

The WITNESS

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MARCH 16, 1944

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UNUSUAL SKILL
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STEEL PLATES

(Story on page five)

OWI photo by Palmer

THE RETIREMENT OF BISHOPS

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

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.



For Christ and His Church

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MARCH 16, 1944

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NO. 36

CLERGY NOTES

BARND, WILLIAM P., formerly rector of the Epiphany, Independence, Kansas, is now the rector of St. Matthew's, Lincoln, Nebraska.

BAYLE, WILLIAM F., former rector of St. Stephen's, McKeesport, Pa., is now rector of the Church of Our Savior, DuBois, in the diocese of Erie.

BLAKER, WILLIAM L., has been appointed vicar of St. George's Church, Roseburg, and Ascension Church, Riddle, Ore. He was formerly at St. Peter's Church, Denver.

DUN, ANGUS, JR., son of the bishop-elect of Washington, has left his post on the staff of Christ Church, Cambridge, Mass., to enter the army chaplaincy.

JUDGE, WILLIAM F., was advanced to the priesthood by Bishop Dallas of Feb. 6. He is a master at the Holderness School, Plymouth, N. H.

LLOYD, O. H. G., formerly rector of All Saints' Church, West Plains, Mo., has become assistant of St. Paul's Church, Jackson, Mich.

MANN, ALEXANDER, retired bishop of Pittsburgh is now living at 451 Pultney St., Geneva, N. Y.

MARTIN, THADDEUS P., has left St. Timothy's Church, Wilson, N. C., to become rector of St. Athanasius' Church, Brunswick, Ga.

MERRY, ROBERT E., vicar of St. Matthias' and St. Andrew's Churches, Trenton, N. J., is now canon of St. Paul's Cathedral, Buffalo, New York.

PACKARD, GEORGE F., former rector of the Church of the Epiphany, Govans, Md., has been appointed to open a new missionary work in Columbia, South America, under the bishop of Panama.

PEABODY, JOHN N., formerly curate of St. Paul's, Chestnut Hills, Philadelphia, is now rector of St. Andrew's Church and student chaplain at State College, Pa.

RANDALL, ROBERT E., retired priest of the diocese of Michigan, died in Vancouver, B.C., on Feb. 15.

RANDOLPH, JOHN J., former rector of All Saints' Church, Meriden, Conn., has accepted a call to the Church of the Redeemer, Elgin, Ill.

STURTEVANT, PETER, formerly curate of Grace Church, Amherst, Mass., has become rector of St. Paul's Church, Brunswick, Maine, and student pastor of Bowdoin College. He succeeds the Rev. George Cadigan.

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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More Answers On Way Out Of World's Problems

*Contributing Editors Continue Discussion
Started Last Week by the Editorial Board*

By Contributing Editors

THE WITNESS for March 9th presented the answers of members of the board of editors to the question: *What is the practical Christian way out of the mess the world is now in?* The discussion is continued by the contributing Editors, each limited to two hundred words or less. We will be glad to hear from readers, with the request that they also limit themselves to two hundred words or less.

* * *

By JOSEPH F. FLETCHER

SOMEBODY said about "answers in a nut shell" that he preferred the nut. But something of central importance might be said quite briefly. The practical Christian way out is to be practical! Let's overcome our "moralism" which tempts us to demand a solution of social conflict through preaching ideals. The nationalistic class structure of the modern world is a complete contradiction of the Christian world-view, and therefore the solution is to be found in changing the structure of nationalism and class conflict. These things shape and mold the values and outlook of the people who live in (and under) them, by constant conscious and unconscious suggestion. As the Archbishop of Canterbury says, "when exhortation and suggestion are at variance, suggestion always wins." Our crisis is a cultural one, not a moral one. The social order is not only undesirable, it is unworkable; we should not wonder to see so much personal and collective neurosis. People don't find a faith for living, or lose it, verbally in a vacuum! We need some Christian social engineering as well as Christian ethics. If a drunk drives a defective car and has a wreck it isn't all because he was drunk. In fact, he might have got home alright if it had been a good

car; and even if he was always sober he'd have a wreck sooner or later. The application is obvious. We're on the curb now, wiping blood off our faces and staring soberly at the wreck!

* * *

By CHAPLAIN C. LESLIE GLENN

WIN the war and think simultaneously. Sample: It has to be recognized that society is made up of competing centers of power, and that the separate existence of contending



Randolph Crump Miller, Bishop Strider and John M. Groton contribute their 200-word answer to the question, "What is the practical Christian way out of the mess the world is now in?"

vitalities, and not only human sinfulness, make the elimination of power impossible. What has to be aimed at is such a distribution and balance of power that a measure of justice may be achieved even among those who are actuated in the main by egoistic and sinful impulses.

It is a modest aim. We also need a clearer understanding of the difference between justice, human love and Christian charity. Associations cannot love one another; a trade union cannot love an employers' federation, nor can one national state love another. It is precisely fellowship or human love, with which too often Christian charity is mistakenly equated, that is not seriously relevant in that sphere. When the two are

identified, it is just those who are most honest and realistic in their thinking and practice that are apt to be repelled from Christianity.

* * *

By JOHN M. GROTON

THE practical Christian way out of the mess that the world is in now is the recovery of the biblical idea of wisdom. The biblical idea of wisdom is that of practical sagacity; and practical sagacity is the need of the world in its present plight. By this we do not mean shrewdness, nor cleverness; nor do we mean self interest nor opportunism; we mean rather what St. Paul meant when he wrote in I Corinthians 2:6 "We speak wisdom however among them that are full grown; yet not a wisdom of this world, nor of the rulers of this world who are coming to nought." The rulers of this world are indeed coming to nought and a new type of ruler

must be raised up to take their place. The way out of the mess is an enlightened and consecrated statesmanship. It rests in the hands of rulers who are governed in their decisions by principles of honor, and who are animated by the spirit of service. The need is for statesmen who combine prudence and vision, and who, because they are familiar with the old ways, can steer a wise and safe course into the uncharted seas upon which we have embarked.

* * *

By BISHOP T. R. LUDLOW

WAR is not Christian and efforts to ameliorate its methods during war are futile and divisive. We should seek world community through an amenable world organ-

ization initiated by the present Allies but ultimately open to all who undertake obedience to the purposes of such organization. This organization should be responsible for:

(a): The establishment of an international Bill of Rights recognizing that all human beings are children of God, are equally subject to His moral law and responsible for all human welfare. (b): The creation and maintenance of such agencies as may be deemed necessary to give effect to these principles, together with a juridical system based thereon with appropriate sanctions. (c): Publication of all international treaties and agreements made by the constituent members together with their material resources and deficiencies, their manufacture and distribution of munitions, and such monetary, labor, economic and commercial policies and agreements as have international bearings. (d): An annual exchange between all constituent members, at national expense, of an agreed number of citizens representing all useful activities to facilitate mutual understanding. We should work for an international Council of Churches to foster worldwide missionary effort as a basis for extending, undergirding and scrutinizing observance of the Bill of Rights.

* * *

By RANDOLPH CRUMP MILLER

I HAVE just returned from the Asilomar Conference, where 300 college students have been discussing this and other questions. I don't think they or anyone else have the answer, but certain lines are necessary for making possible a relatively stable peace. These can be expressed in the following principles and illustrations: (1) Equality: expressed (a) in the church by strengthening all movements toward functional unity, and eliminating absolute sovereignty; (b) in race relations by immediate steps to correct injustices to minority groups, especially Japanese-Americans (loyal ones), Negroes, Jews; (c) in economics by setting up reciprocal agreements wherever possible and providing for minimum living standards for all national groups; (d) in international groups submitting absolute sovereignty to a larger than national group. (2) Power to enforce justice: maintained (a) by international police powers representing all nations (except those being policed and for that time only), by (b) economic and political pressures and sanctions, (c) by mutual aid and cooperation. (3) Freedom to grow:

established (a) for individuals and groups regardless of race or creed within all nations, (b) for nations (even those defeated in war) through mutual aid and cooperation, and through opportunities for immigration and expansion of trade. (4) By implementing the many church and political proposals for a just and durable peace.

