

The WITNESS

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MARCH 22, 1945

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SERVICEMEN LEAVE
EARLY SERVICE AT
GRACE CATHEDRAL

San Francisco

ARTICLE BY ROBERT D. SMITH

SERVICES In Leading Churches

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

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

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darkington, 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
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
The Rev. Donald B. Aldrich, D.D., Rector
The Rev. Vincent L. Bennett
Associate Rector
Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers.
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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MARCH 22, 1945
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CLERGY NOTES

BOYD, BEVERLEY, executive of the Federal Council of Churches and a WITNESS editor recently received an honorary doctorate from Virginia Seminary.

CHISHOLM, JOHN R., Fort Scott, Kansas, has been appointed for missionary work in the Panama Canal Zone. He will be located at Christ Church, Colon.

CREECH, ROBERT J., a recent graduate of Virginia Seminary, was ordained deacon on February 27th by Bishop Washburn of Newark. The candidate is serving as curate at St. Paul's, Englewood, N. J.

DEIS, FREDERICK G., rector of the Epiphany, South Haven Mich., died on March 5th after a short illness.

GOLDING, JOHN T., rector of St. John's, Gloucester, Mass., has applied for a navy chaplaincy.

HOLDT, ROBERT P., ordained deacon on March 3 by Bishop Powell of Maryland is on his way to Alaska where he will do mission work.

JELLISON, FREDERICK K., formerly rector of Trinity, Findlay, Ohio, is now assistant at Trinity, Toledo.

JOHNSON, DEAN M. E., of St. Luke's Cathedral, Orlando, is recovering from an operation for appendicitis.

JONES, GORDON T., celebrated the 15th anniversary of his rectorship at St. Mary's, Haledon, N. J. recently.

KAHL, ADOLPH W., rector of All Saints', Aliquippa, Pa., has accepted appointment as vicar of Mount Calvary, Camp Hill, Pa.

LEWIS, LEICESTER C., rector of St. Martin's, Philadelphia, becomes the vicar of St. Luke's Chapel, New York City, May 1.

MACCONNELL, J. H., rector of St. James', Leesburg, Fla., has accepted the rectorship of St. Paul's, Key West, effective in May.

McCANDLESS, HUGH D., rector at Suffern, N. Y. and a WITNESS editor, has accepted the rectorship of the Epiphany, New York City.

PACKARD, GEORGE F., formerly vicar of Christ Church, Colon, Panama Canal Zone, is now located at Colombia.

PHILLIPS, A. T., rector of Trinity, Mount Vernon, N. Y. has accepted the rectorship of St. Mary's, Laguna Beach, Calif., effective April 1.

SCHILDWACHTER, AUSTIN F., was ordained deacon on March 7th by Bishop Powell of Maryland. He is in charge of St. Matthew's, Oakland, Md.

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.

GETHESEMANE, 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.

Head of Chamber of Commerce Calls for Home Unity

Churchman Eric A. Johnston Urges Business And Labor to Take Leaf from Yalta Meeting

By Rita Ruben

New York:—Churchman Eric A. Johnston, president of the Chamber of Commerce, in a speech before a labor union here advised business managers, labor, agriculture and government to take a leaf from the Yalta conference and agree on a program for "peace at home."

The Yalta decisions may represent "as great a victory as any that has ever been won upon the fields of battle," Mr. Johnston told officers of the International Ladies Garment Workers. They hold out a perspective of ever higher levels of living in America, provided areas of domestic agreement are mapped with equal skill, he said.

Though it is "Pollyanna nonsense" to deny differences, he added, he has seen negotiation solve more vexed points than some which brought on strikes and lockouts.

Going on to suggest "antes" for each group, Mr. Johnston termed monopoly a "sissy" way to do business, desired only by those who are "afraid of their own inefficiency." Production at lower profit for each unit must be accepted by management, he added.

He asked labor to contribute increased efficiency and productivity and to curb its minority leaders who "bring the entire labor movement into disrepute." Management will do the same, he said. Thereupon he was asked from the audience to comment upon the action of Sewell Avery in the Montgomery Ward dispute with the Congress of Industrial Organizations.

A "sixty-four-dollar question." Mr. Johnston replied. Then he said: "Management, whoever they are, must recognize that labor unions are here to stay and to play a very definite and important part in production."

Someone wanted to know if Mr. Johnston thought he expressed typi-

cal business viewpoints, and he replied he spoke for "the majority, reflecting the view that management rapidly is absorbing."

Government must provide a post-war tax program to foster investment of risk capital, he stressed, and, more emphatically, he said it must define clearly the areas of its activity. Business's sphere should be set as plainly, he said, and agriculture recognize that "a well paid management and well paid labor are essential to absorb the production of the farm at a fair return."

"We must understand that all of us either go up together or fall separately into bankruptcy," he argued. With co-operation he foresaw, for at least ten post-war years, production peaks leveled out and no significant unemployment.

Later Mr. Johnston told a reporter he does not intend, as has been reported, to accept a post in the movie industry. "My term with the Chamber of Commerce is not up until May," he said, "and, who knows, they may want to re-elect me."

LIBERALIZE BURIAL LAWS IN ENGLAND

London (by wireless):—Free Church rites may now be conducted at burials in Church of England cemeteries, and adherents of Free Churches may be buried by their own ministers. The historic change was brought about by a declaration of the Archbishop of York on recommendation by the legal committee of the Church Assembly. The Archbishop declared that any provision in deed of gift for churchyard extension that restricts the form of burial service to that of the Church of England must be void.

By the law of 1880 nonconformists were given access to graveyards and consecrated cemeteries on giving

certain notice but the aim of this law has been defeated in some cases when donors of land for cemeteries inserted a clause in the deed that only the Anglican service could be used at burials. Free Churchmen greeted the Archbishop's declaration with satisfaction. Although unpleasant incidents have been rare, recently there have been occasions when parish clergymen have insisted upon graveyard rites undesired by bereaved families.



Churchman Eric A. Johnston says cooperation will mean days of prosperity for America

NO NEGOTIATIONS SAYS VATICAN

Rome (by wireless):—Vatican quarters have denied a report in the Rome newspaper, *Il Tempo*, that negotiations are under way for a Vatican-Soviet agreement.

Il Tempo had stated: "Vatican circles today confirmed reports of discussions being conducted by the United States government toward an accord between the Vatican and the Soviet. The American initiative, which was started with President Roosevelt, and is being fully supported by England, is believed developing favorably. It will probably lead to a concordat between Russia and the Holy See."

Despite the Vatican's denial, which came through its press office,

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informed clerical circles in Rome were said to be more and more convinced that a rapprochement between the Vatican and Moscow is on the way, and that the forthcoming visit of Edward J. Flynn, personal representative of President Roosevelt, may have significant results.

Meanwhile, according to Fascist radio broadcasts, Mussolini's supporters are "deeply concerned" over the possibility of a Vatican-Russian agreement, since this would destroy their last hope of mobilizing a crusade of western Christians against communism.

One broadcast, revealing the confusion in Fascist ranks, stated: "The Soviet advance into Europe is threatening not only Christianity in general, but more particularly Catholicism. The division between Catholics and communists, instead of being still further increased, seems instead to be nearer being resolved."

Fascist spokesmen explain this "phenomenon" by stating that Jewish interests are now demanding a truce between Marxism and Christianity, and that it is to be expected that "Roosevelt, descendant of Jewish magnates," should help Judaism "use Catholicism for its own ends as it has already used Russian communism."

Rome newspapers have referred increasingly to the possibility of a Vatican agreement with Russia. Up till now the Vatican has maintained complete silence on the matter. Competent observers, however, profess to read between the lines of recent articles in *Osservatore Romano*, Vatican newspaper, strong indications that a *modus vivendi* is being worked out.

BISHOP OF PHILIPPINES REPORTS

New York:—A letter from Bishop Robert F. Wilner of the Philippine Islands has reached the National Council. It was dated February 9, and was written evidently almost immediately after the Bishop was liberated from internment at St. Tomas University. He stated that all the people imprisoned there are thin and run-down, but believes that the good food they are receiving now will soon restore them to health. Bishop Wilner himself is suffering from *beri beri* but said that if he responds to treatment soon he wants to stay in the Philippines and do his part in getting the work going again.

