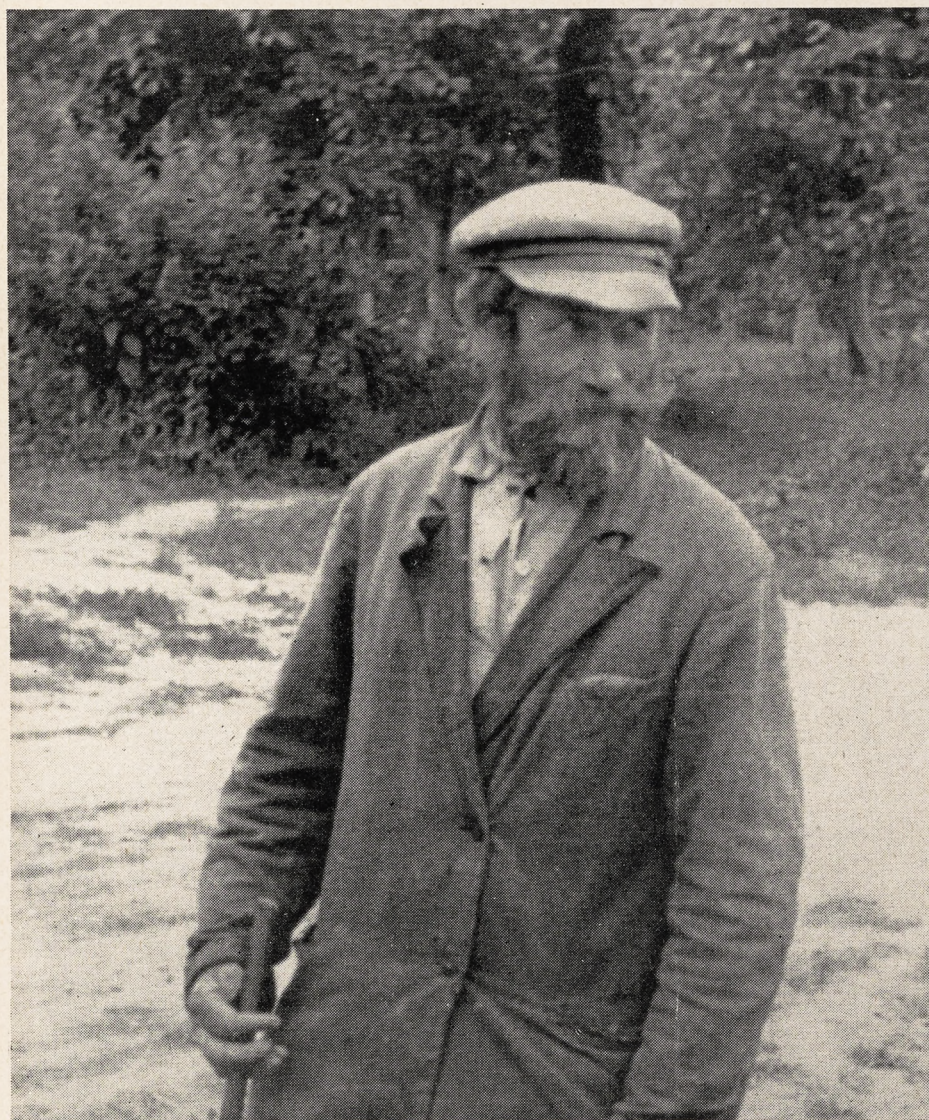


# The WITNESS

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MARCH 9, 1944

RUSSIAN PEASANT  
IS LIBERATED BY  
THE RED ARMY. . .

*Story on Page Five*

## STRENGTHEN THE SEMINARIES



## 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. Paull 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

*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

★

EDITORIAL BOARD: F. C. Grant, *chairman*, W. B. Spofford, *managing editor*; G. V. O. Barry, L. W. Barton, Catherine 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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MARCH 9, 1944

VOL. XXVII.

NO. 35

## CLERGY NOTES

ANDREWS, E. BRYAN, rector of Grace Church, Willoughby, and St. Hubert's Chapel, Kirtland Hills, Ohio, died suddenly on Saturday, Feb. 12, 1944.

CARTMELL, RICHARD A., rector of the Church of the Ascension, Ipswich, since 1938 has become rector of St. Paul's Church, Newton Highlands, Mass.

CHAUNCEY, EGISTO F., has become rector of St. Peter's Church, Weston, Mass.

CLARK, PAUL L., curate of St. James' Church, Cleveland, Ohio, has accepted a call to be rector of Grace Church, Cedar Rapids, Iowa.

FERGUSON, ALFRED F., has become rector of Trinity Church, Canton, Mass.

FINDLAY, JAMES HALL, was recently ordained deacon by Bishop Washburn. He is a student at Virginia Seminary.

GOEHRING, NORMAN H., canon of the Cathedral Church of St. Paul, Boston, will become rector of St. Michael's Church, Milton, Mass., on March 12.

GOLL, HARRY E., formerly in charge of Trinity Church, Bridgewater, Mass., has joined the staff of the Cathedral Church of St. Paul, Boston.

GOODMAN, FREDERIC W., former arch-deacon of Alaska is now priest-in-charge of St. Paul's Mission, Port Townsend, Wash. Address: 1020 Jefferson St., Port Townsend, Wash.

MARVIN, ROBERT D., recently ordained deacon, is now curate at Christ Church, West Haven, Conn. Address c/o Mrs. H. B. Kennedy, Woodmont, Conn.

SHIPLEY, MALCOLM A., has resigned as rector of Trinity Church, Hoboken, N. J.

WILLIAMS, CHARLES E., rector of St. George's Church, Chicago, died recently. He had been rector of St. George's for twenty years.

## 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 4:00.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 11:15 Thursdays and 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 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

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.



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## How Is the World to Get Out Of the Mess It Is In?

*Witness Editors Disagree after Two Day Conference and So Each Gives His Answer*

### By the Editors

The Bishop of Chichester recently condemned the blotting out of German cities by air raids. He was supported in this by fifteen American clergymen who issued a public statement. The editors of THE WITNESS discussed the matter, and related questions, for two mornings. Many points of view were presented without sufficient agreement to present an editorial which could fairly be said to represent the group. So it was agreed that each editor should write, in two hundred words or less, his answer to the question: *What is the practical Christian way out of the mess the world is now in?* Here are the answers of those present — Bishop Gilbert, Bishop Ludlow and Dean Robbins were absent though we hope to hear from them later. Meanwhile what is yours? — remembering, please, no more than two hundred words. It is to be understood that in the statements that follow each editor is alone responsible for what appears under his name.

\* \* \*

By **FREDERICK C. GRANT**  
*Chairman of Editorial Board*

**T**HE Prussian military caste does not believe in peace. They believe a nation, to be healthy, must be constantly at war. They do not believe in working with their own hands but in imposing slavery on inferior peoples. Prussianism must be crushed once and for all. But merely to defeat Germany and Japan is not enough. Even to destroy Prussian militarism is not enough. A whole new order of society, with justice and fair-play for all, equal opportunity for all, and an equal sharing of burdens by all, with a primary concern for human welfare rather than for private profit — this must take the place of the present

barbarous disorder and chaos which have led to war again and again. Does it sound idealistic? What of it? God is saying to the world, "Be human, be just, be like Me — or you will probably perish and your race become as extinct as the dinosaurs!" In a world like this, Christian idealism, not selfishness, is the only truly practical solution of our problems. Why? Because after all this is still God's world; He made it; He redeemed it; He sustains and controls it — and can save it.

\* \* \*

By **GERALD V. BARRY**

**A** CHRISTIAN looks upon war with horror. So does anyone who is not a professional warrior, unless he is intoxicated with a super race theory or is a war profiteer. If war could be isolated as a social phenomenon, like a germ in a laboratory, Christians would not be in the position of having to engage in it, in fact, while repudiating it in theory. When one judges any war in particular, one must take into account the economic, social, etc., conditions leading to it. The question is not, "Is war right or wrong?" (there is but one answer to that), but, "What is wrong with a civilization which produces war?" Given a competitive society, which Western civilization ever has been, wars are inevitable. Furthermore, every member of the society is involved. Even to buy a banana enmeshes one in the lesser cogs of a war-producing, economic machine. The Christian way out of war is to clean up its breeding-ground of inordinate, collective acquisitiveness. That we have not done so long since makes all guilty, directly or indirectly, of a gross sin of omission — the type upon which our Lord poured His most violent condemnation. War summons Christians

to the positive action of personal repentance and adequate economic and social reformation.

\* \* \*

By **LANE W. BARTON**

**T**HE Christian way out is to make the world Christian. That means that the methods and spirit of Christ must prevail in every aspect, activity and department of life. We shall not make the world Christian by the indiscriminate (or discriminate) bombing of cities. This is cruel and inhumane. Yet, not to bomb cities would be more inhumane if it pro-



*Chairman Frederick C. Grant presides as WITNESS editors debate how the world can best get out of the mess it is now in*

longed the war or permitted the forces of evil to triumph. It is all part and parcel of war. There is no such thing as humane war. War is killing and in the final analysis there is little to choose between the life of a civilian and the life of a soldier. There is but one thing to do and that is decisively to win this war at the earliest possible moment, so that we can throw ourselves and our resources into the task of building a Christian society. The more people we can win to Christ's methods and spirit, and the sooner we can win them, the sooner we shall have done with war and the causes of war.



