

The WITNESS

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APRIL 20, 1944



TROY CLERGYMEN
JOIN FORCES FOR
A UNION SERVICE

PAN-ANGLICAN UNITY

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.

The WITNESS

For Christ and His Church

EDITORIAL BOARD: F. C. Grant, chairman.
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APRIL 20, 1944

VOL. XXVII

NO. 41

CLERGY NOTES

ATTWATER, H. C., has resigned as rector of St. John's, Wichita, Kan., where he has served for 22 years.

BICE, ARTHUR LOGAN, formerly rector at Lincoln, Ill., is now the rector of the Ascension, Troy, N. Y.

BLANDY, GRAY M., formerly rector of St. John's, Troy, N. Y., is now in charge of missions at Harrisburg and Pasadena, Texas.

GOODWIN, HOOPER R., formerly rector at Tilton, N. H., is now the rector of Grace Church, Mohawk, N. Y., with charge of Middleville and Fairfield.

GRINDON, HOWARD A. L., resigned as rector of St. Philip's, Cleveland, April 1st to become the rector of St. Mary's, Cleveland. He is continuing his work in the diocese with the deaf.

HARTUNG, GEORGE, at present a student at Nashotah, is to become the rector of St. James', Lewistown, Montana, in June.

MacALLISTER, GORDON R., in charge of St. James', Long Beach, Long Island, has accepted charge of St. Matthias', Trenton, N. J., effective May 1st.

PRATT, GEORGE L., assistant at All Saints', Pasadena, becomes the rector of St. Mary the Virgin's, Los Angeles on May 1st.

QUINTON, JOHN W., formerly rector of St. Paul's, Medina, Ohio, became the rector of St. Paul's, Fremont, Ohio, on April 1st.

SCHOFIELD, REGINALD C., was ordained deacon by Bishop Heistand at St. James', Exchange, Pa., on March 25th. He is now at DuBose Training School and will assist his father in work in the archdeaconry of Williamsport on completing his studies.

TROOP, MONTGOMERY H., formerly dean of the theological school of St. John's University, Shanghai, is serving as locum tenens of Grace Church, New Orleans, for six months.

WINTERBOTTOM, LEMUEL J., was ordained priest on April 16th by Bishop Lawrence of Western Mass., at Trinity, New Haven, Conn., where he is a curate.

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 C. 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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Many Conscientious Objectors Serve as Guinea Pigs

*They Save Lives During War by Being Used
In Experiments in Civilian Service Camps*

By Mrs. Henry Hill Pierce

New York:—The people of southern Italy are being dusted with a powder that kills the typhus-carrying lice. Life-boats and rafts carry directions for the safe use of salt water for drinking. Both of these means for saving life are in large part due to conscientious objectors who served as "guinea pigs" for the necessary experimentation.

The selective service act provides that those who by reason of religious training and belief are conscientiously opposed to participation in war in any form may do work of national importance under civilian direction. Nearly three years ago COs. began to go to civilian public service camps administered by the three historic peace churches, — Friends, Brethren, Mennonites. At first most of the work was forestry, soil conservation, or fire control, but the program expanded as the need for men in detached service projects grew. The camps were originally located in many states from Maine to California. Now the policy is to have a few large camps where the men do the most needed work of this sort, and more and more men are in detached units.

There are 6725 men in civilian public service of whom 2922 are in such units. About 2000 COs. are in prison of the 2446 who have been sentenced by the Department of Justice, some for failure to register in protest against conscription, some of them because of their inability to convince their draft boards of the sincerity of their convictions, some because of the interpretation the boards put on the words, "religious training and belief." The government provides the basic equipment for the camps and the men have to pay for their own maintenance at the rate

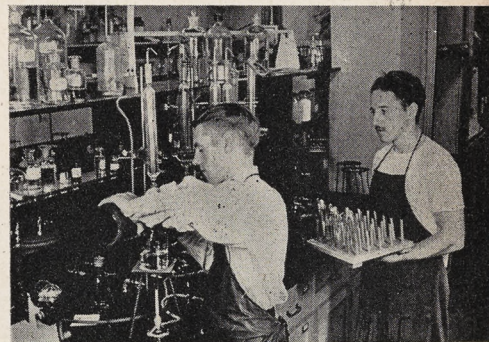
of \$30 a month, from which they receive back \$2.50. As they must furnish their own clothes, the \$2.50 does not go far. No provision is made for their dependents, many of whom are not themselves pacifists.

One of the detached service projects is work on farms. Men who are doing this work are not allowed to keep the wages they should receive and the government now holds over \$200,000 so earned. It is hoped that this fund will be released for the support of dependents.

The need for attendants in mental hospitals is very great, and the COs. are in demand for these positions. Some 1300 are doing this hard but satisfying work. The hours are long, ranging from a 56-hour week through 78 hours and up. Conditions in many mental hospitals are bad; the violence used on the patients by the non-CO attendants is shocking. The pacifist methods are making changes in this respect, but there is real need to bring the conditions in these hospitals to light. In one case the situation was so bad that the protests of the COs. brought about an investigation which resulted in a change of administration. The unit had to be withdrawn because of strained relations with the powers that be, but the men had made their point.

The men are eager to do reconstruction work in the war-devastated areas. One unit was trained for work in China, with the Friends, and the first detachment had actually sailed and got as far as Africa when Congress passed a law forbidding them to leave the country and the men had to be recalled. A unit working with P.R.R.A. in Puerto Rico under our flag has built a small hospital and is extending its health work out

into the surrounding country. A hookworm control project in south Florida has done a fine piece of work in making sanitary living more possible. Their work is only limited by lack of funds. A second such unit is now at work, and this includes a dentomobile that travels around the country giving dental care to people who have never had any. All the camps and units are expected to have some educational work in the evenings, the subjects of the classes being chosen by the men and include languages, relief administration, mental hygiene, history, practical



Food research and public health service is carried on in civilian camps



Retraining juvenile delinquents is an important work done by CO's

nursing, philosophy, etc. The educational program has not worked out as well as was hoped when the camps were set up, because the men are so spent after their hard day's work they have little energy left for intellectual effort in the evening.

The "guinea pig" projects in addition to the lice and salt water experiments include pneumonia, malaria, jaundice, diet in high altitudes,

hot and cold climates, and grass-eating. These are all useful and constructive experiments though by no stretch of the imagination can they be considered easy or pleasant.

There are 64 Protestant-Episcopalians in the C.O. camps and 42 others who have been discharged or reclassified. When C.P.S. started there was no official group in the Church to look after COs., therefore the Episcopal Pacifist Fellowship undertook the support of such of these men as could not maintain themselves, the proportion being about half and half, though as time goes on and savings are exhausted more men need help. The Church officially recognized the COs. last October when General Convention at its first meeting since conscription came into effect, appointed a commission to keep in touch with them and to raise funds for their support in such amounts as the National Council authorized. The Commission will probably present a budget to the National Council at its next meeting. The estimated cost this year is \$20,000. Pastoral service to the men in C.P.S. is a major obligation of the commission.

Among other Churches which have appointed similar commissions are the Presbyterians, Baptists, Methodists and Congregationalists in addition to the three historic peace churches. The CPS program is an advance over the treatment of COs. in America during the last war, and although it is by no means perfect, it does show that we recognize the first amendment to the constitution which provides for the free exercise of religion.

THE PICTURE ON THE COVER

Troy:—The cover picture is of four rectors of this city who recently joined for a united Episcopal service, at which the names of all the men and women serving with the armed forces were called by name and prayers offered for them. Left to right: Gray M. Blandy of St. John's; Clarence W. Jones of Holy Cross; John Gass of St. Paul's and H. Boardman Jones of Christ Church.

CLERGYMEN SERVE LABOR PARTY

New York:—The Rev. William H. Melish, associate rector of Holy Trinity, Brooklyn, the Rev. Richard Morford, executive secretary of the United Christian Council for Democracy, with which the CLID is af-

filiated, and Episcopalian W. Russell Bowie of Union Seminary faculty, have been elected to the executive committee of the American Labor Party. It is this group, headed by Mr. Sidney Hillman and Congressman Marcantonio, which won the primary election by about two to one from the so-called right wing faction. It is the first time that clergymen have been given positions of leadership in the party which is a strong political factor in New York state elections.



