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The WITNESS

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APRIL 29, 1943

EASTER LILIES
BLOOM AROUND A
BERMUDA CHURCH

Photo by Ewing Galloway

THE PRESIDING BISHOPRIC

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE New York City

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

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street.

Rev. Henry Darlington, D.D.

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

ST. BARTHOLOMEW'S CHURCH, NEW YORK

Park Avenue and 51st Street

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

8 A.M. Holy Communion.
9:30 and 11 A.M. Church School.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Weekday: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES CHURCH

Madison Avenue at 71st Street
New York City

The Rev. H. W. B. Donegan, D.D., Rector

8:00 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
4:30 P.M.—Victory Service.
Holy Communion Wed., 8 A.M., Thurs., 12 M.

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.

Washington, D. C.

Charles W. Sheerin, Rector

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

ST. THOMAS CHURCH, NEW YORK

Fifth Avenue and 53rd Street

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

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

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

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

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

The Rev. Vincent L. Bennett

Associate Rector in Charge

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

ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

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

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

The WITNESS

For Christ and His Church

EDITORIAL BOARD: F. C. Grant, chairman, W. B. Spofford, managing editor; G. V. O. Barry, L. W. Barton, Catharine Fort, C. K. Gilbert, G. C. Graham, 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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APRIL 29, 1943

VOL. XXVI

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CLERGY NOTES

BENFIELD, FRANK L., recently became priest-in-charge of St. Stephen's Church, Romney, West Virginia.

CLAIR, JOSEPH R., former rector of St. Mark's Church, Syracuse, New York, resigned on April 1 to become rector of the Church of the Holy Cross, Tyron, North Carolina.

COURAGE, JACK HALDANE, curate of St. Paul's Church, Syracuse, New York, is now at Norfolk, Virginia, training for service as chaplain in the navy.

FIFER, PHILIP, has resigned as rector of St. James' Church, Arlington, Vermont. Mr. Fifer is at present working in a war plant in Philadelphia.

HENDERSON, RICHARD FRANCIS, a former minister of the United Lutheran Church and more recently lay-reader in charge of Epiphany Church, Trumansburg, and Christ Church, Willard, New York, was ordained deacon on March 27 in Trinity Church, Seneca Falls, New York, by Bishop Malcolm E. Peabody.

LANGE, WILLIAM M. JR., has taken over the duties of missionary to the deaf in the upstate dioceses of New York.

MERRILL, HERBERT C., former missionary to the deaf in the upstate dioceses of New York, retired after 30 years in the ministry. He will make his home in Washington, D.C.

MOCKRIDGE, JOHN C., retired, is acting as chaplain of the Rock Point School for Girls, Burlington, Vermont.

SONTAG, CHARLES F., died recently at his residence in McLean, Virginia at the age of 92.

TINKER, H. NEVILLE, rector of the Epiphany, Providence, R. I., has accepted election as rector of St. Paul's, Chicago, effective May first.

TULLBERG, WILLIAM, is now rector of the Church of the Nativity, Mineola, Long Island, New York.

WEBSTER, LEWIS HAMMOND, former curate of St. Michael's Church, New York City, is now on staff at the Church of the Holy Communion, New York City.

WOMACK, JOHN L., was ordained deacon on April 6 by Bishop John Long Jackson in Christ Church Cathedral, New Orleans, Louisiana.

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.

GETHESEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

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

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sundays: 8, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' Days.
The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Jack Malpas, Priest-in-charge

8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M. Morning Prayer and Sermon (First Sunday in the month Holy Communion and Sermon). 8 P.M. Evensong and Sermon.

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

EMMANUEL CHURCH

15 Newbury Street, Boston

(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.

Rev. Arthur Silver Paysant, M.A.

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

CHRIST CHURCH

Nashville, Tennessee

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

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

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Professors of Our Seminaries Write About Unity

*The Professionally Trained Theologians
Have Varied Opinions on Union Question*

By W. B. Spofford

New York, N. Y.:—Bishops Gardner, Powell, Peabody and DeWolfe in their letter to fellow bishops (WITNESS, April 22) urged that a committee of "professionally trained theologians" be appointed as an advisory committee to the commission on approaches to unity. Assuming that professors of our theological seminaries are professionally trained theologians, or are at least interested in the subject of theology, we wrote every faculty member of every Episcopal Church seminary and asked:

"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?"

We knew that we could hardly expect "yes" or "no" answers to such important questions. The lawyer who asked the man in court: "Have you stopped beating your wife? Answer yes or no" had his question disallowed by the judge, quite properly. So we asked the professors to comment briefly for publication. Two or three gave answers as clean-cut as yes or no. But most of them wrote three or four page letters, some as long as any article we ever print in THE WITNESS, and left it to us to figure out their answer to our question. Knowing professors slightly, we expected that. Anyhow we'll give you the score on this page and in doing so would like first to quote a remark by a great teacher: "In presenting your case always lean over backwards by giving your opponent the best of it." We are sure that has been done in this case; that is we have placed in the "No" column all that belong there, plus one or two

or even three who might justifiably be placed in the "Yes" column.

It is hardly possible to report further on this without devoting the full twenty pages of our next three or four numbers to the printing of the replies in toto. One cannot abstract the statement of a seminary professor—or any other professor for that matter. Leave out a word and he'll tell you that it was the very word necessary to express his exact meaning. And he'd probably be right, so we are not complaining about it. Rather we are simply explaining why it is impossible for us to document this story.

THE WITNESS editorial board, which has not yet gone over the letters, may consider them of sufficient importance to present them, one or two at a time, in our numbers between now and General Convention. It is cer-

tainly clear that this matter of union with Presbyterians is to be the most warmly debated issue to come before General Convention. And since some at least feel that the opinions of "professionally trained theologians" are more important than those of anyone else on this particular matter, perhaps we would be doing the Church a service by printing them. That will be for the editors to decide, though it is certain that they will value your judgment. So let us hear. Meanwhile the letters are on file in the New York office of THE WITNESS if there are any readers who care to check on the accuracy of the tabulation.

A final word: the vast majority of the replies are extremely scholarly and the writers gave a good deal of time and thought to their answers. We want to express our sincere appreciation to everyone who replied, and to say also that 34 replies to our 58 inquiries is, at least comparatively, a high percentage.

Because of the interest in this subject at the moment we will present next week an interview with the Rev. Lewis S. Mudge, stated clerk-emeritus of the Presbyterian Church, in which he will interpret the present attitude of the clergy and laity of that Church on the matter of union.

HERE'S THE SCORE

Seminary	Letters Sent	Replies	Affirmative	Negative	Non-Committal
Berkeley	5	3	0	1	2
Bexley	3	1	1	0	0
Cambridge	8	7	7	0	0
General	9	7	1	3	3
Nashotah	4	2	0	2	0
Pacific	6	3	2	1	0
Philadelphia	5	2	1	1	0
Sewanee	5	2	1	0	1
Virginia	5	3	3	0	0
Union	3	3	3	0	0
(Episcopalians only)					
Western	5	1	0	0	1
	58	34	19	8	7

LAST EASTER IN THE FAR EAST

By Gladys Barnes

While Easter flowers were gay in American churches and Easter music was sounding from choirs all across the land a year ago, some Church people out in Burma and New Guinea were in quite different surroundings. Letters have just been received that tell some of the things they endured.

The occupation of Burma meant that British missionaries had to do everything possible to rescue and protect the people in their charge. Many of the clergy went north with the native population. In Rangoon a children's home with some sixty children tried to evacuate and flee to India. The youngest children were sent off on elephants to a place midway where airplanes could take them on to India. All but six out of thirty arrived safely. The older children with the director, Miss Lillian Bald, two or three other adults including one of the clergy, the Rev. John Derry, set out to walk 350 miles through the jungle to India. They were caught by the heavy rains, overcome with fever and dysentery, and Miss Ball, Mr. Derry and thirty of the children died on the way.

Shortly before her death Miss Bald wrote: "We are still 100 miles from the railhead in India. We live on one meal of rice water once a day. We have had a hard journey, climbing steep mountains in the pouring rain, through dense tropical jungle infested with wild animals. We have had to cross dangerous rapids, and walk through gullies waist-deep in

water, and along jungle paths in slush often thigh-deep. We average six miles a day. We have slept in this jungle without shelter and with highly decayed corpses around us. Most of the children are ill, and are without shoes or blankets. Believe me, we can do no more."

