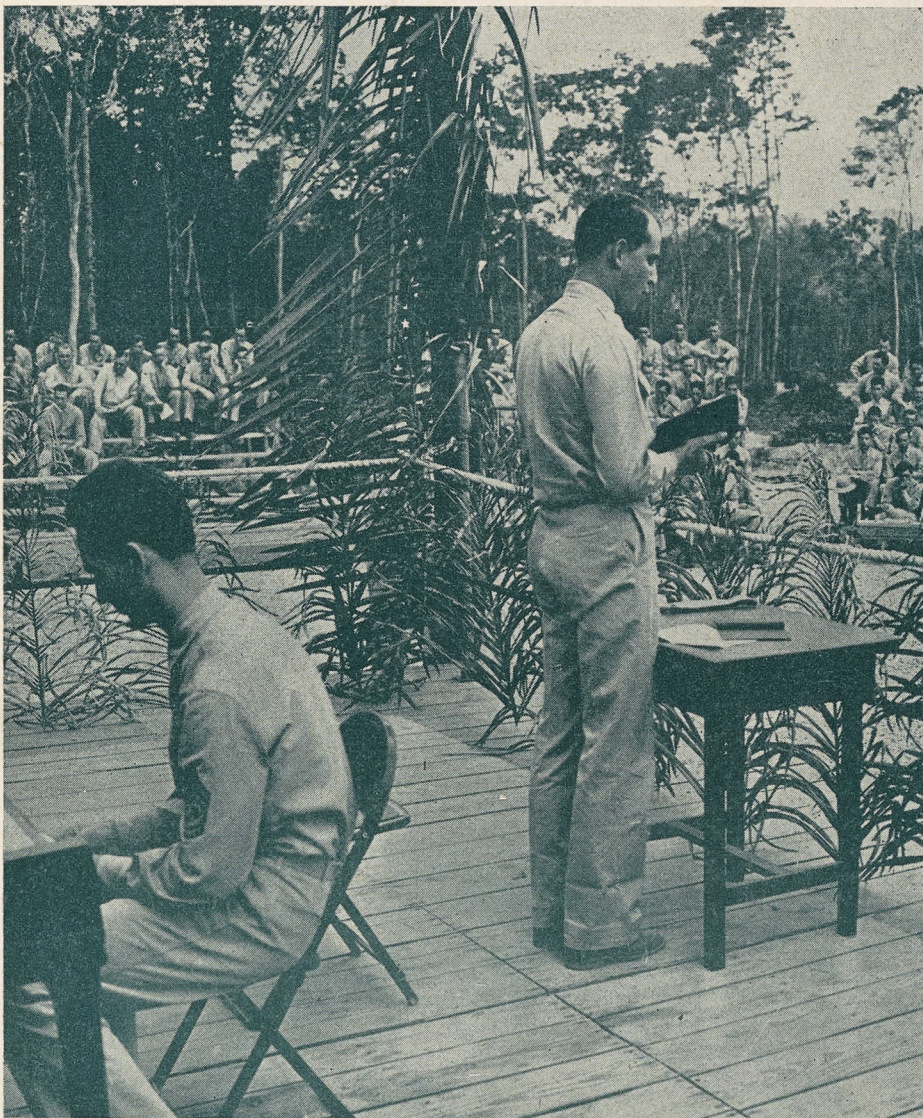


The WITNESS

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APRIL 13, 1944

CHAPLAIN MORSE
CONDUCTS EASTER
SERVICE AT FRONT

Official Signal Corps Photo

ARTICLE BY OVERSEAS CHAPLAIN

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 Com-

munion; 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, C. K. Gilbert, G. C. Graham, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, W. M. Sharp, J. H. Titus, W. M. Weber.

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APRIL 13, 1944
VOL. XXVII. NO. 40

CLERGY NOTES

BESTE, HARRISON, on the staff of the Advent, San Francisco, has accepted work in the Bahamas.

BIRCHETTE, MEADE B., retired rector of St. James', Portsmouth, Va., died on March 16th after a long illness.

BUTT, E. DARGAN, has accepted the deanship of the DuBose Training School, Montecagle, Tenn., on a provisional basis, continuing in charge of the Franklin County Rural Field.

DOREN, CHARLES D.D., was ordained deacon on March 26th by Bishop McElwain, acting for the Bishop of South Dakota, at the Holy Comforter, Kenilworth, Ill. He is a student at Seabury-Western.

HALL, JOSEPH H., was ordained deacon on April 8th by Bishop Gardner at Grace Church, Merchantville, N. J.

HARDMAN, GEORGE D., chaplain at St. Mark's School, Southboro, Mass., is now a chaplain in the navy reserve.

PALMER, CHARLES J., retired priest of Western Massachusetts, died in Albany on March 29th.

PEDERSON, ALFRED L., was ordained priest on March 29th by Bishop Sherrill at St. John the Evangelist, Boston. He is a novice in the S.S.J.E.

REMINGTON, ROB ROY, is temporarily in charge of the Good Shepherd, Greenwood Lake, N. Y.

ST. CLAIRE, ELBERT K., was ordained priest on March 25 by Bishop Lawrence at Christ Church, Fitchburg, Mass., where he is the assistant.

SHOEMAKER, WILLIAM L., was ordained deacon on March 19 by Bishop Wroth at St. Paul's Cathedral, Erie, Pa., where he is a member of the staff.

STAINES, RUSSELL B., formerly of St. Mary the Virgin, San Francisco, has accepted the rectorship of St. Mark's, Berkeley, Calif.

VANDERPOOL, JAMES A., was deposed from the ministry by Bishop Conkling on March 21st.

WHITAKER, ROBERT H., was ordained priest on March 22 by Bishop Sherrill at Emmanuel Church, Boston.

WHITMAN, ROBERT S.S., was ordained priest on March 26 by Bishop Lawrence at St. Martin's, Pittsfield, Mass. He is in charge of St. Martin's, under the Rev. W. B. Sperry.

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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Three Pacifists Write Letters On Precision Bombing

*Discussion in Recent Numbers of WITNESS
Have Caused a Great Deal of Controversy*

Reported by W. B. Spofford

New York:—The person who described the weekly meetings of the editorial board of this paper with the prosaic "never a dull moment" was accurate, and never more so than in recent weeks. The symposium on the practical way out of the mess the world is now in (March 9 and 16) brought comments from many readers. The editorial of March 23 which supported the bombing of enemy cities by the United Nations brought still more, including three from members of the Episcopal Pacifist Fellowship which will be reported here. First however it must be reported that with the exception of one editor, Mr. William R. Huntington, the editorial board is unitedly back of the editorial that expressed approval of the bombings. It is our contention that today, in the midst of war, people work for either victory or defeat and that pacifists, with their advocacy of a negotiated peace, no trials of war criminals, no bombings etc. are, for the most part innocently, playing into the hands of the enemy. With that let's get to the letters, presented without further comment on our part.

Mr. Huntington, a member of our board, is an architect by vocation and a pacifist by avocation, and to his credit he holds his convictions so strongly that last week he entered a civilian public service camp as a conscientious objector. He is the grandson of the noted rector of Grace Church, New York, the late W. R. Huntington. He writes:

"Having failed, as a member of the board of editors, to temper in the slightest degree the unabashed military belligerency of such recent issues as that of March 23rd, may I attempt to do so in the capacity of a subscriber and reader? It is shock-

ing to find the usually enlightened editorial body of THE WITNESS stomping with pagan glee over the prostrate form of a courageous minority who dared to protest our terrible bombing, and ostentatiously joining hands with Bishop Manning in this dance too! 'They (the protestors) are jumped on by others, including WITNESS.' Such is the flash news to be sent to the armed forces all over the world. I hope some readers find out that one editor, at least, stood by. Everyone agrees and knows that the act of obliteration bombing against crowded modern cities, full of our neighbors, common, life-loving men, women and children, engaged in their ordinary occupations, helpless and bewildered, is a barbarian and unchristian method. It is not surprising to find the popular secular press and opinion, dominated as it is by the military-minded national government, defending such a method in the face of the necessity of overcoming evil. But to what is the Christian supposed to be a witness if not to another method, a more powerful method, the method of faith in love and the spirit? What has the Church to offer if it, too, depends on pacification by murder before it can spread the Gospel? Did Christ or any of the Apostles ever say that men must be humbled by the sword before they can be saved? Even wicked men? The essential for victory for Christ is humility of spirit. Without spiritual victory, military victory is worthless, and therefore its frightful cost unpardonable. There is no excuse, whatever the 'military' justification, for not waging spiritual war at the same time to win the heart and soul of the enemy. This can only be done by

offering him in good faith honest terms on which he can agree with us to stop fighting. That is the practical way of overcoming evil through love. Unconditional surrender offers him nothing, does not recognize him as a fellow being capable of responding to trust. Belief in the practicality of Christ's teaching requires trying His method, relying on it even in a pinch. The United Nations, continually boasting of the righteousness of their cause, should have faith enough in it to place it before the enemy as the very conditions for surrender now. (Which brings me around to what I stated in the March 9th issue, q.v.) Let THE WITNESS witness, even in the face of military necessity."