Bishop Stevens of Los Angeles and the Presiding Bishop were the consecrators when Bishop Walters, center, was consecrated the Bishop of San Joaquin

PROFESSOR TAKES SERVICE

Bethlehem, Pa.:—The Rev. William Crittenden, professor of religion at Lafayette College, conducted the Good Friday three-hour service at the Pro-cathedral of the Nativity, where Roscoe Foust is the dean. Incidentally the Professor writes: "I read THE WITNESS from cover to cover and always with a great deal of appreciation. You manage to keep up to a standard in religious journalism and I congratulate you on your good work." Thanks.

CENTER TO PROMOTE COOPERATION

London (wireless to RNS):—A center for closer cooperation between Eastern Orthodox Churches and Churches of England is expected to be opened shortly. The first project of its kind in this country to be supported by Christians of different nationalities, the center will consist of a chapel, library, meeting rooms, living accommodations for foreign visitors. \$15,000 has already been contributed as the result of a joint appeal by Orthodox, Anglicans and the Free Churches.

BISHOPS TO HAND OVER PALACES

London (wireless to RNS):—Led by the Archbishop of Canterbury, many English bishops are expected to request the ecclesiastical commissioners to take over their palaces and income, as permitted by recent legislation. Anticipation of such a move followed the announcement that the commissioners will assume full control of the present endowments of the diocese of London. Under this plan the salary of the Bishop of

London will be reduced from \$50,000 to \$25,000 a year, but the commissioners will bear some of the expenses previously paid by the bishop out of his salary. It is expected that the Archbishop of Canterbury will shortly hand over Lambeth Palace to the commissioners. He at present occupies only a small number of rooms in this much-bombed house. It is believed that British tradition and sentiment are likely to result in the retention of Episcopal palaces for diocesan purposes with the bishops living in part of them.

APPOINTED TO UNITY COMMISSION

New York:—The Rev. Sherman E. Johnson, professor at the Episcopal Theological School, has been appointed to the joint commission on unity. He fills the vacancy created by the elevation of Angus Dun to be the Bishop of Washington. Professor Johnson is a frequent contributor to THE WITNESS and wrote a feature article on the question of unity in our issue of September 30th, 1943. He gave his article the detective story title *The Great Tunnel Mystery*.

Churches Are Now Making Plans For Return of Soldiers

Authority Says They Must Not Be Treated As Heroes but Should Be Taken for Granted

By Religious News Service

New York:—Bridging the inevitable gulf between men and women who have seen active service on the war front and those who have not, is more and more becoming a major concern of the Church. Deeply set psychological differences between these two groups, it is felt, can best be overcome by adequate preparations and a creative attitude toward returning servicemen and women on the part of the churches. Religious News Service tells of a recent conference held in Nashville by the Methodist Church on this matter, the report of which states, "We wish to remind the churches of the service they can perform for the men and women being discharged from military duty. Thousands are returning every week to their homes all over the country—most of them with serious wounds of body, mind, and spirit. As the church has served its men in the service through the chaplaincy and other channels, so it should continue to serve them during their difficult readjustments to civilian life.

"Both leaders and people of the churches should: 1. Try to understand what the men and women have experienced. 2. Treat the maimed and disfigured as 'normal human beings,' giving them the same assistance and interest that others receive. 3. Prepare to welcome each man immediately that he arrives in the community. 'The first two weeks are the most important in rehabilitation.' 4. Have group activities already established in the church in which they will want to take part—whether young married couples groups, young adult fellowships, church school classes, or other groups. 5. Become informed about the facilities of the community or state, and provision of the federal government for discharged men to assist them in securing their due benefits. 6. Through cooperation with other churches and social and civic agencies of the community see that your town becomes the type of community to which the men and women will want to return and in which they will want to stay. 7.

Maintain constant contact with all men and women away in the services, to let them know they are remembered and missed, to help them realize that they are a part of the church even while away and that they are expected to return. Through these and other means the churches may serve those being discharged and, perhaps, be prepared to serve better the larger numbers when demobilization comes."

At the same time, Dr. Luther E. Woodward, field consultant of the rehabilitation division of the National Committee for Mental Hygiene, told a meeting of the Lutheran Welfare Council in New York that churches should avoid hero-worship in their treatment of returning service men. Asserting that men dis-

charged from the service want to be "taken for granted" and should not be "sympathized with," Dr. Woodward said, "A man's own congregation can do much to fit him into civilian life. It is necessary to remove his feeling of isolation, and assure him of a place of responsibility and an opportunity to serve. The experiences through which these men have lived have matured them and given them new abilities. Many of them will want to use these abilities in church life. Because of the excellent job being done by our army and navy chaplains they will come home demanding a vitalized religion which it is up to the pastors to offer. Those who come home handicapped will be grateful if their friends and families ignore the handicaps and accept them at once as useful members of society."

PAYTON WILLIAMS TO NASHVILLE

Nashville:—The Rev. Payton R. Williams, rector of Christ Church, Georgetown, D. C., has accepted the rectorship of Christ Church, here, one of the strongest parishes in the country.



Courtesy of Metropolitan Museum
The Miraculous Communion of Saint Catherine
of Siena by Giovanni Di Paolo

The WITNESS

For Christ and His Church
For Men and Women of the
Armed Forces

Clip and Mail with your Letters

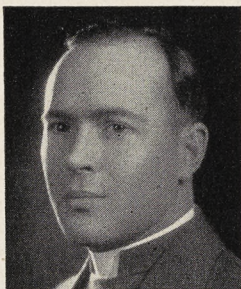
The Rev. W. R. Bowie, prof. at Union Seminary and the Rev. Bill Melish of Brooklyn, both on the CLID exec. comm., and the Rev. Richard Morford, executive sec'y of the United Christian Council for Democracy (CLID is a part), have been elected to the exec. comm. of the American Labor Party. This is the so-called left-wing led by labor-leader Sidney Hillman. First time church has been recognized by election to such important posts. . . . 20% of the Southern Baptists' 1000 ministers serving overseas as chaplains will remain there after war to promote Christian work among the civilian peoples. . . . To refute statements soldiers are indifferent to religion, Chief Chaplain W. R. Arnold reports that church attendance in January reached nearly nine million. Commission on chaplains says attendance better among armed forces than civilians. . . . Archbishop of York, interviewed in N. Y. said Church in England is increasingly concerned with bad housing, malnutrition, child labor, unemployment. Many churchmen have endorsed the Beveridge plan. On bombing of German cities: "If the bombing of Germany is hastening the end of the war we believe it is right to continue it." Said the Nazi treatment of religion has been an important factor in stimulating religious interest among the people of the USSR. . . . England is agitated over the marriage situation with evidence that many marriages will land in the divorce courts as soon as soldiers return home. Proposal made that Church select experienced persons as reconcilers to reduce number of divorces now thought likely. . . . Few top hats and hardly any new shoes displayed in N. Y. Easter parade. People just going to church without a lot of show. Churches full. . . . Senate's Truman committee jumps on war contractors for excessive profits. Examines 100 corporations and finds that all but 17 are guilty. . . . Service Men's Christian League is distributing movies to chaplains. 15 so far ready. Also sent leaflet on drunkenness to all chaplains. . . . Moderator Henry Sloane Coffin of the Presbyterians preached in Episcopal Church (St. Bartholomew's, N. Y.) and declared lack of Church unity "hampering, wasteful, ineffective, meaningless, repellent." . . . R. C.'s plan to build a chapel in the Wall St. district after war. Land alone valued at \$650,000. . . . Prof. Johnson of E. T. S., a liberal, appointed to unity commission in place of Angus Dun who was consecrated Bp. of Washington April 19. . . . C. O.'s are doing valuable peace-time work of permanent value, according to story in WITNESS by Mrs. Henry Hill Pierce. . . . Carey McWilliams gets Guggenheim award to study value of churches as social institutions. . . . Southern Presbyterians plead for justice and fairness for Negroes. . . . Church bells confiscated in Germany to provide metal for war. . . . Catholics and Protestants are learning to cooperate in Holland as a result of Nazi occupation. . . . Archbishop of Canterbury asks for funds for a Russian Orthodox center in London. .

EAU CLAIRE ELECTS BISHOP

Eau Claire, Wis.:—A special convention of the diocese of Eau Claire was held on April 18th for the purpose of electing a bishop to succeed Bishop Frank E. Wilson. Since it occurred after this number went to press the results will be reported in our next issue.

MONEY COMES IN FOR MISSIONS

New York:—National Council's treasurer, Lewis B. Franklin, reported on April 6th that money was coming in well, with 108% paid on expectancies up to April 1st. The actual amount collected to April was \$67,621 greater than to that period last year.



