

The WITNESS

10¢
A COPY

OCTOBER 26, 1944



LIBRARY COPY

RICHARD HOEREN
WRITES A PRAYER
AT GRACE CHURCH
(Story on page five)

SOLDIER'S HOME AND COMMUNITY

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 8 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.; Morning Service and Sermon 11 A.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' CHURCH

Madison Ave. at 71st St., New York

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.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

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

Daily Services: 8, 11 A.M. and 4 P.M.
Sunday Services: 8:30 Holy Communion; 12:10 Noonday Services.

Thursday: 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.

Thursday 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: 12:05 Noon—Holy Communion.

Tuesday: 7:30 A.M.—Holy Communion.

Wednesday 11 A.M.—Holy Communion.

THE WITNESS

For Christ and His Church

EDITORIAL BOARD: F. C. Grant, chairman.
W. B. Spofford, managing editor; G. V. Barry,
L. W. Barton, C. K. Gilbert, G. C. Graham,
W. R. Huntington, Arthur Lichtenberger, T.
R. Ludlow, H. C. Robbins, W. M. Sharp, J. H.
Titus, W. M. Weber.

★

CONTRIBUTING EDITORS: D. B. Aldrich, J. A. Bell, T. S. Carruthers, Adelaide Case, G. K. Chalmers, E. M. Cross, G. M. Day, Angus Dun, A. W. Farlander, T. P. Ferris, J. F. Fletcher, John Gass, C. H. Gesner, C. L. Glenn, J. M. Groton, G. I. Hiller, I. P. Johnson, C. S. Martin, R. C. Miller, Walter Mitchell, A. T. Mollegen, P. E. Osgood, E. L. Parsons, E. L. Pennington, Rose Phelps, L. W. Pitt, H. A. Prichard, Otis Rice, Cyril Richardson, Paul Roberts, Louisa Russell, V. D. Scudder, W. B. Sperry, C. W. Sprouse, D. S. Stark, W. B. Stevens, J. W. Suter, S. E. Sweet, Alexander Zabriskie.

★

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first week of January, and semi-monthly during July and August by the Episcopal Church Publishing Co., on behalf of the Church Publishing Association, Inc. Samuel Thorne, president; Mrs. Henry Hill Pierce, treasurer; Charles A. Houston, secretary.

★

The subscription price is \$3.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we bill quarterly at 5c a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the act of March 3, 1879.

OCTOBER 26, 1944

VOL. XXVIII

NO. 11

CLERGY NOTES

AYRES, RICHARD F., formerly rector of Church of St. Michael and All Angels', Portland, Ore., is now rector of Trinity Church, Santa Barbara, California.

BENEDICT, G. E., is now Archdeacon of Port au Prince, Haiti.

BRUCE, R. D., formerly rector of St. Stephen's, Longmont, Col., has accepted the rectorship of St. Luke's, Denver, effective Nov. 1st.

CARR, R. EVERETT, rector of St. Peter's Church, Chicago, will become rector of Emmanuel Church, LaGrange, Dec. 15.

EVENSON, L. FRANKLIN, graduate of Church Divinity School, Berkeley, Cal., has accepted the position of curate at Trinity Church, Portland, Oregon.

FOLSOM-JONES, CHARLES, was ordained deacon on Sept. 29th by Bishop Perry at St. Stephen's, Providence, R. I. He is a student at Berkeley Divinity School.

GILLES, E. V., formerly Archdeacon of Port au Prince, Haiti, is now canon of the Cathedral.

HILL, CHARLES E., rector at Ballston Spa, N. Y., has resigned to retire from the active ministry. He will live at Williamstown, Mass.

HOWE, WALTER E., has resigned as rector of St. Luke's, Catskill, N. Y., to retire from the active ministry. He will live at Morris Plains, N. J.

JOSLIN, ALLEN W., was ordained deacon on Sept. 29th by Bishop Perry at St. Stephen's, Providence, R. I. He is a student at Berkeley Divinity School.

PAYNE, JOHN T., rector of St. James' Church, Sheboygan, Michigan, will become rector of St. Philip's and St. Stephen's, Detroit, on Nov. 15.

WHICHARD, H. WALTER, JR., was ordained deacon on October 2 at St. Paul's, Norfolk, Va., by Bishop Brown of S. Virginia, acting for Bishop Scarlett of Missouri.

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

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

SUMMER SERVICES

Sundays 8 and 11.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 12 Noon Wednesdays, Holy Days 11:15.

The Cathedral 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

Rev. Peyton Randolph Williams

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.

Returning Soldiers Discussed At Church Conference

*The Various Problems That Must Be Faced
Presented by Experts in Different Fields*

By Lila Rosenblum

Kansas City, Mo.:—With the activity of many groups centered on post-war rehabilitation and the problems of the returning serviceman comes a report from Kansas City of an institute on the subject. The purpose of this meeting, held at St. Paul's parish house, was to put into motion immediately among the clergy and social agencies the necessary thought and interest which can help to prepare the families for the return of their men and women from military service. Representatives were authorities on many phases of the problem. The Rev. Richard K. Nale, chaplain St. John's Military School, Salina, opened the meeting with an over-all presentation of the problem. The relationship of the clergyman to his people, and the role he should play in rehabilitation, was discussed by Charles D. Kean, rector, Grace Church, Kirkwood. Dr. A. Theodore Steegman, psychiatrist, Kansas University hospital, talked about the effects of war on service personnel, the difficulty in readjusting to civilian life, etc.; and led a seminar on actual neurotic symptoms and their treatment. There were panels on: attitudes found in families, led by Dr. Galster and Mrs. Beattie of the Red Cross home division, and Dean James Golder, Christ Cathedral, Salina; attitudes among the men, by Mrs. Helen Gant, of the family and children's bureau, and Chaplain Henry Price; and remedial techniques, by Edwina A. Cowan, consulting psychiatrist, Wichita. Mr. Harry Dawdy of the Kansas vocation rehabilitation bureau presented a report on community resources.

The phases of the problem were defined at an earlier meeting held at St. John's School, Salina, in June. At that time it was generally con-

cluded that the most important job at hand was to prepare the agencies for the attitudes and problems which they would have to confront. The family was of primary importance. It must be educated to combat the existing ungrounded antagonism between civilian and G. I., as a result either of mistaken propaganda or emotional and economic conflicts, since the home appeared the only place to deal with this specific problem. The family must be prepared to deal with problems arising as a result of interrupted marriages, readjustment to family and community life and to responsibility. In many cases immediate employment for returning servicemen will not only be undesirable, but actually catastrophic.

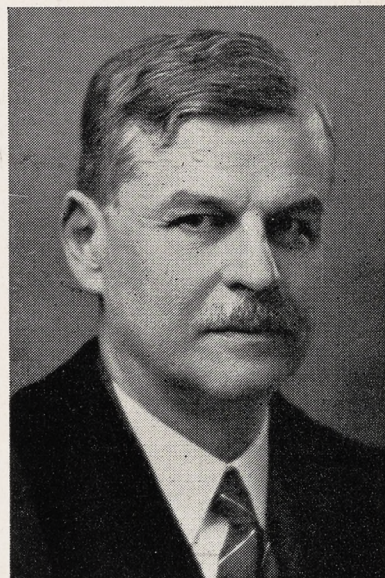
The problem most difficult to face and most serious to handle is that of actual neurotic symptoms; of extreme negativism on the one hand, or extreme dependency on the other. It was evident to the conference that the Church best operates on the level of the family circle, that the pastor can make it possible for men who need professional help to get it. The clergy, therefore, must also be educated.

The conference realized the necessity of a careful adjustment of all agencies. There are adult education groups, hospitals, service and veteran's groups, and political organizations. However, it was agreed that the Church alone can fully meet the all-important family situation, provided it is aware of the problem and the resources available. The other agencies, in their turn, must be aware of the sincerity and techniques of the parish.

Both conferences seem to have been important additions to the thinking along these lines. They

are valid because they realize and stress the importance of general community and national cooperation in facing the problem of rehabilitation, and because they realize the need for scientific education for everyone to cope with a situation which might otherwise be dangerous.

Many clergymen attending this last conference have organized discussion groups in their parishes, using for their material the articles that are now appearing in **THE WITNESS** on The Church's Opportunity in the Post-War World. The third article in the series of twelve appears in this number.



The Rev. Theodore F. Savage, stated clerk of the Presbytery of New York, whose article on the Returned Soldier will be found on page eight

JOHN STEWART BRYAN DIES

Richmond, Va.:—John Stewart Bryan, who distinguished himself as a Churchman and educator as well as a newspaper publisher, died here on October 16th. He was always active in Church affairs and served for a time as a member of the National Council. He was also president for a number of years of William and Mary College. The funeral was held at Emmanuel Church, Brook Hill, on October 18th and was conducted by Bishop Jett, retired bishop of Southwestern Virginia.

TEXAS PRESIDENT IN TROUBLE

Austin, Texas (RNS):—Long-existing disharmony between the regents and administration of the University of Texas came to a head here with a purported order to Dr. Homer P. Rainey, school president, "to stop making so many speeches," such as those before religious organizations. Dr. Rainey spoke at Christ Church in New York on "fulfilling commitments of science, democracy, and Christianity," in which he asserted that "these concepts of Christianity tell us that the blood of Christ has made brothers of all races of man, and spurn the idea of race superiority and a 'master race'." Three regents, said to be behind the alleged order, have disclaimed any knowledge of it, but Dr. J. Alton Burdine, vice-president, maintained that the order had been given to him. Dr. Rainey summarized 16 counts of "repressive measures, actual or attempted," extending over his five-year tenure as president. Meanwhile, the Austin ministerial alliance and religious workers association, are conducting inquiries into the question of religious freedom of speech on campus. Student religious groups praised Dr. Rainey and his stewardship of University affairs. The University Baptist congregation declared, "We desire to express publicly our full confidence in Dr. Rainey's Christian character, and heartily express our appreciation and approval of his Christian influence on and off the campus."