St. Stephen's and St. Peter's churches in Manila have been burned, Bishop Wilner said, but he

believes that St. Stephen's Chinese school for girls near St. Luke's Hospital is still standing. St. Luke's is being operated by the army as a civilian hospital. At time of writing, Bishop Wilner had no information from across the river, where are located the cathedral, bishop-sted, rectory, and other buildings. He stated that as soon as conditions permit, some of the staff will visit all Manila property and report on its condition.

Canon Harvey has been for nearly two years the "chaplain" of the St. Tomas camp, and has kept in better health than most of the other

dorsed the bill were Episcopalian John C. Leffler, president of the San Francisco federation of churches; Rabbi Elliot Burnstein, president of the Northern California Conference of Rabbis; and Father Thomas J. Burke, pastor of Old St. Mary's Church.

NOTED THEOLOGIAN IS DEAD

London (by wireless):—The Rev. Alfred E. Garvie, vice-president of the world conference on faith and order that met at Lausanne in 1927 died here at the age of eighty-four.



Canon Robert D. Smith, whose article is featured this week, talks things over with a soldier at Fort Monmouth. He is the head of social service in the diocese of New Jersey and rector of Christ Church, Shrewsbury.

clergymen interned. Bishop Wilner commends highly the work of the two Igorot priests, one Igorot deacon and two Chinese priests.

ANTI-DISCRIMINATION BILL SUPPORTED

San Francisco:—California churchmen are supporting a bill before the state legislature to outlaw racial discrimination in employment. Endorsement of the measure was given at a meeting sponsored by the council for civic unity, the San Francisco branch of the national association for the advancement of colored people and other organizations.

A special committee was created to work for enactment of the bill and a large delegation named to appear before the legislators when the bill is considered. Among those who en-

JAPANESE AMERICANS TO HAVE HOSTEL

New York:—Establishment of a hostel in Los Angeles, and also a home for aged and infirm Japanese Americans, is being considered by the American Friends service committee, according to Robertson M. Fort, secretary of the Friends' Japanese American relocation work. A hostel has been opened in Pasadena, Calif., in cooperation with federated missions, and a committee of "friends of evacuees" in the city, Mr. Fort said, and will accommodate up to 12 persons.

Mr. Fort reported that 1,452 evacuees have made use of hostels operated by the Friends in Chicago, Cincinnati, and Des Moines since 1943.

The CLID Adopts New Program For Present Situation

Deals with Both National and International Problems and Calls for Action by Churches

By W. B. Spofford

New York:—The Church League for Industrial Democracy has sent to members a new program dealing with problems that must, in the opinion of its national committee, be faced today if we are to have a world of peace based upon justice. The program is the result of a conference of members held in New York and later ratified by the national board of directors. With the program there has been sent a covering letter stating that "members are not required to subscribe to all the points" but that they doubtless will "subscribe to its general philosophy and want to act upon one or more of the points set forth." The letter also states that the program is for the immediate situation with a revision promised as events dictate.

The aim of the organization is first set forth as being "concerned with the relation of man to man in the processes of production in the light of Christian teaching. Production—the bringing forth of abundance from nature's resources—is here regarded as the area of man's relation to nature and his use of nature's resources for human life. The League's aim in this area is to promote in all industry, national and in the nation's international relations, the full expression of Christian concepts which constitute for us as Christians the sure source and guarantee of the essentials of true democracy. Industrial democracy as an aim for us is an obligation imposed by Christian teaching. The League considers that its social responsibility is to interpret to Church people for their information and action the important issues in the field of its concern."

The program is divided into four parts: the home front; the international front; the Church; plans of the League to further the program.

On domestic issues the League calls for action on nine issues as follows:

1. Full employment at adequate wages is essential to the democratic ordering of economic life. Toward this end, in the shift to a peace time economy, fair and just re-employment regulations must be directed.

2. An annual income in the form of an annual instead of a mere daily or hourly wage should be guaranteed to all workers, including working farmers.

3. Buildings, equipment, and other commodities which are public property, if regarded as "surplus" in the post-war readjustment, must be used for the benefit of the entire community.

4. Even in the war emergency, the so-called national service legislation which conscripts labor without conscripting wealth should be opposed, first, on ethical grounds, and second, because in the experience of both

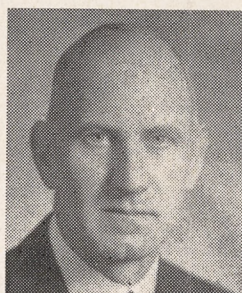
Therefore, restriction or rights or maintenance of privileges on account of race, creed, or color should be outlawed.

In line with this principle, the national fair employment practices committee should be continued by Congressional action, and similar state committees should be established.

The Church itself in all its relations, internal and external, should observe this principle against discrimination and for equality.

8. As contrary to the principles of political democracy, and therefore opposed to the progress of industrial democracy, all poll-tax legislation should be repealed, and the League advocates unrelenting activity toward that end.

9. Because of identity in immediate aim in all essentials included in our program, and because the National Citizens' Political Action Committee has been organized to bring about support of the unions' political



Among the leaders of the CLID are the Rev. Joseph Titus, rector at Jamaica, N.Y.; Mary van Kleeck, vice-president and chairman of the program committee; Bishop Edward L. Parsons, the president of the organization

labor and management such compulsion is held to be ineffective for the purpose of increasing production.

5. Collective agreements between unions and management are supported as basic in industrial democracy. Legislation which would undermine organization, such as prohibition of the so-called closed shop, the licensing of union officials, and other similar measures interfering with the established rights of collective bargaining should be opposed.

6. We support the position of women in industry, that the so-called equal rights amendment to the federal constitution should be opposed on the ground that it would deprive women of their important right to legislation which establishes healthful standards for their work.

7. The gospel proclaims equality of all men before God, and the abundant life for all on equal terms.

program in all areas of common interest for the general welfare, the League urges upon all its members that they seek opportunities for cooperation with the National Citizens' Political Action Committee and its local representatives.

On the International Front the CLID takes the following positions:

1. As the first step toward a just and durable peace, we support the proposals put forward at the recent international conference at Dumbarton Oaks, and we urge Church people, diocesan conventions, and Church organizations to inform the state department and their Senators that they support these basic principles and the organization outlined for putting them into effect.

2. Complete support of international democracy and opposition to fascism call for immediate cessation of relations by the United States with

Franco's government in Spain. The CLID will co-operate fully with organizations aiming to break relations with the Franco government and seeking support for the Spanish republican government-in-exile.

3. The people's movements in liberated countries are to be supported in every possible way.

The Church, as well as League members, is then called upon to act on a number of issues as follows:

1. A social action division should be established in the division of social relations of the National Council.

2. It is incumbent upon Church leaders, particularly those in high and strategic places, to make the social demands of the Church heard and understood.

3. The use of the name of religion by reactionary organizations, such as Spiritual Mobilization, Inc., to cloak their fascist program, is to be opposed and exposed.

4. There should be an exchange of delegates between Church and labor at the meetings and rallies of either group.

5. The CLID has an obligation to supply servicemen with information to aid in their orientation to civilian life, to the end that they may take their place with those forces seeking the extension of democracy.

To the end that this program may be more effectively carried out, the CLID proposes:

1. A series of tracts elaborating points in this program, which shall be sent to all members and other interested persons.

