

The WITNESS

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FEBRUARY 24, 1944

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OWI photo by Palmer

WAR IS DIVINE JUDGMENT

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. Spiritual Healing 4 P.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street

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

8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon
4 P.M. Evensong. Special Music.
Weekdays: 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'S 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 noon.

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
Sun.: 8:00 and 11:00 a. m. and 4:00 p. m.
Daily Services: 8:30 Holy Communion;
12:10 Noonday Service; Thurs. 11 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.
Daily: 8 Communion; 5:30 Vespers.
Tuesday through Friday.
This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York
Shelton Square

The Very Rev. Edward R. Welles,
M.A., Dean

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

The WITNESS

For Christ and His Church

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

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

FEBRUARY 24, 1944

VOL. XXVII.

NO. 33

CLERGY NOTES

FORT, JOHN BRETT, formerly rector of St. Mark's Church, Leominster, Mass., will become rector of All Saints' Church, Springfield, on March 15. His new address: 39 Oakland St., Springfield 8, Mass.

GUENTHER, J. JARDEN, is priest-in-charge of St. Peter's in the Great Valley, Paoli, Pa.

HOLDER, RAY, has become rector of the Holy Innocents, Henderson, N. C.

JEFFRESS, EDWIN B., has become rector of All Saints' Church, Concord, N. C.

KEAN, CHARLES D., formerly rector of St. Barnabas' Church, Springfield, Mass., will become rector of Grace Church, Kirkwood, Mo., on March 15.

KERSHAW, A. L., has become rector of Christ Church, Bowling Green, Ky. Address: 429 12th St., Bowling Green, Ky.

NASH, ARNOLD, is the associate rector of St. Paul's, Oakland, Calif., and visiting professor in Christian ethics at the Church Divinity School of the Pacific.

PAIGE, EMMETT P., has resigned the rectorship of St. Peter's Church, Springfield, Mass. Temporary address: c/o Seward French, Bass River, Mass.

SCHENCK, LEWIS F., is the new rector for the Holy Comforter, Burlington, N. C.

WEBB, W. ROBERT, assistant rector of Christ Church, Nashville, Tenn., was married on February 1 to Miss Ann Carroll Wilkerson.

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. Ernest Victor Kennan, Rector

SUNDAYS

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

Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.

Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newberry 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

11 A.M.—Church School.

8 A.M.—Holy Communion.

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

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

Editorial Office: 135 Liberty St., New York 6, N. Y.

Circulation Office: 6140 Cottage Grove Ave., Chicago 37, Illinois

Axis Fifth Columnists Cloak Themselves with Religion

*Same Tactics Are Used in All Americas
In Using the Church for Political Ends*

By W. B. Spofford

New York:—Fascists and Axis fifth columnists in South and Central American countries are posing as Roman Catholic societies, and are carrying on their activities behind this smoke screen. In many instances they are being vigorously opposed by Catholic bishops and priests, just as the Christian Front, the Coughlinites, the Father Coughlins and the Fulton Sheens have been denounced by Roman Catholic leaders here in the United States for playing the Hitler game.

In Cuba one of the leaders of the fascists is Dr. Jose (Pepin) Rivero, who is the editor of the fascist paper *Diario de la Marina*. He presents himself as a defender of the Catholic faith and behind that carries on his fifth column activities. He has been roundly denounced by many Roman Catholic bishops, including the Bishop of Cienfuegos, the Rt. Rev. Martinez Dalmau, who wrote a letter to *Hoy*, a labor paper, denouncing Rivero as a fascist and a traitor. In return the Bishop was denounced by Rivero as a "heretic" and a "communist."

The Bishop had a simple reply to this charge: "The communists know perfectly well that I am not a communist. But they also know that I do not wish the collapse of Russian resistance or the defeat of the democracies. I wonder if they can speak as well of you?" Many prominent leaders rallied to the side of the Bishop of Cienfuegos who has continued vigorously to show up the religious poses of the Spanish Falangists in Cuba as Axis fifth-columnists, particularly by unmasking their claim to be speaking for the Roman Church.

Much the same role was played in Chile by the Roman priest, Marcos Moya Ramirez, who has vigorously

denounced fascist agents there who have cloaked themselves with religion. And he is supported by his superior, Bishop Arturo Mery.

In Costa Rico the Archbishop of San Jose, Victor Sanabria, has fought against fascism and fascist agents even to the point of permitting Catholics to cooperate with communists in the common struggle against the enemy. The fascists, claiming again to be the defenders of religion and posing as devout Catholics, denounce

Nearer home, in Mexico, the same thing is going on — fascists organized into the *Accion Nacional* have recently been staging huge "religious pilgrimages" which in reality are political demonstrations against the Mexican government, against the United Nations, and on behalf of the Axis powers with whom their country is at war. The sponsors of the organization are two active fascists (Spanish falangists), the Olivares brothers, and the brains behind them is a German engineer, Hellmuth Oskar Schreiter. They do not, naturally, advertise themselves as fascists and sympathizers with Hitler, Franco and Co. After all Mexico is at war. So they claim to be spokesmen for the Roman Catholic Church — just as the Christian Front and similar groups in the United States carry on their fascist



A beautiful little Episcopal Church on one of the small islands in the south Atlantic

him also as a "heretic" and a "communist."

Similar stories can be told of Colombia where the Nazi-falangist party of Laureano Gomez vested itself with the authority of the Church, and when opposed and shown up by bishops and priests, denounced them as "leftists." Likewise in Argentina where Ramirez established his dictatorship by fooling people who accepted his championing of Roman Catholicism at its face value.

propaganda by making the religious claim. These Mexican fifth columnists have been fought by labor, by peasant leaders and intellectuals, by the senate and chamber of deputies of the Mexican government. Nevertheless the fascist organization is apparently gaining in strength and is looking forward to the day when a "New Christian Order" will be established not only in Mexico but throughout the Americas — a fascist state with power seized in the name

of the Church which actually they despise.

The counterpart here of the *Accion Nacional* in Mexico are organizations like the Christian Front, the Coughlinites and similar organizations. And they are all emboldened in their activities—in their anti-Semitic, anti-Negro, anti-labor, anti-administration campaigns—by Msgr. Fulton Sheen, America's new Coughlin. He never misses an opportunity to crack at the united front against the Axis, chiefly by seeking to frighten Americans with the bogeyman of "communism" or "the bad and deceitful Russians." But there are increasing evidences that he is overdoing it, particularly when he issued a statement recently denouncing our Russian ally in almost identical terms as those used by Hitler a few days before. That was so raw and obvious that Father Sheen has been roundly denounced by a number of Roman Catholic priests and there are indications that soon he will be as thoroughly discredited as a "Catholic leader" as is now the once famous Father Coughlin.

GIRLS GROW UP FASTER

New York:—"Adolescent girls in wartime grow up faster," according to Dr. Alice V. Keliher, director of New York's child and youth service, in speaking at the annual meeting of New York's Church Mission of Help. "They are more sophisticated and need more understanding. They ape their older sisters in the use of lipstick and dress. They feel they must be of service and it is on account of this that it is necessary to give them more protection. More coordinated programs, more personal guidance and more mental hygiene is needed." Reelected as officers of the CMH were George W. Van Slyck, president; Bishop Charles K. Gilbert, first vice-president; Mrs. William C. Dickey, second vice-president; Robert Worthington, treasurer and Mrs. B. H. Harned, recording secretary.

