

The WITNESS

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MARCH 29, 1945

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ARTICLE BY DEAN F. ERIC BLOY

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 Satur-
days.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Com-
munion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10
A.M.; Morning Service and Sermon 11
A.M.
Thursdays and Holy Days: Holy Com-
munion, 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.

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THE WITNESS is published weekly from Sep-
tember through June, inclusive, with the ex-
ception of the first week of January, and semi-
monthly during July and August by the Episco-
pal Church Publishing Co., on behalf of the
Church Publishing Association, Inc. Samuel
Thorne, president; Willard Dixon, vice-presi-
dent; Mrs. Henry Hill Pierce, treasurer;
Charles A. Houston, secretary.

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

MARCH 29, 1945
VOL. XXVIII NO. 32

CLERGY NOTES

AVEILHE, CARL A., rector of Trinity,
Whitehall, N. Y., has accepted the rectorship
of St. George's, Utica, N. Y., effective April
2.

BRYANT, NELSON W., rector of St.
George's, Newport, R. I., has accepted the
rectorship of St. Mark's, Adams, Mass.

DONALDSON, ROBERT G., recent graduate
of the theological school of the University
of the South, was ordained deacon on March
11th by Bishop Wing of South Florida. The
service was at All Souls', Miami Beach,
where the candidate is a curate.

FOUST, ROSCOE T., dean of the pro-ca-
thedral, Bethlehem, Pa., has accepted the
rectorship of The Ascension, New York City.

HARRIS, THOMAS R., rector of St. Mat-
thias', Waukesha, Wis., became the rector of
the Redeemer, Houston, Texas., on March
18th.

LIGHTFOOT, FREDERICK W., vicar of St.
Stephen's, Milwaukee, Wis., has accepted the
rectorship of St. Saviour's, Maspeth, Long
Island.

MARMION, C. GRESHAM JR., rector of St.
George's, Port Arthur, Texas, became the
rector of the Incarnation, Dallas, on March
1st.

SHAFFER, FRANK L., rector of Grace,
Defiance, Ohio, has accepted the rectorship
of St. Alban's, Cleveland Heights, Ohio,
effective April 8.

STREET, CHARLES L., formerly in charge
of Christ Church, Dallas, Texas, is now the
rector of St. Christopher's, Oak Park, Illinois.

WEBB, WILLIAM ROBERT, co-rector at the
pro-cathedral at Bethlehem, Pa., has been
elected dean of the parish.

WECKWERTH, EDWARD J., was ordained
priest on March 11 by Bishop Mitchell of
Arizona. After finishing special work at
Virginia Seminary this spring he will take
up work in Phoenix in the Spanish speaking
work directed by the Rev. Mr. Gregori.

WILLIAMS, BENJAMIN F., was ordained
deacon on March 4 by Bishop Casady of
Oklahoma. He is in charge of the Good
Shepherd, Sapulpa.

YATES, DAVID W., rector of St. Philip's,
Durham, N. C., has accepted the rectorship
of the Chapel of the Cross, Chapel Hill, N. C.

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 Com-
munion, Tuesday and Thursday, 9 A.M.
Holy Communion, Wednesday, 7 and 11
A.M. Noonday Service, daily except Mon-
day 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 Satur-
days.
Holy Communion, 12 noon Wednesdays,
8 A.M. Thursdays, Holy Days, 11:15 A.M.
Fridays, 8 P.M. Evening Prayer and In-
struction.
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 Com-
munion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Com-
munion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M.
Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and
4 P.M.
Class in "The Art of Living" Tuesdays
at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
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 Com-
munion 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.

Moral Foundations Necessary For the New Society

*Bishop Oxnam Urges Church People to Exert
Influence on the San Francisco Decisions*

By Vance Hayes

Of the WITNESS Editorial Board

Berkeley, Calif.—"The Churches do not expect Stalin, Churchill and Roosevelt to agree upon the style of architecture of the new house for humanity, but they do insist upon moral foundations." These were the words of Bishop G. Bromley Oxnam, Methodist Bishop of the New York area and president of the Federal Council of Churches, that set the keynote of the last of his series of lectures on the E. T. Earl foundation of the Pacific School of Religion.

This year's lectures assumed unusual importance coming as they did on the eve of the San Francisco conference. It was with this thought in mind, together with the role of the progressive churchmen of instilling into the conference the ethical spirit of justice, that Bishop Oxnam chose to speak on "Religious forces and the coming peace."

"The Churches," said Bishop Oxnam, "support the Dumbarton Oaks proposals as a first and significant step. They are opposed to isolationism and to any expression of it in a masquerading imperialism. We refuse to allow a false nationalism to betray mankind for the thirty pieces of imperialistic silver."

"World law and order cannot be built upon foundations of economic injustice. Men who put class interest before the common good are miniature Chamberlains marching to Munich, and their pitiful pronouncements of 'peace in our time' are but prelude to the deluge. Injustice cannot be appeased. Acquiescence in inequality must end. Contemporary leaders must discover the method to preserve our liberty, use it to establish equality, and thus march to fraternity."

Bishop Oxnam went on to say that the Churches are ready to establish law and order which represent the

largest area of agreement now possible even though the measures fall short of the Christian ideal. He made the provision however that these measures must not be accepted as proposals the churches are pledged to perpetuate. Without crossing the line that separates Church from state, the citizen members of the Church must make their voices heard in the future decisions that must be achieved. The ideals of religion must be translated into the realities of world law and order, economic justice and racial brotherhood.

Following this same general theme, Bishop Oxnam preceded this lecture with a discourse on "The new social service state." In this lecture the Bishop sought to reply to the criticism that state planning will inevitably result in dictatorship.

"The man who equates planning and totalitarianism," declared the Bishop, "is blind to the fact that there can be democratic planning wherein both security and freedom are maintained. Americans have planned for the education of their children, and the public school system of the United States is one of the great democratic achievements of history. We have planned national parks and forest preserves; we have built Boulder Dam and established the Tennessee Valley Authority; we have organized a public health program, a weather bureau and a bureau of standards."

"Have these services brought dictators to the United States," he asks, "or turned our people to the fascist philosophy? Planning does not mean bureaucracy. At the national level, in democratic decision with all interests participating, basic policies may be agreed upon, perhaps an economic bill of rights to go with our political bill of rights. Once

there has been general agreement in the realm of ends we can then turn to the most effective means of realizing the desired goal, using private enterprise, the public corporation, collective enterprise, or forms yet to be devised." In conclusion, Bishop Oxnam stated, "It is the failure to plan and to establish justice that gives the demagogue his chance."

In the opening three of the E. T. Earl foundation series, Dr. Paul Hutchinson, managing editor of *The Christian Century*, devoted himself to the rise of totalitarianism and the relationship of this rule to the Christian Churches. The first of these addresses dealt with the increase of state action in the economic field, and the threat which state-controlled economy holds for individual liberty. "Moral law and the life of nations" was the theme of his second lecture while "Aspects of the problem of religious liberty" concluded his contribution to the series.



Bishop Oxnam urges Church people to make their influence felt at the forthcoming conference in San Francisco

BISHOP WILNER IS ILL

New York:—Canon Benson H. Harvey writing from the Philippines to national headquarters reports that the health of Bishop Robert F. Wilner is far from good. He is suffering from beri beri and a heart condition, with resistance low due to undernourishment.

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THE PICTURE ON THE COVER

New York:—The mural pictured on the cover is the work of Rachel M. Richardson and is in the Serbian Church of St. Sava in New York City.

DEMANDS INSTANT DEATH FOR WAR CRIMES

London:—The Archbishop of York speaking in the House of Lords on March 20 declared that once the identity of major war criminals is established "those who catch them should at once put them to death." He was against sensational public trials. Among those who should be put to death the Archbishop placed "the master criminals Hitler and Himmler and their gang who have corrupted Germany and ordered these hideous crimes."

Continuing he said that "it would of course be much more pleasant for me to plead for mercy but sometimes justice has to take precedence over mercy, just as righteousness has to take precedence over peace."

He also expressed the opinion that the "whole of the German people" should be punished. "I am thinking of the horrible tortures in concentration camps, of the burning of women and children in that church in southern France where the whole population was massacred, of crimes which no man ought to commit however strong the order given to him. The people we ought to punish are the subordinates who could have refused to give orders for these crimes and have sometimes carried them out on their own initiative with enthusiasm and delight. Then there is the third guilty class. I am thinking of the whole German people. We cannot entirely distinguish the German people from the Nazis. They have some share in the guilt."