2. Revitalizing of CLID chapters.

3. Establishment of chapters in seminaries.

4. Regular publication of a bulletin in which action that members are called upon to take shall be stressed.

5. Issuing of releases to the Church press.

6. Publication of a devotional manual.

7. Promotion of institutes similar to the one held at the Episcopal Theological School.

DR. COFFIN PREACHES AT CHRIST CHURCH

Philadelphia: — "How can the Christian Church commend Jesus Christ as the unifier of nations and races if we do not allow him to unify his own people?" asked the Rev. Henry Sloane Coffin, president of Union seminary in a sermon at Christ Church, March 18th. "The credit for initiating this movement

for union between the Episcopal and Presbyterian Churches belongs to you" and then he quoted the late Archbishop of Canterbury as saying that "if union of the Anglican and Presbyterian traditions could be brought about the most significant healing of a four centuries old breach would have been effected and a nucleus formed about which it would doubtless be possible to gather the largest possible number of English-speaking Christians." Dr. Coffin concluded his address by pointing out that plans by themselves cannot unite churches "so we trust that a skillfully planned basis of union in which every effort is

which will enable the enforcement of a fair employment practice. Certainly racial and religious discrimination is one of the evils of our time which must be faced realistically and wisely if we are to have a real and true democracy. I endorse therefore the move which will make possible such a fair practice law with the necessary enforcement to make it not a hope but a reality." Others to appear at the hearing were the Rev. Messrs. D. LeR. Ferguson of St. Cyprian's Church, Boston, and the Rev. K. deP. Hughes of St. Bartholomew's Church, Cambridge. Mrs. Polly Spofford represented the CLID at the session.



Bishop Hobson, Bishop Tsu and Bishop Oldham with a number of army and navy chaplains just before they attended a meeting of the Convocation of Canterbury. The navy chaplain directly behind Bishop Hobson is the chief of navy chaplain, Admiral Workman

made to conserve all that is precious in both heritages may so bind together our two communions that God may enable us to grow into one dedicated Church."

CHURCHMEN URGE STATE FEPC

Boston: — Representatives of the Episcopal Church appeared before a research committee of the state legislature on March 7 to go on record for the establishment of some sort of Fair Employment Practice legislation in Massachusetts. The Rev. Howard P. Kellett executive secretary of the department of social service of the diocese read the following statement from Bishop Sherrill: "It seems to me most important that in the state of Massachusetts there should be an adequate statute

CHAPLAIN SHANNON IS KILLED

Washington: — The navy has announced that Chaplain Eugene R. Shannon was killed in action on February 21 while serving aboard ship in the Pacific. He was formerly the rector of Grace Church, Freeport, Illinois.

EMMANUEL PARISH PRESENTS PLAY

Boston: — A play, *The Rock*, showing the character development of Simon Peter has been presented at Emmanuel Church the last two Sundays. It is a four act play, written by Mary P. Hamlin and directed by the Rev. Phillips E. Osgood, rector of the parish who is an expert in religious drama.

To Afflict the Comfortable

IT HAS been well said that it is the function of the preacher to comfort the afflicted and to afflict the comfortable. Certainly the story of Palm Sunday is a preachment designed to afflict through the ages. Perhaps at no time in history ought affliction to be more felt than by America — the comfortable — today. For, through no virtue of our own we have in large measure escaped the terror and tragedy that the greater part of humanity has experienced. But in spite of this — or because of it — we still have a major part in erecting the continuing cross. It is to *us* before all that those words are directed — “If thou hadst known, even thou, the things which belong to thy peace, but they are hid from thine eyes.”

Let us beware lest we merely acknowledge in contrition our fault and rely, too readily, on the forgiving power of God. It is a genuine repentance that is demanded of us; a repentance that has its issue in drastic regeneration. We know well what our sins are; they have not changed greatly since the year of the crucifixion. We pray for the homeless, the suffering and the outcast—and we are intent on preserving a society wherein our possessions shall remain intact; we turn our eyes from the harrowing pictures of death that is the result of lack of brotherhood—and we cling to our prejudices

of race and creed and color; we read with dread the casualty lists in our newspapers—and we go right on, some of us, resisting any effort that might entail the giving up of our sovereignty as a nation in a world united that is crying to be born out of chaos.

Small wonder there was anguish in the heart of Jesus as he entered the city that day hoping that somehow, someday, men would heed him. We are among the incredulous crowd that watched him; intrigued but unconvinced, unwilling to be swayed, unable to pay the price he called for.

There is only one way out and it is the way he took; the way of deliberate sacrifice of some of the things we hold most precious. Our pinch-penny charity must give way to his response to human need wherever he found it; our limited sympathies

must yield to his conception of the brotherhood of all men; our smug isolationism must be willing to surrender its rights to a conception of a world that is worthy of civilized men.

A prominent scientist wrote several years ago, “For the first time in the history of humanity a crumbling civilization is capable of discerning the causes of its decay.” We should be even better able today to discern these causes, for they have been underlined in blood and lighted by the angry fires of destruction. Never mind about the guilt of the rest of the world; greater obligation falls on those who have the greater power.

The sand is running out fast but it is not too late for us — the comfortable — to mend our ways. May this Palm Sunday and the days of Holy Week not pass without a consciousness on our part that the Christ stands looking upon us as he looked upon the city which was soon to reject him and force him to the cross.

They Didn't Know

JESUS' transportation on his triumphal entry into Jerusalem was furnished by a lowly ass. The behaviour of the people on this occasion and their rejection of him a few days later suggests that this may have been the proverbial ass between two bundles of hay. Certainly these people could not have known their own minds else they could

not within the space of a few days have received him so joyously and then turned against him. They simply did not know, and they simply did not think what the coming of the Messiah meant. In general terms it was a nice idea, and they approved as their conduct indicated, but these same people became easy victims to the poisonous propaganda of the enemies of Jesus when they clamoured for his death. Whatever else Palm Sunday teaches, it throws into bold relief the instability of people who base their actions on whim and fancy.

This Palm Sunday lesson bears we believe upon the action of the Church with respect to unity. The reunion of Christendom is a noble idea. As long as it is stated in general terms few Christians oppose it. At Cincinnati in 1937 the declaration of purpose to achieve organic unity with the Pres-

“QUOTES”

IF YOU by some chance have been slipping in regularity in church attendance won't you stop and think: first, if irregularity hasn't somehow softened your fibre and allowed you to be too self-indulgent; and, second, if you don't really owe something to your Church and your comrades there by your ratification of their faith in it and your participation in the whole family of God? The rest of us need you and after all don't you need what the Church provides for you?

—Phillips E. Osgood
Rector of Emmanuel, Boston

byterians was passed with enthusiastic unanimity. This same declaration was passed again at Cleveland unanimously. Yet when definite proposals are formulated by the commission and submitted to the Church for action a few individuals take exception and find it easy to inflame the fears of the great body of Church people and block any definite action. The impression gets abroad that we do not want Church unity. The real truth of the matter seems to be that the people of the Church are following the Palm Sunday pattern of behaviour. We flounder because we do not know what we want. For instance we have only a vague idea of what the catholic nature of the Church really is. So when organic unity with the Presbyterians is proposed, we immediately jump to the conclusion—aided by the opponents of union—that the scheme means absorption. Either we absorb the Presbyterians and they lose their identity or the Presbyterians absorb us and we lose our Prayer Book, our three-fold historic ministry, our type of worship, and everything else we cherish. This smacks of the narrowest sort of sectarianism rather than the comprehensiveness of the Church catholic. Nothing so far presented by the commission of unity has to the slightest degree compromised the principles of the Lambeth Quadri-lateral. We rejoice that our Church enjoys the comprehensiveness which includes in the same communion a St. Bartholomew's and a St. Mary the Virgin. These two extremes exist side by side and neither is asked to give up its distinctive type of worship. Why then must we be thrown into a

panic of fear lest in union with the Presbyterians either lose distinctive characteristics?

In a recent editorial in these columns the hope was expressed that through fellowship with Presbyterians we might come to know one another better. We suggest that it might also be fruitful for us to explore the rich possibilities of a truly catholic Church in which that which is typical of our heritage and that which is typical of the Presbyterian heritage exists side by side in the same communion. This might be an approach for the joint commission on unity to develop. There is already too much sectarianism in our Church thinking. It stultifies. We want the Christian Church, and particularly the proposed union of the Presbyterian and Episcopal Churches, to be founded upon the comprehensiveness of genuine catholicism.