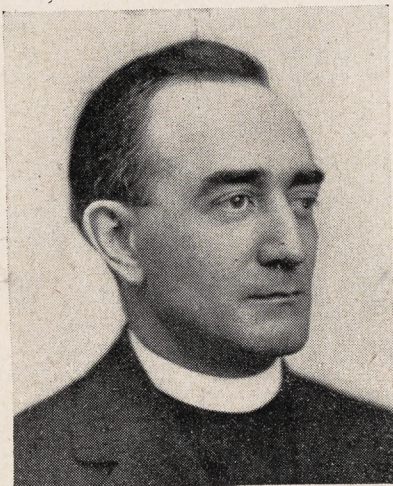
CHARLES E. TAYLOR DEAN OF E.T.S.

Cambridge:—The election of Professor Charles E. Taylor as the dean of the Episcopal Theological School, succeeding Bishop-elect Angus Dun, was announced at an alumni dinner on February 16th. He had been elected the day before by the board of trustees. He is forty-three years of age, a graduate of

E.T.S., and his entire ministry has been spent there, first as instructor of Old Testament, then as associate professor and then as professor. For four years he was also in charge of St. John's, Cambridge, and for ten years in charge of the parish at Marion, Massachusetts. He is the father of five daughters and two sons—a seminary in itself if the Church would only liberalize the canon to admit women to the ministry.

BISHOP WILSON DIES AFTER LONG ILLNESS

Eau Claire:—Bishop Frank E. Wilson of Eau Claire died on February 16th following a long illness. He had a heart attack three years ago which required complete rest over an extended period. However he was pronounced cured and resumed his tasks. Several months ago however there was a recurrence, resulting in his untimely



Bishop Frank E. Wilson of Eau Claire, former associate editor of THE WITNESS, died on Feb. 16

death at the age of fifty-nine. He was the rector of parishes in the diocese of Chicago before becoming the dean at Eau Claire in 1919. Ten years later Eau Claire became a diocese and he was elected its first bishop. He was the author of many popular books and for twenty years was an associate editor of THE WITNESS, conducting a weekly column, *Let's Know*.

LOTS OF MONEY IN WAR BONDS

New York:—The Church Pension Fund brought \$1,885,000 of bonds of the fourth war loan, bringing the total purchases of the CPF and its affiliates in the various war loans to \$7,185,000.

ARCHBISHOP DESCRIBES SOCIAL AIMS

London:—The Archbishop of Canterbury, speaking at a public meeting, described the social aims of Christians. "Religion can and should prescribe the ends of life," he said, "and demands we should on no account confuse the means with the ends. We very easily make that confusion. All economic activity belongs to the realm of means, not ends, and therefore the economic department of life cannot claim a complete autonomy. It is subject to moral judgment. So is the political department. We have, in this country, generally recognized that politics should pay some respect to moral claims; we have not made the state an idol, as the Nazis do. But we have gone near to letting the pursuit and production of wealth set into that position.

"To what, then, must Christians bend their energies in the coming days? These at least: 1) each child must be born into a house fit to be a family home. 2) each child must have the nourishment needed for bodily health. 3) each child and adolescent must have the educational opportunity needed for full development, at least until its 18th birthday. 4) each citizen, when full grown, must have an effective voice—by means of his representatives—in framing the laws of the state and the regulations of business which supply the framework of his life.

"For only so is full responsibility likely to be engendered, and full personality achieved; only so can it be expected that true justice will be established; only so will those ends of human life which our religion directs us to set before us be achieved. We leave it to the politicians to say how these things are to be done. It is not only lawful for us as Christians, but it is our Christian duty, to see that these are objects towards which our politicians direct their measures."

BISHOP TUCKER SPEAKS TO AFRICA

New York:—The Presiding Bishop sent a message to South Africa on February 20th, shortwaved by the office of war information. In it he warned that while we shall win the war we can lose the peace unless we "weave into the very fabric of our thoughts and life that abiding respect for all free peoples which is a central characteristic of Christian teaching."

How War Prisoners Should Be Treated Told By Expert

An Agreement Reached By Representatives Of Most of Nations Did Not Include Japan

By John R. Scotford

New York:—The shock America received over the treatment by the Japanese of American soldiers made the whole question of the treatment of war-prisoners a very pertinent one. I therefore went to see Tracy Strong, general secretary of the world's committee of the YMCA, under whose auspices the war prisoners committee is at work in many lands. "What do the churches need to know about the war prisoner situation?" I asked him.

"In 1929 representatives of forty-seven nations signed the Geneva Convention governing the treatment of war prisoners," explained Mr. Strong. "Japan did not ratify the Convention. It places the captured soldier in a special category, quite different from ordinary civilians or those held in concentration camps. He is granted certain rights both as a person and as a soldier. Prisoners are allowed to manage their own affairs. They are not regarded as criminals but as soldiers out of luck. Their officers are treated with the respect due their rank and receive full pay while interned. Both officers and men are permitted to receive parcels from home through their national Red Cross societies and the International Red Cross.

"Military men of all nations are taking pride in their care of enemy prisoners. This is one of the finest aspects of the military tradition. The result is to create an atmosphere of mutual respect. Prisoners can hardly be expected to love their captors, but one of the unexpected by-products of the present conflict is that millions of men will come home with words of appreciation for the fairness and efficiency of the enemy. The Italians are particularly enthusiastic about the treatment which they have had from the British and Americans."

"What can you say for the role of religion in prison camps?"

"It is surprisingly important and much appreciated by the people in authority. For this there are several reasons. Many military men are sin-

cerely religious. They also realize that there is a close relation between faith and the spirit which leads men to face death with bravery. But in a prison camp religion is needed for yet another reason. The lack of privacy and the fearful monotony tend to drag men down to the level of animals; religious worship lifts them above their surroundings and makes them sons of God once more. It is one of the great aids to morale.

"Nowhere are chaplains more appreciated than among prisoners of war. Having religious leaders and

are fliers, and chaplains are not shot down out of the skies!"

"How about the religious needs of the prisoners who have been brought to this country?"

"That is being met in three ways as in other countries. First, there are the chaplains who were captured along with their men. These are distributed in the camps. American chaplains under the direction of the chief of chaplains help these men perform their functions. Then civilian clergy occasionally are allowed to hold services in the camps. The Roman Catholics have been able to avail themselves of this opportunity because the Mass is said in Latin. The Protestants confront the difficulty of holding the service in the language of the worshippers. A third step has been taken in the bringing to this country under the auspices of the chaplaincy commission of the World Council of Churches a Lutheran minister from



Raymond J. Halse, who recently became the organist at St. Paul's, Albany, was formerly a choir boy there

medical men of their own race and tongue is a great comfort. Every prison camp needs a good assortment of chaplains. If they are British, that means representatives of the Church of England, the Church of Scotland, and the Roman Catholic Church. Fortunately — for the prisoners — a good many chaplains were captured at Dunkirk. Although chaplains and doctors may be exchanged, the practice is to let them remain with their men because of the good that they can do. The Americans who have been captured by the Germans suffer from a scarcity of chaplains. This is because many of them

Sweden who will visit the prison camps. As a neutral he may be able to achieve some things which others cannot do."

"What can you say about the American soldiers who have been captured?"

"Of course that is not a happy experience. With characteristic thoroughness and forethought the Germans instructed their soldiers as to their rights as prisoners and as to the procedures to follow if captured. Our army has done little preparatory instruction in the rights and duties of a prisoner of war. Most of our soldiers have been quite unprepared

for such problems. The first six weeks are hard. Yet our national resiliency soon comes into play. The camps become organized. Men discover that there are many things they can do. The packages and letters from home are a Godsend. The food parcels sent through the American Red Cross are essential morale builders as well as preservers of health. Games get organized; classes are started. Musical instruments and some books are sent in by the war prisoners aid committee.

"One significant story has come out of Germany. Some of our soldiers are imprisoned in a camp near a glass factory. The men were given bits of broken colored glass which they fitted together in a mosaic picturing Christ calling the multitude, which was installed as part of an altar.