Following the Archbishop's address Lord Wright, chairman of the United Nations war crimes commission declared that war criminals, including Hitler, would be treated "as murderers, assassins, thieves, torturers and the like."

ANOTHER TRAILER CHAPEL IN LOS ANGELES

Los Angeles:—Trailer chapel number two was dedicated the other day for use in the diocese of Los Angeles. Like chapel one it is complete with altar for indoor and outdoor services, has folding organ and chairs, and is also a comfortable

home for the missionary. There are about four million persons in over 45,000 square miles in the diocese, many of them in rural areas which can be most effectively reached by the use of these chapels on wheels.

LOUISIANA SEEKS LARGE FUND

Baton Rouge, La.:—The diocese of Louisiana is to seek to raise \$300,000 to use in developing after-war opportunities, particularly with student centers in the educational institutions of the state. A committee composed of leading business men has been organized with Bishop Jackson as chairman.



The kindergarten youngsters of a New Orleans parish were presented Bibles purchased with their own offerings gathered in a three month period

BISHOP ELECT KINSOLVING IN ACCIDENT

Pittsburgh:—The Rev. Arthur Kinsolving 2nd, rector of Calvary Church here and the bishop-elect of Arizona, was in a serious automobile accident on March 18th. Both Mr. Kinsolving and Mrs. Kinsolving were taken to a hospital where it was first thought both suffered from fractured skulls though this was later denied. Their injuries were of such a serious nature however that the date for his consecration, May 10, has been postponed.

PACIFISTS CONDEMN YALTA FINDINGS

New York:—The Yalta conference was condemned by the annual conference of the United Pacifists on the ground that it proposed "the

carving up of Germany and Poland" with "virtual slavery for the German people" and permitting "unilateral actions against the small nations." The policy of unconditional surrender was also condemned by the pacifists.

WORLD YOUTH LEADERS TO MEET

New York:—Executive committee members of the world student Christian federation from Holland, England, New Zealand, Canada, India, China, and possibly Belgium and France, will meet here in May to map post-war reconstruction plans of the federation. It will be the

first session the committee has been able to hold in six years. Dr. W. A. Visser 't Hooft of Geneva, Switzerland, chairman of the federation, will preside at the meeting. Among the main problems to be considered will be those of student relief, aid for national student Christian movements, and restoration of friendly relations with German and Japanese students after the war.

ANTI-DISCRIMINATION BILL BACKED

Madison, Wis.:—Spokesmen for the Wisconsin council of churches have endorsed a pending state legislative measure which would create a fair employment practice commission in the state. The bill is modelled after the one recently adopted in New York.

THE WITNESS — March 29, 1945

Rev. Walter P. Morse Delivers Drugs to the Chinese

*Writes of Journey from New York to China
With Consignment of More Than Ton of Drugs*

Reported by National Council

New York:—The first direct communication from Fr. Walter P. Morse, SSJE, has reached the National Council. Fr. Morse explains that he did not want to report until the task he had set for himself had been completed, viz., the journey from New York to China, with a consignment of more than a ton of drugs, particularly as for a time it would seem as though his effort would fail. "Well, that's all over with," writes Fr. Morse. "All my things got through safely, not a pill lost, not a bottle broken, and all free of charge all the way from America to this little town (Patung) in the Yangtze Gorges. I have at last arrived, after months and months of delays, at the very place I said I was going to when I left America. And arrived with a full ton of medical relief supplies!

"I left New York with about 1300 pounds of medicines. At Port Elizabeth I met the second Gripsholm, also acquired some more drugs. At Durban I stayed a month, visiting at a national hospital and studying dysentery and acquired about 500 pounds more of medical supplies, all free. Then to Bombay where I stayed with our SSJE fathers for three weeks while I tried to wangle free transportation for drugs across India. Finally succeeded. In Calcutta stayed six weeks trying to get drugs into China free—succeeded—that is, I was 'promised' so went on to Kunming. There trouble began. The promisers found that they couldn't do it so easily. Then there followed months (ten of them) of various and desperate efforts on my part with persons at a great distance. Then it was I almost gave up hope of succeeding. Meanwhile I got busy earning my living to obviate taking a dole, and with what free time I had I begged medicines, not from Church sources, and did what relief I could among Chinese soldiers and other poor on the streets.

"Finally the drugs arrived, and I wrote Bishop Gilman what he wanted me to do. He had no special plan, so I felt free to proceed to the destination I had chosen at the first.

The U. S. Army transported my goods to Chungking and I followed by way of Tsing Chen, and the Middle School for which I brought a truck from Kunming. Then to Chungking where I spent three more miserable weeks at another transportation wangle to get a Chinese shipping company to take my things down there. Finally succeeded and without notice was told to pile myself and boxes on a boat and proceed. And here I am, with life just beginning I feel!

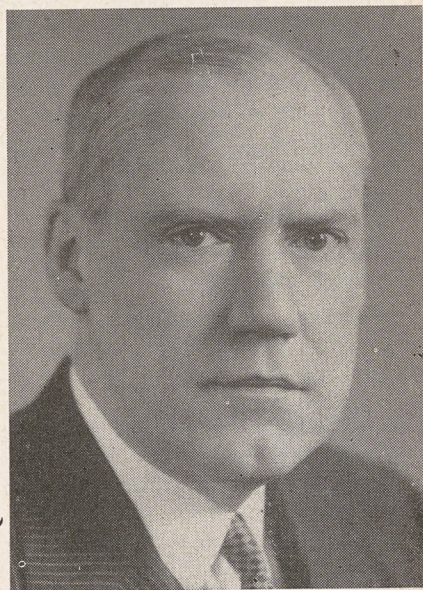
"I came here literally not knowing how I was to manage and not knowing a soul in the place, arrived at night, had to get my cargo off the boat that night, safely stored and all the rest of it. It only shows what an incredible country China is that I accomplished all that in the dark, and was able to turn in for a night's rest in an inn by 9:00 p.m. Next morning I literally found a home in the Post Office, in the very bosom of the Post Office staff. It's foolish to try to praise China; it passes everything we can say or imagine. Now I live in the Post Office (so I must write letters!) stuck like the rest of this town on the steep side of the Gorge, looking down from my window unto our dear Yangtze River with the opposite cliff going up almost out of sight. "Do you know, I am the first one back into the Hankow diocese. There is plenty for me to do here among the soldiers and from here I can visit other towns for the relief. I promise to write often now."

AFRICAN REVOLUTION IS FORECAST

London (by wireless):—A social revolution in South Africa is inevitable, and if it is to be the right sort of revolution, there must be a wiser and more efficient propagation of Christian knowledge among the native peoples. This warning was sounded by the Rev. Richard E. Raynes, formerly head of the Sophiatown native mission in Johannesburg, at a Founders' Day meeting here of the society for promoting Christian knowledge, Church

of England missionary organization.

Declaring that the South African Negro is determined to follow European ways, Mr. Raynes said: "That may be good or bad, but it is a fact to be accepted. Since the Africans have set their minds on it, the Church has the responsibility of seeing that they inherit all that is best in European civilization and culture. The South African people resent talk about native education. They demand simply education. It is important for them to be taught everything about European civilization, and to have it interpreted to them in terms of Christian principles."



The Rev. William B. Pugh, stated clerk of the Presbyterian Church and chairman of the commission on army and navy chaplains has left for a tour of military bases in the Pacific

BISHOP BINSTED WRITES HOME

New York:—A letter from Bishop Norman S. Binstead of the Philippine Islands, written in Manila on February 24 to his mother, informs Church headquarters that he and his wife were safe and though "quite thin," were improving hourly in health. "We have just been rescued in an amazing way by the American Army, amphibious tractors, paratroopers, etc., superbly planned and executed. God has been good to us and our hearts are full of gratitude. The troops we have met are A-1. Where we go from here I do not know. We may be sent home. If possible I will stay in the Philippines because my place is here with the native and Chinese Christians, who have doubtless suffered ter-

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ribly." Bishop Binsted was bishop of the Tohoku diocese in Japan from 1928 until Americans withdrew from Japan in 1940, when he was placed in charge of work in the Philippines, succeeding the late Bishop G. F. Mosher.

KNOWING THE OTHER FELLOW

Oradell, N. J.:—Ministers of other churches were the preachers at the Annunciation here during Lent at the mid-week services, each one explaining the doctrines of his own Church. The Reformed Church, the Congregationalist, the Lutheran were explained, while Rabbi Samuel Schwartz of Westwood, N. J. spoke on the Jew. Another evening was devoted to the Negro and the final meeting was on the industrialist. The Rev. Walter Welsh, rector, reports that the services were unusually well attended.