The Series for Lent

God and the World

By

ROBERT D. SMITH

Canon of Social Service, Diocese of New Jersey

WITHIN all its brutality and devastation, war has revealed and elicited a courage, a fortitude, and a capacity for selflessness in the human spirit that is profoundly significant, and could be full of promise for the future of the world. Whether in line of battle, in the secret perils of the underground, in crowded cities under bombing, or in the day-to-day civilian effort here at home—in the worlds of H. J. Laski, "Men and women, the normal routine of whose lives seemed to lack any character of heroic proportions became, as it were over night, capable of exertions and of sacrifice which little in the inter-war years would have led one to predict." Certainly many of us here, and countless more in Europe have learned in the hour of danger how truly we are members one of another, and that the acquisitive man is a menace to himself and to his fellows, and only he who is able to identify himself with the common cause, can secure his own safety. The deep mood of happiness that seems to have surged up in so many people in the midst of trial and horror is rooted in the regained sense of meaning and purpose in life that war has brought, and the newly discovered joy of service to, and solidarity with others that it has given.

The great problem facing mankind is how to harness these new insights, these deeper loyalties, this new sense of kinship, one with another, to the tremendous tasks of peace. It is pretty generally recognized today that peace will not come auto-

IF YOU LIKE IT

THERE are several thousand Church people who are receiving their copy of THE WITNESS during Lent by getting it at church on Sunday. We are anxious that a large number of these people receive the paper regularly. We would like therefore to make two suggestions: first to the rector: appoint an individual or an organization to take subscriptions at \$3 for a year. Deduct \$1 on each subscription as a commission. Then send us the list with \$2 for each annual subscription. To lay men and women: if a WITNESS representative has not been appointed in your parish, then merely send us a postal stating, "Enter my personal subscription for a year," with your name and address. We will then enter the subscription immediately after Easter, billing you later at \$3 for the year. Send the card to THE WITNESS, 135 Liberty Street, New York 6.

matically on the expiration of hostilities, nor can we ever return to the old ways before the war. The war is not the basic evil. It is but a symptom of a sickness in our civilization. All those things we are fighting for, and which we conceive in terms of freedom, and security, and opportunity for ourselves and our children, can be found only by dedicating ourselves to the tasks of solving our social, economic and political problems with the same energy, devotion, and willingness to sacrifice, that we gave to the war, and by making these qualities of spirit the moving principle of the social structure we are building.

As Edward H. Carr has pointed out in his book, *Conditions of Peace*, the crisis we face is essentially a moral one. For one thing, democracy, as equality of political rights, is becoming increasingly meaningless in the face of tremendous economic interests which can influence government with an effectiveness, and in ways over which the ordinary voter has little or no control. Furthermore, cultural and racial cleavages with their own pattern of social inequality tend to empty of all meaning equal political rights. The structure of society, if it is to be in any real sense democratic, must provide for the individual a full participation in social life, and in the effective control of his economic life. Fundamentally, however, this is a matter, not so much of an increased demand for rights, as of a deeper sense of obligations. And that is a moral matter.

Secondly, we can no longer think of the world as made up of absolutely independent, inviolable, sovereign states. Economic inter-dependence ties nations together. Revolutionized methods of communication and transportation draws them into a proximity that makes New York and Moscow closer to each other than New York and Boston were one hundred years ago. Modern methods of warfare have rendered nonsense the idea of isolation and neutrality. The nation must find its true identity, and the freedom and well being of its people, in a system of collective security, in an international organization in which each nation gives of itself, and to which each nation sees its relationship not so much in terms of its rights as of its obligations. It is in the last analysis a moral problem, and the excellent foundations being laid under the impact of the war and in such promising plans as the Dumbarton Oaks proposals will not succeed "unless and until," as Hocking has pointed out, "The world can find an object of loyalty, devotion, and obedience, which transcends the nation state."

THEN thirdly, the economic crisis. Unemployment and the tragic prospect of over-production on one hand and under-consumption on the other which had become so characteristic of the

inter-war years since 1929 is itself rooted in a problem that is essentially moral. We had tried to conduct an effective system for the production and distribution of the world's goods with no more adequate incentive than the individual's own personal profit. This did not prove too faulty as long as industry and commerce was mainly a matter of small craftsmen and merchants, freely competing in rapidly expanding market. Today, however, huge industrial and financial organizations with tremendous capital, investments and mass armies of labor have replaced individual enterprise. And the failure of these powerful economic groups, with all the skill and resources they possess, to provide for mankind the abundance of goods they are potentially equipped to provide, reveals the gross inadequacy of the motive of profit, and private gain. Required in a fundamental change in motivation—The providing of service must replace the securing of profits. The concept of welfare must replace that of wealth. Above all, the entire process of production and distribution must be brought into a planned and regulated system subject to social control and responsive to the need and judgment of people, and in which the total well being of the people takes precedence over all consideration of selfish gain.

War has temporarily solved the problem of unemployment mainly because it has provided a non-profit making enterprise to which, by and large, producers and consumers, employers, and labor have dedicated themselves with a willingness to sacrifice and a singleness of aim. The tragedy of the modern world is that war seems to be the only cause which can thus lead great economic groups to subordinate their own interests to that of the public good. The way out says E. H. Carr will not be found "until we find some moral purpose in the peacetime world powerful enough to general self sacrifice on a scale requisite to enable civilization to survive."

Such a universal moral purpose can only be found in the Christian idea of God—of God's purpose for man, and of man's place in the world. The Christian begins with one central thought—that God loves man. That as Archbishop Temple has told us is the source of man's dignity, his worth, and his freedom to live his own life and to fulfill his own destiny. "If I am a child of God destined for eternal fellowship with him, I have therein a dignity with which the state can make no comparable claim." In respect to his sonship to Lord, man is completely equal to all his fellows. It is in the infinite worth that sonship bestows that we find the answer to all claims of superiority. Herein is the foundation of democracy—in whatever form it may take—a respect for and trust in the common man—"and the test of it not whether

the majority prevails, but whether the minority is given a freedom to express itself and become the majority if it can." As God's love is the source of our freedom, it is likewise the source of our responsibility. "If God so loved us, we ought also to love one another." The only worthy response, and indeed the only possible one to God's love for us, when once realized, is an outgoing love for others that will bridge all barriers between us, and over-ride all self centeredness.

Such a faith and the moral incentive it provides can transform the world—if we give it a chance. The central question facing the Christian Church is whether it can measure up to its responsibility or whether it is too weakened by its divisions, its little and great compromises, its proneness to follow rather than to lead. Certainly if it is to exert the influence it should on the emergence of a new world it needs fresh insight into its heritage of faith, a devotion to its Master that will place him above every loyalty in life, and a determination to live his life uncompromisingly in the world.

QUESTIONS FOR DISCUSSION

1. Discuss the statement that war has brought meaning and purpose to life.
2. In what ways is war a symptom of a sickness of our civilization?
3. Do you think economic democracy is necessary if we are to maintain political democracy?
4. Do you believe that the winning of the peace is a moral problem?
5. Why did our peace-time economy break down and result in mass unemployment?
6. Fundamentally what is the contribution of religion to the problems here presented?

For Church Schools

By

WILLIAM GRIME

Rector of St. Paul's, Great Neck, N.Y.

ONE is often asked for a good dedication service for church school teachers. Here is such a service whose rich simplicity and persuasive call to consecration makes it the best I have ever seen and used. For it we are indebted to Bishop Angus Dun.

* * *

Let us give thanks that Christ revealed God's love for children and their great value in His sight.

For Our Lord's welcome to children, that they should come freely unto Him with naturalness and without fear;

We thank Thee, O God.

For his vision of the worth of their unspoiled simplicity and trust and their nearness to the Kingdom;

We thank Thee, O God.

For His indignation against those who cause one of His little ones to stumble and His benediction on all who minister to children in His Name;

We thank Thee, O God.

For the childhood of our Lord; for His birth and infancy; for His mother's care; for His growth at home and at school in wisdom and stature and in favor with God and man;

We thank Thee, O God.

For His natural boyhood, uplifting childhood into the presence of God; for the grace and love of God, by which He took to Himself the form of a child and taught us to know the Father;

We thank Thee, O God.

And as we give thank for the childhood of our Lord and for all childhood in Him, let us pray for all who share in the care and nurture of children:

That we through whom children receive their first thoughts of God may grow in the knowledge and love of God and of His Son, Jesus Christ our Lord;

We beseech Thee to hear us, O Lord.

That we who are called to prepare the way for the coming of the Lord into the hearts and lives of children may walk in that way ourselves;

We beseech Thee to hear us, O Lord.

