

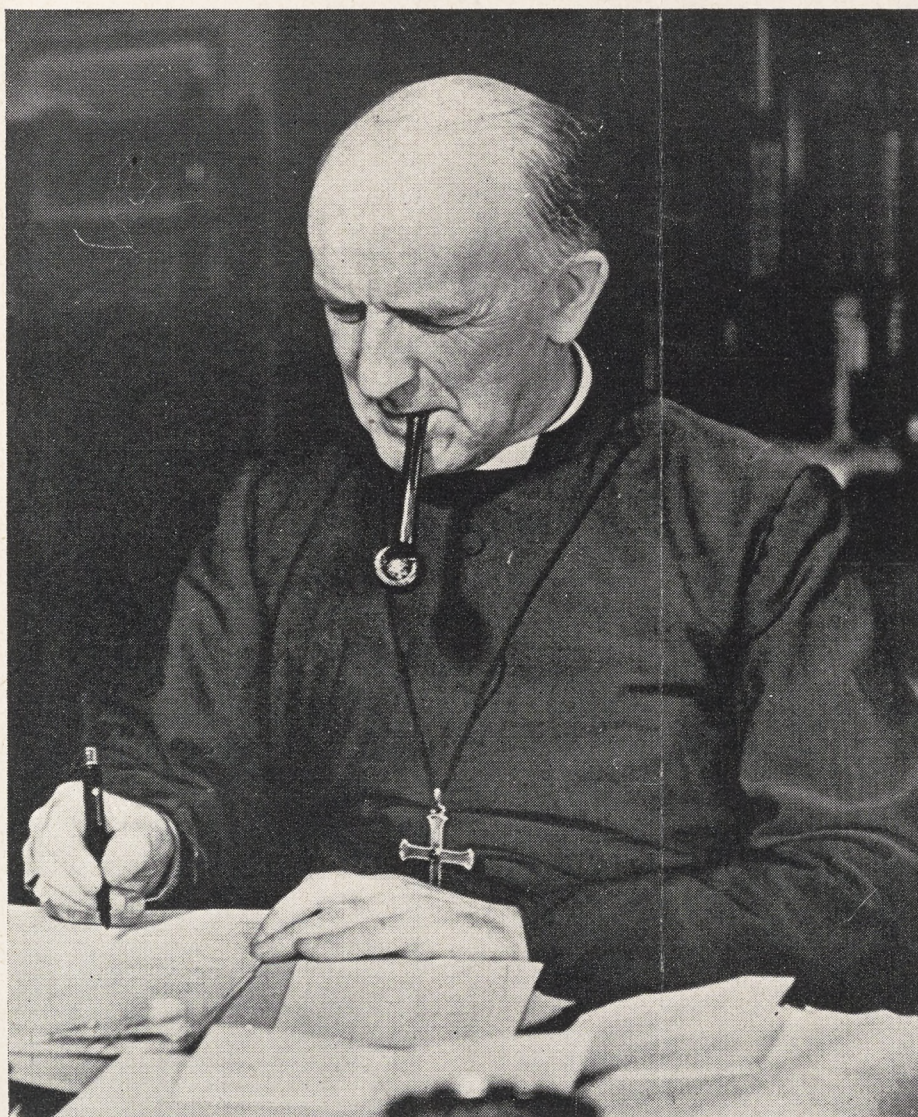
The WITNESS

10¢
A COPY

APRIL 5, 1945

LIBRARY COPY

GEOFFREY F. FISHER
THE 97th ARCHBISHOP
OF CANTERBURY. . .



ARTICLE BY VIDA D. SCUDDER

SERVICES In Leading Churches

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

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

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 A.M.; 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.



For Christ and His Church

EDITORIAL BOARD: F. C. Grant, chairman. W. B. Spofford, managing editor; Beverley M. Boyd, G. C. Graham, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, Hugh D. McCandless, H. C. Robbins, W. M. Sharp, J. H. Titus, W. M. Weber.

★

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

★

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

★

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

APRIL 5, 1945

VOL. XXVIII

NO. 33

CLERGY NOTES

EDDY, CONDIT N., rector of St. Paul's, Watertown, N. Y., becomes the rector of Christ Church, Binghamton, N. Y. on April 15th.

GRIFFITH, J. D., formerly treasurer of the diocese of Iowa is now in charge of churches at Newton and Boone, Ia., with residence at Des Moines.

JOHNSON, PERCY E., was ordained deacon on March 17 by Bishop Dallas at Trinity, Tilton, N. H. where he is in charge.

LEE, WILLIAM C., in charge of St. Mary's, Ardmore, Pa., has accepted the rectorship of St. Mark's, Mt. Kisco, N. Y.

LEWIS, ARTHUR F., rector of St. Michael's, Naugatuck, Conn., for twenty years, has resigned effective May 1st to retire from the active ministry.

LUKENS, A. M., rector of St. Luke's, Fort Collins, Colo., has accepted a chaplaincy in the navy.

McKEOWN, JAMES, recent graduate of the seminary at Sewanee, Tenn., was ordained deacon on March 18 at New Smyrna Beach, Fla., by Bishop Wing. He is to serve for a short time as curate at Holy Trinity, West Palm Beach before taking graduate work in rural sociology.

MERCER, SAMUEL A. B., professor at the University of Toronto, is serving as locum tenens of the Epiphany, New York, until June 1st.

WILLARD, FRANCIS A., was ordained priest on March 23rd at the cathedral at Albany by Bishop Oldham. He has been placed in charge of Christ Church, Pottersville, N. Y. and associated missions.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sundays, 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days, 11:15 A.M. Fridays, 8 P.M. Evening Prayer and Instruction.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver 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 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.

How Many Children Are There In the Average Rectory?

A Study Reveals That There Are Very Few Which Raises Question of Why Not More

By J. Clemens Kolb

Chaplain at the University of Pennsylvania

Philadelphia:—Rectories are supposed to provide an ideal environment for the up-bringing of children. In spite of Samuel Butler's hero in



The Way of All Flesh, the rectory has the reputation of being a place of gracious living and high thinking. While there is a certain

proverb about a deacon's daughter and the minister's son such facts as can be gathered tend to show the contrary. I believe it is true that there are more children of clergy in *Who's Who* than the children of any other profession. If the rectory provides so promising an environment for the production of outstanding citizens and if we clergy are constantly preaching the need for Christian leadership, it might be interesting to see what we are actually doing about it. How many children are there in the average rectory?

In Stowe's Clerical Directory for 1941, 250 clergy were picked at random, selected from the A's, B's, and M's, taking at least one page at a time and using only clergy who had made full reports. Anyone with an asterisk after his name (denoting failure to return a report) was left out. There is a margin of error even with 250. Some clergy will have more children in 1945 than in 1941, but they will be balanced by a small mortality rate. It is also possible that those who made no reports might have been clergy with larger families than those who made reports but I am inclined to doubt it. The figures appear to me to be near-

ly enough correct for all practical purposes.

Results: 250 clergy, 264 children—or just one and one-twentieth child to each rectory. I was surprised to find the figures so small. If all the people of the United States followed the example of the Episcopal clergy in the limitation of families it wouldn't be long before we would soon be looking for a new James Fenimore Cooper to write *The Last of the Americans*.

It occurred to me that it might be a good idea to compare these results with the clergy families of twenty-five and fifty years ago. Unfortunately that was impossible as Stowe's Clerical Directory does not go back that far and they didn't begin to list the children until after 1929. Presumably they were larger; but whether they were ahead of, behind or on a par with the average family of their time, who can say?

If these figures are correct for the present then the number of children in the average rectory is among the lowest anywhere. Before I began this inquiry, I thought that there would probably be more children in the rectory than in the average home because the average rectory is larger, can accommodate children, the children do not suffer from the handicap of the apartment-house dweller, where children either are not wanted or else have very little place to play. The clergy do not suffer from the disadvantage of the average tenant who often has to pay a higher rent if he has children. Added to this is the fact that most clergy are fond of children. They like people. Taking them by and large they are the gregarious type. With these advantages there must be some serious reason for the very small family.

I suspect that the chief reason is financial. Here the clergy suffer under two handicaps. Their salaries are small in comparison with the salaries of the average men of similar professional training—doctors, lawyers, business executives. They may be higher than the average population but the ministry is not a lucrative profession, probably it shouldn't be.

Combined with this is the fact that the clergyman's family, on a comparatively small salary, often has to live in a big, rambling rectory and his living expenses are much higher than those of a man in the same income bracket. He has to do a goodly amount of entertaining that comes out of his pocket. And few and far between are the clergy whose parishes give them an entertainment budget. Then too the living standards of the clergy are expected to be at least within hailing distance of the most affluent members of their congregations. This may be wrong but it is so.

Taking all these factors into consideration and adding to them the moral obligation of the clergy to live within their budgets, to pay their bills, to be Christian in their business dealings as well as in their pulpits, and you have a very small margin left over for such expensive luxuries as children.

The clergy too have high ideals for the up-bringing and education of their children. They are almost invariably graduates of good secondary schools, college and seminary. Their wives are frequently college graduates as well. They are not going to be satisfied merely to put their children through high school. They want their children to go on as far as possible to college and graduate school. In that case the clergy usually try to provide their children with private school educations; and while clergy are usually favored in the matter of scholarships, just the extras of lunches, books, equipment, fraternity dues and transportation make a surprisingly big demand on the none-too-strong exchequer.

What is the answer? Or is there any answer? One possibility lies in the direction of lowered cost of

bringing children into this world and maintaining them after they get here. At present the Blue Cross does help a great deal in the lessening of expenses of having a child and the possibility of government-sponsored education according to the ability of the child may lessen the financial burden of the parent. There was a time in the old days of an agricultural society when a child was an economic asset. Now they are an economic liability and economics have to be reckoned with.

Another possibility is a different system of pay for clergy. Perhaps clergy should not be paid by the size and wealth of their parishes but by the length of their service in the ministry and their number of dependents. That would mean that parishes would not pay directly to their rectors but into a diocesan fund which they might be unwilling to do. But there are many arguments in favor of revision of clerical salaries.

The discrepancies at present are large. There is always an economic pressure to accept a call to a parish that offers a larger salary, not because one is any better fitted to that kind of work or because it offers more opportunity, but because it does mean more money; and for that reason, some downtown toms with big endowments and no future which ought to be manned by the less able clergy get the very best — because they can afford to pay them. While a strategically-placed mission in a part of town that is rapidly building may have a hard time securing the kind of man who can develop the church work, because they have to begin in the very low salary brackets where a man with a child simply can't afford to stay.