ARIZONA CATHEDRAL PLANS CHAPEL

Phoenix, Ariz.:—Trinity Cathedral is to have a chapel as a memorial to the men and women in the armed forces and part of the Easter offering is to go for that purpose. There is an honor roll with the names of 350 from the parish of about 1200 communicants. All funds will be invested in war bonds and held until building is permitted. The chapel is planned for the west side of the present cathedral structure and will open into it thus providing additional seating space for regular services as well as provide a place for weddings, funerals and weekday services.

GOVERNMENT POLICY ON PERMITS

Washington:—The policy of the war committee on conventions on Church meetings and religious gatherings has been stated in a letter from the committee to the Federal Council of Churches. No permit is required for the holding of any meeting for religious worship or for ecclesiastical ceremony, the committee stated. No permit is required for any conference or meeting attended by not more than 50 persons from beyond the local commuting zone, or, in the case of rural communities, beyond the normal trading area of the locality in which the meeting is held. The committee said application must be made for permission to hold other types of Church meetings

and that it will act on such applications in accordance with the following principles: If an application is filed for permission to hold a Church legislative meeting, the policy of the committee is to grant a permit with the understanding that attendance must be held to the minimum number necessary for the group properly to function. The committee defines a Church legislative meeting as one called to transact business essential to the continuance or survival of the Church organization.

TEXAS TO ELECT IN MAY

Houston:—A special convention will be held here on May 22 to elect a bishop coadjutor. The committee to receive nominations and present not more than ten of them has extended the date for receiving them. The chairman is the Rev. G. F. Cameron of Beaumont.

YOUNG PEOPLE MEET IN BROOKLYN

Brooklyn:—More than two hundred young people of the young peoples fellowship of Kings county of Long Island, met at Grace Church, Brooklyn, for a Lenten service on Sunday evening, March 18. The service was conducted by three of the young men of the Fellowship together with the Rev. Hedley Williams and the Rev. George MacMurray. A thirty-eight voice choir of young people, representing ten parishes, provided the musical portion of the service. The sermon was preached by the Rev. Gordon Gillett, youth advisor of the diocese.

BISHOP OXNAM VISITS WAR THEATRE

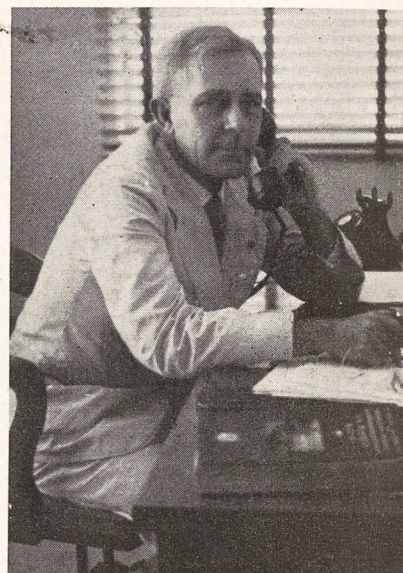
Washington:—Methodist Bishop G. Bromley Oxnam, who is also president of the Federal Council, is to leave in May to visit chaplains and troops in the Mediterranean.

URGES JOINT ACTION

Toronto, Ont.:—An appeal to Protestants to join Roman Catholics "wherever and whenever possible" in joint or parallel social action was voiced here by Walter W. Van Kirk, secretary of the commission on a just and durable peace of the Federal Council of Churches. In an address before the board of evangelism and social service of the United Church of Canada, in which he advocated

Canada's membership in the Pan American Union, Van Kirk cautioned against religious conflict, asserting that in the years ahead "there will be battles enough to be fought. There will be the battle of social and of economic justice, of democracy versus fascism, of mass education and the raising of living standards among the underprivileged peoples of the Western nations," he said, and added that it is up to Protestants and Roman Catholics "to see that these battles are not lost but won and permanently won."

CHANCELLOR



The chancellor of the missionary district of Puerto Rico and the Virgin Islands is Charles R. Hartzell, an attorney of San Juan. He is a trustee of a number of charitable institutions and serves on a number of committees of the district

DISCUSS RACE ISSUES IN BOSTON

Boston:—The effect of race relations tensions among children was discussed at the annual meeting of the Church home society in Emmanuel Parish House, March 19, with the Rev. David R. Hunter, rector of the Church of the Holy Spirit, Mattapan, and the Rev. Kenneth dePoulain Hughes, rector of St. Bartholomew's, Cambridge, as speakers. Both are leaders in better interracial relations: Mr. Hunter as head of the good neighbor association of Mattapan, Hyde Park and Dorchester. Mr. Hughes, in charge of a splendid Negro parish, and widely known as an authority on race relations, especially as they affect his own people.

The Meaning of Easter

WHOEVER said "Christianity is not good advice it is good news" had a thorough understanding of the gospel. For the gospel is good news, the news that God himself has come into this world in the person of Christ for our salvation. In Christ God has acted definitely and decisively. Christmas is the promise: "Fear not for behold I bring you good tidings of great joy." Easter is the fulfillment: "Now is Christ risen from the dead." He is the Lord of life and death and he calls us to share in the fruits of his victory.

What an utterly different figure Christ becomes when he is pictured as a great and good teacher who understands the life of God and man, a guide who will lead us into fuller life and God's blessing if we follow him. Christianity has suffered incalculably from many of its well-meaning but mistaken interpreters who, during the comparatively easy first thirty years of this century, tried to reduce the Christian faith to an ethic and a rather easy-going ethic at that. Christianity is a way of life, they said. Beliefs are unimportant. Sin is like missing the mark; with a little practice, that is by our own efforts, we'll improve. Christianity teaches us how to build a better world here and we're only wasting time and energy when we give much thought to the world to come. God is good and we are immortal and he will make everything all right in the end!

Of course that is not Christianity at all. At the heart of the gospel is the cross and the resurrection: God in his power meeting sin and death at their strongest and winning the victory. God knowing man's predicament, that there was no way for him out of his self-centeredness, came in the person of Christ to live and die and rise again and to make the power of the resurrection available for us all. The New Testament has little concern for immortality, for the mere continuation of life after death. It presents the mighty drama of redemption: God offering to us an entirely new kind of life, *now*. It invites us to share in the life of the divine society, the Church, which is the fellowship of salvation.

All this is of profound significance for us and our world. We are sick and the war shows us the seriousness of our disease. Our sickness is a radical illness and demands a radical cure. What relevance will soothing sermons on Easter about the hope of immortality have to this present moment? Christianity does not offer us the hope of immortality, it offers the certainty of life, eternal life beginning here and now which offer we must deliberately accept. As Karl Heim has said, faith in Christ confronts us with a question: "Is he merely a great personality of the past or is he the living Lord of history who can tell me with full authority what I have to do amid all the complicated problems of the present? Jesus the Lord confronts us with an either/or: we must either

commit the whole of our life to him or repudiate him passionately and completely." How impossible it is to reconcile this stern demand of the gospel with the facile assumption that God is good and likes us all and therefore everyone will have a prize! The assurance of Easter is not made of such nonsense. We are confronted with a choice: either our way or Christ's. Easter sharpens that issue and makes the consequences of that choice plain. Either the way of pride and self-will and death;

or the way of submission to God which is life eternal.

Spiritual Forces Can Unify

THE material disintegration of Europe goes on. Only this week we read of the complete destruction of Dresden. Dresden that gave a synonym for easily shatterable things. It stands today as a symbol of the physical disintegration of Europe. The tragedy is that along with the material devastation goes spiritual disintegration. As Christians we are disturbed in a greater measure by the moral collapse than by the physical destruction. Unfortunately our complacency is not easily shattered. We in this country seem so far removed from the actual scene of all this destruction. There are wishful thinkers in our midst who continue to harbor the idea that as soon as cease firing sounds Europe will quickly rise from the ashes of de-

"QUOTES"

IF YE then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with him in glory.

—The Easter Epistle

struction and her spiritual unity will be quickly restored.

It will benefit us if we will listen to the prophetic words of one near the scene. In the January 11th number of *The Spiritual Issues of the War*, published by British information services, there is the report of a speech made in the House of Lords by the Bishop of Chichester (who will visit this country late this spring). This was one of a number of speeches made in the House of Lords when they were debating the whole question of the rehabilitation of Europe. The Bishop pointedly called his hearers' attention to the fact that only a strong spiritual force could rehabilitate Europe. That strong spiritual force should recognize that there are four spiritual traditions upon which the civilization of Europe has been built. To quote the Bishop "I suggest that we are more likely to achieve the goal of European unity if we build on the culture which all European peoples have in common. The peoples of Europe all possess a common form of culture based on four common spiritual traditions. There is the humanist tradition, which lies behind the literary and intellectual culture of the educated classes and is largely responsible for the liberal and humanitarian element in our civilization. There is the scientific tradition, perhaps the clearest example of the part played by individual collaboration in European culture. There is the tradition of law and government which, while naturally more affected by national political divisions possesses important common elements which distinguish European from Asiatic society. Lastly there is the Christian religion, which provided the original bonds of unity between European peoples and has influenced every part of Europe and every section of European society."