ATLANTA CHURCHMEN IN CONFERENCE

Atlanta, Ga.:—A demobilization conference to be held November 1 is planned by the Council of Churches to discuss problems that will arise in the home, community, church and nation with the return of servicemen.

ASK AID FOR CHURCH IN GERMANY

London (By Wireless):—The Archbishop of York, Cyril Forster Garbett, declared in an address before the York Convocation here, "The Christian Churches should, as soon as the war is over, get into contact with Christian churches in Germany and, in fellowship, help and encourage them. It is these people we must support in the task of converting their people from paths of

page four

war to paths of peace. We must make it plain that while we cannot accept into fellowship an impenitent Germany, we pray for the day when Germany will have earned the right to be forgiven through her own penitence for the crimes she has committed."

PRESBYTERIAN MINISTER MAKES AN ALTAR

Florence, Ala.:—A children's altar has been installed in the parish house of Trinity Church here. It was made by a retired Presbyterian minister, the Rev. A. S. Kaye, who lives in the city. It was dedicated by Rector E. G. Mullen on October 8th.



These girls are having fun sewing at the Institute of Trinity Church, Albany, N.Y. where a seven day program has been developed for the people of this south end neighborhood

DETROIT PARISH BURNS MORTGAGE

Detroit:—The mortgage on the parish house of St. Matthew's Church has been burned. The erection of the building was finished in 1927 and is very complete, containing a six-room apartment for the rector. Guests of the evening were: Bishop Frank W. Creighton, the Rev. Gordon Matthews, and John Spaulding, chancellor of the diocese. The commemoration sermon on the following Sunday was delivered by the Rev. Francis B. Creamer, rector of Christ Church. St. Matthew's was organized in 1846 and became a parish in 1907; the Rev. F. R. Meyers is rector.

REGIONAL CONFERENCES IN MICHIGAN

Detroit:—An every member canvass will be held this fall as a result of three conferences held in September: a women's one-day conference, a conference of clergy, and a conference of laymen. The Rev. Clifford L. Samuelson of the national department of domestic missions was speaker at all times. A series of 11 regional conferences followed, led by Bishop Creighton, the Rev. Gordon Matthews, and one layman. Assisting in the regional conferences were the Rev. David Covell, the Rev. G. Claire Backhurst, the Rev. James F. McElroy, Harold Thompson of

the Detroit Interracial commission. John R. Watkins, A. F. Plant, and the Rev. Otis Jackson.

CURRENT PROBLEMS DISCUSSED

Great Neck, N. Y.:—All local ministers here will lead classes at the newly established teachers' training institute. Courses will concern missions, New Testament, worship, and methods. A special class will be led by a Rabbi on "the Prophets then and now." Plans are now in preparation for forums on race relationships, a world council of Churches, the Church and the returning soldier, and marriage and the home. The Rev. William Grimes is a leader of the institute.

THE WITNESS — October 26, 1944

Lapsed Communicants Problem Is Faced by Parish

Grace Church in Orange Teaches Young People To Pray with a Pencil as Part of Training

By Lane W. Barton

Orange, N. J.:—A few years ago I woke up in church one Sunday morning during the eleven o'clock service to the disconcerting realization that the number of persons presented for confirmation during the four years of my ministry in that parish exceeded the average Sunday attendance. What had happened to these people, not to mention the several hundred who constituted the parish when I went there, that so many were indifferent and inactive? I determined to discover the cause of this post-confirmation dereliction. A pilgrimage ensued to find a program which would both reduce the percentage of lapses after confirmation and strengthen those who did not lapse in a more vital spiritual life within the Christian fellowship. What follows is a brief account of what has happened thus far on that pilgrimage.

The first step was an analysis of those who had been confirmed during the four preceding years. The results of this study, published a few years ago in *THE WITNESS*, showed that approximately one third continued steadfastly to discharge their responsibilities as worshippers, workers and givers; one third were casual to indifferent in these categories; while the remaining third were, for all practical purposes, lost to the life of the parish. The frailty of human nature might account for some of these losses; surely the percentage could be reduced.

As a result of this survey, preparation for confirmation was lengthened and intensified. The course of instruction was extended from eight to twelve weeks, and then by stages to thirty weeks. This makes it practically a year round program which begins shortly after the Bishop's visit for confirmation. In addition to the usual lectures on Church history, the Prayer Book, ministry and sacraments, emphasis was given to the Church's program and the importance of stewardship in support of that program. Because many people come to us from other communions and find our hymns and chanting unfamiliar, it was found

helpful to turn the class over to the choir master who introduced them to some of our great hymns and drilled them in chanting. This, by the way, improved congregational singing!

These innovations and additions proved their value, but lapses continued. As a consequence the preparation shifted somewhat in its emphasis. It became something in the nature of a probationary period. For this there is good precedent in the primitive Church. When the roll



These young people at Grace Church, Orange, New Jersey, are learning to write their own prayers of adoration, thanksgiving, for one in trouble, for home, country and Church

was called, those present were asked to answer "Yes," or "No," to the question, Were you in church last Sunday? This was done on the theory that worship is a primary obligation of the churchman and should be a habit. If the candidate cultivates that habit prior to confirmation he is more apt to continue it subsequently. Also, it tends to weed out those who profess no intention to become regular worshippers. Furthermore the eleven o'clock session of the church school was introduced that children might acquire the habit of regular worship and also taste the satisfaction of worshipping with

the family. The children remain with their parents through morning prayer and then retire to their classes. This encouraged family worship and helped to break down the insidious idea that church school is a substitute for worship.

Still the magic formula eluded us; people continued to lapse. Something else was tried. This time real gold was discovered. An oft repeated admonition of the late Bishop of Michigan, Herman Page, kept coming to mind. He used to say that it was not enough to tell people they ought to pray; they already knew they ought to pray; what they needed was to be taught *how* to pray! Was it possible that all our fine instruction in Church history, Prayer Book and sacraments left people cold? Were we giving spiritually hungry people the mechanics of churchmanship and omitting person-

al religion and the life of devotion, to borrow the title of one of Dean Inge's books? Were we giving people information about the Church without introducing them to a spiritually invigorating experience with God through the Church?

A radical development was tried. Instruction was divided into two parts. One part had to do with mechanics, Church history, Prayer Book, etc. Robert Lambert's work book, *Confirmation Made Interesting* provided the basis for this instruction. The other part dealt with personal religion and growth in Christ. (Continued on page 6)

For Men and Women of the Armed Forces

Clip and mail with your letters

From all parts of the country reports of interracial advancement and meetings on post-war rehabilitation give the week's news an encouraging slant. . . . Striking out at people who talk a lot but don't do much about it, the Rev. Ralph Rowse, secretary of the interracial fellowship in New York, assailed clergymen who excuse race and color barriers in their churches because they are afraid of their congregations. . . . High schools in Charlotte, N. C., held an interracial Christian youth week, under the auspices of interdenominational council of Christian young people. . . . Great Neck, N. Y., includes a race relations platform among their post-war plans, which also call for world council of Churches and plans for the returning soldier. . . . Royal Oak, Mich., made race relations the topic for the fall meeting of the Woman's Auxiliary. . . . Cleveland is the scene of another interracial fellowship. . . . Under the auspices of the YWCA, Japanese, Chinese, Negro and white women get to know each other while they work together, sewing for United Nations Relief and Rehabilitation Administration. . . . However, Dr. Homer P. Rainey, president of the University of Texas, is having trouble with the regents there because he dared to make a speech in New York stating that the concepts of Christianity demand racial equality. . . . Members of the local ministerial alliance and religious workers as well as student religious groups have come to his aid. . . . Back to meetings on rehabilitation—physicians, psychiatrists, and clergymen met recently in Rockford County, N. Y., to consider what can be done by members of their professions to insure mental health of a community, especially in regard to returning servicemen. . . . Atlanta, Ga., is also holding a similar conference. . . . Plans are in the making for refresher courses for returning chaplains by the army and navy commission. . . . Kansas City's rehabilitation institute, including experts in many relating fields, considers the role of the family, the clergyman, and the psychiatrist in meeting the problem. . . . There are other problems, however, in addition to those already discussed. . . . Bishop Benjamin D. Dagwell says "no photographers at church weddings," calling the practice "undignified and unedifying." . . . Again on the serious side—Bishop Henry St. George Tucker condemns savagery of soldiers desecrating bodies of enemy soldiers, in reply to a protest from the national Christian council of Japan. . . . In Pittsburgh—something new and different which looks promising. . . . The first international religion and labor conference is being held there with plans being made for Church and labor to organize political action for a people's government. . . . Resolutions at the conference stress abolition of poll tax, a permanent FEPC, support of consumer cooperatives, an extensive farm program, abolition of racial discrimination, and protection of minority groups. . . .

page six

(Continued from page 5)

tian experience. What follows is an account of how this subject is handled.

For the first few weeks we plunge into prayer, discussing various kinds of prayer. Then the young folks learn to pray with a pencil. They compose their own prayers on certain assigned subjects — adoration, thanksgiving, for someone in trouble, for your home, country, Church. No effort is made to guide their thought; the value of these prayers is that they express the individual's original thinking. After a few weeks of this, we turn to the Bible. Selected passages are assigned for study on the basis of which themes are assigned. These prayers and Bible themes are turned in each week and kept by the rector for future reference. When a sufficient number has accumulated (the formal instruction continues in the meantime) personal interviews with the rector are arranged. The prayers and themes furnish excellent material for these interviews in that they enable the minister to deal with the religious thinking of each individual on the basis of his own spiritual development. Do these prayers indicate self-centeredness? The rector, no longer the busy executive director of a religious corporation but a parish priest and spiritual adviser, can spot that tendency and help the individual to a more wholesome attitude in prayer. Does the prayer for someone in trouble reveal the puerile idea that God sends sickness to punish people? Here is the opportunity to create a more adequate understanding of God's love, and of the problem of suffering. Does the Bible theme expose immature notions about God and the Bible? Here is the opportunity to help the individual grow up in his religious thinking.

