

The WITNESS

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MAY 4, 1944



THE SCIENCE HALL
OF CHOATE SCHOOL

(story on page five)

ALCOHOLICS ANONYMOUS

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

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MAY 4, 1944

VOL. XXVII

NO. 43

CLERGY NOTES

BAILEY, LEWIS J., rector of Trinity, Seattle, Washington, has accepted the rectorship of Christ Church, Seattle, effective June 1st.

BARNES, RANKIN, rector at San Diego, Calif., just completed a number of lectures on pastoral care at the Divinity School of the Pacific.

BRUNTON, FRANK M., has resigned as priest in charge of Christ Church, Brandon, Florida, effective May 15th.

CHAMBERS, B. DUVAL, rector of Westover parish, Charles City County, and St. Peter's, New Kent County, Va., has accepted the rectorship of St. John's, Columbia, S. C., effective June 1st.

CLARK, DAVID C., formerly rector of Emmanuel, Cumberland, Md., became the rector of the Good Shepherd, Lexington, Ky., on April 16th.

COOKE, SIDNEY T., is in charge of Christ Church, Staten Island, N. Y. for the duration.

GOLDIE, M. McLEAN, retired priest of the diocese of Olympia (Wash.) died April 16th of a heart attack.

JACKSON, E. B., formerly of Spartanburg, S. C., is now in charge of St. Mark's, Plainfield, N. J.

McKENZIE, JOHN V., formerly of Christ Church, Canaan, Conn., has accepted the rectorship of St. Matthew's, Worcester, Mass.

OWINGS, NOBLE, was ordained priest on April 2 at the Good Shepherd, Belmont, Calif., where he is in charge.

ROGERS, A. ALFRED, formerly rector of St. Andrew's, Scottsbluff, Nebr., has accepted the rectorship of Trinity, Hoquiam, Wash., with charge of St. Mark's, Montesano.

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 Paysant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

The Rev. Thomas N. Carruthers, D.D., Rector

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey
Lane W. Barton, Rector

SUNDAYS

11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

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Revolutionary Step Is Taken In China Mission Set-Up

*Council Approves Plan of China Bishops
To Have Central Office for Entire Work*

Reported by W. B. Spofford

New York: — Action taken last week at the meeting of the National Council, approving the setting-up of an office in Chungking to administer the work of the Church throughout China, was described as revolutionary by Bishop Andrew Y. Y. Tsu following the meeting. What it means is that the Church in China, which now receives funds and orders from twelve different missionary boards, located in six different countries, will increasingly run its own affairs, providing the new set-up receives the backing from the Church in England, Canada, Australia, New Zealand, and Ireland that it enthusiastically received at 281 last week.

Back of the action is a memorandum drawn up in May, 1943, at a meeting of five bishops meeting in Chungking and later signed by two others. After first expressing their gratitude to the twelve societies for their "long years of generous giving" the memorandum states that "in these days of supreme crisis we believe this great diversity of godfathers and godmothers may prove a source of weakness. For they each have a special interest in China, and have not continually before them the full picture of the disaster that war with Japan has been to the young Chinese Church. Nine out of thirteen dioceses have been in whole or part occupied by the enemy; half of our bishops, sixteen out of eighteen members of standing committees, and twenty out of twenty-five self-supporting churches are in the hands of the invader. Nearly all our universities and schools are refugee institutions." The statement goes on to stress the desperate plight of the Church and of Church people in China as a result of the war, yet "in spite of all these adversities the Church has gone forward. Work has

been started in new areas, new members have been baptized and confirmed. But we have not been able to take advantage of one-tenth of the opportunities presented to us."

The difficulty, in the opinion of these Chinese bishops, is that "we are a federation of dioceses, under a chairman, with widely differing relations to missionary societies and most unequal financial support." They therefore asked of the Anglican communion throughout the world "a central office, central planning, central funds" so that help, both in personnel and funds, can go where it is most needed, rather than be limited, as at present "by the fact that they are the fields of particular missionary societies."

At this meeting last year in China, the seven bishops appointed Bishop Tsu as their representative "to present these facts to the Church in the United States, Great Britain and Canada."

The matter came before General Convention in Cleveland last October, though little publicity was given to it at the time. However, as a result of Bishop Tsu's quiet but persistent work, the following resolution was passed: "Whereas, this General Convention has learned with interest of the plan of the Church in China for developing a central organization corresponding to our National Council: Resolved, that this General Convention record its hearty approval to this plan and authorizes the National Council to co-operate with the Church in China in the development of this plan, and upon the formation of such an organization to deal with it in the assignment of missionaries and the distribution of funds sent from this country."

The evening before the National

Council met last week there was a meeting at headquarters of the American branch of the Anglo-American Committee on Missionary Cooperation. Also present were the Archbishop of York and Bishop Tsu. The entire situation in China was reviewed and the plan for a central office presented. Vice-President Thayer Addison, as chairman, then asked the Archbishop for any comments he might care to make. He stated however that he preferred not to commit himself without first consulting with other Church authorities in England. Bishop Tsu therefore is to go to England, he hopes this month,



Bishop Andrew Y. Y. Tsu of Kunming who addressed the National Council on a revolutionary step for the China Mission

where he will consult with leaders of the Church there.

As far as the American Church is concerned enthusiastic approval has now been given to this plan of centralization of the work of the Church in China. The committee, which will have its headquarters in Chungking, will be called the Ad Interim Central Executive Body of the Church in China. The National Council voted \$8,000 toward the expenses of the office, part of the money coming from special funds. The plan is to have at least two

executive secretaries, one Chinese and presumably a bishop (Bishop Tsu seems a likely choice for the Chinese Church to make) and one person to be supplied by our National Council. It is possible also, of course, that other missionary societies in England and elsewhere will have representatives on the staff.

It all means increased autonomy for the Church in China; it means that the Church there will be increasingly a single Church and not thirteen dioceses, held together only through a federation; it means, increasingly, that the Church there will run its own affairs, freeing itself of "this great diversity of godfathers and godmothers" represented by twelve missionary boards located in six different countries.

The Council also approved a plan to organize a second St. John's University in Free China, with the expectation that it will unite with the one now in Shanghai after the war. Chinese alumni have raised a considerable amount for the project and the Council voted a gift of \$2,000.

The beginning of a new field staff, revived by Mr. Jordon, new head of promotion after having been scrapped by his predecessor, Joe Boyle, got under way with the appointment of the Rev. James Carman, rector of the Ascension, Pueblo, Calif., as the first member of a staff which will eventually consist of a number of men.

The Rev. Alden Kelley, head of college work, told the Council that there are no agencies taking responsibility for men in the armed forces who are thinking of the ministry. A resolution was therefore passed requesting Mr. Kelley, in consultation with the Presiding Bishop, to set up a committee for this task.

Concern was expressed over the decrease in Church School enrollments, with Secretary D. A. McGregor stating that it had fallen off 19% in the Episcopal Church. It was attributed to various causes with little in the way of suggestions as to what could be done about it.

The board of the Auxiliary, meeting April 21-24, aside from making a number of appropriations, concerned itself chiefly with recruiting workers for the mission fields and with postwar planning, especially with regard to returning service men and women.

Vice-President Thayer Addison told the Council of plans for new literature, pamphlets and leaflets, to aid in presenting the appeal for

missions. Treasurer Lewis B. Franklin reported that collections up to April 1 has been splendid. He stated that something over a half million dollars were received in 1943 in legacies, the largest amount so received since 1928. He also explained to the Council the plan to establish a committee on projects and appeals. This committee will pass on requests for funds not over \$5,000, but will submit to the Council all projects for which a larger sum is asked. It will also present approved projects to individuals or to the whole Church.

The Council approved an appeal, which will be made independently of headquarters, for funds to aid conscientious objectors. It will be in charge of Bishop Lawrence of Western Massachusetts, with \$20,000 needed and sought.

At the Presiding Bishop's request, a delegation is to go to Mexico to study the work of the Church there.

Bishop Harry Beal of Panama was a guest at the meeting and spoke briefly of the progress of the work there and of the need for equipment to meet enlarged opportunities.

The Rev. Robert A. McGill, Lynchburg, Va., was elected to the Council to fill the vacancy created by the retirement of Dean Elwood Haines, bishop-elect of Iowa.

