the course of an interview with Bishop Karl M. Block of California, who was one of the few people privileged to have a private interview with America's notable visitor. The diocese of California is the only jurisdiction in this hemisphere where the Episcopal Church has two Chinese congregations ministered to by Chinese priests. About a year ago Bishop Block solemnized in Grace Cathedral, San Francisco, the marriage of Mr. and Mrs. T. V. Soong, the groom being the youngest brother of Mme. Chiang.

China to Liberia

New York, N. Y.:—Cabled advice from Bishop Leopold Kroll announces the arrival in Liberia of Miss Nina Johnson, who will live at the House of Bethany, and be in charge of the training of nurses at St. Timothy's Hospital, Cape Mount. This is another of the instances where a missionary, obliged to leave China, takes up work in another needy field, still hoping to return to China at some future time. Miss Johnson went to China in 1918, and for a number

of years served on the nursing staff of the Church General Hospital, Wuchang. In 1933 she was placed in charge of health work at Hua Chung College (Central China University) where she remained until her return to the United States.

Jefferson Memorial

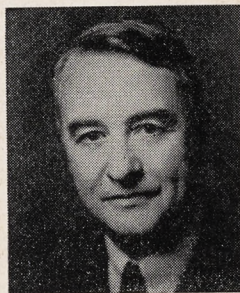
Washington, D. C.:—The Presiding Bishop delivered the invocation at the dedication of the Thomas Jefferson memorial on April 13th. Bishop Tucker is also the bishop of Virginia which Jefferson called "my country," so that Bishop Tucker's prominent place in the dedication service was particularly fitting.

Victory in St. Louis

St. Louis, Mo.:—Dean Sidney Sweet of the cathedral here was a prime mover in organizing a citizens' committee which presented a "blue ribbon"

slate in the election for a school board on April 6th. Competition was keen, with a number of opposition candidates having strong machine backing.

However, two of the four citizens' candidates were elected: Mr. Fred H. Beck, a public-spirited banker and the Rev. C. Oscar Johnson, pastor of the Third Baptist Church. Dean Sweet was the chairman of the committee and took an active part in the campaign in spite of a two weeks' illness. The headquarters of the committee was at the Bishop Tuttle Memorial, diocesan headquarters and parish house of the cathedral. Also taking an active part in the campaign was the Rev. Bill Kirk who was the manager.



Spiritual Offensive

New York, N. Y.:—Bishop George A. West, who was driven from his diocese in Rangoon, Burma, by the Japanese in 1941, called for a great spiritual offensive to coincide with the military offensive of the United Nations which he said was now in the making. During his sermon at the Cathedral of St. John the Divine on April 11, he said: "This is America's hour. America is passing from defensive to offense. There is a war to be won and a new world to be built. It can be built by the super-force of God's Holy Spirit. Americans can participate in the offensive by mak-

page thirteen

ing their own homes and offices a pattern of the new world for which they fight." Bishop West in citing incidents of Japanese attack stated that of one party of forty European orphans in his diocese, thirty-five died during the Japanese aggression, while the archdeacon with whom he worked was killed by a Japanese officer. "A man who was once in jail is now Premier of Burma, and a Japanese dentist who once lived in a side street in Rangoon is now the governor. People ask: 'What's happened to the Church?' I don't know what has happened to the buildings, or to the money, or to the organization, but I do know this—that the answer to burning churches is the Church aflame."

Days of Prosperity

New York, N. Y.:—A statement by Lewis B. Franklin, treasurer of the National Council: "In April of 1942 we reported that a new high record of collections for the first three months of the year had been set with a figure of 85% of amount due on expectations. A new high was reached this year with a percentage of 95%. A few dioceses have as yet sent in nothing. An ever increasing number of dioceses are adopting the plan of remitting each month one-twelfth of their expectations."

Gift to Parish

Savannah, Ga.:—Through the gift of Dr. and Mrs. John K. Train, St. John's Church has been able to purchase a large portion of the improved property across the street from the church. It includes a two story house that has been used for some time as a social center for the parish. For the time being it will continue to be so used, with the garages and store rented. Eventually it is hoped that a modern parish house may be erected on the property.