It is this last tradition—the Christian religion that the Bishop developed, concluding with this sentence: "I believe that in a time of distress and moral disintegration like the present the Christian religion, together with the other spiritual traditions—humanism, science, law and government—may still prove one of the great unifying forces of Europe, one of the principal agencies for ensuring his fundamental rights and liberties to every European citizen."

To this we add a loud amen! We however know that unless the leaders of the Churches and the peoples who compose the membership of these Churches actually apply their Christian convictions in the field of political action, neither Europe nor this country will ever attain spiritual unity.

The Series for Lent—

God and the Church

By

F. ERIC BLOW

Dean of St. Paul's Cathedral, Los Angeles

RECENTLY a very tired and somewhat upset churchworker said quite feelingly within the writer's hearing; "In the face of all the pettiness, the bickering, the compromising and the superficiality which exists within the Christian Church it is a wonder to me that it continues to survive." Most of us I suppose have entertained at some time or other such dispirited feelings. It is an attitude quite common among the tired or the disappointed, not only of our own generation but of every generation. And such thoughts and feelings are not altogether ill-founded. Viewed in the somber light of men's common frailties it does seem a miracle at times that the Church through the centuries has been able to survive.



Why has the Church survived? Why has it survived controversy, schism, corruption, bigotry, pettiness and the half-hearted allegiance of the great majority of its members; and why will it continue to survive? The answer I believe, is to be found principally in the Church's nature. Matthew Arnold once defined the Church as a "society for the promotion of goodness in the world." That definition is excellent as far as it goes but obviously it does not encompass the whole truth. The Church is something more than a "society." It is something more than just another institution ministering to men's needs. The Church, we believe, is a *divine* fellowship ordained of God, a living organism through which He carries on the work of revelation and redemption. It is a vehicle of his grace and is independent of human limitations. It is the purpose of this article to elaborate on this.

Most readers I assume will accept the statement without question that the Christian Church as a visible structure came into being through the life and work of our blessed Lord and in the continued fellowship which the disciples had with his risen presence. At the same time however we must not overlook the ground and foundation on which this structure was to be built.

One of the most convincing arguments to my mind of the divine origin and nature of the Church is that all through the long and turbulent history of the Jewish people, the hand of God can be

clearly seen at work preparing the ground and selecting the materials which should go to make up the foundations of the Church, of which Christ himself is the chief cornerstone. From the very beginning it is evident that it was the divine purpose to establish a worthy vessel of divine grace. As has been truly observed, "Jesus did not appear in a vacuum. He appeared in history in a specific historical continuum which itself was the revelation of God. . . . This means that in order to understand the revelation which God made in Jesus (and the work he accomplished through him) we must include as revelation (and purpose) the whole specific continuum at whose growing edge he stood. The history that flowed *toward* him is no less a part of the divine revelation and purpose than the history that flowed from him." (C. C. Morrison, *What Is Christianity*. Parentheses mine.)

An intuitive awareness of this divine purpose and activity in Jewish history is clearly discernible in the writings and utterances of the prophets. Indeed they themselves constituted a sort of ecclesia within the ecclesia which looked forward to the day when God would reconcile Israel to himself through the faithfulness of a righteous remnant, a consecrated spiritual minority at whose head would stand the Messiah. Not always was it easy for them to articulate their perceptions and one hesitates to say that Isaiah and men of his stamp envisioned the Holy Catholic Church as we now know it. But no doubt they would have found it acceptable because Christ himself, on whom the Church has been built, stands squarely on the ground of their deepest insights. This then is the first thing that we can say about the Church; that not only does it have its roots deep in history, but beyond history in the eternal life and purpose of God himself.

The second reason for the survival power of the Christian Church is to be found in the fact that it is built on two great beliefs; (1) that in the life and character of our Lord we have a complete and unique revelation of the personality and character of God and that (2) God was in Christ—particularly in the sacrifice of the cross—"reconciling the world unto himself."

It is not within the scope of this article to examine these two beliefs critically; that has been done elsewhere by competent scholars. Suffice it to say that in these two beliefs we have the great dynamic for the Church's missionary enterprise.

One must not overlook of course the fact that there have been other great teachers and revealers in the spiritual history of man; and only spiritual arrogance would cause one to gloss over the great contributions of Moses, Confucius, Zarathustra, Gautama, Shankaracharya, Socrates, and others. But with each of these, there is a sense of incom-

pleteness, a feeling that "the best is yet to be." In the matter of character and insight and spiritual daring, in the matter of at-one-ment with reality, Jesus overtops all others. Indeed, one comes to see in him something more than just another teacher or revealer. One comes to feel that here is a fitting and satisfactory vehicle for the complete revelation of the character and personality to God. Of the others it can be said of them as Tennyson said of theological systems:

They are but broken lights of thee
And thou O Lord art more than they.

As the speed of light is the one and only constant in a relative and fluctuating universe, so in the life and character of our Lord man finds a *spiritual constant*. In the matter of love and mercy and righteousness his standard is basic—a truly cosmic moral norm. We cannot think of these values in terms greater than Jesus' revelation of them. There are many things about the nature of his person that remain a complete mystery; but when we carefully reflect upon his life and character, we feel that somehow it makes sense—it rings true in our inner consciousness and conveys to us a sense of obligation, the obligation that we ought to follow him.

BUT this is not the whole of the matter. That in Christ Jesus we have a complete and unique revelation of the nature of God, is only one of the two great truths on which the Church is founded. It is not only what Christ *is* that gives power to the

To Put It Briefly

WHAT happens at baptism? confirmation? marriage? communion? when you say your prayers? Why vestments? Why saints days? Why so many churches named Trinity? What is the relationship of a vestry to the rector? bishop? other Episcopal churches? the congregation? These are some of the questions that will be answered in a column, *To Put It Briefly* by the Rev. William B. Sperry which will start next week. Mr. Sperry before ordination was a newspaper man and is writing these articles in



newspaper language that lay people will understand. If you are now getting your WITNESS at the parish church, and it will no longer be available there after Easter, send us a postal, "Enter my personal subscription for a year" and we will start sending your paper to your home at once, billing you later for the three dollars. Send the card to THE WITNESS, 135 Liberty Street, New York 6. This column by Bill Sperry is but one of the many good things you will get in THE WITNESS every week.

Christian fellowship, but also what we believe was accomplished *by* and *through* him. If the Church is built on the life and revelation of our Lord, it is no less true to say that it is also built around his cross and the redemption he accomplished by it.

We do not pretend to know all that the cross involves or implies. It is a strange and profound mystery to most of us. But this I believe we can say with certainty that in the cross we see something of the limits to which eternal love will go in bringing man into harmony and fellowship with itself. It is indeed a divine pattern of behaviour which men themselves must try to understand and follow if harmony and fellowship are ever to be realized among them.

The power of that selfless, patient, brooding love which was manifested on the cross, is amazing when we contemplate it. It transcends all our notions of space-time, it surmounts every conceivable human barrier and reaches out in power both to convict and redeem us. It simply will not let us go. It sustains the Church in spite of itself. We cannot explain it, we only know it to be true. We only know that the Church will continue to survive because the eternal God together with his Son Jesus Christ has an awful and tremendous stake in it.

With his own blood he bought her
And for her life he died.

The third reason why the Church is the abiding fellowship we know it to be is that the Holy Spirit, (to whom our Lord pointed his disciples for further revelation for which they were manifestly not ready in his lifetime) carries on the work which God began in Christ and progressively interprets through faithful and obedient hearts God's purposes for the world. In this sense the fellowship energized by the Holy Spirit constitutes the mystical body of Christ. It is the extension of the Incarnation in human society. As William Adams Brown puts it; "What his human body was to the men with whom he walked and taught in Galilee and in Jerusalem, that his disciples were to be to the men and women of later generations. They were to be lips to speak his message, feet to carry his gospel, eyes to see his opportunity, hands to do his work, shoulders to bear his cross, hearts to thrill with his love. And what each Christian was to do and to be in his own personal and individual life, all were to do and to be together. The Church . . . is the body of Christ, and each of its members fulfils his true destiny only as he ministers to the life of the whole." (William Adams Brown, *Beliefs That Matter*.)