CHURCH LEADERS CALL FOR SOCIAL ACTION

Montreal (RNS): — The social service committee of the diocese of Montreal, at the synod last week, called upon the Church of England in Canada to "assert itself in politics, industry and commerce." "As champions of a new social order," the statement read, "we may be called subversive. To the Christian this charge will carry no shame. For there is nothing more subversive in a world of personal and social sin than the Gospel of Jesus Christ and the revolutionary fellowship which agitates for the Kingdom of God."

CHURCH CONGRESS HOLDS MEETING

Philadelphia: — A regional meeting of the Church Congress was held in Philadelphia on April 25th with "The Christian Church in a world in travail" the theme. Speakers were the Rev. Arthur Kinsolving of Princeton; the Rev. W. Norman Pittenger of General Seminary; the Rev. Bernard I. Bell of Providence and the Rev. Charles Sheerin of Washington.

Leading in the discussions were the Rev. N. B. Groton, the Rev. L. C. Lewis, Mr. Spencer Ervin, Mr. W. H. DuBarry, the Rev. F. W. Blatz and the Rev. J. M. Niblo. Chairmen of the sessions were the Rev. S. Taggart Steele and the Rev. Charles E. Tuke.

NO HOUSING FOR ARCHBISHOP

New York: — The Archbishop of York has a deserved reputation as an authority on public housing, but those handling his schedule here wouldn't give up even an hour for an inspection tour. One had been arranged by authorities, backed by Mayor LaGuardia. But trying to get hold of the Archbishop merely resulted in polite buck-passing. Bishop Manning referred the inquirer to the office of the British Information Service; they said it was all in the hands of John Irwin at 281; Mr. Irwin said it was up to Bishop Manning; Bishop Manning said it was up to Bishop Tucker; Bishop Tucker said it was up to the Archbishop; Bishop Tucker's secretary finally said, "No." So his Grace met no poor people in New York or saw anything on the other side of the tracks.

ROMANISTS CRACK AT BISHOP

Toronto: — Bishop Sexton of British Columbia was rebuked by the official paper of the Roman Catholic Church extension society for his spirited reply to a Roman Catholic bishop on the matter of mixed marriages (WITNESS, March 30).

Says *The Canadian Register*: "The Catholic Bishop did no more than explain why the Catholic Church does all that is reasonably possible to curtail mixed marriages and to repel an aspersion on the Church as 'fascist.' The only remark of Bishop Cody to which any Anglican need have taken exception was that Catholics can claim to have the senior Church by 1,535 years. Bishop Sexton, in reply, went through the whole gamut of ancient ecclesiastical controversies and used language that can be strictly described as scandalous. If it reflects on the Roman Catholic Church it reflects on the whole conception of the Holy Catholic Church in which Bishop Sexton professes belief when he recites the Apostles' Creed. Catholics in Victoria can be left to make any rejoinder to the Anglican Bishop that may be considered necessary."

Headmaster of Choate School Writes to Parents

*Says Boys Now Sense That Sound Education
Means Individual and National Salvation*

By George St. John

Wallingford, Conn: — From leaders in every branch of the service, from procurement offices, from officers in every camp, from alumni in officer training schools or in engineering or pre-medical work, comes the same testimony: overnight, as it were, we are turning a peace-loving, unmilitary nation into what has to be the mightiest far-flung military force in history; and with this necessity come corresponding compulsions in education. The necessary tempo of our military training, the mental discipline, the life-and-death need of thinking straight and quickly, the prerequisite knowledge of the three R's, the scientific knowledge, the sheer mental muscle required, the psychological and spiritual conditioning — it is the story of these necessities that comes to us from every side. "Whatever the courses, teach thoroughness, treat shallowness as sin, teach them to delve with their minds, teach them to think — and hurry up about it."

Since Munich and Pearl Harbor made things real to us, and we have come to grips with two wars, there is for all parents and teachers, as well as for leaders in the services, only one watch word: "All the sound education possible before eighteen."

Boys themselves now sense the truth we were in danger of losing, that "he who saves his life shall lose it": that sound education in mind, body and spirit, "bought at a price," the price of mental sweat, self-control, and persistent aspiration, spells both individual and national salvation. We all know, now, that the only kind of liberty that lasts is strenuous liberty. The war has lifted education up to the level where sound education has always been — to the level of hard work, of character, of standards, of something not too fancifully called compelling ideals. Those whom their elders sometimes thought too young to understand, or too tender to "take it," are now hungry for an education that saves life and makes men. There has never before been a time when effective teachers, teachers "whose work is their prayer," received from

boys such understanding response, or such a matching of work with work.

Thousands of boys the country over, if from their youth up they had been in schools where work is hard and satisfying, where it is lifted up to the level of high responsibility, and where the atmosphere and morale are such as these attitudes create, would have made by now different progress, would be in a better position to meet the present emergency, would already have more of that about them which finally makes for efficient and beloved officers in war-time, and efficient and beloved leaders in time of peace. The fact is that the great body of our nation's schools has let our boys down. The country over boys are not nearly as ready as they should be for what they have to face. Horace Taft used to say (and has convincingly expanded the truth of it in his recent book): "Whatever else we may say about American education, the outstanding fact about it is that it's in a bad way." Vastly too many boys can't, even for their age, read understandingly, can't express themselves clearly, are weak in the three R's, and even in subjects in which they have received good grades have little real grasp of what it's all about.

Thousands of fathers and mothers do not know what is in our schools — or what is not in them. In no country I dare say has education been so dragged down by theories, fads, politics, unessentials, and the "democratic" or utilitarian urge to "pass" everybody. The great bulk of our education is free, and like everything else that is free is for that reason less appreciated. In no country, I should think, has education been so much talked about, and sound education so little practiced or understood. Any one who talks with teachers in our training camps will see that the war is just now rousing us to understand this.

As we masters live and work with boys, in these urgent days when the truth has a way of leaping up at us and demanding attention, we long to have fathers and mothers see all that we see. In this time which tries

men's minds as well as their souls, the naked truth stands out: it's just as Humboldt said, "Whatever we would introduce into a life or into a nation, we must first introduce into our schools."

In the midst of politics, novelties and experimentation — with religion robbed of life in the fear of giving offense or in some dead interpretation — in the midst of all of this, I say, a handful of American schools have stood out, "like the shadow of a great rock in a weary land." And such schools, far from being swept away by war or revolution (about this there is much loose talk and looser thinking), are fulfilling crying needs, individual and national, and their future will be even more essential than their past. Their only aristocracy is that of the mind and



*Salvator Mundi by Albrecht Dürer
Courtesy of Metropolitan Museum*

the heart; and because that aristocracy is the very heart of democracy itself, the service of such schools will go on from strength to strength.

These schools boys should enter early. Such schools (though they give a boy his best chance of college training) will, for many, be both school and college. If formal education has heretofore been carried on too late into life, the war is stopping that; and we should now in turn put emphasis, too long delayed, on sound training from the first grade up. Heretofore our general educational attitude toward children has been an

(Continued on page 6)

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

Clip and Mail with your Letters

Church in China, by action taken by Church in USA, is to have a central office. Heretofore nine missionary societies of a half dozen countries have had the say about how and where money was to be spent. Chinese are to be allowed increasingly to do this for themselves. . . . Recruiting workers, planning for returning soldiers, were chief concern of Auxiliary board meeting April 24. . . . Auxiliary plans meeting with women in industry in October. . . . Archbishop of York has shown himself a progressive on social and economic questions in addresses in the States before huge crowds. . . . He went to Canada last week. Spoke at a mass meeting in Toronto and praised the USSR. Metropolitan Benjamin, head of Orthodox Church in N. A. shared platform. . . . Bishop Manning of N. Y. told meeting that anyone who stirs up anti-British or anti-Soviet feeling is a traitor to his country. . . . Big fuss in England because Bp. of London refused to allow Baptist minister to take part in a wedding. "What sacred principle is imperilled" interdenominational weekly asks. . . . Church of England in Canada holding meetings with United Church looking toward unity. . . . Netherland Reform Church says Nazi creed is contrary to Christianity. . . . Roman Catholics in U. S. have organized a committee (unofficial) to combat anti-Semitism, anti-Negro sentiment, and all forms of race feeling. Spokesman says maybe it will help destroy idea all R.C.'s are reactionaries and fascists. . . . Michael Karolyi, former prime minister of Hungary, says there is now a united front against fascism there in which conservatives are cooperating with socialists and priests are fighting shoulder to shoulder with communists. . . . FDR rebukes 28 parsons who denounced precision bombing. Says bombing is shortening war. Easiest way to prevent loss of life is to use every effort to compel the Germans and Japanese to change their philosophy, he declares. . . . UCCD, to which CLID is affiliated, sent leaflet to members showing up cartels and stating that USA is in for economic oligarchy unless they are destroyed. . . . Leaflet declares, basing statement on dept. of justice files, that some are still doing business with Hitler. . . . Other profs and a flock of students at Northwestern U. offer blood to Japanese prof. after operation. . . . Methodists in Newark end segregation so that whites and Negroes hereafter will meet in same conference. . . . Churchmen issue statement that world organization to maintain peace should be set up now. . . . Presiding Bishop asks that all churches be opened for prayer on invasion day. . . . Church joins with labor in mass meeting in NY to urge subsidies to prevent inflation. Mrs. Simkhovitch, head of Greenwich House, and Bill Melish, Brooklyn parson, both on CLID executive committee, share program with Mike Quill and other labor leaders. . . . Soviet embassy announced Orthodox Seminary soon to open in Moscow. Will study USSR constitution as well as usual seminary subjects. . . . Quakers have sent \$100,000 to help feed children of France.