Larger Evangelism

New York, N. Y.:—Appealing for a larger evangelism, Bishop Henry St. George Tucker, in making public a message from the Federal Council of Churches, pointed out that one half of America is not a member of any church, Jewish, Catholic or Protestant. He called to the attention of churches the opportunities for new membership presented by millions of young people in the armed forces who are "hungry for the Gospel and ready to respond to its appeal," and to the great numbers of people "uprooted by the wartime industrial program and transplanted to new communities."

Large Confirmation

Lander, Wyo.:—Considering the size of the parish the class recently presented for confirmation at Trinity Church, here, is considered a record. With a communicant list of 226, Rector W. Hewton Ward presented a class of 41 to Bishop Zeigler.

Prayers Help General

London:—General Kenneth Anderson, commander of the British first army in Tunisia, recently wrote the following letter to the Rev. J. W. Storey, vicar at Staplegrove: "In my difficult task I feel so immeasurably strengthened by the knowledge that so many friends are helping me by their prayers. The power of prayer is beyond our knowing when our requests are made humbly and unselfishly."

General Anderson has often read the lessons in the Staplegrove Church.

St. Paul's Alumni

New York, N. Y.:—A service for the alumni of St. Paul's School was held last Sunday, April 18th, at St. James' Church. The preacher was

the rector of St. Paul's, the Rev. Norman B. Nash. The choir of the church sang the anthem so well known to all St. Paul's alumni, "O Pray for the Peace of Jerusalem," written by the late Mr. Knox who was organist at the school for many years.

New Trustees

New York, N. Y.:—Mr. Charles D. Dickey has been elected a trustee and member of the executive committee of the Church Pension Fund to fill the vacancy caused by the death of the Hon. Frank L. Polk. Mr. Allen Wardwell, a trustee, has been elected a vice-president, an office held by Mr. Polk. No action has yet

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New York

been taken to fill the office of treasurer, held for many years by the late J. P. Morgan.

Labor and the Church

Atlanta, Ga.:—Miss Lucy Randolph Mason, public relations representative of the CIO and an Episcopalian, is to be one of the leaders at an adult conference to be held at Sea Island in July. Upon the invitation of Bishop Barnwell she is to lead six discussion groups on the relationship of the Church to labor and on post-war planning.

New York Vicar Dies

New York, N. Y.:—The Rev. W. W. Bellinger, vicar of St. Agnes' Chapel, died on April 6th after a short illness. In his eightieth year, he had served as vicar of the chapel for 34 years.

Pennies Build Churches

London, England:—A vigorous and alert Bishop, Vincent Tonks, of the Church of England's mission field in the Windward Islands, is telling his friends in England that church-building should go on, right through the war. "For every church destroyed by war, why not let us build two?" he asks. "And why," he adds, "why not every other one somewhere overseas. In this diocese we are trying to build six churches: St. Mark's, St. Matthias' and St. Matthew's in the Carib country on the island of St. Vincent; St. Paul's, among the American soldiery and Barbadian settlers on St. Lucia; Holy Cross among fisherfolk on the little island of Bequia; and St. Francis' for the colored plantation laborers of the bush on the island of Carriacou. All this requires great courage on the part of my self-sacrificing clergy, whose poor people must think, and collect, not in dollars but in pennies."

It is noted that the new church on St. Lucia is intended partly for ministry to the American soldiers stationed there.

The War in North Dakota

Fargo, No. Dak.:—In spite of the fact that North Dakota has few military concentrations or war industries, the Church in that missionary district is taking excellent care of the people in uniform who are there. From a camp of about 500 boys who are officers' candidates, the Cathedral at Fargo welcomes a good number at all services, and Dean A. C. Barnhart is active in his ministrations to them. In the last class graduated from that camp, there was

a candidate for holy orders from New Jersey, an Episcopal Church member who had been with the Metropolitan Opera Company, and others of definite Church loyalty. Bishop Atwill adds that there is a fine mutual cooperation between his clergy and Church of England chaplains across the border in Canada.

Laymen Take Over

Buffalo:—Laymen of pastorless First Reformed Church in Buffalo 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."

An Unusual Gift

New York, N. Y.:—The Presiding Bishop has received a gift in memory of a nine-year old boy who died in 1888 and was asked to designate it for church work among American Indians. The members of his family had been so impressed by his intense interest in Indians during his short life that all the pennies they received in change they saved and have now given as a memorial for Indian work.