No one remedy will prevent post-confirmation lapses. Even Jesus did not hold all the people who came to him. Many of his disciples went back and walked no more with him. This should not reconcile us to lapses; we should hold as many as we can. There are many who lapse because they come to a crisis in their life and want spiritual help and don't know where or how to get it. The Church seems so irrelevant when they need it. There are in every parish, people who need desperately to come to the minister for pastoral counsel regarding their intellectual, religious, and moral difficulties. They hesitate because they are shy, or because they think the minister is

too busy, or because they have never thought of the minister as a pastor and counsellor. Confirmation preparation affords the opportunity to teach spiritual growth so that when the churchman meets a crisis he is at least partially prepared for it. Confirmation preparation also affords an opportunity to teach people how to use the parish priest and the resources of the Christian religion in meeting spiritual problems. If we can start a few people along the

CHANCELLOR



Frederic M. P. Pearse is the Chancellor of the diocese of New Jersey. He is a leading lawyer of the state and is warden of St. Luke's, Metuchen, and has been a deputy to a number of General Conventions. His father was the rector of Christ Church, South Amboy, from 1888 to 1913

right way, others in time will follow suit.

Obviously there is much more to being a good Christian and churchman than learning Church history and how to use the minister in crisis. We have to teach people how to be practicing Christians, not only in terms of inward spiritual growth but in terms of winning the world—industrial, political, social — to Christ. The point of this article therefore is not that we have tended to leave spiritual growth out of confirmation preparation, but that by exploring the possibilities of more adequate training we shall be able to make better and more lasting Christian disciples out of churchmen. The prevention of post-confirmation losses is negative; our positive goal is to make stronger, more effective disciples for Christ.

THE WITNESS — October 26, 1944

Church in Politics

ONE of the reasons we so often hear the weary old cliché "The Church should not mix in politics" is because of the various shades of meaning of that chameleon word. Unfortunately for us in America, it usually has an odious connotation; more often than not signifying party intrigues of a low order—and all would agree that the Church should keep clear of such. But "politics" is difficult to de-limit; in the large sense it means public policies, and in these there are bound to be issues of right and wrong or at least of good and better, evil or less evil.

Would anyone hold that the German Church should have kept silence in the presence of the virulent public policies of Nazism? That was what Hitler bade it do, commanding it to stick to its last. Are there those who still maintain that it should have looked the other way and preached the vague virtues of faith, hope and charity when the issue of slavery, surely a political one, faced our nation some eighty years ago?

Actually we do not believe there are many people who, sincerely and consistently, really mean that the Church should never raise its voice on public issues. In our experience such persons generally mean that they do not want the Church opposing *their* particular view-point; let it take a whack at the other fellows and encomiums flow.

We admit it is a thorny question, but we are distrustful of the so-called Christians who spend their lives among fig trees. To deny to the Church the right to be heard in public policies is to shut out of a large area that which vitally concerns human welfare. In the last analysis it is to have little respect for the Church's authority or wisdom. We believe there are very definite issues of right and wrong in the coming election, which is another way of saying that they are of religious concern. That good men may differ is obvious, but the great danger is always that men will vote simply as citizens and not as Christian citizens.

That Christian men and women should not only

vote as Christians but should be active in political life has recently been set forth as a principle by the Federal Council of Churches over the signature of our Presiding Bishop: "We sincerely believe that it is not only proper but desirable for Christians in their capacity as citizens to seek to implement through political action the ideals and convictions to which they are committed." In commending this declaration we would point out its similarity to a like principle set forth in the Malvern Manifesto of three years ago, issued over the signature of the Archbishop of Canterbury, a document to which Christian people might well return in these days of political strike and world reconstruction.

"QUOTES"

AMERICA cannot grow and remain great through its scientific and industrial genius alone. Trained spiritual leaders are as vitally needed as engineers, chemists and business executives. Unless religion becomes and remains a real force in our colleges the Church cannot hope to recruit either the number or caliber of men required for the Christian ministry.

—Charles E. Wilson
President of General Motors

Christianity Is Giving

WHO invented the idea that appeals for money should not be heard in church? It might have been the author of the hymn, "I'm so glad that salvation is free!" Or it might have been someone brought up in the lush days when discussion of money within the family circle was regarded as inelegant. There is of course, something to be said in favor of eliminating from worship announcements of bake sales, benefit bridges, and pilgrimages to morticians' chapels (at 35c per head). Such notices do strike a sour note. However

the real objection seems to be that money is mentioned in church.

This difficulty would seem to stem from the timidity with which the Church has proclaimed the principle of stewardship and the more fundamental principle that the Christian religion is a religion of giving. God so loved the world that he gave his only begotten Son. . . . Go, sell all that thou hast, and give to the poor. . . . He that loseth (*gives*) his life for my sake shall find it. . . . The Son of man came . . . to give his life a ransom for many. . . . Greater love hath no man than this, that a man lay down (*give*) his life for his friends. In the light of these scripture passages and in the light of the sacrifice of Christ on the cross, and in the light of that solemn sentence in the Holy Communion, "The Body of our Lord Jesus Christ which was

given for thee," the marvel is that we hear so little about giving in church. Those who object to the parson asking for money should be glad he does not ask for life!

Christianity is giving. Yet we still hear people excusing their absence from church on the ground that they get nothing out of it. God have mercy on our piddling souls that we look to the Christ on the cross for a hand-out! The troops in the South Pacific whose lives have been saved by kindly Christian natives, turned from cannibals to Chris-

tians because someone gave to missions, have discovered that there are real benefits from missionary enterprise. Even so we are Christians not to get but to give. As Christians we shall welcome the fall canvass for the opportunity it affords to give our money generously to back up the worldwide program of the Church. Yet, as Christians, we shall see the canvass in its larger aspect, as a challenge to commit ourselves to the task of winning for Christ that area of life in which we live and move and have our being. Christianity is giving *ourselves* to bring this world to Christ.

Soldier's Home and Community

by Theodore F. Savage

Stated Clerk of the Presbytery
of New York

DREAMING about home! That seems to be the off-duty occupation of every soldier, sailor, and airman around the world. What is most often in his mind is the old familiar way of life:—the street where the home is, the oft-travelled path to his door, the handle that turns in a peculiar way, the furniture that he could find or avoid in the dark, his own room with its treasured possessions. Above all, his mind is filled with pictures of the dear ones in his family. This is not homesickness merely. It is an understanding of, and an appreciation for, the simple abiding values of life, and an assurance that he belongs somewhere, and that he can return to a place that is his. He has a sense of security because he is confident that what he cares most about will not change.

Mingling with this vivid nostalgic picture of things just as they were, there has been developing a considerable amount of idealization and of glorification of the old home scenes. These boys in their dreams have been dwelling on the particularly happy aspects of life, special occasions, joyous family gatherings, evidences of consideration one for another, family solidarity and affection at its very best. Everything in memory instead of being on a prosaic level of humdrum reality has become glorious, and they are firmly convinced that home was always like that, and thus they will find it again. There is a romantic strain in American youth, and this is having free play in an intermingling of memory and imagination, of actuality and ideal.

To those at home these dreams present a very real challenge. What are the wives and sweethearts going to do to make their homecoming both

normal, and also a realization and a fulfilment of such dreams?

Obviously, in externals the home must as far as possible be just as the boy left it. He will want to return to an unchanged room. Refurnishings, new decorations, so-called improvements may strike him like a blow of betrayal. He will want to re-discover those possessions of his own and of the household about which he has been thinking so much. He is coming back from a strange world, and he will want things that are not strange. Familiar unchanged externals will be to him a symbol of the inner spirit of the home to which his thoughts have been constantly turning, and which will be a reassurance to him that the true values of life still remain.

But the idealizing of his home presents a very real challenge. He must not suffer disillusionment. His family and his home must meet the expectations by which he has been living and give evidence that what was their very best is now the normal order of the day's routine. Now there can be no excuse for the smallness and selfishness which so often mar family life. Fault-finding, nagging, bickering and meanness he will not expect and he will almost have forgotten that they ever existed in his home, at least. Complaints about what people at home call their sacrifices and privations, their lack of gasoline and their troubles about food rationing, will seem so petty and trivial in comparison with what he has seen overseas, that any reference to them will go far to destroy the picture he has been building up of his own family. The responsibility rests very definitely on those at home to see that his idealized picture becomes a reality, and when he takes for granted that they are willing

to make sacrifices for the common good, such will actually be so. He is looking forward to a normal happy life at home, but this must be a home in which life is always lived at its best, matching his ideals with the finest idealism of which they are capable.

THE same idealization of every aspect of community life will have taken place, coupled with the natural desire to find everything just as he remembered leaving it. The returning service man is probably looking forward to taking a normal place in community affairs, perhaps somewhat more of a place because of his greater age and wider experience. But he will not want to be treated as a hero, or be placed on a pedestal, for very long. He will not want to be overlooked, either, because he has been away. He will expect to carry on pretty much as though he had not been away, and he has been thinking very often about the associations of his town, and the way life has always moved along. Just because army life with its routine and discipline have been so very different, he will be the more eager to take a normal share in community life.

But here, as in the home, changes and adjustments will be called for. These returning service men will be far more impatient with conditions that ought to be improved, with lethargy and indifference on the part of those who should take responsibility, and with the cynicism of those who assume that nothing better can be expected. These men have boasted that America was God's country and

that we at home knew how to conduct our affairs in the best possible way. Now they will find graft and incompetence in government, exploitation by those in power, unreasonable demands of class war—ring against class. They will find unnecessary tensions in industry, racial intolerance in the community, and smug complacency with provincialism. These men have travelled, and will be shocked to find how little understanding of other peoples exists at home. And they will have been used to direct action, and if conditions are not right at home they will want to know why. They will remember officers under whom they served with admiration who before the war had been garage helpers or elevator operators, and they will wonder why those of real worth are not allowed opportunities of community leadership at home if they have ability. They will come back with new enthusiasm for real democracy, and an efficient democracy, and they will expect to find this in operation, and will be satisfied with nothing less. An upsetting but wholesome influence these men will have as they take their places in community life at home.