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Headmaster of Choate School Writes to Parents

(Continued from page 5)
insult to their intuitions and their splendid potentialities.

Under such conditions, the long summer vacation for nearly all older boys has gone. And boys want it so: they want a summer job. For a few a factory job may be best; for some perhaps a purely out-of-door job on a farm. To a great number, efficient study under able, practiced masters, combined with practical shop and farm work, and a high morale in group living, brings the highest rewards. Upon some lies the definite job of taking an accelerated course. By means of the summer term the school will do everything possible to advance any boy as rapidly as is needed to complete his school work before he may be called into the service. By summer term a few boys will be able to finish school a half-year early; and by two summer terms an occasional boy may be able to save a whole academic year. The larger purpose of the summer term, however, is to enable any boy to get in gear with the present tempo and spirit of his nation. With Choate's strenuous study, its practical farming and athletics, its Chapel and its philosophy of life — and its "getting ahead with it" — Summer Term isn't just Summer study; it's a symbol of all that which America, aroused, now stands for.

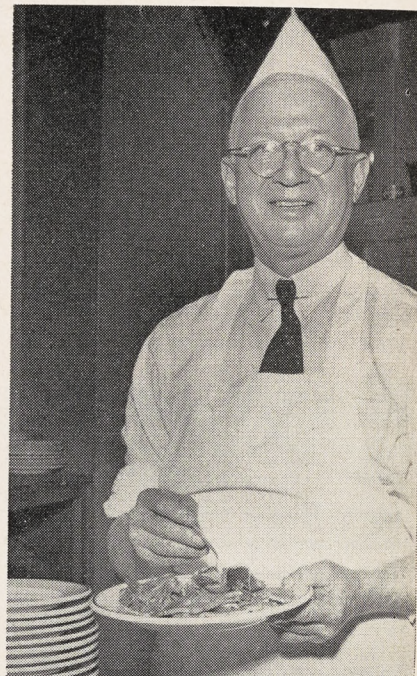
ARCHBISHOP SPEAKS ON FREEDOM

New Haven:—Nearly 2,000 people packed Trinity Church here on April 20th to hear the Archbishop of York speak on the subject of freedom. There were several hundred others who heard the address over a public address system as they sat in the Center Church next door. He declared that the only satisfactory answer to the question as to why man should be free is found in the Christian doctrine of man. God is Father, therefore cares for those He creates, and endows man with talents to use in His service. True freedom, he said, consists of freedom from fear; freedom from want; freedom of religion; freedom of opinion; freedom from ignorance. Speaking on the international situation he declared: "I can see no other way of protecting the freedom of the small nations than by the larger nations, the United States, Great Britain, China and Russia meeting together in agreement to protect these smaller nations."

Bishop Budlong welcomed the Archbishop to New Haven and officiated at the service. Bishop Walter Gray, suffragan of Connecticut, Bishop Dallas of New Hampshire, the Rev. C. Lawson Willard, rector of Trinity Church, and 65 clergy of the diocese were in the procession as well as many ministers of other Churches.

ORTHODOX ARCHBISHOP IN CANADA

Toronto:—The Archbishop of York spoke at a large mass meeting here on May 2nd, speaking under the auspices of the national council for Canadian-Soviet Friendship. He was all out in his praise of the Soviet Union. Efforts were made to



Tables were turned when this picture was taken at St. John's Church, Buffalo, the men serving the dinner while the women dined in style. Dishing it up is Harry I. Good, associate superintendent of Buffalo schools

have him address a meeting of the council of American-Soviet Friendship in New York but his schedule was too full. However the national office of the organization stated that the Archbishop did speak under their auspices in Chicago. In Toronto he shared the platform with Archbishop Benjamin, head of the Orthodox Church in North America, who, according to Religious News Service, made a special trip from New York to attend the rally and to pay his respects publicly to Dr. Garbett. Why it should have been necessary for Archbishop Benjamin to journey to Canada to do this is not revealed.

EDITORIALS

Overhaul Education

IN SPITE of the fact that the war is not yet over, the Church of England has undertaken a far-reaching scheme for the reorganization of the training of its clergy. What they are trying to do is develop greater power of spiritual leadership in the clergy, closer contact with social, industrial and rural life, and more familiarity with modern scientific and secular thought. They also aim to do away with cramming and to provide for continued guidance for newly ordained clergymen. This involves the establishment of regional committees of selection, the committees to include laymen of wide experience, an additional year of training, and the removal of most theological colleges to university centers.

All of these suggestions might be considered in connection with theological education in this country. Our choice of candidates already involves recommendation by laymen—but this is usually rather formal and perfunctory. English theological education is normally two years in length, where ours is now three; but most of our faculties are asking for an additional year, which will bring the course up to four years. Perhaps the best way to solve this problem, here in this country, is to make use of the long summer vacation, not for haphazard mission work but for clinical courses under expert and explicit direction. The third point, the proposal to locate theological colleges at universities is certainly the tendency here, and has been for several years; the removals of Berkeley, Pacific, and Seabury-Western are evidence.

One remarkable feature of the English plan, contained in the final report of the Archbishops' commission, is to appoint a director of training in every diocese, whose duty will be to maintain contact with candidates while in training and also with young clergymen during the first three years of their ministry. It is also proposed that refresher colleges should be established in the provinces of Canter-

bury and York, and also a central college of advanced study for the whole Anglican communion and an interdenominational college connected with the ecumenical movement. All of these are excellent suggestions and might well be considered here. Our College of Preachers in Washington already has advanced students who spend a period of several months in study; and it is

not at all unusual for American clergymen to do graduate work at a regular seminary or a university. Much more could be done in this direction than we are doing at present; and it still remains true, alas, that those who need refreshment most do not receive it.

All of American education is due for pretty thorough overhauling after the war. The army and navy courses have shown what can be done by speeding up and by eliminating waste and inefficiency. Theological education will not be exempted from this reexamination, and it would be well if the Church began at once to consider what its needs are and how these needs are to be met, either by existing institutions or by new ones; by existing institutions in their present state or by combination and reinforcement, with new goals and fresh resources.

Alcoholics Anonymous

ALCOHOLISM is a complex sickness. Modern medicine has given us this diagnosis, but it has been at loss for a cure. The clergy, too, have had little success with it. The Alcoholics Anonymous have found, not a cure, but a solution. Their organization, which is ten years old this year, has proved its worth. These men and women have found a way, by the grace of God and common work, to turn their infirmity into a saving power. They are glad to have parsons ask their help in cases of alcoholism; several members of THE WITNESS board testify that the clergy can do so with complete confidence. This week's article shows how they work. Requests for aid in cases of alcoholism should be made to The Alcoholic Founda-

"QUOTES"

THE muddle of the democracies comes from something deeper than their form of government; it comes from the gradually accelerated destruction of all convictions about the nature of man and his destiny: convictions which attach human beings to something greater than themselves and cause them to care for something more lasting than the moment in which they live. For how can this planet be governed by people who have ceased to believe that there is good and that there is evil, that there are obligations which cannot be denied; who insist, often with a show of learning, that what is most convenient is right and what is most pleasing to hear is true, or at least as true as anything can or needs to be. . . . Democracy was founded by men who had the conviction that there is truth and that there are good and evil; it was never meant for men who reject this view of life.

—WALTER LIPPMANN

tion, Box 658, Church Street Annex, New York, N. Y.

What God Is Like

WE DO not know the author of this verse, or anything about the child that wrote it except that she is young, and totally blind. We pass it on thinking others may appreciate it as much as we do.