As with so many problems, the problem of small clerical families is linked with other problems—with planned parenthood, with clergy placement, with the change from a rural to an urban civilization and the consequent change in the economic value of children, with church finance. Last evening, I was calling on a doctor and his wife and I told them I had just looked up the size of clerical families. "What were the results?" asked the doctor. "About 2.5?" "No," I replied, "1.05." "That is terrible," he said. "Yes," I replied, "it is." "Why you clergy are not even reproducing yourselves," said his wife. "No," I admitted, "we are not." And then she added, "And you never will until the state provides for the birth and education of chil-

den." "Maybe so," I conceded. But when one thinks of the measureless happiness that children bring, one can only comment, "What a pity."

THE PICTURE ON THE COVER

New York:—Geoffrey Francis Fisher, successor of William Temple as the Archbishop of Canterbury, is 57 years of age and the father of six sons, four of whom are in the armed forces. One of them, Captain Francis F. Fisher, was taken prisoner at Tobruk and later escaped. The links between Archbishop Fisher and his predecessor were close. Like William Temple he was headmaster

hold dear and sacred. We go forward now to victory in the west together; together we shall go to victory in the east. Then, please God, we shall go on together to establish among the nations those high principles of brotherhood which your president and our prime minister have proclaimed."

CHURCH COLLEGE CELEBRATES

Lawrenceville, Va.:—The Rev. Edgar C. Young of the faculty of the Bishop Payne Divinity School was the headliner at the celebration of founder's day at St. Paul's Polytechnic Institute here. A friend of



Proud Alex Lyall on the right is here shown with his two children, Gordon and Dorothea. The elder Lyall is vicar of St. John's in West Los Angeles while his son is the senior curate at St. Luke's, Philadelphia. Our correspondent gave us little information about daughter Dorothea except that she was about to marry—which is understandable

of Repton. He was closely associated with Dr. Temple in the unity movement, and is therefore well known and respected by those of the Free Churches as well as by Anglicans. Dr. Fisher's desire for the widest Christian cooperation is seen on the one hand in his chairmanship of a committee for cooperation on certain matters between Protestant and Roman Catholic communions and on the other by his vigorous defense of his action in allowing a Protestant body to use St. Paul's Cathedral for a special service.

He was appointed Bishop of Chester in 1932 and was translated to be the Bishop of London in 1939. He has expressed the highest regard for the United States. But recently he said: "For long now, the two countries have stood together against the enemies of all that our peoples

the founder, the late Rev. James S. Russell, Mr. Young paid a special tribute to him for courage, faith and hard work. He also praised the present head of the college, the Rev. J. Alvin Russell, for the admirable way he is carrying on the work of his father.

WITNESS EDITOR GOES TO ROME

Rome:—The Rev. Beverley M. Boyd, recently appointed social service secretary of the Federal Council of Churches and a WITNESS editor, went to Rome last week. He conducted service on Maundy Thursday, Good Friday and Easter at Zion Church, Rome, N. Y., in the absence of the rector who is in service in the armed forces as a chaplain.

Bishop Tucker of Ohio Tells Of the Postwar World

Believes Chaplains Will Contribute Much To Parishes When They Return From Fronts

By William H. Leach
Editor of Church Management

Cleveland:—Everybody seems to be thinking of the postwar world. The list of books which brings definite plans for the cooperative world are increasing with each publication date. It is the favorite theme with discussion groups and lecturers. Church conferences give a large proportion of space to the place that the Church will play in it. There is a general feeling that we are drawing near the end of the war and a new era will soon be at hand.

The Rt. Rev. Beverley D. Tucker, Bishop of Ohio, sits in an enviable position for observing the trends in Church and secular affairs. He has a contact with the religious leaders of the nation. He knows the men who control business and industry and he has kept his touch with the common folk. He is interested in progress—progress for the Church and social progress in the nation and in the world. I felt sure that his views on the coming era would be worth while.

Bishop Tucker appreciates as most of us do that war produces a social and industrial unity which is difficult for us for peace times. War is a terrible thing. But the Bishop points out that war, with all of its horrors, has brought full time employment, it has speeded up the government interest in adequate housing for workers, and it has given the minority groups such as the Negro race a larger share in the material resources of our nation.

"These evidences of progress are all fine," I suggested, "but what assurance have you that they will continue after the war? What is going to happen when war orders are cut off? Are the things we now call gains a social reality or are they merely a temporary product of the abnormal days through which we are passing?"

"There is but one answer to that," said Bishop Tucker. "It depends on just how far the socially minded Christians of the nation are willing to fight to hold the social gains made during the months of the war."

It was not said in a "preachy"

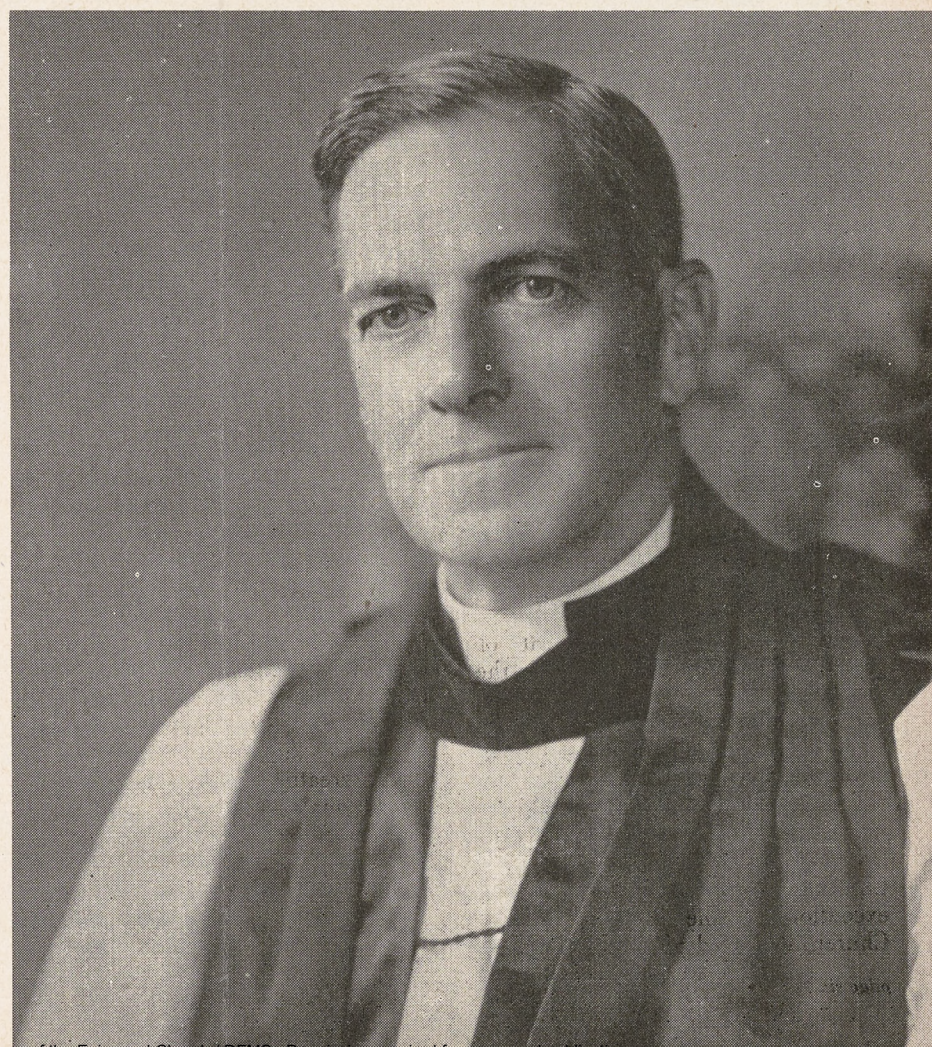
way and one had the feeling that rather than telling others what they were to do the Bishop was announcing that so far as he is concerned every effort will be made to salvage out of the chaos of war the social gains which have been made.

Will the Church be stronger or weaker after the war? When you talk of the Church the average layman thinks of the local church. The professional churchman thinks of the Church universal which is worshipping and serving in all parts of the world. When the above is asked, the layman thinks of the attitude of the service men toward the local church and its clergy; the churchman thinks of the influence of the Church in the nation and the growth of its missionary movement in the world.

Bishop Tucker thinks in the terms

of both. He appreciates that the influence of the local church will depend a great deal on its leadership. He suspects that there are clergy who have kept so far out of the sacrifice and travail of the war period that neither the service men nor others will seek their ministries. At the same time he is sure that there are others who have lived sympathetically with the people to whom they have ministered and he is sure that they will find their churches stronger. They can conserve the spiritual energy created by the conflict.

He sees one way in which the diocese of Ohio will be able to immediately strengthen its program. Eight clergymen from the diocese are serving in chaplaincies. He has asked for an appropriation in the budget to keep these men, following their release from the military service, for one year for special work in the diocese. They are to be assigned for special chaplaincy work among returned veterans. This proposed program will give the diocese a very definite contact with the returned service men and will enable the Church to keep closely in touch with the social problems of the postwar



period. It will also keep for the diocese the fine young men who will bring back the rich experiences gained from contacts with the youth of the nation.

There is evidence, the Bishop thinks, to make one optimistic regarding the future of the Church. The spirit of unity and cooperation is working. The war itself has revealed the worthwhile ministries of missionaries in the distant parts of the world. The Churches have been bulwarks for the preservation of the individual conscience in Fascist countries. Leadership produced by the Church has been outstanding in nations such as China. Missionary work has come close to home and assumed a reality not evident earlier.

"But," said the interviewer, "there is Russia," reputed land of atheism and there is China with its communistic millions. How do they fit into this picture?"

"I have no fear of Russia," said the Bishop. "It is the bright spot in the world at the present time. Its leadership in Marshal Stalin has been magnificent. At one time there was a ban on all religions. Perhaps it was a justified ban; at least it was stimulated by ecclesiastical abuses. But Russia now has religious freedom. It is a nation instinctively religious. No, I don't fear Russia. I look for great things from her."

"And China. Just what the Communistic movement may develop I do not know. But it is evident that there is a great social passion back of the movement. Social passion is so closely related to Christianity that, barring evidence to the contrary, I think that we can look for Christian growth in China. I do know that the work of the Christian missions will be continued with increasing emphasis in that land."

The growing spirit of Church cooperation is a favorite theme with Bishop Tucker. Under his leadership Ohio has become the experimental station for the whole nation in this movement. The crowning example of the growing spirit of Church cooperation is shown in the amazing vitality of the World Council of Churches under the leadership of the late Archbishop of Canterbury. This organization has added members and continued its work despite the handicaps of war. It is not too much to hope that soon all Christian bodies, with the possible exception of the Roman Catholic Church, will find places in the mem-

bership of the Council. The Christian Church, certainly, is on the way to unity.