Three clergymen in the news: Sherman E. Johnson, professor at Episcopal Theological School, was appointed to the unity commission; William H. Melish of Brooklyn and W. Russell Bowie of the faculty of Union Seminary, were elected to the executive committee of the American labor Party

NEGRO YOUTH MEETS

Fort Valley, Ga.:—The Rev. B. W. Harris, national secretary for Negro work, was the leader of a conference for Negro college youth held here. Also taking part were Miss Ellen Gammack, personnel secretary of the national Auxiliary, and Dean C. D. Halliburton of St. Augustine's College. The Rev. J. Henry Brown, chaplain of Fort Valley Church Center, was the host.

SERVICE BUREAU ESTABLISHED

Nashville:—Christ Church gave \$2,500 of its Easter offering toward the budget of the youth service bureau of the Church Mission of Help, recently opened in this city. Other parishes in the city also are making contributions.

CHURCH PRESS EDITORS IN CONVENTION

Chicago:—The annual meeting of the Associated Church Press, composed of editors of Protestant re-

ligious journals, was held in Chicago April 18-20. Addresses were given by the Rev. Luman Shafer, a secretary of the commission on a just and durable peace of the Federal Council of Churches; the Rev. Charles Clayton Morrison, editor of the Christian Century; the Rev. Guy Emery Shippler, editor of the Churchman. Other speakers were William F. McDermott, religious editor of a local newspaper who told the editors what he would do if he held their job; Roy L. Smith, editor of the official weekly of the Methodist Church and the Rev. Carlyle Adams, the editor of the Presbyterian Tribune. At the final session the address was given by Louis Minsky, the manager of Religious News Service . . . recognized in this paper by (RNS) in the dateline.

GREETINGS TO PATRIARCH SERGIUS

New York:—Four American church leaders joined here to send Easter greetings to Patriarch Sergius of Moscow, it was announced by the Rev. William Howard Melish, Episcopalian and chairman of the religious committee of the national council of American-Soviet Friendship. The message, expressing gratitude to the Russian people "for the part they are now playing . . . in the crucial task of putting down aggression and clearing the stage of history for a new venture in creative amity between the nations" was signed by Presiding Bishop Henry St. George Tucker, president of the Federal Council of Churches; Dr. Henry Sloan Coffin, moderator of the Presbyterian Church; Bishop G. Bromley Oxnam of the Methodist Church; and the Rev. Dr. Ferdinand Q. Blanchard, moderator, national council of the Congregational Christian Churches.

EDITORIALS

A Cheap Portrayal

THE other night with some friends we attended the movies. A picture called *A Lady of the Town* was showing. It was in general a good picture which was entertaining, well-acted, and contained some wisdom. But in it Hollywood failed again to live up to the motion picture code which states in effect that a minister of religion shall not be caricatured upon the screen. So flagrant was the abuse of the code in this picture that when the minister appeared there was at times open laughter and whistling. The lines he spoke were excellent, but the man chosen by the motion picture to play the part was a small, timid, long-nosed, Uriah Heep sort of person. It was totally unnecessary, and detracted considerably from the picture. In contrast to such a picture as *Mrs. Miniver* in which the vicar was portrayed as a decent, strong, manly person this portrayal was cheap.

It is not something that we can afford to pass over lightly. Those of us who are connected with young people's work know the terrific power of the screen. We know likewise that Catholic priests are never portrayed in this manner. For any person to remain indifferent to this means that he is indifferent to something that in no subtle manner undermines the work of the Protestant Church. The great means of communicating impressions and information in this country are the press, the radio, and the screen, and no churchman should be indifferent to any drift or tendency in them. It is the work of Christ's Church which is at stake.

It seems imperative that through our National Council working with the Federal Council of Churches some sane and carefully organized action be taken on this question. First, there must be a careful study of the tendency of the screen, the press, and the great picture magazines. How do they portray the Protestant Church? Do they give greater space to the Catholic Church? Secondly, this information must be passed on to the thou-

sands of ministers in the nation. Propaganda losses much of its power when it is known to be propaganda. Thirdly, action must be taken. Someone must be made responsible for putting the proper pressure at the right places and for suggesting the best action to be taken by the local clergy. It is said by some that because of Protestant disunity it is difficult to act with great force and effectiveness. That may be true on some issues, but we are sure that it is not true on this one. We are hungry for leadership on this business!

We are tired of receiving day by day the impression that the work to which we have given our lives is being pushed around. What we need is a little backbone. What we need is a group of people at the center of Protestantism who will be our watchdog and, with our full support, do some biting where it is needed.

Resurrection of Baptism

THE Liturgical Movement is misunderstood . . . if the word liturgical is taken to mean only "pertaining to public worship." Liturgy means the public work of the Church as the Body of Christ, which worship symbolizes and energizes. This week's article, *Ministering Holy Baptism*, signifies far more than a reform of worship to conform with the Prayer Book rubrics. It indicates one way in which all parishes may renew the realization of the Church's divine mission in human society: the grafting of human beings into organic union with Jesus Christ.

A Good Idea

BISHOP WALTER GRAY'S proposal in this number of another Pan-Anglican Congress, to be held after the war is over, is one that should be supported and carried into effect. It is characteristic of the Anglican Communion to recognize the place of the 'other clergy' and of the laity in the counsels of the Church. (This is not the rule in some other parts of the Christian Church!) In spite of our name, we are not so Episcopal as to

"QUOTES"

KEEP the faculty of effort alive in you by gratuitous exercise. Do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh it may find you not unnerved and untrained to stand the test. Asceticism of this sort is like the insurance premiums which the man pays on his house and goods. The tax does him no good at the time, but his having paid it will be his salvation from ruin should a fire come. The man who has insured himself to habits of concentrated moral attention, energetic volition and self-denial in unnecessary things, will stand like a tower when everything rocks around him, and when his softer fellow mortals are winnowed like chaff in the blast.

—WILLIAM JAMES.

be a Church made up *entirely* of bishops! The decennial Lambeth Conferences of Bishops of the Anglican Communion have proved most valuable. For one thing, they have repeatedly showed that the common mind of our bishops is far in advance of that of local groups, or even national,—for example on such subjects as reunion, remarriage, or theological study. But after all the Lambeth Conference is a meeting of bishops, for bishops, and

deals with their problems or with problems of the whole Church largely from their point of view. After the war . . . and even now . . . the Christian Church faces a world task; a great world-wide Church like the Anglican Communion faces this acutely and directly. And it calls for all the resources, spiritual, intellectual, and material, of the whole Church, not just for the leadership of the bishops. We heartily favor the plan.

Ministering Holy Baptism

by Thomas E. Jessett

Rector at Everett, Washington

THE Book of Common Prayer leaves no doubt that The Ministering of Holy Baptism is one of the primary responsibilities of a parish priest. Holy Baptism is one of the two sacraments considered as "generally necessary to salvation" and ordained by Christ Himself. Yet in the Episcopal Church, which views itself as a sacramental Church, this important sacrament is generally administered in a manner that belies any belief in its importance or significance.

The average baptism in the Episcopal Church goes somewhat on this order: A mother telephones that she wishes her infant son baptized and would next Sunday afternoon be convenient? "Yes," says the rector, and does she have the child's three god-parents chosen? "Oh, it's three, is it? Yes, I'll have them there," comes the reply. At the appointed time, quite generally immediately after the morning service, the rector meets the two parents, seldom seen in church, and but one confirmed. The three God-parents are all non-Episcopalians, although close friends of the parents, and sometimes have themselves never been baptized. (Too many rectors assume that all sponsors have been baptized.)

Counting the infant and the rector the seven persons present go to the font and the service is read and the infant duly received into Christ's holy Church. A certificate may be delivered by the priest to the parents but neither seems to think that the infant has assumed any obligation towards the Episcopal Church. In some vague way the child is considered to have become a Christian and a member of the holy catholic Church.

Such an attitude and procedure implies one of two things: either that Holy Baptism is of no real

significance but just a sort of pretty ceremony of a traditional nature as many Congregationalists seem to view it; or that it is a magical act which does something by virtue of its having been performed, much as the forced mass baptisms of the centuries following the collapse of the Roman Empire were practiced.

When the baptismal service is performed in a private residence instead of the parish church, except in case of absolute necessity, then the concept of baptism as a purely social matter is heightened. Yet a few years ago a bishop of our Church officiated at a baptism in the White House, which was not within his diocese.

Let us look at Holy Baptism in the light of history and of the Prayer Book and see if we cannot arrive at a more significant and understanding way of ministering Holy Baptism.