I know what Mother's face is like,
Although I cannot see;
It's like the music of a bell;
It's like the way the roses smell;
It's like the secrets fairies tell;
All these it is to me.

I know what Father's strength is like,
I'm sure I know it all;
It's like his whistle on the air;
It's like his step upon the stair;
It's like his arms that take such care,
And never let me fall.

So I can tell what God is like,
Who hears my faintest call;
He's everything my Mother means;
He's everything my Father seems;
He's like my very sweetest dreams;
But greater than them all.

Talking It Over

By

WILLIAM SPOFFORD

LIKE most Episcopalians I have a weakness for bishops. Most people, I suppose, think of them as conservatives but as a reporter who has covered the House of Bishops for twenty-five years I can testify that they are infinitely more progressive, particularly on social questions, than are the priests and laymen who make up the other House. So, considering the restrictions placed upon him, I was not surprised to find the Archbishop of York in all his public addresses and interviews forward looking.

It's no secret that his tour was one of those diplomatic affairs, strictly managed by the British Information Service, and those boys have a genius for saying nothing at all. The Archbishop fit into the pattern, though I got the feeling he would have tossed out a bomb or two had he not been conscious of the restraining hand of the foreign office. As it was he went all out for Malvern, which is considerably further than most American Churchmen want to go along the road to revolution. Rather amusing too, the way he happened to get on the subject. A



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reporter asked him what he thought of the Malvern findings. The Archbishop looked completely nonplussed. Finally his attractive young chaplain whispered a word in his ear. "Oh—Moolvern" and then he went all out for it. Even what Bishop Manning calls "the two great English speaking nations" sometimes have difficulty in understanding one another.

WHILE on this subject of Bishops I must confess, as a reporter, that I am a bit mortified for having neglected so long the Bishop of the Burma Road, Andrew Y. Y. Tsu. Bishop Ludlow and Dean Lichtenberger have been great-guying him every week for months at our weekly editorial meetings, but since they are a couple of fanatics on the subject of China I discounted their praise. But I couldn't skip the address of the Archbishop before the National Council so off I went to 281. "Jammed," said the boy at the door. "You can't go in." So I wandered upstairs and ran into a staff worker. "Important meeting last night. The Archbishop was here about China."

"What about China?"

"How should I know—I'm only a typist around here. But the bishop over there ought to be able to tell you." So I went over to a little man who was working over a big pile of papers in a public reception room at headquarters. "I'm a reporter. Sorry to bother you but can I have five minutes?" He just grinned. Maybe somebody told me or I read some place that time is unimportant to the Chinese. Anyhow he grinned and gave me not five minutes but a half hour and I left feeling that I could have had all day had I wanted it. We talked about Chiang Kai-Shek; Madame Chiang; Agnes Smedley; the Soviet Union; the United Nations; Church unity; what he spoke of as "the revolutionary plan" that is reported on page three this week; of friends like Bishop Robin Chen, Jack Foster, Bishop Hall and others. We talked about fascism too, and socialism and communism and we talked about these movements as realities which must be dealt with courageously by the Church.

So I'm taking nothing away from the big-shot, who was pleasantly telling the members of the National Council downstairs the nice things the British Information Service wanted them to hear, when I say that I'm glad I was unable to get in to hear him. 'Cause otherwise I wouldn't have met the future upstairs in the person of Andrew Y. Y. Tsu—a man who says what he thinks, always smilingly and often amusingly. Not that he isn't a diplomat also. He told me many things after first saying: "Not to be quoted, please." If he's representative of the Church in China, and I think he is from others I've met, then the quicker we give it back to the Chinese the better for the Kingdom of God. And judging by the action taken at the Council meeting (page three) they feel the same way. Which is encouraging.

THE WITNESS — May 4, 1944

Alcoholics Anonymous

by a Member of the Group

THE physicians read their papers on the manifestations and treatment of alcoholism in their usual technical jargon. The guest speaker rose. In homespun midwestern accents that twenty years of public office and corporation law practice have not erased, he announced, "I don't need any notes. I learned about alcoholism the hard way." Medical muscles relaxed. When he sat down half an hour later the doctors rushed up to give him their addresses. Would he mail them more information about Alcoholics Anonymous, familiarly referred to as A. A., a plan for redeeming drunkards that eliminates pills and drugs in favor of God?

As an A. A. beneficiary, Mr. Al-An (let us call him) naturally needs no notes in telling his story. Spreading the good news is an essential part of the program. Hundreds of times he has told it: to dissipated men on state hospital beds despairing of God's forgiveness or indifferent thereto; to a neighbor in his own suburban village who can scarcely believe the speaker is the same man he was four years ago; to the teachers in the Sunday school of which he is now superintendent.

Alcoholics Anonymous came into existence in 1934 when a New York stock broker decided that since neither physicians nor psychiatrists nor his own resolutions could make him stop drinking, he could certainly lose nothing by looking for help from a higher power. He found that when he put himself unreservedly into God's hands and tried to follow God's program of love and service he could stay sober! He shared the discovery with other alcoholics. As one has told another, the number has grown to include well over 15,000 members in 235 cities of the United States. They believe that two-thirds already have laid the foundation for permanent recovery. More than half have had no relapse. There are no dues or fees. The only requirement for membership is an honest desire to stop drinking. Members are anonymous only to the public. To one another they are Bill and George and Helen.

They have overcome an illness for which science has failed to find a specific cure. Many doctors now believe that alcoholism is a disease to which certain persons, by physical and mental make-up, are susceptible. These persons find it humanly impossible to control their craving for drink.

No one knows better than Mr. Al-An the tortures

such a condemned man undergoes. Disappointment over losing a lawsuit of international interest launched him on a five-year period of problem drinking that hospitalized him 41 times. He saw heartbreak in his wife's eyes, saw his two young sons becoming strangers to him, asked himself, "Why do I hurt them like this?" resolved over and over never to take another drink. Sometimes he stayed sober for a few weeks and then, for no good reason, went on a spree that would last several days. When in 1940 it appeared to his doctor, his family and himself that he was doomed to die a drunkard, he considered suicide. Just then a new book called Alcoholics Anonymous fell into his hands and with it came his first hope.

Let Mr. Al-An tell his story. To hear how he adopted the A. A. program is to hear the story of all A. A.'s, for while differing in details their experiences are essentially alike.

Even in personality alcoholics are much the same, Mr. Al-An begins. The potential alcoholic usually has high-strung, sensitive, neurotic tendencies requiring more careful childhood training than the average child. With undue harshness, unwarranted pampering or complete lack of intelligent parental understanding and control, he develops the pattern of emotional immaturity. Although usually possessing high ideals and aspirations, he is handicapped by his self-centered attitudes.

It is because of this inner conflict—this deficient, frustrated personality—that alcohol is so attractive to him in the early stages of his drinking. A few drinks and he feels fine. His shyness and timidity and feelings of inferiority and inadequacy disappear. He feels able to face his realities and problems. Of course it is a false adjustment that has to be continuously supported by deeper and deeper phases of alcoholic indulgence.

As the periods of intoxication multiply it becomes harder to sober up. Now he drinks to escape from reality which has become too unpleasant to bear. Will power, love of family, self-respect are of no avail in curbing the extent or duration of his intoxication. Despair, shame and self-pity drive him lower and lower. He wants to get all the way away and not come back. He will not listen to doctor or minister.

Why, then, did Mr. Al-An, and the hundreds of others like him, heed the advice of Alcoholics

Anonymous? Because the fellow giving the advice had been over the same road! He was once as bad off as I! What worked for him may work for me—at least it's worth a try.

"From that point on," Mr. Al-An testifies, "the most hopeless alcoholic is on his way to recovery, providing only that he sincerely wants to get well and will put forth a real effort to do so. Perhaps fifty per cent of the battle is won when he understands why drink has been so attractive and why he must reorganize his life on a complete non-alcoholic basis.

THE other half of the struggle depends largely upon the ability of the person to hold himself to a new program of living to take the place of the old alcoholic order of things. He must turn his will and his life over to a Power greater than himself.

"I approached this religious phase of the A. A. program with fear and foreboding and finally complete bafflement," said Al-An. "I prayed earnestly for forgiveness, but I was so in the 'dog house' with the God of my childhood faith that I could make no semblance of contact. Discouraged, I very nearly threw the whole thing overboard. Yet I did not want to die a drunkard—I believed my only hope was the A. A. program, religion and all. I kept trying.