Unashamed to Pray

Scranton, Pa.:—"Remember that small picture you enclosed in one of my letters, entitled *Men Unashamed to Pray*?" writes a man from aboard a fighting ship to his rector

at home, the Rev. Robert P. Kreidler of St. Luke's. "Well, it now hangs in a very prominent spot on the bulkhead above our bunks and you can really look at that picture and put



... Listen to voices
in the upper air,
Nor lose thy faith
in mysteries.

— Longfellow

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a group of sailors in the place of those soldiers and say *Men Unashamed to Pray*. Last night I walked into one of the little rooms which are set up right off the hall in our barracks. I went there to get a book to read, and as I opened the door I failed to notice a fellow kneeling alongside his bunk saying his prayers. I know that if even a hundred men had entered that room he would have kept on saying his prayers, just as though he were alone."

Honored by Scouts

Union County, N. C.:—The Rev. F. B. Drane was the recipient of the silver beaver, the highest award given to a volunteer in scouting in America, in recognition of his outstanding service on behalf of the Boy Scout movement in Union County. As a result of his pioneer effort, the present scout organization in this county developed. Along with his work as scoutmaster he erected a modern scout camp with scout labor and the backing of the local Rotary Club. Numerous boys owe much to the influence of Mr. Drane.

Praise for Church Home

New Orleans, La.:—Special praise was given the Episcopal Children's Home in the annual report of the New Orleans Community Chest in reviewing the progress made during 1942 by the city's social and charitable activities. The report commented on the change from the former institutional type orphanage to the modern child placement system with its continuous and direct personal supervisory care manned

by a staff of trained social workers. Other New Orleans child welfare agencies are giving special attention to the work being done by the Church institution since it is looked upon as the model agency of its type.

All in the Day's Work

Whitehall, N. Y.:—The Rev. Carlos A. Aveilhe, rector of Trinity Church and chaplain at Great Meadow Prison, Comstock, manages to keep fairly busy. Here's a recent Sunday: celebrated communion at Trinity Church and at the prison, 7:30 and 9 a.m.; conducted morning prayer and preached in his parish at 10; conducted the service and preached in the Presbyterian Church at 11, its pastor being ill; held adult and children's confirmation classes at four and five; conducted a Lenten school of missions, comprising four village churches at 6:30 and then conducted and preached a union service of worship in the Presbyterian Church an hour later. And so to bed.

China to Alaska

New York, N. Y.:—Miss Louise Reiley, formerly superintendent of nurses of the Church General Hospital, Hankow, China, will soon join the staff of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, according to announcement by the Rev. Dr. James Thayer Addison, head of the National Council's overseas department. Miss Reiley, like the other missionaries who were compelled to leave China, hopes to return after peace, but meantime is eager to help with the work in Alaska. She has secured transportation and is expected to leave for the field about the middle of April. She has been in China since 1936.

Giving to Others

Mandarin, Fla.:—The children of the church school here give their offering on the second Sunday of each month for the alleviation of war suffering.

Growing Parish

Jacksonville, Fla.:—All Saints', where the Rev. Alan Chalmers is rector, has grown from 311 to 423 communicants in the past two years. The interior of the Church has also been refinished, the rectory redecorated and missionary giving increased 250%.

News from Honolulu

Honolulu, T. H.:—Bishop Stephen E. Keeler, in charge of the Church's work in the Hawaiian Islands by appointment of Presiding Bishop Tucker, announced to the district clergy conference that he expects to make visits during the next few weeks to parishes and missions on the Islands of Hawaii and Maui and a short visit to Kauai. Upon completion of those visits, he will be obliged to return to Minneapolis. After caring for duties there, he expects to return to the Islands about the middle of July, to remain until time to return to attend the General Convention in October.

A Lively Parson

Sheffield, England:—The Rev. William Wallace is carrying on a lively work in this industrial center, pinch-hitting for a parson now serving as a chaplain with the armed forces. He is waging a campaign for youth against war-time evils. "I don't talk on anything I haven't investigated myself," he says. "I often change from dog collar to civvies to get first-hand knowledge in pubs,

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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

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page eighteen

cinemas and dance halls. I have talked with people as a man and not as a minister. I was a soldier in the last war and know the temptations that beset young people. I am a father too. Apart from my sermons I give weekly talks to workers in a large factory and I speak to them very frankly.