In the primitive Church baptism was of great significance and the baptistry was a most important part of the church. (Today few of our churches or even cathedrals possess a baptistry at all, they just have a font near the door.) Baptism was almost exclusively adult, infants were admitted with parents at family conversions apparently, and all were carefully instructed. Baptism was by immersion generally.

Even after infant baptism became the rule the Office of Holy Baptism was based upon the idea that it was an adult act with corresponding obligations. To protect its interests the Church decreed that all God-parents had to be communicants in good standing and fully aware of their responsibilities.

Furthermore, baptism was viewed as a congregational act in the early Church, and the formula

"We baptize" was used more often at first than the western and Roman "I baptize." This idea still persists with us in the "We receive this child into the congregation of Christ's flock," but where generally are the congregation to do the receiving? They are not present, or even represented, for the priest has no right to assume that he is their representative.

REMEDYING this situation does not require an act of Congress or a canon law from General Convention, it lies in the carrying out of the intent and purpose of the Church as expressed in the Book of Common Prayer.

The first rubric prefacing The Ministration of Holy Baptism (P.B. Page 273) says "it is most convenient that baptism should be administered upon Sundays and other Holy Days," which obviously was to insure that the congregation could be present when this important act was performed. Furthermore, the rubric adds: "If necessity so require, baptism may be administered upon any other day. And he shall also warn them that, except for urgent cause, they seek not to have their children baptized in their houses." Necessity means something more than social convenience.

The time for the service is set by the third rubric on the same page, "immediately after the second lesson at Morning or Evening Prayer, or at such other time as the minister may appoint." Obviously

the normal time is at the regular worship and yet in every parish I have been a rector as soon as I started performing this office in its appointed place it has been looked upon as an innovation. However, I am pleased to be able to say that it has always been an innovation that has brought unanimous approval. Let us, as parish priests, carry out this service at the time appointed by the rubric and we will find our people giving us their support.

In large parishes or at times when we have a considerable number of candidates, especially shy adults, it may be advisable to set a special time for baptism, but by choosing a Sunday or Holy Day and advertising the hour of the service a congregation can be secured even though it may be small. Certainly, at least one member of the congregation not directly concerned with the baptism ought to be present to act officially for the congregation, and should so be invited by the rector if necessary.

The fourth rubric referring to baptism of "such persons as are of riper years" says "that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that they may be exhorted to prepare themselves, with prayers and fasting, for the receiving of this holy sacrament." But when is this done? Occasionally when candidates for confirmation having been instructed are baptized shortly before receiving confirmation it is partially complied with.

No rubric requiring that God-parents or sponsors be communicants exists in our Prayer Book, but in the first office of instruction (P.B. Page 292) when the question is raised why children are baptized when they cannot perform the requirements of the office, the answer is given: "Because, by the faith of their sponsors, infants are received into Christ's Church." Can sponsors be said to possess the necessary faith unless they be communicants? Bishop Parsons in *The American Prayer Book* writes on page 237: "Another provision of the 29th Canon of 1603, that sponsors must be communicants of the Church, is grounded in reason, and may profitably be observed in America."

In my present parish I found adequate equipment for a formal procession to the font so I go towards it during the singing of a hymn preceded by a crucifer, two taperers and a book-boy. I'm just an ordinary garden-variety Episcopalian and so are most of the congregation, but we all like this.

Give the sacrament of Holy Baptism its proper place and attention and we can do much to raise the standards of the Church and the understanding of its people. Let's follow the Prayer Book!

SONNETS

for ARMAGEDDON

THE NICENE CREED

A Sequence of Twelve Sonnets

By

CHARLES RANN KENNEDY

And Was Crucified Also for Us Under Pontius Pilate; He Suffered and Was Buried; and the Third Day He Rose Again According to the Scriptures

IT SEEMS to be an universal law
Written in letters of revealing fire
O'er history, that men whose lives inspire
All other ages in their own age draw
Down hate upon themselves, the fang and claw
Of utmost cruelty, with every liar
Suborned against them, every thief ranked higher,
And crucifixion for the final straw.
It seems to be a law that such men, dead
And sepulchred and trampled under earth,
Shall always rise again, and give new birth,
Out of that very blood of theirs once shed,
To bless their murderers. This law has worth
As Gospel too, with Christ its heart and head.

Pan-Anglican Unity

by *Walter H. Gray*

Suffragan Bishop of Connecticut

THE visit of the Archbishop of York to this country to discuss the subject of cooperation between the Church of England and the Episcopal Church in the U.S.A. underlines an imperative need within the Anglican Communion, viz., that of a definite, central, representative body empowered to consider common problems and to provide for joint action. Church unity, like charity, may well begin at home. The logical, first step for members of the Anglican Communion to take would seem to be within that Communion. The Anglican Communion is, of course, only a name usually applied to the various bodies which are united by the ties of their common origin. While holding a community of outlook, they function as separate units. The sole central body is the Lambeth Conference, which in 1867 began meeting at ten-year intervals normally, which is unofficial, and which includes only members of the Episcopate. The opinions of Lambeth, while having great weight, are not binding upon the Churches whose bishops participate.

In 1908 there met the first Pan-Anglican Congress at which all dioceses of the Anglican Communion were represented. Conferences were held then on matters of common interest; but no further meetings of the Congress have been held. In view of the tremendous needs of the post-war world and the vast opportunities to be presented to our Churches at that time, it would seem vitally necessary to begin at once to plan, not only for cooperation between the Church of England and the Episcopal Church in the U.S.A., but also for unity of action within the whole Anglican Communion. To this end it appears advisable to discuss now plans for a post-war Pan-Anglican Congress to which, in addition to all bishops of the Anglican Communion, there would be invited from each diocese of the Anglican Communion at least one clerical and one lay representative. The

logical meeting-place for such a Congress would seem to be England, and the proper presiding officer (who might issue the call), the Archbishop of Canterbury.

The Congress might meet immediately after the next Lambeth Conference, which will probably be held soon after the war is over. Only one trip would thus be required for the bishops attending both gatherings, and action might be had at once upon any matters which the Lambeth Conference might prefer to have handled by the Pan-Anglican Congress, as well as upon matters originating within the latter.



SUCH a Pan-Anglican Congress might accomplish certain things: 1; It might serve as a proper body to pronounce upon matters of doctrine, to advise on questions of unity with other groups, and to act on any other subjects which would effect the whole Anglican Communion. While its decisions might not (in the beginning, at least) be binding upon the Churches represented, its opinions would inevitably carry great weight. The present tendency of our General Convention to defer action upon important matters "until after the next session of the Lambeth Conference" is indicative of our recognition of the need of deci-

sion by some central body of the Anglican Communion. The fact that the Pan-Anglican Congress would include clerical and lay representatives, as well as bishops, would probably result in readier acceptance of its decisions by such groups as General Convention.

2; It might plan for more effective coordination of the world-wide missionary work of the Anglican Communion, seeing the task as a joint one and acting accordingly.

3; It might set common standards for the education of the clergy of the Anglican Communion, thus improving the present system whereby clergy-

men are transferred from one branch of the Communion to another despite wide differences in their training.

4; It might arrange for methods of transfer of communicants within the Anglican Communion. American clergy, for instance, are frequently puzzled as to what they should do when people from other countries ask to be enrolled as communicants. Letters to the clergy of their previous parishes frequently bring no reply, or the statement, "We do not issue letters of transfer." Consequently, there are only the recollections of the laity to serve as the basis of official records.

5; Such a Congress would give added weight to any pronouncements by our Communion upon social questions and matters of international policy, representing, as it would, thirty-seven millions or more Christians in various countries.

6; Such a Congress would show definitely that membership in the Episcopal Church in the U.S.A., or in any other branch of the Anglican Communion, means membership, not in a national sect, but in an international Church.

7; Such a Congress would be a specific contribution towards increasing understanding and unity within a large section of our world, tending to break down at a strategic time some of the isolationist feeling which will probably become very marked again after this war, as it did following World War I.

8; Such a Congress might lay plans for the formation of a continuing Federation of the Churches of the Anglican Communion, which would be a long step towards the ultimate reunion of Christendom.

If the Anglican Communion is to utilize its full strength and realize its potentialities in the days ahead, it must start now to plan its course of action along unified lines.