Bishop Tucker believes that the Church is vitally interested in the political world of the future. He would not recommend that the Churches try to be represented in the peace conferences.

"That," he said, "would guarantee that the Vatican would be represented and would place the other groups at a disadvantage, but the Churches must lead thinking toward a postwar world."

He has been an active participant in the discussions of the joint commission to keep informed of work of the late Archbishop Temple. This commission has preferred to think of itself as a preliminary commission on social reconstruction. Here we would like to list the seven points which the commission gives as the duty of the Church. We feel that Bishop Tucker helped to frame them and that they express his point of view.

The Christian Church has a primary duty to seek such a unified world and to assist in the creation of international order:

By being itself actually a worldwide fellowship under one Lord, in which national and racial differences are transcended;

By proclaiming insistently that all nations, under God, are members one of another, with mutual responsibility for the good of each: one God, one family, one destiny;

By proclaiming that no people can claim the right of a superior race to rule over subject people, and that the controlling purpose of colonial administration must be to prepare the colonial people for self-government and to assist and hasten them towards the goal;

By repudiating any attempt to approach the solution of postwar problems in the spirit of revenge, hatred, or injustice, though without blinding our eyes to the wrongs of the past or the dangers of the future;

By creating at home such a conviction of international solidarity and interdependence, and the unity of all men in God, as will prepare our people to abandon isolation and to assume their full responsibility for the creation and maintenance of international order and justice;

By the re-establishment of contact with fellow Christians in enemy and conquered countries with the view to helping in the restoration of these Churches and with faith in them to

furnish the leadership in their own countries for international cooperation.

Bishop Tucker believes that a strong world organization, with military force, will be necessary to maintain peace. While he feels that the withdrawal of the United States from the League of Nations was a catastrophe partially to be blamed for the current war, he points out that the League, in its organization, was weak. It lacked the power of sanctions and was unable to enforce its decisions.

"I do not think that use of force

CHANCELLOR



The Hon. William G. Holt is the chancellor of the diocese of West Missouri. He is a leading attorney of Kansas City and serves on a number of important diocesan committees and is active in civic affairs

is *per se* unchristian. It depends upon the motive that directs its use," said the Bishop. "One must use it in the discipline of children and it will have to be used for a long time in the conduct of nations."

"Would you favor a world organization which provides for continental or regional organizations, over which there is a world organization?"

"Yes, that seems logical but there must be the world organization. Any idea that the troubles of one continent can be segregated from the others will bring future trouble in the world. Probably there are problems peculiar to the Americas, to Europe and Asia. Many of these could be settled by the continental (Continued on page 18)

Good Homes for All

WE face one major problem now—that is winning the war. We will face many problems after military victory is won. These will fall into two general groups—international and domestic. In this editorial we are concerned with one major domestic problem — housing. It staggers the imagination to think of this problem in terms of the European continent. Take one example Berlin. It is estimated that the allies' bombings have been so devastating they have reduced the houses and apartments in which 4,250,000 persons once lived to a state in which they can now house only about 500,000.

Comparably in our own country there has been no building for over five years except for emergency war housing projects. We need homes. We need decent homes in clean neighborhoods. As a group of thirteen cooperating agencies express it in a joint statement issued by them, "We wish to express our conviction that good homes in good neighborhoods for all the people must be a major objective of public policy in the immediate post-war years." The Federal Council of Churches through its executive committee adopted the following resolution: "The Federal Council of Churches of Christ in America appeal to Church members generally to support all sound and effective measures for a thorough housing program urban and rural, including community planning for all groups and races, slum clearance and rehousing when necessary; and without passing judgment on any particular legislative proposals, approve the general principle of assistance by federal, state and local governments."

Both of these statements were read into the record of the Senate's subcommittee on post-war economic policy and planning. This is the committee that will draft a public housing bill. The point of this editorial is that as Christian clergy

and laity we should be interested in public housing. Decent homes help people to aspire to decent living. There are powerful self interests groups in this country who are marshalling their forces to prevent federal aid in a public housing program. They have a right to their opinion. But the Church should look toward the goal of the common good. When a definite housing bill is drafted, as thinking

Christians, we should interest ourselves in studying its provisions and make sure that the whole community is the beneficiary of its provisions and not just one segment. Bad people may live in good homes. But bad homes often induce good people to become bad.

We take our stand for a housing bill that will benefit the greatest number of people, whether through federal, state, or private financing. Perhaps it should be a combination of all three.

Gay, Triumphant Christians

TWO recent deaths reported in the chaplains corps of the navy bring home to us more keenly than ever the terrible cost of victory. The Rev. Quintin Wilder of the diocese of Nebraska and the Rev. Eugene Shannon of the diocese of Chicago have given their lives in the service of their country. The Rev. Quintin Wilder grew up in Nebraska. At the Episcopal Theological School he was known for his dry humor. He took life cheerfully and himself not too seriously. He insisted that his experience in the sand hills of

Nebraska served him well in the sands of New Guinea. During his chaplaincy of a year and a half he designed and dedicated a chapel in New Guinea. The Rev. Eugene Shannon was one who brought into every group a quality of good cheer and Christian gaiety. He lived close to the men he served and shared their pleasures and discomforts. This had been characteristic of him all his life. He worked hard, put himself through

"QUOTES"

SOME have tried to say that the faith of the early Christians created the risen Christ. This is due to a failure to understand its meaning. Christ set out to win the free response of men, not the adherence of a crowd mystified by sensationalism. He knew that mere wonder might startle the mind but would not win the heart. "Neither will they be persuaded though one rose from the dead." The resurrection of Christ is not a miracle to convince the incredulous. Our difficulty with belief in the resurrection is in the spiritual and moral, rather than in the intellectual realm. Christianity has been allowed in many places to become conventional and cheap. The war has revealed how noble men and women can be, but at the same time it has revealed a hideous selfishness. On the one hand we have men and women who are giving life and limb for others and at the same time others are grasping for advantage. In such a world as this, a reasonable Christian will expect to undergo hardship. "That I may know Christ and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

—OLIVER J. HART.

Bishop of Pennsylvania in an Easter sermon at Christ Church, Philadelphia.

college and seminary and understood through his own experience the hard things people often find themselves up against. His own jubilant triumph over difficulties was a quality he was able to pass on to others.

It is impossible that these two ardent gay, triumphant, Christian spirits can have ceased to be. Surely they have gone on, with others like them,

to serve with the multitudes of men in the armed forces who have given their lives in this war. It doesn't seem right to say the words, "Rest eternal grant unto them O Lord." Instead we feel like saying "May it be true of each of them: 'Enter thou into the joy of thy Lord.' May light perpetual shine upon them, in the nearer presence of the Christ they adored, loved and followed."

John Woolman: Precursor

by Vida D. Scudder

Contributing Editor of THE WITNESS

"AS I LIVED under the cross, and simply followed the openings of truth, my mind from day to day was more enlightened . . . I looked upon the works of God in this visible creation, and an



awfulness covered me; my heart was tender and often contrite, and a universal love to my fellow creatures increased in me. This will be understood by such as have trodden in the same path."

So, in key-note words, wrote John Woolman the "Quaker saint," born in 1720. Surveying the Eng-

lish 18th century from the religious angle, one is struck by the sources from which come books of authentic experience. If we look for vitality, beauty, and abiding spiritual appeal, the Anglican communion has a poor showing, after Law. We turn to Methodists and Quakers. And if we except the hymns of the Wesleys, Woolman's *Journal* is perhaps the best known and most widely loved of writings in this class. It has special interest for us, since it breathes the fragrance of that Quaker inspiration which played so touching, powerful, and inadequately recognized a part in our own early religious culture. Woolman was a native of New Jersey; but he travelled in many states, bearing his witness, and few books proceeding from "The Interior Castle" present so dramatic and romantic a background, varying from the social life of New England to primitive Indian reservations, and to Yorkshire in the mother land, where he died in 1772, and where the "coming events" of the industrial revolution already "cast their shadow before."

But the central value of his *Journal* is in the reports given of the inward "enlightenment" suggested by our opening quotation. We are tempted

to say that in Woolman as nowhere else since Langland, may be noted the revival of Christian social passion. Such revival is with him indissolubly mingled with intensification of the mystical consciousness markedly lacking in 18th century Anglican divinity, where exclusive emphasis falls on slightly Christianized commonsense. Of course in the long run the two qualities are closely allied: witness Langland himself, witness the great Franciscans. But they have a way of slipping asunder, and when that happens, mysticism tends toward unwholesome withdrawal from time into the ivory castle of eternity, while social radicalism even when nominally Christian degenerates into impoverished "moralism." The union in Woolman is as refreshing as it notably is in Quakerism today. "Stillness" is a word he loves; his phrases have poignant actuality as again and again he invokes the silences where love abounds. And when he tells us, "My mind was drawn into a deep inward stillness," we understand the emotion in the yearly meeting where "in the pure flowing of the divine love, I express what lay upon me as it then arose"; for assuredly "deep answers to deep in the heart of sincere and upright men." . . . He inhabited eternity; but transition to the things of time is often amusingly abrupt. We catch our breath:

"My mind hath been preserved in a watchful tender state, feeling for the mind of the holy leader. . . . On enquiry in many places, I find that price of rice about five sh., oatmeal 12 sh. for 120 pounds, . . . wood for fire very scarce and dear. Oh may the wealthy consider the poor!" . . . One wouldn't find a transition like that in St. John of the Cross; a remark not meant to cast disrespect on that perhaps greatest of Christian mystics.

Woolman is a Precursor. Reading him, we find ourselves in that familiar world where Christian principles clash not only against the practices but against the assumptions of the social order. The

entire motivation of life down to minutest details is scrutinized; we pass from sweeping denunciations of war, of slavery, to earnest considerations about dyed rats. Moving and disturbing are the extremes to which he carries his witness, as when being aware of the cruel treatment accorded horses and post-boys, he asks his friends to send no letters to him by post; how, one wonders, did he communicate with them? The situation is typical; the most prophetic element in his life is his helplessness as he confronts dilemmas. He is one of the first articulate Christians to realize our inability to escape the tangle forcing every one of us to condone injustice, and—worse—to profit by it. He had a horror of “impure channels” in business,—(how he would have welcomed the Consumers League!)—but will he run away from the world like the monks? Not he, he is a canny practical business man, tailor, conveyancer. He followed to the limit the old Franciscan line of personal simplicity; in some ways he went further than the early friars, for he had an obsession against dirt, which they certainly did not share, and which he carried to an extreme that exposed him to ridicule. But he found no refuge in asceticism; his disciplines sprang rather from “pure love,”—inability to enjoy what others could not share. And cutting far below the surface of individual behaviour, he perceived, albeit dimly, that only corporate action can atone for corporate sin.