"There is the cinema, where young people today spend at least one evening per week. More often than not they see pictures which repudiate Christian standards of morality and marriage. The two great enemies we have to fight on behalf of these young people are ignorance and knowledge picked up in the wrong way. Parents can take it as absolutely certain that a boy or girl of 15 asks questions. If their curiosity is not guided along right channels, and their questions not answered naturally and frankly, you can take my word for it they will find the answer somewhere else. Many boys have come to me with their questions. I tell you it was worth while preaching these sermons if only for the clouds of ignorance lifted from these boys."

One is not surprised to learn that this hard-hitting has evoked widespread interest and has necessitated overflow meetings every Sunday night. From the pulpit Mr. Wallace answers questions with manifest frankness. Here are some answers he gave only the other Sunday:

On Dancing. There were obvious dangers in dancing which did not occur in games like tennis. But dancing was not wrong. "I say this because at least 100 people here last night saw me dancing!" he added. "I advise young people not to go to public dances and dance with strangers whose motives they do not know. They must know with whom they were dancing. I am against pickups in dance halls."

On Cinemas. He had nothing against pictures, which were a wonderful invention and could be used for good. But he would ask young people to bar certain actors and actresses.

On Drink. He had personally visited pubs within a half mile radius and he had learned from his experience that 70 per cent of the drinkers were under 35 years of age, and 40 per cent were women. He knew that side of life through being a "Tommy" in the last war. He thought drink was the cause of half the immorality, and many young people owed their first "fall" to drink, which they should leave alone.

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THE WITNESS — April 22, 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.

THE REV. LOUIS L. PERKINS
Rector at Shelton, Connecticut

I cannot agree with your editorial about the possible 20% withholding tax on clergy salaries as well as others. You say that no exemption should be granted the clergy as a sort of "backsheest" to the Church; that we ought all loyally to pay our part in this. Now I want no tips or shaply favors for the Church. But what I do want to know is how a great many of us clergy are going to make ends meet if this 20% withholding tax goes into effect. To illustrate: my salary is \$200 a month. It is the same that it has been for the past sixteen years. The Victory tax has now reduced it to \$192.60. The proposed withholding tax will reduce it to \$160. The cost of living in these parts has increased 30% officially, probably more. That makes my salary equal only to about \$100 in purchasing power.

Just how are we fellows going to keep above water? Aren't we the forgotten men? We get no war-time salaries, no overtime, no double time. We are glad only of the opportunity to serve Christ and His Church—but we can't do so with a 100% cut in our incomes.

Some weeks ago I pointed out to THE WITNESS how the Roman clergy avoid all payment of the Victory tax. I suppose they will avoid this 20% idea also. You said you were going to look that up. Was I right or wrong? If I was right then I think such a situation is (the last words are self-censored).

ANSWER: We sympathize with the writer and we think too-low clerical salaries are outrageous—as are other non-livable wages—but we still maintain that government subsidy is no answer. It is evading the problem and indeed may augment it, for the laymen who are not interested in seeing the clergy properly paid would doubtless be glad to see the government act as Lady Bountiful and thus relieve them of responsibility.

MISS CONSTANCE W. BOUCK
Denver, Colorado

I take issue with my friend Louisa Russell on her statement that "modern scholarship alone can remove the century-old chains and make the Bible available to all people." To those of us who are true children of our time, modern scholarship brings a message which may seem to us more dynamic and vital than any other. But for us to leap from this to the conclusion that modern scholarship comprises the whole truth of Scripture is to underestimate or to misconstrue the power of the Gospel. What of all the saints down the ages who have lived according to the spirit of the Bible without even knowing J from E or suspecting the existence of Q? Acceptance of modern scholarship as the sole and exclusive key to truth argues as great a blindness to the historical character of Christianity as does the dismissal of that scholarship as irrelevant.

ANSWER: While Professor Adolf Harnack was delivering his famous lectures on *The Nature of Christianity* a flattering

rumor circulated that the great professor was the only person who really understood the Bible. Before one of the lectures he remarked to his audience of 500 students: "Many a scrubwoman in Berlin, reading her Bible in her bare little room before she goes to bed, understands the Bible better than does the great Professor Harnack."

* * *

FRED M. ESHELMAN
Layman of West Pittston, Pa.