THE SANCTUARY

GOD AND POLITICS

... all human problems are divisible, and the refusal to believe this is lack of faith in God. In philosophy, if a man is taught that he cannot know anything unless he knows the whole, he will soon believe that he can know nothing at all and become a sceptic. So in politics, if he is led to believe that he can only think and act under one all-inclusive social principle he will soon realize that he cannot act at all. Only when he breaks up his problems, as God has created his life into various layers, and can do this with faith that their unity lies with God, will he desist from the Sisyphean task of finding one over-arching principle abstracted from his own existence and making it do duty for God.

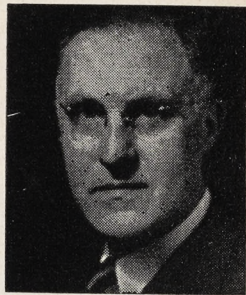
—V. A. DEMANT, "The Theology of Politics,"
(English) *Christendom*, September, 1943.

Conducted by W. M. Weber.

JUST FOR LAY READERS

Conducted by F. C. GRANT

HOW is it possible for a Church to survive for nearly 400 years with two theologies and two outlooks upon religion? How can a Church be both fundamentalist and liberal, Catholic and Protestant, radical and conservative at one and the same time? In a world of "impossible possibilities" and of "possible impossibilities" the Anglican Church seems to be a good illustration of the paradox. Other Churches have more single-track theologies with a one-way traffic. We are like railroads with parallel lines extending in opposite directions — or like a church we saw recently whose chapel was at the rear, so that the church had two altars, one at either end, part of the congregation facing eastwards and part facing westwards.



Of course, the explanation of our curious double-mindedness is the historical fact of the Elizabethan Settlement, the great compromise between Catholic and Protestant, later to be followed by equally important agreements between Churchmen and Puritans in the interest of national religious unity in England. This is our heritage in the Episcopal Church in this country. The peculiar genius of Anglo-Saxon Christianity, at least as reflected in Anglicanism, has up to this time made possible a fair amount of harmony under this strange double harness. The intransigents, the people with single-track minds, say that such a compromise is absurd. The Church is *either* Catholic *or* Protestant and that is the end of it. If they are right, then there is no hope of unity among ourselves or of reunion with other Christian bodies. We will have to fight it out within our own borders and watch the victorious party drive out all who disagree with them. That would mean carrying over the Nazi principle into the life of the Church.

But a far broader, nobler vision greets our eyes as we look upon the history of the Church Catholic from the beginning. Before the Reformation and before the ill-starred Council of Trent, there was ample variety within the Church. The Schoolmen, for example, often took diametrically opposed positions and defended them to the best of their

from Quakerism to Ultramontanism. When we Episcopalians speak about Catholic unity, that is what we are thinking of: not rigid uniformity, not stiff, unbending theological orthodoxy, but an all-embracing inclusiveness that treasures up every legitimate expression of the Christian spirit in the realm of thought, of research, of music and art, of piety and devotion, missionary ardor, and self-sacrifice in the name of Christ.

ability. There were schools of thought and of religious practice that ran almost the full gamut

Talking It Over

By

WILLIAM SPOFFORD

WHAT is back of the resignation of V. A. Krachenko from the staff of the embassy of the Union of Soviet Socialist Republics? Several have asked. I don't know, but a story going around is that he was used



by the right wing in the Labor Party fight in New York. A blast at the USSR, so these politicians figured, would get votes away from Sidney Hillman and his followers. In any case Krachenko, a deserter of the Red Army according to the embassy, is virtually a prisoner

of a New York newspaper and a reporter of the paper, notoriously anti-Soviet, is said to have written the piece Krachenko issued blasting at his country and our ally.

The event has significance. One man, of little importance, quits his job and issues a statement jumping on his country. Immediately there is a shout and a yell of glee, with newspapers plastering the story on front pages all over the U.S.A. Why? Because pro-fascist reactionaries, Soviet-hating social democrats, pacifists and Vatican-liners always join forces whenever there is the slightest opportunity to poke at the one nation that is successfully fighting our enemy, Nazi Germany.

To illustrate: the Polish government in exile, representing Polish landlords, has an office in New York that gets out a tract called *Poland Fights*. The last number contains a supplement headed Appeal for Russian-Polish Settlement, signed by a flock of Americans. They tell us how much they love Russia; how anxious they are that American-

Russian friendship be developed. That theme takes up about a tenth of the document. The remaining nine-tenths kicks our ally because of the Polish border business. We love Russia so much, they say in effect, that we don't want her to make a mistake, so better give that land back to the big landlords sitting comfortably in London or else we are going to tell not only Americans but people everywhere how naughty the Soviet Union is.

Those signing this statement don't love Russia. They hate and fear Russia. Maybe I ought not to say that all of them do. I'll just say that all those I know do . . . Gideonse, Shuster, Agar, Woll, John Chamberlain, William Chamberlain, Crosswaith, Childs, Michael Williams, Phil Randolph, Jim Loeb, Sidney Hook, Laidler, Counts, Alfange, Algernon Lee. If you can find anything good that any one of these men ever said about the USSR I'll not only eat my words but theirs as well. Their crocodile tears about, "Please Russia, we love you so very much that we are grieving for fear you'll make a mistake" is a belly-laugh . . . or would be if it wasn't so serious.

Serious because there comes pretty close to being a united front today. But it isn't a united front against fascism. It is a united front against the USSR. And in it are not only reactionaries like Bertie McCormick, Sissy Patterson, Willie Hearst and Vatican-liners like Fulton Sheen, but pacifists like A. J. Muste, who just wrote an article telling his followers how terrible Russia is, and the social democratic bunch, of whom those listed above are representative leaders. These latter have gone so far to the right, because of their hatred and fear, that their red-baiting denunciations are now couched in almost the same language as the blasts of the Honorable Dies.

To this reactionary-right wing-pacifist-Vatican-Martin Dies united front you can add the isolationists of the mid-west, dominated by the Soviet-hating Chicago Tribune that forced One-World Willkie to withdraw as a presidential candidate. That gives you some idea how formidable is this anti-Soviet united front. And make no mistake about it, an anti-Soviet united front is a pro-Hitler united front.

However there is still the Red Army; there is still Tito; there is still the underground of Europe where Church leaders join forces with leftists in the war against fascism. But I guess the people making up this vast peoples movement haven't yet heard that Mr. Krachenko resigned from his job in Washington. 'Cause if they had heard, why would they still be fighting the Nazis?

English Bishop Urges Meetings To Discuss Fundamentals

Thinks That the Meetings Now Being Held In Many Parishes Ought to Be Continued

Edited by Lois Remmers

London:—The Bishop of Ripon, Geoffrey Lunt, has urged that the padre's hour, which he says is one of the few good things to come out of the war should be continued with peace. Throughout parishes in England, as well as in the Army, clergy are setting aside an hour during the week, after service on Sunday being the most common hour, when people can sit down with him and ask whatever questions they please. The bishop states that the day for "being dogmatic from the pulpit when people cannot answer back" is gone and that "the freer atmosphere of the padre's hour is a gain since the padre and the layman can take up the search for truth and tread the road together." He also states that there are many people who will come for worship only occasionally, "and when they do go they hear a sermon which is primarily addressed to the faithful, often on some aspect of applied Christianity and it all seems out of reach and above the head of the ordinary, non-Churchgoing layman, because it makes assumptions which he neither understands nor admits."

He went on to say that laymen often complain that "no one ever tells us how or where to begin to be a Christian. All your sermons are based on the assumption that we understand Christian phraseology and that we have, as a background, some conception or understanding of the cardinal Christian doctrines. If only sometimes you would begin at the beginning, for the benefit of the likes of me."

The Bishop thinks that the padre's hour may be the answer to this complaint which he received from a young officer in Syria.

Plea for Justice

Atlanta (RNS):—A plea to American Christians to practice "justice and fairness to all races, including the Negroes," and to seek a means to end all war, is voiced in the annual report of the committee on social and moral welfare of the Presbyterian Church in the United States (Southern). Concerning racial equality, the report states that "Axis

nations have held our people up to scorn as preaching what in practice we belie" and that the time has come "for us to face this question frankly, for it will not be permitted to rest." With reference to a means to end wars in the future, the report declares that "In the new world order to follow the signing of treaties, the Church should bear testimony to her belief in the necessity of peace, the absolute wickedness of wars that can be avoided, and the guilt of those who exalt war as the cornerstone of national greatness. Whether the agency for maintaining peace shall be a revival of the League of Nations, an international police force, or some other organization, is not for us to determine. Of the principles to be advocated by Christian citizens there is no question."