* * *

By ROSE PHELPS

I SEE no Christian way out of this mess, because Christianity isn't in it to start from. Much as we long for peace, I'm not sure that a negotiated peace now would be Christian, when nearly everybody believes that

private and public relationship. Secular wisdom, secular values have proved their ineptitude: it is only the Holy Spirit, acting through men and women open to hear and obey Him, who can create a true and fruitful peace.

* * *

By VIDA D. SCUDDER

GENERAL. Transformed motivation in corporate life. 1: Control through law of incentives of profit and power, by the principle of justice: "Thou shalt love thy neighbor as thyself." 2: Control through the grace of God by the principle of the Greater Love: "that a man lay down his life" — or his profit, —



How would you like to find these two on your stair case when you come down for breakfast. They are the daughters of the Rev. and Mrs. Lawrence Mills of Grace Church, Providence—Betsy two and Elinor four

the war must go on to its logical conclusion, and that a negotiated peace would be soft and immoral. The entail of sin that brought on the war, in which we all share, must load its dreadful consequences upon us all in order that we may — if we only can! — learn more than man has ever accepted of the truth of God's nature and of man's nature in relation to God. We turned against what we knew of God and His laws, and logically landed in hatred and slaughter. We must learn again that Italians, Germans, Japanese, are no less children of God, no less our neighbors, no less our responsibility than the remaining members of Murder, Inc., the men who sell dope to school children, saints or ourselves. The task of every Christian now is to study and pray as to how to reinterpret God and His ways in 1944, and to apply that growing knowledge and belief every moment of every day, in every

"for his friend." Jesus did not seek the Cross. He sought the Kingdom of God. The Cross was encountered on the way. The practical Christian must always expect to encounter it.

Specific. General formulae are good; concrete applications are better. We are famished for the concrete. Denunciation of our civilization as unChristian has slipped into a platitude. Religious generalizations leave us rueful. Our minds must be set furiously to work discovering how the aforesaid principles can operate. The most promising area for discovery, as Archbishop Temple is telling us, is not the state, but the voluntary groups, political, industrial, cultural, functioning within its framework. In the economic field, the co-operative movement is an outstanding example of constructive adventure. Here, Wallace says, democracy extends from the political to the eco-

(Continued on Page 17)

The Church in South Africa Condemns Race Prejudice

*The Bishop of Johannesburg Declares That
Color Prejudice is a Grave Spiritual Evil*

Reported by Bishop Littell

New York:—There has just been received from the February number of *Overseas News*, official publication of the Society for the Propagation of the Gospel, a statement of the race question which was drawn up at the last meeting of the synod of the Church of the province of South Africa. Because of the importance of this question, and the interest shown in it by THE WITNESS, I am sure that readers will be glad to have this statement, which follows:

"In view of the widespread opinion that Southern Africa may be destined to play a leading part throughout the whole Continent in post-war reconstruction, we feel impelled to address the members of our own Church, and indeed all people of good-will, on what we believe to be a grave evil in our midst. That is the evil of color prejudice. Clause 6 of the Atlantic Charter lays down among other things that after the destruction of Nazi tyranny it is hoped to see established a peace which will afford assurance that all men in all lands may live out their lives in freedom from fear and want. But we have grave doubts whether the "color bar" which is entrenched in the laws of the Union and is customary in Southern Rhodesia will allow that, and whether in consequence Southern Africa has the right to take such a lead as is suggested. Our reasons are as follows:—

"1. While we recognise that in Southern Africa there must be difference based on the racial characteristics of the various groups composing the population, and on the varying standards of culture and education, yet we are bound to condemn discrimination which is based solely on the color of a man's skin. Such discrimination is contrary to the clear teaching of the New Testament, with its twin doctrines of the fatherhood of God and the brotherhood of man. The idea of a "herrenvolk" or super-race is wholly repugnant to the Christian religion. Yet it is held by many in Southern Africa today.

"2. When the civilizations of India

and the East are remembered it is ridiculous to maintain that civilization and culture are the prerogative of the white-skinned races. In all ages persons of color have won distinction in the spheres of religion, art, and science.

"3. We affirm that the effect of color prejudice is cruel, wasteful, and dangerous: cruel, for it deprives those that are its victims of the opportunity of making full use of their capacities and talents, and so causes frustration and despair; wasteful, for it deprives the community of the skill of many, which would otherwise be used for the benefit of all; dangerous, for unjust treatment meted out by one section of the community to another creates fierce and ever-increasing resentment, with results that no one can foresee.

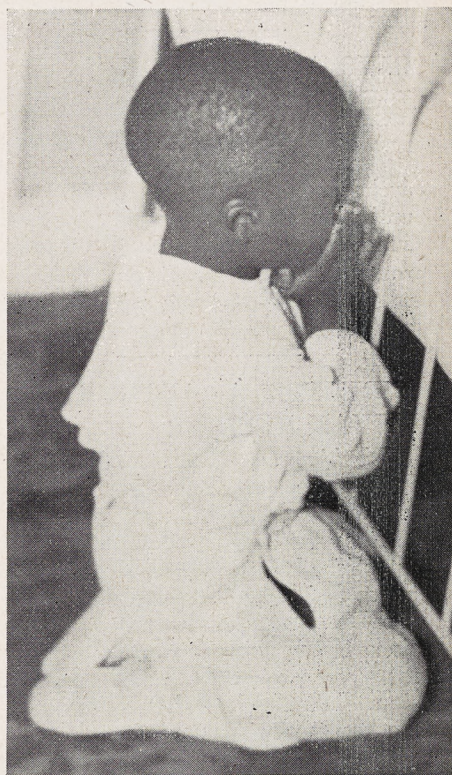
"4. It must not be forgotten that such injustice also adversely affects those who are responsible for it, and may well induce grievous spiritual results.

"We are sadly aware that color prejudice is to be found amongst our own Church people, and that is the reason why we address them as we do, and urge them with all solemnity, fearlessly to think out anew their own attitude, and to confront this color prejudice and its attendant results with the statement we have made above. We ask them very earnestly to consider whether it can possibly be reconciled with the teaching of our Lord Jesus Christ, the Head of the Church."

In commending the above statement to his diocese, the Bishop of Johannesburg adds: "Color prejudice is a spiritual evil which can only be cured by spiritual means. . . . As long as that prejudice is widespread, it finds expression in enactments and customs which lead to injustice. Some people seem to think that it is part of the order of nature. But that is not so. I do not think it existed in the ancient world. I am sure that it is the duty of Christian people to examine themselves about it, and to bring it to the test of the teaching of our Lord Jesus Christ."

MINISTERS MEET AT BERKELEY

Berkeley, Calif.:—Featuring the Rev. Hugh Vernon White as the annual lecturer, ministers from all over California attended the pastoral conference held at the Pacific School of Religion on February 22-24. Seminars dealt with every phase of the ministry from the liberal point of view, with the Rev. Thaddeus Ames and the Rev. Roy Burkhart stressing particularly the importance of pastoral work. . . . It was announced during the conference that the Rev. Buell Gallagher, formerly president of Talladega College, a Negro institution, has accepted the chair of Christian ethics at the school.



A little Negro lad at St. Michael's day nursery, Wilmington, Delaware, says his prayers before hopping into bed

UNUSUAL SERVICES AT ST. STEPHEN'S

Wilkes-Barre:—Over a thousand people filled St. Stephen's Church on the evening of February 27th for the annual Welsh service.

Cyduoned y nefolaid gor
A llwythau dynolryw
I ganu'n llon a llafar lef
Mai cariad ydyw Duw

We don't know what it means either, but we do know that it is something to hear the many Welsh mining folk of the Wilkes-Barre area sing a hymn like that in their native tongue. An-

page five

other high spot was the singing of the Shawnee Choral Society of Plymouth, Pa., as well as the excellent choir of St. Stephen's, directed by J. Fowler-Richardson. The sermon was preached by the Rev. R. J. Williams, Presbyterian of Scranton.

On the Sunday before at St. Stephen's there was a service of brotherhood, sponsored jointly by the Presbyterian Church and our own, likewise jammed. The sermon at this service was preached by Rabbi Samuel Wolk of Wilkes-Barre and the choir of Temple Israel sang the offertory anthem. It was an unusual service, planned to cement people of diverse opinions and religions into a united front against the disruptive forces of fascism. The Rev. William Russell is the rector of the parish.