That we who teach truthfulness may grow in truthfulness.

That we who teach reverence may grow in reverence,

That we who teach cleanness may grow in cleanness,

That we who teach love may grow in love,

That we who teach the blessedness of giving and the life that is found in self-losing may grow in giving and be delivered from the service of ourselves;

We beseech Thee to hear us, O Lord.

That we who call children to prayer may answer Thy call to prayer,

That we who call children to the reading and hearing of Thy Word may read and hear Thy Word,

That we who call children to faithful membership in Thy household the Church may be faithful in our own membership;

We beseech Thee to hear us, O Lord.

From all that in us which stands between Thee and Thy children;

Good Lord deliver us.

From carelessness and indolence; from tardiness and selfsparing irregularity; from hasty preparation and shallow aims;

Good Lord deliver us.

From dullness; from irritability; from fear to reveal our ignorance; from unwillingness to share our best;

Good Lord deliver us.

From the desire to dominate; from the desire to make children our followers rather than Thy followers; from the temptation to offer children something less than the best in order to hold them;

Good Lord deliver us.

O God, Father of all,

Hear us for the sake of the children.

O Christ, Teacher of all,

Hear us for the sake of the children.

O Holy Spirit, strengthener of all,

Hear us for the sake of the children.

We here offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee; humbly beseeching Thee that we and all others who share in the care and nurture of Thy children may be used and blessed in Thy service. Through Jesus Christ our Lord. Amen.

Talking It Over

By

W. B. SPOFFORD

THE Hon. Edward R. Stettinius, secretary of state, probably never heard of THE WITNESS but he may now inquire. Mrs. W. O. S. Sutherland, president of the Auxiliary of the diocese of East Carolina, read the article in our issue of November 23rd in which the Dumbarton Oaks Proposals were explained by a spokesman for the CLID.



The article also stated that the original document should be studied by parish groups and findings sent to Mr. Stettinius. She therefore had letters sent to the 73 parish

branches of the Auxiliary and also to all the clergy in the diocese, urging this action. She enclosed in each letter a copy of the Proposals (supplied by CLID) and the article clipped from THE WITNESS.

THE WITNESS — March 22, 1945

She then informed the secretary of state about the action taken and at the same time sent him a copy of a resolution that was adopted by the two hundred delegates that attended the diocesan Auxiliary meeting which follows:

"Inasmuch as a permanent peace can be made only with the full cooperation of the nations of the world, and that world organization will succeed only if it has the whole hearted cooperation and leadership of the American people and their government, and further, that this cooperation and leadership can never be adequate except the people of the Church be actively engaged in it, and further, as the secretary of state of the United States has requested the people of the Church to express themselves:

"Be it therefore resolved that the Woman's Auxiliary of the diocese of East Carolina shall petition members of Congress from North Carolina requesting that the United States of America shall become a member of a general international organization of United Nations as outlined by the Dumbarton Oaks Conference.

"Be it further resolved that the Woman's Auxiliary solicit the aid of the clergy of the diocese in bringing to the attention of their congregations the findings of the United Nations conference to be held in the near future.

"Be it further resolved that the various Auxiliaries in the diocese incorporate, as a part of their program of the year 1945, a definite program, or series of programs, on this subject.

"Be it further resolved that a copy of this resolution, as it is adopted, shall be sent to each member of Congress from the state of North Carolina, and the secretary of state of the United States."

So when you are tempted to say, "But what can I do about such an important matter," think of Mrs. Sutherland and the members of the Woman's Auxiliary of the diocese of East Carolina. There's action.

New Books

***Excellent

**Good

*Fair

*THE MESSAGE OF THE NEW TESTAMENT. By Archibald M. Hunter. Westminster Press, \$1.00.

The thesis of this little book is that the New Testament, with all its variety of documents and authorship, has one main point of view and theology. Every book in the New Testament bears witness to an essential doctrine of Christ, an essential doctrine of the Church, and an essential doctrine of salvation. I think the author overdoes his

page eleven

treatment and overproves his case. You finish the book with a feeling that the genuine *variety* in the New Testament has been too much soft-pedaled. The book needs to be balanced up with the reading of such a work as Professor E. F. Scott's *Varieties of New Testament Religion*.

—F. C. G.

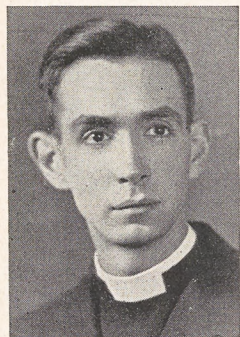
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

"STRANGERS AND PILGRIMS"

TO UNDERSTAND aright the Holy Communion lections appointed for Lent and Eastertide we must recall that they are surviving relics of what was once a daily lectionary of the seasons, and



were designed in large measure for the instruction of catechumens in the periods immediately before and after their baptism. The rationale of their selection is thus found in the pivotal sacrament of initiation, which the Church administered annually at Easter, when the new converts "put off the old

man, which is corrupt," and "put on the new man, which after God is created in righteousness and true holiness." There is, accordingly, a distinct "crossing over" in the perspective of the lessons, especially the epistles, with the change of seasons, to correspond to the new perspective of those who had "crossed over" by the bridge of Christ's Cross from spiritual death to life in the Spirit.

Under the title "Lenten Renewal" I discussed over a year ago (WITNESS, March 2, 1944) the significance of the propers for Lent. In both seasons the lessons appeal to men to undertake the triumphant life of purity, charity and faith. But whereas in Lent the gospel is proclaimed as the power which delivers us from the world's bondage and corruption, in Eastertide it is presented as the power which delivers us from the world's tribulation and persecution. In the former season we herald the victory of the spirit over the body's affections; in the latter, the victory of the spirit over the body's afflictions.

It is well to remember that our liturgical tradition was formulated when Christianity was persecuted, when the Church was keenly alive to the

peril of conformity to this world, when the daily endeavor "to follow the blessed steps" of Christ meant to live dangerously—literally to be "strangers and pilgrims." Our liturgical epistles for Eastertide are excerpted from the Catholic epistles, written at the time when the scattered Christian communities of the Roman Empire faced the full impact of the dangers and pitfalls of "those who are admitted into the fellowship of Christ's Religion," living amidst "the sundry and manifold changes of the world." In this "second generation" of the Church, after the death of her original apostles and leaders, the little mission communities had been completely cast off from their nursing Jewish mother, were already outlawed as an "illicit religion" by the State, and were beset within their fold by the rise of false prophets and heretical teachers.

The Petrine epistles for the Second and Third Sundays warn us of the buffeting and malice of the world outside, hostile as it is to those whose conscience is toward God. The selections from St. James for the Fourth and Fifth Sundays point to the enemies within: the contentious and disputatious brother without humility, and the hypocrite whose worship is empty, being unproductive of good works. Against the former foe is set victorious and life-giving faith in God's Son (First Sunday); against the latter, "fervent charity" in our gifts and our speech (Sunday after Ascension). The gospels of the season contain tragic references of a similar sort; notably, the odious hireling-shepherd without love of the sheep, who abandons them to the wolf, thinking only of his own safety (Second Sunday); or that most hideous of all perversions of religion, persecution in the name of God (Sunday after Ascension).

The stark realism of such teaching sets in relief the connecting theme of these Sundays—our necessity for the Comforter, the indwelling Spirit of the risen Lord. His gifts are: Peace in the midst of fear and strife (First Sunday); Joy in the midst of sorrow (Third); Guidance into all truth (Fourth); and Courage to bear witness (Sunday after Ascension). These are the "Four Freedoms" which the Church can possess when she is in heart and mind ascended and exalted with Christ. In our day, when the Church realizes so tragically the tension between the ideals of her community and those of a secularized world, and when she is weakened by the conflicts of her own disunity within, she may well make her Eastertide a new advent of the Comforter to

Anoint and cheer our soiled face

With the abundance of thy grace.

Keep far our foes, give peace at home;

Where thou art guide, no ill can come.

