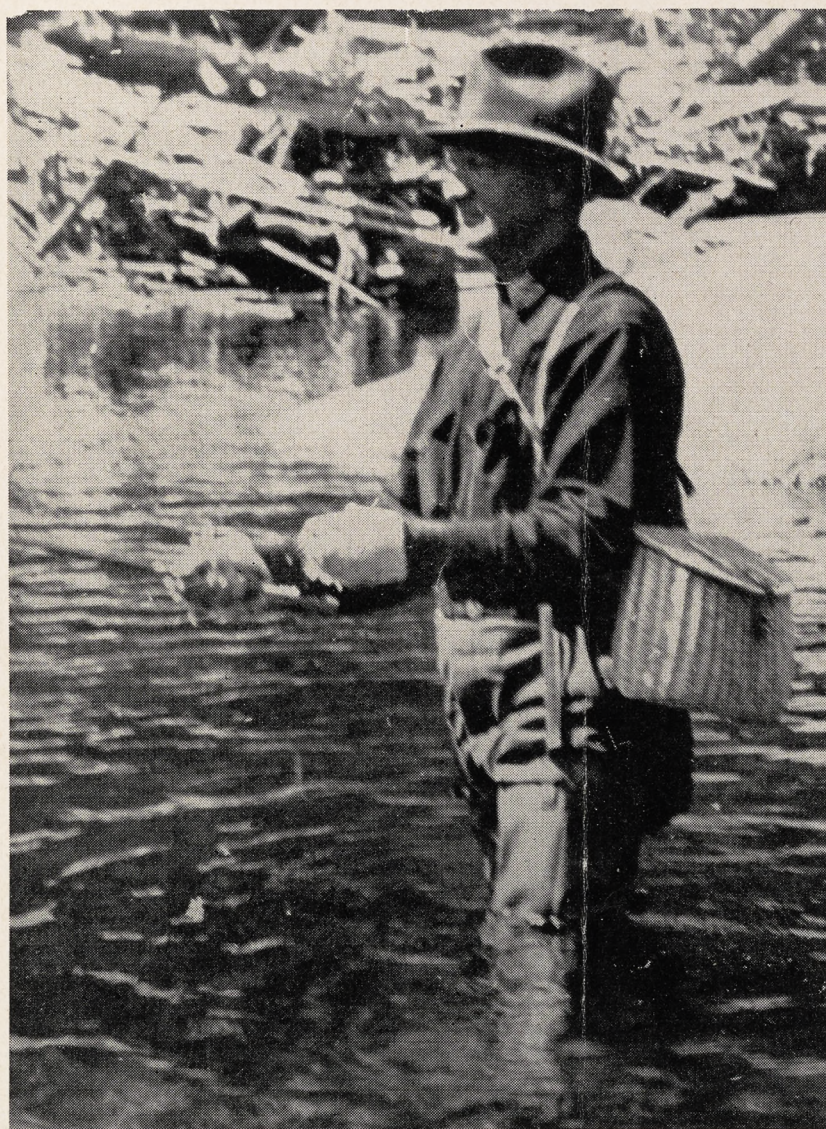


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The WITNESS

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MAY 13, 1943

DEAN JOHN W. DAY
HAS LOTS OF FUN
IN TROUT STREAM

CHINA AND JAPAN AFTER WAR

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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MAY 13, 1943

VOL. XXVI

No. 50

CLERGY NOTES

BAILEY E. ROBERT, rector of St. Stephen's Church, Fall River, Massachusetts, resigned on May 5 to become rector of All Saints' Church, Fulton, New York.

CAMPBELL, THOMAS CLYMAN, who recently resigned as rector of St. John's Church, Jamaica Plain, Boston, Massachusetts, died on April 27. Mr. Campbell was rector of St. John's Church since 1908 and was 68 years old at the time of his death.

DAVIES, DAVID T., was instituted as rector of Trinity Church, Bay City, Michigan, by Bishop Creighton on April 4.

ELLINGTON, JOSEPH BRITT, rector of Trinity Church, Erie, Pennsylvania, has accepted a call to become rector of Grace Church, Ocala, Florida.

HALL, RAYMOND A., formerly rector of St. John's Church, Lowell, Massachusetts, is now a chaplain in the army.

KENT, LEICESTER F., rector of St. Paul's Church, Louisburg, North Carolina, has been called to the rectorship of St. Paul's Church, Kingsport, Tennessee.

KINGWILL WILBUR J., formerly in charge of the Church of the Holy Nativity, South Weymouth, and St. John's Church, Holbrook, has been called as rector of St. John's Church, Lowell, Massachusetts.

LEITCH CYRIL, formerly vicar of St. Mark's Church, Yreka, is now vicar of St. Luke's Church, Hollister, California.

MARSHALL, MALCOLM, was ordained to the diaconate on April 4 by Bishop Walter Mitchell in St. Philips in the Hills Church, Tucson, Arizona.

NICHOLSON, ROBERT WOOD, rector of the Church of the Messiah, Woods Hole, Massachusetts, has resigned to become a chaplain in the navy.

PENDERGRAFT, O. ALLEN C., is now junior canon at Grace Cathedral, San Francisco, California.

SHEVE, CHARLES, is now on the staff of St. Matthew's Church, San Mateo, California.

SHUTT, PHILIP LESLIE, is now priest in charge of Calvary Church, Lombard, Illinois, and St. John's Church, Naperville.

TICKNOR, JOSEPH ALMON, retired, died in West Haven, Connecticut, on April 2.

SERVICES

In Leading Churches

CHRIST CHURCH CATHEDRAL

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

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

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector
Sundays: 8, 9 and 11 A.M.

Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

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

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

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

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Jack Malpas, Priest-in-charge

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

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

EMMANUEL CHURCH

15 Newbury Street, Boston

(Near the Public Gardens)

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

Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.

Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

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

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young People's Meetings.

Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

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

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

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Negro Secretary Is Appointed For New Department

*Bishop Tucker Announces at Council Meeting
That Archdeacon Harris Will Be Secretary*

By W. B. Spofford

New York, N. Y.:—Archdeacon B. W. Harris of Virginia is the executive secretary of the newly organized department of Negro work of the National Council. The announcement was made on May 4th by Presiding Bishop Tucker at the opening of the spring meeting of the Council. The appointment was made after a thorough canvass of the field by an inter-racial committee and the opinion was unanimous around the Church Missions House that the right man had been selected for a most difficult job. Mr. Harris, who has done exceptionally fine work as Negro leader in his own diocese, and who is widely known throughout the Church, will have the support and advice of a strong committee of the Council.

Prior to the meeting of the Council a number of Negro leaders— young people, clergy and lay adults—conferred for three days with 281 secretaries on how best to further Negro work in the Church, with special stress on youth work. Archdeacon Harris was one of the leaders at this conference.

Another highlight of the Council meeting was the report of Bishop Stephen Keeler of Minnesota on the work in Hawaii. He has just returned from the Islands where he is in charge of the Church's work, pending the election of a successor to Bishop Littell. He declared the Church is progressing and that many citizens of Japanese origin are turning to the Church, due to the closing of the Japanese language schools which were under the influence of the Shinto priesthood.

A demand for Christian leadership in the post-war world, the need of extending the Church's work to meet

the demand and a conviction that women will do their full share in supporting it, were recorded by the national board of the Auxiliary, meeting just prior to the Council meeting. It was announced that the United Thank Offering now amounts to \$713,000 which is about \$107,000 more than the total at the same time in the previous triennium. The board made appropriations to a number of projects, including Kimber Den's work in China and for work in Arizona, Canal Zone, Virgin Islands, Puerto Rico, North Dakota and Western Nebraska.

The Council discussed at length whether or not there should be a youth convention at the time of General Convention. Bishop Quin of Texas, as chairman of the youth committee, strongly urged it but the Presiding Bishop reported that the Cleveland committee arranging the convention had indicated that the lack of hotel accommodations would make it impossible. The matter was finally left in the hands of Bishop Quin and the Presiding Bishop to work out.

A resolution was passed, and sent to President Roosevelt and Secretary of State Hull, urging that representatives of the recognized branches of the Churches have places at the peace conference.

Bishop Creighton of Michigan, as chairman of the committee on work in defense areas, stated that work was now being carried on in ten dioceses, representing appropriations of \$18,734. In addition the committee is cooperating with various inter-church committees working in this field.

Announcement was made of the appointment of Miss Frances Young

to the staff of the social relations division. Since 1938 she has been the director of religious education in the diocese of California. It was also announced that Miss Mary Ladd had resigned as director of Windham House, student center in New York.

Bishop Beal of Panama addressed the Council and told of the great



Bishop Keeler, in charge of Hawaiian work pending the election of a new bishop, reports to Council on the progress of Church affairs in the Islands

opportunities facing the Church there, and Bishop Roberts of South Dakota pleaded for aid for two institutions for Indians in the district.