"The lot of the prisoners is unpleasant but not hopeless. Men find ways in which to improve their time. They learn to get on together helpfully.

"Each camp elects a head prisoner who represents the men in their dealings with the commandant. This position requires much skill in the management of men. The head prisoner must win and keep the loyalty of his fellows and at the same time must secure the goodwill and cooperation of the military officer who is in charge of the camp. When I find a head prisoner who is getting on well both with his fellow captives and his captors I say to myself, 'There is a man with a future! There is a man preparing to be an international statesman, a builder of peace!'"

OUR MISSIONARIES ORGANIZE

New York: — Active and retired missionaries who have been meeting informally for two years, have organized as The Fellowship of Overseas Missionaries of the Episcopal Church. They plan to hold at least four meetings a year; to supply news about missionaries and to issue a newsletter twice a year. Bishop Littell, retired of Honolulu, is president.

PARSONS ARE HIGHLY ESSENTIAL

Washington (RNS): — Ministers and religious practitioners are listed among "highly essential" drivers in revised government plans for the rationing of tires.

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PROPOSE LAWS AGAINST DISCRIMINATION

New York (RNS): — An attempt to strengthen laws against religious and racial discrimination appears to be emerging as the most significant trend from the religious viewpoint among the bills being introduced in state legislatures. Sessions are being held in but eight states but in these there is great interest in these bills, indicating that the subject will be of major importance when legislatures of 46 states meet in 1944. The bills now before the legislatures make it a misdemeanor to publish or cause to be published anything that will promote hatred of any group because of race, color or creed. The proposed bills are supported by several church groups, and by a number of secular organizations, but are opposed by the American Civil Liberties Union on the grounds that they would infringe on free speech.



How to get Church news into the papers is taken seriously in the diocese of Minnesota. Here parish publicity directors are writing stories under the direction of press, radio and printing experts at a recent conference

PRE-TRIAL COURT FOR CATHOLICS

Cleveland (RNS): — All branches of common pleas court here have approved a proposal to establish a Catholic court of domestic relations which would "pre-trial" its own marital problems before they went to civil court. Suggestions for such an agency was made at a meeting of the Cleveland Knights of Columbus luncheon club by Monsignor Floyd L. Begin, officialis of the Cleveland Catholic diocese. The officialis is head of the canonical marriage court of a diocese. The Rev. O. M.

Walton, executive secretary of the Cleveland Church Federation, looked with favor on the proposed plan. He said anything any religious group can do to cut down the volume of marital difficulties and divorce is worthwhile and a step in the right direction. Rabbi Rudolph M. Rosenthal, widely known Jewish leader in the city, also sanctioned the project. Common Pleas Judge Samuel H. Silbert, nationally known authority on domestic relations, urged all religious groups to set up such bureaus.

LOOKS FORWARD TO TELEVISION

Pittsburgh (RNS): — Those who have followed the career of Baptist preacher Bernard C Clausen, soon to become pastor of the Euclid Avenue Baptist Church in Cleveland, would not expect him to miss any ways of reaching people. He has long been

a radio preacher, and once went up in a plane to broadcast an Easter sermon. He now says that television will become an important medium for spreading religion and he aspires to get in on the ground floor.

Among his plans for the Cleveland church are classes for workers in economics, unionism, sociology, speaking, politics; services for the blind and deaf, regardless of color, race or creed; a personal counseling clinic. The church will be remembered as the place where the Episcopal General Convention met last October.

THE WITNESS — February 24, 1944

EDITORIALS

War Is Judgment

BEING a Christian cannot shut anybody off from belonging to the world. People both within and outside the Church are up against a common set of facts. The difference lies in the interpretation of those facts. To the believer in God as He is spoken of in the Bible all things and events have a moral and religious significance. What therefore is the meaning of the war?

The Christian answer is first of all that the war did not just happen because nothing "just happens"; there is always a cause or a number of causes. Since the war is admittedly evil it must arise from evil causes. This line of reasoning is similar to that used by science concerning natural phenomena only here it is applied to the complex of human events. The war, consequently, pronounces by its very existence a condemnatory verdict on the state of our society and in as much as God obviously allows the war to take place it must in some sense reflect His judgment. Yet the Divine judgment does not involve us all equally. There may be equality of blame but certainly not of guilt. On this score Church people are presumably more involved than those who claim to be without moral or religious pretensions.

This whole position, while it condemns pacifism as contrary to the fact of human solidarity, also precludes the Christian from absolute allegiances or hatreds. He knows that all Japanese for example are not equally to blame for their atrocities, just as he cannot avoid seeing the faults of those on his own side. The policy which THE WITNESS tries to follow is to interpret the events of our time according to the Christian judgment. We see the war as a colossal evil to be overcome first by total victory over the enemy and then by setting up a social order which will make a repetition of such dark results practically impossible. In this task we strive to follow the first mark of Christian judgment which is so different from that of the world and that is that we begin

with ourselves; hence our frequent insistence on pointing out the wrongs which exist practically unchallenged in both our Church and nation.

As the Divine judgment always points to salvation so we see the possibilities of a new order emerging, but only if all of us will throw off the old, false and evil producing attitudes. Otherwise things may have to get worse before they can get better.

A New Translation

CONSIDERABLE interest has been aroused by the recent announcement of the completion of the new revision of the Revised Version New Testament. The revision has been authorized by the International Council of Religious Education which now holds the copyright of the American Standard Edition of the Revised Version Bible. Dean Luther A. Weigle of Yale Divinity School is chairman of the revision committee. Dr. James Moffatt of Union Theological Seminary, New York, is secretary. There are eight members in the Old Testament section and eight in the New, including two Episcopalians, Dr. Walter Russell Bowie and Dr. Frederick C. Grant. Because of the paper shortage the Book will not be printed for at least another year. The Old Testament will probably not be ready for another three or four years. The character of the revision, it is said, will be determined by an effort to combine the smoothness and beauty of the traditional

"QUOTES"

KRZYSZTOFIAK, according to the United Press, is the name of the first American ashore in the landing south of Rome. How many millions of times Americans have prayed, in the collect used so often, that God would "fashion into one united people the multitudes brought hither out of many kindred and tongues." That He does so, despite our prejudices, hatreds, inhumanities, is the miracle. That He may continue to do so, more and more, that we may continue to pray so, and to work for that unity and brotherhood, and to pray and work that the world may know that God has "made of one blood all nations of men for to dwell on the face of the whole earth," . . . let those solemn intentions guide us day by day.

—OTIS R. RICE

version with more adequate and more up to date scholarship. The literalism of the Revised Version will not be retained; for example the Revised Version attempts to keep the exact order of the Greek words, which is impossible in good English. We know vastly more about first century Greek grammar than was known in the 70's and 80's, thanks to the thousands of ordinary letters and other documents that have been dug up in Egypt. We have far better editions of the Greek text to work with than they had in 1870.

Roman Catholic scholars recently produced a

very admirable edition of the English New Testament, for Catholic readers. The Protestant Church eagerly awaits the publication of the new Revised Version which, we trust, will be a very great improvement upon the present version, good as that is. Let us hope that the publication of the new revision will be accompanied by a renewed and

widespread study of sacred scripture. Our Roman Catholic friends launched their revision through a special "Confraternity of Christian Doctrine." It might not be a bad idea for us to organize some kind of league of Bible readers to make adequate use of the revision as soon as it is published.

War Is Divine Judgment

The Report of the Theological Subcommittee of the Committee on Reconstruction

EVERY human being in our time is touched by the power and tragedy of the war. Here, if anywhere, Christian people must understand that our world is far away and lost from the ways of God. But the war is not an isolated appearance of the enmity of man against man. It is but the greatest and most dramatic symptom of a Godlessness which has infected and corrupted the totality of modern culture.