By GORDON C. GRAHAM

**T**HERE is no peculiarly Christian way out of this mess any more than there is for example a peculiarly Christian surgery. Even if there were, there is no point discussing it as it is comparatively uninfluential today. Why furthermore does a thing have to be Christian to be true? The Catholic and liberal approach is that all truth is a revelation of God. Scientific analysis consequently, is quite valid from the Christian viewpoint. True, Christianity is unquestionably right when it says that our trouble is sin and only curable by the grace of God, but that does not preclude a scientific and factual description of the condition of the world. Mankind therefore ought to undertake some sort of economic and social diagnosis as a necessary discipline preparatory to receiving divine aid. First thing then is to discover what is happening. The answer, simply, is a revolution. Secondly we must decide whether to go along and see it through or resist it. Resisting the struggles of God's people to control their world is certainly resisting His will. Cooperation on the other hand effectively supplies the influence of Christianity. Now is the time or we will have to go through it all again.

\* \* \*

By WILLIAM R. HUNTINGTON

**T**HOUGH mortal society may be sometimes compelled to oppose evil-doing minorities by force to protect the common good, all members of a just society agree to this prerogative of the common law and depend on their own good and fair conduct, and on the protection of the law, to guarantee their freedom and rights. War, however, between nations who recognize no law superior to themselves, is a denial of the oneness of mankind and of the responsibilities of society. It is anarchy. It is force employed not for the common good, but to determine who shall be on top. Our position is not Christian, or morally defensible, because we are fighting primarily only to remain on top. The only way we may gain any justification for the continued use of our armed strength against our fellow men is (1) to dedicate it solely to the service of the world community, (2) to state to the world that it is so dedicated and on what terms of world community organization, and (3) to propose peace at once on the acceptance of these same terms by all parties. The imperative immediate preliminary step is to call a

page four

United Nations Council to agree on such terms.

\* \* \*

By MISS ELSIE CELESTE HUTTON

**F**IRST the war must be won, unconditional surrender of Germany and Japan. German militarism, — the desire for control by power — and the national easy going bidableness to any authority has surely led to the wars of our day, not economic questions. In Germany militarism has been brought to the consummation of its form, therefore the German war lords with their centuries old ideals — the models Japan has copied — must be put out of any field of contact or influence. A Christian education must be taken into Germany — that of the Allies must be more Christianized in order to do so. Christianity must be put into practical every day life — government, big business and little business, labor, industry, — not just used by these people on Sundays, if then. Nationalism must be replaced by international Christian cooperation, beginning with free trade. More care and perfection must be put into the production of all goods, which will slow up production, and so use more people in order to produce the quantity needed. There must be an international police force, possibly aerial.

\* \* \*

By ARTHUR LICHTENBERGER

**M**Y CONVICTION is that there is no Christian way out; there are only next steps which Christians may take in the advance toward a more just society. One of the reasons for the impotence of the Church is that while we have our eyes on the goal, as we should, we do not descend into the practical realities and relativities of the world to take the steps that lead toward the goal. Now these steps are short of the Christian ideal. Any society man builds will be far from the Kingdom of God. We can expect here only a relative justice. Possible next steps are these: One, win the war. Any attempt to stop the war now, to have a negotiated peace, is to play into the hands of those who would make any next steps for Christians exceedingly difficult. Two, insist upon the establishment of people's governments in all countries liberated by the allies. Three, establish an international authority with military force to keep the peace. To be effective this would require the relinquishment of a certain amount of national sovereignty. Four, in our country oppose racial discrimination and work for the right of every citizen to economic security.

By MRS. HENRY HILL PIERCE

**C**HRISTIAN leadership is needed to create a public demand for certain government action now. One, we should insist on feeding starving people of the occupied countries. Public opinion might overcome Mr. Churchill's opposition. Two, we should vigorously protest against indiscriminate area bombing and make known the methods we now use. Three, remembering the effect of the Fourteen Points in 1918 we should insist on the announcement of peace terms. Are we fighting to restore the status quo anti-bellum in the South Pacific. Or to preserve the British Empire? Four, we should not accept without question the necessity for an American casualty list of 500,000. The Canadians are already beginning to demobilize their army. Five, we must keep down the rising tide of hatred and be warned in time of the building up of the idea that the Japanese are sub-human and therefore any method used against them is permissible, even gas. Fear of reprisals deters our using it against Germany. Six, we should insist on knowing the commitments made at Cairo and Teheran. Seven, we should repudiate the bestiality of returning the "war criminals" to their victims for trial. Eight, believing in the universal Fatherhood of God we must work without ceasing for an immediate and Christian peace.

\* \* \*

By WILLIAM M. SHARP

**T**HE kind of world that will emerge in the post war period will depend on the attitude of the allied powers to Germany. German imperialism and nazism have common roots in monopoly capitalism. The last war left the Junkers and the industrialists free to dream of future conquest. The real government was controlled by them and in its final form had to be totalitarian. The defeat of the nazis will not change the picture. The question is, "Will the allied powers be willing to pay the price of a better peace in 1945?" The control of the trusts and the cartels in Germany is shared both here and in England. On our willingness to yield this control and return the government to the people rests the outcome of the struggle. The London Times is saying, Germany must be kept strong after the war. But strong for whom and to what end? Is it to be a repetition of the old game which came to such a sorry end in 1939? Whether we move towards a more cooperative world or one of intensified economic

(Continued on page 17)

THE WITNESS — March 9, 1944



# Salute to the Red Army Fills Historic Grace Church

*Hundreds Turned Away as Big Congregation Hears All the Speakers Praise the USSR*

By Herbert Kubly

New York:—"The Salute to the Red Army," celebrating the twenty-sixth anniversary of the Soviet Red Army, on Sunday night, Feb. 26, might have been held in the Cathedral of St. John the Divine. It might also have been held at Madison Square Garden. Fortunately it was held at Grace Church where it incorporated some of the features of a communion service at the cathedral and a political rally at the sports center.

The Rev. Louis W. Pitt, rector of Grace Church, offered a prayer and benediction, and the Grace Church choir sang Russian hymns. This was a significant background to the militant and vigorous addresses, a majority of them delivered by Episcopal clergymen. Religion was joining forces with political idealists which a half decade ago were doubtlessly denounced from the same pulpit as revolutionaries.

This strange linking of faiths was conspicuous in the Sunday night audience (one could hardly, in the traditional sense, call it a congregation) which filled Grace Church so completely that hundreds were turned away from the Gothic gates of the century-old church. Veteran parishioners in mink coats and bowler hats, whose chauffeurs waited in their cars outside, were seated beside Greenwich Village communists in red flannel shirts and leather jackets. No one made much fuss about not being seated in a customary pew, though one man was considerably disturbed to find that his habitual corner of worship had become the press box.

The speakers extolled the valor of the Red Army and the Russian people and attacked the Roman Catholic Church (some in veiled language, others more directly) and other propaganda forces at work to undermine the good faith in the USSR, which Americans have come to slowly and painfully. The Rev. Guy Emery Shipley, editor of *The Churchman* pulled no punches when he said: "America would be wise to

know something of the organizations in this country which have been chiefly responsible for propagating the multitudinous falsehoods about Russia. I regret to say that one of the most powerful anti-Russian organizations has been the Roman Catholic Church. The propaganda against Russia has been done skillfully and continuously by some of its best known leaders, among them Msgr. Fulton J. Sheen whose propaganda — along with that of Father



*Behind the fighting men of the Red Army are the women doing their share in fighting a total war*

Joseph Thorning, against the Republic of Spain, was so effective in misleading millions of citizens of the United States. Every intelligent American now knows — far too late — that the first large scale battles for democracy in the present war were fought by the Loyalist armies of Spain. Fulton Sheen is a smooth speaker and you may have been lulled into overlooking his frequent attacks on Russia. But it is not difficult to find them in the records of his addresses."

The Rev. William Howard Melish, associate rector of the Church of the Holy Trinity, in Brooklyn, and a liberal firebrand in ecclesiastical circles, said: "I am alarmed at seeing the essential issue of American-Soviet relations deflected by rival

claims and ambitions of a divided and competing Christendom. It is of vital importance that those of us who do recognize the need for American-Soviet cooperation in war and peace take the initiative and help their fellows to see the central issue."

Mr. Melish listed two factors behind the success of the Red Army which he said represented a "Russian exposition of the Gospel."

"First, behind the Red Army is the idea of community. The Jewish and the Christian ethic is at heart a community ethic and what the Russians have created deserves the interest and commendation of a meeting in a Christian church or in a Hebrew synagogue. It is fine for believers in morality to know that morality works!