Condition of Church in Japan Described by Student

He Escapes from Japanese Army to Report Christianity Much Weaker Than Before War

Edited by W. B. Spofford

Chungking:—News of the state of the Church in Japan has been nearly nil since Pearl Harbor but Richard T. Baker, correspondent for Religious News Service, has now written an inside view given to him by a Korean theological student who was forced to volunteer for the Japanese army, served a few months and then escaped and made his way to this city.

Christianity in Japan, he believes, is a much weaker force today than it was in 1941. Christian membership has fallen off as much as two-thirds, he says, and church attendance is about a fifth of the pre-war average.

The 28-year-old student, who was in his third year in theology at the Nippon Theological College in Tokyo, named three reasons for the waning of Christian influence in Japan. For one thing, the new Japan Christian Association, which was inspired by the government to "unite" the churches, spends so much effort flattering the state and its wishes that it is no longer a spiritual force, and many real Christians stay away from church to protest.

Second, it is no longer popular to be a Christian. The faith carries a stigma of being foreign, and the nationalist enthusiasm has weaned away persons of weak faith. "Christians are no longer respected by the general public," he said. Third, people are too busy to go to church. Sunday is a work day, and while Christians in Japan may have time off for attending services, few take it. Pastors also must perform their national labor service.

Christians have been a nucleus of criticism against the state, this former Japanese soldier declared. The famous Christian leader, Toyohiko Kagawa, who had been doing social work since 1941, was thrown into jail in October 1943 for his generally liberal social criticism and opposition to the war. "I was a close friend of Kagawa and heard him say many times that the war was making Japan poorer, that our militarists were leading us to national disaster," the young soldier told.

Eighty-three leaders of the Holiness Church are in jail, and also many Seventh Day Adventists. Both these sects remained highly critical of the government and refused to compromise an inch of their faith. Both refused to enter the union of all Christian bodies in Japan, and both have been disbanded, their leaders jailed, their publications confiscated. Their second advent and millenarian tenets aroused government hostility because they defied the immortal traditions of the Mikado.

Roman Catholics have shown the least decline of Christian bodies in Japan. There are still Italian and German fathers serving as Missionaries. Their seminaries are open, and their priests being trained, without conscription taking them. Japan has kept relations with the Vatican, and has not insisted that Catholics enter the Japan Christian Church.

While the general attitude is moving toward a Japanized Christianity, there has been no coercing of the faith in Japan as there has been in Korea. A layman named Sato, whom everybody recognizes as a government agent, has formed a new sect radically combining Christian and Shinto beliefs, making Jesus another embodiment of Amaterasu Omikami, the national God. The sect has become popular and is winning supporters, although it is considered unorthodox and is opposed by the Japan Christian Church. What Sato has carried to an extreme is typical of the whole tone of nationalized Christianity in Japan today, the young Korean patriot declared.

He also said that the celebrated plan of union which was set up for all Japanese Christian churches in 1940 and 1941 had been a failure. It had weakened Christian influence, and instead of unifying the Churches had really served to atomize them. The picture today, he said, was one of individual churches and individual pastors running things for themselves.

All non-Catholic theological seminaries have been closed, and their students conscripted. All Christian

publications are censored, although they are still issued. There has been no tampering with the Bible as in Korea where the Old Testament was made to conform to Korean classics rather than true Hebrew history. A new translation of the Old Testament is now being made by a committee in Japan to match the recently revised Japanese New Testament. The young theological student considered these revisions "good and absolutely true to historical Christianity and Judaism." Christians are free to observe their festivals. Sunday is a workday, but Christians can have time off for services.

The Japanese clergy has been hit hard by the war. They have been forced to take on other duties outside their churches. A third have been dispatched overseas as "missionaries," many have been arrested and conscripted if they are of army age. "The remaining pastors are all over 45 years of age," he said.

Moscow the Center

New York:—Writing for Religious News Service, Alexander Kasem-Beg, Russian adviser to the international YMCA, says that two main conclusions were confirmed by the recent council of the Russian Orthodox Church: one, that the Russian Church has emerged as an influential world force; two, that Moscow has been reestablished as Eastern Orthodoxy's most active religious center. The fact that the council convened with the help and cooperation of the Soviet government; the participation of all Orthodox patriarchates in the meeting; the presence of a delegation from the dissident Orthodox Church in America; the unanimous election of Patriarch Alexei—all are factors point-

NOTICE PLEASE

* * *

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

New subscriptions, renewals and changes of address are to be sent to the above office. Due to the difficulty of securing and cutting stencils it now requires from three to four weeks to put through an address change. We will therefore appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. Also in asking for an address change please make the request personally by letter or postal, giving both your old and new address.

ing to the enhanced prestige of the Russian Church and of Eastern Orthodoxy as a whole.

Of utmost significance to the future of Orthodoxy was the plan laid before the council by Metropolitan Benjamin, exarch of the Russian Church in America, for the creation of a central, inter-Orthodox organization, or synod, vested with consultative, if not administrative, functions. A world federation, resulting from a series of compromise adjustments between the different points of view of various national churches, would doubtless represent a powerful international force.

Successful Campaign

Chicago:—More than fifteen million dollars in contributions and pledges has already been received in the campaign of the Methodists for twenty-five million for world relief and reconstruction.

Religious Communities

Cambridge, Mass.:—The centenary of the restoration of the religious communities in the Anglican communion is to be celebrated this year. The outstanding event will be a service and a mass meeting at the cathedral in New York on April 9th. A very excellent letter has gone to all the clergy asking them to preach sometime during the year on the communities, signed by the superiors of the three orders in the Episcopal Church. It is the type of letter, we believe, that will win them many friends.

Missionaries Ready

Lisle, Ill.:—The day when Roman Catholic missionaries will again be free to labor in Russia is drawing nearer, according to monks of the Benedictine order of St. Procopius abbey, the only institution in the USA which trains men for work in that country. "We must go to Russia as soon as possible to meet the spiritual needs of the people," declared one of the priests, a native-born white Russian.

School of Religion

State College, Pa.:—About 100 parishioners, students and faculty members are attending a school of religion being held at St. Andrew's on Monday evenings during Lent. There are eight courses offered, and except for the one for confirmation candidates that is taught by Rector John N. Peabody they are all taught by laymen. The one on prayer is by Prof. William V. Dennis who was on the WITNESS honor roll for 1944.

Bishop Manning Better

New York:—Bishop Manning of New York, who has been in a hospital since December 7 with a severe attack of rheumatism, has returned home. His physician states that the bishop will soon be able to resume his regular duties.

Rector Celebrates

Wilkesburg, Pa.:—The Rev. William Porkess celebrated a double anniversary on March 4th—the 26th anniversary of his rectorship at St. Stephen's and the 13th of his chaplaincy of the rotary club. Many tributes were paid him, including a glowing one from Mr. John McDowell, former Congressman and now the editor of a local newspaper. But perhaps the best tribute of all came from his congregation that turned out that day in force to honor their rector.

Returns to Europe

Algiers (by wireless):—Bishop Paul Neff Garber has arrived here to become the first resident Methodist bishop in Europe and North Africa since 1939. There are twelve countries in his jurisdiction with Switzerland the only one unscathed by war. He states that he will work with the World Council of Churches and existing relief organizations "closely and in every possible way."

Plan Victory Day

London (by wireless):—Plans for celebration of victory day were speeded here when it was announced that hourly services will be held at Westminster Abbey as soon as the final defeat of Germany is proclaimed. Three great thanksgiving

services are scheduled at the Abbey on the Sunday following V-Day. Also thanksgiving and rededication services will be held throughout the country.

Political Action

Washington:—A seminar for Church leaders on the techniques of political action, particularly of legislative action for international cooperation, will be held here April 9-11. Selected leaders of social action committees of the Methodist, Northern Baptist, Protestant Episcopal, Congregational, and Presbyterian (USA) churches will attend the conference which is sponsored by the legislative committee of the Congregational Christian council for social action. Rev. Francis McPeck, chairman of the legislative committee will preside.

Tentative program includes a forum on "How can Church members carry on legislative action?" and a round-table meeting with legislative representatives of farm, labor business, and veterans groups. The Church leaders will meet Senators and members of the state department

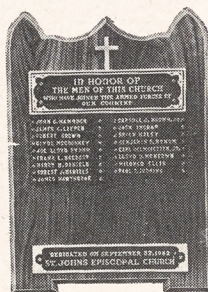


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and will visit sessions of the House and Senate and such government agencies as the FEPC, OPA, WPB, the office of education, the department of labor, and UNRRA.