Many people place the cause of the war in some external thing such as the ambition of Hitler, the illusions of the German people or the madness of the Japanese. While we must give due weight to these factors, we cannot consider that they are the primary causes of the war. The war must be thought of as issuing from the deepest and most characteristic things about modern man, particularly western man. On such a reading this deplorable outcome points to some profound maladjustment in our previous conduct. We are reaping a whirlwind because we have sowed a wind. When we say this we admit that man is responsible for his own condition and that he himself has unleashed the forces which now constrict him.

But we cannot content ourselves with merely human explanations. This war means something in terms of God's governance of His world. This position is forced upon us by our view of God's righteousness and His condemnation of evil. God shows men the way of His will and commands them to obey it. When they refuse He allows the consequences to ensue and in these consequences the prophet discerns God's condemnation of sin. In our own case, God gave us in previous years a day of opportunity. We failed to use the opportunity and the consequences toppled upon us. In the crash and turmoil of these days we behold the sentence of the heavenly Judge.

In saying that the war is a judgment we must

add a number of explanations. First, in saying that God sent the war we are in no sense denying man's responsibility. When man refused God's counsel, God visited man's defiance. In all this we see a majestic divine-human interaction. Second God did not wish man to reject His command nor does His love savor the awful consequence of man's defiance and His own faithfulness. We do not preach a cruel and vengeful deity but a God whose ethical dependability extends to the faithful payment of sin's wage. In the third place, just as the intent of God's command was that man should obey and live, so to the Christian the intent of His punishment is that man should repent and live. Judgment is indeed a negative thing but its purpose is cleansing and redemptive.

Even if we decide that this war is a judgment we are not thereby committed to an attitude of passive resignation. The instrument of the divine judgment is the attack of the Axis powers. If they were perfectly moral and religious powers we would be required to sustain their assault with meek acceptance. But they have added to the divine judgment an unspeakable ingredient of pride and ambition. As against these latter distortions of God's judgment we have every right to struggle. Indeed the rod of correction is worse than we are and it becomes a religious duty to humble the pride of the enemy. But our duty in turn ceases to be religious if we strive out of a desire for revenge and ignore our share of responsibility for what is happening.

In the exact form of the judgment which has fallen upon us we detect some of the will of God which we have flouted. It has something to do with the anarchic pride of nations and the selfishness of powerful peoples. It has to do with the accepted structures of political and economic activity. It has to do with our relation to God

Himself. If in this judgment then we find clues to the better way, it will become in truth a light shining out of darkness.

QUESTIONS FOR DISCUSSION

1. What do you consider to have been the cause of World War One?
2. Do you think that the cause of World War Two is different and if so in what respects?
3. Is the United States in any way responsible for either war?
4. Are you personally in any way responsible?
5. The Report states that we failed to do God's will and that war came to the world as His judgment. Discuss.
6. The Report states that the Axis powers are worse than we are and that we therefore have "a religious duty to humble the pride of the enemy." Do you agree and if so how may it most effectively be done?

Next week: *Apostasy of the Modern World*.

The Autobiography of **BISHOP JOHNSON**

WHILE Bishop of Colorado, I learned also that church choirs were apt to be storm centers instead of producers of harmony, and that diocesan conventions were suggestive of the Church Militant. I am afraid that I was looked upon as a steam roller. If such was the case, I do not regret the role since for a quarter of a century we never had a serious upset. It was a case of the end justifying the means. I soon discovered that a presiding officer could prevent serious differences if he himself was always good natured. I made it a rule never to lose my temper in public and never to scold a congregation. I can recall only once

SONNETS

for ARMAGEDDON

THE NICENE CREED

A Sequence of Twelve Sonnets

By

CHARLES RANN KENNEDY

I Believe

THAT you believe means this: Beyond all will,
All thought, emotion, quite outside the life
Of conscious understanding, powers rife
With transcendental certitude distil
Deep down in you reality. No skill
Of yours creates it: nor may sceptic knife
Nor chemic juice destroy it. Past all strife
Of logic, there it stands, God's domicile.
You have no proof to offer of the kind
Collegians profess to back your faith:
All you can do to prove it not the wraith
Of a well-meaning but deluded mind
Is work a miracle, and blaze a path
Which haply some poor fellow fool may find.

that I violated that rule. I always told my clergy that after losing their temper in a sermon they had better resign since their usefulness was at an end. The same applies to scolding. It was always my practice to defend the clergy if their position was at all defensible as they had the right to look to their bishop for support in time of trouble.

It happened during my term of office that a riot occurred in the state penitentiary in which thirteen persons were killed. After this the prison board resigned and the governor appointed me as one of a new board of three. It was a new experience which gave me the opportunity of contacting the convicts and of examining their treatment by the state. I soon learned that there was no penitence in the penitentiary and no reform in the reformatory. It takes more technical ability to administer prisons than it does to run a hospital. Our penal institutions should be taken out of politics as the contact does the prisoners no good and the politicians much harm. As our jails and prisons are now administered they could take as their motto, "Abandon hope all ye who enter here." The emphasis is too seldom on betterment and the result is to increase crime rather than to abate it. It is as though patients with minor illnesses should be mingled with those having contagious diseases, with the hope that the former would be cured thereby.

There are four types of prisoners: First; The hard boiled who ought to be permanently incarcerated for the protection of society. Second; The



A recent picture of Bishop Johnson taken with his two sons Dr. Norman Johnson and Stanley Johnson

morons who ought to be in a fool's paradise instead of being exposed to the former group. Third; The sex perverts who ought to be isolated. And, fourth; The ordinary sinner who has been caught but frequently ought not to receive the stigma of a prison sentence. Until some such distribution of convicts can be secured, our prisons are sources of crime rather than curative. On one occasion I told the convicts that there was a verse in the Bible which applied equally to convicts and ministers. It was, "And they watched him." It is easier to condemn them both than it is to forgive them their offences.

It is with a deep sense of my own most grievous faults that I have written this brief account of my ministry. In the fall of 1938 I resigned as bishop as that seemed to be the mind of General Convention. I had reached the age of 72. I cannot close this story without expressing my gratitude to the chancellor of the diocese of Colorado, Mr. James H. Pershing for his constant assistance to me during my Episcopate. He and his associates on the board of trustees were the factors that made possible the recovery of the diocese from its confusion. It would be impossible to mention by name all of the clergy and laity who gave me their loyal support at all times.

It is all a happy memory and one which time does not erase and I pass on to my successor, Bishop Ingley, the hope that they will continue to serve him with the loyalty that they gave me for so many years. May the good Lord give the comforts of His grace to him and to them.

The End



Bishop Ingley, the late Bishop Whitehead of Pittsburgh, Bishop Tuttle and Bishop Johnson, taken at the consecration of Bishop Ingley in 1921

Lay Evangelism

By

GEORGE I. HILLER

Rector of Trinity Church, Miami

FACED continually with a large element of different people, we are forced to the conclusion that there is not a regular way to deal with them. Preaching, no matter how effective, can only occasionally score in that large group. They are not in Church. The printed word has perhaps a little more chance because it may be distributed like seed, and accidentally fall on good ground. At the best, it is not efficient. Then there is the pastoral call. Its batting average for efficiency is also pretty low in dealing with this group. They are hard to find, their activities are generally great elsewhere. They are hard to talk to, because as a rule they very pleasantly receive a clergyman with a smiling confession, "I am a back-slider, you see I"—(then follows one of about forty standard excuses—you hear an original one once a year perhaps).



What the preacher, the writer, or the caller could tell these people about themselves would perhaps be rather strenuous. They would resent it, and yet often it would be the simple truth. He might say, for instance, "you have been through a conflict in yourself, between your sense of dependence upon, and gratitude toward God, and your innate laziness, and the latter won."