"Second, behind the Red Army is the idea of racial equality. In the defense of Moscow — a European capital — not only Russians took part, but Georgians, Armenians, Uzbeks, Kazaks, perhaps even Samoyeds and Mongolians."

Johannes Steel, a news commentator over New York's station WMCA, explained that Russian claims in Poland and Bessarabia were justified by history, and Captain Sergei N. Kournakoff, a former Red Army officer who wrote *Russia's Fighting Forces*, described the Red Army and the Red Army man. He said: "It is entirely possible that the exquisite architectural jewel which is Grace Church stands today unharmed because the Red Army of the Soviet Union had what it takes to absorb the tremendous shock of the German onslaught. Of all peoples outside his borders, the Red Army man perhaps admires Americans most. He remembers that American machines and engineers helped him toward his first step in industrialization. He loves his American Aircobras, jeeps and trucks and wishes he had more. He appreciates not only American foodstuffs, but also every gesture of friendship and appreciation from across the Atlantic. To him to do things '*po-amerikanski*' means doing things efficiently, quickly, boldly and well."

Bishop William T. Manning sent a cautiously-worded approval read by Dr. Pitt at the meeting, which was sponsored by the Greenwich Village committee of American-Soviet Friendship. It said: "I join with you and all who are present at the meeting in paying tribute to the courage, devotion and heroism of the Russian people and to the invincible



spirit of the Russian Armies which have played so great a part in our common struggle against the forces of Nazism and Fascism. Let our prayer as Americans be that after decisive victory is won, we may continue in true fellowship with Russia and all our Allies and that a firm and just peace shall be established, a peace the provisions of which shall make impossible another such wicked assault and shall open the way for this to become a better and more Christian world, a world of justice, peace and freedom for all men everywhere."

The choir sang the Russian hymns and then went home before the speaking started. Donald Dame, a Metropolitan Opera and Grace Church tenor, sang the new Russian anthem, *Hymn to the Soviet Union* ("the first time in any church," Miss Davis, who handled press relations, said), and Alexander Kipnis, Metropolitan Opera basso dressed in tails, sang Russian folk songs.

Edwin S. Smith, executive director of the National Council of American-Soviet Friendship, presented an engraving of Gilbert Stuart's portrait of George Washington to Commodore Pavel Pantserii of the Russian Navy. The Commodore responded in what doubtlessly was perfect Russian and the audience punctuated his address with frequent thunders of applause. The crowd applauded with such vigor throughout the evening that Dr. Pitt certainly was relieved when he wasn't required to encore the benediction.

It was quite a show. The choir should have stuck around. It was also a religious service — a religious service with a consciousness of what it was about. The Christian Church struck back into its stride.

## NOTED CLERGYMAN TO SPEAK

*New York:*—The Rev. Ronald Edward Taylor Allen, now speaking in various parts of this country for the World Council of Churches, is to be the speaker at the dinner of the Church Publishing Association, to be held Monday, March 13th. Mr. Allen is the rector of Northenden Church, Manchester, where he has developed a work with labor groups which has made him known throughout England. He is also the chairman of the Religion and Life campaign. He is to speak on Monday evening on Religion and Industry. The chairman of the meeting will be the Rev. Frederick C. Grant, chairman of the edi-

torial board of THE WITNESS. The price of the dinner is \$2.25 and any caring to attend are asked to notify Miss Elsie Hutton, 575 Park Avenue, New York.

## RETIREMENT OF BISHOPS IS OPPOSED

*New York:*—Bishop Manning's office at the Cathedral of St. John the Divine informed THE WITNESS on March 3rd that a letter had been sent to all bishops over Bishop Manning's signature contending that action taken at General Convention, requiring the retirement of bishops at the age of seventy-two is unconstitutional. The resolution that is questioned, and which was overwhelmingly passed by the House of Bishops, reads as follows: "Whereas, the members of this House have adopted a constitutional amendment requiring that a bishop upon attaining the age of seventy-two shall submit his resignation from his jurisdiction to this House; and whereas, a question has been raised as to whether this provision of the constitution legally applies to bishops already consecrated at the time of its adoption, therefore, be it resolved, that it is the sense of this House that any provisions of the constitution in regard to the retirement of bishops should be considered binding upon the present members of this House."

## CHRISTIAN SOLDIERS ARE SHOT

*Richmond, Va. (RNS):*—Japanese Christian soldiers who refuse to obey orders to commit atrocities are shot while others commit suicide rather than obey, the Rev. H. W. Myers, Presbyterian missionary to Japan for forty years declared in an address here. He said that Christians in China regularly decorate the graves of these soldiers with flowers.

## J. H. OLDHAM JUSTIFIES BOMBING OF CITIES

*London (wireless to RNS):*—A government engaged in war or a commander in the field should not let humanitarian sympathies deflect them from striking the hardest blows at the enemy, declared the Rev. J. H. Oldham, editor of the Christian News Letter in commenting on the recent statement by the Bishop of Chichester. "Severity in a particular instance," he asserts, "may, in the long view, be the truest mercy." He emphasized that "there is no way of preventing even a just war from lead-

ing to unrelieved tragedy" except by "a strenuous resistance to its terrible suction" and a resolve to oppose its destructiveness by "a firm creative purpose."

## GETTING 'EM UP ON SUNDAY

*Wessington Springs, S. D. (RNS):*—Local stores here have agreed to close at 10:30 Saturday nights so people can get enough sleep to get up in time for church the next morning. The move was sponsored by the ministerial association.



*The Rev. Lloyd W. Clarke, chaplain at the University of Minnesota, administers communion to members of the Canterbury Club*

## BISHOP MANNING GIVEN CROSS OF ST. SAVA

*New York:*—Bishop Manning was presented with the grand cross of the order of St. Sava last week. It was conferred upon him by King Peter of Yugoslavia, now in exile, and his royal Yugoslav government. The speakers at the luncheon at the Waldorf Astoria were Ambassador Constantin Fotitch of Yugoslavia, Mr. Thomas J. Watson, American industrialist and Bishop Manning. None of them had anything to say about Tito and his Partisans who are fighting the Axis while King Peter is in Cairo, though Bishop Manning said that he prayed for "God's blessing upon the people of Yugoslavia, upon your king and government, and upon the noble, martyred and glorious holy Orthodox Church of Serbia."



# EDITORIALS

## Strengthen the Seminaries

THE recently published Journal of General Convention contains for the first time something like an adequate financial report from the theological seminaries (pages 590-593). These figures deserve careful study, especially by laymen who are accustomed to looking at figures and understanding what they see there, and who, incidentally, pay for the Church's theological education either directly or through the establishment of endowments. We give herewith some of the figures which we think will be of special interest to our readers. They show the operating cost of the twelve Church seminaries, the number of students and, by a simple matter of division, they show the per capita cost of theological education in these seminaries.

### Per Capita Cost of Instruction 1941-42

	OPERATING COSTS	STUDENTS	PER CAPITA
Bexley .....	\$ 25,660	9	\$2851
Philadelphia ....	78,869	29	2719
General .....	165,091	71	2325
Cambridge .....	113,048	66	1712
Berkeley .....	43,757	26	1682
Bp. Payne .....	14,511	12	1209
Evanston .....	42,400	38	1115
Virginia .....	73,495	72	1020
Du Bose .....	16,686	17	981
Sewanee .....	34,140	39	875
Nashotah .....	32,150	40	803
Pacific .....	13,608	20	680
Total .....	\$653,420	439	\$1488

We have arranged these seminaries in the order of their per capita cost. The most expensive seminary is, as we might expect, the one with the smallest number of students (this school has combined for the duration with Virginia). The next most expensive school per capita has the highest single salary (several thousand dollars more than is paid anywhere else among the theological seminaries). The General Seminary stands third in its per capita cost, while Bishop Payne and Seabury-Western stand on either side of the median.

Compare these figures with those for Union Seminary in New York for the year 1941-42 (these figures are likewise taken from published reports). The total operating cost was \$517,711, with 311 students; the per capita cost was \$1664—this is about the average in the larger seminaries and uni-

versities of this country. The broad base which Union provides gives a figure by which to estimate what might be done in the Episcopal Church, if instead of 12 seminaries we had 3 or 4 institutions—strategically located, adequately staffed and supported, and set free to do their proper work of educating men for the ministry unburdened by continual care and even depression over financial matters. The total operating cost of the 12 seminaries in the Episcopal Church for 1941-42 was \$653,420. The total number of students was 439. The per capita cost was \$1488. This is under the standard figure; but it is under that figure because some of the seminaries are not spending enough—for the reason that they haven't the money to spend! At the same time some of the seminaries are spending far too much per capita, considering what they have to offer candidates for the ministry. The disparity of expenditure between schools of approximately equal size is not merely astonishing—it is disheartening. Why don't we Episcopalians consider strengthening our theological education by combining some of these schools? We don't say "closing" but "combining." Seabury-Western has set an excellent example. The united institution is a far stronger one than the mere total of resources of Seabury and Western would suggest. By combination of schools a strong seminary could be established on the Pacific coast, where now we spend the lowest amount per capita in the whole list. More should be done in the south, and it could be done if we gave up some of our extravagance in the north.