BISHOP DENOUNCES ISOLATIONISM

Albany, N. Y.:—Addressing the 75th annual convention of the diocese of Albany, Bishop Oldham declared that isolationism was sinful. But he expressed the fear that the United States "may refrain from commitments and return to its unworthy and costly policy of selfish isolation. That would be the ultimate tragedy." Deputies to General Convention: Clergy: A. A. Hastings, C. V. Kling, Harold P. Kaulfuss, Allen W. Brown; Laymen: C. F. Millhouse, R. R. Raymond, E. H. Cluett, Russell Carter.

BISHOP HALL'S COMMITTEE REPORTS ON INDUSCO

New York, N. Y.:—Bishop R. O. Hall, Anglican bishop for South China, has issued a report for 1942 as chairman of the international committee which seeks aid for the Chinese Industrial Cooperatives. A total of \$369,838 was received from the United States. On being exchanged into Chinese currency it amounted to \$7,267,513. Payments amounting to about six and a half million dollars (Chinese) were made to launch new producers cooperatives; buy machinery for those already established; the training of wounded soldiers for cooperative work; emergency loans to coops. The report covers but eleven months since the records for the month of December were lost when Hongkong fell. The report states that "In terms of national Chinese dollars this is a large amount. In terms of needs, especially when computed at present highly inflated costs, it is not enough." A carefully drawn budget covering January 1, 1943 through

it will be necessary to raise a minimum of \$2,262,720 in the United States. Funds have been raised for this work by the Church League for Industrial Democracy, 155 Washington Street, New York City, and sent through Mr. Jack Foster who is the China correspondent for THE WITNESS.

AID TO REFUGEES CONTINUES

Switzerland:—Refugees from Italy, France, and Shanghai, China, are still being helped by the Refugees Department of the World Council of Churches, the YMCA, and representatives of different church and youth organizations in Switzerland. More than 9,000 refugees have reached Switzerland during the last seven months. Support for this work has come principally from the United States, Sweden, and Switzerland. Robert C. Dexter, who represents the World Council of Churches in Lisbon and who is director of the work of the Unitarian Service Committee there, reports that increasing



A dawdler at the left, a conscientious member of society in the middle and that straightforward little fellow at the right, all seem perfectly at home with self-application of soap and water. They are among the hundreds of thousands of children being cared for by relief agencies in China. Among these is the great work under the direction of the Rev. Kimber Den. His work and that of the Chinese Industrial Cooperatives, about which Bishop Hall reports this week, are aided by Church people through the Church League for Industrial Democracy, 155 Washington Street, New York. (See page 17)

June, 1944, is presented which provides for the establishment of many new cooperative enterprises. A large sum is to be devoted to the training of disabled soldiers and others in industrial skills and in business-like methods. To carry out the program

numbers of Protestant refugees are coming into Portugal. Of 281 "cases" cared for during one week recently, 35% were Protestant, 35% Roman Catholic, 27% Jewish, 3% Greek Catholic, and the rest had no religious affiliations.

Questions

Who asks these questions:

1. How oft shall my brother sin against me, and I forgive him?
2. Who art thou that judgest another man's servant?
3. Have we not all one father?
4. What shall I do, Lord?
5. If I say the truth, why do ye not believe me?

(See page 18 for answers)

'TRAINING YOUTH CHURCH TASK

London, April—A sign of the growing spirit of cooperation between Anglicans and Free Churchmen in social and evangelistic work was seen in the annual gathering of the Methodist London Mission which has just been held in London. Speakers included the Bishop of London, Geoffrey Fisher, who said that the problems which would confront churches after the war included the physical planning and reconstruction of church premises—a task which also had great social, moral and spiritual implications. Not only was it necessary that wholehearted cooperation should take place between the churches, but consideration must also be given to the opinions and aims of the civil planning authorities. Contacts between the Churches and the War Damage Commission had already proved exceedingly helpful, he declared. Speaking of the social problems which will confront the nation after the war, the Bishop said that the Churches must not resent the taking over by the state of certain services which had hitherto been under the control of religious organizations—notably the training of youth. Churches should seek in every way to influence youth centers and, at the same time, to run their own youth organizations, striving to make an impact for good in body, soul and spirit upon the children and young people under their care.

SALVATION ARMY DISSOLVED

Paris, France:—The Salvation Army has been dissolved by the Vichy government. Also pastors and Christian laymen are continuing to be arrested because of the assistance they have given Jewish refugees. All Christian aid for refugees is threatened but workers are continuing to do their best.

Eight Clergymen of Chicago On Unity Proposals

*Declare the Church Must Act Now or Stop
Proclaiming Our Desire for Church Unity*

By Anne Milburn

Chicago, Illinois:—Eight clergymen of the diocese of Chicago have issued a strong statement in favor of union with the Episcopal Church.



D. S. Stark

In doing so they take a position contrary to the bishop of the diocese, the Rt. Rev. Wallace E. Conkling, who told the diocesan convention, "I cannot walk the way our commission on approaches to unity proposes, nor shall I. I could never believe in, nor belong to, the kind of a Church the commission seems to propose."

The statement released to the press last week, printed below, was signed by the following: the Rev. Floyd E. Bernard, rector of All Saints'; the Rev. Duncan H. Browne, rector of St. James'; the Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka; the Rev. Roy B. Grobb, rector of St. Paul's, Riverside; the Rev. Christoph Keller, rector of Trinity, Highland Park; the Rev. Herbert W. Prince, rector of Holy Spirit, Lake Forest; the Rev. Dudley Scott Stark, rector of St. Chrysostom's, and the Rev. Irwin St. John Tucker, the rector of St. Stephen's. The statement follows:

"In 1937 the General Convention of the Protestant Episcopal Church voted to take 'immediate steps towards the framing of plans whereby union with the Presbyterian Church may be achieved.' This invitation was accepted by the General Assembly of the Presbyterian Church. We have been charged, in the Chicago-Lambeth Quadrilateral 'to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church.' The various proposals, as put forth by our commission, have been completely in accord with those mandates. In spite of that fact, every proposal has met with studied and unfriendly resistance by obstructionists within the Episcopal Church. It

has become evident that as far as they are concerned, the price of unity must be the unconditional surrender of any Christian body that might desire to unite with us and the acceptance in its entirety of the theological and ecclesiastical position occupied traditionally by our Church. Such an attitude cannot fail not only to impede every movement toward unity but also to give great and scandalous offense to our fellow-Christians of other churches.

"What, in the mind of the Episcopal Church, does unity mean? Does it mean that all not in community with us are expected to repudiate their present allegiance and become members of the Anglican communion? We believe that for most of us union is to be achieved by taking new positions. That has been true of every forward movement that the Church has taken during the past twenty centuries. How can we fail to take risks in order that the Church may courageously meet the responsibilities with which it is faced in the new world in which we now live?

"Two proposals contained in the *Basic Principles* seem particularly to be resented by those who stand in opposition. With respect to both, we believe they are wrong. They say that the Episcopal Church is asked to deny and to repudiate the apostolic laying on of hands in confirmation. Article 8 of the *Basic Principles* states specifically, 'Confirmation shall be recognized as a rite of the Church through which increase of the gifts of grace is bestowed by the Holy Spirit, and by which baptized persons assume for themselves the full responsibilities of Church membership undertaken at baptism, and are admitted to the Holy Communion. Confirmation as a representative rite of the whole Church, shall be administered by a bishop or by an authorized presbyter'—one of the best definitions of that rite we have ever seen. Our opponents say that the proposals involve the abolition of the office of deacon. Article 4 of the *Basic Principles* states that, 'the ordaining of presbyters or priests and the making

of deacons or licentiates shall be by bishops and presbyteries.' Again, how is it possible that any one can say that means the abolition of the diaconate?

"We do not here attempt to express in every detail our adherence to the proposals of the commission. We do say, however, that those who now reject the proposals, as incorporated in the *Basic Principles*, lay themselves open to the charge of lack of zeal with respect to their desire for the unity of the Church. For these many years the Episcopal Church has been foremost in the efforts toward unity. It is disheartening and humiliating that every time specific action is proposed there are those within the Church who resist and repudiate what is suggested. We believe the time has come when we should either act in spite of the opposition or else stop proclaiming our desire for unity."

PRESBYTERIAN ON STAFF IN MANCHESTER

Manchester, N. H.:—The Rev. Richard Pacini, pastor of the Presbyterian Church at Bedford, N. H., is now the part-time associate of the Rev. L. Bradford Young, rector of Grace Episcopal Church. He is carrying on his own work in Bedford. At Grace Church he will assist in young people's work and will also do considerable preaching at the regular services. Mr. Pacini is a graduate of Columbia and of Union Seminary.