OHIO ARCHDEACON DIES SUDDENLY

Cleveland:—Archdeacon Gerald F. Patterson, for eighteen years the archdeacon of the diocese of Ohio until his retirement in 1939, died suddenly on March 4th. He was en route to take a service at Fremont when he was stricken with a heart attack. He was 76 years of age.

DIRECTOR A. ARTHUR DEVAN RESIGNS

Washington:—The Rev. A. Arthur Devan, director of the general commission on army and navy chaplains has resigned. The commission was established in 1917 as a clearing-house for thirty Protestant Churches, and Dr. Devan has been the director since 1941. Prior to that he was for many years a member of the commission. It is expected that action upon the resignation will be taken at the meeting of the commission to be held in Philadelphia on March 27th. No reason is given for his action in an official press release.

CHRISTIANITY NECESSARY SAYS HALIFAX

Wilkes-Barre, Pa.:—Lord Halifax addressed an overflow audience in the parish house of St. Stephen's Church here on March 2nd. He said that "war is only an expression of fear in a world that is sick. None of us can expect to have freedom from fear unless the foundation of our own lives is secure. Hold fast to faith in God and in God's ordering of the world. . . . We see what a mess the world gets into if it lets go of Christian principles on which our civilization has been built. Those prin-

ciples are the only ones that can do two great and necessary things. They teach the individual man to try to make the best of himself because they remind us that we are responsible to someone greater, bigger and higher than ourselves. They also teach men to be good neighbors to one another. These two things together are the essential foundations of the democratic way of life."

NEW WORLD ORDER IS PLEDGED

St. Paul (RNS):—Climaxing a seven-week study program, 400 representatives of 41 St. Paul church youth groups approved findings of six commissions relating to the part of Christian youth in a world order. Adoption of the principles highlighted a three-day Christian youth peace conference, sponsored by the St. Paul council of churches. At the closing service more than 3,000 young Christians pledged themselves to the establishment of a new world order. Denominations represented included Baptist, Congregational, Episcopal, Evangelical, Methodist, Presbyterian, Disciples of Christ, and African Methodist Episcopal.

The findings declared: 1. "We affirm that men must consider themselves citizens of the world as well as of native countries and that we must achieve a Christlike awareness of other nations and of the meaning of justice. 2. A world organization of nations is necessary to reduce the danger of war, to provide a means of peaceful change where economic and other injustices exist and to elevate underprivileged peoples. 3. The Church must take leadership in all education on the basis that human nature can be changed in Christian social and economic ideals which can only be accomplished by joint actions, springing from corporate worship and the resulting sympathy and understanding. 4. The Christian youth of America must seek to develop in themselves sympathetic attitudes toward other races, to maintain fellowship with all others who possess the vision of world brotherhood and to work without ceasing that the post-war world may be truly Christian. 5. In order to obtain world peace some force is necessary until such time as a permanent organization has been decided upon and is operating efficiently. 6. The Christian Church is necessary to world peace because it seeks to serve and not exploit."

ELWOOD LINSAY HAINES ELECTED BISHOP

Des Moines:—Dean Elwood L. Haines, dean of Christ Church Cathedral, Louisville, was elected Bishop of Iowa on March 8th at a special convention held here at St. Paul's Church. He was elected on the 17th ballot. Four clergymen were recommended by a special committee that brought the list down to Dean Haines, the Rev. Claude W. Sprouse of Kansas City, the Rev. Harold L. Bowen of Evanston, and the Rev. Everett R. Carr of Chicago. Dean Haines, who has had a prominent place in the national life of the Church as a delegate to several Gen-



eral Conventions and a member of the budget committee, is a graduate of the University of Pennsylvania and the Philadelphia Divinity School. He was a chaplain in World War One, after which he served as a missionary in Liberia for four years. He was rector of parishes in Bethlehem, Pa., and Glendale, Ohio, before going to Louisville as dean in 1937. He has not yet signified whether or not he will accept the election.

BURS MORTGAGE AND HAVE CELEBRATION

Flagstaff, Ariz.:—The Church of the Epiphany burned its mortgage on March 2. The Rev. George E. Gooderham, rector, reports that he and "his flock thought that the occasion warranted a celebration, even if this is Lent." So at the parish dinner (baked ham, beans, and sweet potatoes) the mortgage was burned as the people said and sang the General Thanksgiving and Doxology.

EDITORIALS

Retire at Seventy-two

THE General Convention of 1940 amended the constitution of the Church by adding the following article: "Upon attaining the age of seventy-two years a bishop shall tender his resignation from his jurisdiction." Final action, approving this amendment, was taken by the General Convention of 1943. The House of Bishops furthermore passed, by an overwhelming vote, the following resolution: "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 the House."

Have those bishops who have reached the age of seventy-two presented their resignations? If they have, what has happened to them? If they have not, why haven't they?

Toward a Just Economy

"WASTE not, want not," the old Puritan adage impressed upon the bread plate made of early American glass, is certainly not applicable to our age. We do waste actually, but for a very different reason than in older days. In those times it was hard and precarious to wrestle a livelihood from the land so that frugality and hoarding gained the distinction of being highly responsible virtues. Long hours, low wages and individual initiative were an economic necessity in a society of scarcity.

In these days however we are faced with an entirely different order. Nature, always prolific, has found a worthy partner in modern science and between them they can deluge the lives of all of us with more consumable goods than we can completely use. To capitalize on this state of affairs would seem to call for short hours, high wages and corporate distribution. But no. Instead we are given unemployment, unjustly disparate wages and

wastage on a most colossal scale. If we are not plowing it under we are shooting it up and all because we cannot afford to be prosperous! Nature and the machine actually have the audacity to flaunt the man-made law of supply and demand without which there can be no profits. There seems to be only one device for putting a stop to this healthy condition and that is by attempting to go back and artificially create a new waste and another want. Is this either rational or religious? But it is exactly what we are being pushed towards and seemingly with incredible ease.

Personal Influence

LENT, as a time for giving up things, hardly interests us. It seems that if we think straightly, most of us will realize that it would be a real sacrifice to take on something. Is anyone worshipping God because of your interest or solicitation? Have you brought anyone to baptism or confirmation? Is your example consistent with your claim to be a Christian? Would it inspire another? Do you put any enthusiasm into your relation with the Church?

To omit social activity and give up some of the bustle which engages so many of us, is good sense because it gives us time for something else. The real question is—what does one do with the time? You, who are disciples of Christ, have a responsibility for individual witness.

You could be a witness for Him in the home, and your other associations. Your Church would be filled; enthusiastic and habitual communicants would be added; Church School, baptism and instruction classes could reach out to minister to those who are at present indifferent, if you were a witness. Do you have a car? Make it a witness for Christ and His Church during Lent. Do you have a telephone? You could use it for a party, why not for Christ? Have you friends? Do they need encouragement? You show enthusiasm for a book, a show, or a patent remedy if you like them, why not the Church?

Witnessing for Christ is worth while, it shows results, it is contagious. Indifference too, is contagious — in fact, it is an epidemic, and the only answer is personal influence.

"QUOTES"

THE ideal life is in our blood and never will be still. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing — where there is not forever beating at the doors of his soul some great desire to do something larger which he knows he was meant and made to do.

—PHILLIPS BROOKS

Toward a Just Economy

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

SOCIETY has the right to expect a number of things from the industrial machine. The first of these is steady employment, seeing that unemployment is the prime mark of industrial breakdown. Employment means a number of things to the worker. First, it is his means of access to the fruits of industry. Second, it is, in an industrial era, the means by which he renders to society a useful function and thus justifies his existence. Third, it is an opportunity for his creative life which in an industrial era is possible only when labor participates in the control of industry and thus enters into an end of its purposes. This means that "the right to work" is a fundamental right. In order to insure this there must be, in the first place, an ordering of industry which will secure its continuous and even operation. It means, further, the worker's security against arbitrary and capricious discharge. Connected with the value and right of employment is provision for security when employment is not available and for days when working ability is gone.