SENSITIVENESS like his was to grow. It was to develop slowly into the widely spread social compunction which as the Christian sees today is a far safer guide than proletarian revolt toward a better social order. Disinterested passion like Woolman's, rather than personal grievance or even than chivalric class loyalty, can enable us, as he says, to attain and inhabit that holy mountain of the Lord where they shall neither hurt nor destroy; well may we heed his words, seeking “to have our minds redeemed from the love of wealth, . . . laboring to promote the pure spirit of meekness and heavenly-mindedness in these days of calamity, wherein God is visiting our land” (and the whole world) “with his just judgments.”

Even while dying, his social feeling did not fail. “How tenderly,” said he, “have I been waited on in this time of affliction . . . while thousands and tens of thousands lack the necessities of life!” Outbreaks of anguish are reported by the Friends who cared for him; but his faith never failed. “He was fully persuaded that as the life of Christ comes to reign in the earth, all abuse and unnecessary oppression both of the human and oft the brute creation will come to an end. . . . And yet,”—they are forced to add “in the sense of a deep revolt and an overflowing stream of unrighteousness

his life has often been a life of mourning.” That is true, but it had also been a life of joy; and as the *Journal* admits us to his privacies, we find ourselves in an atmosphere of heavenly peace. For he experienced the release of those fortunate men who “live in the spirit of pure love.”; as at Buckingham meeting, where “thro’ the descending of heavenly dew, my mind was comforted and drawn into a near unity with the flock of Jesus Christ.” [Again: “My mind was opened to behold the happiness, the safety and beauty, of a life devoted to follow the heavenly shepherd.” He shared that happiness.] He knew that unity, largely on account of the uncommon degree in which he combined loyalty to extreme convictions and practises with flexible charity. Intolerance was not in him; generous was his attitude toward Christian slaveholders, for instance, who practised with clear conscience what he denounced and abhorred. He addressed his fellow Quakers with devastating candor, but he writes sweetly: “Whatever a man does in the spirit of charity, to him it is not sin.” Yet at the same time: “For others it may be absolutely necessary to desist from some parts of conduct which some good men have been in.” Pacifists, take notice!

Woolman the precursor! Still he points to the future. We Anglicans, to whom has been given an official motto to “go forward” should heed his words, noting their echo in the last report of the World Council of Churches: “For those who have faithfully attended to the nature and spirit of the Reformation, have seen the necessity of going forward, not only by their example in governing well, but also to use means to prevent their successors

San Francisco

***There may have been world conferences more important than the one of the United Nations to open this month in San Francisco. In any case this can be said: whether or not world war three is to be avoided will be largely determined at this coming conference. That is why Bishops are authorizing prayers for its success. That is why sincere Christians the world over are going to follow its deliberations with exciting interest. Since Peace is the number one objective of the Christian Church THE WITNESS is going to give full coverage to the San Francisco Conference. A detailed announcement will be forthcoming. But we want to urge rectors who are concerned, and what one is not, to have their people study what goes on at San Francisco. If you think, as we do, that THE WITNESS reports will be helpful send a card to us at 135 Liberty Street, New York 6, N. Y., saying “Start sending me . . . copies with the first reports of the conference.” We will then bill you later at the bundle rate of five cents a copy.

from having so much power to oppress others." That is the *Journal*: and the report echoes it: "The common starting-point . . . in the Churches of nearly all countries and confessions is the view that a transformation of the present social and economic structure is absolutely necessary."

Woolman's quaint little figure in his undyed clothes might well today be one of our chief intimates as we "go forward" toward, as we trust, a more harmonious world.

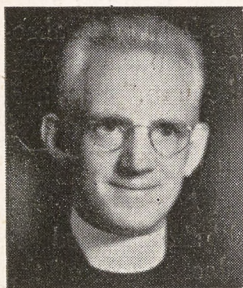
For Church Schools

By

WILLIAM GRIME

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

IN OUR teaching we frequently use the words "our church" with justifiable pride. But when guiding children into learning about our missionary work why are we too often silent about the missionary work being done by other Christian bodies, many of whom are active in the same communities and countries with us? Are we afraid to let children and youth find out that many of these other missionary-minded Christian fellowships are doing good work and in some cases better work than we



are? These exclusiveisms are surely not deliberate. They are just stupid forms of self sufficiency. One can say this when his own unit of missionary education suffers from the same defect.

To see this matter clearly look through our courses on missions. You will find there little reference to the missionary triumphs of other Christian bodies as to where they are singly or collectively working. Then look at some of the maps setting forth where our Church—the Anglican Church—is advancing. These maps are often so colored as to give the impression that our Church, as one young person said, "looks like the whole show."

We are apt to think our students' silences on this matter have no damaging results. Not at all. They begin to interpret these silences after awhile, sometimes audibly. Take this lad who after six months in his class woke it up by saying, "why don't you ever talk about what Quakers do or about Sam Higginbottom in India? They're missionaries too to all kinds of people and the unemployed." Consider also this lad's searching question, "must we help only Episcopal missionaries?" This aroused his class to find and help Dr. Grenfell through reading letters, prayers and special offerings for

which he enrolled them as part of the "Crew of Grenfell Juniors."

So here are four suggestions: (1) in our new missionary courses let us begin to include more of the thrilling achievements of other Church leaders besides our own. Why not a missionary course made up of the achievements and triumphs of several Church bodies? (2) Let us show on our world maps more areas where inter-Church projects are at work. This will be a check against promoting too narrow institutional loyalties. (3) Let us acquaint our youth with the reports of such inter-Church groups as Agricultural Missions, Inc. and the Christian Rural Fellowship. These make exciting reading. (4) Let us supply children with copies of *Now We Must Help*. Give them a chance to learn about and support our Presiding Bishop's fund in its relationship to the needs of the children of Athens, the liberated peoples of the Philippines, and the restoration of European and Dutch East Indies churches. This pamphlet can be secured from 281 Fourth Avenue, free. And now and then let them read your copies of the *World Council Courier*.

Surely this kind of missionary education will not only not lessen loyalties to our Church but greater loyalties to the whole Christian Church. And surely the time for greating loyalties to the whole Christian Church is now.

To Put It Briefly

By

WILLIAM B. SPERRY

A RECENT editorial in Collier's magazine suggests that the reason many people stay away from church is because the seats are so uncomfortable. It explains that the pews are designed to fit the average human figure and because no one of us is average they fit no one. Perhaps they are right but there may be more to it than that. It may be that some of our clergy, recognizing this need to reach the average person, seriously try to convey the church teaching to a congregation of mythical average people. Since none of them are average, nothing gets across. The people stretch and squirm not only because the seats do not fit their forms but because the thoughts do not fit their thought forms. The words do not fit their vocabularies.

More likely the trouble is of a different sort. Much of what the Church has to say is in the



thought forms of the first or second century. Not only that, but when it is said it is put into the vocabulary or word forms of the seventeenth century, the language of the King James Bible and the Book of Common Prayer. Most people are as uncomfortable in the midst of such language and as awkward in its use as they would be if clad in the habiliments of the first century or dressed in the ruffles and knee breeches of the seventeenth century.

An additional difficulty is found in the tempo and social customs of our age. It is the lack of opportunity for thoughtful, patient teaching. There is still the sermon and there is pastoral calling. Discussion groups can be brought together sometimes and there are books to be read. But the hour long sermon, the evenings spent with the pastor, the pastoral call which results in long and serious discussion of Church doctrine are the exception rather than the rule.

Many of our best pastoral or teaching opportunities come with fleeting moments. They are brief contacts with no chance for lengthy discussion and carefully built up theories. At the door of the church a parishioner may comment or ask a question which needs at the moment a concise answer. We meet a parishioner on the bus or on the street and the conversation takes a serious pastoral turn. But there is no opportunity to answer fully the question about the service, the Church custom or the Church teaching which for the moment is under discussion. The desire of the parishioner for something neat and concise as a substitute for careful thinking need not be encouraged but we should be able to furnish something as both a guide and incentive for further investigation. We should be able to answer in the idiom of the day and with some degree of brevity.

The fact that one is an Episcopalian sometimes gives the feeling that there is nothing more to study or inquire into. Even being reared in the Church has its disadvantages as well as its advantages. We grow accustomed to the things that we first know so that we do not question them and are even inclined to think that anything not done or taught in our own parish is strange, crude or out of place—not quite orthodox.

This complete satisfaction with our own parish—or some one parish—encourages a negligence in attempts to explain the things we do and teach in a way that will be understood by others. Can we churchmen give an answer between bus stops or in walking a block with a friend as to what happens at baptism? There is an historical background and some ancient origins of the custom. There is a theological reason and a sacramental value . . . but, there we go talking outside the

thought forms of many people. They say, "Yes," but squirm uncomfortably. What *does* happen at baptism that would cause a family to want the baby baptized? What happens at confirmation? At holy communion? What are the functions of vestries?

To put it briefly, there are many things that many people would like to know and with full recognition that there is much, much more to be said we ought to be able to "put it briefly." The articles in this series will be written with the hope of encouraging others to attempt to translate our Church teaching into the language of the day.

Next Week: What Happens at Baptism?

New Books

***Excellent

**Good

*Fair

****Concerning Marriage and the Family.** By Ernest R. Groves. Macmillan, \$1.75.

This is a realistic discussion of the divorce problem addressed to those who are contemplating that step. It begins with a discussion of commonly recognized motives, such as incompatibility, unfaithfulness, quarreling, sexual maladjustment, unfortunate in-laws, money-troubles, and disagreement over the children. Then it takes up some motives not often recognized, such as father or mother fixation, failure to grow up, and matrimonial monotony. In all this the author wisely counsels delay and the consideration of alternatives—since divorce means wrecking the family and often also the wrecking of the life of one or the other spouse, not to mention the children if there are any. Strangely there is almost no reference to religious motivation in conserving the family—the main appeal is to common sense and the prospects of greater happiness through staying married. Perhaps this reflects the author's long experience as a marriage counselor: the people who want divorces are not as a rule deeply enough religious to respond to such a motivation. At the end the author gives good advice to those who insist upon divorce, such as safeguarding the future rights of children and so on. Most of the book is addressed to wives. Is this because wives more often than husbands are the plaintiffs in divorce cases?