These returning service men, many of them, will have had a new and very real experience of religion, and they will come home expecting to find that the Church that they remembered somewhat idealistically holds that place in family and community life which it should have. Prayer has meant something to them, an assurance of a power greater than themselves to which they could turn with confidence. God now is one who gives strength and assurance, to whom they can turn in any moment of need, who never fails. By such experiences they will test the religious practices they find at home. Formalized worship divorced from life will seem meaningless and a mockery. Phariseism will be intolerable. Moreover their religious experiences will have been of universal values, and the divisions of Christianity will seem less meaningful than ever. They will recall some chaplain who was in truth a man of God and they will have no knowledge of what branch of the Church he belonged to, nor will they care about the form of his prayer, for he knew what it meant really to pray. Many questions will be asked by these men about the Church at home, and the place which it really holds in the life of the community, and not all these questions will find satisfactory answers.

To the home and the community these returning service men will bring many challenges, but they can be summed up in this. Will we be able to live up to the glorified and idealized pictures which they bring back of the life into which they long to enter, putting completely behind them the years of their separation?

EDITOR'S NOTE: The next article in the series on the Church's Opportunity in the Post-War World will be by the Rev. Joseph F. Fletcher of the faculty of the Episcopal Theological School and will be on the Economic Needs of the Returned Soldier.

THE SANCTUARY

conducted by W. M. Weber

THE ACT OF SACRIFICE

... man becomes the man of a country, of a group, of a craft, of a civilization, of a religion. But if we are to clothe ourselves in these higher beings we must begin by creating them within ourselves. The being of which we claim to form part is created within us not by words but only by acts. A being is not subject to the empire of language, but only to the empire of acts . . .

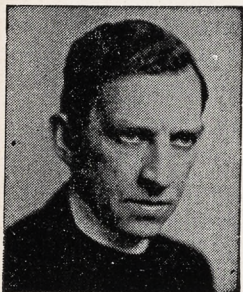
The essential act possesses a name. Its name is sacrifice. Sacrifice signifies neither amputation nor repentance. It is in essence an act. It is the gift of oneself to the being of which one forms a part. Only he can understand what a farm is, what a country is, who shall have sacrificed part of himself to his farm or country, fought to save it, struggled to make it beautiful. Only then will the love of farm or country fill his heart. A country—or a farm—is not the sum of its parts. It is the sum of its gifts.

—Antoine de Saint-Exupery, *Flight to Arras*.

The Border Dispute

By W. B. SPOFFORD

THE story persists that Joseph Stalin has flown to Washington to advise the United States government in settling a border dispute with our ally Mexico. It has received no official confirmation however and probably is a wild rumor.



There are many conflicting claims but as near as I can understand the situation the government at Mexico City is content to accept the Rio Grande as their northern border. It asks merely to be left alone to manage its own affairs without outside inter-

ference, but insists that it is going to persist in the policy of seizing the large estates and abolishing peonage by distributing the land to the peasants. However there is a government-in-exile with headquarters at the Hotel Mayflower in Washington, maintaining itself on large funds which its leaders brought from Mexico when they fled their country at the beginning of the war because of what they describe as "a people's uprising." This exiled government is receiving considerable support from American interests for their contention that to divide the large estates is a rank injustice and violates the principle of the sacred right of private property. They are also receiving support from certain quarters in their demands for Texas. They maintain that the state was a part of Mexico until 1845 when it was in reality stolen from them and annexed to the United States. It is their hope to move the Mexican border north to New Mexico and Oklahoma and east to Arkansas, Louisiana and the Gulf of Mexico and to distribute the territory among the large landowners of their country by dividing it into large ranches, with the people of Texas working for them as sharecroppers.

The government at Mexico City however insists that it is their policy to allow the people of Texas, as elsewhere, to determine their own destiny, declaring that the basic need is land for the poor and that questions of borders will be settled without too much difficulty once this basic economic need is met.

The dispute is further complicated by religion. The government-in-exile contends that the people of Texas were all Roman Catholics before the territory was annexed by the United States. They therefore insist that Roman Catholicism must be reestablished there as a state religion. This poses an extremely difficult problem since an overwhelming number of the people of Texas are members of Protestant Churches. The Vatican, naturally, sup-

ports the government-in-exile and is carrying on a highly organized campaign on their behalf.

The whole dispute in recent days has become the football of the presidential election. Mr. Dewey has issued a statement that the sincerity of our war aims is being tested by our treatment of small nations and that the only Mexican government we recognize is the one with headquarters in Washington. Mr. Norman Thomas likewise supports the exiled government, warning the American people against the sinister hand of an outside power which he insists has made a puppet of the government in Mexico City and is using it for communist ends. Mr. Roosevelt has not expressed himself but authoritative sources declare that he hopes Mr. Stalin will bring the contending factions together before election day so that the Mexican and Catholic vote will not be influenced by the controversy.

Naturally there have been the most vitriolic protests against Mr. Stalin injecting himself into the dispute. He has kept discretely silent but he is said to have remarked to one reporter: "The dispute is the concern of the Soviet Union since the unity of the United Nations depends upon the settling of this controversy. But I can thoroughly understand how the American people feel. After all this situation in many ways is not unlike Poland and I can assure you that there are many Soviet citizens who are angered by Mr. Churchill's presence in Moscow. They feel that their government is quite capable of settling a controversy with a neighboring power without outside interference, just as American people contend that the dispute with your southern neighbor is no concern of ours. But as the saying goes, this is *One World*—a thoroughly sound idea but it does have its complications, what?

New Books

***Indispensable

**Good

*Fair

**L'Annonce Faite a Marie*. By Paul Claudel. Cambridge University Press (MacMillan). \$1.25.

This is a very attractive edition of one of Claudel's most popular dramas. The introduction is by Professor A. L. Sells of the University of Durham and the notes are by Professor C. L. Girdlestone of the same University. The scene of the play is Claudel's birthplace, fifteen miles north-east of Chateau-Thierry and the date is the 12th century. The first version of the play was medieval, the second shifted to modern times, the third and final version put it back into the middle ages. It is the story of a cathedral architect who became a

leper but was permitted by the bishop, as an indispensable expert, to go on with his work provided he didn't come in contact with any other person. But he did — and thereby hangs the tale. Claudel is a symbolist and the colors on his canvas are rich, human, and unforgettable.

—F.C.G.

Religion for Today. By A. J. William Myers. Association Press. \$2.00.

This book is "an essay in the philosophy of religious education" and is written from a liberal point of view—in fact, it is uncompromisingly liberal. The author is determined to apply religion to social conditions, and this is really the main thing in religious education, for him. He seems to have a very inadequate view of the Church. Instead of the term "the body of Christ," he holds that "corporation of Christ" is much nearer the meaning and "everyone who wishes may be a full member and vital factor in that corporation." Yes, but it is something more than that.

—F. C. G.

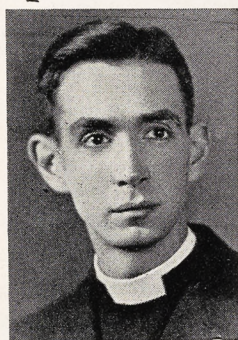
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

FORGOTTEN MEN OF MUSIC

OUR parish organists and choir directors are the forgotten men of our Church. We expect them to lead half of our common worship with dignity and taste, to produce a humble and reverent *esprit*



de corps in a group of prima donnas, to practice their art in unheated buildings, often on an overaged and mechanically faulty instrument, to placate carping critics in the congregation, and, with little or no money, to procure, study and prepare music that elevates our minds to God. No doubt a few of them are

irreligious jobbers, and some of them just jobbers; but most of the ones I meet have a consecrated and self-sacrificing love of their work, and a keen desire to know more about their service and to perform it as unto the Lord. What can the Church do for these ministers of her worship?

First of all, they ought to be paid adequately,

for their service demands much time and work—to study, to plan, to practice, to teach, perhaps to compose. Creative art is not just a hobby like the tired business man's culture of orchids. Nor, as Miss Dorothy Sayers says, does the true artist work for a living, but contrives to make money so that he may live to work. We cannot expect to have the best talent in the Church's service unless we are ready to give it its due and just rewards. Our Church has an honorable heritage in its attitude towards art; and musicians who are interested in "church music" at all consider a position in the Episcopal Church a favorable opportunity both for exploiting a rich musical tradition and for experimenting with new and imaginative compositions. We shall benefit by these artists only when we provide them with the material necessities for their work.

We can do much more for the education of our musicians. A parish ought to be as generous to a promising young musician in helping him through conservatory as it is to a candidate for Holy Orders in a seminary. But technical education in music is not enough. A church musician ought to have not less than a year's study in a theological school. He needs to know his Bible, his church history, his theology, and above all, his liturgics. I am convinced that lack of such knowledge is responsible for most of the undevotional musical misfits in our worship services, whether heard in our city cathedrals with their high-priced choirs or in village chapels dependent upon volunteers. At the very least, the parishes, or dioceses, through their music commissions, might lend their musicians the time and money to attend such conferences as we have had at Wellesley or Evergreen.

Conversely, a well-trained organist or musical director, in collaboration with his rector, needs the opportunity to educate his congregation. He cannot do it simply by receiving well-wishing or complaining parishioners, as the case may be, at the organ bench after the postlude. Even music notes in the parish leaflet, stray remarks on music from the pulpit, or occasional recital services are not enough. The organists ought to have a chance to talk, to explain, to direct discussion, to illustrate with choir, radio or phonograph, the total musical heritage and musical program of their parishes. A good deal of the prejudices over plainsong, new hymns, modernistic anthems, Bach, and other "horrors" is the result of a failure to put music into the curriculum of religious education all the way from the kindergarten to the Woman's Auxiliary. If this is not true, then it is difficult to understand why parishes will be content to spoil their "incomparable liturgy" and fine sermons with such large doses of musical trash.