WITNESS EDITOR GIVES COLE LECTURES

Nashville, Tenn.:—The Rev. Frederick C. Grant, professor at Union Seminary and chairman of the editorial board of THE WITNESS delivered the Cole lectures at Vanderbilt University last week. The general theme was The Earliest Gospel. He spoke each evening at Neely Auditorium before a large audience. On Sunday he preached at the West End Methodist Church with his sermon broadcast over station WSM.

NEW HEADMASTER AT ST. GEORGE'S

Middletown, R. I.:—Mr. J. Vaughan Merrick 3rd has resigned as headmaster of St. George's School because of ill health. He has been the head of the school for fifteen years, and is to continue as a trustee. The newly elected headmaster is Mr. Willet Lawrence Eccles who is at present an instructor at Phillips Academy at Andover, Massachusetts.

SLOVAK REGIMENTS JOIN RUSSIANS

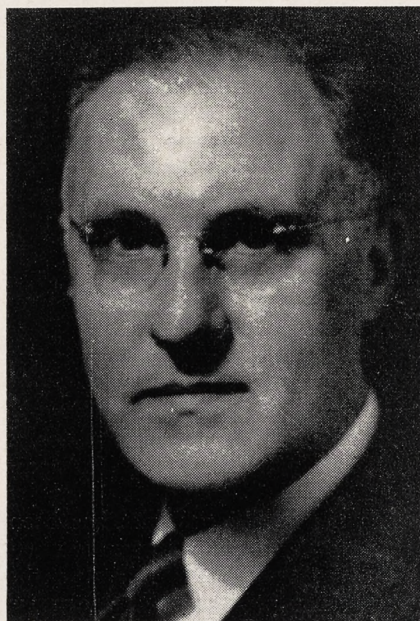
Slovakia:—The Bishop of the Evangelical Church in Slovakia, Stefan S. Oususky, has appealed to Monsignor Joseph Tiso, chief of state of Nazi-dominated Slovakia, demanding the immediate recall of Slovak military units from the Russian front, the British Broadcasting Corporation reported in a broadcast. The B.B.C. said that Oususky warned Monsignor Tiso of "serious complications" resulting in Slovakia if his appeal is not heeded.

Oususky is one of two bishops of the Evangelical (Lutheran) Church in Slovakia, the other being Vladimir Cibrda, whom he precedes by seniority. The Evangelical Church has approximately 382,000 members, constituting about seven per cent of the Slovak population. According to a spokesman at the Czechoslovakian legation in Washington, the Evangelical Church has been in opposition to the Nazi-dominated Slovakian government since 1939, when attempts were made to force changes in the constitution of the Church. Although minor changes were made, the synod refused to concede to the major demands and the government, in reprisal, closed the theological faculty in Bratislava. No confirmation of this latest action of the Evangelical Church has been reported to the Czechoslovakian legation, but the spokesman said that it apparently followed news of Slovak losses on the Russian Front. A recent Soviet dispatch received by the legation reported that several Slovak regiments had been destroyed or captured in the Caucasus region and that whole units in Rostov had gone over to the Russian side.

THE FUTURE OF CHURCH IN INDIA

Napur, India:—The warden of the YMCA here recently wrote an interesting article for an Indian magazine on the outlook for the churches in India. "It can hardly be doubted," he writes, "that from the material standpoint the future of the Indian Church is likely to be one of hardship and difficulty. In the past the help of the British missionary to the Indian Christian has been very real. In cases of oppression and injustice, the latter has known that the missionary often 'had the ear' of British Government officials, and could see that his point of view at least received some attention. But British Government officials are becoming

rare every year, and their place is being taken by Hindu or Moslem officers whose instinctive sympathies are bound to be against, rather than in favor of, the Christian community—a community which they regard as having renounced its national heritage in order to curry favor with the British. At every point the scales, which in the past have often been inclined in favor of the Indian Christian, will be tipped the other way in future. We may deplore this; but



The Rev. Frederick C. Grant, professor at Union Seminary and chairman of THE WITNESS editorial board, who gave the Cole Lectures last week at Vanderbilt University

no power on earth can now prevent it, whether the British Government policy of 'progressive self-government for India,' or the left-wing program of 'red revolution' prevail. In either case, the Indian Christian's lot is likely to be a hard one in the future.

"The future is likely to see a sharp purge within the Church in India. Those who are merely 'born Christians' will in many cases drift away and lapse back to Hinduism or Islam, as they find that the profession of Christianity brings few material advantages and many drawbacks; so that those who remain will be men and women of genuine convictions. Again, the men who offer for the Christian Ministry will not be amiable youths who hope to find there a fairly soft job and a position of respectability; but only those who really feel a 'call' and are prepared to suffer for it."

THE PICTURE ON THE COVER

Topeka, Kan.:—The dean of the cathedral here, the Very Rev. John W. Day, in common with a lot of parsons and other folks, takes himself off to a trout stream as early in the spring as possible. The picture on the cover shows Jack pretending to catch a fish. Nice rubber boots that he better not let Rubber Director William M. Jeffers see. And while on the subject of rubber boots, Dean Day recently baptized a young woman by immersion in the baptistry of the First Baptist Church of Topeka.

RELIGIOUS INSTRUCTION IN SCHOOLS

Indianapolis, Ind.:—The legislature of Indiana has passed a bill to permit the release of children for part time instruction in their own churches. Weekday church schools, in which attending pupils are released for one to three hours per week from their public school program, are now in operation in more than 800 school systems in 41 states. Bills to make such a program possible are now pending in Wisconsin, New Jersey and California.

STUDENTS MEET IN GENEVA

Geneva, Switzerland:—About 150 students from different countries recently finished the ecumenical study week here. Emphasis throughout was on the necessity of the Church resuming increased responsibility in post-war social and political rehabilitation.

CHRISTIANS EXECUTED IN MUNICH

Munich, Germany:—A young Protestant leader of the movement for inter-church fellowship was among three Munich University students to be executed for spreading anti-Nazi tracts. According to Stockholm reports he was Sergeant Hans Scholl, a medical student. The other two to be executed, according to the report, were his sister, Marie, a student of philosophy, and Private Adrian Probst, likewise a medical student.

PRINT DELAWARE REPORT IN HOLLAND

Holland:—An underground Dutch paper has published in full the translation of the report of the commission of the Federal Council on a just and durable peace (The Delaware report).

EDITORIALS

Six to Five

WHEN eleven members of THE WITNESS editorial board met to plan this number there was extended discussion of the following, which was submitted by one of the group as an editorial:

FOR EVERY REPORT that a block buster or an incendiary bomb has found its target in an Axis civilian area, or that a crowded, Japanese life-boat has been strafed, a violent protest should be heard from every Christian in the United Nations. It is true that war is a game that cannot be played according to the rules for sportsmanship or with cream puffs.

But surely there is no possible argument in support of our engaging in the very practices which we so bitterly condemn when the enemy is guilty of them! Quite aside from weakening our claims to the righteousness of the Allied position, the very practical question as to the ultimate effect must be faced. Are people so different in Berlin to those in London, on the Pacific to those on the Atlantic, that these practices will affect them in exactly opposite ways? British civilians clenched their jaws and fists and stood firm; will not those in Germany do likewise? American soldiers and sailors who survived machine-gun fire simply asked for another chance to get at 'em; will not those of Japan?

We are at war—true—but in the name of all that is sacred, let us shout protests against any and everything that destroys the souls of the victors even as they destroy the bodies of the victims!

The vote was five for printing the editorial and six against. It was then suggested that one of the six immediately write another editorial which would represent in substance the point of view of those who voted against the one above. Here it is:

War, when it finally comes, is one of the few things we have to be either for or against. The Christian should be against the sort of

system which involves him in such an immoral choice. He might repudiate the whole dilemma if he could take flight to another planet but then he would destroy whatever influence he might have and the problem would still exist. Once war comes the Christian is compromised and he better admit it. To oppose it now would get him into worse mental conflicts. Therefore he must accept the choice as it is dictated to him, not as he might like it to be, and try to make the best of a bad job. So it is foolish to try to draw subtle and unreal distinctions between military and other targets

or talk about such illusions as international law and the rules of war. The only rule of war is to beat the enemy and he is everybody who is on the other side. There is some hope in the realism of total war in that it will become so horrible that it will set up its own destruction. The Christian must face history but he can only be involved in a bad situation if he resolves at the first opportunity to work for a society in which such choices cannot exist. This is where the rub will come and where the Christian is in danger of allowing it to begin all over again.

There you have it: five of the board agreed in substance with the first editorial, six agreed in substance with the

second. What do you think about it?