Ask Readmission

Paris (by wireless):—Metropolitan Eulogius Georgievsky, head of the Russian Orthodox Church in western Europe has petitioned Patriarch Alexei for readmission of four independent Russian emigre dioceses into the jurisdiction of the Moscow Patriarchate, it was learned here. The metropolitan's application was submitted in person through the Soviet Ambassador in Paris. Separated from the Moscow Patriarchate for the past ten years, the western dioceses embrace Belgium, Czechoslovakia and southern France, with an independent diocese in Paris. Metropolitan Eulogius is at present under the jurisdiction of the Ecumenical Patriarch at Istanbul. He has been rector of the Russian Orthodox

Theological Academy in Paris since its establishment some twenty years ago.

A Plan That Works

Boston:—"If I were back in a parish in the States today," writes a Navy Chaplain to the Army and Navy Commission, "I would select a small group of picked men who would correspond with a small number of picked servicemen. The approach of these men to the boys in the service would be similar to a rector's approach, except that they would not give counsel in spiritual matters. It would be on a basis of friendship and a growing knowledge of the boy's family. The writer might find that the boy could use a scout knife, or a waterproof covering for a pocketbook, a cigarette lighter, a cheap plastic case for a pack of cigarettes—essential here to keep the cigarettes from absorbing perspiration and getting mouldy.

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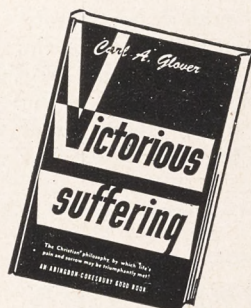
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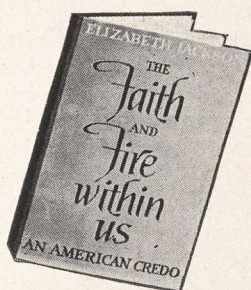
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a relationship a parish does something of real benefit. It creates a friendship which is truly Christian, between writer and the family of the boy to whom he writes. It develops a relationship between the writer and the boy which results in the boy's coming to dinner at the writer's home when he is on leave, and establishes there, almost the relationship of a god-parent.

"I am every day exposed to the responsibility of the home parish, and very few of them are doing more than lip service. As usual they start out with a lot of ideas, try to put them all into practice at once, and soon find the whole program has flopped. That is very dangerous when you are dealing with the souls of men, and when those men may within a few hours face death. Also it creates in them the quite justifiable impression that the home church is probably still tied up with so many little details and so many touchy problems of keeping the members of the congregation on good terms with one another, and is still so intent on trying to appease the low church clique and the high church clique in a parish, that there is no time and no mutual interest in those things which to the thinking Christian serviceman looks up as basic—Christ Himself."

Denounce Nazis

Geneva (by wireless):—Nazi authorities in occupied Holland were charged with violating "all the commands of humanity" in a pastoral read in the Protestant churches of the Netherlands. It said that thousands of persons, including those still in their teens, were being deported to Germany for war work; that pillaging continues unchecked; that murder and annihilation continues "on a scale far beyond the needs of warfare." Since the message was read the situation has become worse, with deportations being carried out even more extensively.

Heroic Clergyman

New York:—The irrepressible Newton Liu is heard from again. He is one of the Chinese Church's most picturesque and heroic clergy. When a bomb destroyed his school in Changsha he apologized because the confirmation scheduled that day in the adjoining church had to be delayed for two hours. When Changsha was finally taken by the Japanese Mr. Liu did all he could to help others get away, sent his family off, and barely escaped with his life. He

was not heard from for some weeks but has emerged unharmed. His train, at that disordered time, was six days going a few hundred miles.

He writes of the trip: "The scorching sun, filthy environment, cholera and lack of water were hardships to many and all. But I enjoyed the trip pretty much. I read three books, including a dictionary on philosophy and a book on Northwest China. I had the pleasure to lead chapel with the passengers and occasionally some preaching to others."

On Preaching

Philadelphia:—"It is a grand thing to be able to preach to a man with whom you have gone fishing," declared the Rev. Joseph Fort Newton, rector of St. Luke and the Epiphany, in a sermon delivered at the Ordination Ceremony for the Rev. Kenneth C. Morris at Christ Church. In his sermon, Dr. Newton declared that, "a minister of the Church does not belong to himself . . . he is a child of the Church." He called preaching, "the sacrament of personality," and likened the personality of a clergyman to a "prism" through which the divine light shines. "The pulpit," said he, "is a public place in which the preacher speaks of private and secret things, whispered by laymen." For this reason he emphasized the necessity for sincerity and declared that as a servant of human souls the preacher must know and study the nature of those to whom he preaches.

Praise for Churches

London (by wireless):—The Church of England newspaper asserts that "the world owes a debt of gratitude to the American Churches" for their part in America's pledge of cooperation in post-war plans for peace.

Why Church Fails

Worcester, Mass.:—"Nice, respectable churchmen" are "insensitive to the challenge" of public health and public housing programs, the Rev. Joseph F. Fletcher, dean of the graduate school of applied religion, Cambridge, told All Saints' Church lenten school of religion in an address here. He cited statistics dating from 1846 to the present to show that the Episcopal Church had a membership 99 years ago of one-half of one per cent of the population of the United States and has the same percentage of membership today.

"Our Church doesn't grow, you see, and it doesn't decline. It holds its ground just well enough to keep pace with the population statistics. What does that mean? It means that we are a class conscious Church; that we have narrowly defined our corporate identity. We're not Evangelical. We're not prophetic. We're not pastoral. We're dormant—maybe even dead—I don't know.

"And the only Church which can grow is the Church which is socially realistic—the Church which understands and plans for the trends of the modern world—which meets the needs of the modern community. In most cases, the Church, and churchmen are not aware of the collectivistic trend of every phase of human life. These social forces affect the life of the Church whether they are

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acceptable or unacceptable. And the word 'collectivism' is definitely a bad word. Speaking of moral and ethical duty—if you go to a nice respectable churchman and talk to him about a decent public health program or housing program, what do you get? You get the gate. Nice, respectable churchmen are insensitive to the challenge implicit in rotten housing and rotten recreational facilities. Schools, by cultivating the whole of life, are cutting the ground out from under the feet of the Church. And the only Church which can grow, and meet the growing needs of the times, is the Church which is socially realistic—the Church which understands, and plans for the trends of the modern world, the collectivistic trends, and which meets the needs of the modern community."

The Tasks Ahead

Boston:—"The greatest needs and opportunities now exist in the far east," said Lewis B. Franklin when addressing the Diocesan School, Cathedral Church of St. Paul, on March 8. "Nearly one half of all the people of the world, about one billion souls, live in that area. For the past century, most of them have been dominated by a little handful of Anglo-Saxons, French and Dutch. Then the partial freedoms they possessed were lost to the Japanese and now these subject peoples are beginning to see the dawn of a new day of real freedom. Great Britain has promised freedom to India on certain definite conditions; the Philippines are all but free today; extra-territoriality has been abandoned in China.

"America with the rest of the world," he continued, "is vitally interested that the new and free civilizations about to be built shall rest upon strong and lasting foundations." Referring to the faith in God which guided every step of the founding of our own country, Mr. Franklin emphasized that upon no other basis can an enduring democracy be established.

The problems of our own land were not neglected as Mr. Franklin defined the millions not yet possessed of the freedom to which they are entitled: 13 million Negroes legally free but still under the bondage, in large part, of ignorance, poverty, race prejudice and discrimination; 125,000 of Japanese ancestry of whom more than half are citizens denied their freedom; 20,000,000

uprooted Americans huddled in great war industrial centers.

Anti-Nazi Activity

London (by wireless):—Resistance of the German Confessional Church to Nazism was carried into the German armed forces through the chaplaincy service, it was disclosed here by the religion division of the ministry of information. A German war chaplain who is now an Allied prisoner of war has been identified by German Confessional representatives in Great Britain as a member of the Church's opposition movement and as author of a pamphlet in defense of the Jews which he wrote while serving as a chaplain. He also described the sufferings he and others endured before the war, and how various Confessional pastors had been imprisoned or put to death.