"After setting aside fifteen minutes each morning for meditation and prayer, I came to the startling realization that I had no mature or adequate conception of God. Gradually my thoughts evolved around the word power. I began to think of God as a spiritual power or presence in whom we live and move and have our being. But how to feel that power? One morning, after three months of meditation and soul searching and confusion, I heard outside my window a bird singing as though his heart would break. That bird was in tune with God! Although having no roof over his head, he was not bothered about the possibility of rain before night. No doubt he was covered with lice. Yet he was greeting the new spring day with a song of courage, and joy in his heart. If only I could bring myself to the same mental attitude of that little bird, would I be in tune with God? I left my study and went into the kitchen where my wife was preparing breakfast and I gave her a hug and a kiss and began helping her cook the bacon and set the table. As we worked and talked together I noticed certain bird-like tones come into her voice, reminiscent of happier days. With the knowledge that I was bringing joy to my wife, I began to feel happier than I had been in fifteen years.

"My two fine sons, almost of high school age and practically unknown to me, came down for breakfast. During the meal when I asked about

their school work, they looked at me in amazement. When at last they realized some change had come over me, they responded in friendship. Theretofore I had been cross and self-centered; just getting over a drunk or worrying about when I would go on another. Yet in fifteen minutes while in tune with God, and by living His program, I was able to turn my home circle from something sordid and depressing into a little bit of heaven here on earth! As I hurried down the street to catch my train, I chanced to look back and there my wife and two boys were waving at me from the bedroom window. A heavy load fell from my shoulders. I felt like a new person.

"More than three years have passed since that wonderful morning. Each day my faith in God and my understanding of His power to remake the lives of men have increased. I have not only been able to let drink alone but my entire life—personal, home and business—has been changed completely. I can say truthfully these have been the happiest and most constructive three years of my entire life."

Part of this constructive urge finds expression in Mr. Al-An's church school activity. He believes that the A. A. program embodies the fundamentals of a living religion which he wants to share

—THE SANCTUARY—

FAITH AND ACTION

CHRISTIAN ACTION is the natural outcome of Christian Faith. The Christian acts because he knows that the action of history is God's action, not his own. We often fail to act because we take too much upon ourselves, like the sons of Levi. To see ourselves as pilgrims in time and citizens of eternity is the most powerful attitude for acting in time. For them nothing in time is wholly serious, and if it were we should be paralyzed. 'To abbreviate the hours of sleep by night,' wrote Kierkegaard, 'and to buy up every hour of the day, without sparing oneself, and then to understand that all this is jest — that is to be in deadly earnest.'

Eternity really alone matters. God is sovereign, He is not involved in the fate of the world, in our successes or failures. To know this is faith, the faith that frees men to act confidently and responsibly in this temporal world. The faith that moves mountains is faith not in the moving of mountains, but faith in God. It moves mountains because in its light it is ultimately indifferent whether mountains rise or fall.

—V. A. DEMANT, *The Philosophy of Church Social Action*, (English) *Christendom*, September, 1937.

Conducted by W. M. Weber.

with the youth of his community. He is encouraged by the fact that ministers and priests are recommending A. A. to problem drinkers. Mr. Al-An reads every worthwhile religious book that comes out, passes it on to his church school teachers. Once a month he calls together his staff for a devotional discussion. With his new-found zest for life his energy seems inexhaustible. Inestimable hours he gives to A. A. work. A telephone call at midnight may hurry him to a state hospital. When he takes a man out on parole, he keeps watch over him until the critical adjustment period has passed. Mrs. Al-An never knows when two or three such guests may descend for dinner. Sometimes a new member stays in the Al-An home for several weeks. So grateful is Mrs. Al-An for the miracle A. A. worked in her family that cheerfully she opens cans, shares her husband's company with a shoe salesman or mechanic.

Each Tuesday evening Mr. Al-An meets with

four hundred of his fellow A.A.'s for a cafeteria dinner, followed by a program of testimonials. One feels instantly the current of understanding and boosting that sweeps from one to another—clerks, office girls, dentists, attorneys, journalists, laborers, housewives. People who would never have met in the same drawing room here mingle in complete informality and social equality. All are eager to tell their story, laying bare their inmost souls if it will help someone else. They have not merely separated from liquor—they have found a way of life. Hope and patience and laughter are here and a God one can talk to.

The meeting closes with the Lord's Prayer from the hearts of Catholics, Protestants, Jews and A.A.'s with no creed except belief in a Higher Power. The spirit and program of Alcoholics Anonymous reflect that prayer. "Forgive our trespasses—thy will be done—lead us not into temptation—for thine is the power."

Christian Concern

by **Gardiner M. Day**

Rector of Christ Church, Cambridge

OUR worship expresses itself in terms of community. We can not truly worship without being conscious of the fact that we are part of the family of God, part of a brotherhood that transcends all human differences. The word, community, in its secular connotation refers to a specific locality such as Cambridge, but when we use community in its Christian connotation, it loses its geographical limits, and we think in terms of a world community.



There are two subjects which should be of great Christian concern to us at present. The first is the task of creating a better world after this war. This world of greater justice and liberty in the future is not going to grow "like Topsy" but will only be achieved if we are willing to expend great effort for its accomplishment. Many people say, "But what can one individual do—isn't it a matter for those at the peace table?" I believe that every Christian must think and study in order to attain a clearer idea of what kind of a world we want and what order-

ing of society is needed to establish and maintain it. Just before his collapse in his efforts to secure approval by the United States of the League of Nations Woodrow Wilson prophesied: "If the Senate does not ratify the Covenant (of the League), and the United States does not become a member of the League of Nations, and use its great influence in the League to stabilize the Peace of the world—which it alone can do—the war will have to be fought over again inside of twenty-five years." This prophecy came true almost to the minute. Why? The answer is in part at least because, rather than vote for the League, we preferred to vote for Harding and "back to normalcy."

When it will happen and what form it will take I do not know, but I am sure that at some future time we will have to vote on the responsibility our government will assume in the postwar world, and unless we Christians try to educate ourselves and others history will repeat itself. Tired of war and postwar problems instead of voting to assume responsibility we will vote to return to a mythical normalcy.

The second matter which should rest heavily on our consciences is the plight of the Jewish people and the consequent spread of anti-Semitism. The

situation of the Jews in Europe is no longer a refugee problem but a question of survival in the face of probably the most diabolical attempt to exterminate a race known to history. The presiding Bishop recently stated: "What is happening to the Jews on the Continent of Europe is so horrible that we are in danger of assuming that it is exaggerated. There are even people who shrug their shoulders and say, 'Oh, this is just another atrocity story.' But the survey made by the Federal Council of Churches shows that the actual facts are probably more, rather than less, terrible than the reports."

Nothing spreads more rapidly than prejudice and racial hatred. Anti-Semitism is not limited to Germany. Everybody loves to have a scapegoat. There is sadistic joy in being able to blame somebody else for one's troubles. At this particular time we Christians must not only stand against the spread of prejudice but also look upon the Jews with the eyes of the greatest charity and the utmost sympathy. We must try to understand more sensitively the feelings of the Jews living among us. Suppose the present situation were reversed,—the Jews were in the majority and the Gentiles in the minority. Then imagine the Gentiles were being falsely accused of starting the war and creating many other problems. Imagine that our relatives and friends were being killed by the Jews simply because they were Gentiles, and that we had only fear lest a similar fire of race hatred would break out here and we would suddenly learn that Gentile friends of ours were being persecuted in the next block simply because they were Gentiles.

How do you suppose we would be affected? Would we not find ourselves living in a state of ever increasing fear and agony of mind? We would be on the verge of a nervous breakdown. Nightmares would trouble our sleep, and we would be jittery and irritable in the day time. If we think in this vein we will begin to have a greater appreciation of the mental and spiritual suffering of Jews everywhere today.

A friend of mine visiting in a Jewish family in Germany some years ago was told by Jewish parents that after their young daughter had gone to bed one night they heard her crying alone in her room and in the midst of her sobs praying, "Oh, God, don't let me grow up to be a Jew." Isn't that the abysmal depth of human anguish and misery when one of God's creatures instead of rendering thanks for his creation and preservation begs that the light of life be extinguished.

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The Pendulum Swings

By

GEORGE I. HILLER

Rector of Trinity Church, Miami

IT IS astonishing how much one sees of this in pastoral experience. A man, or woman whose childhood was spent in a home of strict or puritanical religious practice, swings in later life to total abstinence from any religious practice. They seem to scorn worship and church, and in many instances, have no prayer life or no religious exercise of any character. Not necessarily living immoral or reckless lives, simply a life indifferent to religion. Often times, conscious that they are missing something, but hardly aware of what it might be; or sure that what they need is not to be found in religion.