As God Sees Us

THERE are at least two ways of interpreting almost anything that appears in print. The collect for the 3rd Sunday after Easter (Prayer Book, page 173) furnishes an almost perfect example. No Pharisee would have the slightest difficulty in saying that prayer and with fervor; neither would a saint. Each however would have entirely different people in mind when he came to the pronouns.

One of the most difficult things about a Christian point of view is that it requires a certain, often

"QUOTES"

NOW and then a civilian gives me a lift; buys me a drink. When I thank them they usually reply, "Well, it's the least we can do for you fellows in the service." I don't care about the lifts, about the drinks. Not much, certainly. What I do care about is that these civilians try to plan a world which discourages war, that they rid themselves of prejudices of an anti-social character. It's little comfort to fight for a drink, a lift, a glad hand. What I want is that the future is free of war. I don't want anyone to feel indulgent toward a young lad because he may be killed . . ."

—From a letter by a
Coast Guardsman.

uncomfortable, objectivity. Genuine Christians have no illusions about themselves. Not only do they see themselves to be in error about a lot of things, but they try to do something about it. They fully are aware for example that very often the light that is in them has turned into darkness . . . but they try hard not to let it go out. They know perfectly well that they frequently have turned out of the way of righteousness . . . but they make repeated efforts to get back into it again. Having enjoyed the fellowship of Christ's religion (fellowship with Christ, as well as fellowship with others who are *in* Christ), sufficiently to want to

keep it and to deepen it, they engage in practices to strengthen it. They know too that the only way to do that is to avoid all sorts of things contrary to their profession. Finally no one needs to give them a blueprint of the thoughts, words and deeds necessary to accomplish what, in their better moments, as Christians, they profess.

In other word, genuine Christians do not try to fool themselves. They are not interested even in that gift which Bobby Burns desired. They see themselves quite clearly—as God sees them. That is the reason one of them wrote this particular collect.

China and Japan After War

WHEN they turn their attention to peace terms and post war reconstruction, statesmen and publicists differ as to how much detail is desirable at the present moment. At one extreme are those who have so little brains to spare that they refuse to think about the future at all; at the other extreme are those who can produce a complete plan for the constitution of a world federation with every feature foreseen and settled. The same doubt and divergence may be found among the leaders and students of the missionary enterprise overseas. What shall we plan to do in China and Japan when the war is over? To make no plans in advance is to hamper ourselves needlessly when the time for renewed action arrives. Yet it is equally important to remember that so many vital factors are now unknown that we cannot avoid speaking in very broad and general terms.

To deal first with China, the main point to note is that whatever the missionary forces may do or not do will be determined chiefly by the attitude, the desires, and the policy of the Chinese Church. Even before the war we had advanced so far in evolving a truly indigenous Church that more often than not it was Chinese leaders who determined plans. In view of the developing relationship between China and her Anglo-American allies, the Chinese Church will be still more plainly master of its own policies when the time for reconstruction comes. Clearly we shall look to Chinese initiative and depend upon consultation with the Chinese in deciding what part we shall play in promoting the Christian movement in China during the next generation. What happens in the months or years before we are all free to act will go far to decide the details of these future plans. But we know enough already about what Chinese Christians think to be able to visualize in outline what our role will be.

by James Thayer Addison
Vice-President of the National Council

There is every possible reason to suppose that missionaries from America will be called for in numbers at least equal to those in China ten years ago and probably far greater. If there were only a small given amount to be done and the Chinese were doing more and more of it, we should naturally be edged out. The fact is, however, that there is an almost infinite amount to be done among 425,000 000 people is an area as large as the United States. The part to be played by the foreigner from America or England will continue to change with changing circumstances. Even more often than in the recent past he will be a colleague or a subordinate instead of an executive in command; he will be a specialist rather than a man of all work or a general evangelist. But whatever shifts in the picture may take place, the friendship binding us to China and the clear consciousness on both sides that the Older Churches have treasures of experience of immense value to the Younger Churches will make it certain that we shall continue to play a valued part in the upbuilding of the Church in China.

Before February 1942 we had appointed six young priests for future service in China, and until they can go out they are now doing other useful work nearer home. But that is only a token payment. We shall need not only a large number of clergy but teachers, women evangelists, nurses and doctors. Since they cannot be used for some time, we cannot appoint them immediately, but whatever can be done to let the need be known and to enlist them provisionally with an eye to the day that is coming must be done.

If we are to finance the older missionaries who will be returning and to support a growing number

of new helpers, we shall need to enlarge our budget and to call for more aid from the Church at large. The Church in China has been moving slowly toward self-support, and if its people had known only prosperity for the last decade, the amount of foreign aid would have clearly diminished. But no one alive enough to read the papers needs to be reminded of the devastation wrought in China, nor will he fail to realize that self-support has received a temporary set-back. We may feel our own economic pinches, but we have not been ravaged from north to south by a relentless enemy.

A further call upon American generosity will be the need for reconstruction. We cannot now tell what the bill of damages will be which the Chinese Church will have to meet at the end of the war. It all depends on what the Japanese do between now and then. The best that can happen is that the invaders will eventually withdraw without having done any more harm than they have already done. In that case our Church in China can be physically repaired at no very heavy cost. The worst that can happen is that the Japanese, on their way out, will destroy right and left all property associated either with Christianity or with America. In that case a million dollars might be no more than our fair contribution toward reconstruction. What actually will happen is probably something between these two extremes.

The effectiveness with which we can reenter China as a missionary force auxiliary to the growing power of the Chinese Church will depend in large degree upon the forehanded steps taken by the next General Convention. It would be characteristic of the missionary spirit which that body usually displays if a rousing call to the support of an increased

budget and the authorization of a reconstruction fund should be among the measures taken next October.

OUR policy toward the Church in Japan is harder to predict in outline because the unknown factors are more numerous and because the ravages of the war will have been mental and spiritual even more than physical. The war has warmed and strengthened our friendship with the Chinese; it has alienated us from the Japanese. When we resume relations with the Church in Japan there will be a great gulf to bridge and many wounds to bind up. Yet however long the war may last and whatever passions it may continue to arouse, we shall still be a Christian Church; our leader will still be Jesus Christ; and hampered as we may be by vindictive minorities, we shall prove equal to the task of reconciliation. Once we have come into touch again with our brothers in Japan, we shall wish to know from them what part they want us to play in the future development of the Church in Japan. Do they want missionaries, and if so, how many and of what kind? Is it possible for them, and do they consider it wise, to receive money from the United States? These are some of the questions that will be asked and answered, and in the light of the replies we can begin to formulate our own policy and to decide in a reasonable and friendly fashion (which may now seem difficult of attainment) just what we shall do about it.

What the Japanese will want will of course not be the only factor in forming our plans, but it will undoubtedly be the basis for these plans. The complicating element will be not only the smouldering embers of war emotions but the present and future relationship of our Church to the pan-Protestant Church of Christ in Japan. If by that time our group has merged with the larger group, it may be difficult to identify the Anglican Communion in Japan and our attitude to the united Church will become a question for debate.

If I may offer my own guess for what little it is worth, I should be inclined to prophesy that after a sufficient length of time has elapsed to allow for the establishment of a new government in Japan and for the restoration of a friendship which was genuine for nearly ninety years before 1941, the Japanese Christians will be allowed by the state to receive financial aid from abroad, but that they will want to receive it only for special purposes and in amounts far less than of old. I think it likely, furthermore, that they will welcome the help of foreigners, including Americans, but here, too, only in reduced numbers and for special purposes. Through visiting delegations, relations will be resumed, and thereafter there will be need for advisers and experts of various kinds . . . specialists in religious

SONNETS

for ARMAGEDDON

THE LORD'S PRAYER
A Sequence of Nine Sonnets
By

Charles Rann Kennedy

Who Art in Heaven

ART thou? I never saw thee? By what shaft
Of vision, other than this owl's gaze
Of eyes, did I first find thee? Runaways
Find nothing: thy search found me out. My craft
It was, of dramatist. One day, half-daft
With rapture, I divined thee in the ways
And purposes of life that shine through plays.
I was reborn! I drank thee in one draught!
And straightway, all the heavens were opened too,
Depth within depth, epitomized in me,
Thy workman, making infant worlds in thee,
Like thine! I grasped the fact that you must do
Something, thy will for instance, ere you see
Whether the doctrine be assuredly true.

education, in Christian social service, in theological teaching, in rural reconstruction, and in medicine.

What spirit will preside at the political councils which will settle peace terms with Japan no one can be certain. But if we are true to our faith, the spirit which in that day will animate our Church councils will be the spirit of Christ, the supreme reconciler.