There is much in this book that will interest the priest or pastor who is called upon to act as marital counselor. I only wish the author had been somewhat more emphatic about certain causes which underlie the whole phenomenon of increased divorce in America—the spoiled, over-

ly sheltered lives of too many women and girls (also boys and men), with the consequently purely romantic and selfish idea of marriage with which they grow up, especially in one-child homes (they can hardly be called "families"); the crude and revolting methods of birth control which some married persons insist upon; the current miseducation of girls, in many cases with no attention whatever paid to housekeeping and homemaking — as if "anyone can cook," and as if education meant primarily fitness for a career outside the home; also the almost total neglect of bodily health and the cultivation of physical stamina on the part of many who are to be wives and mothers; and finally the utterly mercenary aims in life that are really the consequence of the remnants of mediaeval chivalry surviving in modern civilization — many women are not permitted to be the equals of men, and to live a life of genuine fellowship within the family, but are set apart — or rather aloft, upon some higher plane, as sexless angels — and their revenge is a cool, calculating, mercenary attitude toward life in general which makes genuine fellowship in marriage an utter impossibility. *Education for marriage* is certainly one of the greatest needs of modern society.

—F.C.G.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

THE TE DEUM SET TO MUSIC

WHATEVER may be said of the merits or demerits from a purely musical standpoint of the settings of the *Te Deum* commonly sung by our choirs, few of them are liturgically apt. Most of them ignore the formal structure of the hymn as described in our last article. The *Te Deum* in our Prayer Book is a morning office-hymn, or if you prefer, a responsory to the first lesson. But our composers persist in treating it as a miniature cantata which, however excellent in understanding the text as a collection of religious phrases of varying emotional power and quality, would be more suitable if and when the *Te Deum* were considered a separate office or service in and of itself. It has, of course, often been so treated and with telling effect; and great composers, for example, Purcell and Handel, have lent their creative gifts to such occasions. But as a canticle of Morning Prayer it requires a more simple treatment which allows participation by all the worshippers, and hence displays more of the spirit of a truly liturgical offering.

As long ago as the year 1902 the Bishop of Salisbury, the late John Wordsworth, published a little brochure on the *Te Deum* which contained an excellent suggestion for the liturgical rendition of the hymn. If we follow the Prayer Book versification rather than that of the Hymnal, his scheme would be as follows: Verses 1-2, 5-6 (the *Sanctus*), and 11-13 (the *Doxology*) would be sung by all the voices. Trebles and altos would take the verses of the angelic hosts (3-4) and basses and tenors those of the army of the Church (7-10). A brief instrumental interlude would then lead into a different chant for Part II, beginning "Thou art the King of Glory, O Christ." Here parallelism of the verses suggests an antiphonal rendering, not by contrasting types of voices, but balanced groups of singers (i.e., a division between choir and congregation, or by the center aisle). But verses 20-21, "We therefore pray thee," etc., would be sung by all since it is a suffrage-response to the whole hymn. Part III (verses 22-29) should be treated for what it is—simple versicles and responses. The priest or cantor would take the verse as a solo, and all the people would sing the response, just as in "O Lord, open thou our lips," etc. But it is not necessary to sing this last part. Indeed a good effect might be had by concluding the sung *Te Deum* with verse 21 and reciting Part III responsively. Any chant setting will allow this use; also a few modern "anthem" settings, such as the great setting in G by Ralph Vaughan Williams. It would help congregations to understand that the important word in this hymn is "thee," not "me" or "us."

It is a curious anomaly that our successive hymnals have never made available to our people the original, ancient melody of the *Te Deum*, yet it remains the most satisfactory music ever devised for the hymn. Even separate editions of it in modern notation are rare. Few of our laity have ever heard it sung. With a little effort congregations can readily master it. The arrangements for chanting the *Te Deum* given in our Hymnal have the merit of showing its threefold division, but are marred by two slight, but easily corrected defects. "We believe that thou shalt come," belongs with the preceding verse; "we therefore pray thee," with the one following. Also the respective texts of Parts I and III require different chants. A good pattern for simple chant settings is Mr. J. H. Arnold's "An Easy Modal *Te Deum*" (Oxford University Press). But our composers need to experiment with unison or two-part settings which are modern in idiom but not too difficult for the congregation to participate in them. Need it be said that a successful effort in such a task, beggarly as it may seem, demands much more skill and art than composing a *Te Deum* setting for trained singers only.

A Chaplain Conducts Services For German Prisoners

Told That They Were Not Allowed to Have Religious Gatherings of Any Kind in Army

Edited by Rita Ruben

Norfolk, Va.:—Circulating among 2,900 German prisoners of war aboard a navy transport during a voyage from Mediterranean ports to the United States, Lieut. Raymond G. Wickersham, chaplain corps, USNR, sounded them out on religion and found a spark of faith alive among them. Through one of the prisoners who had been a lawyer and spoke English, he was told they had not been permitted to have religious gatherings of any kind — not even a hymn-sing — while serving in the German army.

On the other hand, they said they did not look upon Naziism as a religion. They had not practiced neopaganism. They just hadn't worshipped. And a considerable number showed interest in the chaplain's survey, of whom 55 per cent professed to be Protestants and 45 per cent Catholics. Some of them requested prayer books or testaments. Chaplain Wickersham told them he had none printed in German. They replied that quite a few among them understood English. So he supplied about 100 of the booklets. Those who took this literature were mostly older German soldiers. One of them was 60 and had been in the army five years. He told of having visited New York years ago, and of having married an Englishwoman. He said he regretted the lack of religious training for German youths.

The youngest of the prisoners appeared to be scarcely 14, but he told the chaplain he was 16½. He had served in a German labor battalion and was taken prisoner by American forces near Belfort, France.

There were 30 officers among the prisoners. Six of them requested religious services the first Sunday of the voyage. They were admitted to the regular services, and were reverent and joined in the singing. The next Sunday a dozen of the German officers attended the services. All hands among the prisoners were told they could hold services below decks, choosing one of themselves to conduct, but they did not exercise this privilege. A fear of their leaders

seemed to deter them. Also a factor may have been the fact that none had experience as a clergyman.

Some of the prisoners were patients in the sick bay. Several confided in the navy hospital corpsmen this fear of their leaders. Incidentally, one of the Germans had an accordion and he played to entertain the sick and wounded. He was captured at Oran and had been a prisoner 18 months. Prisoners were given the freedom of the deck in certain hours — at least two hours a day on topside for each. It was their "place in the sun" for fresh air and recreation. They had games, and showed most interest in cards, checkers, and chess. But most of all they welcomed the radio press sheets every morning. Those who knew English interpreted for the others. They were hungry for news little less than for food, Chaplain Wickersham related. As for the food, it was good and obviously they relished it. They were fed two square meals a day, and those in working parties got a third meal. After eating their fill, they stuffed bread in their shirts, and "ate it like cake" between meals.

Toward the end of the voyage, said the chaplain, their gloom lifted and they sang a lot — and had excellent voices. This, he said, was in contrast with the conduct of prisoners which the ship carried on a much earlier voyage. Those prisoners were members of the Afrika Korps, and they had sung while embarking. They laughed off Rommel's defeat as a temporary setback.

Back FEPC Bills

New Haven:—Church groups in Connecticut have urged the passage of the fair employment practice bill now before the legislature. The Church League for Industrial Democracy has been active in urging support and passage of the law was also urged by the state's council of Church women. The women also urged support of the Dumbarton Oaks and Bretton Woods proposals. (THE WITNESS will feature next week an exclusive article explaining the Bretton Woods Proposals, writ-

ten by Mr. Dean Acheson, under-secretary of state.)

In Maryland, in spite of a good deal of Church support, including that of Bishop Powell, a bill to repeal the state's forty-year-old Jim Crow law that requires segregation of white and colored passengers was lost.

In New Jersey many Church groups are giving their support to the more liberal of two fair employment practice bills that have been introduced. Canon Robert D. Smith is taking a lead in this in Trenton.

British Chaplain

New York:—The Rev. John Higgins, British chaplain, was the preacher three days last week at St. James' Church. And on Easter Sunday the rector and choir of St. James' Church, Piccadilly, London, broadcast a brief service to the congregation of St. James', New York. This was in response to one broadcast last August to London from the New York parish.

Students Meet

Boston:—A well-attended conference of the New England interseminary movement was held in March at the Episcopal Theological School, Cambridge. The head-line speaker at the conference was Henry Sloane Coffin, president of Union Theological Seminary, who spoke on "The meaning and task of the Church in the community." The rest of the conference session was taken up with discussion groups dealing with the role that the Church should play in the modern community. Heading the group dealing with urban problems was the Rev. Karl Heath Kopf; rural problems, Dr. C. M. McCon-

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.

nell; industrial problems, the Rev. Joseph Fletcher; missionary problems, Dr. Malcom Pitt; problems of the returning service personnel, Chaplain Edward Littell. Dean Willard Sperry of the Harvard Theological School summarized the conference in a concluding speech. E.T.S. students who planned the conference were James Doubleday and Gordon Price.

Post-War Jobs

Providence, R. I.:—Optimism about post-war economic conditions was expressed in an address here before the R. I. ministers' union by Chelcie C. Bosland, professor of economics at Brown University and a prominent Presbyterian layman, reports Religious News Service. "Statesmanship in all fields will be needed," Dr. Bosland said. He counselled the ministry to acquaint laymen with conditions that probably will prevail after the war, and help them meet problems of readjustment that will arise — but not to preach primarily on economics. Prof. Bosland envisioned that about 53,000,000 jobs will be needed after the war. Stating that national income has doubled and that living costs are up at least 25%, he said that Americans have not suffered much because eight million unemployed were put to work and production was also increased tremendously.

When the war concludes he does not expect governmental spending to end at once and declares that we have tremendous resources with which to meet the period of readjustment and reconversion in which perhaps five million people will be for a certain period unemployed. Private spending will largely make up the deficit he feels. Billions will need to go into factories, housing, and the like. Prof. Bosland counselled the ministry to present such facts calmly and forthrightly and to furnish the moral and spiritual qualities and forces with which all economic and social problems can most effectively be faced.

Endorse Bretton Woods

Washington (RNS):—Approval of the Bretton Woods proposals for an international bank and a separate and independent international monetary fund has been expressed to the House and Senate banking and currency committee by the legislative committee of the Congregational Christian council for social action. "A healthy international economic

system is absolutely essential to the maintenance of peace," the committee said. "The Bretton Woods plans are integrally related to the effective operation of the international security organization. Without Bretton Woods and other forms of international economic cooperation, the Dumbarton Oaks proposals become nothing more than a well meaning but ineffective organization for a peace which would well be bound to collapse."