Let no one say that legal difficulties stand in the way. Those difficulties have already been encountered and surmounted by other institutions. Take Seabury-Western for example, where the usual objections were raised but where all difficulties were smoothed out by skillful negotiation. Or take a more recent example. The famous old Auburn Theological Seminary (Presbyterian), finding that its income was inadequate to meet operating cost without a serious deficit, combined with Union Seminary, three years ago. Its total assets in 1943, including buildings and grounds, were \$1,526,318. Its income for 1942 was \$43,511. In spite of that amount of income Auburn has found it wiser to combine its resources with those of Union while preserving its financial and corporate identity without impairment. By the showing of the figures submitted to General Convention, we Episcopalians



have only five seminaries whose operating cost was above \$43,000 in 1941-42. Why don't we have the same financial common-sense that our Presbyterian brethren possess? The heroic sacrifice we impose upon our weaker schools is totally unnecessary. These schools could be vastly strengthened

and improved by combining. How much longer will we Episcopalians go on squandering the Lord's money in this stupid fashion, unable to recognize, apparently, that the principles of Christian stewardship involve those of thrift and common sense!

# Our Economic Life

## *Report of the Theological Sub-Committee of the Committee on Reconstruction*

THE secularism of modern civilization has inevitably worked itself out into the breakdown of modern civilization itself. While it has corrupted the whole structure, deeply affecting social, political, aesthetic and even religious life, it is more clearly evident in the economic organization of modern man where the breakdown is visible to all in alternating booms and depressions, steadily rising unemployment, accumulation of surplus capital, depreciation of fixed capital, poverty in the midst of plenty and like phenomena.

The secularization of the economic organization of our common life has turned it from its divine end and made it its own end. The economic order exists to serve God by increasing the welfare of all men. Its perversion has elevated the economic principles of a particular system to absolute, eternal and inviolable laws. Christianity understands this as the deification of creaturely and transient principles, that is, as idolatry. For example, in some circles it is an unquestioned axiom that profit (understood here as interest on invested capital) must be paid as the condition of satisfying human needs.

Like all idols, the principles of our economic system are not all bad. It is true, nevertheless, that in removing them from the judgment of God and the criticism of the Christian ethic the modern world produced not only an irreligious economy but also a fallacious economic theory and a self-destroying economic system. Both the good and the bad in our secularized economic order have worked themselves out historically.

The Renaissance's emphasis upon the this-worldly welfare of man combined with the political and economic interests of the eighteenth century monarchies and the bourgeoisie to produce a form of society in which the predominant power is economic power. In an industrial society, economic power first expressed itself as ownership of the productive machine itself.

Ownership of the industrial machine as a motive had both evil and good results. The desire for ownership of the productive process built the industrial system and the age of which the machine is the chief mark. Where nothing had been, it evoked existence and extended the bounds of that existence until it dominated all. It was a creative appetite and gave rise both to inventiveness and to energies. It was an epic of iron, fire, shining steel, plunging shafts and rumbling engines.

The drive for ownership made great men, too. They were often ruthless men, inelegant men, but they were pioneers, dreamers and doers of big things. They were men of vision and restless mind, men who did not spare themselves. The lust for ownership was never their sole motive and even in itself with not a simple covetousness. They believed with Adam Smith that the thrust toward ownership did in part serve the many. Mass production brought a new plenty to large numbers of people and made it a possibility for all. It allowed populations to increase beyond any former level. It altered the entire form of our civilization, raising the standard of living in such matters as improved diet and sanitation, communication and transportation.

There were evils inherent in the situation but they were not at once apparent to all. For one thing, the evils were obscured by the benefits; for another, the evils were in many cases brought to birth by the very success of the saga of ownership, and therefore could only appear late.

Ownership itself, for example, was transformed. The plant grew and transcended the comprehension of individual men. Mergers took place and the work of other men, fruit of personal creativity was swallowed up in large impersonal organizations. Also the pioneers died and ownership passed on to men who had not built nor labored. Strangers with "capital" to invest came into the picture. The ownership of a corporation where ownership (the



stockholders) is different from control (the Board) and where control is different from management (technicians, managers, etc.) is surely a new thing.

**A**LONG with this transformation comes the unique mark of capitalism, the displacement of all other trade by money-trade. In no other human society has all barter or even a large part of it been transacted entirely through a money market. Money ceased to be predominantly a medium of exchange and became predominantly "capital." Condemnations of the profit-motive may be justified ethically but they remain idealistic and for ordinary humanity impracticable. It is interest and dividends that constitute the economic impasse, not profit in all of Adam Smith's meaning. Money earns money, capital earns interest or dividends, and large capital is necessary to new competitive enterprises. Wealth monopolies must either finance competition with themselves or there is no competition. And even more serious, no human need can be met without at least the high probability that dividends will ensue.

Possession of paper wealth, therefore levies a tax upon the production of goods. The buyer pays for more than he buys and surplus capital accumulates finally to a point beyond the possibility of investment. The state alone has been able to meet this paralysis by pump-priming, a simple expedient of paying interest to surplus capital and releasing it to buying power. Pump-priming has proven not a temporary expedient but an absolute necessity for western economy. Whether the government spends for "social services" or instruments of war, it has had to spend to avert economic collapse.

No individuals are necessarily condemned more than others in the recognition of the fact that interest and dividends have become the gods of our economy. Sacrifice must be made to these idols on a percentage basis or no holding company or rich man can exist, no machine can turn for long, no harvester gather many crops, no child of God be adequately fed, decently clothed, comfortably housed, or culturally developed. In our economic order, no man can serve God without first serving mammon.

As a result of these transformations of ownership, society has been presented with grave new problems. First, ownership as we now have it has the vices, such as lust for power, of the earlier type of ownership, plus its own special vice of irresponsibility. This irresponsibility is particularly manifest toward national military security. Industries in slavery to the necessity for paying divi-

dends can scarcely be expected to forego profitable cartel agreements which leave their nation with antiquated productive instruments, small productive capacity geared to a limited monopoly, and exported inventions. Ironically this is absolute responsibility to the stockholder as stockholder and radical irresponsibility to him as fellow national and fellow citizen. There is no one who in his own person or group is charged with making modern industry responsible to national military power. Directors claim to be but the servants of the stockholders (who themselves know nothing of the affairs of the company and whose chief interest is in dividends) whereas the management is the servant of directors and stockholders. Second, because of the size of the combines and because of the decisive role of industry in modern life a new problem of power presents itself. Because of its gigantic power, ownership threatens continually to dominate society and the state. Third, given the infinite capacity of the machine, ownership must inevitably exhaust any market that it finds because of the operation of the profit system. This results in overproduction, plant stoppage and unemployment. Unemployment is both the sign of industrial collapse and its chief fruit. Thus the system of ownership as an end in itself and the main-spring of industry proves to be self-defeating.

Furthermore the present form of our economic life makes for war. First, it makes for war because every economic crisis of a system which can no longer function tempts pump-priming and social service states into spending for armaments. It is almost inevitable that the harder pressed nations shall use armaments for the expansion of their spheres of domination. Secondly, the economic system makes for war because there is not room in a finite world for several expanding centers of national profit-seeking systems. Collision inevitably produces war or a victory without war which sows the seeds of a future war.

#### QUESTIONS FOR DISCUSSION

1. What are some of the evidences of the breakdown of modern economic life?
2. What should be the end of our economic life?
3. Do you agree with the authors that the present economic system is self-destroying?
4. What are some of the good results of the present economic system?
5. Can you explain how the present system works?
6. What are the evils of the system?
7. Does our present economic life make for war and if so why?
8. Is war inevitable under our present system and if so how can society be best organized to prevent war?
9. Discuss the statements in the story on page three.



# Counseling in War-Time

by Otis Rice

Chaplain St. Luke's Hospital, New York

THE struggles and casualties of war are not limited to the fighting front. The all-pervasive nature of this global war is shown by the tensions, problems and tragedies occurring at home as well. General anguish and anxiety consciously or unconsciously lie upon all of us. There is uncertainty and insecurity. There is hostility and frustration. War service and participation in war industry dislocate normal life. Even the comparatively slight discomforts or inconvenience of food and commodity rationing heighten the tension. Moreover, as the casualty lists are posted grief and sorrow increase. Those who await news of their relatives and loved ones are constantly beset by the grim spectre of evil tidings.

We must not forget the impact of all these factors upon the malleable personalities of the children. They are growing up under conditions which are in themselves grotesque and uncertain. These influences may not be consciously recognized nor verbalized but they are nevertheless cogent and must be reckoned with.

Although we may be too busy or too blind to recognize the fact there are all around us frightened, confused and lonely souls who are in desperate need of friendly understanding and intelligent counsel. And we ourselves have our own problems and anxieties.