Talking It Over

By

W. B. SPOFFORD

HERE'S a yarn on how we are fighting for the four freedoms in the United States. The Honorable Martin Dies charged that 39 government employees were "subversive." So in February



Congress instructed the House appropriations committee to establish a subcommittee to investigate the facts. This committee is now known as the Kerr committee. The other day this committee recommended that Goodwin Watson and William E. Dodd Jr. be fired from their positions with the federal communications commission on the grounds of "unfitness."

Professor Watson, formerly on the faculty at Columbia, has held his government post for over a year with distinction. The committee does not charge him with incompetence. But he was active on behalf of Loyalist Spain; he was a member of a committee devoted to maintaining freedom in the academic world; he was a member of the Descendants of the American Revolution. So the Kerr committee wants him fired.

Bill Dodd I have known more intimately. He is a mild-mannered young man, the son of the late Ambassador of the United States to Germany who was about the first public official to warn us of the menace of Hitlerism. Young Bill returned from Germany with his father an avowed anti-Hitlerite, determined to do something about it. He was active for a time in the American League for Peace and Democracy, an organization which supported Loyalist Spain; which denounced the Munich sell-out (including a mass meeting at Madison Square Garden at which Thomas Mann, Dorothy Thompson, Heywood Broun were among the speakers); which was the first to support Free China. The Rev. Harry F. Ward was the chairman of the organization and I am proud of the fact that I was vice-chairman for several years. The chief count against

Bill Dodd is that he was active in this organization. The committee also charges him with belonging to a cooperative bookstore in Washington and also with having attended a little afternoon party a year or so ago for Harry Bridges, west coast CIO leader. I am sure that the many people attending that party . . . and I was there . . . were not aware that they were being "subversive" in free America by merely drinking a cup of tea with Harry Bridges. But so it seems, according to the Dies Committee and now the Kerr Committee.

Don't think that this yarn is unimportant. The Hitler technique from the beginning has been to brand as "communist" all who oppose the Nazi regime. Pro-fascist propagandists use the same method here. They brand as "Reds" those who support trade unions; who want friendship with the Soviet Union; who oppose the poll-tax which disfranchises millions of Negroes and white people; who support the vitally necessary wartime agencies of the government. The chief vehicle of this campaign is the Dies Committee and now, apparently, the Kerr Committee, with two militant believers in democracy, Goodwin Watson and Bill Dodd slated to be their first victims.

THE SANCTUARY

Conducted by John Wallace Suter

THE CITY OF GOD

UNITE us here today,

Our Father,

With all Thy blessed ones,
Who have fought Thy good fight of faith
And passed through the shining veil of death
To their reward, Thy unclouded companionship:

May we know, in Thee,

That all, in this life and beyond, who love Thee,

Are for ever one deathless fellowship,

The citizens of that City—

That radiant City of the Living God—

Which hath foundations in heaven

And is built upon earth wherever man truly loves Thee:

Forgive us all our unworthiness,

Fill us with zeal unconquerable in this our citizenship,

Attune our ears to hear their joy who have attained:

Appoint us once again today Thy messengers,
And give us patience faithfully to build Thy City here on earth

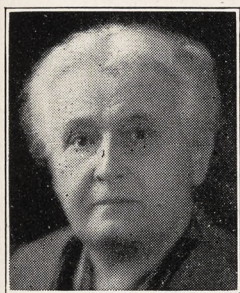
Through self-denying, humble service for Thy little ones.

From THE DIVINE COMPANIONSHIP
by John S. Hoyland

Introduction to the Devout Life

by *Vida D. Scudder*

LET us meet that delightful seventeenth century saint, Francis De Sales, as he speaks through his *Introduction to the Devout Life*, published in 1609. How French he is, in his gayety, his high



breeding, his subtle presentation of the religious life as the most alluring of fine arts! No true art is easy; relentless self-discipline must control and pervade that gracious life in the world which is the milieu of those whom he chooses to address. But no religious writer expounds so perfectly as he the

possible union of suave flexibility, conforming within carefully defined limits to the ordinary demands of one's environment, with constant joyous "practice of the Presence of God." He is a consoling writer if one has been immersed in the great contemplative treatises of Eckhart or St. John of the Cross. That these bring reports from absolute and ultimate reality we may not doubt; yet we like to be shown that we who move in "the light of common day" may also reflect in our conduct "the primacy of the spiritual." Francis de Sales is a safer guide for most of us than teachers who demand that we regard all creatures as "a by-path to exile."

He was gently born; he had experience of the court; he became Bishop of Geneva. He lived in one of the most glorious parts of Europe, and he rejoiced in natural loveliness. But you would never know from his writings that he had ever looked at Mt. Blanc. His eye is for sweet detail, he uses constant illustrations from vegetation and agriculture, he delights in parables, as from hares turning white in the winter, from flowers and bees. He dearly loves honey, he must have had a sweet tooth, he so often uses it for pleasant metaphor. The people for whom he writes are the gentry, well bred and prosperous; sometimes they are attached to the court. Such people need religious guidance quite as much as do the poor, and it is no small achievement to help them as he does to reach and maintain spirituality on a high level. One gains the impression that he really thought "the world" the best school of character, he is very discerning about the tests it offers; though he knew the cloistered life too, as was natural at a time when such life was a natural and accepted factor in the social system. And he is alive to the fact that human nature behaves much the same way under any con-

ditions. He is full of sanctified common sense. Some religious admonition makes us restive, because it seems to foster self-consciousness, which is a fatal enemy of the soul. St. Francis' recurrent stress is on humility, and he bids us practice that virtue toward ourselves and not demand too much from such poor creatures as we are. The best "abjections" as he calls them are not self-chosen, they are accidentally received; it has been wisely remarked that you are not humble if you shrink from humiliations. He is prettily fanciful as he urges this virtue: "The angels on Jacob's ladder have wings, yet they don't fly, they ascend in order to descend step by step." Always aim at the least melodramatic virtues; in other words, don't be tempted to show off. "Nor would I have any one desire means to serve God which he has not, but rather that he did faithfully employ those which he has." Small temptations are harder to resist than large ones. Never give yourself occasion to be tempted. Do not look a temptation in the face: look at Our Lord.

HE IS not keen on ascetic practices: "I would rather suffer the pain of labor than of fasting." He wants women to be well dressed,—"young girls should be pretty." He likes games of skill, does not object to mild gambling, but rules out games of hazard. That was a sociable century; St. Francis is much interested in that art of conversation, in which the French have always excelled. He likes "fidelity, plain sincerity of speech," he would not tolerate wit at the expense of kindness, and "detraction is the true plague of conversation"; he is especially severe on "rash judgments, on contempt of our neighbor, and on complacency." There is a lovely serenity about him; one is never to feel in a hurry. The two greatest evils are "inquietude,"—(worry), and "tristesse,"—(depression.) Concerning both, he has sane and clever things to say. "Worry is the greatest evil that can appear in the soul, except sin."

He has a dread, especially in writing to women, of overstrain; he does not advise spending more than an hour at a time in prayer; some of us find that advice only too easy to follow. The "Introduction" is addressed to a woman, Phlothée, madame de Charmois. One likes to note the special friendships which enriched the lives of many great saints; St. Francis and Clare, St. Teresa and

St. John of the Cross, come to mind. St. Francis de Sales' chief friend was that remarkable and attractive woman, St. Jane de Chantal; really to know him one must know her too. They met first in a dream, and recognized each other at first sight. Their relations as all his writings attest were of unlabored and exquisite purity; the intercourse was such as might go on in Paradise. Indeed the relations of the saints with their women friends refutes the idea, so tiresome to some of us, that no friendship free from sex between men and women is possible.

It is pleasant to have the light touch applied to devotional life. We can have plenty of good times as we go along; do as little children do, who with one hand hold fast to their father,—and with the other gather blackberries along the hedge. Make occasional retreats in the solitude of your heart. "Devotion is the true spiritual sugar." Be careful not to give your heart a jolt when you leave meditation; take an interval of silence, walk awhile, making a nosegay of devotion: what are the flowers of the heart but good desires? Never mind if no comfort comes while you are praying,—(all spiritual mentors tell us that.) Do we agree with St. Francis that there is always more comfort and benefit in the public offices of the Church than in private acts, God having so ordained "that community should be preferred before any form of particularity"? All he writes confirms the evidence that he was a wonderful director. Be definite in your confessions, avoid generalities. We should see our sins more and more plainly as we proceed. Venial sins are not serious,—(again the caution against worrying),—but affection for them is; they injure devotion as much as other sins injure charity. If you think that his ideal is facile, read his meditations on sin, death, judgment and hell; his, a critic has well said, is the iron hand in the velvet glove.