About this time another little party had as hard a journey over the now familiar Owen Stanley range in New Guinea, but they lived to tell the

covered with a net, slung from a two-man pole. He seemed to enjoy the whole event thoroughly, lived on condensed milk and finished the last tin the day they reached safety. The grown-ups lived on native food but they were used to that. Their worst trouble was that their shoes gave out, continually soaked in streams and cut on rocks.

The clergyman, having seen his little family to safety, turned right



T. Tertius Noble, famed organist and composer, is to retire as organist of St. Thomas' Church, New York, after thirty years in the position. His service as a church musician extends over sixty years covering important positions in England and the United States. Seventy-six years old next week, Dr. Noble comments on his retirement: "It is a good thing to give way to younger men"

story. One of the young British missionaries—his name is not given in the Australian letter—his wife and a six-months-old baby, a mission nurse and a few native helpers, made their way through 100 miles of jungle and forest, over mountains that few white men had ever crossed. On their way they met an American sergeant who had parachuted from his crashing bomber and had been wandering nineteen days in the jungle when he met the missionaries. A bright spot on the journey was the thriving health of the baby. He rode in a box

around and went back to his station. It is known that more than one missionary in that area has been taken prisoner by the Japanese because he preferred to risk capture rather than leave his people.

An Australian recently home from New Guinea writes: "The native people won't forget the devotion of the missionaries. The natives have given incalculable help to the allied troops. Without carriers and stretcher-bearers it would have been impossible for the Australians to fight their way across the Owen Stanleys."

Lend-Lease

★ The Church of the Holy Communion, Galva, Illinois, is sadly in need of chancel hangings, red, green, purple and white. The church has but about twenty communicants, most of them of limited means. The present hangings were made by devoted, but not very skillful, members thirty-five years ago. They are of felt and are moth eaten. The top of the altar measures 64 inches by 24 inches. The tops of the pulpit and lectern each measure 27 inches by 23 inches. Writes Miss Helene Hartley Anderson, secretary of the Woman's Auxiliary, "We would be grateful if some prosperous church would give us their discarded pieces. We meet our missionary apportionments but we cannot raise enough money for replacing our own worn property."

Write Miss Anderson direct please, mentioning the Lend-Lease Department of THE WITNESS.

Eight Bishops Request Fellows Not to Sign First Letter

Declare that Bishops Should Sign Nothing Which Might Be Misinterpreted by Churches

By Anne Milburn

Wilmington, Del.:—Eight bishops have sent a letter to all the bishops of the Church from the office of the Bishop of Delaware, as an answer to the one previously sent over the signatures of Bishops Gardner, DeWolfe, Peabody and Powell (WITNESS, April 22). It is issued over the signatures of the following, without any request, as was the case with the first letter, for other signatures: Bishop Sherrell of Massachusetts, Bishop Penick of North Carolina, Bishop Juhan of Florida, Bishop Sterrett of Bethlehem, Bishop Creighton of Michigan, Bishop Hobson of Southern Ohio, Bishop Hart of Pennsylvania, Bishop McKinstry of Delaware. The statement in full follows:

Among the Poets

What Bible passages are referred to in the following?

1. Swift as a weaver's shuttle fleet our years.

—ROBERT BROWNING.

2. While Peter warms him in the darkened hall

The thorns are platted and the cock crows twice.

—EDNA MILLAY.

3. Then the great stream
Flowed and arose, as when
Euphrates floweth,
Rose from the ankles till a man
might swim.

—F. W. H. MYERS.

4. O lonely tomb in Moab's land, O
dark Bethpeor's hill,
Speak to these curious hearts of
ours and bid them to be still.
God hath His mysteries of grace,
ways that we cannot tell.
He hides them deep, like the
secret sleep of him He loved
so well.

—C. F. ALEXANDER.

5. Yet I am He whom seas obey,
who take the wings of morn-
ing,
Whose feet are on the mountain
tops, whose messenger a star.
Have I been so long time with
you and yet you have not
known me?
The living God who walks beside
and loves you as you are?

—WILLARD WATTLES.
(Six references.)

The answers will be found on
page eighteen.

—G. W. B.

"We, the undersigned, having received the recent statement of four of our bishops regarding union proposals, consider that a signature of this statement would be inexpedient and inappropriate. We are informed that the report of our commission is not yet in its final form and will not be made until General Convention. To form a prior conclusion on this important matter would be both discourteous and unwise. We, the undersigned, also feel that the bishops should sign nothing at this time which might be misinterpreted by the memberships of the two communions involved.

"The commission on approaches to unity have already appointed a theological sub-committee with a membership largely different from that of the commission.

"We recognize the need of enlarging the area of theological exploration and of encouraging the further education of both Churches in the implications of the proposed reunion, and of using theological advisors in continuing constitutional negotiations. But the work of a theological committee should not be regarded as a substitute for the work already accomplished.

"We hope that General Convention will:

"1. Receive the report of the commission as a basis for continued negotiations.

"2. Instruct the commission to confer further with the Presbyterian representatives with a view to elaborating specific objectives, so that both Churches can see what is concretely involved in *Basic Principles*.

"3. Set in motion a program to educate the membership of our Church in the faith, worship and government of both Churches, and in the need for unity.

"4. Request the advice and counsel of the Lambeth Conference on *Basic Principles*."

The sub-committee of theologians, referred to in this statement, was appointed informally by the commission last fall, and it was made official when the commission met in December. Serving on it are the Rev.

Charles W. Lowry of the Virginia Seminary who is chairman; the Rev. W. Russell Bowie of the Union Seminary; the Rev. Leicester Lewis of Philadelphia; the Rev. Cuthbert A. Simpson of the General Seminary and the Rev. T. O. Wedel, warden of the College of Preachers. Two questions have already been submitted to this committee: the diaconate and its place in the historical



Bishop McKinstry of Delaware and Bishop Peabody of Central New York, both of whom are playing leading parts in the present discussion of *Basic Principles*

ministry and, second, the meaning of the priesthood in Anglicanism.

The next meeting of the commission on unity is to be held June 15-16, and its report to the Church will be published immediately thereafter.

SOUTHERN LEADERS ON RACE QUESTION

Atlanta, Ga.:—A large number of Southern leaders, including several bishops of the Episcopal Church, met here last week and issued a statement which agrees in effect with a statement issued some months ago by a group of leading Negroes following a conference at Durham, N.C. Both statements lead in the direction of better understanding and greater cooperation between the two races. The statement just issued by the white leaders states that "it is recognized that Negroes have little voice in the making and enforcement of the laws under which they must live. This is a violation of the spirit of democracy. No Southerner can logically dispute the fact that the Negro, as an American citizen, is entitled to his civic rights and economic opportunities."

The statement calls for correction of "discriminations between the races in the allocation of school funds, in the number and quality of the schools and in the salaries of teachers." It also states that public services such as sewers, water, housing,

street and sidewalk paving, playgrounds, public health and hospital facilities "should come to the Negro upon the basis of population and need." The statement also affirms the right of the Negro to receive equal pay for equal work.

There were ninety-seven signers to the statement, including Bishop John Moore Walker of Atlanta, Bishop Charles Clingman of Kentucky and Bishop Robert E. Gribbin of Western North Carolina.

ST. AUGUSTINE STUDENTS GO ON STRIKE

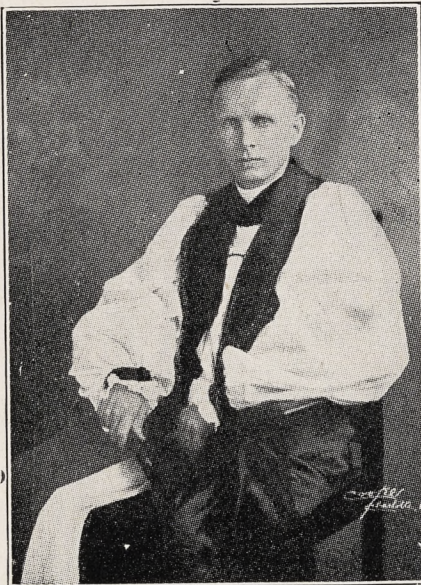
Raleigh, N. C.:—A majority of the students of St. Augustine's College, institution of the American Church Institute for Negroes, went on strike on April 7th. They withdrew from classes in orderly fashion and posted a set of grievances which included a demand for the resignations of the president, the Rev. E. H. Goold, the proctor of men and football coach, Allen E. Weatherford, and the dean of women, Mrs. M. M. Latham. They charge Mr. Goold with being undemocratic and tyrannical both in the conduct of chapel services and in his administration of the college. Mr. Weatherford is charged with sacrificing "his scruples, morals and convictions" in his effort to win favor with Mr. Goold. The dean of women is declared to have "clung to the obsolete and outdated laws and restrictions for young women which were set up more than fifty years ago and which are certainly inconsistent with the trend of modern times." The petition concludes with the statement: "We have caught the spirit of democracy which permeates the air and believe that when the few are making miserable the lives of the many, those few should be dethroned." They therefore state that they will neither return to classes nor take part in any college activities until they are assured that the three persons named will not return to their positions in the fall of 1943.