All the negative emotions of wartime are bound to take their toll from mental and physical well-being. The hospitals are full. This may be attributed directly, perhaps, to the shortage of doctors who are available for home calls, to the larger incomes of certain groups who would not otherwise have entered hospitals, and to the fact that there are so few at home to manage illness when it comes. But there is another reason to be found in the very factors which I have mentioned. The best authorities in the field of psycho-somatic medicine have reported that such emotional elements as fear, anxiety, hostility, insecurity and conflict not only complicate illness but often produce it.

The hospitals and the sickrooms throughout our country present an inescapable responsibility and a splendid opportunity for Christian ministrations. If hospitals were fully staffed, and if there were an ample complement of nurses, the situation would not be so grave. But in addition to the lack

of nursing and medical care there is the whole question of friendly attention to the loneliness and apprehension of patients. In these days nurses and doctors must spend their time almost exclusively upon those specific ministrations for which they have been professionally trained. So it is that many patients are lonely, anxiety-ridden and fearful.

The return of the wounded from active service augments an already pressing problem. Not only is there the physical care of the sick and maimed. There is an even greater urgency in the emotional and mental concomitants arising from long convalescence and permanent impairments. For the young man or woman in the prime of life who has to face loss of limb or one of the senses, disfigurement or other impairment, there is a total re-orientation necessary which is difficult and discouraging. In both civilian and government hospitals this human need is very great.

Both clergy and qualified lay-folk have ample opportunity—indeed a definite responsibility—for the spiritual care of the sick and wounded. Some are volunteering for the less-skilled tasks in hospitals. Others by writing and by visiting serve their Master among patients and their families. But all will wish to be skillful servants as they minister in His Name.

## SONNETS

### for ARMAGEDDON

#### THE NICENE CREED

*A Sequence of Twelve Sonnets*

By

CHARLES RANN KENNEDY

### *Maker of Heaven and Earth, and of All Things Visible and Invisible*

Creeds are a form of sound words, and made just  
Sufficiently precise to meet the case,  
Like your equations. Neither time nor space,  
Nor clash and concourse of atomic dust,  
Arrant necessity, mechanic Must,  
Not even the egregious foolish face  
Of man objectified made God. His grace  
Created all, out of His Word august;  
And rather in the way that *you* make things,  
But infinitely more so! First, within,  
Pure thought contrives a ghostly world to spin  
Out of sheer nothing: then upon the wings  
Of inspiration and self-discipline  
It takes on shape — and damnfool questionings!



Moreover, later on there will be other personal re-adjustments which have to be made as the returning service personnel and those now occupied exclusively in war industries seek to find themselves in the post-war world. The hasty marriages entered into under stress of the war situation will undoubtedly produce other conflicts and soul-searching when peace comes.

It is obvious, therefore, that the clergy, religious workers, and laity alike have a compelling responsibility for serving their fellow men who are under these stresses. Inevitably we shall be faced with their needs. Our religion requires us in the name of Christian love to be of service to them.

In these circumstances it is not enough that we have good intentions; that we repeat the usual clichés and well-worn phrases of advice; that we "do good to others." We need hard-headed understanding and we need intelligent sympathy if we are to help constructively.

The clergy and professional religious workers will require the best possible tools to make their ministry more adequate. It is essential that the clergy shall mediate most effectively through sacraments, rites and their pastoral attention, the grace and the power of the Holy Spirit. They need not for one moment relinquish the faculties conferred by their ordination, nor will they depreciate in any way the valid and proven means which the Church through the ages has given them. They will, however, make these very channels of grace more productive and more immediately effective if they themselves are conversant with the best thought and practice in the understanding of human personality. In the last few years much has been learned about the mechanisms and dynamisms of the human mind. The unity of the mind, soul, and body has again and again been affirmed by the best scientists. It therefore behooves the clergy to make their own noble profession even more constructive and of greater Christian service because they have used all facets of God's truth.

The intelligent Christian layman also wishes to know how to counsel wisely with his fellow men and to make the impact of his own life upon others more helpful. He must have a healthy fear of the danger of giving advice or of undertaking problems which should be referred to the psychiatrist, physician or priest. But in "intelligent listening," in unsentimental but understanding sympathy he has a tremendous deal to contribute.

Now is the time for us all to inform ourselves by reading the best material in the field of religion and health. In this and following numbers of THE WITNESS, items are suggested as aids in work with individuals, the ministry to the sick, and in the better understanding of ourselves. A few brief comments are made on each. It should be noted

that there have been no books written up to this time which speak specifically and effectively enough to the difficulties of the present situation and of the post-war world with the particular religious emphasis we would like to hear.

#### *General Background Material in the Understanding of Personality*

Allport, Gordon W. *Personality: A Psychological Interpretation*, Holt, 1937. \$3.50. A comprehensive and authoritative survey of the study and psychological theories of personality: definitions, development, modification and mechanisms. The best general examination of the background material yet published. Well annotated and with excellent bibliographical references. This volume can be used as a basis for further reading in the field.

Burnham, William H. *The Wholesome Personality*, Appleton-Century, 1932. \$2.75. A thoroughly normative and untechnical discussion of mental hygiene principles. A practical introduction and guide, though lacking in its presentation of many of the dynamic concepts of the mind.

Horney, Karen. *The Neurotic Personality of Our Time*, Norton, 1937. \$3.00. A keen analysis of the relation of anxiety to our contemporary culture. Few books have contributed so much insight into human personality and its tactics. Readable and thought provoking.

Kunkel, Fritz. *Let's Be Normal*, Washburn, 1929. \$3.00. (1); *God Helps Those*, Washburn, 1931. \$3.00. (2); *What It Means to Grow Up*, Scribner's, 1936. \$2.00. (3); *The Search for Maturity*, Scribner's, 1943. \$2.75. (4); Untechnical and readable volumes by a Christian psychiatrist and psychologist. Valuable in understanding oneself as well as others. Of interest to parents, clergy and teachers. Items (1) and (2) have unfortunate titles and are poorly translated yet are well worth reading. Item (3) is of special interest to adolescents and those who deal with them. Item (4) is one of the finest books yet written on the relation of Christianity and the Christian minister to problems of emotional readjustment and growth.

Menninger, Karl. *The Human Mind* (Revised Edition), Knopf, 1937. \$5.00. A delightfully written introduction to the understanding of the mind, its mechanisms and its hygiene. The book abounds in illustrative case material and life situations. The application of psychiatric theory to many fields of human interest is discussed in non-technical language. The bibliography is comprehensive and organized in convenient topical form.

Next week: Ministry to the Sick.

## THOUGHTS ON HOLY COMMUNION

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

### THE CROSS

AT THE heart and center of this service, as at the heart and center of Christ's life, shines the cross. Here one senses an eternal mystery; the interconnectedness of love and self-giving and sacrifice and pain and victory. There is no great joy without great sorrow. Remove the cross from the life of Jesus or from the eucharist or from your philosophy of life, and all becomes shallow, trivial, inadequate. Christ's life makes the sign of the cross over history; a parish church makes the same sign over the community; the holy communion writes the same signature upon all Christian worship. By His obedient, creative living and dying, and by His rising again, the Saviour of the world wrought man's freedom, breaking the heavy chains



of sin and sorrow and spiritual death. Jesus offered, because He alone was able to gather it into Himself for that offering, something that no one else had ever before been able to offer in its fullness, and by virtue of that unique accomplishment changed the course of man's history. Explain this I cannot. Books on the atonement abound, and every age, as well as every school of thought in every age, has had its say. But I can at least know this in my heart: that a unique Person, Son of God and Son of Man, performed a unique work of consummate moral value and thereby effected something of incalculable importance for my immortal soul. He did not, of course, change God—did not change God's mind or soften God's heart; nor did he as by magic change me. What He changed was the situation—so that from the day of resurrection onward, God and man have met on new terms, and God's energizing spirit has become available to man's soul with a new congruity, resulting in a new sense of security and peace. "There is no difference that does not make a difference," runs the old saying; and the difference that Christ's life and death and resurrection make to me is that they enable me to partake of his obedience and suffering and victory through living in him as he lives in me. Thus I achieve trust, insight, and those immeasurable potentialities which in spite of all my weaknesses sweep me heavenward on the tide of Christ's victory.

## THE SANCTUARY

### PROVING THE EXISTENCE OF GOD

"... to prove the existence of one who is present is the most shameless affront, since it is an attempt to make him ridiculous; but unfortunately people have no inkling of this and for sheer seriousness regard it as a pious undertaking. But how could it occur to anybody to prove that he exists, unless one had permitted oneself to ignore Him, and now makes the thing all the worse by proving his existence before his very nose? The existence of a king, or his presence, is commonly acknowledged by an appropriate expression of subjection and submission — what if in his sublime presence one were to prove that he existed? Is that the way to prove it? No, that would be making a fool of him; for one proves his presence by an expression of submission, which may assume various forms according to the customs of the country — and thus it is also one proves God's existence by worship ... not by proofs."

—Kierkegaard,

*Concluding Unscientific Postscript.*

Conducted by W. M. Weber.