Society, in the second place, has the right to expect a universal distribution of the products of the machine. As long as man is in the body the meeting of bodily need, though by no means the highest value, is nevertheless a good in itself. The device of mass production plus its infinite expansibility has opened a new range of possibility to mankind. From the single standpoint of productivity there is no reason for undernourishment and want at present population levels. In a righteous universe a capacity gives rise to a moral demand whose flouting insures punishment. Third, society has a right to a new leisure. The goals of production, which determine working time, should be set at the level required to meet the reasonable need of the whole people. All the time not required for socially valuable production should be regarded as justified leisure. The machine, if used rationally, makes possible an amount of leisure for modern man such as no previous working ancestor has enjoyed.

Fourth, and this is the greatest value involved in the machine, when bodily needs are well met and ample provision is made for leisure these become the bases of culture. In individual cases great handicaps in the way of cultural attainment have been overcome but in general there is a very close

correlation between culture on the one hand and leisure and bodily well-being on the other. Every argument for the existence of a high culture is an argument for its accessibility to all.

We now have reached this point: the machine makes possible work, security and physical well-being, leisure and the preconditions of culture. On the other hand, modern ownership gives rise to the profit system, exhausted markets, unemployment, insecurity and poverty. It also provides occasions for sin—the rich man's sin of pride, the poor man's sin of covetousness.

Christianity faces these results of a secular economy with no special scientific knowledge as Christianity. It offers no substitute for empirical inquiry. But it does provide the interpretation without which facts are distorted in meaning and actions perverted from their proper goal. The Church teaches us the true ethical ends of human life and that we must read the trends of history in terms of both Providence and sin. Immediate Christian objectives are therefore to be determined in the light of Christian social ethics and of economic, social and political practicality, and in keeping with the direction toward which we are moving as an historical period.

One suggested solution of the problem just presented is decentralization. This, however, is not the way out. The whole trend and genius of the machine is toward centralization and larger aggregates. This trend, because of economies in the purchase of raw materials, in the processing of things in the mass and in wholesale distribution, must be allowed. Some decentralization of process has become possible due to the wide distribution of electric power, but even this must be fitted in to wider industrial units. The problem therefore, is to take the giant structures of modern industry and deal with them as they stand.

An alternative solution is to vest ownership of the great industrial entities in the state. The idea is that the state will administer them rationally and in the interests of all the people. Further, the state will in time wither away and ownership will disappear as an explicit thing. There is some truth to the idea that the state will administer industry rationally and in the interests of all. This may, however, be purchased at the price of too great

a collectivization and the loss of human values. Also it simply transfers power from the owners of industry to the rulers of the state and raises the question who is to control them. As for the idea that the state will wither away, it is a dream. Christianity's knowledge of the human heart prompts the statement that men do not surrender power voluntarily. Where ownership is vested in the state there will be new problems of individualism vs. collectivism, political domination of economic life and so on. Christianity never expects a final solution, only a series of solutions in grace.

QUESTIONS FOR DISCUSSION

1. Do you agree that employment is a right to which all are entitled?
2. What is the purpose of industry?
3. Do you think that labor should have a voice in the control of industry?
4. Is it possible today to eliminate poverty and want?
5. If we can produce in such abundance in war why not in peace?
6. Discuss what people should do with leisure time.
7. Do you think the present economic system is working reasonably well, and if not discuss possible changes?
8. What is meant by collectivism?

Next week: Possible Solutions.

The Retirement of Bishops

by Stoughton Bell

Chancellor of the diocese of Massachusetts

AS a member of the committee on constitutional amendments of the House of Deputies of the General Convention there has come to my attention what I believe to be a misunderstanding of the application of new section 7 of article II of the constitution to Bishops who had attained seventy-two years of age before the date of the last General Convention.

The section reads, "Upon attaining the age of seventy-two years a bishop shall tender his resignation from his jurisdiction."

It has been said that a bishop is elected by his diocese and works in relations with his diocese. It should be remembered, however, that although he is elected by the diocese he cannot be consecrated as bishop thereof "without the consent of a majority of the standing committees of all the dioceses and the consent of a majority of the bishops of this Church exercising jurisdiction within the United States. But if the election shall have taken place within three months next before the meeting of the General Convention, the consent of the House of Deputies shall be required in place of that of a majority of the standing committees." Constitution, art. II., sec. 2.

Therefore, the diocese is not an independent body even in the choice of its own bishop. Furthermore, the diocese by its own act usually in the first article of its constitution has acceded to the constitution and canons of the Protestant Episcopal Church in the United States of America. This does not mean the constitution and canons in existence at the time of the creation of the diocese because one of the articles to which it has acceded in the constitution as well as in the canons is for their amendment. They, therefore, have acceded to their amendment and are bound by all that are adopted

in conformity with those articles.

When we turn to the position of the bishop who had passed seventy-two before the last General Convention, it has been said that this amendment does not apply to any bishop who, before this amendment was adopted, accepted his election as bishop on the universally established and accepted contractual principle that the bishop's office includes a life tenure. But this is not so, for he contracted with the Church before he was consecrated to conform to its doctrines, discipline and worship. Article VIII of the constitution of the General Church provides in part as follows:

"No person shall be ordained and consecrated bishop . . . unless at the time, in the presence of the ordaining bishop or bishops, he shall subscribe and make the following declaration: . . . and I do solemnly engage to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America."

"This article," says the Rev. Dr. White in his admirable book on the annotations of the constitution and canons, "is unique in that it has received less amendment since its enactment by the General Convention of 1789 than any other article of the constitution. Until the revision of the constitution in 1901, it had not only remained unamended, but no amendment thereto was offered in either House of Convention." The word "discipline," he says, was added in the amendment of the article in 1901.

Surely it cannot be said that this "solemn engagement" on the part of the bishop is only to the doctrine, discipline and worship of the Church as it existed at the time of his consecration.

Furthermore, for more than a century a bishop

has been unable to resign his jurisdiction without the consent of the House of Bishops. The section immediately preceding the one under consideration reads, "A bishop may not resign his jurisdiction without the consent of the House of Bishops." This is section 6 of article II of the constitution. Dr. White tells us that this provision was first enacted as a canon in 1832 and did not become a part of the constitution until 1901.

It would, therefore, seem that both the diocese by its action in acceding to the constitution of the General Church with its provisions for amendment and the bishop by his solemn engagement to conform to the doctrine, discipline and worship of the Church are bound by this amendment.

Talking It Over

By

WILLIAM SPOFFORD

THE grinning cut has to be used with this piece rather than my mad picture. Bishop William T. Manning, born, Northampton, England, 1866, and Bishop Cameron Davis, born, Watkins, N. Y.,



1873, have discovered after nearly four years that "states rights" is being violated by the action of two General Conventions requiring bishops to resign at the age of seventy-two. The New York City bishop has sent a letter to all bishops protesting the action taken, almost unani-

mously, by the General Conventions of 1940 and 1943. This document is one of those "confidential" affairs that has been sent only to the 140 (or whatever the number is) bishops who passed the resolution last October declaring that the change in the constitution of the Church "should be considered binding upon the present members of the House." So Bishop Manning won't let the papers see his letter and therefore I cannot report just why he objects. I suspect however that, boiled down, the fact that he is 78 has something to do with it.

Bishop Davis however, being younger (only 71), is not one to hide his light under a bushel so we have been allowed to see his letter. He objects for three reasons. First, says he, "compulsory retirement violates the principle of voluntary action." The obvious answer to that is that if we had had a bit more "voluntary action" General Convention

legislation would not have been necessary. After all Bishop Manning has had six years since he was 72 to resign voluntarily.

His second point is that the change in the constitution was passed in the House of Bishops with some of those voting for it thinking that it would not apply to them. It seems to me that Bishop Hobson of Southern Ohio had the perfect answer to that. He asked this question of his fellow bishops when the matter was debated in Cleveland: "How can we declare that this action, which we say is for the good of the Church, must not become effective until all of us are dead?"