The opposite is also seen, though perhaps not so frequently. Where one raised in a more liberal atmosphere suddenly finds some spiritual impulse and guide and resents his or her past as if they had been mislead. In either case, the pendulum swings. Such a reaction is certainly not unreasonable, though oft times unfortunate. It is equally true in mass psychology as well as in the experience of the individual. Such trends are easily discernable in history. The correction of one extreme is often carried to the legalizing of the other extreme. The harshness of one ideal very often promotes carelessness in another regime.

Truly, time passes with the swinging of the pendulum. The Church's liturgy, her calendar and round of lessons and seasons, furnishes the most sensible and understandable antidote to this problem of living. We need objective worship. We need God and a sense of dependence upon Him. We may swing to the subjective. We may even forget God for a time, but we need to know that between the right and left there is a true center.

The Church calls on us to know that there is joy in service, pleasure in sacrifice, happiness in worship, and that the pendulum of life swings on the center of God's love and care.

THE WITNESS — May 4, 1944

Archbishop of York Speaks Out On Social Questions

Tells Union Seminary Students Why Church Must Take Active Part in Social Reforms

By James W. Hyde

New York: — At a meeting on April 25th which packed James Memorial Chapel at Union Theological Seminary, here, the Most Rev. Cyril Forster Garbett, Archbishop of York, said that the Church must meet a challenge which is variously expressed as, "Why does not the Church take a more active part in dealing with social problems?" or, "Why does the Church risk contamination of itself with social and political issues?" The answer to this problem, he declared, was that Christ is the Lord of all life social as well as individual and that political and social life must be brought under Christ. Man is influenced by his environment, his spirit by his surroundings, and in the sordid conditions of some of our large towns it is impossible for people to believe that God is Love. In these conditions the message of the Church seems to be sheer humbug unless the Church does something about them.

In reply to the question of how is the Church to try to bear its witness, the Archbishop said, "Denounce social wrongs in the clearest and plainest way." He recalled the period of the industrial revolution in England when the Church should have protested with all its might against a system which was becoming rich at the expense of the suffering of less fortunate people, and said that it filled him with shame.

Speaking of present social problems in England he said that slum conditions which had been aggravated by the war were a challenge to the Fatherhood of God. He also said that the Church must take a stand against any prolonged period of unemployment after the war, pointing out that political freedom was worth very little unless accompanied by economic freedom.

Addressing himself particularly to the students of the seminary, the Archbishop said that it was important to draw a distinction between the prophetic office of the Church and the committing of the Church to any particular scheme of carrying out needed social reforms. He also said that ministers must know the facts

behind any social problem. Vague resolutions and rhetorical speeches are useless because people know that Church committees love to pass resolutions in the belief that they are dealing creatively with a problem. To the ministers he said, "Pass very few resolutions, sign very few manifestoes — if you are always signing them no one will pay any attention." To this advice he added, "Have courage." It is very much easier to denounce Congress than to speak to the

Coming Numbers

THE WITNESS for May 11th, our next issue, is to be devoted to Rural Church Work with a number of notable articles and news stories of successful rural work. There will also be a large number of illustrations. The following week, May 18th, we are to feature an article by Bishop Azariah of Dornakal which, in our judgment, is the strongest argument for organic Church unity we have yet seen. We strongly urge rectors to order bundles of one or both of these numbers for distribution to their people. THE WITNESS in bundles is 5c a copy. Orders for the issue of May 11th must be in our Chicago office, 6140 Cottage Grove Avenue, Chicago 37, not later than Monday, May 8th.

church warden whom you know has an interest in slum property, but society will not respect ministers who are just yes men and speak out only when they know it is quite safe. "It is possible," he said, "to get a reputation for being out-spoken by denouncing only people who will never answer you back."

The Archbishop was introduced by the Rev. Henry Sloane Coffin, president of the seminary, and the meeting was opened with prayers by Dr. F. C. Grant, editor of THE WITNESS.

Against Discrimination

Newark, N. J. (RNS): — The Newark conference of the Methodist Church has voted to liquidate the central jurisdictional conference, composed solely of Negro Methodists, urging that those members be granted the right to join any other jurisdictional conference they may choose by majority vote. A report

on The Church and Public Affairs, dealing with the problem of racial discrimination, asserted: "By making one section of the Church entirely Negro, we create discrimination and segregation in the very institution established for human brotherhood."

In a separate resolution, the conference criticized conditions under which the war relocation authority was forced to abandon plans for placing Japanese farm workers in Warren County, New Jersey, describing itself "as greatly disturbed by the intolerance displayed by a small group of citizens of our state in denying the rights of others to work and to produce for the good of the entire nation." The resolution called upon churches to encourage interracial and reconciliation committees to work out a program to lessen "tension and spread good will."

Bishop Hits Out

Savannah: — Hitting hard at race prejudices characterized the address of Bishop Barnwell before the convention of Georgia, held here at St. John's on April 18th. He also said the day would come when boundaries between nations would mean no more than they now do between states. Speaking about race he said: "The next fetish which must go is that of race prejudice; a belief in the inherent superiority of the people of my race over the people of another. This is the thing which has made the Germans and the Japanese what they are."

On Pacific Faculty

Berkeley, Calif.: — The Rev. Pierston Parker, minister of the Congregational Church here, has been made a full time professor at the Church Divinity School of the Pacific. Dean Shires also announced last week that Mr. Parker, formerly a professor at another seminary, plans to enter the ministry of the Episcopal Church.

Church Press Meets

Chicago (RNS): — The Associated Church Press, representing editors of Protestant publications throughout the United States and Canada, appointed a committee here to study methods of training men and women for religious journalism. The committee, appointed by Dr. Bernard J. Mulder, Grand Rapids, Mich., president of the body at its annual meeting, introduced a resolution asking that journalism schools establish courses in religious writing, urging the introduction of similar courses in theological seminaries.

Organize for Peace

New York (RNS):—Immediate practical steps to initiate the nucleus of a general world organization envisaged by the Moscow declaration and the Senate Connally Resolution are urged in an appeal to the President, Congress, and the people of the United States by 1,251 prominent Protestant clergymen and laymen from every state in the union. Such international organization, they said in a statement, is needed now "to promote unity of political and diplomatic decision by the principal United Nations and consistency with such aspects of the moral laws as have been proclaimed by the Atlantic Charter and other declarations of the United Nations."

The signers pointed out that both the Moscow declaration and the Connally Resolution recognized "the necessity of establishing at the earliest practicable date a general international organization," and expressed the belief that the time is at hand when a concrete beginning should be made. They emphasized that if international organization is to achieve a just and durable peace, "it must from the beginning be planned to become universal in membership and curative and creative in purpose."

Sunday School Building

Miami:—Holy Cross parish, Rev. G. W. Gasque, rector, is raising \$15,000 for a building for the Sunday school, to be built as soon as materials are available. This parish also has a committee of men to assist returning service men, with a credit union to provide small loans until they can reestablish themselves to civilian life.

Funds for Relief

San Antonio:—The Auxiliary of Christ Church here, where the Rev. Samuel O. Capers is rector, sponsors each year an annual garden pilgrimage as a money-raising project. The entire proceeds this year were split between the Red Cross and the Presiding Bishop's relief fund, with a check for \$1180 sent to each.

Asks for Prayers

New York (RNS):—At the moment announcement is made of the invasion of Europe by allied troops, Episcopal churches throughout the country will be thrown open for people of all faiths to enter and pray.

Presiding Bishop Tucker suggested this nation-wide prayer in a telegram sent last week to all the Bishops of

the Church. Text of Bishop Tucker's message follows: "In view of nearness of invasion will you invite your clergy to open churches when news of battle has been confirmed, summoning their people to unite in prayer for God's blessing upon our armed forces and on all who minister to their needs, and for an early, honorable and lasting peace."

Bequest to Parish

Owosso, Mich.:—The will of the late Mrs. J. H. Osborn contained a generous bequest to Christ Church, as well as her home for a rectory. She also left \$5,000 to the diocese for missionary work.