Calling on Christians to take a definite stand against many features of Nazism, he wrote: "We live in an age no less pervaded by superstitions and devils than were the middle ages. Instead of witchmania it is Jewmania which inspires orgies of our allegedly enlightened era. This Jewmania, which was already raging madly in the Middle Ages, has reached the acute stage nowadays.

"The Church must not keep silence. It must not say the settlement of the Jewish problem is a civil matter, and one in which the state is entitled to authority. . . . Nor must the Church say the Jews are now receiving the punishment they deserve for their sins. There is no such thing as moderate Christian anti-Semitism, even when it is presented in an illuminating manner with logical national reasons, or even

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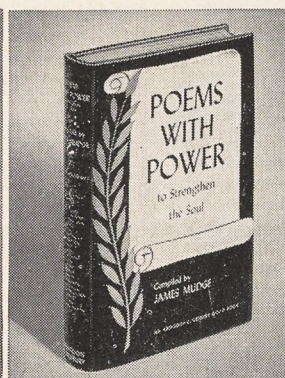
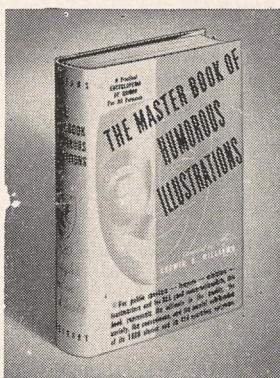
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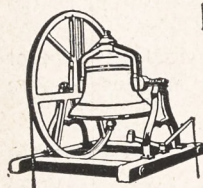
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with scientific, or shall we say, pseudo-scientific reasons.

"Witchmania, too, was once given a scientific basis by experts from faculties of theology, law, and medicine. The fight against Judaism comes from the same murky spring as did witchmania. Mankind today has still not outgrown its search for a scapegoat, and therefore it is always searching for all kinds of guilty people, Jews, Free Masons, and powers unanswerable to the state.

"It is therefore necessary for Christianity to make the same decision which the congregations of the middle ages made. Instead of searching for a scapegoat, and singing of hatred, it must repent and acknowledge its own guilt. It must exercise all demons which have invaded our era, with triumphant assurance that Jesus is victor, that everything must be subject to him, and that he is leading the world on towards his return and his wonderful kingdom."

Convict Priests

Moscow (by wireless):—Four Orthodox priests have been sentenced to imprisonment by a Bulgarian peoples court, according to a Sofia broadcast. They were condemned for complicity in German attempts to prove Russian authorities responsible for the mass-murder of 12,000 Polish officers and men at Katyn forest in 1940. Remember? A very large number of Americans also believed the Russians guilty at the time.

Christianity the Hope

Boston:—No one knows how strong are the anti-Nazi Roman Catholics and the Protestants in Germany, said Professor Herbert Gezork of the Andover-Newton theological seminary and Wellesley College, when addressing the diocesan school on Christianity and the Post War World. But, he continued, from them will come the future Christian leadership in Germany. Professor Gezork predicted that Christianity will be a salvation to many Germans, particularly the youth, in whose minds and souls there will be a spiritual vacuum after the war.

Roger Clapp, in charge of the work for the re-location of Japanese Americans in New England, of which there are 500, reminded his hearers in the session devoted to the Nisei, that the famous 100th battalion, comprised entirely of young men of Japanese ancestry, is one of the most decorated units in the army.

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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.

REV. H. BAXTER LIEBLER

In charge of the National Council's Mission to the Navajo Indians, Bluff, Utah

Some time ago I saw in Backfire a letter from a soldier who remarked that he had been counselled by his pastor to attend Roman Catholic mass when our own Church offered no opportunity of worship; to this your editorial comment expressed a wish to know if any priest of this Church ever did so counsel a parishioner. If only one half knew how the other half lives! Your amazement was probably as great as was mine at your amazement, if you follow me.

I have always given such counsel to parishioners, and while I would not care to submit a list, I am sure that many hundreds of parish priests do so. Why not? Where else will they find a Church with the same creed, a valid ministry, the service of the altar substantially as our own Church conducts it, including, on most days, the very same collect, epistle and gospel, and the same emphasis upon the eucharistic sacrifice as is implied in our own Church formularies?

I am not blind to the defects of Rome, or do I enjoy hearing waltz-time, sentimental hymns sung during parts of the liturgy, but these matters are superficial as compared to the alternatives of staying at home (or camp) or attending Protestant worship which, while perfectly satisfactory to its votaries cannot possibly give to our people, because they haven't it to give, the things we consider essential.

* * *

MARGERY C. WEYHENMEYER

Churchwoman of Mountaintop, Pa.

The editorial, *The Communion, Keep It Holy* (WITNESS, Feb. 15) is a disgrace to a Church paper. You who take up the cudgels for those outside our communion but slap many of your Church brothers in the face for believing in the real presence of our Lord under the forms of bread and wine. Certainly after he blessed them in the first Lord's Supper he did not say "this broken bread is like my broken body." He said "this is my body."

* * *

THE REV. KENNETH RIPLEY FORBES

In charge of Calvary, Philadelphia

As a subscriber to THE WITNESS since its beginning, I protest now against the persistent and militant partisanship evidenced in the editorial policy ever since the reorganization under the chairmanship of the Rev. F. C. Grant. The latest evidence of this is the thoroughly vicious attack on the Lenten number of *Forward Day By Day*. Apparently judging others by itself the editorial writer condemns the Lenten leaflet as introducing party spirit into the forward movement. It is obvious to any fair-minded reader of the leaflet in question that this is not true.

I here accuse the writer of the editorial of March 8 of three deliberate mis-statements: 1. That Churchmen read (in the Lenten *Forward Day By Day*) that they should receive ashes on their forehead on Ash Wednesday. 2. That they should ask the saints to pray for them. 3. That they

learn that all should go to auricular confession in holy week. No such statements were made in the leaflet as anyone can see by reading it. The whole spirit of this little pamphlet is the very antithesis of partisan. What riles THE WITNESS is the simple fact that there is so much as a mention of beliefs or practices commonly called catholic or high church. It is quite evident in which publication the divisive, party spirit is dominant.

* * *

THE REV. PHILIP LESLIE SHUTT

Rector at Belvidere, Illinois

The meeting of representatives of Church and labor held at Newark, N. J., as reported in THE WITNESS (March 8) was undoubtedly of great value, but I was distressed to read the comment of Mrs. Dorothy Chase of the CIO about the contribution women can make. She would decry the home-maker in favor of the factory-worker. She says, quote, "an examination of the crevices of a window sill for dirt does not constitute the understanding, guidance and warmth which a mother must give to make a home. . . . women can make a better contribution when not bowed down with tedious household details. . . ."

The window sills for one thing would not be dirty if the mother took time to look after her housekeeping. This means that she would give attention to her family. The Church has always taught that the object of matrimony was to reproduce the race which implies the family as a basic unit of civilization. The Presiding Bishop's program for Forward-in-Service has stressed the importance of the home and family life. I am inclined to think that post-war planning would do well to provide a course of home-training for the millions of women now deserting their families for war-work if we are going to have a healthy civilization.

Decidedly the Church must concern itself with social institutions and systems such as industry, but an equal concern should be given to teaching the importance of the family as a constructive contribution to post-war civilization.

* * *

THE REV. THOMAS F. OPIE

Great Barrington, Massachusetts

No doubt a large percentage of your readers will approve your editorial reference to the Lenten number of *Forward Day-by-Day*. In addition to the party spirit found here, there is a statement (in March 21st devotions) that ought to be branded as grotesque and entirely out of line with modern ideas of God. "God wills punishment for us because he loves us," we are told. Imagine a human father inflicting upon his beautiful daughter, say, cancer of the breast—or upon his fine young son, infantile paralysis—because he loved them! The "God" that some people worship is my devil. I would not preach the gospel of a God who would inflict a moment's torturous suffering upon his children—nor would I worship such a being. It is time we began to brand this sort of grotesquerie.

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