His third objection is the squawk that has been beating on our ear drums for months. Poll-tax senators, knowing that they will get thrown out of their jobs if the people are allowed to vote, have been yelling bloody-murder about "states rights." Reactionary Republicans and Poll-tax Democrats have shouted "states rights" in their campaign to prevent the soldiers who are fighting for democracy from having any of it. Bishop Davis uses the same argument by saying that legislation requiring bishops to retire at 72 is "an expression of the present tendency, so apparent in civil life, to centralize authority beyond the point originally contemplated by the 'founders' and beyond the limits of a democratic system." That is, General Convention, composed of four clergymen and four laymen elected democratically by every diocese, and the bishops, elected to their office by diocesan conventions, is "centralized authority." So the good bishop, as the champion of democracy, proposes in his letter that the Presiding Bishop "appoint a committee or court of jurists and others" to consider whether the compulsory retirement voted by both houses at two General Conventions should go into effect. And to make it doubly clear that he is democracy's defender he adds: "While its decisions would perhaps have no canonical authority, it would, I am sure, be accepted as authoritative."

Too bad I'm not the Presiding Bishop. I'd make this business really funny by appointing the committee suggested and name for it Bishop Manning of New York, Bishop Davis of Western New York and Bishop White of Springfield. They could then go into a huddle and after due deliberation come up with a document telling the two thousand or so gentlemen who represented their dioceses at the General Conventions of 1940 and 1943 that they are all wet. . . . Meanwhile, to deal with something more important, in commuting into my office this morning I counted fifteen gondola coal cars loaded with flattened tin cans. So when you jump on that can after giving papa his soup know that it is a real contribution to the war effort. This is no time to save tin cans to tie onto dogs' tails.

THOUGHTS ON HOLY COMMUNION

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

"THIS IS MY BODY"

WHAT is it that I receive when I eat and drink the consecrated elements? The answer is that what I receive then, and what I receive throughout the gradually unfolding transaction of the Sacrament, is the Lord. This means the living victorious Christ, who is pure spirit. It means, also, that the "I" who does the receiving is spirit. The original creative Spirit feeds the imperfect created one, as the sun feeds a candle.

Jesus wisely chose the family meal as the sacramental means of imparting Himself to His followers, for the act of eating and drinking had gathered to itself through human history a profound significance, freighted with social and sacred meanings. He made use of this age-old tradition, deepening it and giving it hitherto unimagined implications. The Christian Sacrament of Holy Communion is as different from the older ceremonials as Jesus is different from other religious leaders.

People use various ideas to explain how it is that the consecrated elements become effective in conveying the living power of Christ to the living soul of the recipient. Our thinking should be guided by the words and acts of Jesus Himself.

For in the night in which he was betrayed, he took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

These words from the liturgy are supreme, and should govern our thinking. All other references to receiving Christ through receiving the bread and wine are to be interpreted in their light. When Jesus stood before His friends in the upper room and accompanied those acts with those words, He must have meant something definite; and when today He gives Himself to me in the Sacrament, He must mean the same. I have no right to try to make this holy mystery mean what He could not

have meant then, or what He could not mean now.
He was the Word, that spake it;
He took the bread and brake it;
And what that Word did make it,
I do believe and take it.

—JOHN DONNE.

'Must We Leave Gaiety?'

By

ELEANOR SIBLEY RILEY
Teacher at Chatham Hall

WHEN in late August, the Vermont mist rises chill from the slow moving waters of the Battenkill, and in the lights and shadows on Equinox one half expects the gray of frost, then like homing wild geese clergy folk go streaking back to begin anew their labors in sheepfold and in vineyard. And for the most part, I believe they go with a glad heart for when I think of the rectories I have known, it seems to me that only happy people called them home. True there are seldom hours enough in the cleric's day or hands enough for the tasks, but there is always the joy of working with people and the innocent merriment of human situations. Not levity, mind you, but a certain undercurrent of good humor, a perspective on life, and an appreciation of the funny side of things and one's self a part of it. Indeed, I suspect it was just this which prompted Father O'Flynn's reply to his bishop,

"Must we leave gaiety all to the laity?
Shall not the clergy be Irishmen, too?"

Certain it is that my introduction to the humorous side of clerical life came directly I took to the cloth. It was at a diocesan affair. The gentleman on my right was a bit too prosperous, too well fed. We were complete strangers but when he heard my parish he growled, "Used to go there myself, but I wouldn't step foot in it now. That rector's a socialist. . . . He isn't, eh? Well, how do you know so much about it?"

—THE SANCTUARY—

INVOCATION

COME, thou Holy Spirit, come!
Come as the fire, and burn!
Come as the wind, and cleanse!
Convict, convert, and consecrate
Our hearts and wills
To our great good
To Thy greater glory!

—THE REV. STEPHEN F. BAYNE, JR.

The Gifts of the Spirit

Conducted by W. M. Weber.

He did have the grace to join my hilarity when I said, "Because I married him last week!"

Entertaining in a rectory provides a never-failing source of amusement. When the rector has a flair for hospitality there's often a strain on the culinary department, but when he neglects to mention his generous gestures, there's a chance for many a contretemps. The high water mark in such came for me on a day when having already made two desserts, I had just finished bathing the baby. Suddenly four unheralded guests appeared while a guilty look suffused the ministerial countenance. Knowing I could weather it somehow if only I could have the kitchen to myself for an hour, I cast about for something to keep them occupied. Eureka! "*How* would you like to bathe the baby?" Well who wouldn't? And back into the tub went the astonished but unprotesting cherub. Mushrooms eked out yesterday's chicken, two desserts were combined and the festive board was laid.

Later over coffee, the guest-in chief said, "I don't know when I've had such a good time as with that precious lamb, and while it was simply delicious, *how* did you ever think of serving applesauce with lemon pie?"

Fixing the rector with an expose-me-at-your-peril look, I murmured, "It's an old custom in Vermont."

LUCKY the cleric who counts among his friends the parsons of neighboring churches. No doubt they find some of us stodgy with our fancied superiority in orders, and certainly they have

SONNETS

for ARMAGEDDON

THE NICENE CREED

A Sequence of Twelve Sonnets

By

CHARLES RANN KENNEDY

And in One Lord Jesus Christ, the Only-Begotten Son of God; Begotten of His Father Before All Worlds

YONDER in heaven, wherefrom such visions
come,

We may discern the figure of a Man
In God. And ever since our life began,
All human power and equilibrium
Derive directly thence, as Christendom
Bears witness. Each apocalypse we scan,
Each new miraculous world we dare to plan,
Each deed, comes forth of him as babe from womb.
And we have known him here upon the earth,
Touched him and eaten with him, known his heart
Against our own in brotherhood, been part
Of him in mortal agony and mirth!
The Word that made the cosmos by his art,
Come down among us, Man, by way of birth.

shown better manners in the case than have we, but I suspect the rest of us are the more obligated to be friendly. I have never forgotten the delight of the lad who came asking if any Catholics lived in our house. I knew him at once for the new curate at St. Aloysius' in the next block, and it was great fun to watch his face as I said, "O brother, are *you* in the wrong pew! This is the rectory of the Episcopal church, I am none other than the rector's wife, and there's never a thing in the world that you can do for us!"

One of our best stories was provided by the jovial gent who kept a saloon and came with his bride to be married. After the ceremony he said waggishly "I'm not going to give you any little envelope now, Reverend, but you and the organist'll be hearing from me." That afternoon up drove his truck to deposit a noble keg of beer at the rectory, but as luck would have it, just as the Methodist parson was passing. He stopped dead in his tracks, grief and astonishment writ large upon his face, then scurried off to report to his Baptist colleague. Meanwhile a second keg was on its way to the organist. But the organist was a lady of principle,—she'd have none of it,—so back it came to the rectory. And when the Methodist with the Baptist in tow returned to view the scene of debauch, there still stood the truck, still unloading kegs of beer.

I expect there is a special crown reserved for those who can take the hurdle of bishop and continue to view themselves without solemnity. I remember answering an insistent pealing of the doorbell to find a kindly, humorous old gentleman who said simply, "My name's Vincent."

"Never the bishop?" I asked. "O, just a second and I'll. . . ."

"Don't bother to get the rector," he answered. "There's just nothing I don't know about him. It's this new wife of his I'm here to check up on."