Or, your recreation, (boat, golf, or what have you) will not answer even a little when and if the anguished cry of your heart should ever be, "My God why has thou forsaken me?" Without some practice, some effort, some tuning in, can you reasonably expect an answer? In fact, is it not fair to say you could not understand?

Or, "no intelligent person lines up with the group of indifferent, non-worshippers unless he has definitely answered in the negative, the question—"Is religion worth while?" Because, if he thinks it is (and he is intelligent) he knows that no worth while thing in life is attainable or retainable except by effort and vigilance."

Or, "You say you tried. How much did you try? Did you really learn as you would have to do in anything else worth while? How much time, how much sacrifice did you make? How much did it cost you? That is what you got out of it. Un-

less, in absolute honesty and sincerity, you tried, are you being fair with yourself?"

Now perhaps the preacher, the writer, or the caller cannot say those things to a great company of indifferent people. They are true, but they would be resented. You, however, as a Churchman, have just as much responsibility. It is your task to witness for Christ, you are "a soldier until your life's end." There are some people to whom you can say these things without hurrying that end.

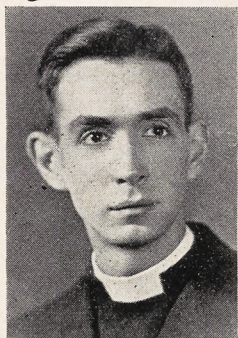
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

THE LORD'S PRAYER

OUR Prayer Book teaches us that the Lord's Prayer not only has a necessary place in every form of "common prayer" of Christians; it also has the essential place. For in all our liturgical



offices the Lord's Prayer is set in a climactic position. It is said (or sung) in each service at the moment of greatest logical and dramatic intensity. In the liturgies of the two Gospel sacraments, baptisms and holy communion, it is introduced by solemn prologues and serves as a complement to the *sur-*

sum corda and preface of their respective prayers of consecration. At the latter service, the Lord's Prayer is focally poised between the consecration, which it sums up, and the act of communion, which it prepares . . . the keystone of the liturgy's arch of movement, upward in the desire, downward in the satisfaction of grace. (Its initial position in this liturgy, a survival of the priest's preparation before Mass, is not a part of the common prayer but of the celebrant's private devotion.) In the rites of baptism, confirmation, holy matrimony and burial, the Lord's Prayer is immediately conjoined with the chief ritual acts . . . the washing, the laying on of hands, the joining of hands and giving of the ring, the committal to the grave. The suffrages of the Litany lead up to it with inevitable force.

Morning and Evening Prayer present a more complex use because of the flexibility of these offices allowed by the rubrics. As the late Dean Ladd often reminded us, they properly begin with the versicle: "O Lord, open thou our lips," in

which case the Lord's Prayer is focal and climactic. Set between creed and collect, it brings to a close the psalmody and scriptural word and opens the way to the prayers, and so interprets the whole meaning of the daily office. For in this prayer God and His Kingdom are put *first*, our own material and spiritual needs second. We cannot rightfully ask God for bread or for forgiveness and deliverance unless we are committed first of all to His sovereign will. The psalms and canticles, the lessons and creed open to us in manifold ways the life which God purposes where His Name is hallowed and His Kingdom unites heaven and earth. The collects and prayers express our outreach to Him to lead us by His provision and guidance into that blessed state. But on days of fasting and abstinence the logic of this liturgy is disrupted by the rubrical requirement to append the Lord's Prayer to the penitential "preparation" of the offices; in a sense, to make it a prayer of absolution. We cannot discuss here the appropriateness of this penitential introduction; but the position of the Lord's Prayer at this point is certainly not to the best advantage.

These considerations demand that the recitation of the Lord's Prayer in our worship be made with fitting solemnity and attentiveness of spirit. There is, too, a dread urgency and excitement in its petitions, characteristic of all our Lord's words about the Kingdom. No quarter is given to complacency or half-hearted enthusiasm. If possible, let us sing it to some solemn tone to quicken the expression of its terse acclamations and pleas . . . like the *alleluia*, the *hosanna*, the *kyrie eleison*! Our composers should be encouraged to apply themselves, as they have done for the creeds, to simple, dignified and elevated musical settings of a modern ring. If we cannot sing it, let us make a pause of brief and spirited silence before "Our Father."

THOUGHTS ON HOLY COMMUNION

A Series by John Wallace Suter
Custodian of the Book of Common Prayer

A SACRAMENT OF LOVE

EVERY prayer and every paragraph of this Sacrament, every undertone and overtone, every sign and symbol, speaks of love: that love of God for every man which in turn makes possible, and ultimately will make inevitable, the love of man for every man. The Sacrament of the Holy Communion is a sacrament of love. The whole New

Testament shines with it; the Sermon on the Mount focuses it; the force and impact of the life and death and resurrection of our Lord bends the stream of history toward its fulfillment, revealing to man's awakening conscience the secret that love is already enthroned at the heart of the universe. Love is a great word, a great thought, a great power. Nobody can exactly define it; everybody knows what it is. Where love is, there is no fear, no hate. Love is the Holy Spirit of God in action in the wills of people. It is what stirs up in us the will to make sacrifices, the determination to live generously, to pour out for others' welfare the strength, the time, the practical helpfulness, that God has endowed us with. We find our lives by losing them; we achieve self-realization through self-giving; only those things which we give do we end by really possessing. Sacrifice, indeed, validates our Thanksgiving, our Self-Offering, our Fellowship, our Love; for without it, not one of these would be authentic.

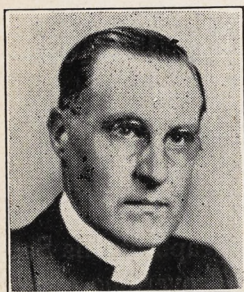
"If you possess superfluities while your brothers lack necessities, you are possessing the goods of others."

When we read these words of Muriel Lester we feel that their author is one who has entered deeply into the experience of Holy Communion.

JUST FOR LAY READERS

Conducted by F. C. GRANT

SOME time ago I mentioned a "one hour service for Good Friday" which has been worked out by Lt.-Colonel C. B. Coe who is a Lay Reader in the diocese of Tennessee. At that time I promised to publish it in this column in time for use this coming Lent by any Lay Reader who might have to take a Good Friday service and wished to use it.



Of course there is nothing "official" or "authorized" about this service . . . in fact the three hour service is not officially recognized in our

Prayer Book or elsewhere. But the following outline is at least suggestive and may be adapted to local needs.

page twelve

A ONE-HOUR SERVICE FOR GOOD FRIDAY

2:00 P. M.—

Hymn 147, *In the Hour of Trial* (now No. 334)
"Is it nothing to you . . ."

"Our Father . . ."

"Direct us, O Lord . . ."

Recite, kneeling, Hymn 455, *Come, Holy Ghost* (now No. 217)

Explain service.

First Lesson, St. Matthew 27:27 (4th Word)
(Gospel for Palm Sunday, page 134)

Read silently Psalm 6, page 348

Recite collect for Ash Wednesday, page 124

Prayers

"O Saviour of the world . . ."

2:15 P. M.—

Hymn 217, *Rock of Ages* (now No. 471)

Second Lesson, St. Mark 15:15 (4th Word)

(Gospel for Tuesday before Easter, page 145)

Read silently Psalm 40, page 390

Recite collect on All Saints, page 256

Prayers

"O Saviour . . ."

2:30 P. M.—

Hymn 152, *In the Cross of Christ* (now No. 336)

Third Lesson, St. John 19:16 (3, 5, 6th Words)

(Gospel for Good Friday, page 158)

Read silently Psalm 51, page 403

Recite collect for 12th Trinity, page 206

Prayers

"O Saviour . . ."