Alumni Hold Service

New York:—Alumni of St. Paul School, Concord, N. H., are to attend a service at St. James' Church at 4:30 on April 23rd. The preacher will be the Rev. Norman B. Nash, rector of the school who has been in Florida through the winter recovering from a serious injury received in a fall last summer. He has been at the school in recent weeks.

Seamen's Institute

New York:—The Seamen's Church Institute of New York is celebrating its 100th anniversary with a series of events this month. On April 12th Bishop Manning presided at a service commemorating its incorporation date. He was assisted by the present director, the Rev. Harold H. Kelley. The speaker was Herbert L. Satterlee, vice-president of the board of managers. Moving pictures, band concerts, flag-raising ceremonies, exhibitions, singing of chancies, were some of the events featured during the week of celebration.

Aid to Soldiers

Fort Knox, Ky.:—"Tell it to the chaplain" is the first thing a man learns in the army—and under a new plan inaugurated by Col. N. B. Briscoe, post commander at Fort Knox, it is the last thing he does

before being discharged. Honorably discharged soldiers, dismissed usually for physical disability at the fairly constant rate of five a day, are given five to ten minute interviews by a daily appointed chaplain, just before receiving their final papers, in an attempt to advise them in readjusting to civilian life. The new plan, which has been in operation for six weeks, has proved successful and interesting, the chaplains having found that length of army service is the determining factor in the soldier's feelings. New men—those having served from one to six months—are eager to resume home ties, while veterans of a year or more have usually broken those ties and prefer to stay until the war is won.



Carey McWilliams has been awarded a Guggenheim Fellowship to study the functioning of organized religions as social institutions. He was a speaker at the CLID forum at the 1940 General Convention

St. George Day

London (Wireless to RNS):—Stressing the "critical phase" which the war has reached, the Archbishops of Canterbury and York have recommended that the Feast of St. George, England's patron saint, be observed on April 23 as a special day of prayer and dedication. In making the recommendation, the prelates, in a joint statement called attention to the "testing experience through which we must expect to pass," and added: "Let this not be a single or spasmodic effort, but rather a focus of continuous dedication of our country and selves in prayer for the days of war and the equally exacting days of peace."

Interchurch Ways

New York:—Representatives of a number of Churches took part yesterday, April 19, in a forum on "Interchurch ways of worship," held at Calvary House under the auspices of the Auxiliary of the diocese of New York. The leader was Mrs. Henry Hill Pierce, former member of the National Council, and taking part were Miss Margaret Applegarth, Baptist; Mrs. Kenneth Miller, Presbyterian; Mrs. Paul Sherer, Lutheran and Miss Grace Lindley, Episcopalian and formerly national secretary of the Auxiliary. Arrangements for the meeting were under Mrs. William C. Dickey, a vice-president of the New York Auxiliary.

Fights Intolerance

Beckley, W. Va.:—The Rev. Benjamin W. Tinsley, rector of St. Matthew's Church, Charleston, W. Va., and president of the "Four Freedoms Fellowship," an educational organization designed to spread tolerance and understanding among racial groups, has been appointed by Governor Neely on an inter-racial commission for the prevention of race riots in the industrial Kanawha Valley. Mr. Tinsley is well equipped to work in inter-racial affairs, having had special training in it while studying at Union Seminary.

Navy Chaplains

Boston:—The Rev. Jack Leather and the Rev. Chester Leonard Weems have been appointed chaplains in the U. S. naval reserve.

Bible for Workers

Geneva (Wireless to RNS):—During February and March 100,000 copies of illustrated devotional booklets were published by the chaplaincy commission of the World Council of Churches for French, British, German, Serbian, and Dutch deported workers and prisoners. Editions of the Bible in Polish, Czech, and Serbian are now being prepared by the Bible department of the council.

Signing Up

New York (RNS):—A "world order compact" pledging Congregationalist churchgoers' participation in establishing a just and cooperative world order has been made public here by the denomination's council for social action. Format of the pledge is adapted from the Mayflower compact of 1620, textual matter being taken from recent denominational pronouncements on world

Washington Consecration

★ The consecration of Dean Angus Dun to be the Bishop of Washington, an event which took place yesterday, April 19th, will be reported fully in our issue of April 27th. Four members of the editorial board are attending the consecration and will present various aspects of the occasion. The number will also be well illustrated, including a cover portrait of the new Bishop. Those desiring bundles of this number for distribution should have their orders in at 6140 Cottage Grove Avenue, Chicago 7, not later than Monday, April 24th. Wire if necessary. The cost is 5c a copy and we will appreciate payment with your order in order to save billing. The number will also feature an interview with the Archbishop of York, one of the many notables at the consecration.

order. The compact, to be signed on May 21 by individual church members throughout the country, reads: "In the name of God, Amen. We whose names are underwritten, loyal members of ——— Church of ——— do solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together to work for a just and co-operative world order. We pray that our nation shall help to establish an international organization for the better ordering of the interdependent life of nations, the preservation of peace with justice, and the furtherance of the general good of all peoples. Unto this great task we commit our wills and our ways. In witness whereof we have hereunder subscribed our names. Anno Domini, 1944."

Danish Martyr

Stockholm (Wireless to RNS):—Funeral rites for Erik Bunck Christensen, young Danish theological student who died in a Copenhagen prison after having been denied medical treatment for bullet wounds incurred during a Gestapo raid on a Danish students' underground newspaper, were conducted in the crowded crypt of Copenhagen's St. Andrea's Church on March 29 by Bishop Hans Fuglsang-Damgaard, primate of the Danish Lutheran Church. Choosing as his text, "Greater love hath no man," Bishop Damgaard praised the dead patriot for "having loved Denmark and given his life for it."

Although jubilant German officials boasted that they had completely liquidated the illegal student publication, the paper has reappeared with its usual underground news.

Inter-Racial Association

Durham, N. C.:—Seeking to promote better fellowship and improve race relations, twenty-seven Baptist ministers, of whom 12 are Negroes, representing 31 churches, 16 Negro and 15 white, with a total membership of approximately 20,000, have organized an interracial ministerial association to be known as the Durham Baptist ministers association. At its organization meeting, the group elected as president of the association Rev. A. S. Croom, Negro pastor of the Union Baptist Church, marking the first time that a Negro has been chosen to head such an organization in the south.

Interracial Goodwill

Birmingham, Ala. (RNS):—For the first time in history, Negro representatives were present at the monthly meeting here of the Birmingham pastors union. The union, at its March meeting, had voted to invite officers of the Negro pastors union to attend its monthly sessions and suggested that twice a year it entertain as its guests the entire membership of the Negro organization. The move is intended to strengthen cooperation between the two groups on questions of mutual concern by allowing the Negro officers to observe the workings of the white union and to serve as counsellors when the occasion presents itself.

African Blood

Nashville:—Those who believe that the blood of Negroes should be segregated ought to be interested in this story, sent to us by R. B. Eleazer of the Methodist board of education. A blood specimen taken 17 years ago from a black African native, Asibi, has protected millions of people all over the world from yellow fever, the Rockefeller Foundation reports. The specimen was taken in 1927 at the foundation's yellow fever laboratory at Lagos, West Africa, and was injected into a Rhesus monkey from India. Asibi recovered from the yellow fever but the monkey died. Raymond B. Fosdick, president of the foundation, said all the yellow fever vaccine manufactured during the past 17 years "derives from the original strain of virus obtained from this humble native. Carried down to the present day from one laboratory animal to another, through repeated tissue cultures and by enormous multiplication, it has afforded immunity to millions people in many countries."

Hungary Underground

Stockholm (RNS): — Students in the Calvinist University of Debrecen, Hungary, have refused without exception to join the German labor organization, Todt. When occupation authorities started a recruiting drive at the university, a group of students broke into the principal's office, destroyed the lists of registered students, and went into hiding in the wooded region south of town. Debrecen is the seat of Reformed Bishop Imre Revesz, who was recently placed under house arrest by the Germans.

From J. Edgar Hoover

Chicago: — Declaring that "our homes can be restored to the tranquil path of freedom from crime" through the precepts of God, John Edgar Hoover, F.B.I. director, has endorsed the "complete tolerance and unity" manifest in the program for the observance of national family week, May 7-14, in which members of Protestant, Catholic and Jewish faiths will participate. In Hoover's plea, just released by the Rev. Harry C. Munro, secretary of the national family week committee and director of adult work for the International Council of Religious Education, he

cites figures which show the nationwide rise in juvenile delinquency, stating: "Religious, educational and civic institutions combined with law enforcement agencies in a solid front can go far in overcoming this menace, but home training is indispensable."