St. Francis' orthodoxy is somewhat naif; it doesn't matter. Theological emphases change; Christian realities as tested by experience and the problems of character, abide. And his refreshing optimism, as well as his keen understanding of our foibles and dangers, proceed from sound theological insights. Listen to a French critic: "A Christian may fall into pessimism either by clinging too narrowly to the terrible and mysterious aspects of divine justice as the Old Testament sometimes shows it, or by considering too exclusively, in man, the ravages wrought by original sin . . . St. Francis ignores neither. But he believes that God is Love; and the Fall has not deprived man of his essential prerogative, which is to love Him in return."

And now listen to a rough translation of the saint's own cheering words: "Although our human

nature be not now endowed with the health and uprightness with which man was created, and although on the contrary we are sadly depraved by sin, nevertheless the holy inclination to love God above all things is left to us, as well as the natural light by which we know that His loving kindness broods over all. It is not possible for a man to think attentively of God without feeling a certain impulse of love which the secret inclination of our nature quickens in the depth of the heart."

No wonder that St. Francis de Sales helps us to rejoice in living.

Fox Holes

By GEORGE I. HILLER
Rector of Trinity Church, Miami

"THERE are no atheists in fox holes." There are no fox holes over here, and further, there will be no fox holes after the war is over.

I have no scorn, only the utmost admiration for those men who bravely faced the enemy in fox holes. I am happy if they found consolation in their faith at the moment of their extremity.

But Faith in God is not a war product; all that war can do is to knock the veneer off the cynic.

There are many last ditch fights in the business of living; and men must look to God in those situations.

Let us not be lulled into believing that this war will produce religious thinking. The age-old fact that man in his adversity turns toward God—is not new—it has always been true. It is good that it should be so, even the Christ on the Cross called out in His extremity to the Father. The real point is, that we should have a knowledge of God, an approach to Him, that makes it possible for us to hold that faith in adversity.

Faith in a fox hole is not so difficult; it is faith in every day of peace, security and prosperity which is the more rare.



Confirmation Instructions

by BISHOP JOHNSON

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6140 COTTAGE GROVE AVENUE
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News Notes of Other Churches

World Council Secretary Draws up Plans For Reconstruction of European Churches

By John Taylor

Reconstruction

★ The Rev. William Paton, British secretary of the World Council of Churches, has drawn up a list of requirements for reconstruction of the churches in Europe after the war. They call for the restoration of ruined churches and other buildings, such as parish houses, Christian schools and hospitals; the supply of funds to churches which have been disorganized or had their funds confiscated; Christian organizations and movements, including the youth movements, which have been proscribed or lost all their resources, will need to be completely reconstituted; provision of pastors and lay workers for churches and Christian movements; assistance for Christian relief organizations; the production of Christian literature, which in some countries has almost wholly ceased; the reestablishment of the foreign missionary boards which have in some instances been destroyed.

This means a lot more than raising money. American Christians will have to go to Europe and help restore the churches there—of course at the invitation of the European churches. Some of the American religious groups are planning to send missionaries to evangelize Europe. That will hardly do. The church in Europe needs to be restored and revived, not supplanted by widespread, free-lance evangelism or by people shouting in tents all over the land. At the same time it means friendly cooperation and co-ordination of relief efforts to prevent overlapping and rivalry.

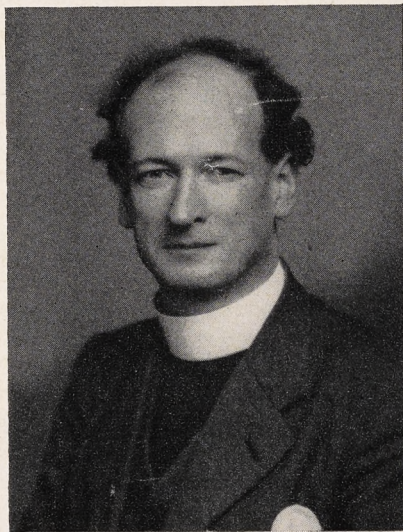
Negro Churches Unite

★ The bishops' council of the African Methodist Episcopal Church has approved organic union with the African Methodist Episcopal Zion Church. The merger will mean a church of over a million members.

Write to Russia

★ Followers of all religious faiths were urged to participate in the "Write to Russia" campaign which will deliver 5,000,000 letters of friendship from Americans to individual citizens of the Soviet Union. The letter writing campaign will con-

clude with an international observance on June 22, when the Soviet Union enters its third year of war. The committee has outlined that the campaign's objective is "to contribute to understanding among the people of the Soviet Union of the friendship that Americans feel for them and of the significance of the aid being sent to them, through Russian War Relief, and to emphasize



The Rev. Harold A. Cockburn, minister of the Church of Scotland and chaplain of the R.A.F., is now in the United States. He is serving his government as liaison officer between the Protestant Churches of the two countries to promote friendship and understanding

anew to the friendship of the Soviet people." Churches and synagogues are urged by the committee to set aside a period at several prayer meetings for letter writing.

Clergy Drivers

★ In Paterson, New Jersey, eight local pastors have answered a home front summons by taking the place of ambulance drivers who have been drafted for military service. They work on night shifts at the Paterson hospital. The Rev. Alfred E. Willett, who is responsible for organizing the group of clergymen-drivers, hurries from evening services at the Methodist Church on Sunday nights to answer ambulance calls from 10 p.m. to 8 a.m.

Train for Europe

★ Dean A. C. McGiffert of the Pacific School of Religion has proposed that the churches should start at once training young men and women for post-war reconstruction work abroad.

Religion at Harvard

★ But 26% of the women at Radcliffe and only 12% of the men at Harvard worship regularly in church and take part in religious activities. This was revealed as a result of a careful survey made by the Rev. F. B. Kellogg, Episcopal chaplain. Another 39% of both men and women stated that they were "fairly interested" in religion, while another 17% declared that they have no interest in religion whatever.

Religious Congressmen

★ In the House of Representatives there are 86 Roman Catholics, 72 Methodists, 58 Presbyterians, 50 Baptists, 48 Episcopalians, 16 Lutherans, 15 Disciples, 14 Congregationalists. In the Senate are 11 Roman Catholics, 21 Methodists, 11 Presbyterians, 10 Baptists, 7 Congregationalists. There are 7 Jews in the House and none in the Senate.

Presbyterian Assembly

★ The General Assembly of the Presbyterian Church is to meet in Detroit, May 27-June 1. The post-war world, unity, continuation of its war service commission with an expenditure last year of a million, theological education, evangelism are among the more important matters to be considered.

Roman Liturgy

★ The first definite proposal for the use of English in the Roman Catholic liturgy—a subject frequently debated by British Catholics—has been made in London in a letter to the Catholic Herald from a group of prominent priests and laymen. The group favors the use of the vernacular in the rites of baptism, churching of women, marriages, visitations to the sick, extreme unction, and at funerals. They also urge wider use of the Dialogue Mass to promote greater understanding of the ritual by participants.

News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

Inter-Faith Service

New York, N. Y.:—Rabbi Samuel H. Goldenson of Temple Emanu-El preached a sermon on "The Art of Living Together" in St. George's Church, Stuyvesant Square on Sunday, May 2. This service was a result of the Federal Council designating May 2 as a day of compassion for the persecuted Jews of Europe. Special prayers for the victims of Nazi atrocities were offered. Rabbi Goldenson said that we should learn to think of living as an art. "If you and I live together and get on well as brothers and sisters under God, both of us will have to live upon the level of our respective heights—the highest levels of our heritages. I want to live in a world in which there will be compassion for every suffering human soul." In introducing Rabbi Goldenson, Rev. Elmore M. McKee, rector of St. George's, stated that the debt of the Christian Church to the Hebrew people is infinite and that it is tragic that there has grown up a cleavage between Jew and Christian. "Surely primary responsibility must be laid at the door of the Church of Christ, which has responded so inadequately to the rising tide of separateness in many ages."

Pay Increase

Trenton, N. J.:—The convention of New Jersey, meeting May 4th, voted a 10% salary increase for diocesan officials and employees, retroactive to January 1. The missions board of the diocese was also enjoined to provide similar increases for the missionary clergy of the diocese. It was also voted to buy a large property opposite the cathedral for the bishop's office and a diocesan house. It was stated that the property had been offered by the executors of an estate at about one tenth its original cost. The convention also, by a large majority, passed a resolution thanking Bishop Gardner for the leadership he gave through his circular letter to bishops on unity with Presbyterians. General Convention deputies: Clergy: Walter H. Stowe, Fred P. Sutton, Robert B. Gribbon, L. E. Hubard. Laity: Clifford A. Baldwin, F. M. P. Pearse, A. B. McGowan, Bradford Locke.