Prevent Inflation

New York:—Declaring that "the high profits, high prices forces have already organized to wreck the price control act" now before Congress, a city-wide rally was held at Greenwich House on May 3rd. The speakers were Mrs. Mary Simkhovitch, head of Greenwich House and a member of the executive committee of the CLID; Michael Quill, the Rev. A. Clayton Powell, Daniel P. Woolley, Judge Anna Kross, the Rev. William H. Melish, associate rector of Holy Trinity, Brooklyn, Gertrude Lane and Mildred Gutwillig. Resolutions were unanimously passed and sent to members of Congress supporting the act.

Orthodox Seminary

Washington:—The Soviet embassy here has announced plans for the opening shortly of an Orthodox seminary in Moscow, with theological-pastorate schools of a secondary type in other parts of the country. The period for secondary and higher training will be five years instead of six or seven as in the schools in pre-revolutionary days. In addition to the usual subjects required in a theological school there is to be a course on the constitution of the USSR.

Joins the Navy

Washington:—Harrison Fiddesof, executive secretary of the Brotherhood of St. Andrew recently joined the navy and is now a Lieutenant. The Brotherhood also announces that the national office has been moved from Washington to 105 West Monument Street, Baltimore.

Poteat Inaugurated

Rochester, N. Y. (RNS):—The task of the future will be to train men and women in religious journalism, radio, and television for the approaching new age, and for the re-

building of Christianity, declared the Rev. Edwin McNeill Poteat of Cleveland in his inaugural address as Colgate-Rochester Divinity School's third president. "The world of tomorrow," he said, "will require of Christian leadership, moral dignity, wisdom and courage, so that the Church may become the vanguard of deliverance, recovery, and liberty again."

Race Relations

Yellow Springs, Ohio (RNS):—Demands for aggressive action by churches to improve race relations keynoted the annual meeting of the national conference of Church leaders at Antioch College here. The convention, held under the auspices of the race relations department of the Federal Council of Churches in cooperation with the Home Missions Conference of North America, was attended by 100 Negro and white representatives from 16 national religious denominations in 20 states. The conference supported legislation for a permanent fair employment practices committee, urged that the government retain control over public housing in the post-war era, and agreed to request that the word "colored" be removed from certificates of Negro clergymen.

Promote Understanding

New York:—The Rev. Avery Mason told the National Council on April 25th that the emphasis of Forward in Service for 1944-45 will be on international and interracial understanding. Clergy conferences are being held from now through June in about 70 dioceses to adapt the plan to local situations.

Confirmation at Shattuck

Fairbault, Minn.:—Bishop Stephen E. Keeler of Minnesota confirmed seventeen cadets in the chapel of the Good Shepherd at Shattuck School, on April 16. It was also the Bishop's birthday. The candidates were presented by the Rev. Joseph M. McKee, vicar of the Chapel.

Negro Honored

Lafayette, Ind.:—In celebration of the fiftieth year of service of St. John's Church's Negro sexton, Mr. Sam Wharton, a special joint service was held Sunday, April 16th. The church was crowded with well-wishers of both races and the sermon was preached by the Rev. C. H. Jackson, pastor of Bethel A. M. Church. At the conclusion of the usual morning service, St. John's rector, the Rev. Reese F. Thornton presented Mr. Wharton with a purse.

Diocesan Day

Seattle, Wash.:—The annual "diocesan day" was observed on April 12th throughout the diocese of Olympia by the women of the Church. Inaugurated last year for the purpose of augmenting the budget of the Woman's Auxiliary, "Diocesan Day" this year became a day of parties, with friendships and cooperation among the various women's groups being the primary aim. Mrs. Elmer B. Christie is the newly elected president of the Diocesan Woman's Auxiliary.

New Florida Churches

Orlando: — St. Matthew's, Clermont, and St. Martin's, Clewiston, are recently organized missions in South Florida. The former is in charge of the Rev. R. C. Kilbourne of Eustis and the latter, which is raising funds for a new church, is in charge of the Rev. Sidney D. Mason.

Marriage and Home

Wichita, Kans. (RNS):—Pressing need for closer cooperation between the home and the church to aid in the religious development of family life was stressed by L. Foster Wood, secretary of the commission on mar-

riage and the home of the Federal Council of Churches, at a conference of the marriage and family life seminar. The Rev. Albert B. Denton, executive secretary of the Kansas City Council of Churches, urged that particular emphasis be placed on "the age-groups who would not ordinarily be marrying under normal peacetime conditions." Dr. Nathaniel P. Forsyth, associate secretary of the Board of Education of the Methodist Church in Nashville, Tenn., urged education of parents to realize the necessity for teaching religion in the home. The seminar advocated the cooperation of community forces in dealing with health, housing, child care, prevention of delinquency, family counselling, and religious training in the family life program.

Soldiers Prayer Books

Boston:—The supply of Prayer Books for Soldiers and Sailors will soon be replenished, according to an announcement from the army and navy commission. Prepared by a special committee and containing a foreword by the Presiding Bishop, the book is of a size that fits easily into a uniform pocket. So far, the

army and navy commission, under the chairmanship of Bishop Sherrill, has distributed approximately half a million copies, with demand constantly increasing.

Unity in Canada

Toronto (RNS):—"Conversations on unity" have been held by the Church of England in Canada and the United Church of Canada, it is announced by Archbishop D. T. Owen of the Anglican group and the Rt. Rev. J. R. P. Sclater, moderator of the United Church general council. "A reunited Christendom" is the ultimate aim of the conversations, the churchmen said. A general invitation was extended last September to "the Christian communions of Canada" by the general synod of the Church of England to consider steps toward unity.

Talks have been limited to these two churches, Dr. Sclater stated, "because nobody else has as yet invited us, and we have had no opportunity to invite anybody. But at the general council we may hope to have a resolution put before us, as wide and as generous as that which was passed by the general synod."

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Condemns Nazis

London (RNS): — The synod of the Netherlands Reformed Church has issued for the second time in two months a pastoral letter condemning Naziism, similar in tone to the statement made last February in which the Reformed Synod threatened to "read out" Nazi members of the Church. "The first and most decisive fact which must be said about the relation between the Christian faith and National Socialism," the letter said, "is that National Socialism professes another God than that of the Holy Scriptures. It seeks another means of salvation than salvation through Jesus Christ, and in practice realizes itself in a religious life which is absolutely contrary to the life of faith in Christ through the Holy Spirit."

United Front

London (wireless to RNS): — Church groups in Nazi-occupied Hungary are following the example of France in standing with all anti-Nazi groups in a united front. This statement was made by Count Michael Karolyi, former prime minister who is known to many Americans because of efforts to bar him from visiting the U.S.A. a number of years ago. He stated that "only when the Germans occupied all France did a large scale resistance movement develop, uniting conservatives, republicans, socialists and communists, with Roman Catholic priests fighting side by side with communists. Now that Hungary is occupied the development will be the same as in France. All opposition will be forced underground and Catholics, Jews, socialists and middle class conservatives will unite in the fight." The statement was issued following a report that the Nazi controlled government in Hungary had dissolved the Social Democratic and Smallholders' parties and had also abolished all trade unions.

For Democracy

New York (RNS): — The committee of Catholics (Roman) for Human Rights, which suspended activities at the outbreak of the war, has been reorganized, and will shortly undertake a national program to combat anti-Semitic, anti-Negro, and other forms of racial and religious prejudice, it was announced by Dr. Emmanuel Chapman of Fordham University and Hunter College. The committee will take a "forthright stand on important issues in

connection with winning the war and the peace," Dr. Chapman stated, adding: "Such positive action for democracy on the part of Catholics could do much to dispel the dangerous myth that lumps all Catholics into one bloc of reactionaries and fascists."

No Baptists Allowed

London (RNS): — A minor controversy, developed between some Anglicans and Free Churchmen here over the refusal to permit a non-conformist minister to take part in an Anglican wedding ceremony, arose when the Bishop of London, Geoffrey F. Fisher, barred the Rev. Herbert Dunnico, a Baptist, from participating in a wedding service for Sir Herbert Gower, M.P., in St. Peter's Anglican Church. The Church of England Newspaper supported Dr. Fisher's action, stating that certain functions could only be validly performed by an ordained priesthood, and that the Anglican Church should not permit these functions to be performed by those it regards as not truly ordained. The Christian World, undenominational weekly, after recalling Dr. Fisher's close association with the movement for Christian co-

operation, describes his present attitude as "inexplicable" and asks "what sacred principle could possibly be imperiled by the presence of a Free Church minister at a wedding service in an Anglican church?"

International Event

Seattle, Wash.: — Lincoln Paul Eng, twenty-two year old Chinese-American patient at the Firland tuberculosis sanatorium, was baptized March 31st, with young Hiro Miyagawa, Japanese-American, who is also a patient, as one of his sponsors. On April 16th, Lincoln was allowed to come to Seattle, where at St. Andrew's Mission he was presented to the Bishop for confirmation.