Program for Youth

Birmingham, Ala. (RNS): — A youth program presented by the committee on moral and spiritual values, recommending that every Alabama child "be taught to develop his character above that of anything else he may learn," was adopted by the convention of the state education association. The program includes: observance of religious education week; creation of a wholesome school environment; encouragement of all children to attend Sunday schools and churches of their own choice; use of art to emphasize the moral values of life; and the establishment of a brief code of cardinal virtues such as courtesy, obedience, honesty, reverence, and truthfulness.

Busy Chaplains

Washington (RNS): — The office of the chief of chaplains reports an increase during January in number

of services conducted by chaplains for U. S. armed forces throughout the world of 6,154 over the number reported for December, 1943. Attendance, however, decreased from 9,506,220 in December to 8,913,440 in January; administrations of the sacraments decreased from 94,381 to 90,594; receptions from 1,536,839 to 1,068,920; hospital and guard-house visits increased from 101,124 to 106,612, and pastoral contacts from 7,291,484 to 7,433,854 during January.

Two Little Kittens

New York: — "Excuse the interruption," writes Mr. Robert Kemp of Boone School, Wuchang, China, now at the Lienho School in Free China, to a friend. "Two kittens just climbed into my lap. They are not a luxury for they are intended to grow up and help their mother reduce the plague of rats and mice which infect the old temple which houses the school. This with a view of reducing a second and worse plague which is flies in swarms." Fleas, Mr. Kemp might have added, are carriers of a still worse plague which is the plague itself. The kittens are playing their part in the prevention of that dreadful disease.

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New York

Raid Organ Lofts

Stockholm (Wireless to RNS):—Churchgoers in Germany grown used to the confiscation of church bells will soon bemoan the looting of organ lofts to provide metal for the German war effort. Government authorities have ordered all congregations to file by a fixed date a report stating the size of their church organ, how much metal it contains, and, in the case of electric organs, the amount of wiring. Confiscation of organs is expected to begin as soon as reports are completed.

Hospital Chaplain

Morgantown, N. C. (RNS):—Recommendations by church groups that a fulltime clergyman be employed as chaplain to serve the spiritual needs of the 2,700 patients in the North Carolina state hospital for the insane here are finally beginning to get results, the development being regarded as significant in view of the fact that comparatively few mental hospitals have chaplains.

Plan Parish House

Wichita, Kan.:—St. James parish here has launched a campaign to raise funds for a parish house to be built as soon as the war is over.

Law Enforcement

Toronto, Ont. (RNS):—At its annual meeting the Christian Social Council of Canada passed a resolution urging rigid enforcement of laws against commercialized prostitution in all parts of the dominion. They also recommended health examinations, including blood tests of both parties to an intended marriage, adequate physical, moral, and religious education in schools, and quarterly publication of venereal disease incidence in the armed forces and civilian population.

Meets the King

New York:—Chaplain Charles H. Buck, Jr., formerly of St. Paul's Church, Crownsville, Md., and now somewhere in the south Pacific, writes the National Council of a visit with missionary-trained natives on a neighboring island. "The most imposing feature of the whole native village was the church, a handsome building of homemade concrete . . . I suppose 'mortar' is the proper word, decorated inside with inlaid pearl-shell."

Chaplain Buck's visit was during the absence of the missionary, so, he says, "the king was conducting services. He is a benign old gentleman with great dignity and piety. His speech of welcome was deeply mov-

ing, assuring us that he spoke for all his people when he said that the village was honored by our presence, and offering us any assistance we might desire in surveying. We took along a doctor who spent every minute of his time treating the sick, and we left a large supply of medicines and hospital equipment for the native dresser, a cultivated member of the village who had been to a couple of years of medical school. The schoolmaster had prepared for our friendly invasion by teaching all the children to sing the Star Spangled Banner. They sang with amazing expression and a rhythm that is all their own. In one place they achieved an effect worthy of more famous choirs, singing 'the rocket's red glare,' so softly that it tapered off in a fine thread of sound, and then shouting 'the bombs bursting in air.' It made ripples along the spine."

Widely Read Book

New York (RNS):—To date, portions of the Bible have been published in a total of 1,062 languages, reports the American Bible Society; during 1943, four new language translations made their appearance—Walamo (Ethiopia), Yipounou and Yisangou (French Equatorial Africa), and Gunwinggu (northern Australia). The entire Bible has been published in 184 languages.

Needs of Europe

Geneva (RNS):—Main post-war reconstruction needs of European religious groups are presented in a report drawn up here by the reconstruction department of the World Council of Churches, which represents 85 non-Roman communions in many countries. In Germany, the report states, principal demands are for the establishment of provisional church centers in cities in which church property has been destroyed, the production of Church literature, and restoration of home missions. In France, the need is for restoration of pastors to their parishes, continuance of their salaries, and rehabilitation of destroyed church property, while Balkan churches need Bibles and other religious literature, and scholarships for theological students.

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In sending a donation of \$1,000 to Kimber Den on Ash Wednesday we expressed the hope that it would be possible to send a similar amount during the Easter Season. WITNESS readers contributed \$653 toward this amount. We are holding up one week with the hope and belief that others will wish to make it possible to send the full \$1,000 through the Bank of China

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Moscow:—Luke, Archbishop of Krasnoyarsk, was one of the archbishops of the Russian Orthodox Church who recently welcomed the visiting British clergy in Moscow. His history is most interesting.

Christened Valentin, Archbishop Luke is the son of a Kiev druggist, Felix Voyno-Yasenetsky. He studied at the Kiev grammar school, and was a diligent pupil and very religious. He chose the career of physician and entered the medical department of Kiev University, completing the course in 1903.

Soon after receiving his medical diploma, Valentin Voyno-Yasenetsky served in the Russo-Japanese war in 1904, gaining considerable experience as a surgeon. After the war he worked for 13 years as a country doctor. In 1915 he received the degree of doctor from Moscow University for his thesis on the subject *Regional Anaesthesia*.

During the first world war, Voyno-Yasenetsky served in the war hospital at Pereyaslav-Zalesky, where he increased his experience in surgery. Afterward he became chief surgeon in the city hospital of Tashkent and in 1920 was appointed professor of operational surgery and anatomy at Tashkent University.

In 1921 Professor Voyno-Yasenetsky took holy orders. While continuing his lectures in the university and serving in the city hospital, he officiated at the Tashkent Cathedral. In 1923 he was anointed bishop, with the name of Luke. At present he is Archbishop of Krasnoyarsk, and at the same time superintends one of the Krasnoyarsk military hospitals.

Archbishop Luke was invited to attend the Convention of Bishops in Moscow, at which the Patriarch of all Russia was elected, and at which he himself was elected one of the six members of the Holy Synod.

Church a Prison

Moscow:—How the church of which he is vicar, in the Krasnodar Region, was converted into a prison for captured Red Army soldiers was reported to authorities here by the Rev. Valerian Malyarovsky. After relating how the Nazis first de-

stroyed or stole all sacred objects, ancient paintings, vestments and church records, he reported: "After this outrage and robbery the German murderers used the church buildings to house war prisoners. About 1,000 men were crowded into them. It is not difficult to imagine what this meant to the scantily clothed, starving, exhausted captives. Since no heating was provided when the thermometer showed 20 degrees below zero, the immense stone building with its cold concrete floor meant an agonizing death to hundreds of unfortunate sufferers. The moans of those dying of cold and hunger and cruel beatings, and their cries for help, issued unceasingly from the church. Daily 20 or 30 bodies of men who had suffered a martyr's death were thrown from the church into the street. If any of the victims showed signs of life he was promptly finished off with a shot or a bayonet stab by the black-helmeted German monsters.

"One can hardly believe that a human being can change into a beast. Yet the Germans are worse and more fierce than a bloodthirsty wild animal. They respect nothing. A house of God, the most sacred place

to the pious, was converted into a prison hell. For six days the prisoners remained in the church, and only 50 to 60 of them survived. These figures tell their own tale of the hideous nightmare that has descended upon the Russian land. The blood-drenched walls and floor of the church will bear witness for all time to the black days of the German terror in the Kuban."

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The Christian religion, in both its main types, Catholic and Protestant, lays emphasis upon tradition as well as upon Scripture. It is not true to say that Protestantism has no place for tradition, any more than it is true to say that Catholicism ignores the Bible. The difference is one of emphasis.