As we left Pittsburgh, the bishop bade us a touching farewell. His parting speech was flavorful and lingers. "Nobody knows how I hate to see you go," he said. "It's not only because your husband is an ornament to the diocese,—but this is the only rectory where I am sure of such perfectly elegant pie."

Perhaps the most delicious of all concerns old Bishop Hall, the bachelor bishop who had once been a Cowley father. The three-year-old daughter had found him utterly delightful the night before and was up betimes in the morning looking for him. Something must have been much amiss with the lock, for suddenly the bathroom door was heard to open and above the splashings of the tub came an imperious voice, "No, NO, NO! Go away! GO AWAY!" And down the stairs came a greatly crestfallen young lady.

Archbishop Temple Calls For Courage During Wartime

Wartime Perseverance Must Be Applied to Our Aspirations Toward Holiness He Says

Edited by James W. Hyde

London (by cable):—The Archbishop of Canterbury has called upon Britons to show the courage that is being shown by those waging war. Lent this year, he said, is marked "by anticipation of that fierce struggle which is inevitable before we can drive the Germans from the lands which they have for more than three years occupied and oppressed." Christian discipline, he declared, must be "the counterpart of our military offensive and be training for a lifelong attack on selfishness, greed and avarice. True service to our nation and service of the Kingdom of God are not two things but one, for only as we dedicate ourselves to God will our service to our country promote its real welfare."

A New Policy

New York (RNS):—The Mutual system announced last week that commencing in the fall religious programs will be limited to a limited period on Sundays only, and that sponsors of such programs will be prohibited from soliciting funds. The network will continue however to sell time for religious broadcasts. It is the only national network which accepts religious programs on a commercial basis. There will be no religious broadcasts after one o'clock on Sundays.

Meanwhile THE WITNESS is informed that the American Civil Liberties Union, concerned over the limitation of expression by the increasing tie-up between large newspapers and radio stations, has suggested that Churches have been "bribed" by radio stations by accepting free time. As a result they have been hesitant in criticizing the policies of the stations, however reactionary.

Religious Education

Toronto (RNS):—Religious education in public schools of Ontario was approved last week by Archbishop Seager of Huron and Metropolitan of the Church of England in Canada for Ontario. After a conference with Premier George A. Drew, the Archbishop said that the Premier had as-

sured him that no radical changes would be made in the provincial educational system without careful study. Meanwhile R. Allan Sampson, member of the Toronto board of education, stated that possibly religious teaching in the schools would be taken over by specially equipped teachers in place of denominational ministers.

IN YOUR HOME

MANY people during Lent are receiving THE WITNESS at their churches. In some instances these bundles will be discontinued with the Easter Number. We would ask two things: first, will rectors please appoint an organization or an individual in the parish to solicit subscriptions between now and Easter? The price of the paper is \$3 annually and we will allow a commission of \$1 on each one. Second, will you lay people please first ask your rector if there is anyone in the parish taking subscriptions. If there is please place your annual subscription through him. If there is not then please mail your subscription direct to THE WITNESS, 6140 Cottage Grove Avenue, Chicago 37, enclosing a check or money order for three dollars. For five cents a week you can have the magazine mailed every week directly to your home.

Chaplains in England

New York:—From army headquarters in England, comes the information that a group of United States army chaplains have arrived in the United Kingdom, and have completed an orientation course given at an American base. The announcement states that "one of the highlights of the course was a lecture by Chaplain Edwin R. Carter, Richmond, Va.," who has been in England for some time on liaison duty. Chaplain Carter speaking on American-British relationships, said that the British could help American soldiers greatly by taking them to English churches, thus giving the men in uniform something more than an army chapel. The only Episcopal chaplain reported to have completed the course is Captain Walter Plumley, who was rector of St. Mary's Church, Haddon Heights, N. J., before entering the military service.

Social Workers Meet

Denver, Colo.:—A seminar, "Just for Social Workers" is a feature of the Lenten program at St. John's Cathedral, Denver. The seminar runs four Wednesday evenings, and is sponsored by the Department of Christian Social Relations of the diocese of Colorado. The program is a meditation, followed by supper; then small groups are organized, with speakers to take up various problems of professional social workers. The seminar is directed by members of the Episcopal Church, but all interested social workers are invited. Questions discussed include "Do we need religion?" "How to get inspiration in work, vs. too much technique"; "The Gospels a text book in casework technique"; "Relation of religious experience to emotional maturity"; "Where does the Church help or fail the social worker?"

Youth Conference

Birmingham, Ala.:—The Rev. Curtis W. V. Junker, field secretary for the division of youth of the National Council, was headliner for the annual convention of the young churchmen of Alabama. He made the chief address and preached at a service in the Church of the Advent. The new president of the young churchmen is Allen McDowell, son of the late Bishop McDowell of Alabama.

New Chapel

Richmond, Va.:—The Woman's Auxiliary of Emmanuel Church, Brook Hill, Richmond, raised \$565 as a memorial fund to aid in the erection of the newly organized chapel of St. Clement at Alexandria, Va. The names of those thus memorialized are being placed on a scroll to be included in the permanent records of the new chapel, which serves the large population of the Fairlington-Parkfairfax housing development on the outskirts of Washington. The Rev. Darby W. Betts is chaplain in charge of the new work.

Switchboard Operators

Richmond, Va.:—Bishop Frederick D. Goodwin, coadjutor of Virginia, and Mrs. Goodwin have recently volunteered in a man-power shortage situation to give three hours of service each week at the medical college of Virginia Hospital here. After a period of training, the Bishop and his wife have been assigned to the switchboard of the hospital.

Stained Glass

Mobile, Ala.:—A legacy of \$5,000 left to Christ Christ, here, by Miss Willey Creagh, will be used to provide a stained glass window in memory of her family, as was requested before her death.

Brotherhood Stressed

Dothan, Ala.:—Temple Emanu-El, here, observed brotherhood week by dedicating a new pulpit and plaque to the memory of "those of all faiths who gave their lives for freedom of worship." A number of Christian ministers participated in the service, and the Rev. G. R. Madson, president of the ministers' union and vicar of the Church of the Nativity, gave the address.

Money for China

Fargo, N. D.:—The Woman's Auxiliaries of the missionary district of North Dakota have raised \$300 for missionary work in China by giving a series of birthday parties for Deaconess Riebe. While the Deaconess herself attended the party at Gethsemane Cathedral, other churches were holding parties throughout the diocese.

More Navy Chaplains

Boston:—Three more Episcopal clergymen have been appointed chaplains in the United States naval reserve. Chaplain Andrew C. Long is rector of Christ Church, New Brighton, Staten Island, N. Y. Chaplain Wood B. Carper is chaplain to Episcopal students at Princeton University. Chaplain John A. Wright is rector of Christ Church, Raleigh, N. C.

Interracial Commission

Detroit:—Mr. Harold Thompson, a member of the executive council of the diocese of Michigan, has been appointed director of the mayor's interracial planning committee. He is president of the Pathfinders of America, an educational organization

serving children of all races and creeds. One of the most important matters to be considered by the committee will be the adequate housing of Detroit's Negro population. Housing Commissioner Charles F. Edgecomb stated at a recent meeting of the committee, "Either we must adopt a policy of adequate expansion for Negro housing, or we must frankly admit there is no room for our Negro population. . . . The City Council has designated us to advise them on interracial relations. The housing commission is too small and not sufficiently representative to decide such a matter of policy. . . . Between 40,000 and 50,000 Negroes are inadequately housed at present."

Commenting on Mr. Thompson's appointment, the *Detroit News* said, "Mr. Thompson deserves appreciation of his willingness to devote himself to this hard and possibly thankless job. He also deserves, in the American tradition, the opportunity to tackle it with assurance, at least to begin with, of the good will of all concerned."

New Type Conference

Roanoke, Va.:—Bishop Henry D. Phillips of Southwestern Virginia has announced a conference of women mission workers with the clergy under whom they serve. The Bishop says, "I feel we can gain much by pooling our experiences and by working towards a policy that will be helpful in our missionary work." Believed to be the first conference of its kind to be held anywhere in the Church, Bishop Phillips expects it to point the way to a continuous development of the diocesan missionary work.