On Monday, April 12, Mr. Goold posted a notice urging the students to return to classes "in the interest of harmony, goodwill and a peaceful solution of our difficulties" and promised that the administration was ready "to use its utmost endeavor to remedy any just grievances"; and also promised not to punish those who had participated in the strike. The students however failed to act on his request. Previously a voluntary committee of five faculty members, headed by Dean C. D. Halliburton,

carried the students' petition to Mr. Goold in an effort to work out a solution of the strike, but were unable to do so.

The executive committee of the board of trustees of the college is to meet today, April 29th, in the office of Bishop Penick of North Carolina.

The situation is summed up from the students' point of view by the



Bishop Penick of North Carolina who heads committee meeting this week to consider the controversy at St. Augustine's College

statement of one of them: "I am not going to be an Uncle Tom for anyone. I would rather die on the battlefield."

WOMEN LIFT MORTGAGE WITH PASTIES

Negaunee, Mich.:—Have you ever tasted a "pasty"? If not you have missed a real culinary treat. A pasty looks like an oversized apple turnover only it is filled with meat, potatoes and vegetables instead. These are wrapped in the dough uncooked and the whole pasty baked together in the oven. The real art in pasty making is in cutting the dough the right shape, getting the proper mixture of suet and beef and sealing it in the pasty. It is an art handed down from mother to daughter in Cornish families of the diocese of Northern Michigan. Pasties are great favorites with the miners as they provide a whole meal for the lunch hour and can be warmed up over the miner's lamp if desired. So the next time you come to visit in Northern Michigan be sure you get one. If you can come when the women of St. John's Church, Negaunee, are having one

of their famous pasty sales you will indeed be in luck. Last year the "pasty group," a group of twelve women under the leadership of Mrs. Wm. Tauer, made and sold 8,704 pasties. They used 2,175 pounds of flour, 2,004 pounds of beef, 614 pounds of lard, 895 pounds of onions, 80 bushels of potatoes, 22 bushels of turnips, 71 boxes of salt and two pounds of pepper. From their proceeds they turned over to the treasurer of St. John's Church \$1,281.55, paid the balance on a mortgage note and gave \$10 towards a scholarship at the Fortune Lake summer conference. They held a sale every two weeks in 1942 and this year are planning to hold one every month if they can secure enough ingredients from the rationing board.

DISCUSS THE PEACE TO COME

Topeka, Kan.:—A feature of the Lenten program at Grace Cathedral has been a series of Friday evening discussions on the bases for a just and durable peace. Two of the evenings were devoted to round table discussions, the first with six laymen and Bishop Goodrich Fenner taking part, and the second with four women of the parish participating. The other four sessions had members of the faculty of Washburn University for leaders. The dean of the cathedral is the Very Rev. John W. Day.

GENERAL CONVENTION DATES CHANGED

New York, N. Y.:—The Presiding Bishop announces that General Convention will open on Saturday, October 2, instead of Wednesday, the 6th, as was originally planned. The change has been made necessary to relieve Cleveland hotels during the peak-load part of the week. It is to be strictly a war-time convention with no side-shows and with adjournment expected by Saturday, October 9th.

BRITISH CHILDREN BUILD CHURCHES

London:—The children of All Hallows, Gospel Oak, undertook some time ago to aid in the building of seven churches overseas. They have completed the sixth. The churches are in East Africa, Canada, Melanesia, Korea, India, with one to come in China. When the seven churches have been completed the children plan to help medical missions by building seven little dispensaries.

A Continuing Easter

THE Easter season with its message of hope means more than ever to us this year for the issues of life and death are starkly before us. Men and women everywhere will thank God for the words of the Master, "Because I live, ye shall live also," with the casualty lists coming in. As Christians we are committed to a very definite attitude toward death, but it is often not until a loved one finishes his or her span of years in this world that we can know how deeply our belief runs.

Secular thought and expression often run counter to ours. For example, people often talk of the "loss of life" that war entails. But as Christians we maintain that life can never be "lost"; it can only be transformed from one mode of expression to another.

Or we think of the terrific "waste" that war entails. There is a sense in which this is true, but we should not carry it too far. In the admirable booklet issued by the Forward Movement, *Valiant Hearts*, are courageous words of conviction written by the Bishop of Bradford soon after his son was killed in the present war: "Do not talk of waste. For death is not the end. . . . Do not believe that God has thrown it all away just when it was coming to fruit. God wastes no spiritual possibilities in any of us. He has a use for my son, and He won't let it be unrealized. The boy has higher flights to reach; a fuller life to live. He is more alive now than when he was here."

To so many death comes as an unnecessarily cruel fact because they have failed to prepare themselves for it. That is one thing the Church is for; it offers faith, assurance, certain hope. For our own sake and for the sake of the departed, let this be a continuing Easter.

Liberalism

IF ANY of our readers have the idea that liberalism is a cold, academic sort of thing, merely a body of more or less negative beliefs or disbeliefs; or if they think that it is a set of propositions, formulas, more or less philosophical definitions, we

invite them to read the article in this issue, *The Meaning of Liberalism*.

Here is the warm, human attitude of faith. Liberalism is a conviction; but it is more than a conviction, it is a living loyalty. Liberalism is an attitude; but it is more than an attitude, it is a continuous act of faith, faith of the kind described by St. Paul when he said, "Faith working through love."

The adjective "liberal" is a better word than the noun "liberalism." It does not presume to stand in the place of Christ or the Christian faith or the doctrine of the Church; instead, it is a word that points out certain qualities, like liberal churchman, liberal theology, liberal religion. That is why it is so hard to define what we mean by liberalism. It is the essence of equality! But we are getting nearer to the thing itself and ultimately our new definition, we trust, will emerge.

NAM Calls In Clergy

THE boys behind the big desks and around the board room tables are getting worried. As proof of this the National Association of Manufacturers is calling in the clergy to try to line up Christian opinion with its particular program. It is strongly remindful of the way many people who have never had much use for religion call in the clergyman when they begin to get a bit anxious about their future. What is troubling these exponents of their avowedly healthy economic system?

One of their more sophisticated relatives, Mr. Eric Johnston, president of the United States Chambers of Commerce, is advancing a new argument for capitalism's life after death (see *The Readers' Digest* for February, *Your Stake in Capitalism*) which is that there has to be capitalism because there has to be capital. Right, at any rate at the end of the sentence, and it gives us a hint as to the real source of their apprehension: who is going to control the capital. That is what these people are worried about, and rightly so because it is becoming increasingly difficult to keep

"QUOTES"

WHAT does Easter mean in the face of world conditions today? Many are becoming pessimistic, hopeless and full of despair. Easter does not offer us a cheap and false comfort. Easter does assure us that nothing we have ever done for love of Jesus Christ is wasted or lost. All our apparently dead hopes, our unanswered prayers, our unsuccessful endeavors are helping God to work out His great design. The failures of noble effort are not final. Every defeat of love is an event on the way, not the end of the road. To all who are carrying the burdens of life, who are facing their duties, and accepting life's harder responsibilities, the risen Christ says, "Fear not ye."

—OLIVER J. HART
Bishop Coadjutor
of Pennsylvania

capital in private hands and still keep it live capital.

The swing of the economic pendulum is towards collectivism and we all know it, including the present capitalists. The question is what kind of collectivism. One type is socialism, in which the control of capital is with the people. We do not see how this could happen here, at least not next week, but we are concerned about the possible results of the attempts of private capitalists to keep their control in the face of the inevitability of collectivism. Already they are being forced to use some rather sinister potions in order to hold this double life in the one body; and considering the present rally in the health of the patient under this

treatment there is every danger that they may suddenly get some horrible monster, like a zombie. This is exactly what happened to their friends in Europe. It is called Fascism or Nazism.