Strategy for the Church Today

by W. Norman Pittenger

Of the Faculty of the General Seminary

WHAT does God mean the Church of Christ to be? Unless historical Christianity is completely in error, God's intention for the Church is that it shall be the "earnest," the first-fruits and the spearhead, of God's order of supernatural charity—a divine society set in the midst of this world, which is the order of relative justice. Its earthly task is to act in and work upon the worldly order; its purpose is to conform that world, by means appropriate to the Church's life in charity, to the will of God—so far as this may be possible in a finite and sinful order.

The failure of the Christian Church to be, in observable fact, that which in God's purpose and intention it really is—this is the awful truth for which we must humbly ask forgiveness. But it does not deny the reality of the Church as God's instrument, nor does it deny the humbling truth that only through the admittedly weak, sinful and often erroneous "empirical Church" is the Church in God's intention at all expressed or operative in this world of space and time.

This is the theological conception of the Church, resting back on the historical events out of which, as God's crucial revelatory act, the Church took its rise. It is essential when one turns to a consideration of the strategy of the Church during this time of war. Far too often such discussion begins, and ends, in sterility or futility; and frequently the reason for this is simply that the nature of the Church has been misunderstood. But with an adequate theological conception, we ought certainly to be able to make some progress in our practical thought.

Such an understanding of the Church will at once rule out a notion which is apparently entertained by large numbers of Americans, including Church dignitaries and most governmental authorities. For them the Church is the spiritual force, the religious energy, the dynamic, which exists to "make the American way of life work." The head of an important theological seminary expressed it not long ago when he commended the Church because it is inherent in and essential to our American tradition. Doubtless there is some truth in such a statement. But one who accepts the historical view of the Church must say to any sugges-

tion of this sort: *non tali auxilio*. The Church cannot be adjectival to the American way of life, to democracy, to our tradition. It is a substantive, existing in its own right, with insistence that it shall *be itself*, responsible only to God.

It seems quite clear that the Church is now being offered, and through many of its leaders is blindly accepting, a specious significance and a false leadership. National authorities tend to regard it as morale-builder; they praise it for its splendid contributions to our national life; everyone speaks well of "religion," and many are prepared to say that the present debacle is the result of a turning from God. But the assumption is that the whole matter is centred on our way of life, our national security, or perhaps on some future international order. Religion (and the Christian Church) has its value in that it vitalizes, reinforces, guarantees and maintains these good and mundane realities.

Now the Church *must* be interested in, deeply concerned for, and indeed part of the whole struggle of a world at war. This is because the Church is vitally concerned in the valiant efforts and struggles of all men to secure and insure relative justice in this world. But the Church in itself is not adjectival to any cause, or any particular nation, or any future world-order, for which men may be fighting. It exists in its own right; and is not merely supernatural but also supernatural. Hence it cannot permit itself to be "tied up with" any scheme or set of principles or cause, in a way which would deny its true freedom.

What, then, is to be the Church's strategy at this time?

IN THE first place, the Church must maintain the soundness of its faith. It must witness courageously yet humbly to the truth of the Christian gospel. All men, without exception, are sinners who need the saving grace of God. Men live in the two cities of God and Man; only as they are incorporated into the divine fellowship in which God is self-given through Jesus Christ can life have truly enduring dignity and meaning. Only in the light of the City of God can this worldly order be seen to have sense or to approach its possible, though very limited, "perfection" (by which *we do not*

mean utopianism, but whatever desirable functioning may be attainable under mundane conditions, by men who remain sinners even while "under grace"). And to sustain this gospel, the Church must maintain its own integrity, insisting on its true nature as Body of Christ and carrier of salvation. Otherwise, it may just as well stop preaching its gospel.

Secondly, the Church must urge upon our nation, its allies, and all peoples, the justice of God and its demand that the world must be ordered by God's governance—that is, according to his will. The rights of men, the wickedness of those who deny these rights, the need for a social, economic and industrial order which will guarantee these rights, must be proclaimed boldly, in season and out of season. But such an order is not the "end" of man's life. The Church will not confuse it with the Kingdom of God; it will say that God's justice demands that such an order be established, that the world must be fit *via* for those who are brothers of God-made-man. But all men are on their way through this world towards God who is their true patria.

Thirdly, the Church will boldly criticize any and every unjust, inhuman and uncharitable act or word which may be employed by those in authority. When we are urged to hate, it will say that God has told us otherwise; when we are urged to take revenge, it will insist that God has otherwise given us commandment. It will in this way seek to act as a leaven that will permeate the lump, although it will know that its message can only be heard and implemented by those who have the grace to live as the Christian standard implies, and who (even then) are quite likely to fail that standard under pressure of circumstance. But the Church, as Church, will never lower its witness or alter its message in the interest of expediency or particular causes.

Fourthly, the Church will resist all attempts to make it, or its gospel, or its life in Christ, or its polity, or its educational procedures, or its training of clergy—or supremely, its prayer and its liturgy, in which its gospel is expressively enacted—conform to particular national ways or norms. It will demand the right to maintain its own schools, colleges and institutions—some of us think that it must put a particular emphasis on this point, if the Christian faith is to be preserved, humanly speaking. It will permit no meddling in the theological seminaries—and will look with suspicion on any scheme, however plausible it may seem, however harmless, which brings military or governmental influence to bear on the seminaries. It will refuse to turn churches into parade-grounds; and its prayer and liturgy will in wartime be with in-

tention that God's justice and truth may triumph rather than that *our* limited and perhaps false notions of justice and truth may prevail. In a word, it will remember that freedom can be maintained only by "eternal vigilance"; and it will know what happens when the camel is permitted to introduce his nose into the tent.

Finally, in its parishes throughout the country, in its mission work, in its institutions, wherever it has influence and power, the Church will seek to create and maintain cells of genuine Christian conviction and living; cells of healthy, wholesome, sane living, in adjustment to God, the ultimate reality; cells of supernatural love to act in and work upon the order of relative justice. Its task is to preach the Word, administer the sacraments, maintain the life in grace, so that God's bewildered, frustrated, sinful children may be brought to him, empowered to live true human lives in community, and prepared for their eternal destiny beyond the ramparts of space and time.

The programme which we have outlined is very partial. There is much else that the Church must do, in its healing, helping, health-giving work. Nor have we suggested that the Church is to be aloof from the struggle of our nation and of the world. Far from it. Pacifism seems to us an impossible position; but so does the kind of militarism that is often believed to be its only alternative. Rather, we need a realistic appraisal of the situation, a recognition of the relatively greater justice for more men in more places which an allied victory will probably guarantee, a loyalty to our nation and its "way of life" so far as that is just and right; but at the same time, a Christian "reservation" because of supernatural Christian loyalty, since (as the editor of *The Christian Century* has well said) for a Christian it must be true that all of us are in the war, but not all of any of us is in the war.

When the conflict is over, and there is peace again, the Christian Church will still be fighting. But its war is a different war—it is a war against the hate, lust, pride, sin and uncharitableness in the world. It is a war, also and most significantly just now, for the free souls of men. It is the conviction of the writer that the United Nations will win the war in a military sense, but very likely lose it in the deeper sense—namely, men will be chained to a totalitarianism of a subtle kind, swept into "the wave of the future." The Christian Church has the supreme task, in these days, of witnessing for and securing the free soul of man; and perhaps, in God's providence, turning the coming inevitable collectivism to good account for man. But this the Church can never do, if it forgets that it must be free, like its heavenly archetype: "Jerusalem which is above is free, which is the Mother of us all."

World Order Sunday Observed On November Twelfth

*Bishop Scarlett as Chairman of Commission
On Social Reconstruction Issues the Call*

Edited by Lila Rosenblum

St. Louis:—Bishop William Scarlett of Missouri, as chairman of the joint commission on social reconstruction, on October 16th issued a call for the observance of World Order Sunday on November 12th. Efforts are being made to have the day observed in the churches of all denominations. Writes Bishop Scarlett: "The time for decisions has now come. We have had a number of years in which to consider the state of our world. And soon we shall be faced with concrete proposals for organizing that world on a firmer basis of justice and peace. . . . Nothing is more important than that our people be led to approach these questions from the point of view of their Christian convictions and principles in order that the Christian conscience of America may become the dominant factor in such decision."

With the call, sent to all the clergy, is an attractive folder setting forth ways to observe the Sunday with appropriate services and meetings, issued jointly by the Episcopal commission and the department of international justice and goodwill of the Federal Council of Churches. Copies may be secured free of charge from the book store at 281 Fourth Avenue, New York 10, N. Y.

Consider Mentally Ill

New York, N. Y.:—A meeting of physicians and clergymen was held recently to consider the responsibility of both groups for mental health of a community, especially in regard to returning servicemen. Rev. Otis R. Rice, chairman of the commission on religion and health of the Federal Council of Churches, outlined the responsibility of the clergy in ministering to the mentally ill. He stressed the necessity of being informed, and of judging when a physician or psychiatrist is needed. Dr. R. E. Blaisdell, director of Rockland State Hospital, felt that a knowledge of psychopathology would be helpful to anyone in religious work. "Nearly everyone suffers from mental conflicts," said Dr. Blaisdell, "but so long as a person is in good physical health, the mental

equilibrium will usually be maintained unless, unfortunately, a whole series of or a combination of unfortunate events occur to disturb his mental balance. Since nearly all conflicts involve a moral issue, it is quite logical that a churchman should go to his pastor for comfort and advice. In short, the clergyman practices psychotherapy as well as the physician." He expressed the feeling that the psychiatrist would have a greater role in the future because people will realize the value of preventing mental as well as physical illness.

The meeting was planned by the Rev. Ernest W. Churchill, rector of Grace Church, Nyack, in cooperation with Dr. Frederick A. Schroeder, chairman of the public health committee for the Rockland County medical association. Mr. Churchill has just been asked to be the Protestant chaplain at Rockland where he will be assisted by other clergymen.

Ministers Meet

Lewiston, Maine: — A service of ecumenical worship featured the an-

niversary convention of the Maine Council of churches here. The Rev. John B. Ketcham of Chicago, representing the International Council of Religious Education, delivered a sermon on the history of inter-church cooperation in Maine. Maine ministers at the convention studied the technique of counselling returning service personnel, families of servicemen, and defense workers, under the direction of Otis Rice, chaplain of St. Luke's hospital, New York City. Forum sessions were held on rural churches, weekday religious education, leadership education, cooperatives, and the liquor problem.

Chancellor Dies

Santa Rosa, Calif.:—Roe Mitchell Barrett, senior warden of the parish of the Incarnation for the past nine years and chancellor of the diocese of Sacramento died Oct. 3. Burial services were conducted in the Church of the Incarnation Oct. 6 with the Rev. Arthur Farlander, Bishop Noel Porter, and Rex A. Barron participating.

Cathedral Sold

New York:—The National Council has authorized the sale of Holy Trinity Cathedral in Havana, including the Episcopal residence and deanery; the funds to be used in building a cathedral, parish house, episcopal residence and deanery in a residential district.

Revised Edition

**The Order for a Memorial of One Who Had Died in the
Service of Our Country**

by the

Standing Liturgical Commission

The new edition is a revision of the service originally compiled by Dean John W. Suter, custodian of the Book of Common Prayer. The Psalms and two Lessons are printed in full and other prayers added, so that the Service is complete and can be used without the use of any other Books.

Eight pages (formerly six)

Price remains the same.....\$2 for 100 copies
Anything less than 100 copies.....5c each

MISSIONS DEMAND UNITY

By V. S. Azariah

The Bishop of Dornakal

\$2 for 100 Copies

THE WITNESS

135 Liberty Street

New York 6, N. Y.

Bans Photographers

Portland, Ore. (RNS):—Bishop Benjamin D. Dagwell announced that photographers have been banned from taking wedding pictures within churches and sanctuaries of the diocese of Oregon, terming the practice "undignified and unedifying."

A New Choir

New York:—A junior chorus has been organized at St. Mark's Church In-the-Bowery under the direction of Mrs. Robert J. Winterbottom as one of the experimental approaches to reach younger children of the lower East Side area.

Consecrated Bishop

New York:—The consecration of Bishop Reginald Mallett took place in St. James' Church, South Bend, Indiana, with Bishop Benjamin F. P. Ivins as Consecrator, on Oct. 25. Co-consecrators were Bishop James M. Maxon of Tennessee and Bishop John D. Wing of South Florida. Bishop Mallett was presented by Bishop Elwood L. Haines of Iowa and Bishop Robert E. Gribbin of North Carolina. The sermon was preached by Bishop Noble C. Powell of Maryland.

Churches Damaged

New York (RNS):—Francis H. Taylor, director of the Metropolitan Museum of Art and a member of the American commission for the protection and salvage of artistic and historic monuments in war areas, announced that British churches have suffered more than any other country in this war. Of Britain's famed cathedrals, Exeter was the most badly damaged. All the great Christopher Wren churches in London have been seriously damaged.

Confirmation Problem

London (By Wireless):—Joint committees on confirmation appointed by the Convocations of Canter-

bury and York suggest improvements in preparation and after care of candidates. As a second possibility, separation of the two parts of the present confirmation service was proposed. The third proposal dealt with the eligibility of children for Holy Communion at 11, with confirmation postponed to 17 or 18.

Canal Zone Celebrates

Ancon, P. C. Z.:—The missionary district of the Panama Canal Zone has been celebrating its twenty-fifth anniversary. Special offerings were made for the new Bishop Morris Memorial Fund, to be used in maintaining the episcopate in this field.

Pre-Marital Instruction

London (By Wireless):—Need for pre-marital instruction to combat the increase of divorce was stressed in a resolution, sponsored by Bishop Clifford S. Woodward, adopted by the upper house of the Convocation of Canterbury. Bishop Ernest W. Barnes expressed hope that the government would give priority to demobilization of married men and women in the services.

PLEASE NOTICE

* * *

All mail is to be addressed to
THE WITNESS
135 Liberty Street
New York 6, N. Y.

New subscriptions, renewals and changes of address are to be sent to the above address. Due to the difficulty of securing and cutting stencils during war days it requires from three to four weeks to put through an address change. We will therefore greatly appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. When an address change is desired please make the request personally to THE WITNESS, 135 Liberty Street, New York 6, N. Y., by letter or postal giving both your old and new address.

Morehouse-Gorham Co.

A "Memo" from the Copywriter's Desk

It is always a pleasure to read the galley-proofs of a forthcoming publication. I confess that I was very anxious and excited about reading the proof of THE MAN WHO WANTED TO KNOW by James W. Kennedy.

Somehow this title intrigued me—what did this Man want to know? What kind of book would this be? Perhaps it was a religious novel. Well I found out what this man (Jones) wanted to know. His desire for information is no different from anyone else's. All of us will understand Jones' predicament. Here is a man, an average man, groping about for some plain, simple facts about his religion, his Church, himself.

Most of us find it difficult to assimilate the mass of information we accumulate—from the Church School as a child, to weekly sermons as a grown-up. This new book accomplishes the job. THE MAN WHO WANTED TO KNOW is a book for Christians to read right now—for these reasons:

It is imperative reading for everyone shaken and distressed by the war.

It is imperative reading for Christians not too sure about their religious beliefs.

It is imperative reading for Christians not too sure about themselves.

The Church need never fear as long as there are men like Jones: men who really want to know about their Church and take the trouble to find out.

"A pilgrim in search of his soul's health, heart's ease and mind's peace."

In these words the author, James W. Kennedy, establishes the theme for his truly inspired book, THE MAN WHO WANTED TO KNOW, Price, \$2.04 Postpaid.

READY Nov. 1

MOREHOUSE-GORHAM CO.
14 East 41st Street
New York 17, N. Y.

PAR EXCELLENCE OF THE WORLD SINCE 1675.

OXFORD

"THE WORLD'S BEST BIBLE"

Like a good friend, an OXFORD BIBLE will stand the test of service—year in, year out. Durable bound and clearly printed on finest quality paper an OXFORD BIBLE is an investment in Bible economy and satisfaction. And, remember, you pay no more because the Bible you choose is an OXFORD.

At All Booksellers

OXFORD UNIVERSITY PRESS
114 Fifth Avenue New York 11



Pray for Holland

London (By Wireless):—Premier Pieter S. Gerbandy of Holland urged that prayers be offered for the people of German-occupied Holland. "By unsurpassed trials, by murder, robbery, arson, and destruction," the Premier said, "the enemy threatens the people of the Netherlands with a terrible fate. Famine is also imminent. In all the churches of Holland, our people undoubtedly will implore the aid and mercy of the Almighty. Many millions of Dutch people will be greatly comforted by the knowledge that others elsewhere will join them in prayer."

Hits Desecration

New York (RNS):—Presiding Bishop Henry St. George Tucker condemned the use of remains of enemy soldiers as souvenirs by American servicemen "not only from the standpoint of Christian ethics but also out of respect for the canons of human decency." "The Christian thinking people of America," he said, "cannot but deplore isolated acts of desecration with respect to the bodies of the soldier dead of those nations with which our government is at war." He warned that reports of such conduct "have the effect of stiffening morale in enemy countries, and of engendering feelings of hatred that will make more difficult the establishment of friendly relations with the Japanese people once the war is over." Bishop Tucker's statement followed receipt by the international missionary council of a cabled protest from the national Christian council of Japan that remains of Japanese soldiers were being used as souvenirs by American servicemen.

Cremation Lawful

London (By Wireless):—Reaffirming its stand that the doctrine of resurrection of the body did not preclude cremation, the lower house of the Convocation of Canterbury stated here that cremation was lawful in connection with Christian burial.

New Members

New York:—Four new members were elected to the executive committee of the Church Congress at its recent meeting here. They include: Arthur C. Lichtenberger, S. Whitney Hale, Clarence H. Horner, and Miss Ellen B. Gammack. Preliminary plans were formulated at the meeting for the 1945 series of regional congresses.

Urge Political Action

Pittsburgh, Pa. (RNS):—The first international religion and labor conference here adopted a resolution stressing the responsibility of Church groups and labor unions to organize for political action to guarantee a people's government. Other resolutions called for the abolition of the poll tax, a permanent Fair Employment Practices Committee, support of consumer cooperatives, an extensive farm program, Church, labor, and farmer cooperation, and unity of the great branches of labor. Members of religious and labor groups were urged to "secure and maintain the democratic processes of freedom of speech, press, conscience, holding of fair elections, protection of minority groups, and abolition of racial discrimination." In replies to the conference's "action ballot" clergymen are second only to labor representatives in their advocacy of a guaranteed annual wage in industry. "We are convinced," said another resolution, "that imperative actions in behalf of a more equitable social and economic order will not be taken unless we and the other members of religious and

labor organizations gain enough moral courage to overcome fear and to enable us to speak concretely, to write specifically, to organize the unorganized, and to vote for those government officials who will seek to secure jobs, decent homes, and social security for all."

Hungarian Service

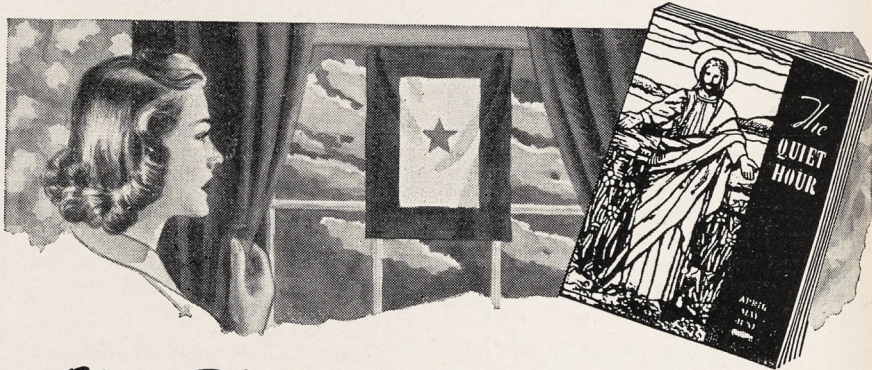
Mishawaka, Ind.:—St. Paul's Pro-Cathedral was host to the members of Holy Trinity Hungarian Mission, South Bend, on October 8. The Rev. Harold G. Kappes, priest-in-charge of Holy Trinity, was the preacher, and Dean Erland L. Groton, of the Pro-Cathedral, was celebrant.

Clergy Conference

West Virginia:—Leaders at the clergy conference held here on October 3-5 were Bishop Craighill of Anking, the Rev. R. O. Kevin, professor at Virginia seminary, and Dean N. R. High Moor, of Trinity Cathedral, Pittsburgh.

Washington Dean

Washington:—The Rev. John Wallace Suter is to be installed as dean of Washington Cathedral on November first, at four-thirty o'clock.



Now, The Need is Greater than Ever for THE QUIET HOUR

A Daily Source of Inspiration, Comfort and Guidance

★ Never before was there greater need for the spiritual stimulus for living close to God which daily use of "The Quiet Hour" imparts. Thousands find solace and comfort in its messages of encouragement and hope. Grateful letters testify of rich blessings. This little book invites to prayer and meditation. . . exalts Christ's influence in the home, the church, the community.

"The Quiet Hour" contains friendly, helpful messages: (1) a selected scripture verse, (2) a Bible reading reference, (3) a meditation, (4) a prayer for each day and (5) a new feature which will help you keep the message of the meditation close to you thruout the day.

This devotional Quarterly of growing popularity is bringing joy and inner peace to members of the Armed Services all over the world, to whom we have supplied thousands of copies without charge. They are sharing with the home-folks the same guiding thoughts for each day of the week, and thus are drawn closer to them.

Welcomed by Shut-In's, sought by leaders and teachers of the Sunday School, used of God to bring peace and salvation to the sick, afflicted, sorrowful, and Christians in every community. Send a stamp to cover postage on a FREE sample copy gladly sent on request.

Published quarterly, 96 pages, size 4 1/4 x 6 1/4". Club rate 5 or more to one address per quarter, each 5¢.
Single subscription (Annual basis only) 4 quarterly issues, 25¢.

Write TODAY for sample copy

DAVID C. COOK PUBLISHING CO. 813-QH North Grove Ave., Elgin, Ill.

Masonic Service

Detroit: — Mariners' Church is now being used by organizations desiring to worship corporately. The first Masonic service to be held here was conducted jointly by the Rev. Edgar A. Lucas, a member of the staff of Episcopal City mission, and the Rev. David R. Covell, superintendent of the mission.

Race Relations

Royal Oak, Mich.: — A meeting of the Woman's Auxiliary was held in late September at St. John's Church. Miss Elaine Watton, chairman of Christian social relations, led a discussion on race relations. Dean Alice Lloyd of the University of Michigan gave an address. Miss Elizabeth S. Thomas presided.

Lack Courage

New York (RNS): — The Rev. Ralph Rowse, secretary of the interracial fellowship here, at the annual meeting of the department of race relations of the Federal Council of Churches, assailed clergymen who excuse race and color barriers in their churches on the grounds that "their congregations will not go with them." "We need a few courageous

souls who are not careerists," he declared, "who feel spiritually and ethically committed before God to break down barriers of race and color in our churches. There is no hope of working out the problem without sacrifice. Ministers will have to be crucified in order to bring this about." Establishment of a permanent FEPC, continuation of the farm security administration, and local machinery for meeting community race problems were emphasized.

Asks for Suffragan

Orlando, Fla.: — Bishop Wing has called a convention of the clergy and laity of South Florida, to be held in the Cathedral parish on Nov. 9, for the purpose of electing a suffragan bishop. This is based on the extent of work in the diocese, the large area embraced, and the growth of population.

Two Busy Bishops

London (by cable): — Bishop Oldham and Bishop Hobson had a busy time their first week in London where they went to confer with leaders of the Church of England. Here are some of the things they did: attended a meeting of the missionary council of the Church of England;

a session of the international department of the British Council of Churches; with Bishop Tsu, in England on his way to China, they were present at the convocation of Canterbury in Westminster Abbey, the first time overseas visitors have been presented to this body. They had a luncheon with the Bishop of London at the House of Lords and then went to a reception at the Nikaeen Club. Then they attended a lecture by the Greek minister, A. A. Pallis, on Greece under occupation, where both gave short addresses, after which they dined with Mr. Pallis and Archbishop Germanos, metropolitan of Thyateira.

On another day they attended a meeting of the Anglican-Roumanian Circle. They also delivered to the Archbishop of Canterbury the letter which President Roosevelt, written as a member of the Church rather than as President, addressed to the Archbishop. In it he said: "In these victorious days and in times to come we need more than ever before that spiritual strength which is essential to a just and enduring peace. The Church is indeed fortunate to have at this critical time a leader of your strength and understanding."

The Battle For Freedom

THE battle for freedom is being fought out in the open as perhaps never before in human history. Titanic forces are arrayed one against another. The Church has its unique part to play in the struggle.

For Church leadership to continue strong demands a ministry trained at highest standards. That depends upon generous support of the seminaries by devout men and women of the Church.

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

Berkeley Divinity School, New Haven

The General Theological Seminary, New York

Seabury-Western Theological Seminary, Evanston, Ill.

Episcopal Theological School, Cambridge

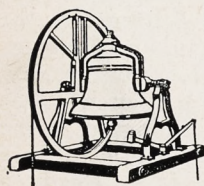
Philadelphia Divinity School

Virginia Theological Seminary, Alexandria

CLERICAL SUITS
Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool
Samples and Measurement Charts
sent on Request.
Clerical Tailors for 50 Years
C. M. ALMY & SON, INC.
562 Fifth Ave. New York 19, N.Y.

Memorial Windows
In accordance with the best traditions of the craft. Notable installations in forty states and five foreign countries.
Illustrated material on request
The D'Ascenzo Studios
founded 1896
1604 Summer Street Philadelphia 3, Pa.

ALTAR BREADS ORDERS PROMPTLY FILLED
SAINT MARY'S CONVENT
KENOSHA • WISCONSIN



MENEELY BELL CO.
TROY, N.Y.
High Grade
Reconditioned Bells
Write for Information.



BUY DEFENSE BONDS

Buy Defense Bonds out of the proceeds of Sunflower Dish Cloth sales. Your group can buy twice as many and gain twice the benefits for your organization.

Sample Free to Official

Sangamon Mills, Est. 1915, Cohoes, N. Y.

If you are buying a laxative, answer these three Questions first

Ques. Why do most people choose a leading laxative instead of a lesser known product? **Ans.** Because a best-seller can generally be counted on to give satisfaction or it could not have won its place of leadership. **Ques.** What laxative has been a popular seller with four generations? **Ans.** Black-Draught. **Ques.** Why is Black-Draught made in 2 forms? **Ans.** Because many people think the new granulated form is even easier to take.

Black-Draught costs only 25c fc. 25 to 40 doses. It is purely herbal, usually gentle, prompt, thorough. Follow label directions.

page eighteen

Returning Chaplains

New York:—Churchmen throughout the country have given \$374,817 toward the support of the work of the army and navy commission during the first nine months of 1944, according to Bishop Sherrill. Nearly 500 Episcopal clergymen are now serving as chaplains with the armed forces. A committee of four was appointed at the commission's October meeting to consider the needs of the returning chaplains and to make plans for them. They are Bishop Oliver J. Hart, Bishop Arthur R. McKinstry, the Rev. Richard H. Baker, Jr., and the Rev. Churchill J. Gibson. They will consider refresher courses for returning chaplains with the cooperation of the College of Preachers, Washington, and the School of the Prophets, Calif.

Dumbarton Oaks

Washington:—Bishop Angus Dun represented the Episcopal Church at a conference of religious leaders called by Secretary Edward R. Stettinius to discuss the Dumbarton Oaks report, Oct. 16. Bishop Dun was nominated by the National Council and appointed by the Presiding Bishop. The Episcopal CLID was represented by the Rev. Richard Morford, secretary of the United Christian Council for Democracy.

Approves Peace Plan

London (By Wireless):—The Archbishop of York, addressing a religion and life meet at Keighley Yorks, declared that proposals for post-war security formulated at Dumbarton Oaks seem "practical and realistic." He commented that the proposals accept the position that threats of war can only be restrained by the rightful use of force, and added that world peace depends on closest cooperation among Great Britain, United States, and the Soviet Union.



RAISE FUNDS THIS EASY PLEASANT WAY

Your group or club will be delighted with the money they can make filling orders for our new sensational hand cream. No investment. Write for particulars.

The Bvan Company
South Bend 15, Ind.

Church Workers Wanted!

Prepare for Service in the Church at

THE NEW YORK TRAINING SCHOOL FOR DEACONESSES AND OTHER CHURCH WORKERS

Address: Deaconess Ruth Johnson
St. Faith's House 419 W. 110th St.
New York 25

VESTMENTS for CLERGY and CHOIR
Altar Linens Embroideries
Materials by the Yard Tailoring
Episcopal Church Flags. Send for Catalog

J. M. HALL, INC.
Office & Salesroom
14 W. 40th St., New York - Tel. CH 4-3306
Miss J. Hall may be reached at
Delhi, New York Tel. Delhi 33F21
American Distributor of Stained Glass Windows for James Powell & Sons, Ltd., London, Eng.

Write us for
Organ Information
AUSTIN ORGANS, Inc.
Hartford, Conn.

PURE IRISH LINEN
Limited quantities available to Parishes needing replacements. Prices under O.P.A. rules. Samples Free.
MARY FAWCETT CO.
Box 146 Plainfield, N. J.

CATHEDRAL STUDIOS

Washington & London, England. CHURCH VESTMENTS, plain or embroidered, surplices, exquisite Altar Linens, stoles, burses & veils. Materials by the yard. See my NEW BOOK "CHURCH EMBROIDERY" & CHURCH VESTMENTS a complete instruction. 128 pages, 95 illus. Price \$4.50. And my HANDBOOK for ALTAR GUILDS, price 50c. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

Surplices Stoles Cassocks
Clerical Suits
ALTAR LINENS and ALTAR HANGINGS
C. M. ALMY & SON, INC.
562 Fifth Ave. (at 46th St.), New York



CAPS and GOWNS

For Choirs, Choral Groups, Graduation. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request.
DeMoulin Bros. & Co., 1188 S. 4th St., Greenville, Illinois.

The Payne-Spiers Studios Inc.

Studios
Paterson, N. J.
Carved Wood
Chancel Renovations Church Furnishings
Murals Memorials Tablets
Stained Glass
Inquiries Solicited

Lloyd

WALL PAPER PRICES ARE FAIR
Insist on seeing them to satisfy yourself
NEW YORK • BOSTON • CHICAGO • NEWARK

THE WITNESS — October 26, 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.

EDWARD N. PERKINS
Layman of New York City

I would like to ask you a question, inspired by the manifesto or declaration of those called Liberal Evangelicals (they seem to have adopted a new name, though) which was published some weeks ago. Among other declarations, that manifesto declared that the rubrics in the Prayer Book are absolutely binding on the clergy. Thus the priest is bound to kneel in the general confession at page 75, according to the manifesto of the Liberal Evangelicals.

At page XXX is the Table of Fasts, naming days of fasting, and of abstinence, "on which the Church requires" abstinence. Among the days named are every Friday in the year except any between Christmas and the Epiphany, both included, and also the Ember Days. Please note especially the word "requires."

And now for my question: How comes it that the Liberal Evangelicals are so zealous about the observance of every rubric down to a directory one about kneeling, while at the same time they regularly disregard that which the Church requires with respect to abstinence? I shall be very much interested in the explanation of this.

ANSWER: No doubt some evangelicals still practice abstinence in the form of not eating meat on certain days. On the other hand our belief is that many evangelicals observe the spirit rather than the letter of the rubric. As the purpose of the rubric is to deepen the spiritual life, they try to urge people to abstain from secular activities in order to have more time in their lives for prayer, the study of the Bible, attending Communion, and other activities such as reading to the sick, giving a night to a boys' club, etc., which are more constructive in the lives of most of us than simply abstaining from certain foods, etc. In boyhood in Sunday School we were taught to give up something that we liked during Lent. Many of us gave up ice cream, but as Sunday was not in Lent, we managed to make up on Sunday what we abstained from during the rest of the week. Abstinence in the form of abstaining from certain foods is of decreasing value spiritually to most people today.

* * *

MRS. HARRY L. WALKER
Churchwoman of Kirkwood, Missouri

I have just read your editorial and have always been taught and have taught in my Sunday's class for 15 years that the Church was truly Catholic, and Protestant because being Catholic we protested against the claims of Rome and the Pope. My father was a priest, was born in Nashville, Tenn., in 1829—the year the Churchman organized in a diocese, under the great Bishop Otey. Once a Roman priest asked the bishop why he was a Protestant; he replied, "Because I am a Catholic." We were taught to say Roman Catholic and I always correct anyone, even though he be a Roman priest that speaks of the Roman Church as the Catholic Church.

Church people are very ignorant, and I wish our clergy would instruct them that the Church is truly Catholic. Our dear Bishop Tuttle said that the Roman Church committed a schism against the Church of England, which is of course true. Bishop Otey's tomb is in Ashwood, and upon it is inscribed, "James Hervey Otey, First Bishop of the Holy Catholic Church in Tennessee." Bishop Scarlett told us of the many unfair things done by the Roman priests who are chaplains in the army, and I am proud to say our rector is one of the Missouri clergymen who charged in THE WITNESS that the Roman Catholic is using unfair practice to forward the cause of the Roman Church.

If I had a secretary you would hear from me often, for I do not agree with much that you advocate. I think unity should begin in the Church and that we should obey the rubrics and canons of the Church. Certainly no priest has the right to invite all present to partake of the Holy Communion. My father always replied to those who asked him if they might come (those of other churches) that if they heard the invitation and felt they were invited to come to do so, but that he had no right to urge them to come unless they were confirmed, or ready and desirous to be confirmed. The rubric is very exact as to this and even though the editors of THE WITNESS think otherwise they have no right so to teach.

Then there is the race question. I believe that the Negro should have his rights—good schools, hospitals, etc.—but when you come to social equality just ask anyone who advocates this if they would want their sons and their daughters to marry one of that race. (I have many Negro friends here in Kirkwood who have worked for me and they feel that I am their friend.) The members of All Saints Church, our Negro church always come to our Church gathering, and we treat them as friends. I admire Rev. D. R. Clarke, rector of All Saints Church, very much, he is doing a good work and his people are good churchmen. I doubt very much if you print all of my letter.

SCHOOLS

KEMPER HALL

KENOSHA, WISCONSIN

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. For catalogue, address: Box WT.

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to
George L. Barton, Jr., Ph.D., Headmaster,
Box 408

SCHOOLS

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Music, art, expression. Graduates successful in college. Well-equipped buildings. Tiled swimming pool. Outdoor life. Founded 1843. Catalog, Annie Powell Hodges, A.M. (Mrs. Wm. T.) Prin., Box A, Staunton, Va.

The Hospital of Saint Barnabas and the University of Newark offer a full course in NURSING

to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to

Director of Nursing

HOSPITAL OF SAINT BARNABAS
685 High Street, Newark, N. J.

DE VEAUX SCHOOL

1852-1944

Niagara Falls, New York

A military boarding school for boys. Grades six through twelve. Small classes. Thorough preparation for college. Chapel services of the Episcopal Church. A large proportion of recent graduates now officers in United States service. Valuable scholarships for fatherless boys who have good school records.

For catalogue, address

Reverend William S. Hudson, Headmaster

HOLDERNESSE

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector

Box W. Plymouth, N. H.

All Saints' Episcopal College

Vicksburg, Mississippi

A small church school for girls offering four years of high school (specializing in college preparatory) and two years of college. Emphasis on thorough work.

Borders on the National Park in historic Vicksburg and overlooks the Mississippi.

Arts. Mild Climate. Outdoor Sports.

Address:

The Rev. W. G. Christian, Rector

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Assistant to the President

CARLETON COLLEGE
Northfield Minnesota

An Open Letter

For whom shall we vote in order to meet the present issues in the right way? Upon whom may we best rely to master the main problems? Who can do this in a way that will most benefit the people of America, most help to create conditions in which another war will be prevented before it is too late? Let me answer according to my own conviction, leaving it to you to judge whether I am right or wrong.

Mr. Roosevelt has stood for a national income great enough to guarantee full employment. The Wage and Hour Law. The Rural Electrification Administration. The Economic Bill of Rights. The National Child Labor Law. A progressive Reconversion and Re-employment Bill.

Mr. Roosevelt has led in establishing the bases of social security in our nation. The Wagner Act. The Social Security Act.

Mr. Roosevelt has stood for the rights of unprotected minorities against entrenched race domination and economic discrimination. The Fair Employment Practices Commission. The anti-Poll Tax Bill.

Mr. Roosevelt has been leading our country towards a great organization of nations despite the open or covert opposition of all whose power would be curbed by a strong and democratic world order. Beginning in 1937 with his famous Chicago "quarantine speech," he has brought into focus the Four Freedoms and the Atlantic Charter. Then came Lend Lease, Casablanca, Quebec, Moscow, Cairo, Teheran and Bretton Woods. Dumbarton Oaks and the second Quebec Conference bring the series to its present climax. Starting with the Good Neighbor Policy and the Reciprocal Trade Agreements he has given the movement towards peace with justice a world wide scope by making the United Nations a living reality both during the war and for the post-war years.

Mr. Roosevelt has incurred the desperate hostility of the financial and social elite of America by remembering the forgotten man. Insurance of Banking Deposits. The Securities Exchange Control. The New Bill of Rights.

Mr. Roosevelt has formulated progressive policies in accord with the changes required of any nation that is to live in peace and order in an industrialized world. He has gone to great lengths to get these policies established in the law.

In the light of this record it seems to me quite clear that Mr. Roosevelt should be re-elected, that Mr. Truman should be elected because of his progressive record as a Senator, and that the most progressive Congress in history should be sent to Washington to give counsel and support to the Roosevelt-Truman administration.

The issues are not merely political. They are fundamentally ethical. The campaign reaches down into the heart of the modern problem. How may a religious leader avoid the conviction that now, if ever, the highest religious sanctions should be given those political movements which tend towards democracy,—towards liberty within a humane social order?

Shall not the spiritual guides help the people to understand? As once in ancient times "there is the sound of a gong in the tops of the mulberry trees." Only the true prophet can tell the meaning of that sound. Only he can declare the difference between those who represent the forward march of history and those who, fearful of the march and anxious to go back, try to withhold the people from the promised goal. Shall not he who is ordained to the ministry of religion at least exert his influence to persuade the citizens to vote?

The Rev. Dwight J. Bradley

*Secretary of the Religious Associates of the National
Citizens Political Action Committee*

THIS IS AN ADVERTISEMENT PAID FOR BY MEMBERS OF
THE CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

155 Washington Street

New York 6, N. Y.

Remember the work of Kimber Den in China