The next letter is from Mrs. Henry Hill Pierce, prominent Church woman of New York and the treasurer of the Church Publishing Association for whom this paper is published. She writes: "I have read with interest Bishop Manning's strong statement of disagreement with the recently published protest against indiscriminate area bombing. I should be interested to know on what he bases his opinion that such bombing will save lives as that theory seems to me incapable of proof either in the present situation or in the long future. I have not seen or heard anything except the theory with no supporting facts, as far as the war itself is concerned, and it is certainly within the bounds of possibility that some of the children who are the victims of the present policy might have been able to make contributions to science in the post-war world that would save countless lives. It happens that most of those who signed the protest are pacifists, but of course Bishop Manning is aware of the fact that the protest made against indiscriminate bombing in the House of Lords was made by Lord Lang and the Bishop of Chichester, neither of whom are pacifists."

The third statement comes from Mr. A. Torrey, a student at the divinity school of the University of the South. Mr. Torrey is likewise a member of the Pacifist Fellowship and is a C.O. But he also served

for a year and a half in the merchant marine, and owns three campaign bars for action in the battles of Gela and Salerno Bay. In the latter battle he organized the whole crew for battle stations and himself headed the first aid squad. He is classified in the draft as a C.O. and was about to go to a C.O. camp when he was allowed by his board to continue his theological studies. He later returned to sea but is again back at the seminary. He is a member of the National Maritime Union.

He writes: "There is a style of pacifism which should properly be called passivism. True pacifism means making peace and is a positive program consisting of making one's enemies into friends. We pacifists realize that we are a part of the human family and cannot escape responsibility for the sins of the world. We are as guilty as any, but to yield to the world's standards would make both ourselves and the world doubly guilty. With this attitude in mind we find ourselves unable to say, 'Peace at any price.' A tyrant does not ask for active intervention on his side. All he wants is neutrality. That is sufficient help for him. In times of violence the one who stands neutral is as surely helping the oppressor as was Pilate when he washed his hands of the blood of Christ. There has long been a pernicious sort of individualism abroad which holds that an individual can exist apart from the group, that one can wash his hands of the sins of the group. This is contrary to the experience of the human race and contrary to the revelation of God from Moses to our Lord. The pacifist, caught up in this sin, tries to redeem it by self-sacrificing love. The passivist tries to pretend he is not involved in the sin and thereby sins doubly.

"The pacifist acts on the highest motives of which he is capable. But he cannot ask others to act on motives that to them are non-existent. We must judge men by their standards, not our own. In actual practice, the highest motive to which we can appeal in America is the love of democracy, the respect for the rights of weak nations, the desire to see a new world based on principles of economic justice. If the highest means the American nation knows for achieving this end is all-out war, we must advocate the use of this means—not because it is the highest there is, but because it is the highest we, as a nation, know.

"We say this because to aid Hitler

in any way is to aid the worst oppression and to encourage the worst plague of hatred the world has ever seen. He has placed us in a position where we cannot advocate peace now without countenancing violence, murder, and the blackest system of organized wickedness conceivable. To advocate peace now, then, is not to be pacifist, but actively to help the more violent side.

"This does not mean, however, that we blindly fight Hitler and let it go at that. There are selfish imperialistic forces working against Hitler as well as progressive, idealistic, democratic forces. It is for us



The choir at Grace Cathedral, San Francisco, singing Easter hymns at the early communion service

to strengthen these latter that we may not one day find that we have defeated Hitler only to have succumbed to Hitlerism in another guise. Passivism not only is a direct aid to Hitler and a direct attack on our own people, as well as all the oppressed peoples of Europe and Asia, but it is direct aid to the powerful and growing forces of reaction in our own country. These forces of reaction are trying to use us. We must watch them closely. The enemies of justice must be destroyed. We who call ourselves pacifists will seek to destroy them by repaying their evil with good, by praying for them, and by asking God to make us love them in very truth. You who do not believe such means are possible or practicable must use what means you honestly can. But neither of us can call off the struggle."

THE PICTURE ON THE COVER

Washington:—The cover picture is of Lt. Donald Morse, chaplain and Episcopalian, conducting an Easter service at an overseas base. The soldier at the piano is First Sgt. Dove.

PROXY MARRIAGE BILL UNLIKELY

Trenton (RNS):—Church leaders in New Jersey have been concerned lest a bill, approved by the Senate, which would permit proxy marriages also pass the Assembly. However

it seems likely that the bill will not be released from committee. The senator who sponsored the bill explained that its main object was to give pregnant girls an opportunity to legitimize their babies. The bill is very general in scope, however, and makes no reference to unwed mothers. Even if it did, opponents argue, it would open the way for unscrupulous girls to blame their condition on overseas service men and contract proxy marriages unfairly.

FAMINE CONDITIONS ACUTE

Geneva (wireless to RNS):—Famine conditions in Greece have become increasingly acute. Protestant congregations in Athens report to the central bureau for European inter-church aid, with headquarters here.

Little Hope for Unity Seen By College Students

*A Conference Held in California Results
in Statements Showing Lack of Information*

By O. Allen C. Pendergraft

Palo Alto, Calif.:—When young people of colleges in California met here to discuss Church unity the conclusion an observer was forced to draw was that they had insufficient knowledge of the subject to agree that unity is desirable, or if desirable of how it is to be achieved. Episcopal chaplains from California, Mills College, Stanford, San Jose College and the Carillon Club of San Francisco brought their young people together, with various aspects of the subject debated by separate groups who were then asked to bring their conclusions before a meeting of the whole, held at the conclusion of the conference. Paul E. Langpaad, a member of the Carillon Club of Grace Cathedral, opened the affair by tracing the development of the unity movement over recent years. One group then discussed unity with Presbyterians, led by Miss Alice Lee Freeman of San Jose College. This group later reported that as a result of their discussion they had arrived at the following conclusion: "We desire unity with the Presbyterians and will work for it. But we are not ready for it now. And we are going to work for unity with other churches in addition to the Presbyterians. Because of theological differences any move at present would create larger divisions in both Churches and disunity would result."

A Mills College freshman, Miss Harriet Rawlins, led the discussion of unity with the Methodist Church. The conclusion of this group was that: "Unity with the Methodists might be easier than unity with the Presbyterians. The various groups of Methodists have recently united successfully; whereas the Presbyterians are not united among themselves. We are historically closer to the Methodists, the break with Methodism having taken place more recently than the split between the Church of England and the Church of Scotland. The Methodists seem to be moving toward a manner of worship similar to ours with their

increased use of liturgical services, vestments, traditional architecture and other symbols. The result could be a richer Church than either of us now have; e.g., preaching could be improved if the Methodist strong emotional appeal could be combined with the Episcopal intellectual stress."

The student group at Stanford University, led by the Rev. Oscar Green, a strong advocate of unity, supplied Miss Catherine Symons as the leader for the group that discussed unity with the Roman Church. The conclusion they arrived at was that "Union with the Roman Catholic Church is today impossible because of their refusal to compromise. But we all believe in the Catholic faith as taught by the universal Church and pray for the fusion of the orthodox units of Christ's Church."

The South India scheme for unity, which seeks to unify Anglicans, Methodists and Presbyterians, was discussed in a group led by Miss June Bacon of the University of California. They reported that "In the mission field of South India uniting the churches seems to be desirable. But class divisions, the issue of the historic episcopate, and the problem of agreeing upon a common liturgy are barriers. We should watch the process and the results of this laboratory experiment in Church unity and be guided by their experience and their results."

Clergy attending the conference, in addition to Mr. Green who was host, were the Rev. Mark Rifenback, in charge of student work at San Jose; the Rev. Stephen Green of Mills College; the Rev. Marius Lindloff of the University of California and this reporter who directs the Carillon Club, young people's organization at San Francisco's cathedral. Following the final session there was a service in All Saints Church when the Rev. Oscar Green preached on the urgency of unity with the Presbyterians as a first step toward healing "the wounds in the body of Christ."

SERMON BROADCASTS ARE BARRED

London:—Lenten sermons, popular features of broadcasts during Lent in France for the past eighteen years, were barred this year by action of the Vichy government and the German occupation authorities. They notified leaders of the Roman Church and the head of the French Reformed Church that no sermons could be given from churches, but would be allowed from studios, without audiences, and with a censor present. Both clergymen refused to comply and then announced that owing to the repressive measures taken by the Nazis "millions of believers would be deprived of hearing preachers they have listened to for many years."

WHY IS ROME SO SACRED

Auckland, N. Z.:—The Rt. Rev. Cecil Cherrington, Anglican Bishop in New Zealand, wants to know if there is any reason why Rome should escape bombing any more than any other city. He mentions particularly Canterbury, London and Coventry and asks: "Is Rome so sacred a place, or the center of Christianity? If the Bishop of Rome (Pope Pius) would expel the Germans from the Vatican and the city of Rome none of the allies would touch it," declared the Bishop last week.

CLASSLESS SOCIETY IS URGED

Geneva (Wireless to RNS):—A classless society built upon ideals of common service and eliminating the distinction "between bourgeois and proletarian" was urged by Bishop Lazslo Ravasz, a leader of the Hungarian Reformed Church, in an address to factory workers in Budapest. A later report to Stockholm said that the bishop had been placed under arrest by the Nazis.