No More Letters

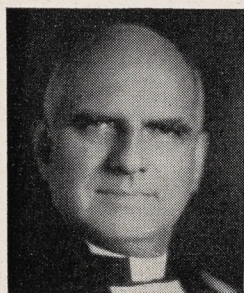
THE chairman of the joint commission on approaches to unity has written a letter to all bishops setting forth the present existence of an advisory theological committee. This would seem to obviate the necessity for any more circulatory letters on this matter, but we take the opportunity of expressing our approval of the four point procedure outlined in the statement signed by the eight bishops which is to be found on page five this week.

The Presiding Bishopric

by **W. Bertrand Stevens**

The Bishop of Los Angeles

PROBABLY no question of policy is quite so persistently in the minds of the people of the Church as that of the status of the Presiding Bishop. In the earlier days of our American Church history



was neatly answered by making the senior Bishop, the Presiding Bishop. Since the abandonment of that procedure, General Convention has found it difficult to make up its mind as to whether or not it wants a Presiding Bishop who will be also President of the National Council. Inasmuch as it now seems

the fixed policy to combine in one man both offices, with vice-presidential assistance, future discussions may begin from that point. After the editor of *THE WITNESS* asked me to write on this subject I asked several people what they felt were the main issues involved. Three main questions emerged: (1) How can the load of our chief executive officer and spiritual leader be lightened? (2) How can the dignity of the office be preserved? (3) How can a maximum of efficiency be preserved?

In a sense all three questions, and especially the third, focus on the Presiding Bishop's *status* and his *see*. The first two are isolated questions and difficult to deal with, and it may be questioned as to whether they are basically important.

Even with the volume of work put upon the Presiding Bishop, it may be assumed that the occupant of the office can answer the first question himself, provided that he be spared (a) an excess of duties

in whatever diocese he is the bishop, and (b) too much travelling for consecrations and general meetings. That he should take order for consecrations is obvious, but that all dioceses should expect him to travel great distances to preside, is not clear. That, surely, is a function that can be assigned to provincial presidents or others. In other respects, it seems possible to trust to the wisdom of the occupant of the office to distribute his time and energy with wisdom and restraint. Bishop Tucker seems especially blessed in his ability to take things in his stride.

The dignity of the office need not worry us in these days. It certainly has never caused anxiety to many of our long line of Presiding Bishops. No exterior arrangements are necessary to increase the proper respect that is felt for the office. There are those who are concerned that at the Lambeth Conference the Presiding Bishop should have his proper place. If the question has any importance it may be said that this has always been provided for. The Presiding Bishop at Lambeth has his position among the Metropolitans, and should have, but my impression is that American Bishops are expected to be themselves. There are no legislative or titular adornments that are necessary to the dignity of the Presiding Bishopric at Lambeth, or anywhere else.

The third question as to the securing of a maximum of efficiency is related to the whole question

of jurisdiction, and official residence. The Presiding Bishop's duties, according to the present canons, include supervision of the consecration of Bishops and of congregations in foreign lands, general oversight of missionary districts and the executive leadership of the National Council. They are responsibilities which may well take the full time of the ablest of men. Their scope is such that many have suggested that the office be divorced from all diocesan relationship and the question is a fair one. To carry on his duties and give even a minimum of service to his diocese requires too much time and places too heavy a tax on his energies. The problem cannot be met, however, by cutting the Presiding Bishop off from all diocesan connection. Two arguments against this will suffice. First of all it would violate all historical precedents. The bishop must have jurisdiction and jurisdiction implies *territorial* jurisdiction. Presumably the Church could constitute (with the cooperation of the diocese of New York) the Church Missions House a pocket diocese, but that would be neither statesmanlike or sensible. To take his place with the other bishops of Christendom, the Presiding Bishop should be the bishop of a real diocese. Tradition and ecclesiastical procedure everywhere make this essential. Second, it would be fairer to the bishop himself to give him that pastoral relationship which would save him from being merely an executive officer. Our present Presiding Bishop has highly developed pastoral instincts and while his duties at 281 Fourth Avenue (with additional responsibilities now as president of the Federal Council of Churches are onerous, he would probably be the last to wish to sever himself completely from the diocese of Virginia in which his roots run deep.

THE answer must be found elsewhere. A possible solution may be found in the proposal to associate the Presiding Bishopric with a Metropolitan diocese, whose diocesan would, by canon law, always be the Presiding Bishop. This offers numerous problems, most of which would have to be solved by the diocese itself. Washington has been suggested as the likeliest possibility. It may be presumptuous for the Church to discuss an invasion of diocesan rights and prerogatives; but the facts that the statesmanlike Bishop of Washington seems not to be shocked by such a suggestion, and that the Presiding Bishop has already been assigned a stall in the Washington Cathedral, seem to make it a reasonable topic for discussion. Washington as a seat for the Presiding Bishop offers (1) the prestige of the capitol city and (2) a dignified and settled environment. Against it is urged (1) possible undesirability of associating the Church with our political centre and (2) the artificiality of

arrangement by which a locally elected coadjutor would be the administrative head.

An alternative proposal is that a small but real diocese be carved out of some existing diocese or dioceses and that the Presiding Bishop be permanently attached to it. Such a plan has merit but there is still the vexed question of where the financial headquarters should be. It would be possible to keep it in New York where we are told financial matters must be handled. But that would create a problem not unlike the present divided responsibilities in which the Presiding Bishop has (1) a diocesan residence in Virginia (2) a metropolitan residence in New York and (3) a Cathedral relationship in Washington.

A third proposal of a somewhat different character and not germane to the purposes of the other two is that the national headquarters be in the middle west, somewhere near the approximate center of the nation. This has much to be said for it. It certainly would be easier for every one concerned to reach the home base and it would probably be a stimulus and source of great strength to the Church in the west. Against it is the undisputed fact that it would move the Presiding Bishop away from the larger centers of Church population. Nor does it solve any problems of diocesan responsibility unless it were to be considered in connection with the second proposal. It might enhance the general efficiency of administration but unless the diocesan responsibility were merely nominal it would not help the Presiding Bishop.

All things considered an arrangement with a metropolitan diocese somewhere in the eastern part of the nation seems most practicable and the mind of the Church seems turning in that direction increasingly. No great sacrifice would be involved by the diocese itself. Whatever loss there might

—HERE'S AN IDEA—

★ At St. Mark's, San Antonio, where the Rev. Everett Jones is rector, there was recently confirmed a class presented by lay people. This class was in no way connected with other classes that are continually in preparation. At the confirmation service the second office of instruction from the Prayer Book was used before Confirmation. Then when the members of the class came forward, the lay-sponsors also came forward and joined the rector in saying: "Reverend Father in God, we present unto you these persons to receive the laying on of hands." Following the service the bishop addressed the newly confirmed after which each member came forward and was introduced by the rector to the bishop and received the confirmation certificate.

be of autonomy in the selection of its bishop would be compensated for by (a) the added strength that it would gain as national headquarters and (b) in the actual leadership of a competent coadjutor chosen by the diocese itself.

It all requires a fine balance between the respective wishes of General Convention and the diocese concerned. There is no hurry. We have been going along as we are for some time. Certainly it

would be difficult if not impossible to act on so momentous a matter at this Convention, even if conditions were ripe. A General Convention this fall seems assured. But had it proved impossible we could still carry on. Bishop Tucker has the esteem and affection of the Church and could continue in office to the satisfaction of everyone, and certainly all of us would rally to a tentative budget presented by the National Council.

Meaning of Liberalism

GOD is love. That is the first principle of Christianity. We cannot accept any article of faith or follow any way of life which contradicts this great truth. If we are to learn anything about God and His will for us, this must be the light which guides our search.

Electricity will not travel through glass, nor will sound pass through a vacuum. By experience we have found out these and other laws under which nature operates. Likewise, we know that love requires certain conditions, or it will not work perfectly. One of these is freedom. You cannot force love; you cannot compel some one to love you or to love God.

And yet love craves a response from the person loved. This is one reason why you cannot really love a machine. You may like it, take care of it, be proud of its performance. But there is nothing in it which will respond to your love. It may work better for you than for any one else, but it will not greet you when you enter the shop the way your little daughter will greet you when you come home.