## The Hymnal Presents

### WHAT IS PRAYER?

THE previous edition of the Hymnal contained seventeen hymns by James Montgomery, a larger number of original hymns than those by any author except John Ellerton, who led with nine-



teen, and Charles Wesley, who followed with eighteen. In the Hymnal of 1940 Wesley now leads in numbers, but amends are made to Montgomery by the inclusion for the first time of his well-known hymn on prayer. Strictly speaking, it is a poem rather than the hymn, but Montgomery himself

wrote for it a concluding verse to give it the character of the latter.

*Prayer is the soul's sincere desire,  
Unutter'd or expressed,  
The motion of a hidden fire  
That trembles in the breast.*

*Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye  
When none but God is near.*

*Prayer is the simplest form of speech  
That infant lips can try;  
Prayer the sublimest strains that reach  
The Majesty on high.*

*Prayer is the Christian's vital breath,  
The Christian's native air,  
His watchword at the gates of death:  
He enters heav'n with prayer.*

*O thou by whom we come to God,  
The Life, the Truth, the Way,  
The path of prayer thyself hast trod:  
Lord, teach us how to pray.*

*Amen.*

James Montgomery (1771-1854) was a British poet and journalist whose work was characterized by religious and humanitarian sentiment. He was the son of a Moravian minister and for some years he worshipped with the Wesleyans, but ultimately he conformed to the Church of England. He was an ardent liberal who took Shelley as his model, and suffered fines and imprisonment for the expression of his opinions, once for printing a song on the fall of the Bastille. His best poem, *Pelican Island*, survives as a part of English literature, but he is far better known as one of England's greatest hymn-writers. His hymn on prayer is especially appropriate in Lent.

—HOWARD CHANDLER ROBBINS.



# Small Parishes Have Advantage In Christian Education

*Church School Leaders of Sixth Province  
Look Upon the Church as a Family Circle*

Edited by James W. Hyde

*Omaha, Nebraska:*— Instead of complaining about the handicaps under which the mission and small parish labors in its Christian education program, a group of religious leaders in the sixth province emerged from a recent two-day conference with the conclusion that the small parish and mission have distinct advantages in their educational opportunities. This finding is rooted in the increasingly accepted premise that since the Church is a family, the family of God, the ideal educational emphasis should be on the family pattern. When the Church school program is set apart as the primary religious education emphasis, as is the norm in the average large highly organized parish, the children are in part removed from "the family circle" of the Church.

Other conclusions reached by this provincial conference on Christian education in small parishes and missions, held in Trinity Cathedral, Omaha, emphasize that in our Christian education program, we should stop aping the public school, but should rebuild our work around the family ideal and pattern. Family life involves not only learning but working and having fellowship with one another. Christian education is a nurturing process, not simply a matter of teaching lessons. The instructional part is secondary; worship and fellowship are primary. It is in the intimacy and informality of the small congregation that we have a natural family pattern of relationships which provide the best opportunity for participating in the work, worship and fellowship of God's family, the Church.

Participating in the two-day study and discussion were bishops, priests, laymen and women workers from the nine jurisdictions of Colorado, Wyoming, Montana, Iowa, South Dakota, North Dakota and Minnesota.

## Diversified Program

*Los Angeles:*—The clericus here believed in mixing them up. At recent meetings speakers have been Charles Rann Kennedy, poet and playwright whose sonnets appear reg-

ularly in *THE WITNESS*; Dr. Edgar J. Goodspeed who spoke on the revised standard version of the Bible; Prof. Bernard E. Meland of Pomona College; Deaconess Julia Clark who recently returned from China; Professor George S. McManus, teacher of music at the University of California who talked on the new hymnal and incidentally turned his barbed wit on the low musical tastes of many of our parishes. This month they are to hear Mrs. Spencer Tracy, movie actor's wife and communicant of St. Alban's, tell of her work with deaf and dumb children, while the May meeting will be devoted to Presbyterian-Episcopal reunion, with each member bringing as his guest the Presbyterian minister in his community. The president of the clericus is the Rev. H. Vernon Harris while the programs have been arranged by the Rev. Gilbert P. Price.

## Minister Defends Youth

*Oklahoma City (RNS):*—Attacking what he calls the church's "naughty, naughty" attitude toward wholesome entertainment for today's youth, the Rev. W. H. Alexander of the First Christian Church here vigorously defended the establishment of so-called "Teen Towns."

The young clergyman boldly stepped into a local dispute raging between Baptists and civic leaders which started when the Oklahoma City school board sanctioned high-school dances and organization of "Teen Towns." Baptist pastors rose in protest.

The churchmen are contending against dancing from a legal viewpoint, stating that the issue "is not whether dancing is right or wrong, but whether the school board can allow city-owned buildings to be used for dancing."

Mr. Alexander countered with this statement: "I will oppose any unwarranted measure to curb the wholesome enjoyment and supervised entertainment of the youth who are fighting another generation's war. The church must adopt a constructive attitude toward modern problems."

The subject of "Teen Towns" is es-

pecially timely to the church right now, he said, "because the church is being asked to combat the mounting wave of juvenile delinquency. This can be done only by adopting a constructive attitude toward supervised entertainment of youth."

## Large Bequest

*Rolla, Mo.:*—Christ Church, here, has recently inherited a legacy of \$50,000 through a trust agreement drawn up by the late William J. Rucker of Charlottesville, Va. The legacy is to be used to aid in building a new church edifice for the parish. Mr. Rucker, who died in 1941, was born and reared near Rolla. The Rev. O. V. Jackson is rector of Christ Church.



*The Rev. Otis Rice, contributing editor and chaplain at St. Luke's Hospital, New York, writes on counseling in war-time and suggests valuable books*

## Now a Missionary

*New York:*—Mary DeHaven Allen, for the last four and a half years librarian of Virginia Theological Seminary, volunteered for missionary service upon hearing of the urgent need of the House of Bethany, Cape Mount, Liberia, and has been appointed by the National Council. Miss Allen has reclassified and recataloged the seminary library which has long been in need of a systematic arrangement.

## Dean Resigns

*Monteagle, Tenn.:*—Dean Albert G. Richards has resigned as dean of DuBose Training School because of ill health. He may be succeeded by the Rev. E. Dargan Butt, rector of the Winchester county mission field, Virginia. Mr. Butt, elected, has not yet accepted.



## Defies Gestapo

**Stockholm** (wireless to RNS):—How a clergyman in Herseno, Denmark, successfully defied German Gestapo efforts to interfere with funeral services for a slain Danish saboteur is told in the Stockholm newspaper, Morgonbladet. According to the story, about 80 Gestapo agents and Nazi soldiers gathered outside the church, ordered the lowering of flags flying at half mast, and insisted that only close relatives accompany the remains to the cemetery. The clergyman replied by telling the Germans that they had no right to interfere with the church services. Mounting the pulpit, he eulogized the saboteur as a man who had fallen in the service of his country. Taking a cue from their pastor, several hundred parishioners insisted on following the coffin to the burial ground, even when threatened with revolvers. The Germans slammed the gates in the face of the crowd, but a large number managed to reach the graveside for the final rites.

## Work for Women

**Wellesley, Mass.:**—A conference on vocational opportunities for women within the Church was held here in St. Andrew's Church last month. The Church agencies interested in college work cooperated on this conference with the New England student Christian movement. Speakers included Prof. Adelaide Case, of the Episcopal Theological School, Cambridge; Helen Turnbull, field secretary for college work in New England; Eleanor Snyder, of Northampton; Helen Skiles, former missionary in Japan; Helen Herrick, field secretary for social work; and Frances Young, assistant secretary of the national department of Christian education.

## Justice Roberts Speaks

**Washington:**—“How many labor unionists and their families are communicants in churches in Washington? How many of the business men and their families are closely knit in the church family in Washington today?” were two of the questions asked by Mr. Justice Roberts, speaker at the Brotherhood of St. Andrew breakfast held recently at the Church

of the Epiphany. The speaker pointed out that the Church, if it is to be strong and powerful and meet the new problems which we will be facing, must have represented in it every element in our community. He asked that members of the Brotherhood seize the opportunity confronting them to help in solving the problems facing our country and the world today and which will arise in the future by bringing the spirit of Christ into men's lives, men in every class from the “economic royalists” to the humblest laborer.

## Youth Work

**Atlanta:**—The association of leaders in Christian education in the province of Sewanee and diocesan chairmen of youth work held a conference on *The Church's Youth in a Changing World* at All Saints' Church here recently. The Rev. Frederick H. Arterton, executive secretary of the division of youth of the National Council, and Miss Frances Young, editorial and leadership training secretary of the department of Christian education, were among the speakers at the meeting. The theme chosen for the 1945 meeting was *The Use of the Bible in Christian Education*.

## Brotherhood Services

**Great Neck, L. I.:**—Brotherhood week was observed in this community with two large assemblies in the high school at which representatives of all three faiths spoke. Similar talks were given in the local moving picture theatres during the week. The meetings were sponsored by the inter-faith goodwill council which has been constituted “not on a theological basis but on a basis dedicated solely to the moral, humanitarian and social welfare of Great Neck.” The Rev. William Grime, rector of St. Paul's Church was chairman of the program.