The function of the Holy Spirit is to watch over and guide the Church. Through the sacraments he sustains and nourishes her, through revelation and inspiration of the scriptures he guides her ever

into a clearer knowledge of God's truth, through her ministry he brings comfort and pardon and peace, through the *koinonia* he carries forward the divine purpose of reconciliation. It is at this point that we begin to see clearly do we not, why the Church has been able to withstand the strife, the betrayal and the half-hearted allegiance that has so often been her lot. She belongs to God in a wonderful and mystically triune sense.

There are many things about the Christian fellowship which are disappointing. Its present disunity is something of a scandal, and the great mass of its members are in comparative ignorance of the deeper spiritual truths which underlie its scriptures, its sacraments, its creeds and doctrines. Its petty debates and contentions annoy and repel many. Its far too often *pedestrian mind*, would seem to belie its divine origin. At times its theology lags woefully behind secular knowledge. But having said all that, the fellowship still remains the fellowship, and within that fellowship is an ecclesia of great promise . . . a faithful remnant, even as was so in ancient Israel. That ecclesia comprises a company of men and women the world around who under the guidance of the Holy Spirit are seeking however falteringly to be loyal to the heavenly vision and to impart Christ's spirit in a convincing and challenging manner so that all men everywhere may come to share in his divine life and realize their rightful inheritance as children in the family of God.

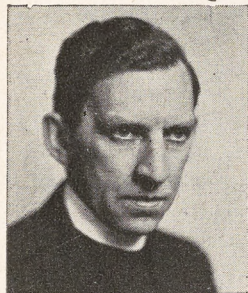
No one who is really honest will deny that again and again the Church has failed her Lord, yet this also must not be overlooked, the Church is the one institution in all the world which in season and out of season holds up before men the truths and values by which they must learn to live. How often men have reviled and scoffed at the Church only to find that in some chaotic hour like this that she is the keeper of all the sanctities!

We hear a great deal of talk today of the desperate need for world fellowship and the need for an undergirding world philosophy to sustain any sort of international organization which the nations may set up in their endeavor to achieve a lasting peace. It is not in the spirit of boastful pride that we say that such a fellowship is already in existence in the "One, Holy, Catholic Church." But what is needed is that we who comprise that fellowship should be more willing to be led by the Holy Spirit into a courageous extension of the fellowship's influence and power. We need to implement the fellowship with more loyalty, more sincerity, more selfless zeal. Christians believe that the Church has the keys to God's kingdom, but if those keys are to unlock the gates to a larger life among men we who comprise the fellowship must stir ourselves more earnestly to use them.

Talking It Over

By
W. B. SPOFFORD

THE READER'S DIGEST is one of the most entertaining, perhaps the most entertaining, magazine published. Millions of people therefore pour fabulous sums into its coffers in order to receive it. It is also one of the cleverest, perhaps the cleverest, propaganda jobs in the world. It controls other magazines where it plants articles for reprints later in the Digest; it has roving editors at high salaries to dig up the line the owners wish to have sold to its millions of readers; its wealth enables it



to hire top writers to do its bidding: it now sponsors Town Meeting of the Air, and how fair that radio forum is under Digest control you can judge for yourself when I tell you that on a recent program when "Is communism a menace?" was debated those taking the negative, as well as those on the affirmative, were men with national reputations for their anti-communism bias.

The latest poisoning job has been pulled off by William L. White, on the Digest fat payroll, who wrote pieces on the Soviet Union. These pieces have now been expanded into a book called *Report on the Russians*. Mr. White got over to Russia by fastening himself somehow or other to the party of Eric Johnston, president of the Chamber of Commerce. But what Mr. White reported about the country was too much for Mr. Johnston's strong stomach so that he has spewed up the mess with a public repudiation.

But far more important than Mr. Johnston's repudiation—he after all has sense enough not to set himself up as an expert on Soviet life after a five weeks' visit—is the picking apart of White's story by journalists who have spent years in that country.

Quintin Reynolds, Edgar Snow, Ralph Parker, Richard Lauterbach, John Gibbons, Ella Winters, James Aldridge, Jerome Davis, John Fisher, John Hershey, Alexander Kendrick, Robert Magidoff, David Nichol, Edmund Stevens, Alexander Werth—there you have journalists with a total of many years in Russia. They joined forces last week in branding White's report "as a highly biased and misleading report, calculated to pro-

long the oldest myths and prejudices against a great ally, whose sacrifices in this war have saved us incalculable bloodshed and destruction."

BUT it was a Canadian newsman, just returned from Russia, who really tore White apart. He is Raymond Arthur Davies, correspondent for the Canadian Broadcasting Co., Transradio News and a Toronto weekly paper. And I'd like to offer you excerpts from the open letter he addressed to "Dear Bill." It will really take more space than I have any business to use but I'll lay off for a week or two to make up for it. From here on it is Davies writing to his friend, William L. White:

Dear Bill:

I read your article with great interest. After all, you and I were both so close to death during that harrowing German air raid on the American air base in Russia that I suppose we have a right to speak pretty freely to one another.

Do you remember Bill, how in the very midst of the raid, with bombs coming down one after another, aircraft blazing everywhere and Nazi butterfly mines littering the field, the Russians blocked off the field, prevented American airmen from going to their machines and instead sent their own fire fighting squads made up of women? Ten times as many Russian girls were killed saving American machines as American airmen. You were there, Bill, you knew of this—all of us talked of it after the raid—and yet your article makes no mention of this heroism.

That was only one incident of your five weeks in Russia and of my years. I thought at the time that you saw the Russians as most of us correspondents saw them, a brave people, not without shortcomings, going towards victory through incredible sufferings and undergoing privations for the sake of the freedom of their country. We saw neither paradise nor hell in Russia, but after reading your incredible report I am driven to conclude that you didn't see Russia at all.

How blind you are, Bill. You write that in Moscow you walked through "wide incredibly muddy streets, sidewalks full of hurrying shabby people walking past the dingy shops in dilapidated buildings." You write, "It takes me a week to figure out that what is missing is competition, that it is a matter of indifference to the government whether the public chooses to buy its socks or sausages at one drab government bureau or at a similar one down the street." What nonsense. Everybody knows what is missing in Russia; it is production of civilian consumption goods. These consumption goods are missing because *all* production has been turned to the needs of war.

You say: "Until Eric Johnston has been in Mos-

cow for a while he can't conceive how closely these reporters are held down; how seldom they are allowed to leave Moscow; how little they see or hear." Now all of the correspondents in Moscow, including myself, complain that they don't see or hear enough; nevertheless, in all justice, the record must be set down. I came to Moscow in January, 1944. I was taken to Smolensk two days after I arrived. In February I was in Leningrad. In April in Odessa, in May in Romania. Then in Minsk, Vitebsk, Lubin, Tallinn. You remember, Bill, during your stay in Russia, there were times when correspondents refused to go out of town because there was too much to do in Moscow.

The Russians' "shabby" clothes have become an obsession with you. And yet you know the Russians have been at war far more than three years, and preparing for this war for many more.

Beginning with "shabby," you become entranced with the word *poor*. "Poorly fed," "poorly dressed," "poor material" — such frightening words. Why do you stress this so much? Is it to awaken American sympathy for the struggles of the Russian people for survival? Or is it to cast aspersions upon the Russian past, the years since the Revolution on which you blame "malnutrition which brought bad bones structure?" Speak to any anthropologist and he will tell you that the Slavs and Mongols are generally squatter than the Anglo-Saxons, and that the Europeans are generally shorter than the Americans. Yes, years of the American high standard of living have told in the health and general aspect of our people. The Russians have never reached the standard of living of the Americans, but they were well on their way when the war cut short their efforts.

You seem to suffer great pangs of pity for the "underfed audience of about 5000 waiting for 10 minutes while (you) dallied with your second piece of chocolate layer pastry and that last sip of champagne." Well, I have been in Tchaikovsky Hall many times and it only seats 2500 to begin with, and secondly how did you know that the audience was underfed? We know that the Russians have restricted their diet to bare essentials so that they may concentrate on war production and feeding the army. In 1942 and 1943 perhaps the whole Tchaikovsky Hall audience might have been underfed. But during your visit in 1944? I hardly think so.