Your child's welcoming rush to the front door means something to you because she does it of her own free will. It is very different from the bell which rings when you cross the path of the "electric eye" in a door-way. Your child's love is not only a response to the love which you have given her ever since she was born; it is the free response of a free personality.

God is love; and God loves us as a father. He wants His children to love Him, and that is why He has made them free. He has given to us the dangerous gift of liberty, with all the risks that go with it, because our love would mean nothing to Him if it did not come out of our hearts with sincerity and honesty and free will.

When we talk about "liberal religion" we mean that we are committed to a way of life which is based upon freedom because that is God's way. God does not surround us with a host of rules and

by DuBose Murphy
Rector of St. Clement's, El Paso

regulations; He trusts us, puts us on our honor, to live as loyal children. His Son does not call us slaves who simply obey orders without knowing what it is all about; He calls us friends, admits us to His confidence, and bids us follow Him by continuing in His love.

Liberalism has its dangers, just as democracy has. It may become very hazy and vague in its teaching, professing to hold that it makes no difference what you believe, when it should be just as clear and positive as the scientist who says: "Gasoline vapor and air form an explosive mixture; this is a truth which you may use to your advantage in a motor, or may ignore at your peril with a lighted match." Liberalism may be quite broad and tolerant in its attitude towards human conduct, feeling that a man is the best judge of his own rights, when it should be just as hard and emphatic as the engineer who says: "I don't know what Einstein may have done to the law of gravity; but if you step over the parapet of this bridge, you will fall."

WE KNOW that man craves security; he wants to be able to count on something, to be sure of his environment. Too often the liberals have said that there are no fixed principles and no certain truths; and man has thereupon turned to authority (religious or political) because authority has given him something solid on which to stand.

But there is a better security in love, by which we learn to depend upon a perfectly trustworthy Person. One night St. Paul had a dream in which his Master said: "You are to be a witness both to the things which you have seen and also to the things which I have yet to show you." The Apostle could not know in advance just what he was getting into, but he could have confidence and security be-

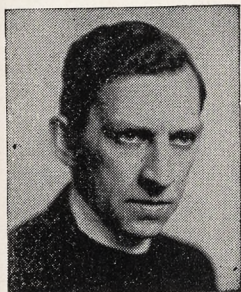
cause he knew the Person Who was leading him. This is the best kind of certainty to have in the journey of life. The wise traveler does not scorn the road which has been built by the toil of a past generation, and he does not reject the experience of the men who made his map. But he knows that there is a Guide who strengthened the builders, Who taught the map-makers, and Who is still daily traveling that road. And so he puts his trust in the Guide. For he is sure that the Guide wants him to complete the journey successfully and that the Guide will always be on hand to encourage and refresh him. He has confidence in the ability of the Guide, but even more he has faith in the Guide's character; for God is love.

Talking It Over

By

W. B. SPOFFORD

CONGRESSMAN Joseph Clark Baldwin, Republican of New York, said at a recent conference to rally Americans for the repeal of the poll-tax: "Let's pass this bill and prove to the world



that the United States is not going to ask anybody to do what we ourselves won't do and let's have a free country with everyone voting that is asked to fight for this country."

At that conference steps were formally taken to introduce into the Congress a bill which will abolish the poll

tax, a law which disfranchises literally millions of men and women, particularly in the southern states. A steering committee was organized to push the bill, the committee being composed of twenty-five Congressmen equally divided between the Republican and Democratic parties, with the odd one a member of the American Labor Party.

The bill is H.R. 7. But before it can get to the floor of Congress 218 members of the House have to sign Discharge Petition No. 3. I have just received a letter from Congressman George H. Bender, Republican of Ohio, in which he says that 180 have so far signed the discharge petition "needing only 38 signatures on Discharge Petition No. 3 to bring H.R. 7 to the floor of the House for vote."

A lot of letters come to me saying that they think it is perfectly silly to be forever writing Congressmen and Senators about this and that. "They don't pay any attention to my letters"; "they get so many letters from home that they just throw them in the

waste basket"; "isn't there something more important for me to do than to write a Congressman?"

The answers are: they do pay attention to your letters; they are not thrown in the waste basket but carefully read; the only thing that changes the mind of your representative in Congress are the letters from home (speeches by fellow-Congressmen rarely convince him of anything); and for those who believe that the abolishment of poll tax restrictions to voting is a major issue . . . very definitely a part of the larger struggle for freedom for all people everywhere . . . there is hardly anything more important for you to do at the present time. Or anything easier for you to do. Simply write a note to that man or woman representing you in Congress and say, "I am for the abolition of the poll-tax and hope you are supporting H.R. 7. Also that if you have not already done so that you will sign Discharge Petition Number 3 to get the bill to the floor of Congress."

As Congressman Bender, chairman of the coalition group to pass the bill, puts it in his letter: "May I urge you to renew your efforts? We are close to victory. Solid, hard work now will pass the bill in the House. May we count on your continued support?"

Don't fail to do it simply because in your opinion writing one letter does not go under the head of "solid, hard work." It is that attitude that is the hardest to overcome. There is more you can do if you want to be a still more effective champion of democracy . . . get others also to write. And to abolish the poll-tax as a requirement for voting in federal elections would be a major victory for democracy on the home front . . . don't let anyone tell you different.

THE SANCTUARY

Conducted by John Wallace Suter

O GOD our Father, who didst so love the world as to give thine only-begotten Son: grant us both the desire and the will to love thee in return. Help us this day, amid our manifold interests and duties, at all times to remember thee and, alike by what we do and what we are, to render thee faithful and loving service. Deliver us from indolence and weakness; teach us to look away from ourselves to the hopes and needs of others; and grant us power so to use the gifts thou hast bestowed on us as to brighten and enoble the life of the world; through Jesus Christ our Lord. *Amen.*

—From *New Every Morning*
Prayer-Book of the British
Broadcasting Corp.

JUST FOR LAY READERS

Conducted by F. C. GRANT

HERE is an idea! Since the number of available men is declining on account of the war, why not have women lay readers? Especially now that women have demonstrated their ability as WAACS,



WAVES, SPARS and WAAFS, it ought to go without saying that women will probably be as capable as men in conducting public worship. Furthermore, what about chaplaincies in these new army and navy units? What about women who conduct services in church institutions and elsewhere and

the many women who take services in church schools? Probably we are not justified in looking forward to a time when church services will ordinarily be conducted by women, but for the life of me I cannot see why women should be excluded. To say the least, there are plenty of places where only women *can* serve, and so I should like to tack up over the door of this department an assurance of welcome to any women lay readers who care to join our group!

I don't know that there are any special rules that women should observe and which do not apply to men, or vice versa. As I have heard women speak or conduct services in public, I have noticed several times that their voices seem to lack carrying power. This may be due to lack of practice, possibly to a touch of nervousness which everyone is likely to suffer from the first few times he conducts service or speaks in public. Proper exercise will of course overcome this difficulty. A person ought to manage to have breath enough to get through an ordinary sentence without having to stop and take another breath. It is very largely a matter of mechanics (see Ralph Harper's book, once more). It comes with practice and it really can be managed by almost everyone. You don't need a great quantity of air to produce an adequate amount of sound. An expert violinist can draw his bow ever so slowly and gently, but produce vibrations enough to fill Carnegie Hall. It is said that Caruso could shatter a thin tumbler, held at the proper angle, by singing gently into it—so gently that he could scarcely be heard across the room. It is not quantity but control that counts and this comes with practice. One cannot even give directions in print. See someone who is in the business of teaching voice, if you have any difficulty along this line.

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Another defect I have noted in some women's voices, as used publicly, is a false pitch, that is, they are trying to speak on another level than the one to which they are accustomed. Quite apart from all other objections, this sort of thing gives an impression of unreality which just ought not to find any place in a service of worship. On the other hand, there are some persons, of course, both men and women, whose voices, unless they are made over, are really painful—literally painful—with the result that some people simply cannot listen to them continuously, voices that are driven too hard and sound metallic, and so on.