2:45 P. M.—

Hymn 158, *O Sacred Head* (now No. 75)

Fourth Lesson, St. Luke, 23:24 (1, 2, 7th Words)

(Gospel for Maundy Thursday, page 152)

Read silently Psalm 88, page 448

Creed

Recite Collect for 6th Trinity, page 197

Prayers

Silent Prayer

"Lord, hear our prayer . . ."

3:00 P. M.—

Hymn, kneeling, 331, *O Saving Victim* (now No. 209)

Benediction

Begin tolling bell 2:55, each 10 seconds, ending with 3 strokes at 3 P.M.

THE WITNESS — February 24, 1941

Recommends Merger of Churches In City of Louisville

*A Report of Council of Churches Reveals
That Poverty is the Cause of Many Evils*

Edited by James W. Hyde

Louisville, Ky.: — There are ten times as many chances for a child born in the poor areas of greater Louisville to land in courts and to become a victim of tuberculosis than in the more favored districts, according to the report of H. Paul Douglass upon completion of a survey of the metropolitan area of the city. The survey conducted under the auspices of the Louisville council of Churches compiled data concerning population changes and trends, social strata, housing conditions, juvenile delinquency, church relationships, and other factors of community life. Out of these studies came the final report presented by Dr. Douglass recently.

Churches in the area are growing faster than the population, having increased thirty per cent while the general population has increased only twenty per cent. This compares with a nation-wide increase in church membership of 20.7 per cent as against a population increase of 14.3 per cent over a similar period.

On the unfavorable side, the survey disclosed that on any given Sunday only 40 per cent of the membership attends church. Nor has the increase in Sunday school membership kept pace with that of the churches, the gain in this field being only 8 per cent since 1930. Offsetting this slightly is the fact that the public schools now have 2,500 fewer students in the elementary grades than in 1932, indicating a drop in the birth rate or that a considerable portion of the new population has not brought families to Louisville. Neither have all the churches grown. Thirty-six per cent have either stood still or declined in membership. The big downtown churches were reported "barely holding their own," but outlying churches are growing. This is in keeping with the general population shift on a nation-wide scale from the centers of cities to suburban areas.

In interpreting these figures, Douglass said that too many churches are failing to "pull their own

weight." He recommended the merger of churches in sections which have an over-supply and the discontinuance of churches which are not properly financed and equipped. Downtown churches which are disassociated from their neighborhoods should be continued "in suitable numbers, as representing religious and inspirational centers of metropolitan life." The survey also advised against the purchase of

LEND-LEASE

★ A clergyman of the diocese of Michigan wants to know what became of this department. The answer is that we became rather weary of handling only lectern Bibles, which seemed to be about all people had to offer. The idea of this box is to announce here things that you have that you no longer use and would therefore be glad to pass on to some mission or parish . . . vestments, choir robes, hymnals, the various appointments for the church, etc. Also if you have something that you particularly need we will mention the fact here with the hope that some parish will be able to supply it. So send us a list of things you have for others . . . what you need yourself. Lend-Lease, THE WITNESS, 135 Liberty St., New York 6, N. Y.

property without careful consideration, and pointed out that scores of denominations are represented in new areas surrounding new industries.

The report shows that it costs less per member to maintain the downtown churches than it does to maintain those in outlying sections. While the average budget is \$9,000, this figure ranges from \$6,000 to \$20,000 according to the area in which the church is located. The average giving toward the churches in Louisville per member, per year is \$17.50. Sixty-nine per cent of the churches conduct Sunday evening worship or evangelistic services and 76 per cent still hold the midweek prayer meeting.

It is generally agreed among the ministers that this survey is the big-

gest achievement of the Louisville council of Churches in years and that much of the credit is due to the Rev. Lawrence A. Davis, of the Beechmont Presbyterian Church, who heads the committee, and to the Rev. Harold J. Weaver, archdeacon of Kentucky, secretary.

Church Attendance

Flint, Mich. (RNS):—A back-to-church campaign sponsored by the Optimist Club is meeting with considerable success, with churches of all denominations reporting marked gains in church attendance. The report reveals that 10 per cent of all the local churches have shown a gain of 100 per cent, while 60 per cent have shown gains of 20 per cent or more.

Church in India

Dornakal, India:—In the presence of a congregation of 450 inside the church and with many more packed into the churchyard, Bishop Azariah of Dornakal recently consecrated a new stone church in Kothagudium. It is of special significance because it is the first church to be built in the diocese entirely without foreign help. It was built from the gifts of people and commercial firms in India, an achievement especially remarkable since at the time there was serious threat of invasion by the Japanese. People of all denominations and races contributed.

Church Unity

Chungking (RNS): — A proposal that the National Christian council of China call a nationwide post-war planning conference has been made by a group of Chinese religious leaders, following a four month study of Church unity possibilities. A second proposal to come from the group is that a "model" Church union movement be undertaken, with an annual conference of representatives of the Anglicans, Methodists, Northern Baptists, Friends, Salvation Army and China Inland Mission, and a three-man committee elected by these groups to study and further unity.

Coventry Cathedral

London (by cable):—That cathedral at Coventry (WITNESS, Feb. 17) has received wide publicity in the British secular and religious press. *The Church Times* (Anglo-Catholic) likes the idea of a cathedral for all people, Anglicans and Non-Conformists, but it wants readers not to con-

sider the project a step toward organic unity. *The British Weekly*, Free Church paper, reports that Non-Conformists are to have a definite place in the Chapel of Unity, including administration and the appointment of specialists who are to train workers who will go into a wide industrial area ministering to the people.

Call on President

Washington (RNS):—President Roosevelt was presented last week with a statement of the executive committee of the Federal Council of Churches, urging that the world organization proposed by the Moscow conference and the Senate's Connally resolution should not merely have military controls but should be given the "curative and creative tasks" envisaged by the Council's six pillars of peace. Those making the call at the White House were Presiding Bishop Tucker, Bishop Oxnham of the Methodist Church and John Foster Dulles.

Florida Convention

Jacksonville, Fla.:—"It is not enough to defeat," Bishop Juhan told the convention of Florida, "more important is the safeguarding and strengthening of what we are fighting for; so that when the war is over peace and happiness, truth and justice, religion and piety may be established in the world for all generations." Other speakers at the convention were: Bishop Dandridge, Coadjutor of Tennessee; Bishop Tsu of China; the Rev. John B. Walthour, chaplain of the military Academy at West Point; and the Rev. James Stirling, student chaplain at the University of Florida.

Action Demanded

Chicago:—Dr. Liston Pope of the Yale Divinity School told the International Council of Religious Education, meeting here last week, that "the churches in America seem ill-equipped to deal realistically with the problem of power in the postwar world. Almost pathologically suspicious of power, trusting largely in good will, and touched by romantic Utopianism, they are in danger of failing to see the possibilities for order which will exist, and of con-

centrating their attentions so exclusively on the injustices which will indubitably be present that their efforts become irrelevant to the major issue."

The Rev. Cameron P. Hall, director of social education and action for the Presbyterian Church, said at the meeting, "Organized labor is an instrument of God which is carrying forward economic justice now. The Church will have to help solve the problem of labor in the postwar world, because it failed to do so during the days of the defeatist mood just before the war. Church leaders must lead in a rethinking of the basic ideas in national life if they are to hold their position in the new world."

Speaking on the postwar missionary program, the Rev. John A. Decker, secretary of the International Missionary Council, pointed out that missionaries will have to cope with a loss of white prestige and an

intensified color consciousness. At the same time, Miss Ruth Ure of the National Council of India, Burma and Ceylon, said that a literacy program for the billion or so people of the world who cannot read must be a part of the Church's postwar plans.