After Eddie Rickenbacker's experience and self-sacrificing efforts for the rest of us at home I don't see how anyone could have the heart to publish a letter making reference to him as "fast becoming the number one menace of America," simply because he is courageous enough to speak his mind on certain phases of American life in which he and others are vitally interested. Your Managing Editor showed equal lack of appreciation by reference to him in the last paragraph of his *Talking It Over* column. Some of us are getting fed up on this left-wing domination of the paper; and but for certain other features of THE WITNESS, particularly Dr. Grant's fine column *Just For Lay Readers* we would have terminated our subscriptions long ago.

* * *

ANTOINETTE L. MOORE
Milwaukee, Wisconsin

I read your paper from cover to cover and am in hearty sympathy with its broad Christian spirit. I would wholeheartedly commend the editorial *Arming Our Aims* (April 1st). I hope General Convention will act favorably upon the report of the commission on approaches to unity. I am deeply interested in all efforts to bring Christian bodies together. Let us pray as the Master did; "That they may be one."

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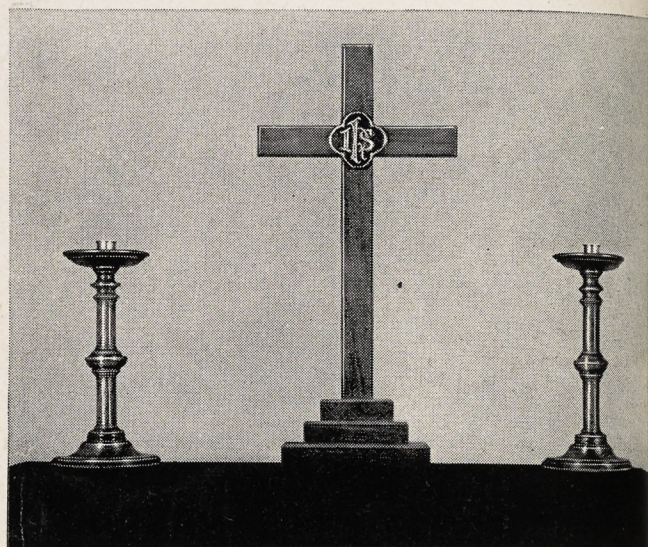
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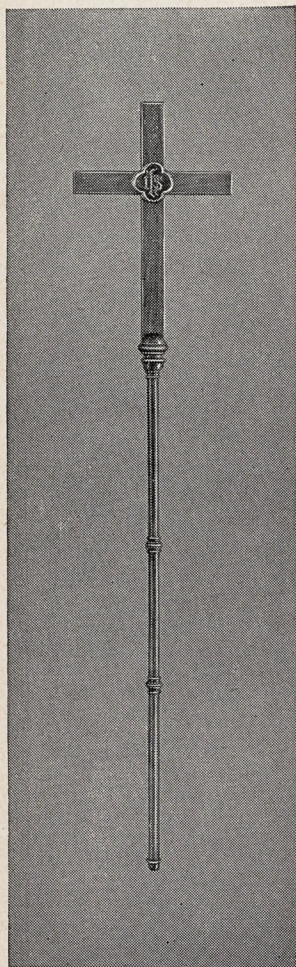
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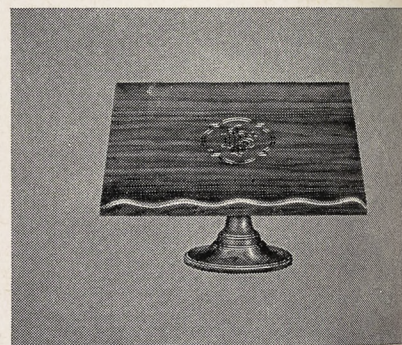
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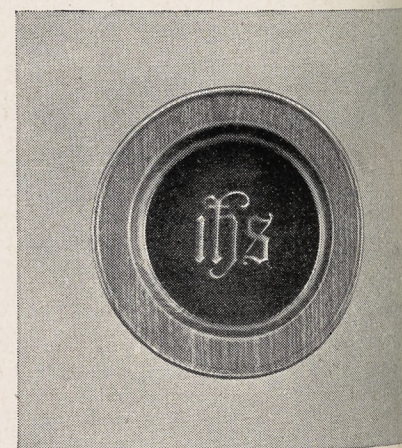
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