An article explaining the Bretton Woods Proposals will be featured in THE WITNESS for April 12. It is written by Mr. Dean Acheson, assistant secretary of state, and was written exclusively for THE WITNESS. Mr. Acheson is the son of the late Bishop Acheson of Connecticut. If there are those wishing extra copies please air-mail or wire orders to our New York office since we do not print extra copies for late requests because of paper restrictions.

Successful Mission

Manchester, N. H.:—The Rev. Charles M. Serson, a Cowley father from the rural mission at Bracebridge, Ontario, held a mission at Grace Church here the week of March 19th. "He adapted himself to a low church parish without sacrificing any important gifts of the catholic heritage," is the enthusiastic comment of the rector, the Rev. Bradford Young.

Speaks on Peace

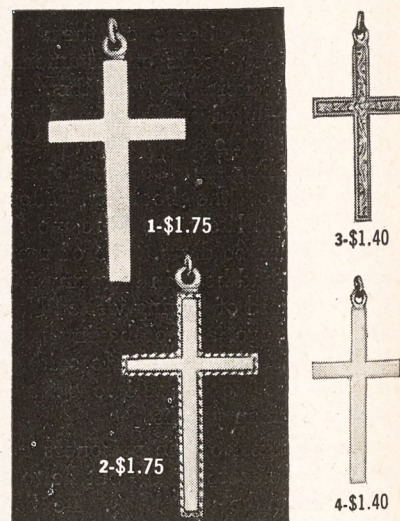
Boston:—Professor Henry J. Cadbury of Harvard was the speaker at the last session of the diocesan Lenten school here, speaking on the post war world. He said that the Six Pillars of Peace of the Federal Council commission on a just and durable peace were valid — international cooperation, economic cooper-

ation, peaceful change, autonomy of peoples, armament control, religious liberty — but that these ideals had largely been lost during war. His conclusions were that the belligerent mind must be demobilized and re-educated; that America's responsibility and opportunity is tremendous; that in this country no force is more available or better than the ideals of religion.

Consecration Dates

New York:—The Rev. Conrad Gesner is to be consecrated bishop coadjutor of South Dakota at St. John's Church, St. Paul, Minn., on May 2. The consecration of the Rev. Bravid W. Harris as bishop of Liberia will be on April 17th at the Church of Christ and St. Luke's, Norfolk, Va.

The Presiding Bishop will be the consecrator at both services. The co-consecrators for Mr. Gesner will be Bishop Roberts of South Dakota and Bishop Keeler of Minnesota who will also preach. The bishop-elect will be presented by Bishop Atwill of North Dakota and Bishop McElwain, retired bishop of Minnesota. Attending presbyters will be the Rev.



Sterling Crosses

Traditional crosses . . . plain or ornamented, in sterling silver. Shown actual size. Kindly order by number.

Numbers 1 or 2 with 18 inch sterling chain, \$3.00. Numbers 3, 4 or 5 with chain, \$2.65.

ECCLESIASTICAL STUDIOS

BLACK, STARR & GORHAM

FIFTH AVENUE AT 48TH STREET
NEW YORK 19, N. Y.

Know Your Bible

For individual or group study.

A study OF and not ABOUT
the Book of books.



Recommended by
educational leaders
of all churches

\$1.00

at your bookstore

THE CLOISTER PRESS
Louisville 1, Ky.

Joe Barnett of Wabasha, Minn., and Dean Leland Stark of Sioux Falls, S. D. Bishop Cross of Spokane will read the Litany—he was Mr. Geisner's predecessor as rector of St. John's.

Bishop Brown of Southern Virginia and Bishop Penick of North Carolina are to be the co-consecrators for Mr. Harris. He will be presented by Bishop Barnwell of Georgia and Bishop Goodwin of Virginia. The sermon will be preached by Bishop Penick. Attending presbyters are to be the Rev. J. C. Perry of St. Mark's, Birmingham, Ala., and the Rev. Richard Martin of Grace Church, Norfolk. The litany will be read by Bishop Powell of Maryland.

Plan Vacations

Manchester, N. H.:—Vacations in New Hampshire for eighty colored children from Harlem are being planned by the social action committee of the New Hampshire council of churches. The project will follow the lines of the Vermont experiment of last summer, reported here at the time. The children, ages 9-12, will be selected by the Rev. Shelton Hale Bishop, rector of St. Philip's, whose address in this city recently is responsible for the launching of the plan. The chairman of the New Hampshire committee is the Rev. Bradford Young, rector of Grace Church here.

Philippine Churches

New York:—Suffragan Bishop Robert F. Wilner of the Philippine Islands has been able to secure considerable detailed information about mission losses in Manila. Writing to the National Council he reports that all Church property on the south side of the Pasig River has been wrecked. The Cathedral of St. Mary and St. John is a mere shell, roofless, and all its furnishings de-

stroyed. The register of the cathedral parish has been found in the rubble. The church house is wide open and the treasurer's vault was open too, Bishop Wilner said. Bishopstod is badly damaged, the Columbia Club completely ruined, the rectory has been burned, and the cathedral dormitory is in ruins. The house at 1376 Gral. Luna was burned. St. Luke's seems to be the only Manila church which is relatively intact.

Philippine YWCA

New York:—Mrs. Francis B. Sayre, wife of the former high commissioner to the Philippines, is the chairman of a committee to help reorganize the YWCA work in Manila. Both Mr. and Mrs. Sayre are Episcopalians and have a son, the Rev. Francis Sayre, who is a navy chaplain.

Addresses Clericus

Detroit:—The Rev. Richard Emrich, professor at Episcopal Theological School, Cambridge, addresses the clericus of this city on March 19th.

Difficult Task

Paris (by wireless):—Renewal of relations between the Russian Orthodox Church in western Europe and the Moscow Patriarchate will be "a long and most difficult" task, 78-year-old Metropolitan Eulogius told Religious News Service in an interview here. The Metropolitan, who is at present under the jurisdiction of the Ecumenical Patriarchate at Istanbul, recently petitioned Patriarch Alexei for readmission of the four emigre dioceses under his control to the jurisdiction of the Patriarch in Moscow.

"We have been separated for 25 years," Eulogius declared, "and we must first prepare Russian emigrants for this rapprochement. This will

not be easy, because many are still suspicious of the Moscow Church, believing that the reestablishment of religious freedom has meant also the establishment of political ties.

"There can be no question of politics. We are interested only in religious matters. Emigrant circles here, however, still feel that the recent change in Russia was dictated by opportunism, and that after the war there will be an about-face by the state and the church will be persecuted."

New Parish House

Clifton, Ariz.:—It isn't often these days that we get news of new church buildings, what with priorities and one thing and another. But they are building a parish house here where the Rev. O. W. Nickle is vicar. It is a frame building, same construction as the church, and it will meet a



You CAN MAKE THE WORLD A BETTER PLACE TO LIVE IN

Yes, you can help make this world safe for your children and for their children too.

For when you help spread the Word of God, you help combat the pagan forces which have been destroying our world—and you speed the day mankind will live in peace and security.

The need is urgent if our civilization is to survive. That is why the American Bible Society must expand its War Emergency Fund. Your dollars are needed as never before!

Send your contribution today! Or better still, why not secure an American Bible Society Annuity Agreement, which helps in this vital work and at the same time provides a generous lifetime income for yourself or for a loved one. For detailed information, write for the interesting booklet, "A Gift That Lives."



Mail This Coupon Today Without Fail!

American Bible Society,
Bible House, New York 22, N.Y.

☐ Please send me, without obligation, your booklet W-46 entitled "A Gift That Lives!"
☐ I enclose \$..... for the world-wide distribution of the Scriptures.

Name.....

Address.....

City..... State.....

SUMMER TRAINING OPPORTUNITIES SCHOOL FOR MINISTERS AND OTHER RELIGIOUS WORKERS

JULY 9 - 27

Short non-credit courses, each one week in length, dealing with the content of the Christian message and with varied aspects of the minister's task.

July 16-20. Hoyt Lectures of Auburn Seminary by Dr. John Baillie, of New College, Edinburgh.

Other special lectures during the first two weeks: Dr. Edwin McNeill Poteat, Dr. Clarence T. Craig, Dr. Roland W. Schloerb.

An additional feature during the second week (July 16-20): **Special Courses for Town and Country Ministers.**

July 23-27. Mobilizing the Church for Demobilization. A week jointly sponsored by the Commission on Religion and Health of the Federal Council of the Churches of Christ in America, and by the Seminary.

SUMMER SESSION—July 2 to August 10

Courses for academic credit in Bible, Church History, Philosophy of Religion, Christian Ethics, Practical Theology, Religious Education, and Christianity in its World-Wide Relations. Enrollment for credit July 2 to 20 and July 23 to August 10 also possible.

Wide range of additional courses available at Columbia University.

Address: **Director of Summer Courses**
Union Theological Seminary
3041 Broadway, New York 27, N. Y.

great need in the growing work by providing a recreation room, several class rooms and a kitchen. Mr. Nickle has been in the Clifton field for five years and has made an enviable record of progress. At Morenci, also under his care, union services are being held under his direction.

Michigan Consecration

Detroit:—The Rev. Donald Aldrich is to be consecrated Bishop Coadjutor of Michigan at St. Paul's Cathedral on May 4th. The program has not been announced as yet.

Expand China Work

New York:—Cooperation of Protestant medical schools, hospitals, schools of nursing, and medical missionaries with Chinese government plans for expanded health services after the war was discussed at a conference on medical and health work here, reports Religious News Service. Called by the foreign mission conference committee on East Asia to consider postwar planning of Christian medical work in China, the meeting was attended by 60 denominational executives, missionary doctors and nurses from the United States and Canada. Frank T. Cartwright of the Methodist board of foreign missions was chairman. Also present were Dr. Szeming Sze, general secretary of the Chinese medical association and member of the UNRRA staff in China; Dr. K. F. Yao, health commissioner of Kweichow, and Dr. Herbert C. C. Liu, director of the Seventh Day Adventist sanatorium in Chungking.

Recommendations of the conference will be cabled to Dr. J. W. Decker, executive secretary of the International Missionary Council, now in China, for discussion and consideration by church and government officials. The national health administration will be asked to draw up regulations to give "suitable status to the mission hospitals within the framework of the immediate relief program." Expansion of Christian training facilities for midwifery, dentistry, pharmacy, and hospital technology was also recommended, along with development of four regional Christian medical colleges to grade A level.