A plea to Church people to "get into politics" was voiced by Ralph W. Gwinn, New York lawyer and vice-president of the International Council of Religious Education. "We need to quit talking about the Church defending itself against an antagonistic world, and present to youth a Church that is itself pushing out against a world that is on the defensive against a dynamic religion," the Rev. Isaak K. Beckes, of Chicago, said in pointing out that we must present a living vital religion to returning servicemen.

President Homer T. Rainey of the University of Texas told the assembly, "Our responsibility as Chris-

Announcing

The Presiding Bishop's Book for Lent, 1944

THIS CREATED WORLD

By Theodore Parker Ferris



This stimulating book for the Easter season is based on the following propositions: 1. How a man behaves depends to a large degree on what he believes. 2. Christianity is, among other things, basic information about life and the world. 3. The Church must continually revise its information on the basis of its present experience. 4. It is urgent that men "make sense" of their world. From these the author shows what Christianity, the Church and the individual can do toward making the world "make sense." It is admirably suitable for group discussion among young people and adults. **\$1.50**

PRAYERS OF THE SPIRIT

By John Wallace Suter



One hundred prayers for personal or corporate devotion, arranged under ten topical headings for the handy use of the reader. The minister or layman who wants a pocket-sized book of new prayers appropriate for these times will find his need supplied in this book. Dr. Suter is editor of *The Book of English Collects* and Custodian of the Book of Common Prayer. **\$1.00**

THE ALTAR AND THE WORLD

By Bernard Iddings Bell



In this book on worship Dr. Bell shows how the Liturgy of the Christian Church can lead men into a fellowship whose members in their daily lives creatively approach the problem of a world in chaos. There are fourteen chapter headings, including The Liturgy, The Offertory, The Great Intercession, The Sanctus and Thanksgiving. **\$1.25**

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tians is to make sure that our government, in its relationships with other governments of the world, shall square itself with the ideals of Christianity and democracy which are guided by principles of righteousness and justice," the Religious News Service reports.

Unique Methodist

Chicago (RNS): — Speaking before a convention of midwest tavern owners here, the Rev. Edward W. Potts, Methodist clergyman and president of the Kansas City (Mo.) ministerial alliance, informed his audience that the "more intelligent ministers" are now trying to cooperate with liquor manufacturers in an effort to "bring tavern owners around to complying with the law, thereby eliminating many evils of the industry." Mr. Potts urged that saloon owners for their own benefit close shop one day in seven, make every effort to keep minors out of their establishments, be careful in their treatment of women patrons, and remember that drunkenness is the principal cause of absenteeism in war plants.

He explained the program of cooperation in effect in Kansas City between the Ministerial Alliance and the Tavern Owners' Association. "By presenting a unified front," he added, "we have been able to bring about legislative reforms, to curb the location of taverns near schools or churches, and limit them in a given area." Warning the tavern owners that a Gallup poll showed 43 per cent of the nation in favor of a return of prohibition, Mr. Potts concluded: "But I do not believe that the liquor industry need fear the return of prohibition. Rationing of liquor and war-time use of distilleries will avert that catastrophe."

Navy Chaplain

Washington (RNS):—Early Congressional enactment of the Plumley bill creating a navy chief of chaplains appeared likely following House passage of a revised bill restoring many features sponsored by religious groups. Action of the House was praised by the Rev. S. Arthur Devan, director of the general commission on army and navy chaplains, who stated that although the legislation does not fully meet the desires of religious groups, it constitutes a step in the right direction by giving the navy chaplaincy a position approximating that of the army.

SPIRITUALLY REFRESHING



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Church and Labor

Dallas (RNS):—The labor movement with its potentialities for post-war influence offer Christianity "its greatest missionary opportunity," Bishop G. Bromley Oxnam, of the Boston area of the Methodist Church, declared here at the opening session of Southern Methodist University's annual minister's week. "Early labor leaders were religious men," Bishop Oxnam said, "and many of them were Methodist ministers who suffered with their people from government legislation against the workers. The opportunity of the Church to work with labor today does not mean merely that it should pass resolutions on Labor Day or establish churches near labor temples. Today's worker is filled with hope. He feels that his work contributes to the life of the community and wants no beneficiary from a benevolent ruling class."

An Anniversary

Hewlett, L. I.:—Trinity Church here celebrated its hundredth anniversary on Feb. 20. The church was established as a mission of St. George's, Hempstead, in 1836 and was incorporated in 1844. Since then it has established two other

parishes, St. John's, Far Rockaway and Trinity Chapel, Valley Stream, which this year will become an independent parish. Guests at the celebration included Bishop J. I. Blair Larned, Suffragan of Long Island, Dean Allen Evans, of the Philadelphia Divinity School, and the Rev. Francis G. Urbano, rector of St. John's, Far Rockaway.

Prayers for Prisoners

London (By wireless to RNS):—British churches were asked to offer special prayers on Sunday, February 20, for prisoners-of-war, especially those in Japanese hands. The request was made jointly by the Archbishops of Canterbury and York following the report on Japanese mistreatment of prisoners read in the House of Commons by Foreign Secretary Anthony Eden.

Independent Parish

Grand Junction, Colo.:—St. Matthew's Church here has voted to become an independent parish thus becoming the first self-supporting parish in western Colorado. The Rev. Eric Smith, who has been vicar of St. Matthew's for the past eight years, will become its first rector. During the year the entire property of the church has been renovated.

Stanley Jones Speaks

Minneapolis:—The Rev. E. Stanley Jones, world famous missionary and author, spoke here at the world day of prayer union service. He also gave a series of five talks under the auspices of the Minneapolis Church Federation. The Rev. B. W. Harris, National Council secretary for Negro work, has also visited Minneapolis and spoke at St. Mark's Cathedral on Feb. 13.

Bishop Honored

New York:—Two Liberian clergymen have been drafted by the government according to a report received from Bishop Leopold Kroll. The Rev. J. W. Pearson of Cape Palmas, and the Rev. F. A. K. Russell of Bassa, will take up their duties under the newly elected president of the republic immediately. At the inauguration of the new President, William S. V. Tubman, the Bishop and Mrs. Kroll were honored guests.

Nebraska Convention

Omaha:—In his address to the diocesan convention, Bishop Brinker of Nebraska urged the expansion of Church work into areas now unchurched. "Of the 41 counties in this diocese," he said, "there are 13 in which the Episcopal Church has no

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organized work whatsoever . . . Let us use what help we can get and then with firm determination under Christ, see that the Episcopal Church is represented in at least the strategic centers where she is not now established." Bishop Brinker also asked for an enlarged work among the Negroes of Omaha, saying, "Our diocese should have a stronger and more comprehensive program for our Colored brethren. The Negro population of Omaha has increased from 12,000 to 15,000 because of war activities. Over 40% of the Negro population is unchurched and there is practically no youth program in any of the churches. Should we not do something to meet this very evident need?" The Bishop also announced an increased budget for missionary work and that salaries of missionaries would be raised to a minimum of \$1800 plus living quarters and a travel allowance.

His Last Sermon

Stockholm (By wireless to RNS):—The text of a sermon in which the late Kaj Munk, murdered Danish clergyman and author, flaunted the threat of revolt against the German occupation forces in Denmark has been published in the Stockholm newspaper, Svenska Dagbladet. The sermon was to have been delivered by the Jutland clergyman in Holy Ghost Church in Copenhagen shortly after his release from prison last November, but Nazi officials prevented him from speaking. The sermon, however, was preached a few weeks later in Copenhagen Cathedral by another clergyman without mention of the author's name.

Pointing to the persecution of Jews in Denmark and other practices "detestable to Nordic minds," the sermon, based on the parable of the ten foolish virgins, said: "If this happens once more, we will try, with God's help, to incite the people to rebellion, because God's wrath must strike at a Christian people which stands idly by when its ideals are violated. We have all fallen asleep like the foolish virgins, because Christ is not sufficiently in us. May we be given the time and grace to fill our lamps with oil, and not be left standing before life's shut door because of our foolishness. There are many signs that the Danish people are awakening from their mental sleep." Stressing the duty of the church to make itself heard in Denmark's political crisis, Kaj Munk asserted that "to urge silence in the face of deeds of sin is to speak the

language of the devil."