## Archdeacon Culmer

**Orlando, Fla.:**—Bishop Wing has appointed the Rev. John E. Culmer, of St. Agnes' Church, Miami, as archdeacon of Negro work in South Florida. He will have the supervision of all the Colored clergy and congregations in the diocese, while continuing as rector of his parish. Mr. Culmer has spent his entire ministry in South Florida. There are now twenty Colored congregations in the diocese, served by eight clergymen, with a total membership of 4721, of whom 3678 are confirmed. Bishop Wing said in making the appointment, “The magnitude of our colored work seems all the greater when comparison of statistics indicates it is numerically larger than the work reported in some of the continental missionary districts.” Mr. Culmer was a deputy to the last General Convention.

## College Mergers Possible

**Washington:**—The curtailment of the army specialized training program may result in the enforced merger of Church-related colleges. Secretary Gould Wickey of the council of college boards of education told Religious News Service. He also predicted considerable decrease in income for many of these colleges.

## MANY THANKS

Generous gifts from Witness Readers made it possible for us to send a donation of

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## Interracial Committee

*New York:*—"We must not permit any trends to disturb the peace and tranquility of our people," said Mayor F. H. LaGuardia on a recent radio broadcast, in announcing the formation of a committee to report and recommend methods of correcting racial and religious prejudice here. The committee, which will be headed by Charles Evans Hughes, Jr., will have as its purpose to observe and study unfavorable conditions and dangerous trends, and analyze objectively their causes and what steps may be taken to combat them, to further amity and racial and religious harmony in the city. "It is my understanding that the committee intends to maintain a qualified staff to make studies and researches for it, so that any reports and pronouncements which it may make from time to time will have solid foundation in the facts," the Mayor said.

The committee will be supported by private funds and will not attempt to supercede any existing organizations active in the same field. The Protestant Churches are represented on the committee by the Rev. Henry Sloane Coffin, moderator of the Presbyterian Church, and the Rev. John H. Johnson, rector of St. Martin's Church and police chaplain. Other members of the committee represent labor organizations, educational and social service agencies, Jewish and Negro groups, and the Roman Catholic Church.

## Mortgage Lifted

*Swathmore, Pa.:*—An intensive drive, over a 16-day period, resulted in the complete removal of an \$8700 mortgage on Trinity Church, here. The Rev. George C. Anderson is the rector of the church, and at the beginning of his rectorship a year ago, the mortgage stood at \$11,000. One hundred and seventy-five families contributed to the drive.

## Prefer Religious Songs

*New York:*—Soldiers overseas prefer religious songs according to Miss Edwina Eustis who has been in Egypt and Africa entertaining them.

## Standard College

*Richmond, Va.:*—The state board of education has approved and accredited St. Paul's Polytechnic Institute as a standard four-year college with authority to grant degrees in the following fields of education; elementary teacher training, business administration, secretarial science,

and home economics. In a letter to the Rev. J. Alvin Russell, president of St. Paul's, the superintendent of public instruction said, "I wish to congratulate you upon the sound progress that has been made by the institution, and I extend to you the best wishes of the state board of education for continued success."

## Vestry Association

*Cambridge, Mass.:*—The vestry association recently formed in Christ Church, here, has the aim of providing a continuing fellowship of the men who have retired from the vestry. The association perpetuates a bond that too often is allowed to slacken, and it places at the disposal of the active vestry the advice and counsel of a tried group of men. There are no dues and no officers other than the rector, the Rev. Gardiner M. Day, who acts as chairman. This parish has a very imposing list of ex-vestrymen standing high in the civic and legal circles of the country.

## Quiet Day

*Detroit, Mich.:*—A pre-Lenten quiet day for the clergy of the diocese of Michigan was held at St. Joseph's Church, here, on Monday, Feb. 21. The day was arranged by the diocesan Forward in Service com-

mission, of which the Rev. Lawrence E. Midworth, rector of the Epiphany, Detroit, is chairman, and the meditations were directed by the Rev. G. Paul Musselman, rector of St. Alban's Church, Highland Park.

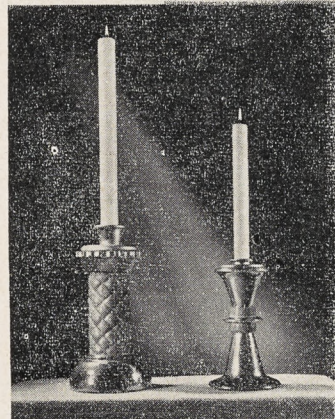
## Forward in Service

*Boston:*—*The Use of Time* is the subject to be presented by Dean Arthur C. Lichtenberger of Trinity Cathedral, Newark, N. J., and editor of *THE WITNESS*, at a Forward in Service clergy conference on March 14. Advance notice of the meeting to be held in Emmanuel Church, here, says, "All of us know what it is to be pulled at from different directions; the problem of where to lay our emphasis is always before us."

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## Young Churchmen

**Louisville:**—The young churchmen movement was launched in the diocese of Kentucky on a recent Sunday when 175 young people met for a corporate communion at the cathedral. A short business session was held after breakfast in the cathedral house at which a greeting from the Bishop was read. Simultaneously corporate communions were held in other towns and cities throughout the diocese. In his greeting to these meetings Bishop Clingman said, "I am happy to know that the young people of the diocese of Kentucky have agreed to be part of the united movement of the Church's youth. I trust that this effort toward unity on the part of our youth will point the way to similar united organization and action on the part of the women of the Church, and then on the part of the laymen."

## Choir Festival

**Sewickley, Pa.:**—Eleven church choirs of the Ohio-Beaver Valley region united in a great choir festival in St. Stephen's Church, here, on Feb. 20. The choirs were under the direction of Mr. Julian Williams, organist of St. Stephen's. Choral evensong was chanted by the rector, the Rev. Louis M. Hirshson, and the sermon was preached by Bishop Pardue. The prelude was played by Mr. Henry M. Daft, organist of All Saints', Pittsburgh, and the postlude by Mrs. Frank M. Beymer of St. Mary's Church, New Brighton.

## The Holy Comforter

**New York:**—"A friend gave me a crocheted bedspread which I succeeded in selling for \$25," says a letter to the National Council from Miss Elizabeth Barber, Washington Grove, Md. Miss Barber is a constant giver to the missionary work of the Church and is particularly interested in the work being done by the Rev. Kimber H. K. Den in free China. The \$25 will help that work.

## Full Employment

**New York (RNS):**—A plea for the establishment of a central governmental agency to handle reconversion and to assist in carrying out plans for continued employment now and after the war has been issued here by the United Christian Council for Democracy. The appeal, part of a report released by the Council and sent to 9,000 ministers, also recommended congressional approval of a public work program designed to provide continuous employment dur-

ing the "transition" period; industrial training and educational opportunities for war veterans; and in a dismissal wage for "duration workers" in defense industries.

Cooperating organizations affiliated with the United Christian Council for Democracy are: The Methodist Federation for Social Service, the Church League for Industrial Democracy, the Evangelical and Reformed Council for Social Reconstruction, the Unitarian Fellowship for Social Justice, the Rauschenbusch Fellowship of Baptists, and the Presbyterian Fellowship for Social Action.

## Bishop Is Honored

**Berkeley, Calif.:**—The honorary degree of doctor of divinity was conferred upon the Rt. Rev. Harry S. Kennedy at the Church Divinity School of the Pacific on February 18. In the citation, Dean Shires said that Bishop Kennedy had spent all his ministry in the west, "his early years being given to missionary work in Kansas and Colorado, and the later years up to the outbreak of the war devoted to parish work in Denver and Colorado Springs. . . . His outstanding service as a chaplain in the United States army has been but recently terminated by his election to the Episcopate. . . . His ministry has been distinguished by qualities of great personal charm and an engaging friendliness born of sincere love of people." Bishop Kennedy is in San Francisco awaiting transportation to Honolulu.

## Four Essentials

**Durham, N. C. (RNS):**—A charge that the churches "are largely responsible for the secularization of education and the resultant ignorance of religion," is made in the findings of a special committee appointed by the Durham social planning council to study the 'teen age problem. The council is made up of clergymen, laymen, educators, and civic leaders of all faiths. Reporting on the committee's findings, the Rev. John T. Wayland, pastor of the Temple Baptist Church, told a meeting of the planning council: "Education in America, more than in any other country, is utilitarian and materialistic, and the churches, through the Sunday Schools and other minor organizations, are far from making up the lack. Schools are largely responsible for much irreligion and more disrespect for authority by their bowing down before the free child in a curriculum of self-determination. Fortunately," Dr. Wayland added,

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## 2. Why I'm An Episcopalian

By Paul J. Wellman

## 3. Why Men Do Not Go to Church

By Bishop Johnson

## 5. The Challenge to Youth

By C. Leslie Glenn

## 6. The Christian and His Money

By Bishop Washburn

## 7. Suggestions on Running a Parish

By Bishop Lawrence

## 8. Why I Am for the Church

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## 9. The Inner Life

By Bishop Cross

## 10. The Meaning of the Real Presence

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## 11. Why Believe in God?