The would-be *piece de resistance* of your story, Bill, seems to be the tale of "the NKVD plain clothes man who is always with us" who "firmly" put a hand on the shoulder of a young director "with whom you talked and who wanted to go on talking." Now I don't doubt that there are NKVD men about wherever foreigners move around Rus-

sian war plants and in the war zone. I hear the FBI follows the same procedure in the U.S.A. But I think that in the rather varied experience of the whole war correspondents' corps in Moscow during the past year we have never seen such a thing happen as you describe. We've always had NKVD men with us on our trips. But on these trips we could speak to anyone we wanted, except that our guides didn't like us to wander off by ourselves which always annoyed me no end, although this was obviously a measure of protection for us—we were often in areas newly liberated from the Germans and one could never tell whether a spy left behind mightn't try to take a pot shot at the correspondents.

You compare Russia and the Lansing Penitentiary. This is vile. Your father (the late William Allen White) would not like this, Bill. You suggest that Russia is a prison. Russia is no prison. Russia hasn't our system, our democracy. But in her own way she is a democracy for her people. That's what they fight to maintain and extend. Would you say that the Russian doctors you praised, musicians, the soldiers and generals who kill so many Germans are prisoners? More words!

You say the Russian leaders are not pleased with the wave of internationalism and good feeling towards the western world among their people. This is not true. One is constantly impressed by the desire of Russian leaders to foster good will.

Some of your facts are cockeyed. You say, "You see absolutely no man between 16 and 40 at the factory benches." This is just silly. Thousands can be seen in any large plant.

You say: "The average Russian doctor has less training than a good American nurse." More nonsense. The marvel of it is that Russians have doctors enough to care for their enormous casualties, to return to the front 90 per cent of their wounded, to prevent outbreaks of epidemics, to overcome the terrible diseases inheritance of German occupation. Untrained doctors could not have done this. Facts speak louder than calumnies.

You make things difficult for us correspondents by your biased superficial story, your neglect of fact. You came, a guest to Russia, supposedly an objective student. But you did not see Russia at all.

Perhaps, you did not seek to see it. Now the Russians will take to distrusting us because of what you have done and this will make it more difficult to tell the truth about Russia to our people, yours and mine. You began with predesigned hostility. It is sad indeed Bill. We must get to know the Russian people, the Russian people must get to know us, otherwise we cannot work together in the postwar world. But goodwill cannot be based on deliberate deceit. You have harmed America.

Christian Democracy Project Sponsored by Parish

*St. Stephen's Church Wilkes-Barre Operates
A Fine Boys Camp with Many Nationalities*

Edited by W. B. Spofford

Wilkes-Barre, Pa.:—Camp Great Neck, operated by St. Stephen's Church is a camp for boys that is different. The program begun some years ago and greatly enlarged last year has so justified itself that it will be the basis of planning for this coming summer. Located on the Susquehanna River, near Tunkhannock, the camp site is one of the most beautiful in northeastern Pennsylvania. Boys from many backgrounds come to the Camp; boys from privileged homes and boys whose home life has been most uncertain. It is interesting to look over the list of those who came last year. The father of one boy is dean of the graduate school at one of our colleges; the father of two others was consul general from Czechoslovakia who went to his home land on government business six years ago and no word has been heard from him since. The grandfather of another boy is chief of naval operations in the European theater and his father is an officer with our armies in France; the father of another was the owner of a brush factory in Bonn, Germany, which was taken over some years ago by the Nazi government and this boy with his family barely escaped from Germany with their lives. The father of another is a coal miner. The father of another was commander of the aircraft carrier, Lexington; yet another boy and his family were released from one of our relocation centers in the west where they had been taken because of their Japanese ancestry. Yes, boys of many backgrounds come to Camp Great Neck, European refugees, Christians, and Jews, privileged and underprivileged, American boys of Japanese ancestry, some of them with brothers in our armies, for it is felt by the management of Camp Great Neck that this work of bringing young America together is one of the most important things that the Christian Church can do in helping the world to peace and security. The entire camp program is a project to help youth and their parents to see that differences in

nationality and culture background can all come together for a strengthening and creative relationship.

The camp will begin its 1945 camp season on July 1 and will carry through for eight weeks. The season is made up of two week periods and a boy may register for one or more periods. The cost for one period is only \$26.00 and for the entire season \$100.

At the moment there are three vacancies in the camp counsellor staff and the camp committee is eager to fill them as soon as possible. In an ordinary year, this would not be a problem but because of the war and because counsellors must be in complete sympathy with what the camp is trying to achieve, the problem of filling staff is especially difficult. Senior counsellors must be adults for whom spiritual values are all important and who are concerned with the implications of our Christian religion in our common life. Salaries are paid but the salary scale cannot compete with the salaries paid in many private camps. Those who serve at Camp Great Neck must first of all have a real heart-interest and zeal for the job that is being done.

Mr. E. H. Hastings, chairman of the department of physical education at De Witt Clinton High School, New York, a churchman with real interest for the spiritual values to be encouraged in the work of this sort, will again be camp director. This will be his fourth season in charge.

The camp has had for the past few years a working scholarship arrangement for a number of boys. This has been possible because of the generosity of some people who have wished to see the Christian Church help the refugee and the oppressed, and other boys who can, through the camp, be trained in Christian leadership. Working scholarships will again be available to a limited number of boys whose applications have the recommendation of the rectors of their parishes. Boys faithful to their Church and possessed with qualities of leadership and who may be interested in serving as

counsellors in later years are encouraged to apply for scholarships. Application should be made to the Parish Office, 35 S. Franklin Street, Wilkes Barre. The rector of St. Stephen's is the Rev. William K. Russell, a WITNESS editor,

Urge More Rationing

London (by wireless):—The British know what it is to go without food. Nevertheless the British council of churches last week called upon the people to accept even more stringent rationing of food and clothing if by so doing these commodities will be made available for relief in Europe.

Mrs. Quin Accepts

Houston, Texas:—Mrs. Clinton S. Quin, who declined her election as presiding officer of the 1946 triennial meeting of the women of the Church and was asked to reconsider, has now accepted. The assistant presiding officer is Mrs. Roger L. Kingsland of Fairmont, W. Va., the present chairman of the executive board of the national Woman's Auxiliary.

Visit Bulgaria

Washington:—A delegation of the Russian Orthodox Church has been appointed by Patriarch Alexei to confer with Metropolitan Stefan, exarch of the Bulgarian Orthodox Church on measures for "closer active relations" between the Churches, according to a Sofia radio Russian-language broadcast reported by the federal communications commission here. The broadcast stated that the delegation, consisting of four prominent Russian churchmen, will arrive soon in Sofia.

NOTICE PLEASE

* * *

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

New subscriptions, renewals and changes of address are to be sent to the above 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.

Citizens at Home

Mauch Chunk, Pa.:—The Rev. Jule Ayers, formerly the pastor of the Presbyterian Church in Wilkes-Barre and later an army chaplain, was the preacher recently at St. Mark's here, where the Rev. G. Clayton Melling is rector. He declared that the returning servicemen will be the greatest asset that the country has and did a bit of cracking down on the current tendency to discuss them as problems. He stated that the real liability for the future of America is the slovenly citizen at home.

India Leaders

San Francisco:—Three leaders of the Christian movement in India arrived here on March 10th for the beginning of a lecture tour that will carry them across the country. The speakers are Miss Zillah Soule, known particularly for her work with young people; Daniel K. Singh, pastor of the oldest church in Punjab, Ludhiana, and known throughout India as a progressive leader; Augustine Ralla Ram, the stated clerk of the United Church in North India who represented the Church at the international conferences at Jerusalem, Madras and Amsterdam.

Speaks on Negroes

Manchester, N. H.:—Governor Charles M. Dale and the Rev. Shelton Hale Bishop of New York shared the program at a meeting of laymen of Grace Church recently. Gov. Dale spoke of the need of developing a world organization "that will secure the supremacy of the cross over the swastika and of free democracy over the raging forces of totalitarianism." Mr. Bishop told of the needs of Negro youth and urged people of New Hampshire to do what was done last summer by a group in Vermont—bringing youngsters to the country for a summer vacation. Church organization later acted favorably on his suggestion.

Togs in a Towel

Manchester, N. H.:—On Palm Sunday at Grace Church here children presented at the altar "togs in a towel," the name of a plan whereby they presented clothing for the boys and girls of Europe. Each package for a boy included a woolen sweater, two sets of underwear, two pairs of knee socks, short trousers and shirt, a toothbrush, two handkerchiefs, comb, wash cloth and a toy. Togs for a girl was the same except it had a skirt and a blouse instead

of trousers and a shirt. All the articles were wrapped in a big towel with the name of the donor on a tag pinned to the towel with a large safety pin. It is hoped that many of the donors will receive letters eventually from their friends in destitute Europe. The Rev. Bradford Young is the rector of the parish.