Finally, I have noted that a good many women have what is also a masculine failing, but often in a greater degree. They drop their voices towards the end of the sentence, as if mentally they had raced on ahead and were already fashioning the sentence to follow, and left this one to take care of itself and reach its appointed conclusion under its own momentum—like switchmen shunting box cars. Two or three box cars will be still travelling toward their appointed destination, on different tracks, while the switch-engineer is already uncoupling another section of the train! Yet a person can overcome this habit (and that is what it is) if he will bear in mind that it is really a discourtesy to the hearers not to speak audibly and let them hear every word one says. To put them under a strain, or to keep them from hearing more than two-thirds or three-fourths of what you say, is just as discourteous as if you turned your back to them. At the same time, you are ruining your own chances of getting across what you are saying. You are sending out your message under a serious handicap. I think if a person remembers this, he—or she—will be likely to make sure that the congregation hears the final syllables in every sentence—especially such final syllables as -ed and -ing.

Confirmation Instructions

by BISHOP JOHNSON

Fifty cents for single copies
Four dollars for dozen copies

THE WITNESS
6140 COTTAGE GROVE AVENUE
CHICAGO • ILLINOIS

THE WITNESS — April 29, 1943

News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

Deal With Anti-Semitism

London:—(By Cable)—The British Council of Churches, meeting in London on April 13 and 14 under the presidency of the Archbishop of Canterbury, passed the following resolution on anti-Semitism and the Bermuda refugee conference:

"The British Council of Churches warmly welcomes the statements made by the leaders of many Christian churches expressing their fellow-feeling with the Jewish people in the trials through which they are passing, and desires to aid them in every practicable way. In particular, the Council notes with admiration and thankfulness the statements on this subject which have been issued by Christian leaders in enemy-occupied countries. The Council affirms that anti-Semitism of any kind is contrary to natural justice, incompatible with the Christian doctrine of man, and a denial of the Gospel. Malicious gossip and irresponsible charges against the Jews, no less than active persecution, are incompatible with Christian standards of behavior. The Council welcomes the decision to hold in Bermuda a conference in which the British and American governments will seek jointly to find practical ways of rendering immediate and continuing assistance to the Jews and other imperilled peoples. The Council considers every possible step ought to be taken to rescue from massacre the Jews in enemy and enemy-occupied territories.

"It is convinced that both Christian and Jewish peoples in this country would give strong support to a lead from His Majesty's Government offering sanctuary in Great Britain for a considerable number of children and adults, in addition to those received before September, 1939, and would be ready to make sacrifices so as to provide hospitality for them during the year. The Council further asks that the Bermuda Conference will suggest measures for rendering the requisite material assistance for the maintenance of the refugees who reach neutral countries, and will give assurance to these countries of readiness to cooperate in plans for the post-war settlement of refugees in other parts of the world."

THE WITNESS — April 29, 1943

Instructed Delegates

*New York, N. Y.:—*The delegates from the Church of the Ascension to the coming diocesan convention are going with instructions to vote for deputies to General Convention who will back *Basic Principles* and who favor union between the Episcopal and Presbyterian Churches. This action was taken last week by the parish council, which is composed of representatives of each of the twenty organizations of the parish. In addition to this the council is circulating a petition among parishioners for signatures calling upon the parish delegates to so vote at the New York diocesan convention. It is reported that other parishes of the diocese are taking similar action. The Rev. Henry Sloane Coffin, Presbyterian and president of Union Seminary, spoke on the subject of union at the Ascension last evening, April 28th.

Church at Camp Manidoka

*Camp Manidoka, Idaho:—*Bishop Huston of Olympia and Bishop Rhea of Idaho, recently visited this camp for interned Japanese and formally opened the Church of the Holy Apostles as a mission. Two services were held, the Holy Communion attended by about eighty and an evening service which filled the hall to overflowing. Bishop Huston preached at this service after which Bishop Rhea instituted the Rev. Joseph Kitagawa in charge of the mission. There were special prayers for five young Japanese about to leave the camp to join the army. Incidentally Japanese members of St. John's Church, Ketchikan, Alaska, now interned at Camp Manidoka, have sent a donation to help with the building of the Bishop Rowe Memorial.

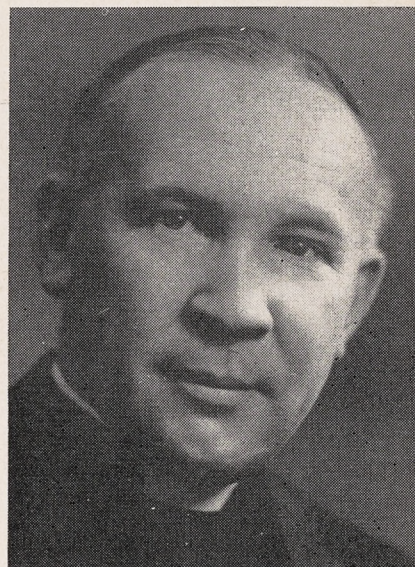
Program for Soldiers

*Burlington, Vt.:—*Ordinarily there are about 3,000 soldiers located at Fort Ethan Allen, near here. Under the chairmanship of President John Millis of the University of Vermont, who is the head of the Forward in Service committee of St. Paul's parish, a program for the soldiers has been given each Sunday afternoon in the parish house. Dancing and games followed by supper, with

the girls for the occasion rounded up by Margarita Van Dyck, daughter of Bishop Van Dyck. After supper the soldiers are invited to join in a service of family prayers by Rector Charles Martin, and practically all of them make the most of the opportunity.

Missionary to China

*Columbia, Mo.:—*The Rev. Robert L. Stevenson, appointed missionary to China, has left for the Hawaiian Island where he will serve until he can proceed to his new field. He will serve as assistant to Archdeacon Willey at Kanai. His father was a medical missionary to China so that young Stevenson attended North



Bishop Frank (Pat) Rhea of Idaho who recently formally opened a mission church at Camp Manidoka where Japanese are interned

China American School at Tungchow and Yenching University. He also got some of his training at the University of Grenoble, France, since his father was in that country for a year on a leave of absence. Also he attended the American University of Beirut, Syria, where his father was also stationed for a year. In the United States the newly appointed missionary studied at the University of Missouri and the Virginia Seminary. He was recently ordained deacon.

Lay Leadership

*Marquette, Mich.:—*When a program was put on for the young people of St. Paul's Church here the committee went after lay people to give the opening addresses and to lead in the discussion. The nature of God, personal evangelism, steward-

page thirteen

ship, and Christian action are some of the subjects being discussed. Among the leaders are two vestrymen, a nurse, the local superintendent of schools and an officer of the Auxiliary.

School Head Resigns

Lynchburg, Va.:—The Rev. Oscar deWolf Randolph has resigned as rector of Virginia Episcopal School, effective June 30th. He has held the position for fifteen years. In the last world war he served first as a captain and then as a major. Following the war he was the rector of St. Mary's Church, Birmingham, Alabama, which he left in 1928 to take his present position. His resignation has been accepted with regret by the trustees.

Talks on Religion

Roanoke, Va.:—Bishop Henry D. Phillips of Southwestern Virginia concluded last week a series of lectures given each Thursday during Lent at St. John's Church. His subject was "Intimate Talks on Personal Religion."

Mississippi Consecration

Jackson, Miss.:—The Rev. D. M. Gray is to be consecrated bishop of Mississippi on May 12th at St. Andrew's, Jackson. The Presiding Bishop is to be the consecrator with Bishop Bratton of Mississippi and Bishop Mitchell of Arkansas as co-consecrators. Also present will be Bishop Juhan of Florida, Bishop Jackson of Louisiana, Bishop Carpenter of Alabama, Bishop Walker of Atlanta, Bishop Dandridge of Tennessee, Bishop Maxon of Tennessee and Bishop Clingman of Kentucky who is to preach.

Ministering to Soldiers

Springfield, Mass.:—Announcement has been made by Bishop Lawrence of Western Massachusetts of arrangements for representing the Church to training units at various colleges within the diocese. The Rev. Jesse M. Trotter is in charge of the Church's activities with the air force college training detachment at Amherst College, the Rev. Charles D. Dean with a similar unit at Springfield College, and the Rev. A. Grant Noble, with the navy pre-flight school at Williams College. While there is a chaplain on duty with the WAVES' training school at Smith College, services of the Episcopal Church are conducted for them by the Rev. Robert N. Rodenmayer. These men will be glad to follow up names referred to them.

Leadership Training

Marquette, Mich.:—The rector of St. Paul's, the Rev. John G. Carlton, was the chairman of a Lenten community program in Christian education in which all the Protestant churches joined. Classes were held once a week over a six week period with Miss Martha Cooley and Dr. A. H. Burrows of the faculty of the Northern Michigan College of Education as instructors. Their subjects were "How We Got Our Bible" and "How Christian Character Develops." Similar projects are planned for the fall and before Lent next year.