In the weeks preceding his assassination, it has just been learned, Kaj Munk had shown an increasing determination to speak out plainly in condemnation both of German occupation authorities and Danish collaborators.

Olympia Convention

Seattle (RNS):—A fine against parents of minor children found on the streets in violation of the curfew law was recommended as a drastic measure against juvenile delinquency in a resolution unanimously adopted at the annual convention of the diocese of Olympia. The resolution provided for enlargement of the department of Christian social service and formation of a diocesan committee to work with the Washington Council of Churches, and called for specific instruction to every parish and mission to cooperate with the committee. Organization of a junior Church club to provide recreation for 'teen-age children was also urged in the resolution which stated: "... Youth fumbles around in search of the pattern of living which they see their elders use . . . Young America is now delinquent because so much adult America first becomes delinquent . . . Christianity today is having its most crucial battle in the home . . . The church is faced with an unparalleled opportunity and re-

sponsibility, because the church is the bulwark against juvenile delinquency."

In his address, Bishop S. Arthur Huston declared that the post-war task of the Church is to convert "the semi-pagans of America into 100 per cent Christians if we ever are to succeed in securing anything that savors of a Christian peace for the world as a whole."

Youth Recognized

Salt Lake City (RNS):—A *House of young churchmen* was organized by the Episcopal churches of Utah at their annual convocation here. The organization will endeavor to bring young people into closer contact with the Church and with denominational problems.

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NEW BOOKS

*THE CLUE TO PASCHAL. By Emile Caillet, Philadelphia, The Westminster Press, 1943, 187 pp., \$2.00.

Written by a layman, professor of French literature at the University of Pennsylvania, this book originated in lectures given at Princeton Seminary. The author does not conceal admiration for his hero and communicates it to the reader, but he might have also shown the less attractive side of Pascal's personality, if only to emphasize the work of divine grace in that tormented soul. According to Professor Caillet, the influence of the Bible explains, more than any other factor, the life and thought of Pascal. This fact has been ignored or minimized by most of the literary critics of Roman Catholic extraction, but it has long been obvious to Protestant students. It is significant that the author, born in the Roman Church, apparently discovered the Holy Scripture only as an adult. His religious experience, thus, has provided him with an intimate appreciation of Pascal's anguish, and he fittingly concludes: "Never was a Roman Catholic nearer evangelical Protestantism, nor farther away."

—S. L. T.

* * *

***THE DOCTRINE OF THE CHURCH IN THE NEW TESTAMENT. By George Johnston. Cambridge University Press (Macmillan). \$2.50.

In all our study and discussion of Reunion, the doctrine of the Church is of paramount importance; and in that field the doctrine as it is set forth—or rather reflected—in the New Testament is recognized by everyone to be decisive. What is the Church, and what was it *meant* to be? Turn to the New Testament for the answer!

The author of this book, who is a minister of the Scottish Church and therefore a Presbyterian, has approached the subject in the full light of modern scholarship. He has not merely read the modern works in philology, exegesis, and historical criticism; he has them at his fingers' tips. He has a sound theology too: "Christian thinking begins with God in Christ; and the idea of the Church is reached from the same starting-point."

He begins with a survey of the environment of the Early Church, both Graeco-Roman and Jewish, then studies the terms involved (e.g. *Ekklesia*), and so proceeds to the historical investigation of the doctrine in its pre-Pauline, Pauline, and post-Pauline expression. The result is one of the most accurate, most learned, and most satisfying treatises we possess upon this subject, one that will have to be taken fully into account in all discussion of the doctrine of the Church. There are minor points that will be criticized and challenged, e.g. on the ministry and sacraments; but the author is a scholar and has not distorted his presentation by overstatement. And he fully recognizes the *high* doctrine of the Church which the New Testament enshrines. It will be a revelation to some of us who think only Episcopalians hold a "high" view of the church! I urge everyone interested in the subject to buy this book, read, mark, and inwardly digest it!

—F. C. G.

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THE WITNESS — February 24, 1944

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.

FREDERICK N. MYERS
Vice-President, National Maritime Union

Thank you for the February 3rd number of THE WITNESS, devoted to the Church in the Soviet Union. I am confident it will be a real contribution toward furthering friendship and understanding between our two countries.

J. Q. BECKWITH
Railroad Vice-President of Lumberton, N. C.

I do not know why there are different colored people in the world, and I do not expect any real trouble account of color at the peace table, for each feel that they are better than the other, for example, the Indian-Untouchables, the Chinese, and the Jap. They have a civilization all their own.

In America we have two races of people, the white man a combination of British and European whites, to which the Jew belong. If the Jew ever has any trouble in America it will be his own fault, for the white people of America are willing for him to submerge his nationality into theirs.

The Negro is also of mixed blood. He is neither African nor white, but a combination, and any marriage between the two produces a colored child. He is the only man in America who was brought to this country against his will, largely in New England bottoms, and sold to southern planters. He resides very largely in the south, where he has his best friend. In the past 79 years the Negro has made vast strides, in many cases being given advantages which the whites have been over 2,000 years securing. As southerners, we are intensively proud of Booker Washington, Carver, and Marian Anderson.

Each nationality or race has his own title, for example, in England, Baron, Duke or Earl, in France Monsieur, in Spain Senor. The American whites use the words Mr., Mrs. and Miss, and our colored people should be given another title, and strict laws should be passed prohibiting further intermarriage of white and colored blood. They are both better off separate, and as members of different races, have great respect, each for the other.

ANSWER: The dictionary defines Mister as "a title of courtesy prefixed to the name of a man" and the respect we have for a person is not determined by the color of his skin.

MARY H. C. BRAGG
Churchwoman of Baltimore

Let me thank you for the January 20th WITNESS which I am still passing around. It started a new line of thought and discussion. There are plenty of your race who would like to see justice done to their colored brother but have an inward fear of standing alone or being ridiculed. So there are also Negroes who still believe the whites should come first even at the Lord's Supper. These types of Negroes are in the minority and are fast disappearing, due to changing conditions and

the cemetery. The Rev. Sheldon Hale Bishop is to be congratulated for giving us such a fine article. But how could he do otherwise, coming from such a fine stock of Churchmen who were not afraid to push ahead for what they knew was right.

JOHN H. WOODHULL
Manufacturer of Wakefield, Mass.

Your editorial *In Him Is All Life* of February 10 states that the ordained leaders of the Church should be especially qualified to speak on economic problems in the large because they have no vested interests to be protected and so can be unbiased in their viewpoint. Observation: for a thousand years the Christian Churches have been part and parcel of enormous vested interests—military and political—who have ruled the world by force and whose "necessities" have been regularly balanced against their "ethics." With the single exception of the United States—and here only in part . . . the world has never been ruled by business men or scientists. Has mass goodness been produced by the participation of the Church in power politics?

GEORGE R. MANNING
Warden of St. Philips, St. Paul, Minn.

I had planned to drop my subscription to THE WITNESS since I cannot really afford it. However your recent number reporting so fairly the rapidly developing crisis in Negro relations in America has reawakened my interest in your magazine. Our priest, the Rev. Llewellyn Williams, ordered copies of the highly interesting Negro number which is being distributed in our congregation and we are all cheering for you. Please accept the congratulations and well wishes from St. Philips Church.

REV. F. K. HOWARD
Berkeley, California

I want to thank the editors of THE WITNESS for the privilege of reading the paper. I have admired your advocating progressive measures along social lines, both national and international. Best of luck to you.

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