Books to Prisoners

Geneva (by wireless to RNS):—Easter booklets in French, English, German, Dutch, Polish, and Italian have been issued for the fifth year by the ecumenical commission for

chaplaincy service to prisoners of war of the World Council of Churches. Each edition, beautifully illustrated with reproductions of paintings by noted artists, was prepared by churchmen of various countries. A total of 81,000 copies were printed. The French edition, consisting of 128 pages, included not only Lenten meditations, but articles on various aspects of the evangelism campaign being conducted in France, and a description of the new Protestant monthly, *Reforme*.

Thanks Americans

New York:—Patriarch Alexei of the Russian Church has sent thanks

to the national interfaith committee of Russian War Relief for "its charitable activity filled with feelings of Christian love for the Russian people." The committee, of which the Rev. Ralph W. Sockman is chairman and Bishop Charles K. Gilbert is vice-chairman, reports that more than 250,000 household utility kits have been donated by Church people to the people of the Soviet Union.

Meet with Labor

Albany, N. Y.:—John Ramsay, field representative of the steel workers union, has organized the clergy and labor leaders to meet here regularly once a month. A similar

Still Time for an Easter Gift

To

KIMBER DEN

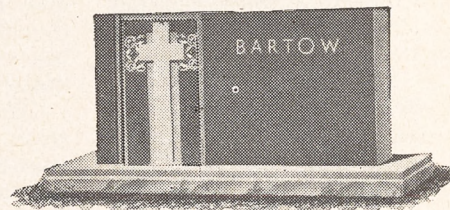
If you have not already sent an Easter Gift for this great Relief Work in China will you not do so at once? He is depending upon his friends in America to keep this vital work alive.

Make checks payable "Treasurer, C.L.I.D."

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY
155 Washington Street New York 6, N. Y.

John, the beloved disciple...

in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



WINNSBORO BLUE GRANITE

"The Silk of the Trade"

When the surface of this granite, which is a composite of these actual precious stone crystals is highly polished, all the scintillating beauty and color of these jewels become visible.

How peculiarly fitting that monuments to loved ones be erected of lasting granites, containing the very gems which the Apostle John mentioned in this metaphorical description of the

foundations of the walls of the everlasting city, the city of our resurrection hope.

Be sure that monuments you buy are cut from genuine Winnsboro Blue Granite. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

Winnsboro Granite Corporation, Rion, S. C.

The Real America

The real America is not dead, just pre-occupied with the war. The great moment for freedom in America and therefore in the world, will come after Victory.

A post-war awakening to what has been happening within the nation will jar the citizenry into vigorous action and thwart our trend toward the "hell" into which other nations fell when their state-ism reached the totalitarian level.

When Freedom's great opportunity arrives the clergy of America can be counted upon for vigorous, courageous, leadership on behalf of Christian, American, anti-Collectivist, anti-Stateist ideals.

Fourteen countries were collectivized between 1926 and 1939 in the death march of nations. In each instance leaders and impractical idealists assured the people that basic freedoms and spiritual ideals would be preserved. None were! None ever can be! Where the state is all powerful, there is no place for God!

Help prepare for Freedom's big moment! The nation has a right to expect the clergy to lead this fight. Associations of business men, farmers, professional men, responsible labor leaders as well as rank and file citizens need leadership at the spiritual, non-partisan level.

Are you interested in receiving the monthly bulletins of this ten year old, expanding Crusade? Have you had experiences that will enhearten and help your fellow-ministers to be effective in this "Fight for freedom"—for constitutional government, the democratic process, free pulpit, free speech, free enterprise, free assembly and free press—the freedoms belonging to man, a child of God? Let us hear from you!

Spiritual Mobilization, Inc.

411 West Fifth Street, Los Angeles 13, California

Hotel Roosevelt, New York 17, New York

First Natl. Bank Bldg., 33 So. Clark St., Chicago 3, Illinois

ADVISORY COMMITTEE

ROGER W. BABSON, Statistician; DR. CHARLES R. BROWN, Dean Emeritus Yale Divinity School; DR. PAUL F. CADMAN, Economist; MORSE A. CARTWRIGHT, Director American Association for Adult Education; UPTON CLOSE, Writer and Commentator; DR. DONALD J. COWLING, President of Carleton College; ELY CULBERTSON, President The World Federation, Inc.; DR. WILL DURANT, Philosopher, Author and Lecturer; DR. CARY EGLESTON, Physician and Scientist; DR. EDGAR J. GOODSPED, Bible Scholar and Author; HONORABLE ALBERT W. HAWKES, United States Senator; WILL IRWIN, Author; REV. HAROLD M. KINGSLEY, Negro Leader; DR. WILLIAM MATHER LEWIS, President Lafayette College; DR. JOHN A. MACKAY, President Princeton Theological Seminary; DR. ROBERT A. MILLIKAN, President California Institute of Technology; DR. ALFRED NOYES, Distinguished Poet; DR. NORMAN VINCENT PEALE, Minister Marble Collegiate Church, New York City; CHANNING POLLOCK, Author and Lecturer; DR. ROBERT GORDON SPOUL, President University of California; SILAS STRAWN, Attorney; DR. JOHN J. TIGERT, President University of Florida; DR. RAY LYMAN WILBUR, Chancellor Leland Stanford University, JAMES W. FIFIELD, JR., D.D., Founder and Director.

SPIRITUAL MOBILIZATION

411 W. 5th St. Dept. 45W, Los Angeles 13, Calif.

I am interested in the program and purposes of Spiritual Mobilization. Please send me information how I may help further this work. I understand there will be no financial obligation whatsoever.

NAME.....

CHURCH.....

STREET.....

CITY.....STATE.....

☐ Minister ☐ Layman

THE WITNESS — April 5, 1945

group has also recently been established in New York City, called by the Rev. Robert Searle of the Greater New York Federation of Churches. Mr. Ramsay told of this experiment in fellowship in THE WITNESS for January 28th.

Moscow Reunion

New York:—Orthodox leaders in America, just returned from Moscow, are pleased over the prospects of reconciliation between the Church here and the Moscow patriarchate. "The tentative agreement reached with Patriarch Alexei," the Very Rev. Joseph O. Dzvonchik told a reporter of Religious News Service, "will strengthen both the Church in Russia and the Orthodox Church in America and should lead to a very close and cordial relations when normal communication is again possible." The proposals will be considered by a council of Bishops to meet May 24 and will then be submitted for ratification at a general council of the Russian Orthodox Church. He declared that the half-million members of the Church in the United States "are very much interested in what is going on in Russia." He also reported that 300 churches were reopened in the Soviet Union in 1944 and 40 in January of this year.

Moscow-Vatican

Rome (by wireless):—Three facts strengthen belief among Vatican observers that the visit of Edward J. Flynn, personal representative of President Roosevelt, to Rome is tied up with a Moscow-Vatican modus vivendi regarding East European Catholics now under Russian control, according to Helen Hiett, reporter for Religious News Service.

First, after his audience with the Pope, Flynn conferred with Msgr. Domenico Tardini and Msgr. Giovanni Battista Montini, of the Papal Secretariat of State, two of the Pope's closest advisors. Second, Flynn admitted at a press conference that he does not know exactly when he will leave Italy. Third, Flynn stated that he is likely to have another audience with Pope Pius.

Informed Vatican circles maintain the American envoy would never have come to the Vatican from Moscow empty-handed. It is also obvious, they state, that Flynn would not be uncertain about the duration of his stay in Italy unless some decision, or, at least, discussions, were pending on the status of Catholic populations in areas occupied by Russia.

This Means of Grace

By John S. Higgins

A meditation on the Holy Communion. **This Means of Grace** is an attempt to illuminate for Anglicans and non-Anglicans the greatest service in our Prayer Book, the Holy Communion. A fine book for instruction purposes and for general reading. 168 pages.

Price, \$2.04 Postpaid

Why Go to Church?

By David K. Montgomery

The reference of course is to the Episcopal Church. You will enjoy reading this book and talking about it to your friends. The author says: "To worship means to give the best you have, and the best you are, to the best you know." A book for the laity.

Price, \$2.32 Postpaid

Pastoral Care of Nervous People

By Henry Jerome Simpson

"It is not a scientific treatise. It is not a theological treatise. It is a simple, straightforward effort to integrate the efforts of each toward a better evaluation of their respective provinces in human helpfulness."

—Esther Loring Richards, M.D.
The John Hopkins University

Price, \$2.32 Postpaid

Prayer and the Service of God

By Daniel T. Jenkins

A modern book on prayer by an English author. It is an attempt to clarify some of the questions and difficulties which present themselves to those who find it hard to maintain the life of prayer in the stress of this grim and confused twentieth century.

Price, \$1.54 Postpaid

Morhouse-Gorham Co.

14 E. 41st Street
New York 17, N. Y.

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

Memorial Windows

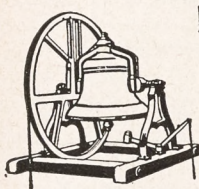
In accordance with the best traditions of the craft. Notable installations in forty states and five foreign countries.

Illustrated material on request

The D'Ascenzo Studios
 founded 1896

1604 Summer Street Philadelphia 3, Pa.

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



MENEELY
BELL CO.
 TROY, N.Y.

High Grade
 Reconditioned Bells
 Write for Information.

R. GEISLER, INC.
 71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
 IN CARVED WOOD AND
 MARBLE • BRASS • SILVER
 FABRICS • WINDOWS

HEADQUARTERS
for CHOIR GOWNS
PULPIT ROBES
 Vestments • Hangings • Stoles
 Embroideries, Etc.
NEW CATALOG on Request

NATIONAL CHURCH GOODS SUPPLY CO.
 Division of
NATIONAL ACADEMIC CAP & GOWN CO
 821-23 ARCH ST. PHILADELPHIA 7, PA.

Need a
LAXATIVE?

Black-Draught is
1-Usually prompt
2-Usually thorough
3-Always economical

25
to
40
doses
only
25¢

Get
BLACK-DRAUGHT
 CAUTION: USE ONLY AS DIRECTED

Democracy in Alaska

Juneau, Alaska:—On November 20, 1944, the Church of the Holy Trinity, Juneau, held the first parish meeting in its history. The congregation elected a vestry. Formerly the vestry had been appointed by the Bishop. Bishop Bentley approves the democratic plan adopted at the meeting. At its first meeting, the vestry adopted a budget that will make the parish self-supporting. The next step was a well organized and thorough Every Member Canvass, with the result that the Bishop has been informed that Trinity will pay all its parochial expenses this year. The Rev. W. Robert Webb is the rector.

Bishop Tucker

(Continued from page 6)

organization. But continental organization, alone is not sufficient.