Daughters of King

New York:—The Daughters of the King are to observe the 60th anniversary of the founding of the society on April 18th with an all day program. It will open with a quiet hour led by the Rev. Gordon S. Wadhams, followed by a rededication service. Following conferences and discussion, Miss Esther Carver of New Haven will speak on prayer. The celebration will close with a dinner in the evening.

Orchestra Concert

Philadelphia:—Business men here commemorated the 250th anniversary of Christ Church here on March 20 with a luncheon and a concert by the Academy symphony orchestra. They are organized as the Christ Church Business Men's Association for the purpose of fellowship and to work for the good of the neighborhood.

Rural Work

Castaner, P. R.:—Holy Cross Mission here was received in union with the convocation of Puerto Rico as a part of a program to reach some of the thousands of rural folks living in the interior of mountainous islands. When Castaner was first visited by the Rev. R. D. Pagan in 1935 he found little to suggest that there would some day be a thriving community in one of the most isolated spots of Puerto Rico. However that same year the reconstruction ad-

ministration was established and soon the Castaner hacienda was purchased as the site of one of its resettlement and rehabilitation projects. Today it includes 200 families of more than 1200 people. Mr. Pagan, who serves an area containing 20,000 people, is assisted by Mr. Frederick Kidder of Berkeley, Calif., a member of the staff of the reconstruction administration who learned enough Spanish within a year to be licensed as a layreader. He is now a candidate for orders, studying under the direction of Bishop Colmore.

Goes to Hobart

Detroit:—The Rev. David R. Covell, superintendent of the city mission here since 1942 has resigned to accept a position as chaplain and professor of sociology at Hobart College.

Visits Brussels

London:—The Archbishop of York preached in the English Church in Brussels on March 11th. Field Marshall Bernard Montgomery and Sir Hughe Knatchbull-Hugesson, British ambassador to Belgium, read the lessons.



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War Marriages

Pittsburgh, Pa.:—The young couple was lucky, everyone said. The husband had a good job, and the army classified him 4-F. But what everyone didn't know was that the couple's marriage was nearly on the rocks. Rejected for military service, the husband became touchy, irritable, abusive, and the wife contemplated divorce. This over-sensitive 4-F husband is just one of the Pittsburghers who have taken their wartime marital problems to the marriage and family consultation service and to its present organization, the family society. The service, sponsored jointly by Allegheny County council of churches and the family society, was established in November, 1942.

Marital trouble often develops when a soldier-husband goes overseas and wants his bride, who may never have met his family, to live with his parents. "One of our counselors solved that problem," explained Miss Margaret Rich, general secretary of the family society, "by suggesting that the girl write her husband that she wanted to stay and work in Pittsburgh to make their own home for him to come back to."

Many marriages of long duration have cracked recently under the strain of the wife's working for the first time, according to Mrs. Celestia Stewart, a counselor. Most of her clients are referred to her by their clergymen, other agencies or by friends who may have used the service, Mrs. Stewart said. First calls are made about equally by husbands and wives.

"Most people who come to us are genuinely hopeful that some long-range adjustment can be made to save their marriage," explained Mrs. Stewart. "They usually have had too much advice. We try to make them think of all the underlying factors of their discontent and then make up their own minds."

The returning veteran sometimes feels left out of his own family, the marriage counselors stated, for the wife has become so used to taking the full responsibility for the home and children that she continues to dominate the household and must learn to share its direction all over again. Other veterans and their wives have worried that their marriages were slipping when they settled down to the responsibilities of a home after a few brief, honeymoon days or weeks together before the husband went overseas.

Mrs. Wheeler Dies

New York:—Mrs. Alice Gilman Wheeler, churchwoman of this city, died on March 20th. She was the widow of Everett P. Wheeler and the daughter of Daniel Coit Gilman, first president of Johns Hopkins University. She was active for many years as a director of the East Side Settlement House. Her sister, Miss Elizabeth Gilman, a member of the national committee of the CLID, survives.

Back Penn FEPC

Pittsburgh:—Representatives of most of the churches are backing the legislation for a fair employment practices committee in the state of Pennsylvania, including the Rev. Arthur B. Kinsolving 2nd and Dean N. R. High Moor.

Advise Servicemen

London:—To advise homecoming service men and women in the choice of a career St. Leonard's parish here has set up an advisory panel. Its members, all volunteers, have specialized experience in 27 businesses, trades and professions from dancing to civil service and the ministry.

Tons of Clothing

Washington:—A shipment of 48 tons of clothing is being sent to war stricken countries by the Seventh-day Adventists. They are now gathering 50 more tons.

Titus Honored

Jamaica, N. Y.:—The Rev. Joseph H. Titus was given a reception by Grace Church to mark the 15th anniversary of his rectorship. There were more than 500 present including Bishop DeWolfe who praised the rector and WITNESS editor for the efficient service he had rendered both the parish and the community. There were presents, including war bonds.

Raise a Million

New York:—More than a million dollars has already been raised by the Presbyterian Church in their campaign for a million and a quarter for the activities of its wartime service commission.

Receive Help

New Orleans:—Two Church institutions of the city have received grants for 1945 from the city's war and community chest. The children's home received \$5,677 and Gaudet School, an institution of the American Church Institute for Negroes, received \$5,466.

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In Charge of District

New York:—Bishop Goodrich Fenner of Kansas has been appointed in charge of the district of North Texas by the Presiding Bishop. The Rev. T. W. Sumners having declined election as bishop, Bishop Fenner will remain in charge until another election can be held by the House of Bishops.

Hartford Dean Dies

Hartford:—The Rev. S. R. Colladay, dean emeritus of the cathedral here, died on March 21st in his 75th year. He represented the diocese at many General Conventions and was a frequent lecturer at the Berkeley Divinity School.

Chaplain Honored

Brooklyn:—Chaplain Richard L. Harbour, whose picture taken with Soldier Lew Ayers, former movie star, recently appeared in these pages, was the guest of honor at a reception on March 21st at Grace Church here. He is on leave from the Pacific.

Seminary Offering

Philadelphia:—The offering for theological education this year amounted to \$30,836, reports Dean Evans of the Philadelphia Seminary who is chairman of the project. Last year it was \$17,933. Here's the breakdown: General \$8,219; Virginia, \$4,897; Seabury-Western, \$3,083; Pacific, \$2,812; Philadelphia, \$2,644; Cambridge, \$2,409; Berkeley, \$2,257; Bexley, \$1,054. No report from Sewanee yet.

In Jail

New Orleans:—The Rev. Caleb B. K. Weed has been in jail every Sunday for 25 years. He goes to minister to the prisoners. But that is but a small part of his task. He cashes checks, lends money which he "charges up to charity," buys clothes for a man going home so that he may have that added sense of respectability that a new suit gives, are only a few of the services he performs. He is seen at the pardon board meetings, there to represent parents who are asking for a pardon for their son. He finds reputable lawyers for men in trouble; he finds jobs for prisoners when they are discharged. He believes firmly in discipline of small children to keep them throughout life in good habits instead of bad, described the

life of one condemned man as an example of the overshadowing influence of childhood.

"That man was the son of an immigrant who forced his child to work for him but who never gave him any pocket change. The child wanted a bike because other children had them but his father would not let him earn one.

"The boy stole a bike. Later he stole a car, got a jail sentence, got

out and joined a gang, came to New Orleans and held up a bank. He had had no training or fair treatment as a child."

He recalled a country girl whose family had always neglected her and who killed her lover. Dr. Weed baptized her while she was serving her term.

He is fearful of the generation this war is breeding. "They're starting a terrible crop with the children

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THE WITNESS — March 29, 1945

who have no real homes or real mothers and the young men in army camps who begin to drink for the first time," he said.

In his chapel services at 9 a.m. every Sunday at the prison, Dr. Weed has twice as many Negro worshippers as white and has practically no women worshippers.

There he is not a sentimentalist for he said, "Women criminals are a thousand times worse than men. They're usually hard as nails and very difficult to handle."

Work with Indians

Oneida, Wis.:—The Holy Apostles' Indian Mission has shown a gratifying growth during the past year, according to a statement issued by Bishop Harwood Sturtevant, of Fond du Lac. The membership is now 707 communicants in good standing, with 153 children in the Saturday church school. There are 220 Oneidas, including four women, in the armed services of the country.

Rug-weaving looms have been paid for by their own products, and plans are under way for a new kindergarten room and another teacher. Bishop Sturtevant points to a fine growth of cooperation among all the Oneidas of the community, as shown by "joint meetings on common interests, union services such as the world day of prayer, shared even by the Roman Catholic priest and his group." For the first time the Indians have this year appropriated funds toward the support of their priest.