LEADERS DENOUNCE DICTATORSHIP

Stockholm (wireless to RNS):—A growing rift between the Rumanian Churches and the dictatorship of Premier Ion Antonescu is reported in well-informed church circles here. It is said that the majority of the Rumanian clergy are now pro-United Nations and that many leaders have openly stressed the conflict between Christian and Nazi teaching.

The WITNESS

For Christ and His Church

For Men and Women of the Armed Forces

Clip and Mail with your Letters

If literature issued by Church groups is a proper gauge, these are the things service men are interested in as far as religion is concerned: "Is there proof God exists?", "Is the Bible true?", "Science and religion," "Is religion dope?", "Why not scrap theology?", "Did miracles happen?", "Is prayer any good?", "Why go to church?" They are the subject of tracts issued by the Church of England for the armed forces. . . . Legislation to legalize proxy marriages for overseas men was defeated in N. D. Final action not yet taken in N. J. . . . China's industrial coops have now turned to the Gobi desert as its newest field for expansion. . . . The Coop Mov't is making great headway in Canada where it has strong backing from Churches. . . . Episcopal quota for navy chaplains is 84 but there are already 144 commissioned and the navy is taking additional P. E. parsons at the rate of four or five a month. . . . 300 are army chaplains, with 74 more recently asked for. . . . Church leaders joined with labor and education leaders in petitioning army and navy to eliminate discrimination. Delegation called on Stimson and Knox with petitions gathered by American Youth for Democracy. . . . United Council of Church women, interdenominational, urge the strict enforcement of child labor laws and the continuance of the fair employment practice committee. . . . Parish at Puyallup, Washington, has dinners regularly for parents of those in service. . . . N Y cathedral choir made records of Easter hymns for short-waving to armed forces. . . . Jobs after the war chief concern at inter-church conference held in N. Y. . . . Danish student killed as Nazis smash underground papers. Buried as martyr from Copenhagen church by primat. Publication reappeared a few days later. . . . Ministers of Durham, N. C. have formed inter-racial association, with Negro first president. . . . People of Miami parish buy \$100 bond for each of 192 from parish in the armed forces. . . . Churches in Montgomery, Ala., have plans for services on day of European invasion. . . . Russian prisoners in Rumania, working in a mine as laborers, have build an Orthodox church and furnished it themselves. The choir is composed entirely of prisoners of war. . . . Bishop Cherrington of New Zealand asks what makes Rome so sacred, and declares that if the Pope will get the Nazis out of there no bombing will take place. Says Rome is no more sacred than Canterbury. . . . Nazis have barred religious broadcasts in France. . . . Fascists in S. A. are using religion as a weapon to impose their stuff on Latin Americans. . . . The sponsor of that proxy marriage bill in N. J. states that its object is to give pregnant girls an opportunity to legitimize babies. Will apparently die in committee. . . . Bishop of the Reformed Church in Hungary urges a classless society. . . . He was arrested by Nazis. . . . Famine conditions are acute in Greece. . . . Rumanian Church leaders, with the Red Army knocking at their door, finally have denounced the Nazis.

FASCISTS ARE USING RELIGION

New York:—The Falangist movement (fascist) is using the "religious weapon" in order to "infiltrate and build itself up in Latin America," stated Luis A. Sanchez, Peruvian author now teaching at Michigan State College, in addressing a Church meeting here. He warned that the U. S. government is making a mistake in trying to meet this by using the same technique, which he declared "will lead to a weakening of religious ties and, sooner or later, will be considered an ally of imperial penetration."



Easter is dramatized as the children of the kindergarten of Christ Church Cathedral, New Orleans build scenes from Bible stories

BISHOP BRINKER CARRIES ON

Omaha:—On Palm Sunday the two and a half year old son of Bishop Brinker died after an illness of a few hours. The Bishop confirmed a large class and preached at Trinity Cathedral that morning, and in the evening confirmed and preached at St. Andrew's.

CZECHOSLOVAK CHURCH RENEWS LIFE

London:—The Czecho-slovak Church, which separated from the Roman Church after the last war and adopted a rationalistic theological outlook, has recently been carrying out a great deal of serious theological study. New Testament theology is the favorite subject of the John Huss Faculty at Prague, while systematic theology has been enriched by a new work on the theology of the Czechoslovak Church by A. Spisar. The questions of the liturgy and constitution of the Church are being much discussed. One of the results of this new theological tend-

ency is that the relationships between the Czechoslovak Church and the other Protestant Churches, especially that of the Czech Brethren, have considerably improved. The death of Prof. Frantisek Zilka, dean of the Huss Faculty, announced last week, was a great loss to the group. He was the author of many theological works.

CHURCH BUY BONDS FOR SOLDIERS

Miami, Fla.:—During the fourth war loan drive, the members and friends of Holy Cross parish invested in a \$100 bond for each of the

192 men and women from this parish who are serving in the armed forces, and a certificate for such bond was mailed to every one on the parish honor roll. Also the men's brotherhood of the parish voted to send a membership card, signed by the president and secretary to every man in the service, and to ask parents and others to pay the membership fee of one dollar. As a result, 188 of these cards have been mailed. On March 15th, this church received an award of merit "in recognition of distinguished service to freedom in support of our armed forces, our allies, and our defense agencies through the war chest of Dade County."

BISHOP HARRY S. LONGLEY DIES

Charleston, W. Va.:—Bishop Harry S. Longley, who retired as Bishop of Iowa at the 1943 General Convention, died here on April 5th in his 75th year. He was making his home with his son, Harry Longley Jr., who is the rector of St. John's Church.

EDITORIALS

What Are We Fighting For?

WHEN Mr. Hull recently spoke of the "growing interest in the foreign policy of the United States" he was at least indicating mild awareness of a rising tide of anxiety about the aims for which this war is being fought. Mr. Churchill apparently senses dissatisfaction too, for he told the House of Commons that the Atlantic Charter should be clarified. The eight points of the Charter and the seventeen in the program of the secretary of state add up to an impressive total, but fine words butter no parsnips. As one newspaper expressed it, we seem to be in the midst of a "diplomatic vacuum." It is even worse than that, for in spite of our statesmen's tender sympathies for a brave new world we are confronted by alarming facts: by an uncertain relationship with the French Committee of Liberation (and let us not forget Darlan), with a highly dubious entente with Badoglio, with a timidly polite consideration of one of the world's worst fascists — Franco. Where, indeed, can we say that our nation has taken a forthright stand for democracy in Europe?

As a matter of expediency alone we are missing the boat. What effect can this irresolution be having on the underground forces in the occupied countries? What have we done to hearten those German liberals who want more than assurance that Hitler and his gang will be removed? Surely the people's movements of Europe are not going to be encouraged or inflamed by words that are belied by deeds! Just as serious are the reports that come from many correspondents with our troops that our own soldiers do not appear to know what they are fighting for except, perhaps, as one dough-boy put it, "to lick the Axis and get back home to pie a la mode!" (See article in this issue.)

Many people are beginning to suspect that there are those in power among us in America who do not want the world to be too brave nor too new. Quite as a matter of course plans are being made for the great military forces and armament we shall maintain in the post-war world. Is it for this our men are dying, for an armed truce to give us the opportunity better to prepare for their sons'

death? If we believe that true democracy is the best insurance for peace let's put an end to this pussyfooting diplomacy, this flirting with those who are the avowed enemies of democracy, this refusal to back up those who feel that this war is to achieve security and freedom for the common men of this earth.

The Resurrection Message

IN SOMETHING the same way as we are looking for spring and the warmer weather, so we are hoping for a speedy victory and the coming of a better world. But do we stop to ask what right we have to expect the blooming of nature or on what grounds we base our optimism about the future of mankind? True, spring has always come along finally; it is an old custom of nature, and wishful thinking has often persuaded men in the past that things would someday get better; it may do so again. By such tacit attitudes we have been taking for granted something that really requires considerable justification, and which in these days an increasing number of people are simply not finding in themselves or in the political and scientific devices of the world. Only God can make a tree bloom this or any other year, and only He can assure the victory over sin, tragedy and death. Only He has! If He had not we would certainly never have heard

of Christianity nor would human civilization up to this time have survived at all. This year we surely need the message of the Resurrection to strengthen our hopes and spur on our wills for the job of reviving the welfare and happiness of all mankind.

A Shocking Report

IT WAS a shocking statement, carried as front page news in the metropolitan dailies, when the New York Adult Education Council, in recommending a vastly expanded program of adult education for the benefit of seven hundred thousand veterans who will be discharged in New York City after the war. The report states that New York contains three hundred and sixty thousand men and women above 25 years of age who have never gone to school; and that three million (65 per

"QUOTES"

THERE is a law as deep as God that glory or ultimate success can be reached only through suffering. Suffering and glory belong to the same context. However inexplicable the mystery may be, human life in order to progress must have suffering or suffering's equivalent. By suffering's equivalent I mean some form of sustained discipline, voluntary or imposed.

—the late BISHOP BRENT

cent of the adult population of New York) have not gone beyond the 8th grade.