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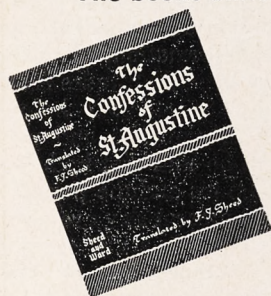
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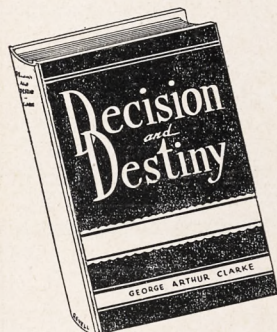
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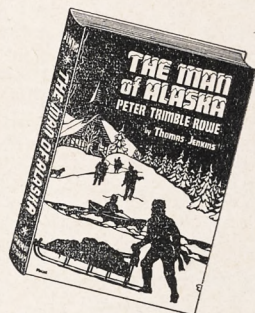
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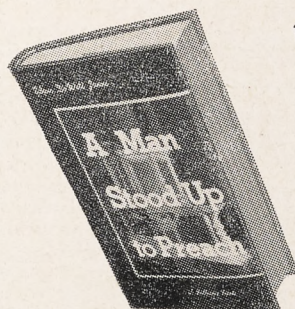
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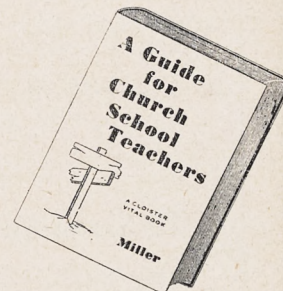
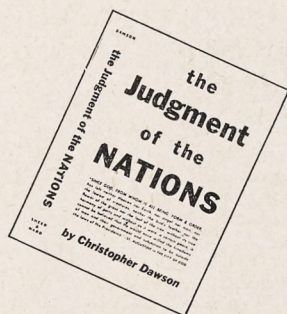
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OTHER RECOMMENDED BOOKS ON BACK PAGE

Church and Stage

New York (RNS):—A series of broadcasts on the spiritual background of the theatre is being presented here over radio station WQXR during the month of March. A discussion seminar will be held on March 19 on *The Religious Potentialities of the Theatre* with the Rev. Walter E. Bentley, founder of the Actors Church Alliance, and Percy S. Moore, secretary of the Episcopal Actors Guild, taking part.

Seek Diocesan Status

Albuquerque, N. M.:—The convocation of the missionary district of New Mexico and Southwest Texas was mainly concerned with the adoption of revised district canons and discussion of a ten year plan for increasing assessments and quotas looking toward the attainment of diocesan status. Provision was made for a local share in the bishop's salary by means of solicitation of a "bishop's dollar" from each communicant in the district.

United We Stand

Philadelphia:—A diocesan youth service was held at St. Stephen's Church here, on Sunday, March 5. The theme of the service was "United

We Make America" and a special feature was five minute talks on various aspects of the race problem by four members of the inter-racial fellowship. Parts in the service were taken by youth groups from ten different parishes. The service was held under the auspices of the diocesan youth commission of the department of Christian education, of which the Rev. John N. Peabody is chairman.

Louisiana Celebrations

New Orleans:—Three Louisiana churches are planning to hold centennial celebrations this spring: Annunciation, New Orleans, St. James', Baton Rouge, and St. James', Alexandria. All were founded during the Episcopate of Bishop Leonidas Polk, first bishop of the diocese, and have had long and important careers of service to their communities. Appropriate recognition of the important part played by Bishop Polk in their early years, and reference to his distinguished service as bishop and Confederate general will be a part of each ceremony.

The Eternal Verities

New York:—Speaking to a large group of men of the convocation of the Bronx, following a corporate

communion and breakfast at St. James' Church, Fordham, President Clark G. Kuebler of Ripon College, said, "There is more vigor in European Christianity today than at any time since the Reformation." Tracing the shift in our mental attitudes from optimism and opportunism before World War I to cynicism and pessimism after it, he said that both the leading intellectuals and the popular novelists of the present day are writing in positive terms, realizing and stressing the importance of the eternal verities. He pointed out that such current best-sellers as *The Robe*, *The Apostle*, and *The Song of Bernadette* would not have been possible ten years ago.

Lay Leadership

Princeton, N. J.:—A pre-Lenten lecture-discussion series on the general theme "Examining our Christian Life" was held at Trinity Church, here. Dr. Theodore M. Greene, professor of philosophy in Princeton and Dr. George F. Thomas, professor of religious thought, conducted the series with an unusual combination of learning and spiritual conviction. The series was well received both within and beyond the parish, and it seemed to meet a real demand on the

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New York

part of modern laymen for some such consecutive presentation of the faith and its bearing upon modern issues. The course was planned by a committee of laymen under the leadership of the rector, the Rev. Arthur L. Kinsolving.

Exploring Jobs

New York:—Students of Windham House, Woman's Auxiliary graduate training center, here, are conducting their own conference on the possibilities of a career in Church work, on March 19. "We who are training for work in the Church," says the announcement, "would like to share some of its career possibilities with you who may soon be." The Woman's Auxiliary has approved the conference plans.

Dean Celebrates

Phoenix, Ariz.:—The 50th anniversary of the ordination of the Rev. Edward W. Averill, retired dean of St. Paul's Cathedral, Fond du Lac, was celebrated at Trinity Cathedral, here on March 12. Mr. Averill preached at the eleven o'clock service. With his wife and two of his daughters, Mr. Averill has established a home here since his retirement and is serving as one of the canons of the Cathedral. He has charge of one of the Cathedral missions.

School to Reopen

New York:—The executive council of the National Conference of Deaconesses has announced a plan to re-open the New York Training School for Deaconesses in October 1944. Faith's House, where the school is located, is the oldest and largest of the training schools for women and has sent out deaconesses and other graduates wherever the Church has gone. It has been closed for the past two years. Deaconess Ruth Johnson is the chairman of the executive committee and has been chosen as the new head of the school.

MORE ANSWERS

(Continued from Page 4)

conomic sphere. Here, says Roosevelt, is an instrument potent to fashion international harmony. Here is a much needed method by which private profit and power may be surrendered with no evasion of responsibility. Further cooperatives!

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into daylight, peace and life—a way shadowed by a cross. First, the war must be won, and those who would enslave mankind be put down. The job must be done thoroughly, but with a minimum of hatred and bitterness, and without absolving ourselves from moral blame for making it necessary. Second, our leaders, under constant pressure from public opinion, must when peace comes set up a world order based upon international cooperation and good will, which shall include all peoples. Third, there must be a revival of the Christian religion, if not in the world, at least in the hearts of loyal dis-

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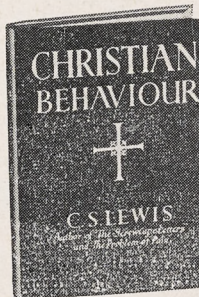
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page eighteen

ciples of the Lord Jesus. We must repent and turn us to the Lord with weeping, fasting, and praying. Thus, by the grace of God having become new persons, we shall thereby make possible a new and finer world.

MINISTRY TO THE SICK

LAST week we presented an article by the Rev. Otis Rice, WITNESS contributing editor and chaplain at St. Luke's Hospital, New York, on Counseling in War-Time. He then suggested books giving general background material in the understanding of personality. This week he suggests the following books on Religion and Health: Ministry to the Sick.

Cabot, Richard C. and Dicks, Russell L. *The Art of Ministering to the Sick*, Macmillan, 1936. \$3.00. The best contemporary work yet published in this field. The combined observations and experience of a great medical clinician and a well-trained hospital chaplain. Practical, reverent of human personality, and religious. Required reading for any pastor or religious worker.

Dicks, Russell L. *Who Is My Patient?* Macmillan, 1941. \$1.50. This small volume is written for nurses but can be profitably read by all who deal with the sick. It serves to indicate the cooperation possible between the clergyman and nurse in the physical and spiritual care of patients. The nurse's own religion and its place in her professional and personal life is helpfully discussed.

When You Call on the Sick, Harper, 1938. 25¢. A concise and practical handbook for any visitor of the sick. Should prove of great value to church committees and others charged with a lay ministry to the sick, wounded and disabled.