Student Services

Burlington, Vt.:—The Canterbury Club, student organization at the University of Vermont, supplies the choir one Sunday each month at All Saints' Chapel, which is part of St. Paul's parish. The students also are the layreaders for the services. Recent preachers at these student services have been Chaplain Gilbert K. Hill, until recently at Fort Ethan Allen, President John Millis of the University of Vermont, and the Rev. Harry H. Jones, rector at Middlebury and pastor of Episcopal students at Middlebury College. During Lent the students also sponsored a Communion service followed by breakfast each Thursday at St. Paul's.

Evening Communions

Detroit, Mich.:—The Rev. Andrew S. Gill, rector of St. Matthias', Detroit, from 1920 to 1931, returned to his former parish on the evening of April 7, at the invitation of the Rev. Ernest E. Piper, present rector. During the 1943 Lenten season, several evening services of the Holy Communion were held in St. Matthias' for the benefit of Churchpeople working six and seven days a week on defense, or on "swing shifts" and

thus prevented from attending the regular Communion services. It had not been planned that the service on April 7 was to be a Celebration of the Communion, but so many of Mr. Gill's friends expressed the desire to receive Communion from him again that Mr. Piper immediately arranged for the service to be held. Mr. Gill is now rector of Emmanuel Church, Cleveland, Ohio, where he went from St. Matthias'. He was rector of St. Matthias' at the time the present church was built.

Advances in Grants

New Orleans, La.:—The two institutions maintained by the Church in New Orleans received substantial grants this year from the local community chest as a recognition of their services and high standards. They were the Children's Home which was granted \$6,068 and the Gaudet Norman School, an institution of the American Church Institute for Negroes, which was granted \$4,441.

Union Service

San Antonio, Texas:—St. Mark's Church is often the choice of the local committee of Protestant church women for the services on the world day of prayer. This year the day opened at St. Mark's with a Holy Communion service at which Christians of many different denominations received. This was followed by a program which lasted throughout the day, with the pastors of various churches giving addresses, and with

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music furnished by different congregations. About 800 persons shared in the day of worship, representing 42 churches and 13 denominations. Present at services were Roman Catholics, Jews and members of the Greek Orthodox Church. The Rev. Everett H. Jones, rector of St. Mark's, gave the first address on the subject of prayer.

Fixed for Easter

Detroit, Michigan:—The cradle of the Lenten Noon-Day service idea in the middle west and possibly in the American Church is Old Mariners' Church, Detroit, where now is housed the Detroit Episcopal City Mission of which the Rev. David R. Covell is superintendent. Each Lenten season, during the noon-day services, the old church has been visited by many workers from the down-town section of Detroit, as well as by transients and those who return for sentimental reasons. Early this year, however, the ancient heating plant in the church broke down completely, and due to the difficulty of securing replacement parts and new equipment, it was impossible to hold noon-day services during Lent. Priorities were received, fortunately, in time for the holding of Good Friday and Easter services, so that at least one Lenten service was held in Old Mariners' Church this year.

Bishop's Daughter Speaks

Detroit, Mich.:—Miss Hallie R. Williams, formerly head of St. Agnes' School, Kyoto, Japan, was the speaker at the annual service of the Girls' Friendly Society of Michigan, held at St. Paul's Cathedral on April 11th. Dean Kirk O'Ferrall conducted the service which was attended by

about 400 members of the GFS who marched in the procession veiled in blue. Miss Williams, daughter of the late Bishop Charles Williams, is now at St. Andrew's Community Center at Maryus, Virginia. She is also national chairman for missions of the GFS.

Indians in Army

Mission, S. D.:—Among the many whites and Indians who have gone into the armed forces from the vicinity of the Rosebud Reservation, the first casualties were all from old Indian Church families: Melvin Yellow Cloud in Africa, first overseas nurse, Lt. Angels Murray and the first WAAC, Blanche Decory. Stephen Moccasin, a lay catechist from the reservation is chaplain's assistant in a big Maryland camp. In a number of regiments the Dakota churchmen are the only Indians, and every one who comes back on furlough reports that he "likes the army" and is ready and glad to go again. Several are officers. Cards come regularly to the Dakota clergy from chaplains telling of the Indians' loyalty to the Church. They take great pride in doing things to help prepare for services when they are held.

Services for Japanese

Albuquerque, N. Mex.:—Having only a "B" card for gas does not stop the Rev. George Wood of St. Andrew's Church, Las Cruces, from visiting the detention camp for Japanese at Lordsburg, 119 miles each way and St. Columba's, 85 miles in an-

other direction. Bishop James M. Stoney writes that there are now three Japanese camps and the Church is active in all three. Besides Mr. Woods, the Rev. L. E. Stueland of the Marine Hospital at Fort Stanton and the Rev. C. J. Kinsolving of Holy Faith Church, are all helping to carry the gospel to these camps.

Service Men's Club

Philadelphia, Pa.:—Another effort to aid the service men visiting Philadelphia was inaugurated on April 14 by the service club in St. Stephen's Church House. Leaders of the community and a number of stars from stage and screen took part in the opening proceedings which marked a new era in the entertainment of service men. The club is operated under the direction of the war commission of the Episcopal Church in Pennsylvania of which Bishop Oliver J. Hart is chairman and Lewis M. Lukens, Jr., is co-chairman.

Official Recognition

New York, N. Y.:—Generalissimo Chiang Kai-shek, as president of the executive Yuan, has sent to Mrs. E. P. Miller and Dr. John Coe, \$1,500 each (National Chinese Currency) in recognition of their long service in Hua Chung (Central China) college for over ten years. This advice comes from Dr. Francie M. Wei, president of the college, to the Rev. James T. Addison. Dr. Wei adds that "with the depreciated value of the Chinese dollar the gift represents only a small amount of money, but we are happy to receive it because it is an

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CHICAGO

official recognition of the services of teachers who have served for many years in the college." Other gifts from the Generalissimo were given to workers of the London Missionary Society, the Methodist Missionary Society and Dr. Wei.

Summer Work Camp

Bar Harbor, Maine:—First summer work camp to be completely organized and set up under the Church's sponsorship is that centering at Exeter, Maine. The Rev. Russell S. Hubbard, canon missionary and diocesan director of youth work, as well as rector of St. Saviour's parish, Bar Harbor, announces that the work camp will open June 15. The plan calls for about 20 girls and boys, minimum ages sixteen to seventeen, to live in dormitories in a large farm house under supervision of a married couple. Arrangements have already been made with farmers of the surrounding country, for the young people to work a half day on five days a week. The other half of each day will be devoted to recreation and study of rural life. Saturday and Sunday will have a special religious instruction emphasis. The young people are to be paid a minimum of 25 cents an hour. They will do all kinds of manual labor on the farms. They are expected to pay for their board and room from the money they earn. Living expenses are guaranteed, but whether much more is earned will depend upon the number of hours worked, and bonuses. The whole program is planned in cooperation with the farm security administration and the office of civilian defense.

Vermont Conferences

Burlington, Vt.:—Restrictions on food and gas will not prevent the two conferences of the diocese of Vermont. One for those over 18 will be held June 21-25 under the leadership of the Rev. Charles Martin of St. Paul's, Burlington, and the Rev. Parker C. Webb of Bennington will direct a young people's conference to meet in August.

No Cranbrook Conference

Detroit, Mich.:—There will be no summer conference for the diocese of Michigan this year—the first time in more than twenty years that no such conference has been held. Reason: the buildings of the Cranbrook School are not available, and no others that are suitable seem to be. However a conference for young people, under the leadership of the Rev.

Sheldon T. Harbach, diocesan director of religious education, is to be held, and also a conference for girls from 11 to 15 years of age.

Unique Method

Jacksonville, Fla.:—When St. Mark's, Ortega, celebrated its 17th anniversary 34 candidates were presented to the bishop for confirmation, two for each year since the founding of the parish. On May 23rd the parish is to celebrate its 21st anniversary so Rector Douglas B. Leathbury, who has been rector since the founding, hopes to present a class of 42—likewise two for each year.

Lend-Lease

Springfield, Vt.:—The Rev. Alexander Tzuglevitch, pastor of the Russian Orthodox Church gave an address at a service held at St. Mark's Episcopal Church. In return, Rector John Moore of St. Mark's, sang one day in the choir at the Russian Church. Admiring the profundity of his bass, one of the Russian choir-men stage-whispered in the middle of an antiphon: "Russian man!"