The condition of public education outside New York is said to be not very different from that reflected in this report; and it certainly leads one to think about the duty and responsibility . . . and also the future . . . of the Church, especially the Episcopal Church in a society whose level of education is low. We pride ourselves on the educational standards both of our ministry and of our laity. The religion of the Prayer Book is an intelligent religion. You don't have to be a college graduate to appreciate it, but it is true that the more education you have the more you will appreciate it and the more you will get out of it. But it is also true that the Episcopal Church does not make any great appeal to the vast mass of uneducated or half-educated people—the 65 per cent

of adults referred to in this report. If the Episcopal Church is the Church of the upper crust, and nothing more, it cannot count upon an indefinite future, considering the way democracy and education are going these days. The rank and file of Americans are not Episcopalians; and the fastest growing religious groups in America are, on the one hand, those Churches which lay down a minimum of requirements, as far as literacy is concerned, and on the other noisy sects, where literacy is even a handicap. Our Church therefore has everything to gain from the adult education movement and ought to support it everywhere . . . in fact it ought to engage in it, everywhere. Only some such movement as this can stem the rising tide of ignorance, both secular and religious, which means a total threat to religion, democracy, and all the higher cultural values of the human race.

A Chaplain Speaks Out

By a Chaplain Overseas

BEING a chaplain is an interesting and eye-opening experience and I might add a discomfiting one. Our men have no ideological background for their war effort, and the result is that they simply want to get it over with and get home. To what they expect to come home to they really have no idea and they don't care too much as they assume that home will be the same as when they left. They believe that home will mean a chance to work and to live and most of them are too young to remember depressions that are still so vivid to those of us who are older.

I cannot outline it in detail but I see more and more clearly the makings of the next war. It seems to be more inevitable as we move further and further away from the ideological conflict that began the war. England's suffering purged her, but she has now gained a seat beside the drivers. America has not suffered and probably will not, except individual families will have vacant places at the table in the future. Nevertheless there will be no sense of corporateness about the victory. Russia has suffered deeply and corporately and still is suffering. Consequently Russia will no doubt have deeper insight into future justice than other victorious nations. China will probably not be strong enough to cut much ice at the peace table. The evil which we will have been fighting will not have been conquered but only momentarily subdued no matter what the terms of peace are.

If I may venture into the field of prophecy my guess is that history will throw China and Russia together. Each will have time enough to develop their unlimited resources and thus become formidable powers.

German protestantism will have to choose between Anglo-Saxon's newest imperialism, namely, peace, and the alternative of Russia and it will choose Russia. We will try to prevent it and our efforts will drive them more securely into Russian arms. Internal moral decay of the individual will eat away in America until events force us to strike. The Papacy will be on the Anglo-Saxon side and proclaim ours a holy war. Thus will end our period of history—and may the All Powerful God raise up a new world and a new Church out of the ashes.

NINETY per cent of one's time is waiting—waiting for whatever will happen next. During that ninety per cent there is just that dullness which one usually associates with military routine. But the ten per cent of action makes one feel that it is worth while.

The experiment of government in occupied territory that is taking place here is interesting, and the problems colossal. Take for instance, the financial side of it. The money was issued on the Bank of Italy, it suddenly lost its backing, and the whole financial structure had to be rebuilt on

invasion money and now the problem is to transfer it to a locally backed currency. Getting the money into circulation, and at the same time controlling inflation is no mean task. Needless to say, it has not been 100% perfect and inflation caused a serious situation before it began to be brought under control. But as an illustration of how we Americans make this problem more acute, the men can buy cigarettes for a nickel a pack — rationed of course, — but they sell for a dollar a pack! Eggs were ten cents each and Americans gobbled them up — the result was that the local inhabitants who still are on pre-war wages, can not compete and nearly starve. The black market is terrific, but shipments of wheat have eased it up some. The Germans took everything they wanted, and what they did not take at the point of a pistol they paid for at fabulous prices in money that later proved no good. This made the farmers leery of money, especially when our invasion money was pegged at one lira to a cent, when it had been worth four cents. The result was that the farmer decided his grain was worth something and money wasn't, so he just held his grain in his barns! These are just some of the larger items, and of course, they graduate down to innumerable little items that make a rather staggering whole.

Not the least of the problems confronting the desire to instil some sort of democracy is the attitude of the people themselves. In the first place, the social scale has at the top a few rich families,

and I mean rich — practically no middle class — and the masses are very poor and very ignorant. The latter includes many highly skilled artisans but even here, we hire the most highly skilled men who would draw twenty dollars per day in the States — for \$1.00 a day, and that's much more than they were paid under Fascism. So for generations they have barely existed, had no real voice in government, except to be governed and exploited, and judge a government by whether or not it gives them spaghetti and bread. Most of this class will steal your eye teeth if you aren't keeping your mouth shut. At least, that is the general impression we get of them, but maybe they just figure it isn't stealing to take from Americans, when we have so much in the midst of their want. Perhaps it isn't so much judged by what we had at home, but a can of spam will feed a family which we can easily trade for a keg of wine. Thus the black market is fed and the vicious circle goes round and round.

THE social services — if they can be so called — are all controlled by the Church and the priests just take the attitude that the problems are so gigantic that they can't do anything about them so they try nothing. Even the Roman Catholic chaplain here gets thoroughly disgusted with the local hierarchy. I am convinced, however, that the real trouble lies deep within the theological position of the Roman Church and my experience here has certainly taught me one thing: it is not true to say that American democracy was nourished and inspired by Christianity — one has to say, to be truthful, that it was nourished and inspired by Protestant Christianity. I simply do not believe that it would have developed had the dominant religion been Romanism — nor do I believe that democracy will ever gain a real foot-hold in a Roman Catholic dominated country. This conviction, which has pressed itself upon me here, makes me wonder very seriously about the future of our program in those parts of Europe that are dominated by the Roman Catholic Church. This also explains the necessity of dealing with ex-Fascists here. There are not any people who weren't Fascists!

And now, of course, we have to treat the Italians just as if they had been our allies all along. I am aware that they were granted the status of co-belligerent and given the privilege of demonstrating that they deserve treatment as such, but practically it has worked out that they have been granted full allied status, so far as we can make out here. Anyone would think that they were responsible for the victories we won in Africa and here!

SONNETS

for ARMAGEDDON

THE NICENE CREED

A Sequence of Twelve Sonnets

By

CHARLES RANN KENNEDY

**Who for Us Men and for Our Salvation Came
Down from Heaven, and Was Incarnate by
the Holy Ghost of the Virgin Mary, and Was
Made Man**

HOW shall God answer man's impassioned cry,
Arraigning Him before the judgment bar
Of His own universe? What balefire star
Kindled such dreams in creatures born to die?
Is there no fellow-anguish in the sky?
Is God so blissful then, banqueting far
Above the burning agonies that char
Humanity, these pangs that crucify?
How has He answered it? "Who, for us men
And our salvation, from the heavens came down,
And was incarnate!" Beggared of His crown,
Of royal raptures poet may not pen,
He came, a simple Jew, without renown:
God's answer, as disturbing now as then.

SHALL WE FOLLOW



PHIL WYLLI

Columnist of Miami Dai

WESTBROOK PEGLER, America's stuck whistle, stopped his Johnny-one-note campaign against crooks in labor long enough, the other day, to mutter that there wasn't any anti-Semitism in America—just people worrying about it—and what was all the fuss? Well, some of my best friends are anti-Semites. I know that the very great majority of Americans do not take part in this sinister fad—polls have made that clear—but there is too much of it here in Miami, and in New York, Boston and Chicago for the comfort of common citizens like me. To say it doesn't exist is like putting a brick on the safety valve. That's what a column is, isn't it, Peg? People like you and me ought to use a pound of steam and the free press to get the record straight. Jews can't. They would be arguing against those who have already condemned them. That leaves us. Wherefore, your Analyst is putting out an Extra.

I have heard hundreds of malicious charges brought against the Jews by people I know, most of whom should know better. These charges are always of two kinds: either charges that could be made with exactly equal truth against all humanity, or lies. The people who make them are unable or unwilling to check fact and find out truth. So they repeat lies without the slightest realization of their origin or their monstrosity.

They blame Jews in particular for those human failings of which we are all guilty equally, and which have led to the misery of this hour—though it is plain even to them that the Jews have suffered most from it. That lack of logic, of heart, of wisdom, is at once the saddest and the sordidest of man's weaknesses. Numberless times in his history, he has punished one group or another in spiteful vengeance for some calamity brought about by the greed or the stupidity of all groups together. Hitler did it most recently to Jews, then to Protestants and Catholics. Shall we follow him?

To be an anti-Semite is to repudiate our Constitution and to deny every syllable of meaning in the story of America. People don't think of that, but every law we have made is based upon the principle of the individual and his rights. Talk does not often lead to chaos. But there has never been a chaos that was not preceded by talk, much talk, all prejudiced, ignorant, underground, dishonest and evil. My mean-talking

friends are not planning action very much. They shudder. But the tone their muttering takes is to make people into pedantic idiots—and has done so as time goes on. They should not stand as poor examples to the less intelligent of the vicious and morally deficient.