Pennsylvania Convention

Philadelphia, Pa.:—The convention of the diocese of Pennsylvania, meeting May 4th, voted to instruct their General Convention delegates to favor the continuation of the commission on approaches to unity. The majority report of a committee of the diocese which would have put the convention on record as favoring unity with the Presbyterian Church on the basis of *Basic Principles* was turned down in favor of the above action.

New Bishop

New York, N. Y.:—Through the committee on East Asia of the Foreign Missions Conference, it is learned that the Rev. K. H. Chang "has accepted the call of the Sheng Kung Hui to become assistant bishop of Fukien, China." This diocese adjoins Hong Kong to the north, and its bishop is the Rt. Rev. Christopher Birdwood R. Sargent. It is believed that only the larger cities in the Province of Fukien are occupied by the Japanese at present, and that the Church is functioning. The diocesan Synod met in February and Church activities including a number of ordinations were then reported. Mr. Chang is not known at Episcopal Church headquarters, but the overseas department believes him to be one of the outstanding native priests, and probably an archdeacon of the Fukien diocese.

William F. Morgan Dies

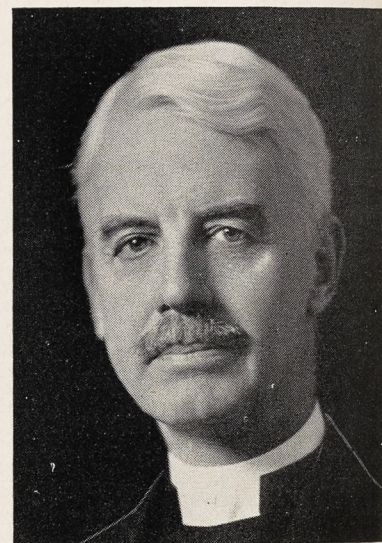
New York, N. Y.:—William Fellows Morgan, a warden of St. George's, New York, and for nine years the president of the Church Pension Fund, died on May 2nd in his 83rd year.

Seriously Ill

New York, N. Y.:—Dr. John Wilson Wood, former executive of the National Council's department of foreign missions is critically ill in St. Luke's Hospital, it has been revealed at Council headquarters. Dr. Wood entered the hospital April 29, and has improved slowly. On May 5 it was stated that his pulse and temperature were satisfactory, and that hopes for his complete recovery are now entertained.

Protest Anti-Semitism

Albany, N. Y.:—Bishop Oldham presided at a mass meeting in the assembly chambers of the state capitol on April 28 to protest Nazi persecution of the Jews. The meeting, under the auspices of the American Jewish Congress and the Albany Jewish Council, had for speakers also the mayor of Albany, the speaker of the Assembly, a Methodist minister and several Rabbis. Bishop Oldham said: "The massacre of the Jews is unique in its horror. These people are doomed without trial, without crime, without possibility of defense solely because they belong to the race which produced the prophets and of which our Lord and His apostles were members." He termed anti-Semitism as un-American.



James Thayer Addison, vice-president of the National Council, whose article on the future of missions in China and Japan appears elsewhere in THE WITNESS this week

and un-Christian, and that Christianity owes an immeasurable debt to Judaism, out of which it came. "It is a most dangerous doctrine. If one minority is unsafe, then all minorities are unsafe."

Sunday Alarm

New York, N. Y.:—Churches here experienced their first Sunday air raid alarm on May 2. At 11:20 a.m., the warning signal was sounded. Some churches stopped their services and left their buildings to enter shelter areas in their neighborhoods. Others continued their services, first advising their people that this was just a test drill, as the mayor had telephoned all churches advising them of this fact. In St. Bartholomew's Church, Rev. George P. T. Sargent, rector, and in St. Thomas' Church,

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★ From the Church of the Epiphany, Flagstaff, Arizona: "We'd like to ask for that lecturn Bible you recently mentioned. Ours is falling apart." Sorry but all the Bibles have now been taken. Is there any one with a lecturn Bible for this church in Arizona? A New Jersey parish has a dozen copies of Miss Johnson's study manual "—and Justice for All" that were used with a study group during Lent. They are still in good condition and will be sent to the first to ask for them. Let us know your needs and also what you have to give others. Lend-Lease Department, THE WITNESS, 135 Liberty Street, New York City.

the Rev. Roelif H. Brooks, rector, it was announced that the people could, if they so desired, go to shelter areas. In the cathedral, the communion service was in progress and when the alarm sounded Canon Edward N. West advised the congregation to take their hymnals and proceed to the crypt. Led by a crucifer, torch bearers, and the choir, the congregation marched below to the crypt singing Onward Christian Soldiers. The service was resumed and communion was administered there.

Parish Clears Debt

San Antonio, Texas: — Christ Church, San Antonio, has had for a number of years, an objective expressed by the slogan: "Debt Free in 1943." This Easter the objective was realized. A debt of \$10,000 on the parish house has been discharged, and there is a balance of \$3,000 for a building fund. When the rector, the Rev. Samuel Orr Capers, came to the parish in 1929, the parish indebtedness was \$33,000. "There has never been a campaign put on to reduce the indebtedness," Mr. Capers says. "We have looked to the generosity of our people at Easter time continuously to reduce it."

The Auxiliary Triennial

New York, N. Y.:—The theme of the triennial meeting of the Woman's Auxiliary is God's gift and our task, according to announcement by Miss Margaret I. Marston, executive secretary. God's gift is His Kingdom. The task of His followers is to let God use them. The triennial program will be built around these fundamental facts, with the idea of giving direction and aid in determining what Christians may do to help bring about a better way of life for the world.

During the triennial meeting in Cleveland there will be two addresses on the World Church: the Church in Europe, and the Church in Asia and Latin America. Other topics to be discussed at the meeting are Japanese resettlement, camp communities, defense areas, and American migrants.

In its preliminary announcement of Triennial plans, the Auxiliary emphasizes that curtailed travel and hotel accommodations must of necessity limit attendance; that there will be no great opening service, no United Thank Offering mass meeting, no missionary luncheons and teas, no exhibits, no National Council Training Institute, no visitors, and no alternates. In spite of the restrictions, there will be the United Thank Offering Presentation Service, a small number of visiting missionaries, and a Joint Session of the General Convention, in which the women will share.

Church and Labor

Boston, Mass.:—The first conference of the recently organized Church and Labor Committee will be held on May 23rd. It will open at 7:30 on Sunday, May 23rd, with a service at St. Paul's Cathedral. The Rev. Gardiner M. Day of Cambridge will preach and the service will be conducted by the Rev. Norman Goehring and Professor Richard (Joe) Emrich of Cambridge Seminary. Following the service there will be a conference in the crypt

with Mr. Joseph Salerno, president of the Massachusetts CIO, and Mr. Thomas Wilkinson, legislative agent of the Massachusetts A. F. of L. as leaders. The Church and Labor Committee, now interdenominational, was organized by the Boston chapter of the CLID, and the Rev. Burdette Landsdowne of the CLID executive committee, is its present chairman.

Top of Class

Norfolk, Va.:—Chaplain George Loring Evans, who before his entrance into the naval chaplains' training school at Norfolk was in charge of St. Luke's mission, Excelsior Springs, Mo., and was for a

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time on the staff of Grace and Holy Trinity Cathedral, Kansas City, has graduated as valedictorian of his class. The class is reported to be the largest group to finish its work at Norfolk. Chaplain Evans left immediately for a submarine base where he will be stationed.

Flying Chaplain

Buffalo, N. Y.:—Chaplain James C. Crosson, rector of St. Thomas' Church, Buffalo, has just been promoted to the post of division administrative and supervising chaplain of the air transport command. Chaplain Crosson's jurisdiction covers all chaplains of the ferrying division throughout the United States, and he covers his territory almost entirely by plane.

Writing Internees

New York, N. Y.:—Through the department of the interior, Miss Harriet R. Earle has received the first detailed statement of the status of missionaries in the mountain province of the Philippines which has reached this country. Miss Earle permitted the National Council's overseas department to release the communication, which primarily informed her of the internment of Miss Grace Earle, and further stated that letters may be sent to interned persons in the northern province of the Philippines addressed as follows:

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Women Meet

Boston, Mass.:—The annual spring conference of the women's division of the Church Service League was held on May 5. Miss Ruth M. Gordon led the devotional period and Miss Elsie G. Dexter, president, gave the welcoming ad-

dress. Forums followed on changes in departmental work, missions, finance, meeting and current social problems led by the district vice presidents. Religious education altar guilds work, the Church Periodical Club, missionary supply work and three aspects of missions were also discussed.

Van Keuren Resigns

New York, N. Y.:—The social service commission of New York announced on May 3d the resignation of the Rev. Floyd Van Keuren, who for over twelve years was its executive secretary. Mr. Van Keuren is returning to parish work again and has accepted a call to the rectorship of St. Barnabas Church, Irvington-on-the-Hudson, New York.