Pleads For Unity

New York: — At the dinner given for the Archbishop of York by the Church Club of the diocese on April 26th, Bishop Manning, in introducing him, made a strong plea for the continued unity of the United Nations. "We realize the immeasurable debt that America owes, and that the world owes, to Britain in this great world crisis," said the Bishop of New York. "We do not forget, and

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shall not forget, those days when Britain stood alone and Winston Churchill spoke those words to the British people which will live through all history. We pay full honor to the magnificent achievements of Russia and to the indomitable spirit of China, we honor greatly the heroic people of Greece and of Yugo-Slavia and all those who have resisted, and are still resisting so far as possible, the brutal power which has attacked them, but we know that in the hour of supreme peril it was the British airmen and the British people who held the gates of liberty and checked the onslaught of the enemies of mankind. It is because of what Britain did then, in those desperate years, that we are now confident of victory. We pray and believe that out of the agony and suffering of this war shall come a truer and more Christian world order and we know that this must be based upon the true and enduring fellowship of America and Great Britain and all the English speaking peoples. For the hope and future of the world the two great English speaking democracies must stand always in full fellowship. Anyone in this land who seeks to create anti-British feeling, or anti-Russian feeling, is disloyal to our country and to the cause for which our country is giving its life."

The dinner, arranged by a committee of the club headed by Mr. Edward K. Warren, was attended by about 800 people.

Prize Winner

Lincoln, Neb.:—Beatrice Nakada, Japanese-American art student at the University of Nebraska, whose father, Mr. Harry Nakada is head of the bishop's committee of St. Mary's mission, is the winner of second prize in a contest for WAVE-recruiting posters.

Quaker Relief

Philadelphia (RNS):—The American Friends Service Committee will send \$100,000 to Switzerland and \$25,000 to Lisbon for the purchase of food for children in France, to be distributed by Quakers and the International Red Cross. Ten tons of clothing will be sent to Sweden when

shipping space is available. A lot of 100,000 sulphapuradine tablets has been flown to Calcutta and the committee hopes to send 300,000 more by boat. Other medicines and vitamin tablets await shipment.

Blood for Japan

Evanston:—Professor Ikuo Oyama of Northwestern University recently underwent a serious operation. When blood donations were called for, 2 professors and 9 students came forward. This ought to help offset some of the foolish prejudice exhibited in other quarters these days. Professor Oyama was leader of the Labor-Farmer Party in pre-war Japan and a member of Parliament. He denounced imperialism and opposed the invasion of Manchuria. Following an attempted assassination, his loyal friends and students secreted him and sent him to the United States. After the war he expects to return to Japan and share in its democratic reconstruction.

Appalling Ignorance

London (Wireless to RNS):—Need for combatting the "appalling ignorance" of the masses regarding matters of religion was emphasized during the 16-day evangelistic "Faith for Our Times" campaign conducted by Anglican and Free Church leaders at the Royal Albert Hall here. Out of a hundred men asked to recite the "Our Father," only 70 could add anything to the first few words, Frederick P. Wood, chairman of the revival campaign, declared. He added that not one of fifty girls submitting to a general knowledge test for the service forces knew what Easter meant, while a factory girl asked the

same question remarked, "What's it in aid of?"

The attendance at the evangelistic meetings was described as "impressive." Large numbers were present at lunch hour meetings at fashionable St. Peter's Church in the West End and at the City Church of St. Peter's at Cornhill.

Forward in Service

Franklin, Pa.:—Under the direction of Bishop E. Pinkney Wroth, of Erie, the clergy of the diocese met with C. Avery Mason, chairman of forward-in-service, in St. John's, Franklin, Pa., on April 17 and 18. The Rev. William Robert Webb is rector of the host parish, and he is also the chairman of the diocesan forward-in-service committee.

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page eighteen

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I think that many readers will exclaim, after even a few minutes' perusal of this new translation, "How did I ever miss this book heretofore?" And even those who have read Pusey (in Everyman) or Watts (in Loeb) or Bigg—or the Latin—will marvel that the book has been done so freshly, in so modern a style, and yet so faithfully.

—F. C. G.

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—F. C. G.

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THE WITNESS — May 4, 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.

EDGAR L. TIFFANY

Rector of the Transfiguration, Buffalo

I have just finished reading again the story about Conscientious Objectors serving as guinea pigs (WITNESS, April 20). The more I thought about it the more shocked and indignant I was that such a thing could go on in a civilized country. I am sure a protest is in order. Just as it would be cruel and inhuman to permit "many guinea pigs to serve as conscientious objectors" so it is unbelievable human beings should cease to be human even in war time. I do not think that any young men should be asked to become guinea pigs, bull frogs, moles or lambs for the sake of their convictions or country. All that is asked is that they remain young men and unless physically incapacitated take their places with their brethren at the fighting front in order that the guinea pigs, bull frogs, etc. can continue to live here happy and unmolested. The concluding sentence in the article that the treatment of CO's "does show that we recognize the first amendment to the constitution which provides for the full exercise of religion" brought tears to my eyes when I realized that I had lost forever that innocency of life which the CO still possesses. Will someone kindly tell them that unless we win this war by physically defeating the enemy there will not be any constitution left or free exercise of religion. Witness the subjugated countries or those who voluntarily surrendered without firing a shot. In conclusion if the CO's have to defend themselves please make it clear that THE WITNESS cannot carry water on both shoulders much longer even for the sake of guinea pigs.

* * *

EDWARD N. PERKINS

Layman of New York City

I have noticed in your publication a column about a forthcoming revision of the English Bible got up by Protestants, in which reference is made to the recent translation of the Bible into English got up by Roman Catholics. In your column it is said, in substance if not in words, that the Roman Catholics' translation is for Catholics (meaning that, or meaning Roman Catholics?) and that the Protestants' revision is for Protestants (meaning Calvinists, Lutherans, etc., or meaning people who are not Roman Catholics?).

What is the matter with the Roman Catholics' translation, that it is not as fit for Protestants as it is for Catholics?

What is to be the matter with the Protestants' revision, that it is not to be as fit for Catholics (Roman or not) as it is for Protestants?

ANSWER: The reason why Protestants do not use the Roman Catholic translation is chiefly because of the explanation which accompanies it . . . a brief commentary setting forth not only the explanation of difficult words but also the Roman Catholic interpretation of controversial passages, for example Matthew 23:8-11 or 19:10-12 or 16:19. On the whole it is a good translation and I hope will be widely used in the Roman church.

I suppose the reason why the Protestant version is not used in the Roman Church is that it does not contain these explana-

tions. But I hope the day will come, when the Church has grown somewhat more closely together, when Roman Catholics and Protestants and Anglicans and perhaps even Eastern Orthodox (in English speaking countries) can agree to use one common standard English version.—F.C.G.

* * *

E. WALTER CHATER

Rector at Winsted, Conn.

In recent editorials advocating the merging of our seminaries, you have taken two positions in a party line, namely, cost; and acceptance by the American Association of Theological Schools. I submit to you that both points can be argued with considerable to be said on both sides and that their total value is still only a small percentage of the complete picture. James Phinney Baxter 3rd, president of Williams College, is quoted as follows concerning what he calls the "excesses" of the modern educational system: "There must be lopped off the following: faculty emphasis on the mere amassing of credits; helter-skelter choice of electives; faulty examination procedures, which fail to test judgment as well as memory; the mechanical application of rules and regulations with inadequate regard to the needs of the individual; excessive use of textbooks; the neglect of teaching and the abuse of the lecture method of instruction, in which facts are sprayed upon students as from a hose but often with more soporific effect."

As a student of the late W. P. Ladd, I can well remember his continual efforts to fight against every one of the above "excesses." I firmly believe that the smaller seminary has the advantage, that competition helps, and that Dr. Baxter is right in saying: "What we need, in Burke's phrase, is the disposition to preserve and the capacity to improve."

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Cub Camp, June 22-July 5th: Director, Rev. William H. Hanckel.	Cost 23.75
Young People's Conference, June 23-July 6; Director, Rev. John A. Pinckney.	Cost..... 26.00
Adult and College Conference, July 8-22; Director, Rt. Rev. John L. Jackson, D.D.	Cost 33.25
	29.25
Clergy School, July 10-22; Dean, Rev. Duvall Chambers.	Cost 28.25
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