THEY just—don't reason. That me—al of their best friends are Jews that there are minutes later, they belittle and can "Jews" in the backs of those "best friends." They perceive that, by everybody else's Jewishness included in their generality. To some me They ought to know, if they are 10 years old of "fine" people among Gentiles just the point. And they should remember that whenever chiselled or destroyed, mankind this the tyrant with. In such a case it would be themselves. I have been taught this truth: Those who persecute or upon others. I daresay 50 per cent of the anti-me are also anti-Catholics. See their work darkening color that made pogroms in Europe, whom would they strike next?

But—let us half-suppose it. The shrewd let us turn propaganda into immediate reality. Suppose all Jews vanished at the end of the world. What be undone? What blessing would it be? What

The next day, there would be as many as many capita. Prisons would remain primarily as for gangsters and rapists would rise. The national leaders and office holders would diminish ground in the war, where hundreds of thousands of soldiers were missing, and because Axis was the problem of the peace would change air-breath then be the Arab problem it always. The strategy of John L. Lewis and Petrillo would haunt per cent more food—but distribution would be

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Believe That It Represents Tradition

FOLLOW HITLER?

PHIL WYLLIE

Columbian
Miami Daily News



very thought would make them
takes is the sort that can stam-
sand times. They are people who
the less intelligent, the less decent,

l me—all of them—that some of
that there are "fine" Jews. Five
an "Jews"—thus thrusting knives
They are too empty-headed to
Jewish friends are automatically
one measure of their stupidity.
10 years old, that the proportion
just the same, to the last decimal
at whenever a group is disenfran-
the tyrant or executioner to deal
nselfes. Finally, they should have
rsecute one group inevitably turn
of the anti-Semitic talkers known
their words, which have the same
Europe, become reality? Against

the shrewd hill-billy in the fable,
d reality. If it happened—what?
ke of midnight. What evil would
lt? What's this talk all about?

e as many crimes committed, per
ionately as full. The incidence of
ly. The number of corrupt politi-
rdly diminish by a handful. We'd
eds of thousands of good Allied
ne Axis would lose nobody. No
hair-breath. Even Palestine would
s. The strikers would still strike;
ill haunt us. There would be 4
would buckle. 4 per cent more

material for clothes—and nobody much left to make clothes, and, of
course, taxes would rise 4 per cent. The movies and the radio wouldn't
miss a beat, in spite of what the anti-Semites have said. Only the quality
would suffer. The market would sag, but not collapse, for there are not
that many Jews in it and the average Jew is poor, in spite, again, of the
illiterate folklore.

NO GAIN. What loss? Well—most of the people who make Amer-
ica laugh would be gone, for one thing. And many of the people
who touch our hearts every day. Poets, writers, dramatists, journalists,
best-loved radio and movie stars and musicians—thousands upon thou-
sands of these. You can write the list yourself. We'd lose hundreds of
great philanthropists, myriads of lesser ones, and hundreds of thousands
of the kindest people in America besides. Our culture would be knocked
out and the throat of our mirth would be cut. Quite a loss. But it's
nothing. We'd lose so many scientists that the progress of man would
be set back the length of your whole lifetime. We'd lose the millions
of babies and adults their research was going to have saved. We'd lose
thousands of men now thinking up instruments of victory—and all the
uncountable engines they would have invented for the empire we call
the Future. If we had caused this, we'd lose the American Constitution
and its Bill of Rights, our security, everybody's liberty, our self-respect,
and the immortal souls of those who had contributed to the measureless
catastrophe even by talk. "Information, Please," would be wiped out.
We'd lose Barney Baruch and Hedy LaMarr and Albert Einstein, and
—Hell!

THINK. Think HONESTLY. That's all it takes.

P.S.—In the brief moment it took to set down the above facts, Mr.
Pegler has changed his mind. He now sees that there IS anti-Semitism.
But, he says, it is the doing of Marshall Field and PM. They are respon-
sible (in Pegler's nervous, fast-shifting brain) for every bit of the big-
otry of unassimilated Americans and for the thoughtless cruelty of those
other Americans who haven't a right to the dignity of that name. Mar-
shall Field and PM, eh? If that's true, then Pegler is responsible for
all the strikes, and by his own definition! Come, come, pal! Get that
whistle jammed on the old tune again! The new note's sour and screechy.

Group of Americans Who
Traditional Americanism

Reprinted through the courtesy of the Miami Daily News

Talking It Over

By

WILLIAM SPOFFORD

THE Young People of the Church of the Holy Cross in North Plainfield, New Jersey, have hit on a stunt that may appeal to others. At their meetings each Sunday evening they review *THE*



WITNESS, going over the things with which they agree and disagree, and discussing them with their rector, the Rev. Robert B. Gribbon. Then on a Sunday evening in May they have asked me to meet with them to discuss the good and bad points of the paper. Of course I am delighted to do it. We have a dozen edi-

tors, and they are all busy men, but it might be that they would be glad to fill dates of this sort if invited. Gribbon gets twenty copies of *THE WITNESS* each week and says that by discussing news and articles in this way the young people really gobble them up.

They had several things to say about the issue of March 30th. First, they agreed that the Church should take an active part in labor relations. Second, that the most interesting news item was the one about prisoners of war sending a part of their flour rations to make communion bread in their home church. Third, they decided that the Church should maintain separate congregations for white and Colored but not otherwise discriminate. So I will fight with them about that when I meet with them. Last Sunday afternoon I met with the young people of St. Philip's in Harlem. I presume there were a couple of hundred there. Since the parish is in Harlem ninety per cent of them were Colored. But there was a good smattering of whites and it seemed to me a very wholesome thing for us to worship together and discuss our common problems. Also I can assure you that their questions were quite as challenging and stimulating as were the questions hurled at me a few days later when I met with the students of the Episcopal Theological School. All knowledge does not come out of books. It is the people that are kicked around, whether because of race or class, that are apt to come up with the right answers. When you tell an audience of Colored people, or the sailors who make up the National Maritime Union, that there is a revolution going on in this world they know what you are talking about. They're in it.

Anyhow if any of you like this idea of Gribbon's and would like to have an editor some time,

drop me a card. I'll do my best to deliver. Also I'd like to hear what you think of the column of news on page six for the men and women of the armed forces. Do you use it . . . that is clip it and mail with your letters? Cause if not we might as well cut it out. Spend a penny please and let me know at 135 Liberty Street, New York 6, N. Y. Cheerio.

THOUGHTS ON HOLY COMMUNION

A Series by John Wallace Suter

Custodian of the Book of Common Prayer

HEAVEN AND EARTH

EVERY true service of worship sets in motion two reciprocal tides: heaven comes down to the people, the people pour their devotion heavenward. For at least a moment, the veil that separates the Unseen world from the seen lifts, leaving the awe-struck worshipper amazed and stilled, aware only of an inexpressible beauty. At some point during the eucharistic drama, probably at one point on one day and another on another, frequently at the *Sanctus*, it is as if above the altar something stirred,—a “drift of pinions.” Like unheard music in a moment of mirth, the inscrutable features of the Eternal seem to smile, and the knowledge is shared that at the center of life lies a mighty secret. The experience passes quickly, being rather an intimation than a thought, as when a hint of wind along a mountain-side carries for a moment the coolness of a stream above and beyond.

For this family-meal sacrament, the Lord's Supper, ordained by the Divine Poet of the Spirit, was never intended by its Originator to be “preachy.” Tense and ponderous treatises on the Holy Communion too often obscure the lucid meaning of its Founder. When all is said and done, what the service intends to accomplish for each worshipper is to open a door to a sunny plateau where he may stand and know for an instant the meaning of delight. Joy and awe are wonderful words, but a pious hue tints them. *Delight* is the word for this special experience, embracing as it does the so-called secular as well as the so-called religious happinesses. Thus heaven comes down.

Then, up from the Church on earth rises the responding tide: humanity stirring, awakening, answering—not only the “congregation here present,” but the whole Body of the Church, from the dimmest past to today; from Abraham to the faithful worshipper beside me in the pew; and from the city where I am living, around the whole earth. Up from the valleys of the past, one hears

the sound of marching feet; the glorious company of the Apostles, Prophets in a goodly fellowship, Martyrs in a noble army, and throughout all the world the whole Church, century by century and from every clime and kindred, pressing forward into eternity, acknowledging Him to be the Lord.

Thus, above the Table of the Lord the two everlasting tides meet and break into waves of song — human souls reaching up to heaven, heaven bending down over earth.

* * * *

Why am I going to Church? Not because Christ is localized, or His presence confined to a single place (however consecrated), a single time (however sacrosanct), or a single act (however sacred). Indeed, such is God's graciousness that the Good Shepherd has been walking besides me all this time, as He walked with His disciples that first Easter afternoon when He explained the things concerning Himself until their hearts burned within them, finally making Himself known in the breaking of bread. He has been putting into my mind whatever thoughts have been at all worthy. He calls me to his Church and to his Sacrament because He calls me to Himself, and, since He is true to Himself, He helps me to answer His call. It is God Himself who has put into my heart the Spirit of His Son — the Holy Spirit — the living breath of the risen Christ — and from my heart that Spirit looks up and says, "Father!" In the words of an ancient hymn, He is

in my head, and in my understanding;
in mine eyes, and in my looking;
in my mouth, and in my speaking;
in my heart, and in my thinking.