Religion in Japan

Stockholm, Sweden:—A congress of religions is to be held in Japan according to reports received here. It is to be held in Tokyo with representatives present of Shintoism, Buddhism, Mohammedanism and Christianity. Christian missionaries express the fear that it is a step toward setting up Shintoism as the state religion in territories occupied by the Japanese.

African Church Hospital

New York, N. Y.:—St. Timothy's Hospital, Capt Mount, Liberia, is well equipped and, though not far from the African bush, it is up to date in most respects, and in some of its procedures, it is beyond many hospitals, both mission institutions and others. Dr. Paul J. Laube who is head of St. Timothy's, in addition to his duties as a physician for the Pan American Airways, says that when he went to Liberia he was

agreeably surprised at the good buildings and excellent equipment he found.

The hospital is one of very few mission hospitals to use a new continuous spinal anesthesia. Dr. Laube is sure there is no other equipment for this technique in equatorial Africa, and probably none in the entire Continent. It is a system developed a few years ago in Philadelphia, which is being used with much success in a few medical centers in the United States, and with equal success in far Liberia—in an Episcopal Church hospital.

St. Timothy's has twenty beds, and they are usually occupied. In addition there are clinics three days a week, and operations on three other days. The hospital staff, in addition to Dr. Laube and some assistance from Dr. Grigg, another Pan-American doctor, consists of four nurses and two dressers.

Another extremely modern technique used at St. Timothy's is treatment of burns by spraying with a solution which, as the solvent evaporates, leaves a cellophane deposit on the burn, medicated with a sulphur drug. Dr. Laube finds it much more satisfactory than the older tannic acid treatments. He is meeting with much success in procedures to shorten the period of convalescence after operations, and in many instances is able to have a patient ready to go home in eight days after a major operation.

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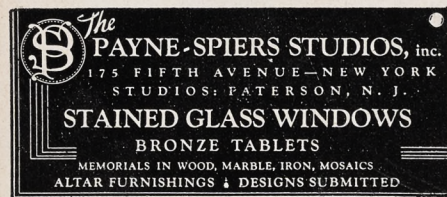
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THE HISTORIC CHURCH AND MODERN
PACIFISM—Umphrey Lee. Abingdon-
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The scholarly, well-referenced, first eight chapters, dealing with the Church's position in regard to war from the first century to the twentieth, might lead the reader to expect that the book was really the authoritative study its title suggests. As a matter of fact that latter is misleading. There is nothing encyclopaedic in the treatment here of "modern pacifism." The bare twenty pages devoted to it do not present even an adequate outline of the subject. The author in effect is but explaining his own stand. A better title might have been, "The Historic Church and Why I Am Not a Pacifist." He is not interested in presenting the case of modern pacifism. Rather he aims to justify modern militarism, as he admits in conclusion. "It has been made clear in this book, I trust," he says, "that those who believe that it is sometimes better to die than to suffer some ills to befall one's country and one's children, that justice, relative as it always is, must be maintained between nations by force, have an ancient and honorable lineage."

This quotation shows too how the book misses the point about modern pacifism and justice. Justice to some extent is maintained between persons also by force, but it is force in the hands of the law. Dr. Lee accepts the presents anarchy between nations as an excuse for war, and ignores the strong section of thinking today, both pacifist and non-pacifist, that insists that in war the essential, disastrous, and unnecessary evil, moral and physical, is the reliance solely on the decision of might, the refusal to submit to a true international law. Modern pacifists are concerned directly and primarily with this problem of international order. Dr. Lee, however, records it thus: "The modern pacifist draws the line only in protecting the state from external aggression. International lawlessness and injustice are without his sphere of interest." This is the common mistake of confusing pacifists with isolationists. The latter were against "foreign" war but they believed in an extreme of selfish armed defense. Pacifists are against the very premises of the war system because they believe literally and practically in the brotherhood of man.

—W.R.H.

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BACKFIRE

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

BACKFIRE

THE REV. WOLCOTT CUTLER
Rector of St. John's, Charlestown, Mass.

I may not have subscribed to THE WITNESS for all of Bill Spofford's twenty-five years as managing editor, but I have admired his conception of the Christian ministry for that long. It is in gratitude for what many of us contemporary or younger clergy owe to his unrelenting example and pen that I want to make the business or promotional end of your paper a material gift expressive of our hope that Bill's fine devotion to the underdog will never be toned down, either in the pages of THE WITNESS, in his ministerial life or in the upbringing of those grandchildren. In doing this I am also moved by the knowledge that several of my dearest friends who would now have passed the fourscore mark were they still on earth, would want to be associated in such a gift and such a hope. The religious press needs more such vigorous and uncalculating axemen, let the chips fall where they may.

ANSWER: This letter is printed upon the insistence of the editorial board, and over my protest; not that I do not appreciate the tribute of my friend, Wolcott Cutler, but because more than enough has been said about my connection with the paper for twenty-five years. The gift of Wolcott Cutler's is to be used to send a bundle of copies each week to a number of chaplains.—W.B.S.

* * *

GEORGE OAKLEY
Layman of Paterson, N. J.

I want to thank you for the April 15th WITNESS, especially for the opinions on the Dulles report. The people who make the most sacrifices must be represented in the peace or it will be another failure. We do not want another war. If capital is the strongest factor at the peace table there will be another war within twenty-five years, more dreadful than this one.

THE REV. THOMAS R. THRASHER
Rector of the Advent, Indianapolis

When Dr. Grant in his column for lay-readers makes a dastardly suggestion that southern people apply "you all" indiscriminately to individuals and to groups, he is hardly living up to his reputation for sound scholarship. I probably have said to Dr. Grant, "How are you all?" when he and I were alone, but I had in mind Dr. Grant and Mrs. Grant and the other members of his household. "You all" are wrong to allow Dr. Grant to foment discord between north and south in this way. In thus providing a needed plural for the pronoun "you" the south has performed a real linguistic feat. The "all" is indispensable.

* * *

MR. DWIGHT A. PARCE
Layman of DeLand, Florida

I have hesitated to renew my subscription as I am strongly opposed to some of the policies which you strenuously advocate. But your articles are always interesting, so I will enjoy them for another year. I heartily support your stand on the race question.

THE WITNESS — April 29, 1943

THE REV. FREDERICK J. WERNECKE
Rector of St. Mark's, Richmond, Va.

There seem to be those in our Church who think of Christian unity solely in terms of the Episcopal Church swallowing up other Christians, who presumably are to come to us humbly admitting that they have been entirely wrong, and that we are entirely right. That this attitude has a strong resemblance to that of the Pharisee of whom our Lord told is obvious. But it seems to have passed the observation of these gentlemen that there are groups in other Churches who take this attitude, but reverse the conclusion. They are entirely right, and we are entirely wrong. In Everett Gill's new biography of the Greek scholar, A. T. Robertson, a Southern Baptist, there is this paragraph relating to a group within the Southern Baptist Church: "The founder of this party . . . rejected the ministry of all Protestant denominations, holding that only Baptist preachers are properly the ministers of God. His theory of the Church and its ministry led to his rejection of the doctrine of the 'universal, invisible, spiritual Church of God' and the substitution of his dogma of the Kingdom of God being composed of Baptist Churches . . . Consequently he refused to exchange pulpits with ministers of other denominations; rejected immersed believers unless immersed by Baptist preachers; adopted the doctrine of 'Church succession', which in principle is the same as 'Apostolic Succession'; and advocated the Bible-plus-history test of orthodoxy . . ."

On such a basis, the only question in Church unity is who will be Jonah and who the whale! Since we are numerically rather a small portion of Christendom, we seem fated to be Jonah! But wasn't Jonah swallowed by the 'great fish' because he refused to do the will of God?

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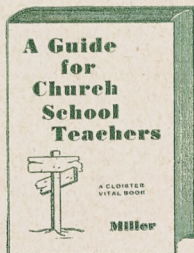
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ALTAR FLOWER NOTES

A dignified note to send with the Altar Flowers, bringing cheer and encouragement to the shut-in. Reproduced from hand lettering the card reads, "These Altar Flowers are sent with the prayers of the congregation that God's blessing may be upon you, and the hope they may brighten your room."

Per dozen35c
10 dozen (a year's supply)\$3.00

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