Huguenot Societies

New York, N. Y.:—A service in connection with the congress of the federation of Huguenot societies in America was held on April 28 in the French Church du Saint-Esprit, Rev. A. F. Maynard, rector. The sermon was delivered by Bishop Henry St. George Tucker to the many delegates from the various state societies. The congregation of Saint-Esprit starting as a French Reformed Church joined the Episcopal church in 1804. Services have been conducted for over 300 years in the French language.

Education Needed

New York, N. Y.:—At the meeting of the joint executive committee (which functions for the World Council of Churches in the U.S.A.) on April 8, concern was expressed over statements in the press concerning the "re-education" of the people of Europe. A motion was adopted commending the proposed study of the problem by the recently organized Church committee on overseas relief and reconstruction and urging the principle that there must be a

"two-way program" of mutual assistance rather than the imposition of our beliefs upon others. General approval greeted the assertion of one delegate that before the United States launches forth on the re-education of Europe it will be necessary to "re-educate ourselves in regard to Russia, Germany, and other European countries."

The World Council

Geneva, Switzerland:—It has been necessary for the Bible department of the Geneva office of the World Council of Churches to print Bibles in several different languages in order to alleviate the serious shortage of scriptures on the Continent. The stocks of Bibles in practically every European country have been almost exhausted, due to governmental regulations or a scarcity of paper. In Italy, for instance, the supply is completely gone; in Roumania there

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are only enough on hand for about two months; and in Czechoslovakia the supply may last for a year. Alsace reports a shortage of German Bibles also.

Converted to Missions

Worcester, Mass.:—It took military service in New Caledonia to convert this soldier to belief in missions. With evident surprise he wrote his rector, the Rev. Richard G. Preston, All Saints', Worcester, saying "We have seen the work of missionaries and the need of them, and believe me, they do wonderful work. Not too long ago this island was just full of native tribes, and so-called headhunters, very savage, French missionaries finally taught them to become Christians, and now, even though a very primitive, plain and simple folk, they have a great pride in being children of the Lord."

Church Club Elects

New York, N. Y.:—At the annual meeting of The Church Club of New York held on May 3 the following were elected: Messrs. Ludlow Bull, president; Byron G. Clark, Gano Dunn and Henry M. Kidder, vice presidents; J. Ralph Jacoby, secretary; Hall E. Shepherd, treasurer; Edward R. Hardy, F. Robert Swartwout and George W. Van Slyck, trustees, in the class of 1946.

Young Craftsman

Bloomfield Hills, Mich.:—Robert Stewart, a student in fifth form at Cranbrook school, recently produced and presented an altar service to the school. Having only three years' training in design and craftsmanship, Robert has created a wholly professional job. Design is his hobby and he remarks: "I just like to feel my way with interesting and different crafts. Making the altar service was a lot of fun." It was dedicated by the Rev. Robert L. DeWitt, curate of

Christ Church and chaplain of Cranbrook School.

Alaska Epidemic

Fort Yukon, Alaska:—With a shortage of nurses and no cook, Dr. Lula M. Disosway reports that the Hudson Stuck Memorial Hospital has been passing through a hectic period. The hospital was crowded with a flu-pneumonia epidemic and 87 people were sick in the village, some with temperatures of 105 and many critically ill. The staff managed to pull through, and as the season is now on when many of the people go out trapping muskrats, the hospital expects at least a brief breathing spell. Dr. Disosway of St. Elizabeth's Hospital, Shanghai, who is in charge now at Fort Yukon, recently received word of the serious illness of her mother at New Bern, North Carolina. When the Alaska hospital crisis was past, Dr. Disosway made a quick visit home, both ways by plane, returning to Fort Yukon in less than three weeks from the day she left.

Youth Takes Over

Detroit, Mich.:—What to do with Young People's Societies has been happily solved in at least two par-

ishes. At St. Columba's Church, Detroit, the young people took over the evening service and told the older people that it would be all

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page eighteen

right if they came, but they didn't need to feel obligated to do so. As a result, naturally, lots of older people did come and had a good time. In All Saints', Pontiac, the young people's group has acted as the choir all season. The choir marches in, sings evensong very nicely, and retires for the young people's program, with the congregation of older folks remaining in the church for an address.

War Lingo

Romeo, Mich.:—War lingo seems to be getting into the blood of every American. But when they start to speak it below elementary school ages it shows that our system of education is becoming something or other. The Rev. Luther B. Moore recently reported that the kindergartners in St. Paul's Church, Romeo, are intensely alert to war language. Mrs. Moore asked them one Sunday what it was that God gave Moses on the high mountain. A small hand waved frantically and a small boy shouted, "The ten commandos!"

NEW BOOKS

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*HERITAGE AND DESTINY. By John A. Mackay. Macmillan, \$1.50.

When the president of Princeton Theological Seminary gave this material as lectures, it must have been stimulating; in cold print, it does not quite make the grade. It is an attempt to meet the Axis ideologies on their own ground, to think "world-historically," to lay ground for a Christian-American ideology. The result is artificial, half-thought-through, and lacks any real social view of the faith. Calvinistic theocracy is no substitute for the Church.

However, this little book shows the growing desire of American thinkers to absorb philosophies of history like those of Spengler and Toynbee, which someday may bear fruit. And, of course, nothing that Mr. Mackay writes is without some pregnant and provoking ideas.

—W. M. W.

**THE STORY OF THE BIBLE PEOPLE. By Muriel Streibert Curtis. MacMillan, \$1.75.

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—J. H. T.

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THE WITNESS — May 13, 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. WILLIS H. GERMANY
Methodist Minister, Oklahoma City

I was asked to address a church audience on the role of the church in the establishment of peace and was eagerly grabbing everything I could to assist me. I opened THE WITNESS. First was the comments on the Dulles report, including my old friend and professor Harry F. Ward. Then Anne Milburn's reflections on Reinhold Schairer's address. Next the quotes on the editorial page by Bernard Iddings Bell and what ammunition for my talk that little paragraph contained. Then Spofford's *Talking It Over*, and as I read I jerked up in my chair. "What is this I'm reading anyhow?" I ejaculated. "Surely this isn't an Episcopal journal." Yet here I was face to face with the fact that an Episcopal journal goes out in such stentorian tones sounding the challenge to preachers and churches to measure up to this great moment. It reminded me of the day when Bishop Casady of this city addressed our ministers' alliance. When I returned to my study I penned him a note saying that I never once dreamed that an Episcopal bishop even thought, to say nothing of saying, such rugged things about our present evils and the new day. I am sure having to revise my opinion of Episcopal leadership. Yes, I certainly am indebted to the Episcopalians for such rugged ammunition.

MRS. J. OTTO HILL
Newark, New Jersey

If America is to play her decisive role, now, in preparing for a world-wide permanent peace based on the Four Freedoms, it will be because of the clear, steady thinking, planning and publicity given by such a fine magazine as THE WITNESS.

MR. FRANK D. SLOCUM
Layman of New York City

The Christian attitude toward collectivism should be determined by what kind of collectivism it is. There is a collectivism, belief in and support of which is test of one's faith in Christ, and that is a collectivism in which the person does not lose himself as in fascist and communist collectivism, but in which, and in which only, he finds himself. Christ, to my lay mind without benefit of theological training, is a symbol of humanity. Christ on the cross is a symbol of our suffering humanity. Christ risen sets forth the glorious truth that these sufferings do not mark the end but the beginning of life; that these sufferings are the gate by which and only by which man enters into eternal life. Only they have a right to call themselves Christians who are conscious that they are members of the body of Christ, and in that consciousness suffer with members that suffer, rejoice with members that rejoice, and in Christ, not in any worldly dictator, recognize the head and heart of that body to which they owe their thoughts and their lives. By reason of that consciousness and of the sense of responsibility for that body and all its members these persons are co-workers with a living Christ, not cogs in a soul-less machine.

Members of fascist and communist collectives surrender what is godlike in them to the head; members of the Christian collective take on the God in the head and heart of the collective in themselves.

Non-Christian and anti-Christian collectives have arisen because they who call themselves Christians have lost consciousness of their membership in the collective of which Christ is the head and the heart. Condemnation of communism is the sole claim of some today to the name Christian, an easy claim and therefore worthless. Not they who declare communism is godless but only those who are conscious of their membership in the collective of Christ, and of the obligations that membership imposes, have the right to the name of Christian.

MRS. M. T. GRAHAM
Churchwoman of New York

I always enjoy THE WITNESS and think you have done a particularly good job in keeping readers informed on the controversy about union with the Presbyterians. I share your opinion on the matter. But I do think that we have all read enough about it now to make up our minds on the issue. I hope therefore that little more need be said about the matter until it comes before General Convention.

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