May He graciously bestow His presence, also, "at mine end, and at my departing."

THE SANCTUARY

CHRISTUS VICTOR

... We shall hear again the tremendous paradoxes: that God, the all-ruler, the Infinite, yet accepts the lowliness of the Incarnation; we shall hear again the old realistic message of the conflict of God with the dark, hostile forces of evil, and His victory over them by the Divine self-sacrifice; above all, we shall hear again the note of triumph.

For my own part, I am persuaded that no form of Christian teaching has any future before it except such as can keep steadily in view the reality of the evil in the world, and go to meet the evil with a battle-song of triumph.

Gustaf Aulen, *Christus Victor*,
translated by A. G. Hebert, S.P.C.K.

Conducted by W. M. Weber.

The Hymnal Presents

THANKSGIVING FOR VICTORY

IN VIEW of the expectation that the war in Europe will be won this year it is proper that the churches should begin giving thought to the preparation of services which will be suitable to that longed-for occasion, especially in the matter of selecting appropriate anthems and hymns and becoming familiar with them. Hymns as familiar as *A mighty fortress is our God, O God, our help in ages past*, and *My country, 'tis of thee*, do not require previous rehearsal, and presumably congregations know the 46th and the 12th Psalms. But the Hymnal of 1940 contains a hymn new to Episcopalians which in words, music and associations deserves to be included in the services contemplated.

*We gather together to ask the Lord's blessing;
He chastens and hastens his will to make known;
The wicked oppressing now cease from distressing:
Sing praises to his Name; he forgets not his own.*

*Beside us to guide us, our God with us joining,
Ordaining, maintaining his kingdom divide;
So from the beginning the fight we were winning:
Thou, Lord, wast at our side: all glory be thine!*

*We all do extol thee, thou leader triumphant,
And pray that thou still our defender wilt be.
Let thy congregation escape tribulation:
Thy Name be ever praised! O Lord, make us
free! Amen.*

The hymn is anonymous; the tune Kremser is a traditional Netherlands melody; and both date from 1625. At that time the war between the Netherlands and Spain was not yet over, but the victorious ending was in sight. In the words of John Lothrop Motley, the Dutch Republic — "That magnificent commonwealth which in its infancy had confronted, single-handed, the greatest empire of the earth, and had wrestled its independence from the ancient despot after a forty years' struggle" — was now secure. "Itself an organized protest against ecclesiastical tyranny and universal empire, the Republic guarded with sagacity, at many critical periods in the world's history, that balance of power which, among civilized states, ought always to be identical with the scales of divine justice." For what it has been in the past, for what it is today as a symbol of the resistance of the occupied but not acquiescent countries to tyranny, and for what it may be in the future as the seat of the Permanent Court of International Justice, the Netherlands deserves our attention and its hymn a place in our plans for service of thanksgiving.

—HOWARD CHANDLER ROBBINS.

Church Leaders Are to Be Sent To Liberated Countries

Large Fund Is Sought for the Rebuilding Of Churches Throughout European Continent

Edited by Lois Remmers

New York (RNS):—Contributions from twenty-one of the country's leading Protestant denominations for the relief of war victims abroad, totalled \$1,559,991 in 1943, exceeding the goal by nearly \$7,000. Commenting on the anticipated expansion of relief needs as Europe's occupied areas open up, Leslie Bates Moss, executive director of the Church committee on overseas relief and reconstruction, revealed that the committee's 1944 budget would be increased to \$1,870,000, part of which is to finance American Protestant church representatives who will be sent to liberated countries for "fellowship" and to secure information concerning the needs of the various continental churches. "There are many cases," stated Moss, "where material need is secondary to the necessity for understanding and spiritual fellowship." Projects for which church funds are ear-marked include rebuilding of damaged and destroyed churches, famine and flood relief, medicine, food, family loans, financial help to orphaned missions, and the provision of Bibles and books.

Larger Job

Palm Beach, Fla.:—The colored clergy of South Florida held a special meeting in St. Patrick's Church, West Palm Beach, recently to plan with their newly appointed archdeacon, Ven. John E. Culmer, for further advance in work among the colored people in this diocese. Archdeacon Culmer has shown able leadership in his charge of St. Agnes' parish, Miami, and he now has the oversight of the colored missions in addition to his large parish.

Bishop Protests

Newark:—George Yamamoto, American citizen of Japanese descent, was relocated in Warren County, New Jersey, by federal authorities, after investigation, to begin life over as a farmer. But the local citizens yelled, "Ain't our sons fighting the Japs?" with the result that Mr. Yamamoto had to return to internment. It brought forth a timely blase from

Bishop Washburn of Newark who told the "patriots" that "we ourselves would seem to have failed to interpret the American tradition to some whose families have also come to our country within a generation or two."

Bishop's Daughter Dies

Springfield, Ill.:—Virginia Gray Ridgway, daughter of Bishop and Mrs. Gray of Northern Indiana, died February 17. The late Mrs. Ridgway's husband is rector of Springfield's St. Paul's Church.

Service Man's Guild

Puyallup, Wash.:—To Christ Church's newly erected altar built as a shrine in honor of the men in the armed forces, come people of all faiths each day to say a prayer for some man who is serving his country. In addition, Rector A. W. Sidders has organized a service man's guild which every two months serves a dinner to families of men in the armed forces.

Easter Hymns

New York:—The United States office of war information will for the second time make a recording of Easter hymns sung by the choir of the Cathedral of St. John the Divine, for re-broadcasting by short-wave to the American forces overseas.

Notable Wedding

New York:—Japanese-American James Yamazaki, First Lieutenant in the United States army medical corps, and Aki Hirashiki, student at Columbia University, were married on Saturday, April 1, at Grace Church. Officiating at the ceremony were the Rev. George A. Wieland, executive head of domestic missionary work of the Church, and the bridegroom's father, the Rev. John Yamazaki.

Commission Reports

London (RNS):—Repeated charges that the Church of England is indifferent to immoral conditions prevailing on land it owns in the Paddington section of West London and that it is receiving "tainted"

money from the estate are denied in a report of a special committee appointed by the London diocesan council. The specially appointed committee says that the Church's ecclesiastical commissioners are involved in some leases granted for a period of two thousand years, a complicated series of subleases, over which the commissioners have no control, resulting in the inclusion in some properties of premises known to be used for immoral purposes. Efforts of the commissioners to combat the evil, the committee report adds, are much hampered by a defective state of the law, for which reason a recommendation is made urging a royal commission on parliamentary inquiry into laws relating to brothels.



The Rev. John E. Culmer who has done notable work at St. Agnes', Miami, is now an archdeacon as well as a rector. He was a deputy to the last General Convention

Architect Dies

Concord, Mass.:—Harry B. Little, architect of Washington Cathedral, the Baltimore Cathedral and the chapel at Trinity College, died on April 4 at the age of sixty-one.

Large Bequest

New Orleans, La.:—The Children's Home, owned by the diocese of Louisiana, has received a legacy of \$50,000 by the will of Mrs. Anne Brooks Fordtran. It was also named the residuary legatee of the estate. Both bequests, amounting in combination to approximately \$350,000, are to be used for work among children for whom the Episcopal Church in Louisiana feels its responsibility.

Post War Planning

New York (RNS):—At its first meeting the inter-council committee on post-war planning, recently established by seven major Protestant interdenominational bodies, discussed the post-war role of the Church during the period of reconversion from war-time to peace-time industry. Members heard reports on the probable needs of returning service men and women, adjustment of military personnel to family life, problems of over-age civilians who will have no place in industry after the war, the problem of women in industry.

Invasion Day

Montgomery, Ala. (RNS):—Local clergymen of all faiths, both Negro and white, in collaboration with the civilian defense council, have completed plans for a widespread church observance on the day when Allied forces launch their attack on continental Europe, the ceremony to include a three minute reverent cessation from all activity throughout the city, followed by late afternoon and evening church services. Paul Fuller, chairman of the Montgomery civilian defense council has been selected to announce the day of invasion, this information to reach him from state civilian defense headquarters somewhat in advance of general announcement.

First Religious Service

Cordele, Ga. (RNS):—The 404th anniversary of the first religious service ever held in Georgia was observed near here last week when hundreds of church people, representing various Churches, met together for worship. A huge pine cross dominates the site where DeSoto is said to have introduced Christianity to the American Indian. Taking part in the service were members of the Baptist, Methodist, Presbyterian, Episcopal and Roman Catholic Churches.

Shrine to Bishop

New Orleans, La.:—Plans for the transfer of the last remains of the Rt. Rev. Leonidas M. Polk, first bishop of Louisiana, and general of the Confederacy, from their present resting place in Georgia to New Orleans are making definite progress, consent having been secured from the family heirs, as well as from St. Paul's Church, Augusta, in whose care they now remain. The famous "Fighting Bishop" was buried there after his death in 1864, the disorder of the times making it impossible to

bring his body to New Orleans, the understanding being that it should remain there only until "such time as the Church in Louisiana could claim its rightful inheritance." The proposed monument in memory of Bishop Polk, to be erected in St. John's churchyard, Thibodaux, his home parish, has been designed and the contract let for construction which will probably take place early in the summer.