It is a noticeable feature of present-day religious thought that Protestantism is laying more emphasis upon tradition; at the same time the Roman church, at least here in America, is making vigorous efforts to have the Bible read more widely among the laity. Both these signs are encouraging.

Dr. Moffatt's new book is a study of the place which tradition has held through the Christian centuries. It is a brief church history, written from one particular angle. Like every other book by James Moffatt it is replete with fascinating literary illustrations, quotations and allusions. And the best part of it is that it focuses attention upon an element in the faith which all of us need to recognize more clearly. We can no more escape tradition than we can run away from our shadows; and it is a good thing to recognize the existence and importance of tradition and come to terms with it—without, of course, letting it become sterile, crystallized, and no longer a living thing but only the dead hand of the past.

—F. C. G.

****THE MAN OF ALASKA.** By Thomas Jenkins. Morehouse-Gorham, \$3.75.

This is the biography of Peter Trimble Rowe, who was for forty-six years Bishop of Alaska, by his good friend Thomas Jenkins, the retired Bishop of Nevada. Bishop Rowe was the glamor bishop of the American Episcopal Church, being more widely known and admired alike by adults and children than any other bishop. This volume gives a vivid picture of Bishop Rowe's unique work in founding churches, hospitals, and schools, in moving them from place to place, in keeping up with changing conditions, in ministering to Eskimo, Indian and white man over a wide area traversed largely by dog sled and small boat and that under most difficult and dangerous conditions, and in administering an enormous missionary district. Using largely material from Bishop Rowe's reports, articles and letters, Bishop Jenkins has written not simply a biography but a graphic account of our Church's work in Alaska. The reader lays the book down with a sure and certain knowledge that the hero was a truly great apostle to the cold outposts of the north.

—G. M. D.

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THE WITNESS — April 20, 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.

W. APPLETON LAWRENCE
Bishop of W. Massachusetts

The Bishops have spoken, not simply individually but in council assembled. Does the Christian faith change with time and conditions or through military necessity? I am afraid this would be news even too hot for you to handle. (The Bishop enclosed a leaflet, *On War and Peace*, containing extracts from pastorals and General Convention resolutions issued by the Episcopal Pacifist Fellowship).

ROGER W. BENNETT
Rector at Newton Lower Falls, Mass.

The contrast between your two editorials (Mar. 23) is so emphatic that both can hardly be Christian. *Suffering Sunday* tells us Christ's way was to accept suffering; *Speak to Us, Bishops* tells us to cause suffering. It would seem that the answer was that one attitude was Christian, the other pagan. Isn't that really the issue? If your majority are right that obliteration bombing is Christian, then Mr. Huntington, and all pacifists, is pagan. Pagans were not insincere, they were merely uninformed as to the nature of the Almighty. So here you are both sincere but it is not possible that you both are correct as to the Way of God. God is not two faced. This is not merely a difference of opinion: it is a question between two diametrically opposite beliefs as to the nature of God. Only one can be right. You may respect the sincerity of each other's viewpoints, but you should not tolerate, any more than you would tolerate a pagan viewpoint under the name of Buddhism, Islam or other. Think it over. Will you let us know which view you really support? If Christ is the revelation of God, then which is the way of God: which a sincere but worldly plan?

ANSWER: Mr. Bennett ignores the two faced nature of man, a primary tenet of Christianity. The majority of the WITNESS board stands back of the editorial, *Speak to Us, Bishops*, as Christian sinners who see no other way through this war's tragedy.

REV. E. C. HYDE
Tulsa, Oklahoma

Dr. Grant's *Just for Lay Readers* suggested that a second benediction after the recessional hymn would be more appropriate than singing a hymn apparently for the choir only as the final act of the service. It has long seemed to me improper to intone or say the final choir prayer loudly enough for the congregation to hear, and if this prayer is made in the form of a blessing, we have a "vain repetition," unless we consider it desirable to include our congregation among the twice-blessed. May I suggest two alternatives. In churches in which the choir has difficulty in singing while processing and recessing, it may be possible to restore the European custom of singing the final hymn in the chancel before the benediction, and then recessing silently after the benediction or going out without a procession of any kind. This has been accomplished in some churches which have good choirs. The sec-

ond possibility is that the minister remain in the chancel during the recessional hymn, and give the benediction from the chancel after the choir has left. As lay readers do not celebrate the Holy Communion, they should encounter no difficulties. Priests could get around the difficulties raised by the communion service in one of two ways: They could adhere strictly to the rubrics, and substitute some proper hymn for the Gloria in Excelsis (I am assuming that it would be undesirable to recess to the Gloria), or they could stretch the rubric a bit and sing "The Gloria in Excelsis and some proper hymn" before the blessing. I quite agree that a hymn after the final benediction is undesirable, but two final benedictions strike me as quite as bad.

WILLIAM P. ROBERTS
The Bishop of Shanghai

THE WITNESS for March 30 uses the heading "Methodists Cooperate with Nazis." That head sounds a bit ungenerous, especially since the article claims nothing more than that the Methodists are permitted to carry on, although restricted. I am wondering what your attitude really is about Christian work being carried on in occupied countries. Could you give us an editorial or article on that subject in some subsequent issue?

ANSWER: To collaborate with the Nazis is to aid them. The Church should join the underground and aid in the fight against fascism, as it has done in many countries. Other editors may disagree in which case there will be an editorial or article as Bishop Roberts suggests.

—W.B.S.

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Here is the Nazi strategy, as described by Marshal von Runstedt before the War Academy in Berlin (recently quoted by William Philip Simms):

"We Germans must number at least twice the population of our enemies. Therefore we shall be compelled to destroy at least one-third of the population of all adjacent territories. We can best achieve this through systematic malnutrition—in the end far superior to machine guns . . . starvation works more effectively especially amongst the young."

What kind of a postwar world can we build if the children of the freedom-loving peoples of Europe are not born—or die in infancy—or grow up deformed in mind and body?

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Supervision is ready—a neutral Swedish and Swiss Commission, in cooperation with the International Red Cross, can administer the distribution of food, as in Greece. Our State Department and the British Ministry of Economic Warfare agree that the Germans do not take any of this food.

What Are We Waiting For?

On President Roosevelt's desk now is a *unanimous* resolution by the U. S. Senate urging the sending of

food to the children of the occupied countries.

American and British public opinion favors child feeding. In America, the Federal Council of Churches, the Bishops of the Catholic Church, the American Federation of Labor, most of the daily press, innumerable organizations and hundreds of thousands of individuals have urged feeding the children of our friends in Europe.

In Great Britain, members of Parliament, the press, the Archbishop of Canterbury and other church and labor leaders urge child feeding.

President Roosevelt has the power to act.

We hope and pray that every clergyman and every church member will do one small thing to save millions of hungry children—write or wire the President urging him to start food on its way *at once*.

Do You Know These Facts?

1. For two years, ending in the fall of 1942, we fed 100,000 children of France in child-feeding centers. The Germans never touched our food.
2. Each child helped was required to consume its full portion of local food before receiving any imported food, so no equivalent was left that the enemy might seize. Furthermore, the Germans did not reduce the ration cards of the children helped.
3. Our State Department and the Ministry of Economic Warfare in

London agree that the Germans do not take any of the 20,200 tons of food distributed in Greece every month by the International Red Cross.

4. The Red Cross sends monthly about 50 pounds of food and other relief supplies to each prisoner of war and civilian internee in German-held territory. If we trust Germans to distribute this food to Allied prisoners, surely we can trust neutral Swedes or Swiss to distribute food to the starving children in occupied countries.

Please Write or Wire the President Today!

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Europe's Children**
Room 1041 - 70 Fifth Avenue,
New York 11, N. Y.

HOWARD E. KERSHNER,
Chairman

*Exec. Vice-Pres. Int'l Commission
for the Assistance of Child Refugees;
Director of Relief in Europe
for American Friends Service Committee
(Quakers), 1939-1942.*

For lack of space we omit the names
of the thousands of leading citizens
who endorse this appeal.

CAN YOU HELP THIS PUBLICITY CAMPAIGN?

MAKE CHECKS PAYABLE TO THE TREASURER AND MAIL TO:

HON. DAVE HENNEN MORRIS, *Treasurer*
Temporary Council on Food for Europe's Children

Dept. E, Room 1041, 70 Fifth Avenue, New York 11, N. Y.

Here is my contribution of \$.....toward the cost of the publicity campaign for the saving of Europe's children. It is understood that all funds received will be used for this purpose.

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(Accounts will be audited by Independent Public Accountants)