South America

Boston:—A wistful concern as to the future of their relations with the United States is seen on the part of all elements in South American countries by Fred Field Goodsell, executive vice-president of the American board of commissioners for foreign missions (Congregational), who addressed the diocesan seminar on Christianity and the post war world in the Lenten Diocesan School. His summary of the various attitudes he found, notably hostile, cagily suspicious, or eagerly hopeful, was based on a trip by airplane of 15,000 miles. The aim of his address was to deepen the interest of Christian people in the need for patient work toward hemispheric solidarity on the highest levels. Dr. Goodsell referred to the government's work through its department of cultural relations as a new form of foreign missions.

It is disconcerting to realize be-

Make An Easter Gift



Children like these, as well as their parents in many instances, are being cared for at the rural Christian Mission directed by the Rev. Kimber Den

Due to the Japanese invasion of nearby areas the work of the Mission has had to be greatly expanded. Yet there is greater difficulty in financing the work due to inflation.

Individual Church men and women, young people's organizations, parish groups, are urged to help in this vital work.

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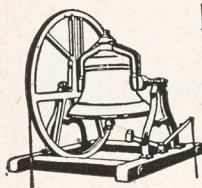
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latedly that for the classes and masses of South American people it is a new thing to think of the people of North America as either near, dear, or objects of emulation. Latin America's ties have been with Europe, to which the distance is psychologically shorter. Facts must be faced; among them that there is a general misconception of the place of Protestantism in Latin America. Dr. Goodsell testifies to a wide-spread, vital, growing, indigenous Protestant movement throughout the republics to the south, though not as strong as if it were a thoroughly united movement. Flatfootedly, Dr. Goodsell says, "American Protestants have the same kind of business in Latin America as in any other part of the world; it is our business to preach the Christian gospel and interpret the Christian way of life to those who have not heard of Christ, or who are indifferent to Him." He mentioned the 7,000,000 Indians in the deep mountain valleys of Ecuador, Peru, and Bolivia, as a case in point, and also the thousands among the educated classes, who have neither religious affiliation or intent, or a knowledge of ethical Christianity.

Play Heroic Role

London (by cable):—An eye-witness account of the part played by British Army chaplains in the invasion of the Continent last year has just been published by the War Office. Landing right with the units to which they were attached, they carried out their duties in the same dangerous and difficult conditions which were experienced by the men.

"It would be impossible to say too much in praise of the chaplains," the senior chaplain wrote of the chaplains under him. "On the beach and in the confined beach-head during the first five weeks of battle, which ended in the fall of Caen, they were in an area which was shelled every day and frequently bombed. They lived like most of the others, in slit trenches, in holes in the ground and in shattered buildings which had been converted into regimental aid posts.

"They conducted services, ministered to the wounded and dying; they supervised burials and did all the many other tasks which fall to the duty of chaplains. Their unit commanding officers reported in every case most favorably on their work. The experience which these chaplains have gone through has given them a deep knowledge of men under the most testing conditions."

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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.

MR. ELLIOTT W. ROBBINS

Layman of Great Neck, Long Island

The editorial *Won't Be Long Now* (WITNESS, March 15) which describes in fantasy how the marriage ceremony is taken over by a mammoth department store is one of the most delightful bits of comedy seen in some while, but as the author says, "It is not as fantastic as it sounds." Such a situation is indeed already actuality — in California, as might be expected, there is a beautiful convertible chapel with chaplain, garden, altar, arrangers, etc. The only change in detail in the story is that the sponsor is not a department store, but, as may be expected, a honeymoon hotel. What is the next move?

* * *

THE REV. JOSEPH GREGORI

Spanish Episcopal Missions, Phoenix, Ariz.

I was shocked at your lack of logic and common sense (editorial of March 8), on the subject of asking the prayers of the saints. You seem to jump from that to praying to the saints. I have many Protestant friends who write to me: "Brother Gregori, pray for me"; and as many or more R. C. friends that ask for my prayers also. Do you conclude that "their next step will be to pray to me"?

You must not think much of the intelligence of your readers or else you must be one of those that believe that the faithful departed are but shadows and ghosts not substances; as though we were in power and influence, they in weakness; we the living, they the dead. Don't you believe that the father graciously imparts to his chosen according to their capacity, what he is himself in his fulness?

Gentlemen, will you pray for the whole state of Christ's Church? Then, what do you have that the saints "ain't got"? A little common sense in the editorial page will not hurt THE WITNESS. Will you dare publish this in Backfire?

* * *

THE REV. W. W. S. HOHENSCHILD

Rector of the Holy Communion, St. Louis

Your editorial in THE WITNESS of March 8th, 1945, under the title, "The Reformation Really Reformed," strikes an all time low. I usually carry the banner for THE WITNESS but I find myself in complete disagreement with the editorial writer. It is unfortunate that the editorial was not signed so that we might know the writer. To find fault with the passages in the Lenten number of Forward-day-by-day and attempt to build an argument for this editorial, is unfortunately the most farfetched thing that has been presented by THE WITNESS editorial staff. This editorial is of the barn yard nature. There is a paper shortage today, so why waste paper and postage?

I am confident that the writer of the Lenten number of the Forward-day-by-day did not have a partisan view in mind and even the most liberal of us will rise in his defense to rebuke the writer of this editorial. Why not use your time and space to do constructive work for the Church rather than publish editorials of

this nature which are designed to provoke controversy.

ANSWER: We have received other letters about this editorial all along the same line. We have presented them here in the order that they were received as space permits but would like to acknowledge letters from the Rev. B. Norman Burke, rector at Rockford, Ill.; the Rev. William L. Blaker of Roseburg, Oregon; the Rev. Elbert B. Holmes, rector at West Newbury, Mass.; the Rev. Samuel Edsall, rector of Trinity, Geneva, N. Y.; the Rev. Edward G. Maxted, Warrington, Fla. and others. Interesting thing about it is that all the letters objecting to the editorial came from clergymen. Not a single layman or woman.

* * *

CHAPLAIN ROBERT K. GUMM

AFTAC, Orlando, Florida

Kindly discontinue immediately the subscription that is being sent to me. A Church paper that constantly by its editorial comment shows nothing but destructive criticism of one of the major Christian communions of the world cannot be offered as reading material by the undersigned chaplain. I would place THE WITNESS in this category: (To quote from Bishop Frank E. Wilson, page 172, Faith and Practice) "Fractional Christianity is an evidence of human weakness and is apt to degenerate into negative prejudices."

In commenting on your first editorial of the March 8 issue, the Lenten number of Forward in Service, in the opinion of many soldiers and of myself is the best one yet and I trust that more of this solid Church teaching will be soon forthcoming.

* * *

MR. E. T. LAWRENCE

Layman of Tillicum, Washington

I am sure all real Episcopalians have read with satisfaction your editorial in the February 15th number. So far as I know there is only one religious body which stigmatizes members of other denominations as heretics and that is the Roman Catholic, than which there is no organization in existence more bigoted. And there are a number of people posing as Episcopalians who are in reality Roman Catholics and they are certainly not an asset to any Protestant organization. Some day, the sooner the better, I hope to see our Church purge itself of these disturbing elements. You can't make a deal with Rome any more than you can with Hitler.

* * *

THE REV. AARON MANDERBACH

Rector at Collingdale, Pa.

THE WITNESS gives the news as well as contains articles which represent what I believe to be the best spirit of our Church. During Lent we are receiving a bundle to use with a study class and all of the copies are sold in a very short time after the service on Sunday. I recommended the two editorials of February 15th. Keep up the good work.

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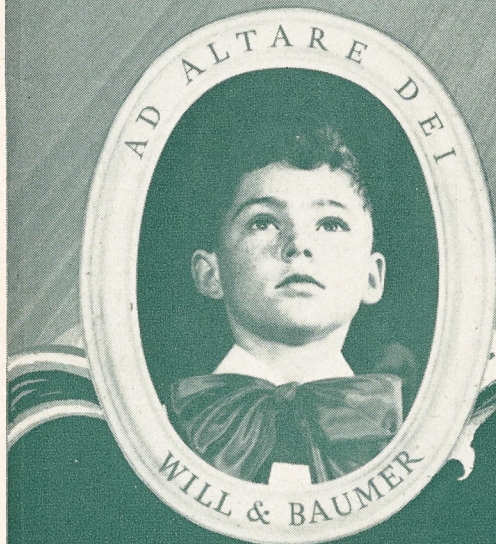
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