Pineapple Clericus

Honolulu:—Episcopal chaplains in the Hawaiian Islands have formed a clericus—"The Pineapple Clericus." Weekly meetings are held. So far papers have been on Uniformity in celebration of Communion, Prayer Book Revision, the Episcopal chaplain and the Protestant soldier. Bishop Kennedy, who recently confirmed six soldiers, is soon to address the group.

Chaplains Appointed

Boston:—The Rev. Gordon Hutchins Jr., assistant at St. John's, Williamstown, Mass.; the Rev. J. B. Williams, assistant at Christ Church, Pelham Manor, N. Y., are now chaplains. The following promotions from First Lieutenant to Captain are also announced by our army and navy commission: Augustus Batten, H. S. Clark, H. L. Duggins, K. G. Kumm, G. J. Lock, D. C. Means, K. A. Morford, P. R. Savanack, B. L. Tyler, K. S. Urguhart. Captain to Major: G. A. Blackburn, D. C. Colony, J. C. Crosson, A. J. Dubois, R. M. J. Evjen. Major to Lt. Colonel: E. M. Pennell Jr.

Memorial to Bishop

Evanston, Ill.:—A consecration fund drive to clear the debt on St. Luke's Church has been successful in obtaining the full \$66,000 necessary, \$15,550 of which was pledged at the mass meeting held at the parish house on March 28. The church will be consecrated as a memorial to the late Bishop George Craig Stewart of Chicago, rector of St. Luke's from 1904 to 1930.

One Man Crusade

Wilson, N. C. (RNS):—Tired of people who do nothing about the juvenile delinquency problem but talk about it, a Negro preacher here decided to take the matter into his own hands, and his one-man crusade has brought such amazing results that it has won the commendation of city officials. Unable to get anyone to help him, the preacher, the Rev. O. B. Beaman, who has a

small church in a mill district, rolled up his sleeves three months ago and went to work himself. Each day, he checks poolrooms, beer parlors, bowling alleys, and motion picture theatres. When he finds Negro youths of school-age in any of them he personally escorts the offenders back to school. Negro juveniles found in such "hangouts," or roaming the streets late at night, are taken to their homes where heart-to-heart talks are held with both the youngsters and their parents. During the three months the minister has been patrolling the city on foot, juvenile delinquency among Negroes has dropped off sharply, according to police records. At the same time, records show that school attendance has increased. Wilson police say that Beaman "has done more for the Negro young people in town than anyone else has done in the past decade."

Clergy Training

London (wireless to RNS):—A far-reaching scheme for reorganization of the recruiting and training of clergymen is proposed in a report of a committee appointed by the Archbishop of Canterbury. It advocates longer training, refresher courses, provision for the training of older men, more active recruiting in universities and schools. It also urges cooperation with free churches in establishment of theological faculties in universities and closer cooperation with the student Christian movement. Formation of an interdenominational college in connection with the British Council of Churches and the ecumenical movement is advocated.

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Post-War Employment

New York (RNS):—A two-day conference on post-war employment opportunities for women has just been concluded here under the auspices of the woman's division of Christian service of the Methodist Church. The conference was called to discuss the relation of the Church to labor groups, governmental agencies, and other bodies in approaching the post-war problem presented by the 15 to 18 million women now gainfully employed. Bishop G. Bromley Oxnam of the Boston area of the Church told the conferees that the Church "must develop some way to relate Church women more effectively to labor organizations, for the Church has never recognized these organizations as she should."

He also suggested that well-trained youth prepare themselves for service in mines, factories, or wherever needed and "ask nothing because they are Church members, but because their special training and abilities make a contribution to labor in terms of life and service that will do much to strengthen the Church of tomorrow."

One of the highlights of the conference occurred when a group of Negro workers formerly employed as domestics told the delegates why they had left their one-time employers. Most of the group testified that the nature of their work had little to do with their leaving. The main reasons given were long hours, lack of dignity associated with their work, lack of privacy, and no provision for unemployment or old age.

Interrace Meeting

Evansville, Ind. (RNS):—Community educational programs, aided by the church and press, can be of enormous help in adjusting problems caused by migrations of Negro workers to northern cities, delegates were told at a regional interracial conference sponsored here by the Federal Council of the Churches and the Evansville interracial commission. The two-day sessions were attended by 250 Negro and white leaders of social, civic, and religious organizations. Discussions dealt largely with problems of anti-Negro discrimination in industry, housing, health, transportation, and recreational fields.

Commenting favorably on the reported intentions of industry to continue the employment of Negroes in positions previously closed to them, George E. Haynes, conference direc-

tor, pointed to the need for more cooperation by labor and other organizations in providing job training for Negro workers. "We must put the pressure of public opinion on labor unions to modify their apprenticeship policies," he declared.

A recent survey of sections of the country where racial situations have developed, Charles S. Johnson, Negro author and sociologist, said, revealed that tensions were caused by labor relations, housing and transportation facilities, police brutality, and deprivation of civil rights.

Question Nazi Theory

London:—Evidence that the master race idea is not taken seriously by all Germans comes from a report in the Zurich, Switzerland newspaper *Weltwoche*, received here by the International Transport Workers' Federation. In its January 7 issue, the *Weltwoche* reported: "The attempts of the German government to imbue the German workers with the conviction that they are superior human beings, in order to make them look down on the conscripted foreign workers, have had only a very temporary effect and have now largely failed. The German war workers are giving countless daily proof of their friendly attitude towards their foreign colleagues, whose situation is worse than their own. They begin by giving them cigarettes, then clandestine gifts, food, and even financial and technical help to those who have deserted from conscription and to escaped prisoners to whom they also give ration cards, civilian clothes, and shelter in private hiding places. The greatest activity in this respect is shown by the Protestant and Catholic clergy. There have also been numerous cases of mothers who have lost their sons in the war who, evidently inspired by the mystic idea of 'love thy neighbor' have sheltered prisoners of war and conscripted workers."

Religion in Schools

Salt Lake City (RNS):—Steering clear of material "likely to cause religious controversy," but including "some insight into the characteristic beliefs of the great religions of the world," Salt Lake City schools soon will offer intensified teaching in ethical and moral principles as a step toward building a more responsible citizenry and combating juvenile delinquency. Bases of the revised curricula permitting the extension were mapped recently at a conference attended by school of-

ficials, representatives of the Salt Lake council of religious groups, the Latter-Day Saints (Mormon) Church, and Roman Catholic groups. Each of the bodies now will submit written recommendations as to the type of courses to be offered and the authors to be studied. Individual religious ideas will be safeguarded, under the present conception of the project. Emphasis would be placed upon the teaching of spirituality, although children would be encouraged to become more active in their respective churches.

Want Trials

New York (RNS):—Tabulation of the first 1,000 ballots in a poll on the peace conducted by the *Christian Herald*, non-denominational Protestant monthly, reveal that an "overwhelming" majority of replies favor punishing axis leaders but not the people of the axis nations. A "large proportion" suggest death as fitting punishment for enemy leaders. The majority also favors complete disarmament of axis nations. Most of the votes in the poll approve American participation in a world organization, and favor, by a four to one ratio, placing all colonies under collective responsibility rather than national ownership.

Broadcasts Popular

London (wireless to RNS):—Growing interest in religious broadcasts is revealed in a survey by the listener research department of the British Broadcasting corporation. The survey shows that whereas a year ago 30 per cent of the British public could be classified as interested in religious programs as against 42 per cent who actively disliked them, figures as of January, 1944, indicate that 42 per cent of listeners now favor them while the percentage opposed has dropped to 33 per cent. The remaining 25 per cent voice no opinion.

Warns South

Nashville (RNS):—A warning to industrial centers of the south to be on guard against the "rabble rousing" activities of the Rev. Harvey H. Springer, pastor-evangelist of the Baptist Church, Denver, and self-styled spokesman for Gerald L. K. Smith of the America First movement, is sounded here in an editorial in the Nashville Tennessean. Asserting that it "does not like to see the name of Jesus Christ and the flag of America commercialized by vicious charlatans," the Tennessean editorial declared: "A minor apostle of

hatred, bigotry, and duplicity, the Rev. H. H. (Cowboy) Springer, has been in Nashville this week, rabble rousing to the best of his ability, and has gone on now to other cities in the south which are centers of war production and where war workers can be reached. The Rev. (Cowboy) Springer is out of the stable of the Rev. Gerald K. Smith and like Smith masquerades under the cloth to serve up his mess of anti-Semitism, anti-Rooseveltism, Anglophobia, Russophobia, and general misanthropy with a garniture of synthetic mysticism intended to incite doubt in the troubled and hysteria in fools. Cowboy Springer has ridden on with his cash take in Nashville and his bag of tricks to spread a little hate around Maryville (aluminum for planes), Mobile (30,000 war workers), Pensacola (naval establishments), and Jacksonville (Atlantic shipping). We warn these cities of his approach just as we would warn them of the approach of a mad dog."