Hiltner, Seward. *Religion and Health*, Macmillan, 1943. \$2.50. A factual and carefully annotated survey of the recent growth of interest in religion and health and the constructive opportunities for organized religion in the art and practice of healing. The therapeutic and preventive resources and limitations of the Church in religious education, pastoral care, counseling and worship are evaluated.

Stern, Edith M. *Mental Illness: A Guide for the Family*, Commonwealth Fund, 1942. \$1.00. A signal contribution to the understanding and management of mental illness in the family. The best book of advice for relatives, pastors and employers of those who present problems of mental disturbances. Especially helpful is a summary of laws and procedures relating to hospitalization for the mentally ill in the several states.

Wise, Carroll A. *Religion in Illness and Health*, Harper, 1942. \$2.50. A beautifully and carefully written book relating religion to the problems of physical and mental health. The findings of psycho-somatic medicine with regard to the interrelatedness of emotion and bodily function are summarized. Religion as a source of error or of constructive function in physical and mental health is frankly discussed. The case material is presented clearly and convincingly. Next Week:

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THE WITNESS — March 16, 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.

MISS MARY ALLEN TOWNSEND
Churchwoman of New York City

THE WITNESS of March 2 is so super that I am more full of admiration than usual. I have particularly marked for those to whom I send my copies Spofford's account of the unions' records in war production and the special columns by Shepherd and Ferris. Sometime perhaps you will take up with a good share of your accustomed ferocity the fact that the churches seem to have no technique for coping with a number of immediate problems. At a meeting in New York the other evening there was a good deal of discussion over the fact that Negroes would not be accepted as tenants of Stuyvesant Town. Though the speakers showed evidence of good hearts, at the close of the evening we were left with a faint-hearted realization that the Church has no power to take hold of such a situation and persuade, cajole or force the corporation concerned in this real estate venture to give up such discrimination. What about it? Who is at fault? You tell me.

* * *

MR. J. Q. BECKWITH
Layman of Lumberton, N. C.

My dictionary shows Mister, a corruption of Master, a title we certainly do not wish to give to our former slave, no matter how highly we think of him. If you will give the Negro a title probably of African origin Anglicized you will have made a real contribution to the problem.

ANSWER: Why not take the good oriental title "Sar" (prince, nobleman, leader) and Anglicize it as "Sir"?

* * *

MISS MARY H. C. BRAGG
Churchwoman of Baltimore

As I read the letter by Mr. Beckwith (Feb. 24) I have a feeling that he has given all of his time to trains. I can see how the Colored man has his best friend in the south if you go by the old saying, "Your enemy is your best friend" because you really know yourself. Yet my admiration goes out to a man who is manly enough to bring a matter into the open that is deep in the hearts of many white people, especially southerners. I know people who would give you a \$100 bill rather than call a Negro Mister or Miss, yet it is what they will have to do sooner or later, and the sooner the better. Some Negroes have let this pass for fear of losing prestige, jobs or because they hate a fuss. Egotism, Anglo-Saxon blood, or an inferiority complex are some of the reasons for not giving the title. After the war there will be a softening up process.

George Washington was not so beset with this evil. When Phylles Wheatley, a poet who was a slave girl, wrote an ode to him, our first president answered most fittingly, starting his letter "Dear Miss Wheatley." I am told the original is still preserved. Then I remember as a child reading in a school reader a story of how Thomas Jefferson, who was rebuked by a friend for taking his hat off to an old slave woman on his plantation, said, "I never let anyone have more manners than myself."

THE REV. R. D. WORKMAN
Director, Chaplains' Division, USN

Your sympathetic understanding of the problems of the chaplaincy and your fairness in interpreting these problems to WITNESS readers have been deeply appreciated by all of us in the chaplain corps. I deeply feel the need for an unbroken chain of spiritual contact between our navy chaplains and the good Church folk they left when they gave up pastorates to serve our men and women in uniform. A navy chaplain's life in these difficult times is not an easy one. Men of God in uniform need the encouragement and support and prayers of every loyal American. Your help in keeping the morale of our chaplains high by your continued efforts to impress on churches the need for this contact is greatly appreciated.

May I presume on your good office in another urgent matter? At the present time we are 370 chaplains short of the allowed and required quota. In addition 500 additional chaplains will be required in the next six months. Our most critical need is for Protestant chaplains. We know and appreciate completely the seriousness of the present dearth of ministers. But we know too that all departments of our government as well as the civilian population are sharing the burden, a part of which is rationing of necessary material equipment. That the churches have recognized the need for rationing too is apparent on every side. I am sure they will be willing to make even greater sacrifices of their ministerial personnel.

* * *

MISS ELIZABETH P. FRAZIER
Churchwoman of Philadelphia

Congratulations on your issue of the Soviet Union. It has always seemed to me that Church people in this country have taken a most un-Christian attitude toward a people striving to build their country up so that all can have a full and rich life. Assurance that the Church is functioning will help those fearful people amongst us. Now we must make up for lost time and show our sympathetic understanding and friendship to our Soviet ally. Our local Council of American-Soviet Friendship has ordered a bundle of this issue for distribution.

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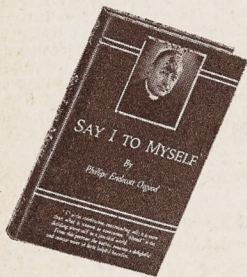
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SAY I TO MYSELF

The Artistry of Self-Management

By PHILLIPS ENDECOTT OSGOOD

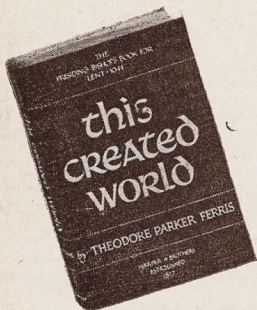
Informal talks by a modern-minded minister on the techniques for developing self-management and self-realization. They are based on the axiom that real religion is essentially a way of life, beginning with personal integration. Dr. Osgood is Rector of Emmanuel Church, Boston, and President of the House of Clerical and Lay Deputies.

\$1.75

Harvard University Press

Cambridge 38

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The Presiding Bishop's Book for Lent

THIS CREATED WORLD

By THEODORE PARKER FERRIS

Rector, Trinity Church, Boston

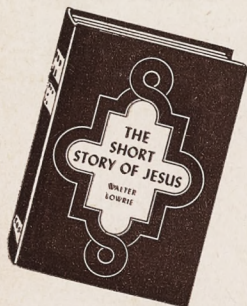
"The most important facts about this world in which we live are not its geography nor its economics. More important are the activity and purpose of God, the personal life of man, the work of Jesus Christ. . . . The author presents these three primary realities. A stimulus and guide."—H. St. George Tucker, *Presiding Bishop of the Protestant Episcopal Church.*

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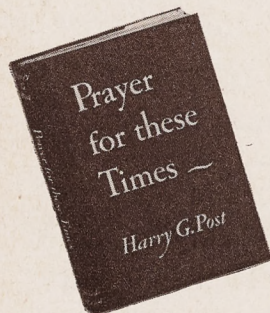
An interpretation of what is recorded in the Gospels with interesting analyses, rather than a life of Jesus in the usual sense. Dr. Lowrie's explanations and descriptions are vivid and striking. "An excellent portrait study."—*Religious Education.*

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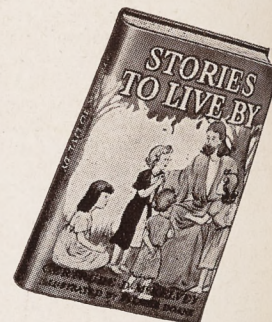
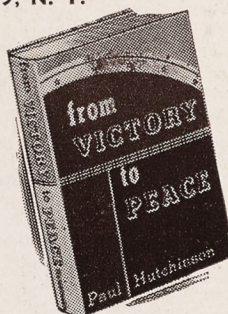
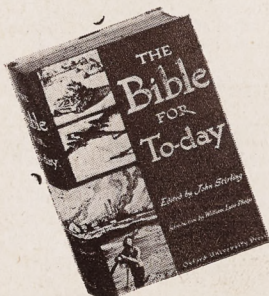
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