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"there is now a reaction to this idea that a child should be allowed to choose his own culture and tradition." The committee's report listed work, play, love, and worship or religion as the "four essentials to a good life." Among other recommendations, it called upon clergymen and others to join in an effort "to awaken the parents to their responsibility in the home and in the participation in community projects for youth."

### Negro Employment

*St. Paul (RNS):*—A survey of employment opportunities for Negroes in Minnesota's metropolitan areas will be the first concrete move of Gov. Edward J. Thye's recently-appointed interracial commission. Authorization for the study was given after the Rev. Francis J. Gilligan of St. Paul's Roman Catholic seminary, commission chairman, pointed to imminent dismissal of thousands of workers at the Twin Cities' ordnance plant at New Brighton and the Ford Motor Co. in St. Paul. The survey will be carried out within the next four weeks by the industrial section of the St. Paul urban league. In requesting the survey Father Gilligan pointed out that prior to 1940 approximately 68 per cent of the Negroes in Minneapolis and St. Paul were dependent on relief agencies, a much larger percentage than for white citizens.

### Challenge to Church

*New York (RNS):*—One of the challenges facing the post-war church will be to match the spiritual ministry being carried on by chaplains among service men, Rabbi Barnett R. Brickner declared at a press conference here following his return from a 40,000-mile, three months' tour of war fronts. Rabbi Brickner is chairman of the committee on army and navy religious activities of the National Jewish Welfare Board. His itinerary included the British Isles, Africa, the Middle East, India, and China.

"I have conferred with hundreds of chaplains, Christian and Jewish," he said, "who agree that the church and synagogue at home will have to match the experiences of men who have found a broader and deeper conception of religion through the ministrations of their chaplains. For the first time in their lives, men who are indifferent for the most part to religion are, particularly under the impulse of combat, having new experiences with God and faith."

THE WITNESS — March 9, 1944

## HOW IS WORLD TO GET OUT OF MESS

(Continued from page 4)

conflict and finally World War III will depend upon our answer to this question.

\* \* \*

By WILLIAM B. SPOFFORD

**P**ROFIT economies require markets to dispose of goods they cannot allow their own people to consume, however great their need. Part of the goods produced by privately owned machines goes to workers, managers, technicians — they receive money to buy only part. Remainder goes to owners as reward for ownership. Once foreign markets were available for so-called surplus. But markets became absorbed. Furthermore backward nations, formerly markets, themselves created profit economies and sought markets. World War One was a conflict between rival imperialisms seeking markets. In Russia the system was overthrown and an economy based upon production for use substituted, with foreign markets therefore unnecessary. Today, beneath World War Two, is a struggle between those wanting machines used cooperatively, believing it will give all people security, abundance, peace and others determined to maintain the profit economy at whatever cost, even fascism and war. Answer: totally defeat fascism, after which autonomous people's governments, with economies based on full production for use, should federate to promote security, reciprocal trade and peace. This is the practical economic expression of Christianity for our day. If this People's Movement, seeking thus a more just society, is crushed by forces of imperialism, World War Three is inevitable.

\* \* \*

By JOSEPH H. TITUS

**I**T IS TRUE that this is the year of great decisions — not only in the military sense but in the path that mankind shall take. Three funda-

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page eighteen

mental imperatives face us as Christians; we shall evade them at our peril. One, The necessity for building a world order to which free men of all nations shall have part which will take the place of the global anarchy which has hitherto prevailed. Two, The obligation to reform an economic society based on profit alone and to substitute one in which service is the impelling motive. Three, The immediate expediency of presenting a plan for peace in which deserving men can live together in mutual profit and thus, without appeasement, weaken our enemies' will to resist. All the above means the resolute abandonment in many realms of rights and privileges to which we have clung tenaciously; the relinquishment of certain sovereignties. Did the Master require less of a man or men? The Church must set the example in its own life by an adventurous demonstration of unity if it is to convince the world of the sincerity of its intentions. Nationally, socially, economically, religiously the choice is, as our President recently reminded us, "between brotherhood and chaos."

By W. M. WEBER

**T**HE social history of man has been largely a story of the exploitation of the many by the few. Today capitalistic exploitation is changing into some other form. This war may eliminate brazen fascist exploitation. The most we can hope for, after the war, is limited forms of exploitation aiming at the common good, somewhat like that of Russia. Almost all exceptions to universal exploitation have occurred in or through the Christian Church, particularly in its first three centuries. The Church, the Body of Christ, alone bears the seed of creative community, divinely germinated for planting in all mankind. Therefore the way through our crisis is for serious Christians twofold: One, actively to support every tendency working towards the limitation of exploitation — to sift and further racial, economic and political proposals capable of actual fulfillment. Two, passionately to function as members of Christ's Body, in the hope that God will rouse His Church from its present dormant state into a radiant community of persons true to its nature; 1) alertness and responsibility in the sin-ridden community of mankind; 2) active enthusiasm in the winter-bound Church, preparing for the spring God will give — this is the Christian way through. There is no way out.

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THE WITNESS — March 9, 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.

REV. WALTER B. CAPERS  
Rector at Jackson, Mississippi

While in past years you have written editorials with which I personally have not been in sympathy, in more recent years I have several times had the impulse to express my appreciation of a courageous and timely editorial. Your revelation of the sabotage and treachery of a corporation making and concealing faulty and no-account wires shipped abroad to our army just burned me up and in a sermon the following Sunday I recited the incident and exclaimed: "All the hyenas are not in the Japanese army." To think that for the love of money people, supposed to be leaders of our civilization, would jeopardize the lives of our soldiers, some of them, perhaps, their own kin. More power to you.

\* \* \*

MISS NODIA THOMAS  
Churchwoman of Kansas City

I have just been reading the February 3rd WITNESS, thinking as I always do of the many people I would like to pass it along to. It is always heartening to read the outspoken protests and lately I read it from cover to cover and rejoice in its growth in statesmanlike leadership, sound judgment and courage. Your recent number on the Church Mission of Help had some of the best interpretations of social casework I have ever read in a non-social work journal. And this last number on Russia is grand.

\* \* \*

MR. W. S. B. DANA  
Layman of Clicside Park, N. J.

Will you kindly inform me why the simple device of the magic lantern or stereopticon has never been brought into use in the services of the Church for throwing parts of the liturgy and music on an attractive screen so that the congregation could thereby be induced and inspired to join more corporately in the total hour of worship? Such a method beautifully and artistically used, as it sometimes is in the best movie presentations, might serve also to bring an element of life and adornment into the architectural rigidity of the Church interior.

ANSWER: The Prayer Book and Hymnal are in the pews so that people may take part in worship. It is often said that strangers have difficulty in following our Prayer Book. In that case one sitting with them could quietly help them. It is difficult for us to imagine how a stereopticon could be used in our services "beautifully and artistically."

\* \* \*

FRANK D. SLOCUM  
Layman of New York.

When I read of the brutal treatment inflicted on the sick in a hospital for sufferers from mental disorders, recently exposed, the first thought that came to me was, where was the Church of Christ when these terrible outrages against His wards took place? Where was the representative of the Church, the chaplain? Attending a charity tea, given by nice people of a neighboring parish, or attending to the most important duty to which a priest can

be assigned, the protecting care of those most in need of it, the defenseless against man's brutality, the helpless against his indifference?

And a second question, does the Church consider the post of chaplain to hospitals or prisons the most important and assign to these posts its best, or does the Church consider that sort of an assignment of secondary importance and assign a lame-duck? To His Church today Christ is saying with words foreshadowing terrible judgment, even as you do unto the least of these in the eyes of a selfish world (the imprisoned, the mental casualties of the heartless conflict, the impoverished), even so you do it unto Me.

\* \* \*

REV. TOM GREENWOOD  
Rector at Hale, Cheshire, England

You will not remember me but I used to be your neighbor when I was with the American Church Army and THE WITNESS had its office in the same building. Recently I received THE WITNESS and read the report of the effort we are making for the Church in China. As chairman of the committee conducting the campaign I wish to correct your statement. We are seeking to raise 15,000 pounds, not 3,000 as you reported and we hope to present it to the Archbishop of York in Chester Cathedral in June. That we shall do so I have no doubts for from all parts of the diocese come reports of having already gone over the target assigned to them. One small parish was asked for 35 pounds but promised 50 before the scheme officially began and has already sent in 62 pounds. This is typical. Here at Hale we have a strong missionary tradition. Each year we have a gift day when I sit in the porch and receive offerings for the Church overseas. Last November I received 345 pounds. The China scheme is an extra to our regular giving so one did not expect the same proportion. We were asked for at least 135 pounds but we promised 250 and have already 230 toward it with four and a half months to go. The effort has certainly captured the imagination of the people and all seem to be giving very readily.

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