Mountain Workers

Ashville, Tenn. (RNS): — The general conference of Southern Mountain Workers favors further cooperative effort between churches in the Southern Appalachian region and the elimination of competition and duplication of activities. Having existed in the past as a loose organization of agencies engaged in mountain work, the conference recently organized into a more compact group, changed its name to the Council of Southern Mountain Workers, elected new officers, and adopted a constitution and by-laws. The Rev. Clifford L. Samuelson, associate secretary of the National Council's division of domestic missions, is a member of the executive committee of the new organization. In his address at the opening session, Mr. Samuelson said, "The tensions of class and race prejudices and hatred are not new with the war. They have always been with us, but often we Church leaders have either glossed them over or failed to recognize them. In so doing we have sown the wind and are reaping the whirlwind of bloody slaughter and riot."

Victor Obenhaus, superintendent

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of the Pleasant Hill Academy, said that "in an age of pressure groups it seems highly desirable for a group like ours, working for the welfare of the mountain people, to be able to speak and exert our influence as a unit."

Uses the Movies

Belvidere, N. J.: — "One picture is worth a thousand words" is taken seriously by the Rev. A. Francis Allison, rector of the Warren County Associate Mission which includes six New Jersey congregations. As a feature of the Lenten program, he is providing a weekly visual sermon based on the life of St. Paul. In commenting on these sermons, Mr. Allison stated, "These visual sermons are part of a real religious service. The pictures are a great aid in making real to both adults and children much of the life of the great Apostle and the early Church. The New Testament is read with greater interest and understanding after seeing these visual sermons." Visual aids are also used for the children's week-day Lenten services, theme of which is *The Life of Our Lord*, in which both colored slides and vivid stories are used in each service. A record and inducement for attendance is provided by an attractive card to which pictures are added each week.

Escapes from Nazis

Indianapolis (RNS): — Dr. A. G. Henderson, medical missionary of the Disciples of Christ, has escaped from a German concentration camp into Switzerland, the United Christian Missionary Society announced here. Virgil A. Sly, financial director of the society, said he did not know what Dr. Henderson's fate will be or just how neutral Switzerland will deal with him. Dr. and

Mrs. Henderson, who are Canadian citizens, were taken prisoners by Germany when the Nazis torpedoed and sank the Egyptian ship, *Zam Zam*, in the South Atlantic in 1941. The missionaries were en route to their first charge in the Belgian Congo. They were confined in North Germany where Mrs. Henderson was released to be re-patriated on the *Drottingholm* in 1942. She came to the United States and is now studying at Transylvania College, Lexington, Ky. Dr. Henderson was held in Germany until recently when he was moved to Belfort, France, where he made his escape. He served as camp physician while a prisoner.

Increase in Giving

Atlanta (RNS): — Members of the Presbyterian Church in the United States (Southern) contributed \$1,115,080 to benevolences in the first eleven months of the current fiscal year, according to statistical reports released here by the General Assembly's committee on stewardship. This sum, it was stated, is \$116,750 in excess of the amount contributed during the same period last year, or an increase of 11.69 per cent.

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page eighteen

Foreign Missionary

Buenos Aires:—The first foreign missionary ever sent out of the Argentine Republic by the Evangelical churches has been set to work in Bolivia. She is Senorita Adela Gattinoni, daughter of Bishop Gattinoni of the Methodist Church. She will work in Cochabamba at a mission school, and funds for her support will be provided by the Women's Societies for Christian Service, of Argentina and Uruguay.

Our Personal Problems

LAST week the Rev. Otis Rice, contributing editor, suggested books on problems of children. He conducted the series in this number by suggesting books dealing with our own personal problems.

Note: No book has yet been written (and I believe never can be written) which will be at once general enough to meet problems common to many in a culture and still specific enough to speak to the particular personal problem of an individual. Furthermore, self-help for personal emotional difficulties is frequently unproductive or dangerous unless done under competent direction. The following are, therefore, recommended with caution.

Adamson, Elizabeth. *So You're Going to a Psychiatrist*, Crowell, 1936. \$2.50. A delightful guide to the whys, wherefores, and hows of seeking the assistance of a good psychiatrist. Removes the stigma and mystery from the process by which intelligent people who cannot solve their own problems or whose lives are arid can gain help and fresh insight.

Dollard, John. *Victory Over Fear*, Reynal and Hitchcock, 1942. \$2.00. A carefully written volume indicating methods by which our personal problems can be better understood and solved. The pastor or other lay-counselor may use this book effectively as an adjunct to his counseling.

Fosdick, Harry E. *On Being a Real Person*, Harper, 1943. \$2.50. The reverent observations made by a great preacher and pastoral counselor upon the problems, conflicts and resources of ordinary people. Helpful, restrained and readable.

Horney, Karen. *Self-Analysis*, Norton, 1942. \$3.00. All books that purport to offer self-analysis and self-help must be read with much caution. The author of this volume recognizes and states clearly the dangers and limitations of the procedure. However, if used carefully and with restrained expectations this volume can be extremely valuable.

Strecker, Edward A. and Appel, Kenneth E. *Discovering Ourselves*, Macmillan, 1931. \$2.75. Two psychiatrists write in non-technical language of the dynamics of personality and the understanding of our own behavior.

Terhune, William B. *Personal Application of Mental Hygiene in Wartime*, Federal Council of Churches, 1942. 10c. A helpful but not profound pamphlet in which emotional problems in wartime are discussed and practical suggestions offered for better personal mental hygiene in time of tension.

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BACKFIRE

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

B. S. ALINTZ

Layman of Highland Park, Illinois

I enjoy the bold and progressive attitude of THE WITNESS. If we believe heaven to be a society where individually no one owns anything but collectively everyone uses and enjoys everything . . . and if we wish to bring heaven to earth—then we shall have to do away with our present unworkable individual ownership and competitive profit system which causes greed and its wars. If we refuse to do this then let us cease praying the Lord's Prayer.

* * *

EDWARD NELSON

Layman of Cincinnati

I have been travelling for the past five weeks. My journey has taken me from Massachusetts to Kentucky. I attended services in twelve different churches, all Episcopal. In two the hymns were played at a pace which allowed for comfortable singing. The others may well be described as "poken" or "breathless," with the latter in the majority. What is the matter with our organists? And have the clergy ever read the canon which states that they are responsible for the music in the church. And have they ever acted upon it?

* * *

JAMES E. WOLFE

Rector at Bainbridge, N. Y.

I am pleased with the set up on THE WITNESS. Confused and trying times are best served by selfless, frank but honest and goodwill speaking and writing.

* * *

E. BOLLING ROBERTSON

Rector at Boydton, Virginia

THE WITNESS presents the best in scholarship and deep insight into tasks before the Church today.

* * *

CHARLES J. LAVERY M.D.

Layman of Aberdeen, South Dakota

Plato wrote: "It is useless to try by endless reform legislation to cure rascality in a state when its fundamental order is wrong." That is as true today as when Socrates passed it on to his friend Plato, but the truth of it does not appear to take in the minds of large numbers of our higher-ups in government, industry and business. The Atlantic Charter is a wash out so far as individuals are concerned. It stands for statism, not democracy. We have been and still are in need of a fifth freedom . . . economic freedom. It ought to have been first on the list inasmuch as the Four Freedoms are impossible without it.

* * *

REV. EDWARD G. MAXTED

Warrington, Florida

Communism means public ownership and democratic control of the industries of the country, with an equitable distribution of that which is produced. Does anyone doubt this? If he does let him ask Stalin and he will tell you that my definition is right. And he ought to know. Yet according to the report of the theological sub-committee on reconstruction

"Christianity disapproves — communism"

(WITNESS, March 2). I wonder when Christianity did that and who was there at the time and heard it? What do they mean when they say Christianity disapproves? Do they mean anything more than that they disapprove? Well a good many other Christians approve.

But they seem to suggest further on that communists do not believe in God and that that makes all the difference. But some communists do believe in God. It is about time people began to think a bit more clearly. I remember when opponents of socialism put out big posters saying "Socialism is Atheism." And I often replied, "Socialism means public ownership; atheism means disbelief in God. Do you mean that if I say the nation should own the post office that I cannot believe in God?"

Even if all communists were atheists my definition of communism would still be true. And if you think about it you will see that it is a fulfilment of Christianity. At any rate the little book called *A Better Economic Order* uses some such definition and speaks well of the plan though the book calls it socialism. And the book says that a number of Christians believe that Christianity demands some such order.

* * *

PAUL ROBERTS

Dean of Cathedral, Denver

I do not need two hundred words to answer your question. I could say it in two—be Christian.

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Are Church Seminaries in Your Budget?

Red Cross, War Bonds, Community Chest: these are important items in your budget today. Are Church Seminaries there?

The Church awakens and sustains the sense of responsibility which makes men and women support great causes. The Church fulfills this task through the clergy.

The clergy are prepared for their unique work by the Church Seminaries. It is essential that the Church Seminaries should have the support of every member of the Church. Seminaries are in some budgets. They should be in all.

Are They in Your Budget?

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

BERKELEY DIVINITY SCHOOL, NEW HAVEN	EPISCOPAL THEOLOGICAL SEMINARY, CAMBRIDGE
GENERAL THEOLOGICAL SEMINARY, NEW YORK	PHILADELPHIA DIVINITY SCHOOL
VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA	