

The WITNESS

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FEBRUARY 15, 1945

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PROVIDENCE

LENTEN ARTICLE BY JOHN GASS

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

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Fifth Avenue at 90th Street
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Sundays: Holy Communion 8 and 10 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

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Rev. Geo. Paull T. Sargent, D.D., Rector
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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.

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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.

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Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D. rector
Sunday Services: 8, 11 A.M. and 4 P.M.
Daily 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
Rev. Donald B. Aldrich, D.D., Rector
(On leave: Chaplains Corps, U. S. Navy)
The Rev. Vincent L. Bennett
Associate Rector in Charge
Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers.
Tuesday through Friday.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11 A.M.
Daily: 11 A.M.—Holy Communion.
12:05 Noon—Lenten Preaching Service.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

THE WITNESS

For Christ and His Church

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FEBRUARY 15, 1945
VOL. XXVIII NO. 26

CLERGY NOTES

BERGER, C. P. JR., graduate of E.T.S. on February 1, is an instructor at St. Mark's School.
BROOKS, FREDERICK M., assistant at St. Stephen's, Lynn, Mass., will become the rector of the Ascension, Fall River, Mass., March 1st.
BURNS, A. W., graduate of E.T.S. on February 1, is curate at Grace Church, Lawrence, Mass.
GRAY, NEIL I., formerly vicar of Holy Trinity, Hollidaysburg, Pa., is now an army chaplain.
HOFFMAN, J. O., JR., graduate of E.T.S. on February 1, has volunteered as a missionary to China.
HOSKINGS, WILLIAM, formerly assistant at St. Stephen's, Wilkes-Barre, Pa., is now the rector of Trinity, Shamokin, Pa.
KREMER, ALLEN F., was ordained priest on January 21 at Emmanuel, West Somerville, Mass., by Bishop Heron.
MCCAIN, S. N., JR., graduate of E.T.S. on February 1, is in charge of Grace Church, Copenhagen, N. Y.
PARMITER, CHARLES A., was ordained priest on January 14 by Bishop Sherrill at St. Andrew's, Framingham, Mass.
PAULSON, P. H., graduate of E.T.S. on February 1, is a member of the staff at the cathedral in Los Angeles.
PORTER, J. F., graduate of E.T.S. on February 1, is now a curate at Christ Church, Cambridge, Mass.
RASMUSSON, LEONARD B., formerly rector of St. Mark's, Warren, R. I., is now the rector of the Atonement, Philadelphia.
SAULS, J. ELTON, formerly of the diocese of Atlanta, is now priest in charge of St. Andrew's, Panama City and St. James', Port St. Joe, Fla.
SMITH, PERCY A., former missionary in Japan, died on January 19 at Yellow Springs, Ohio.
TRAPNELL, RICHARD W., formerly rector of St. Luke's, Seaford, Del., is now the rector of St. Anne's, Middletown, Del.
WILLIAMS, FREDERICK P., ordained deacon by Bishop Block of California, will be curate of St. Mark's church, Berkeley, California.
WILLIAMS, JAMES, assistant at Christ Church, Pensacola, Fla., is now the rector of St. Paul's, Macon, Ga.
WOMBLE, RUFUS J., rector of St. Mark's, Roxboro, N. C., has accepted the rectorship of Epiphany, Richmond, Va., effective March 11th.

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
Sundays, 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days, 11:15 A.M. Fridays, 8 P.M. Evening Prayer and Instruction.
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.

Increased Giving Is Reported To National Council

National Auxiliary Board Passed Favorable Resolution on the Dumbarton Oaks Proposals

By W. B. Spofford

New York: — Nobody of course would say it out loud but there probably were those who found "Ain't war wonderful" running through their minds when the National Council met here February 6-8. For the money is rolling in as never before. The budget for 1945 is \$2,587,637 which is about \$85,000 more than it was in 1944. Then a budget was adopted for 1946 of \$2,735,058 which is \$147,421 more than 1945. The Presiding Bishop's Fund received over \$131,000 last year. The United Thank Offering is far ahead of the previous triennium; to the end of the year 1941 the amount received was \$295,786.98, whereas to the same time in 1944 the amount received was \$532,332.64. This is an increase of \$236,545.66 or 80%. And to top off the rejoicing over an abundance of cash the Council voted to go after a fund of \$5,000,000 for reconstruction and advance work, thus upping their original plan by a couple of million. So before going home on the 8th the Council went into a lengthy huddle on the need for increased giving all through the Church and methods of educating Church people to know their responsibilities.

Aside from money there was little that happened that makes news, though 'it certainly will be news if the next General Convention acts favorably on the resolution which will be presented authorizing women as layreaders. The committee, reporting through Bishop Dun of Washington, stated that "many of them are plainly qualified" to be layreaders and so the Council is going to ask General Convention to amend the canon making them eligible.

It was announced that the Rev. Bravid W. Harris, bishop-elect of Liberia, had accepted and a fine resolution was passed praising him for the wise and effective work done as

field secretary for Negro work. It was also announced unofficially that Dean R. H. Gooden would accept his election to be bishop of Panama Canal Zone.

Bishop Salinas y Velasco of Mexico addressed the meeting and told of the increased opportunities for the Church in that country. The Council therefore added \$4,800 to the appropriation for Mexico and also authorized that \$10,000 recently received from a legacy should be used to help build a plant at Tlalpan, Mexico.

There was considerable discussion of religious education with Bishop Dun presenting the recommendations of the House of Bishops who also discussed the matter at length at their meeting in Birmingham (WITNESS, Feb. 8). The recommendations are "the preparation of a corpus of instructional material to be acquired by every child (a) by the time of confirmation; (b) by the time of leaving high school; the revival by the division of Christian education of its function of producing curriculum materials; that consideration be given to more definite guidance of the clergy and other leaders on such specific problems as (a) best use of weekday time for religious education; (b) best use of time on Sunday when such weekday instruction is also available; (c) methods of teacher training; (d) formulation of a curriculum with suggested teaching materials suitable for teachers of varied degrees of education."

The national board of the Auxiliary, meeting February 2-5, recorded "its support of the Dumbarton Oaks Proposals as a basis on which to build a just and durable peace" and the women also called for "speedy political action and further Allied discussion along the lines suggested" by the Cleveland study conference

(WITNESS, Feb. 1). The board sent the resolution to the state department and also urged all Church people to express their convictions on the Proposals to their Congressmen.

CONFERENCE CENTER FOR OKLAHOMA

Oklahoma City: — The diocese of Oklahoma has received 37 acres for use as a conference center, the gift of Mr. A. J. Miller. A committee of five laymen is working on plans.



National Council pays tribute to the Rev. Bravid W. Harris on receiving the news that he has accepted election as bishop of Liberia

OAKS PROPOSALS SUPPORTED

Stockbridge, Mass.: — The Dumbarton Oaks Proposals were all but unanimously supported at a meeting of the Berkshire county ministers association, meeting at the Congregational Church on January 9th. The speaker was Episcopalian Thomas F. Opie who compared the present Proposals with the League of Nations. He suggested, as practical steps toward peace, an international newspaper and an international university.

NOTABLES ATTEND CONVENTION

Honolulu:—There were a number of notables present at the convention of the district of Honolulu, meeting January 22nd, including General Robert C. Richardson Jr., Admiral William L. Calhoun and Chaplain Donald B. Aldrich. The General said that he has just returned from a 17,000 mile trip and that "after such a trip in so short a time it is impossible for anyone to remain an isolationist." Admiral Calhoun, a great Episcopalian, gave credit to the Church for the steadfast spiritual strength given in these difficult days.

The convocation was held ten months after the consecration of Bishop Harry S. Kennedy and it was pointed out that in that short time confirmations have increased 50% and the debt cut in half.

MOLLEGEN AND NASH AT CAMBRIDGE

Cambridge, Mass.:—Rector Norman B. Nash of St. Paul's School, the Rev. A. T. Mollegen of the Virginia Seminary and H. Pitt Van Dusen of Union were the headliners at the mid-winter commencement at Episcopal Theological School. Nine men graduated.

DETROIT CATHEDRAL TO EXPAND

Detroit:—Development of St. Paul's Cathedral as a great civic cathedral, linked with the city's expanding civic and cultural center nearby, is under consideration and a community-wide campaign for this purpose soon will be launched, Dean Kirk B. O'Ferrall has announced. Although he gave few details of the plans now being formulated, he told the congregation and his radio listeners that "the entire half block, between Hancock and Warren Avenues from the alley to Woodward Avenue, must be part of the plan for the future." Geographically only three business buildings and a parking lot in that half block separate the cathedral from the cultural center to the north which includes the Rackham educational memorial, the institute of arts and the public library. The purpose of the development, Dean O'Ferrall indicated, will be to give the cathedral a position in Detroit comparable to that of the Cathedral of St. John the Divine in New York

page four

and that of the National Cathedral in Washington. Pointing out that one of the greatest cultural centers in the world is developing in the area in which the cathedral is located, representing the fields of education, literature, music, art, science, medicine and history, he asserted the projected civic cathedral "will give this great center that deepest and greatest quality of all—religion."

WELLSBORO PARISH HAS CARILLON

Wellsboro, Pa.:—A twenty-five bell electric carillon was recently dedicated at St. Paul's Church by Bishop Heistand. It is a memorial to those who had been killed in this war.



Hollywood directors say "never look at the camera" but then this is not a Hollywood movie but a group of youngsters having breakfast together at Christ Church Cathedral, New Orleans

UNIQUE LENTEN PROGRAM

Middletown, N. J.:—At historic Christ Church, founded in 1702, a unique program is offered this Lent. The regular eleven o'clock service is shortened with the sermon omitted. The rector then presents a brief outline of the article in the *God and Our World* featured in THE WITNESS during Lent. Two members of the congregation then present their ideas on the subject, with previous preparation, in brief talks after which there is general discussion. It is a program that lends itself only to a small congregation but it does have the advantage of giving parishioners that chance to "talk back to the preacher" that one often hears expressed.

MARYLAND BISHOP SPEAKS OUT

Annapolis, Md.:—Bishop Powell of Maryland spoke out strongly for the repeal of the Jim Crow law which requires mandatory segregation of the whites and Negroes on certain intra-state transportation facilities. His statement was offered by a senator who sponsored the repeal. Bishop Powell said that "there is no place for such segregation in our community life. We are asking of the Negro race exactly what we are asking of the white race in the preservation of our form of government and to me it is but justice that this bill should no longer be on our statute books." Action on repeal was deferred pending a report by a committee.

THE WITNESS — February 15, 1945

Trustful Cooperation Is Urged By Archbishop Fisher

*He Declares That the Four Largest Nations
Have Responsibility for Establishing Peace*

By Antonia H. Froendt

London (By Wireless): — The Archbishop of Canterbury, Geoffrey Francis Fisher, said here there must be "trustful cooperation" between Great Britain, the United States, and the Soviet Union. Asserting the need for such cooperation is "critical," he added: "No one can say that there are no grounds for anxiety about that after the fighting stops, but leaders and people must be possessed with the spirit to secure it and that spirit is really the spirit of the Christian religion."

The Archbishop gave his views in an exclusive interview. He advocated an international organization which gives "proper place" to small nations and which "in due time will admit enemy countries." He said however participation of enemy countries in the international structure must be preceded by a "long period of education of the enemy countries in principles that are part of our Christian heritage but which they have foresworn for many years past."

While declining to express an opinion upon particular aspects of the Dumbarton Oaks Proposals, the Archbishop commented that "quite clearly if wars are to be avoided there must be a gain in international organization rooted in principles of right and justice. We must proceed from where we are, that is, from a world in which four great powers carry chief responsibility and power. The first necessity is continued frank and trustful cooperation between the four powers. The second is an organization which gives a proper place to small nations and inspires them with confidence. The problem must be solved as we go along, step by step. We cannot establish an organization for all time at once. The ultimate purpose must be that the forces of peace and justice will be so established in an international organization that enemy countries will be admitted in due time." The Archbishop disclosed that the Church of England is planning to send representatives to continental Churches for mutual con-

sultation and spiritual fellowship and that plans are under way for giving these Churches material aid in reconstructing themselves. The Anglican Church, he said, will cooperate with the World Council of Churches in reconstruction efforts for European Churches.

He anticipated a visit "before long" of a delegation of Russian Church leaders to England. He also confirmed a report that the Dean of Canterbury, Hewlett Johnson, has been invited to come to Moscow but said the dean's visit will be a personal one and not official for the Anglican Church.

Expressing optimism over prospects for Church union, the Archbishop warned that unity will be a slow process. "The problem of Church reunion remains one of the most important and one of the most difficult confronting the Churches," he explained. "The need for it grows here in England. Cooperation between the Churches has developed tremendously and the kind of atmosphere is growing up between them which makes quiet and careful consideration of the problem of reunion more hopeful than it has ever been. However, one must not expect rapid accomplishment of a task which is fraught with difficulties arising from deeply held principles."

He did not think that a Lambeth conference of the Church can be held before 1947 "and it may be later than that." The last Lambeth meeting was held in 1930, and it has been agreed on all sides, the Archbishop stated, that another must be held at the earliest possible date after the war.

The Archbishop, discussing missionary problems, asserted it is "remarkable" that in the last two years "there has been a very great increase in missionary contributions from the home Church. Missionary work, like that of Church work at home is immensely affected by the shortage of manpower owing to the absence of a vast number of chaplains in the forces. The question of demobiliza-

tion for them will be difficult, for we must have in mind the needs of both the home Church and the Church overseas."

He concluded by expressing optimism as to the prospects of the Christian religion and the Christian Church. "I think the opportunities are greater, more challenging and more hopeful than for many years. At least everybody knows now that Christianity is not a conventional thing but stands for realities. The evidence of the Churches in the occupied countries and in Germany itself proves that."



Anxious to decorate THE WITNESS and get your mind off the stern looking lawyers who have been presented as Chancellors, we offer you Wave Margaret Cowans, daughter of the Rev. William Cowans of San Marino, California

MICHIGAN SEEKS LARGE FUND

Detroit: — The diocese of Michigan is to seek \$85,000 as a memorial to the late Bishop Page, to be used for clinical training in rural work, college work, labor and ministry to the sick. It was also announced at the convention, meeting at the cathedral January 31-February 1, that the Rev. Donald B. Aldrich, bishop coadjutor elect, had received his release as a navy chaplain and that steps are now being taken to secure the necessary consents to his consecration. The convention went on record unanimously as favoring a state fair employment practice committee, and also without a dissenting vote again came out strongly in favor of union with the Presbyterian Church.

CHURCH IMPERIALISM TO END

Boston: — Imperialism will no more be tolerated from now on in the Church than in business and politics, the Rev. R. H. Stafford, president of the American board for foreign missions, told those attending the opening session of the diocesan school meeting at the cathedral. He said that hereafter the head of a mission will always be a native and that missionaries sent from the parent Church will take his orders from him. He gave it as his opinion that "the principal effect of the war on foreign missions will be to accelerate the emergence of the so-called backward peoples into independence and determination to work out their destiny without outside interference from outside people of European origin."

ORTHODOX CHURCH ELECTS ALEXEI AS PATRIARCH

Moscow (By Wireless): — Metropolitan Alexei of Leningrad and Novgorod was elected patriarch of All Russia by unanimous vote here of the general council, or sobor, of the Russian Orthodox Church. He is the thirteenth patriarch in the history of the Church. The 67-year-old former acting patriarch, by the oral vote of delegates representing 44 Russian dioceses, was chosen to succeed the late Patriarch Sergius who died last May, less than nine months after the Russian Church was given formal recognition by the Soviet state. Each of the dioceses was represented by a bishop, priest, and layman. While his election had been generally regarded as a foregone conclusion, Orthodox officials here are particularly pleased by the unanimity shown in the choice of the new patriarch. An elaborate process of reporting on the qualifications and background of voters preceded the election, which was supervised by Archpriest Nikolai Federovich Kolchitsky, administrator of the Moscow patriarchate. Immediately following the election the sobor adopted a resolution extending greetings and expressing loyalty to the new patriarch.

Born Serge Vladimirovitch Simansky in Moscow, Patriarch Alexei comes from a wealthy and educated family noted for its broad European outlook. He is the only high dignitary in the Russian Church who speaks a western language fluently. He has spoken French from childhood and is known for his admira-

tion of English literature and music. Besides gaining a wide reputation as a devoted spiritual pastor of his flock Alexei has played an outstanding part in Church activities during recent years. On March 10, 1941, at the fortieth anniversary of the episcopal consecration of Patriarch Sergius, Alexei was chosen to convey the greetings of all the bishops of the Russian Church. A noted Church historian he was chiefly responsible for determining the courses of study in the newly opened theological school in Moscow. Widely acclaimed for his patriotic efforts during the German siege of Leningrad, Patriarch Alexei received the Leningrad medal for his refusal to leave the city.

CHURCHWOMEN SUPPORT PEACE PROPOSALS

New York: — The united council of Church women announced plans here to rally Protestant churchwomen in support of the Dumbarton Oaks Proposals. Mrs. George B. Barbour of Cincinnati, chairman, said the council will seek appointment of trained leaders in each local Protestant church to organize discussions of the recent national study conference on the church and a just and durable peace at Cleveland, and the Dumbarton Proposals. In addition, conferences of churchwomen will be held in key population centers of some states, and community training conferences, to which local churches will send delegates will be organized.

Churchwomen are being asked to arrange church suppers on the Dumbarton Oaks theme, special study courses of four to six weeks, and special world order programs for all March meetings of church groups.

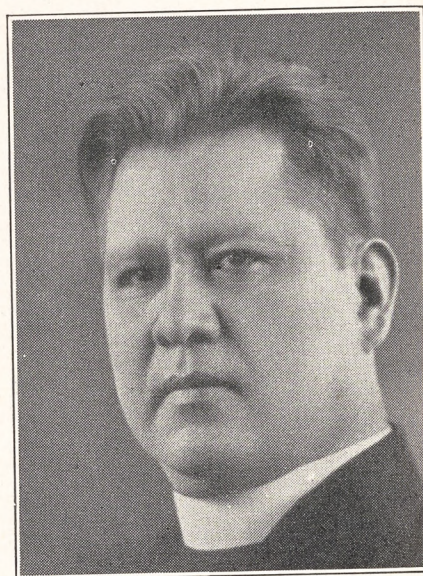
CHURCH CONGRESS MEETING

New York: — A regional conference of the Church Congress was held at the General Seminary on February 12th to discuss the Church in a world of travail. Causes of the difficulties confronting us were presented by WITNESS editor Dean Lichtenberger of Newark and the Rev. Harold F. Hohly of Bronxville, N. Y. The doctrine of God as an answer to the world's need was presented by the Rev. Charles W. Lowry of Chevy Chase, Maryland, while the meaning of the Church for the world's travail was presented by Canon C. W. F. Smith of Washing-

ton Cathedral and the Rev. W. Norman Pittenger of the General Seminary faculty. The Rev. Elmore McKee, rector of St. George's and the Rev. Gordon Wadhams, rector of the Resurrection, were the co-chairmen of the meeting.

LOS ANGELES HONORS BISHOPS

Los Angeles: — Several anniversaries were celebrated when the convention of the diocese of Los Angeles was held here January 22-24. The diocese was organized 50 years ago; Bishop Stevens was consecrated 25 years ago and Bishop Gooden was consecrated 25 years ago. Archbishop



Bishop Salinas y Velasco tells the National Council of the great opportunities for the Church in Mexico

Owen of the Church of England in Canada was a headliner at the convention. In 1894 there were 13 self-supporting parishes, 36 clergymen and 5,500 members. Today: 141 parishes; 158 clergymen; 60,000 members. Lure of sunshine, oranges and Hollywood.

BISHOP BLAIR ROBERTS VISITS MOUNT CARMEL

Mount Carmel: — Bishop Blair Roberts of South Dakota was the preacher at both services at St. Stephen's Church here on January 21 with congregations that filled the church. There was a reception following the evening service at which Bishop Heistand was also present. Joining in the services also were the congregations of Holy Trinity, Centralia, and the Church of the Ascension, Kulpmont. The Rev. De Vere L. Shelmandine is in charge of all three churches.

THE WITNESS — February 15, 1945

EDITORIALS

They Shall Give Account

IN the *Backfire* section we are printing a letter that has the merit of stating clearly and unequivocally the view which inspires much opposition to both open communion and reunion with a Church like the Presbyterian. Sooner or later this view will have to be either accepted and maintained by the Episcopal Church, or frankly, flatly, and finally repudiated. Part of the Church believes as the author of the letter does; part does not believe it for a moment; while the majority haven't thought much about it or made up their minds one way or the other. The WITNESS has thought a good deal about this matter, and here are our convictions: (1) The Episcopal Church has defined "regular" baptism in the rubric on page 282 of the Prayer Book: it is baptism "with water, in the name of the Father, and of the Son, and of the Holy Ghost"—these are "essential parts of baptism." It simply does not do for individuals to set up their private judgment against the Church and offer their own definitions of valid baptism, as the letter does, and say: "The reason their baptisms are irregular is that they are by heretical bodies." That is not the language of the Episcopal Church. Where does the author of the letter get such language?

Two, since when does the Episcopal Church refer to Methodists, Congregationalists, or Presbyterians as "heretical bodies"? Nowhere and never so far as we know has the Anglican Church as a whole or the Episcopal Church in this country made any such affirmation. The language sounds like what you can read in any ten-for-a-penny tract circulated by the Paulists or other trouble-makers within and without the Church of Rome. It simply is not the language—or the thought—of the Episcopal Church.

Three, the statement that confirmation makes a person "a full member of the Church" is contrary to our theology, according to which holy baptism makes a person a member of Christ, a child of

God, and an inheritor of the kingdom of heaven. Confirmation is historically the completion of the rite of baptism, but that is not the same thing as saying it makes one a full member of the Church; he is a full member of the Church the moment he is baptized.

Four, the rubric at the end of the confirmation service has nothing to do with non-Episcopalians; it may have been kept there with that idea by some revisers of the Prayer Book; but historically it arose at a time when there were no Protestants anywhere and the regulation simply meant that babies were not to be brought to the altar rail to receive communion.

Five, since the Church does not call members of other Christian Churches "heretics" or their Churches "heretical bodies," we think it is both absurd and extremely bad mannered for any Episcopalian to use such language. It is a very serious thing to call a man a heretic; and yet some of the brethren bandy the term about as if they had no need to back up their libel. Have they never read the words of our Lord in Matthew 12:36? "Every idle word that men shall speak, they shall give account thereof in the day of judgment." The trouble with too many of our controversialists is that they have never absorbed either the theology or the spirit of the Anglican Church.

"Quotes"

CHRISTIANITY and democracy! What have they to do with each other? Everything. Here is the way it goes. If you turn to the Bible you discover that from end to end it is concerned with freedom. In the Old Testament the story turns on it—out from Egypt, defense against oppressors, out from Babylon; and interpreting all this history, the words of the great prophets which may be summed up as the mission to preach good tidings to the poor, to bind up the broken-hearted, to proclaim liberty to the captives and the opening of prison to them that are bound. It was with these words that Jesus opened his ministry in his small home town of Nazareth.

—Bishop Edward L. Parsons

The Communion—Keep It Holy

WHOEVER wrote the comment for Maundy Thursday in the 1945 Lenten Forward booklet certainly had a pitifully inadequate and distorted idea of the last supper. In the first place he equates it with "the mass," which it emphatically is not. We had thought that the Protestant Episcopal Church, following the wise guidance of the Anglican Church as it was purified of mediaeval superstitions during the reformation, had advanced far beyond a merely mechanical view of the sacraments. Furthermore we are told, "The priest takes the part of Jesus," and when he blesses

the bread and wine, "*then* (italics ours) in a mysterious way which we cannot understand, but really and truly Jesus comes." If these words mean anything at all they mean, quite crudely, that the celebrant, by some occult manipulation, has the power to summon the Lord Christ! Thus what is ineffably holy is reduced to the level of Aladdin and the genie. We cannot understand how such obscurantist doctrine was permitted to creep into the usually sane teaching of the forward movement and we register emphatic dissent and protest.

But what is perhaps even more deplorable, sacerdotalism, for this is nothing else, is allowed to obscure the desperately needed sacramental teaching of our Church in this tragic era of the world's history. The significance of that first holy communion, the Lord's supper, was that the Son of God imparted his spirit to men—in all its fullness; in all their lives and living. Not at one point; not at a selected moment, but wherever spiritually responsive life is found. This is the glorious hope that we must not lose sight of—that the grace of God awaits in its unrestricted abundance whenever men realize its need and seek it. Let us not presume to try to limit his power by the devices of men.

The Series for Lent—

God and Your Job

By

JOHN GASS

Rector of St. Paul's, Troy, New York

THE Protestant reformers were the first to give popular expression to the Christian conviction that the true relationship between God and a man's job is that of an "earthly calling" or a "divine vocation." The many references in the New Testament to the Christian's "calling" (*klesis*; Rom. 11:29; Phil. 3:14; Eph. 1:18; 4:1, et al.) are, with the single exception in 1 Cor. 7:20, always spiritual in their usage and refer to the Christian's "calling" out of this world to eternal salvation. In medieval Christianity, a Christian's "calling" belonged exclusively to the monastic orders. Only the monks revived the German *beruf* or the Latin *vocatio*. But when the two revolutionary truths which the reformers stressed—the universal priesthood of believers and the sanctity of common life—took root in popular thought, they soon flowered



into the theological and ethical conviction that the true calling of God was to be realized in man's workaday world.

Until comparatively recent years most Christians were sure that this conviction of our forefathers was true. They believed that a close and intimate relationship existed between God and one's job. Some thought that God's call was so specific that each person's career was blue-printed and mapped-out by the divine hand, including even the smallest details of one's life. But of late this conviction has faded from the popular mind until today it has almost dropped out of popular speech.

Many causes no doubt have brought this about, our machine age, our secular philosophy, our wide-spread humanism, a declining belief in God; but two things as they have affected modern man seem primary. In the first place, the fluctuating conditions of modern industrial life, the ever-recurring problem of unemployment and the extreme division of labor have virtually stripped an "earthly calling" or a "divine vocation" of their meaning for many people.

In the second place modern man has learned that our world is a very complex place in which many forces other than those directly exerted by God—heredity, social environment, physical health, circumstances (how these have affected the youth of today!), sometimes sheer coincidence—all these influence human lives and shape our careers. This has spread far and wide a scepticism as to whether any vital or purposeful relationship exists between God and man's everyday world of toil and labor.

Christianity still insists that such a relationship exists. However, it is plain that if this conviction is to be impressed on the mind of modern man and become operative again in the present-day world, Christianity must restate in ethical principles just what it holds to be the relationship between God and a man's job. That this is imperative is evidenced by the fact that the head authorities of the several Church bodies in England (including the late Archbishop Temple) declared that one of the basic principles for the establishment of an enduring peace was this: "The sense of divine vocation must be restored to man's daily work."

The ethical approach of the Christian religion to this problem is simple and realistic. Three fundamental principles should govern the relationship between God and your job. The first is a statement about God. According to Christian belief God has a spiritual and moral interest in you and in what you are doing. He is interested in your job and what your job is doing to you. Christianity does not say that God has necessarily

eval Christianity, a Christian's "calling" belonged exclusively to the monastic orders. Only the monks revived the German *beruf* or the Latin *vocatio*. But when the two revolutionary truths which the reformers stressed—the universal priesthood of believers and the sanctity of common life—took root in popular thought, they soon flowered

placed each of us where we are but rather that he takes each of us as we are and where we are and then tries, in and through our jobs, to develop to their fullest stature whatever character values we may possess.

Following and issuing from this is a second ethical principle. In the sight of God one's job is purposeful. Labor is obligatory. Idleness, whether it be that of the "idle rich" or of the "village bum," is sinful. Labor is a moral necessity not only because it is necessary if one is to live but because through work man achieves self-development. Certain character values such as discipline, patience, faithfulness are inherent in any job, and these strengthen, enrich and develop personality. This gives dignity to one's job. This invests all labor with moral worth in the eyes of God and man. The old distinction between the secular and the sacred no longer prevails. Cecily W. Hallack "washing up plates" and praying to the "Lord of all pots and pipkins" to "warm all the kitchen with thy love" and "make me a saint by getting meals" is as spiritually purposeful in her work and as acceptable to God as the pious priest performing solemn ablutions before his high altar.

A THIRD ethical principle is that one's job be of service to one's fellow-men. This is probably the truest test of how morally real the relationship is between God and man's work. It doesn't matter what the kind of work may be. The lawyer who can feel "the end of law is merciful justice and that justice rests upon man's duty to God and to his neighbor;" the teacher in the field of social sciences who tries "to expound the moral code of the Christian as representing the highest code of social relationship and individual behavior;" the professor of classical languages who, because he is privileged to share in the shaping of the ideals of the young, feels "a growing conviction of his divine calling as a teacher;" the clergyman who feels called "to speak in the language of men and interpret to them the loving, creative spirit of God, who is of no age because he belongs to every age;" the doctor whose profession has become to him "a fulfillment of the divine injunction of the great physician to heal the sick;" the carpenter who builds the house, the miner who digs the coal, the butcher, the baker, the candle-stick maker, all who contribute to our interdependent social life, the laborer who looks upon his job as "of service to the community and of benefit to my fellow-man;" these have all discovered the deepest implications of an "earthly calling." They have related their jobs to the purposes of God. They have interpreted them in terms of service to their fellow man. They have lifted them to the high level of a divine vocation.

Obviously these ethical values are more easily realized in some situations than in others. It is a blunt but nevertheless true fact that men labor under social and economic conditions where it is next to impossible for these ethical principles to operate. Where these situations exist — inadequate wages, intolerable industrial conditions in mines or in sweat shops, racial discriminations, insecurity and fear occasioned by seasonal employment — they are a challenge to the conscience of Christian employer, of Christian laborer, of Christian law-maker and of Christian citizen. For the function of Christianity is to proclaim the ethical principles which govern the relationship between God and one's job and then, when it finds conditions which thwart or make impossible the application of these principles, to fight with all its moral power for a "higher and better social order," where these principles can prevail and where "the sense of divine vocation (can be) restored to man's daily life."

To its proclamation of ethical principles Christianity adds a final affirmation of faith. Every man and woman in the world is precious to God. Under present conditions many have not found happiness in their jobs but unhappiness. Many have found frustration and disappointment and not self-realization. To you, to me, to all who may have felt that failure has dogged their steps, the religion of the Carpenter of Nazareth declares that everything has meaning in God's universe and that "nothing walks with aimless feet." Everything honestly done, everything faithfully achieved, seemingly insignificant though it may be, if done in God's name and in the service of mankind is finally caught up, blessed, sanctified and given its place in the fulfillment of God's purposes and plans for His world.

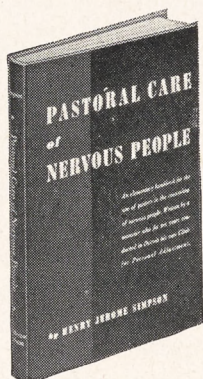
"Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

QUESTIONS FOR DISCUSSION

1. When in Church history did the conviction that one's calling is to serve God in everyday life originate?
2. What are some of the reasons why this idea is less generally held today?
3. What is the effect of unemployment on this belief?
4. Is there purposeful relationship between God and most jobs today?
5. Do you think your Christian character is being developed by your job?
6. What are some of the values that should be developed by your job?
7. Discuss the statement that "men labor under social and economic conditions where it is next to impossible for ethical principles to operate." If so what are some of the conditions?

PASTORAL CARE

By THE REVEREND HENRY J. SIMPSON, Rector
St. Peter's Episcopal Church, Detroit, Michigan



An Introduction to a Technique Which Brings the Help of Both Religion and Psychiatry to the Aid of Nervous People

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And Was Crucified

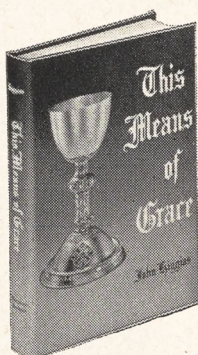
Meditations for Good Friday on the Seven Last Words

By FRANK DAMROSCH, JR., Rector
St. Paul's Church, Doylestown, Pennsylvania

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about. The better we understand the service of the Holy Communion the better Christians we shall be. Clergymen will find this book a fine teaching medium on the Holy Communion.

Price, \$2.00

For the Clergy these meditations will be a real *find* for preaching purposes. For the Laity, these meditations are fine devotional reading—an excellent preparation for the Queen of Feasts—Easter Day.

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By R. S. K. SEELEY, D.D.
Dean of Ontario, Provost of Trinity College

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OF NERVOUS PEOPLE

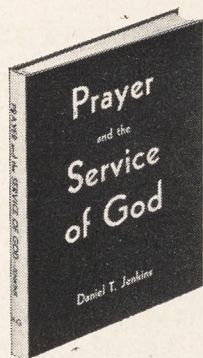
WHEN THIS WAR is over and millions now in service return home, there is bound to be an almost insurmountable problem of personal adjustment — the returning man in uniform, the returning woman in uniform, the families themselves. Even now thousands of service men are being released and many clergymen have already experienced pastoral work of a special nature.

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CHAPTER TOPICS ARE: Why do we find Prayer so Difficult Today?; The Dimension in Which Prayer Exists; Prayer and Faith; God's Will and Our Prayers; God's Ways of Answering Prayer; Prayer and the Bible; Prayer and the Church; Does it Matter Whether We Say Our Prayers?

"... people have increasingly lost touch with the real world where prayer matters and with it have lost that unity of personality, that spiritual integration, which is the mark of true manhood."—*Daniel Jenkins.*

Price, \$1.50

Why Go To Church?

By

DAVID K. MONTGOMERY

Rector, St. Peter's Church,
Morristown, N. J.

A Book for Laymen. Why go to Church is a perennial topic and the Reverend David K. Montgomery has written a very enlightening book on this topic. We go to church but for one reason—to Worship. "To worship means to give the best you have, and the best you are, to the best you know."

Many people, says the author, lack reality in their church-going and the reason is that the Holy Spirit has not penetrated their lives. You will find this book modern in the sense that it discusses men and women of today—their relationship to one another and their relationship to God.

Price, \$2.25



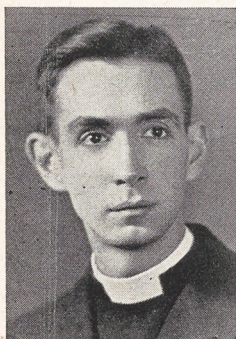
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

ATTENTION: CANON 23

IN THE October 26th issue of THE WITNESS the suggestion was made in our column that the Church should not only assist her musical ministers in obtaining their education in the technical



requirements of their art, but should also provide them with a modicum of theological and liturgical instruction. Though it is true that no service of our Prayer Book requires the assistance of musical expression, it is equally true that when music is employed in worship it is not an extraneous addition.

It must carry the emotion of worship, not simply adorn it. Thus the relation of music to the liturgical text becomes intimate, and all those who are responsible for the conduct of common worship need to understand how music and ritual may fittingly "with one mind and one mouth" glorify God. The choral service is, too, when historically considered, the norm of Christian liturgical practice, as it was of Judaism. "He hath put a new song in my mouth," is a perfect definition of the manner of worship of the redeemed. A "said service" is not only a compromise, it is unnatural.

Thus, just as the church musician needs to know the meaning of the liturgy and its theological basis, so the clergy need to know how the worship of the Church is best rendered by seemly and uplifting song. The canon law of our Church has long recognized this and is most explicit about the clergy's responsibility for the music of our services. The present canon, No. 23, goes back to the General Convention of 1874, and prior to that time to a joint resolution of the Convention of 1832. It concerns more than the "hiring and firing" of choirmasters and organists. It gives the clergy both authority and responsibility "to give order concerning the tunes to be sung," and adds that it is their "especial duty to suppress all light and unseemly music, and all irreverence in the performance."

It might be thought that this long-standing and explicit directive would have had more effect upon our theological seminaries so that the men trained by them would know enough about music to give order about tunes and promote seemly music with

intelligence and competence. Yet, to my knowledge, only one of our seminaries has anything like an adequate program of instruction in music, and a few of them have almost no provision or requirement in this field. The following suggestions are given as a minimum standard for the clergy so that they might be equipped in some measure to fulfill the obligation which the Church places upon them as ministers of common worship:

1. Know how to read music sufficiently well so that one can sing a given melody or "part" of a hymn or anthem. One does not have to be able to perform on a musical instrument to do this. Plainsong notation as well as the more modern system of printing music should be learned. Before making up your mind that you are "tone-deaf" consult a good singing master.

2. Be acquainted with the technical terminology of music so as to be able to read intelligently a handbook on church music (there are many ex-

THE SANCTUARY

conducted by W. M. Weber

ALMIGHTY GOD, Thou alone holdest rightful rule over the kingdoms of the world, and without thy favor we are but dust that builds on dust. As we, the people of these United States, entrust the powers of government to those whom we have chosen, enable us to dedicate them, and to rededicate ourselves, to the tasks to which Thou hast called us.

Keep us ever mindful of the sacrifices we ask of those who give their lives on our behalf; keep us mindful of the heritage of good or of ill which we shall leave to our children and to our children's children. Hold these thy servants, and us, steadfastly faithful to the maintenance of responsible liberty for all, and equal justice under law.

For the sake of this people and of all peoples, lift those who bear authority among us above the claims of class, the prejudices of race, the seeking of party advantage, and make them in truth the resolute servants of the common good. And in these days of perplexity and pain, forbid that we shall be content with any peace save that of a world at unity with itself where all nations in mutual trust may bring their glory unto thy kingdom. Hear us, O Father, and grant our prayer for the honor of thy Holy Name. Amen.

The Prayer of Invocation offered by Bishop Angus Dun at the inauguration of Mr. Roosevelt for his fourth term.

cellent ones) and to consult a musical dictionary with profit.

3. Be able to order a choral service accurately, whether of the Eucharist or the Daily Offices.

4. Have a general knowledge of the history of church music, so as to be able to distinguish various styles and forms and to judge their appropriateness to the liturgical offices of our Church.

5. Develop a sensitiveness to tunes and anthems with a view to testing their fitness in expressing the feeling of the texts to which they are set. This will take practice, as does any cultivation of taste. But the great offense of much so-called "church music" is its failure to enhance the meaning of sacred words.

6. Learn the various systems of pointing of psalms and canticles for chanting, both to plain-song psalm-tones and to Anglican chant. The clergy should not depend on the choirmaster in this matter, for the essential thing is the *text* that is to be pointed.

7. Know the *Hymnal* as thoroughly as the Bible or Prayer Book.

8. Keep oneself informed. For example, borrow your organist's musical periodical, and lend him in turn your copy of *THE WITNESS*.

New Books

***Excellent

**Good

*Fair

*****THE BIBLE AND THE COMMON READER.** By Mary Ellen Chase. The Macmillan Company, \$2.50.

Here is a study of the Bible which the parish parson can put into the hands of his people without apology. The Author, who is Professor of English at Smith College, shares with her readers her enthusiasm for the Bible and stirs them to fresh adventures in this treasure house of our faith and culture. While using the historical approach and the results of modern criticism she still remains within the capacity of the common reader. The material for the book is the product of Dr. Chase's experience in teaching the literature of the Bible and gives abundant proof of her knowledge and love of her subject.

—W.M.S.

* * *

*****SOLDIERS' BIBLES THROUGH THREE CENTURIES.** By Harold R. Willoughby. University of Chicago Press, \$1.00.

A fascinating account written by an expert in the history of the English Bible, and giving at the

end a photographic reprint of *The Souldiers' Pocket Bible* of the days of Cromwell (1643). Pocket Bibles have been published repeatedly in times of war. One of the most astonishing things is the way in which the old Cromwellian Pocket Bible was reprinted time and again—down to the Boer War, the Spanish American War, and even World War I. There was once an Anglican edition in which the Authorized Version took the place of the Genevan, and which had sections on the duties of the soldier to his king; but it was the old original one edited by Edmund Calamy which has survived, with all its array of Scripture passages meant to support the morale and comfort the soul of the warrior. 125 passages are quoted from the Bible—all but seven are from the Old Testament, and none from the Apocrypha! On the whole I am inclined to think that our "Prayer Book for Soldiers and Sailors" is a vast improvement over the old fashioned *Souldiers' Bible*.

—F.C.G.

Meaning of Sorrow

By

GEORGE I. HILLER
Rector of Trinity Church, Miami

WHY should I feel the weight of sorrow when so many around us do not seem to have a care? One hears such questioning continually and in these times increasingly so. Perhaps it seems callous to say "Thank God you have the capacity to suffer," yet, after all, is that not what we mean? Sorrow is possible only for those who love. Grief only for those who have dear ones. A sense of loss is only for those who have been blessed with friends. Had you lived entirely apart, or by yourself you would not have the capacity to sorrow. All of our joy, all of our life is in association, fellowship, and love. Out of these same relationships come all of our responsibility, all of our duties, and incidentally, all of our sorrows. In other words in the fullness of our lives is the measure of responsibility and the capacity of our suffering.

Do not ask, how or why should this happen to me? Rather thank God for all that has gone before, for only thus could it happen. Sorrow is the price we pay for love, and a fullness of life; the only way we could escape all sorrow would be never to have loved at all.



Church Leaders Meet To Plan For Post-War Needs

Make Elaborate Plans to Aid the Churches of Asia with Wide Expansion of Vital Work

Edited by W. B. Spofford

New York:—Nearly fifty leaders of eighteen denominations conferred here with representatives of government and inter-government relief agencies in a two day session devoted to study of post-war needs in Burma, Malaya, Netherlands Indies, Philippines, Indo-China, Thailand, Korea, and Japan. The meeting was sponsored by the Church committee on relief in Asia.

Among various phases of rehabilitation considered were medical services, agricultural projects, child welfare, social work, and assistance in restoring home and family life and normal economic conditions. It was stressed that the program, of one or two years' duration, would be "mainly a social welfare program carried on in the spirit of the Christian witness," rather than emergency relief of reconstruction "which will be a long-term program of social engineering."

According to Director Fred Atkins Moore, the Church committee seeks a 1944-45 budget of \$175,000. In addition \$500,000 is sought for China and \$75,000 for India. In 1945-46, a much larger fund will be required and appeals will be made to more than forty denominations cooperating with the committee.

In the early period after liberation, only experienced missionaries familiar with the language of these countries will be welcomed. Entry will be determined by the national governments and may vary from country to country. It was estimated that 359 Protestant missionaries will be available for assignment to the eight East Asia countries in the first year after their liberation. The conference was told that UNRRA would welcome the aid of Christian workers.

The conference recommended intensive retraining courses for missionaries between the ages of 35 and 60, and urged regional study courses for groups of missionaries in various parts of the United States.

It was felt by the Church leaders that rehabilitation activities being worked out by Christian agencies

should enlist the cooperation and possibly the leadership of national Christians in each country. They also urged that Church programs for these countries be made in consultation with European mission leaders.

Agricultural and rural rehabilitation will probably be the first emphasis of the Christian missions program, since in all the countries except Japan and Malaya the rural population is larger than the urban. Seed, livestock and implements to start immediate planting will be a basic need. A child welfare program will begin with provisions for the temporary care of war orphans and the eventual placing of these children in permanent homes. Home and family rehabilitation will involve aid in locating and reuniting members of families separated by war and migration, giving family counsel and spiritual leadership, re-establishing family economic bases and encouraging family and community activities. Economic rehabilitation will require the granting of loans to small businessmen and seed and cash loans to individuals and group farmers.

The church-aided medical program will be carried out on a wide-spread and long-range plan.

Brotherhood Month

Philadelphia:—Brotherhood is being stressed this month at Christ Church here which is celebrating its 250th anniversary. It was in this church that members of the colonial congress came to pray after signing the Declaration of Independence; it was here that the first convention of the Church was held; and it was here that George Washington, Betsy Ross and Benjamin Franklin worshipped. The anniversary is to be celebrated throughout the year, with the emphasis on brotherhood at the opening. On February 7th Lewis Cutler spoke of Jewish-Gentile relations; on the 9th the men of the parish went to a nearby synagogue to hear Dr. W. H. Fineshriber; on the 11th Rector Felix Kloman exchanged pulpits with the Rev. William D. Turner, Negro rector of St. Augustine's.

Orthodox World Council

Moscow (By Wireless):—Formation of a world council of Orthodox Churches was proposed by Metropolitan Benjamin, exarch of the Moscow patriarchate in America and the Aleutian Islands, in an address before the general council, or sobor, of the Russian Orthodox Church here. Hitherto discussed only privately the plan was given its first public airing by Metropolitan Benjamin with the approval of Alexei, patriarch of the Russian Church. The plan is based on a suggestion of the late Patriarch Sergius that a permanent representative council for all Orthodoxy, or, at least, for large regional areas, be set up. Patriarch Sergius made the proposal in refuting claims of the Vatican that Rome is the center of Christian unity and authority.

Human Rights

New York:—Presiding Bishop Tucker and Bishop Oldham of Albany were among the 150 leading churchmen, business men and civic leaders to sign a statement calling for a commission in human rights and fundamental freedoms to be set up as a part of the United Nations organization. The statement was presented over a radio system by John W. Davis former ambassador to Great Britain. Others to sign were Bishop Oxnam of the Methodist Church; Henry Sloane Coffin of Union Seminary; Samuel Cavert of the Federal Council of Churches; John Foster Dulles, chairman of the commission for a just and durable peace.

Church Conventions Cancelled

New York:—Scheduled meetings and conventions of churches are being cancelled or indefinitely postponed in order to cooperate with the war effort. Among those cancelled are the annual meeting of the International Council of Religious Education; the associated Church press; Methodist convention in Texas; Baptist convention in North Carolina; the annual ministers week at Chicago theological school.

Draft Chaplains

Albany, N. Y.:—Drafting of clergymen as chaplains to the armed forces was proposed by Wilbur T. Clemens, general secretary of the New York state council of churches at the council's annual meeting here. "The demand for chaplains is so acute in our armed forces and the

opportunity for Christian service there is so important," he said, "that I am in favor of the drafting of clergymen, as there may be of nurses, to meet the appalling needs of the boys in the service."

Clemens added that "there can be little excuse for keeping three or four husky young ministers in a town of from 500 to 800 persons, when one or two could adequately carry on the work."

South Florida Elects

Orlando:—The Rev. Henry Irving Louttit, formerly rector of Holy Trinity, West Palm Beach, but now an army chaplain, was elected suffragan bishop of South Florida on February 7th. Others nominated were the Rev. P. S. Lander of Rosemont, Pa.; the Rev. William Moses of Lakeland, Fla.; the Rev. Edgar L. Pennington of Miami, now an army chaplain; the Rev. Rex B. Wilke of Coconut Grove and the Rev. Thorne Sparkman of Chattanooga. Mr. Louttit, who is now in an army hospital recovering from sickness incurred in the south Pacific, was elected on the 2nd ballot.

Making Hay

Rome (By Wireless):—The Vatican newspaper stressed the statement made here by Harry Hopkins to newspaper men that it would be absolutely contrary to U. S. interests to permit a liberated country to choose a totalitarian government. The importance attached to this statement by the paper is viewed here as revealing the Vatican's apprehension that communism may gain control in Italy and its hope that the U. S. will help prevent such a development.

Resistance in Norway

Stockholm (By Wireless):—Pastor Nils Hov of Aafjord is among 30 well-known Norwegian hostages who have been removed from the Grini concentration camp to Gestapo

headquarters in Oslo as "protection" against Allied air attacks. Meanwhile rebel Pastor Thomle has been sent to a concentration camp near Oslo for refusing to conduct public funeral services for a young Quislingite killed in a bombing raid on the Gestapo headquarters during New Year's eve. The clergyman expressed willingness to conduct private services, but insisted that if a public funeral was arranged it should be conducted by a clergyman "more in harmony with the youth's political views." The case was referred to puppet Premier Vidkun Quisling, who immediately deposed the pastor and ordered him banished to Holgoeya Island where many other Norwegian ministers are being held in virtual internment. After another hearing however the clergyman was ordered sent to the concentration camp. In Bygland, Pastor Bolling has refused to pay a fine of \$300 for refusing to display a Nazi flag at his parsonage when ordered to do so. The matter has been brought to the attention of the Quisling Church department by local police who are apparently undecided whether or not to imprison the clergyman.

World Federation

Columbus, Ohio:—Participation of the United States in "a commonwealth of nations to be known as the federation of the world" was advocated by the Ohio pastors' conference here, and President Roosevelt was urged to "initiate the procedure necessary to formulated a constitution for the federation of the world, which shall be submitted to each nation for its ratification."

The conference also recorded its "deep concern that, in term of a just and durable peace for the world,

there shall be guarantees of religious liberty throughout the world in which every man and every group shall be free to worship God according to the dictates of conscience and propagate religions without interference by any political or ecclesiastical authority." People of all nations, and of the United States particularly, were called upon to "enact such legislation and develop such atti-

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* * *

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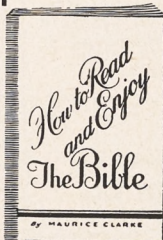
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tudes as actually to assure to every person complete political, social, and economic justice without regard to color, race, or creed."

The conference endorsed establishment of a permanent fair employment practice committee, and urged postponement of Congressional action on peacetime military conscription until the end of the war in Europe and the Pacific.

Among those to address the conference was Episcopalian Francis B. Sayre, the diplomatic adviser to the director general of UNRRA.

Communist Speaks

Paris (By Wireless):—"With Engels, I've always considered it stupid to declare war on religion." This statement was made here by Maurice Thorez, French communist leader, in an interview with a representative of the Catholic weekly, *Temps Present*.

"Marx and Engels always took into account spiritual ideals and problems," Thorez claimed. "The evolution which has taken place in Russia is not the work of Soviet leaders but of the Orthodox clergy," he added. "The Soviet authorities have always recognized absolute liberty of the denominations, which is written in the constitution of the U. S. S. R. But the important thing is that the Orthodox clergy—first hostile to the revolution—frankly rallied to it. As for Catholics, there have always been Catholic priests in Leningrad and Moscow."

French Communists, Thorez said, are "partisans of liberty of conscience."

Louisiana Convention

Baton Rouge:—The most important action taken at the convention of Louisiana, meeting here January 24-25, was the decision to raise \$250,000 this year to enlarge the diocesan program. Addressing the convention were Bishop Clingan of Kentucky and Mr. Lewis B. Franklin, treasurer of the National Council.

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Woman Suffrage

Rome (by wireless):—Fear that votes for women may increase the power of the Roman Catholic Church in Italy is seen behind disagreements between the Christian democratic party and left-wing groups as to how far political rights for women should extend. It should be made clear however that no political party has opposed the campaign.

The Catholic viewpoint, expressed by Alcide de Gaspari, Christian democratic leader and foreign minister in the Bonomi government, is such that it would restrict women to voting only. Gaspari stated that woman suffrage "would bring greater idealism into politics." Left-wing leader Humberto Calosso insists that women need more than the vote or they will "just follow their husbands." He favors legislation under which municipal councils would have one woman representative in every ten. The election of a woman in every village, he states, would be enough "to revitalize all others, making them immediately more conscious of their political and social responsibilities."

Need Chaplains

London (by wireless):—Chaplain committee of the Church of Scotland has urged young ministers to volunteer as chaplains, reporting a casualty rate of 10 per cent killed or wounded among clergymen in the armed forces.

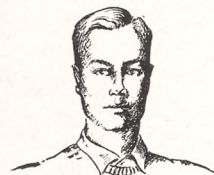
Thanksgiving Service

Paris (by wireless):—Assurance that French Jews will cooperate in common reconstruction efforts was given by Dr. Julien Weill, chief Rabbi of Paris, at thanksgiving serv-

ices here for the liberation of France. "We think, above all," he said, "of our country and its glorious renaissance. The best forces of the nation are now coming forward to help its reestablishment. Our fellow Jews will participate in the common effort for the reconstruction of a more beautiful, strong, and disciplined France, enjoying fully its essential liberties, and worthy of the place it will occupy once more in the vanguard of civilization." Also a speaker at the ceremony was Jewish Chaplain Judah Nadich of the U. S. army, who said, "Our aim is that death of all the martyrs and soldiers, and the suffering of all oppressed peoples shall give birth to a new life, a new world where real brotherhood shall reign among men."

Urge Unity

London (by wireless):—Greater unity among Free Churches was urged here in a manifesto issued by a group of non-Anglican chaplains attached to the royal air force. Drawn up at a series of conferences, the manifesto called on Free Churchmen to "sink denominationalism." The chaplains asserted that they had



These are His

These streets he walked along: a sturdy youngster on his way to school. How grand the old gym looked for his Senior Prom . . . the football field, with you on the sidelines half afraid to look.

Sundays, in church, with his hair slicked down and his choir robe on, he looked different. Watching the organist, he'd sometimes forget to sing.

Yes, these are his . . . though distance separates them now.

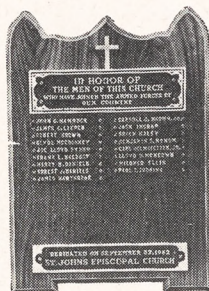
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found a unity and fellowship in their ministry in the RAF that they did not wish to lose in denominationalism after the war.

The manifesto stated: "The men and women we have served are folk we hope will return to the churches and during their service careers denominational differences have not obtruded. Two practical examples of this are: we have ministered to folk of all our churches irrespective of their denomination, and have been accepted by them as their chaplains; and we have prepared for membership of churches other than our own and have administered the sacrament. It is our opinion, based on experience, that the large number of men and women at present uncommitted to any open profession of Christian faith are with us in the struggle for a better world order founded on the Christian way of life. We are convinced that a united Free Church is likely to appeal to such uncommitted folk as denominational religion will not do. We are further convinced that in the Free Church tradition the average man finds a religious counterpart in his democratic ideal of human life."

Pastor in Norway

Stockholm (by wireless)—American-born Dean Arne Fjellbu, one of the Norwegian Lutheran Church's most militant opponents of Naziism, has been designated by the Norwegian government-in-exile as bishop of the liberated province of Finnmark in northern Norway.

Dean Fjellbu is the son of an Iowa clergyman. He completed his theological studies in Norway, and took post-graduate courses in Berlin and Heidelberg. He has had a long and bitter career of steadfast opposition to the Quisling government, sprinkled with numerous arrests and exiles. Important tasks now await him on the northern tip of Norway, liberated by the Red Army last autumn. He must provide church services for several localities, organize the chaplaincy for Norwegian troops that have been sent there and minister to the people who have long been without a spiritual leader.

Flying School

Winona Lake, Ind.:—A school to train missionaries, ministers and other religious workers to pilot airplanes has been opened near here by Rev. Paul C. Hartford, formerly of Pontiac, Mich., and known as the "Flying Preacher." First enterprise of its kind, the school will be located a short distance from the

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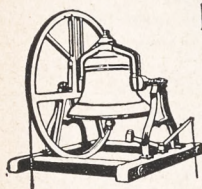
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Winona Lake religious conference grounds. It will be shown as Victory Sky Pilots, Inc. Mr. Hartford arrived here recently in a plane equipped with skis as landing gear, and has begun to construct dormitories for out-of-town students. Missionaries will be taught to fly in what he calls "grasshopper ships."

Mr. Hartford's venture follows closely on predictions of religious leaders that the airplane will revolutionize post-war missionary activities in isolated territories.

A Good Year

Miami, Fla.:—The Church of the Holy Cross where the Rev. G. W. Gasque is rector now has prayer partners for the 232 service men and women. There has also been organized a credit union through which members can borrow, especially service men who may need assistance. The parish also reports the completion of a comprehensive youth program; improvement of buildings and grounds; the liquidation of an old debt; the purchase for cash of eight lots and the investment of \$5,500 in bonds as the beginning of a fund for post war buildings. There was also a satisfactory bank balance at the end of the year. Meanwhile there were 63 baptisms and 54 confirmations during 1944 and the communicant list increased from 1,033 to 1,396.

Church on Wheels

London (by wireless):—British chaplains are equipped with four mobile churches, adapted to six-wheeled, three-ton trucks. Two of them, christened St. Paul and St. George, have been close to the Ardennes fighting fronts. Services have been attended by as many as 5,000 soldiers.

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BACKFIRE

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

MRS. WALTER K. BARNES
Churchwoman of Akron, Ohio

Kindly discontinue our subscription. Reason: we no longer think THE WITNESS is a fair and unbiased paper but an organ of decidedly one-sided political propaganda. It is simply not our idea of a Christian, much less a Church, magazine.

ANSWER: If any reader wishes to send in a gift subscription to take the place of this loss kindly sent it to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

MRS. G. V. T.
Churchwoman of Minneapolis

I must ask you please to discontinue sending THE WITNESS even though I have taken the magazine for a good many years. I have always found it stimulating and helpful but my husband gets so upset by some of the articles that it will be better if he does not read the paper. The labor number for instance made him furious. I know little about such things but he insisted that all the contributors were communists and probably atheists and that they undoubtedly want to overthrow our system of free enterprise.

ANSWER: As stated in the number, page nineteen, every single contributor to the labor number has definite church connections. We have received many letters about the number with all but two or three of them congratulating us for bringing it out. We have also received many orders for extra copies but we are obliged to say that the supply is now exhausted.

CAMERON PLUMMER
Layman of Mobile, Alabama

It is all well for a clergyman to oblige a celebrant to offer him the blessed elements, where "non-communicating mass" is being foisted on the public, but few laymen would care or even dare to enter the sanctuary during a celebration of the holy communion and insist upon being offered the elements. The laymen are well trained, and mis-trained, to the concept that the sanctuary is reserved for the haloed feet of the clergy, the sexton, the altar boys and the ladies of the altar guild. There is too much sacerdotalism practiced and taught in our catholic Church. The church, the sanctuary included, is the spiritual property of all devout Christians, lay or clerical. So too are the blessed elements, which are so often refused to them by fanatical ceremonialists.

In my own diocese laymen are instructed by the bishop not to place alms upon the holy table when lay-reading, which has resulted occasionally in the ludicrous practice that an altar boy took the basin from the lay-reader's hands and went with it to the high altar. In Atlanta recently I walked out as unobtrusively as possible from a service where a ceremonialist from "way back" (about 1066 A.D., I'd say) in the cathedral church, practicing instruction supposedly, placed the host on each communicant's extended tongue. This seemed to be so utterly unsanitary and revolting that I could not bring myself to participate. What has become of the rubric which requires that the chalice be delivered into the hands of the people? These are old

questions—but they need to be asked again and again and again—with love and affection, and not in any spirit of contentiousness.

H. J. MAINWARING
Layman of Wollaston, Mass.

The Rev. Malcolm E. Taylor (Dec. 28) appears to run counter to the Church and the Book of Common Prayer in criticizing a priest "who does not like to have baptized members of non-Anglican communions receive holy communion in his church." The answer to his question, "Does the Church teach that holy communion is a Christ-ordained way whereby a person made a member of Christ in baptism, receiving faithfully, renews his baptismal unity with Christ, or does it not teach this?" he answers rightly, "Yes." But he misses the nub of his own query, for "receiving faithfully" is the point.

The Church teaches nothing about Methodists, Congregationalists, or Presbyterians or their communions; those terms are not found in her formularies. Irregularity of baptism is no trifle. The reason their baptisms are irregular is that they are by heretical bodies which in faith and practice, reject one or more truths of the Catholic faith.

We may ask, "Does 'faithfully receiving' require loyalty to the Church and faith in her teaching, or does it not?" Mr. Taylor admits such persons are not loyal to the Church, do not intend to do as she wishes nor what she expects of her loyal members. They "do not wish"—are not "ready and desirous to be confirmed."

Dennen, in his *Introduction to the Prayer Book*, says: "Confirmation is always performed by the bishop, which, by making the person confirmed a full member of the Church, gives him all the privileges of membership, the greatest of which is to receive holy communion."

Boss, in *The Prayer Book Reason Why*, says: "How then may we regard confirmation?" And he answers, "As the door admitting us to the lord's supper which is the highest privilege and duty of every Christian believer." As Bishop A. C. A. Hall said, it would be preposterous if outsiders "whose baptism, if valid, is irregular, and whose teaching has been defective, were to be granted admission to the full privileges and the holiest mysteries of the Church, with less preparation than those who have been trained in her ways."

The Church herself, through successive revisions of the Book of Common Prayer, has purposely, logically, and reasonably retained the rubric at the end of the confirmation office:—"And there shall none be admitted to the holy communion until such time as he be confirmed or be ready and desirous to be confirmed." She would be unjust in the extreme to admit heretics to the holy communion while shutting out her own faithful children. Those who would loyally and "faithfully" receive at her altars must loyally and faithfully submit to her discipline and believe her doctrine.

The priest, the Prayer Book, and the Church—these three agree.

ANSWER: See Editorial.

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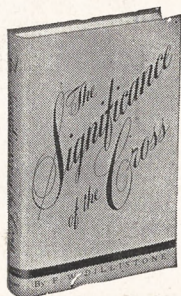


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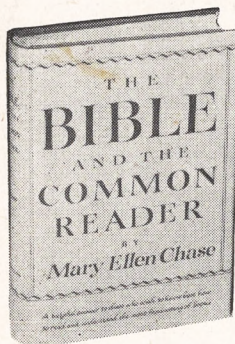
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