"In the last analysis isolationism is unchristian. It does not change the situation because the unit is moved from the nation to the continent. The Christian ideal and the one which will bring a lasting peace to the world is that which makes its concept of brotherhood world inclusive."

MRS. BARTOW BEE RAMAGE

On December 17, 1944, Ethel Purvis Ramage, a communicant of Ascension Parish, Amherst, Virginia, entered into rest at her home at Sweet Briar, Virginia.

Mrs. Ramage came into the Diocese of Southwestern Virginia in the autumn of 1928, and from that time has been a vigorous and deeply appreciated worker in the parish and in the diocese. Bishop Jett in 1935 appointed her to introduce throughout the diocese the plan for uniting all the work of the women of a parish under the Woman's Auxiliary. As chairman of the James River Convocation she was untiring in her visits to branch after branch, carrying a lucid and enthusiastic message. In the parish she gave generous service through the Auxiliary, through Bible teaching, and through private ministrations. Frequently she was called upon to give counsel in parish affairs, and her opinion was regarded with respect.

She had a rich experience to draw upon. As the wife of the Rev. Bartow Bee Ramage, for twenty years Rector of St. Andrew's Parish, Fort Worth, Texas, she had not only the varied opportunities for service in parish life, but also the privilege of attending as Diocesan Delegate and often as President of the branch of the Diocese of Dallas a long series of Triennial Conventions. Attending as she did ten of these general church meetings, she followed with absorbed interest the development of the work of the Woman's Auxiliary. She knew churchmen and churchwomen from all over the country, as their advisers and their co-worker. She was a zealous student of the history of the Church, of its principles and of its practice. In the summer of 1929, at the Blue Ridge Conference held at Frederick, Maryland, she gave a course based on the Report of the Jerusalem Conference on the World Mission of Christianity, in which as lecturer she shared knowledge garnered through the years.

This devoted churchwoman lived a life of worship. Her work was a shining sacrifice of praise and thanksgiving, and one felt vibrating within her the Psalmist's cry: *Dominus illuminatio mea.*

—MINNA DAVIS REYNOLDS.

Sweet Briar College,
 Virginia

VESTMENTS

Cassocks - Surplices - Stoles - Scarves
 Silks - Altar Cloths - Embroideries
 Priest Cloaks - Rabats - Collars
 Custom Tailoring for Clergymen

1873 Church Vestment Makers 1945
 Over One Hundred Years



COX SONS & VINING, Inc.
 131 East 23rd Street, New York 10, N.Y.

PURE IRISH LINEN

Limited quantities available to Parishes needing replacements. Prices under O.P.A. rules. Samples Free.

MARY FAWCETT CO.

Box 146

Plainfield, N. J.

CATHEDRAL STUDIOS

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

SURPLICES — STOLES

VESTMENTS

CHURCH HANGINGS

ALTAR LINENS

CASSOCKS

CLERICAL SUITS — CLOAKS

RABATS — RABAT VESTS — COLLARS — SHIRTS

Choir Vestments in All Styles

Inquiries Invited

C. M. ALMY & SON, INC.

562 Fifth Avenue, New York 19, N. Y.

CAPS and GOWNS

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

The Payne Spiers Studios Inc.
 Studios at Paterson, New Jersey
Carved Wood
 Chancel Renovations Church Furnishings
 Murals Memorials Tablets
Stained Glass
 .. Inquiries Solicited ..

LOYD
WALL PAPERS
ARE LASTING.
INSIST ON SEEING THEM
WHEREVER LOCATED
W.H.S. LLOYD CO. INC.
 NEW YORK • CHICAGO • BOSTON • NEWARK

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.

THE REV. ROGER BENNETT

Rector of St. Mary's, Newton, Mass.

The cover of the March 8 WITNESS is both honest and clarifying. Thank you for it. So long as we recognize that Chaplain Bayne and his congregation and others worship a god who is symbolized by an airplane rather than God made known by the cross we shall have no cause for quarrel. There is much of the issue in fact that appeals to me. The editorials for instance, and especially Miss Harvey's article which so aptly points out that "we do not live in peace because we do not live by the will of God." True of course and easy to accept when we realize that we don't want to live in peace because it would mean taking God as a substitute for airplanes.

THE REV. S. E. ASHTON

Rector at Arlington, Virginia

For goodness sake send that bundle of ten copies to those boys in the South Pacific. If the problems of our country and the Episcopal Church are going to be met I am afraid it will be the soldier laymen who will have to do it.

ANSWER: Many thanks. This was in response to a letter from a soldier asking if someone might send ten copies a week for a discussion group. Mr. Ashton makes it possible. If any other readers care to donate a bundle of ten copies a week to a chaplain (we have many such requests) the cost is \$5 for ten copies for ten weeks. Sorry we have to have help in order to do this.

THE REV. SHELTON HALE BISHOP

Rector of St. Philip's, New York

Let me thank you for putting the picture on the cover of March 15th. We still carry on the Fun Center. It goes exceedingly well at times, and other times not so well. But it has made a tremendous impression on the community and a great improvement in the character of our street. There are dozens of children that come every night.

THE REV. HERBERT W. PRINCE

Rector at Lake Forest, Illinois

Correction! Just to put you right on your faces:—"The naval chaplain directly behind Bishop Hobson" (picture p. 6, WITNESS, March 22) is not chief of naval chaplains Workman, but Chaplain Frank H. Lash, naval chaplain in London in charge of naval personnel in Europe. Chaplain Workman is either behind Lash or beside him, I don't know which, but I know Chaplain Lash intimately.

ANSWER: Right. So many have informed us. So Chaplain Lash it is and we are sorry for our mistake.

MR. ALEXANDER B. ANDREWS

Chancellor of diocese of North Carolina

The statement 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" is not borne out by the facts (report of an address by Mr. Fletcher, WITNESS, March 22). In 1840 the 55,477 communicants

were 1/3 of 1% of the population of 17,069,453 and in 1940 the 1,459,227 communicants were 1.1% of the 131,669,275 official government census.

THE REV. RICHARD MORTIMER-MADDOX

Rector at Great Barrington, Mass.

I got an invitation to join Spiritual Mobilization, Inc. The editors of The Churchman do not seem to highly regard this outfit. But I need further guidance from THE WITNESS.

ANSWER: We agree with the Churchman and stated our reasons in an article that appeared in THE WITNESS November 2, 1944. We are convinced that it is a reactionary organization with a program that is quite opposed to objectives set forth in the report of the commission on social reconstruction that was unanimously approved by the General Convention of 1943.

THE REV. CHARLES LEWIS BIGGS

Clearwater, Florida

There are several clauses in both the Apostles and Nicene Creeds that belong in the region of obsolete knowledge. They have neither vitality nor reality for the modern man. The realities and vitalities that remain are inadequate as creeds. That this is generally felt is evidenced by the creeds put forth from time to time, whether as creeds or manifestoes. John D. Rockefeller's credo, given wide publicity, is a fair example and a good one. Millions of Americans, for instance, have added their country for which they are willing to fight and die to their credo. And that is but one of the many articles, besides the theological, that today make up the modern man's credo.

The historic creeds are inadequate but modern creeds are quite certainly too long and contain too many articles to incorporate into our beautiful liturgy. Since the historic creeds are inadequate—I am not arguing, simply asserting—and modern creeds too long, why not substitute a confession and resolution in place of the creeds wherever they occur in the Prayer Book? For instance:

O God, thou art my God: early do I seek thee: my soul thirsteth for thee: my flesh also longeth after thee. With all my might I strive for right relationships with my neighbor according to the mind and the spirit of Christ Jesus my Lord.

This has the merit of brevity and is not lacking in vitality. In a ministry now drawing fast to half a century I have run into many a fine thoughtful Christian who feels he cannot longer in conscience stand up with the congregation and say either of our creeds. Such men do not come to church therefore. Must the Church lose the cooperation of such as these?

CHRISTCHURCH

VIRGINIA SCHOOL FOR BOYS

The Ideal Place for Your Boy
Intermediate School: Sixth to Ninth Grades.
Upper School: College Entrance Requirements.
Sound Churchmanship. Moderate Rates

The Rev. S. Janney Hutton, Headmaster
Christchurch School Christchurch, Va.

SCHOOLS

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

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

Apply to

Director of Nursing

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

DE VEAUX SCHOOL

1852-1944

Niagara Falls, New York

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

For catalogue, address

Reverend William S. Hudson, Headmaster

HOLDERNESS

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

Rev. Edric A. Weld, Rector

Box W.

Plymouth, N. H.

All Saints' Episcopal College

Vicksburg, Mississippi

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

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

Arts. Mild Climate. Outdoor Sports.

Address:

The Rev. W. G. Christian, Rector

FORK UNION MILITARY ACADEMY

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

CARLETON COLLEGE

Donald J. Cowling, President

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

Address: Assistant to the President

CARLETON COLLEGE
Northfield Minnesota

KEMPER HALL

KENOSHA, WISCONSIN

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

Virginia Episcopal School

Lynchburg, Virginia

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

For catalogue apply to

George L. Barton, Jr., Ph.D., Headmaster,
Box 408

ROLLS OF HONOR BOARDS



Those of your Church Membership who have enrolled in the armed forces have earned a tribute which should have a permanent place in your minds.

To preserve this record, to know the full name of each, to pay tribute to them, is the purpose of the "Roll of Honor."

Tastefully designed and skillfully executed these beautiful walnut boards are restrained and dignified enough to blend with any church surroundings. They are inexpensive, yet so skillfully made that they provide an excellent tribute to those who are serving.

The panel is $\frac{7}{8}$ " thick, is built up of five-ply board, finished in walnut veneer and the decorative detail is a gold toned finish, to blend with any Church furnishings.

The eagle of serviceable plastic wood with the olive branch, represents the eagle of peace.

A sturdy, beveled gold edged card in walnut tone ($\frac{3}{4}$ in. x $3\frac{1}{2}$ in.), with each name lettered in gold, makes the completed board handsome and durable.

SIZE	PRICE	NAMES	COMPLETE WITH NAMES
22 x 25 in.	\$16.50	64	\$29.30
22 x 31 in.	19.50	88	37.10
22 x 27 in.	22.50	112	44.90
22 x 43 in.	26.00	136	53.20

NAME PLATES ADDITIONAL, SUPPLIED UNATTACHED

(capacity 23 letters)

.20 each, with order	.30 each, less than 12
.25 each, order later	\$1.50 for 5 or less

Gold Stars $\frac{1}{2}$ ", \$1.00 for 12

H. M. JACOBS COMPANY

1907 Walnut Street

CHURCH SUPPLIES

Philadelphia 3, Pa.