

The WITNESS

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MARCH 14, 1946



CARLETON COLLEGE
HAS A CAMPUS
OF GREAT BEAUTY
(story on page three)

REFORM THE HOUSE OF DEPUTIES

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.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wed. 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.
4:00 p.m. Evening Prayer and Sermon.
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 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 and 9 H. C.; 11 A.M., 4:30, 8 P.M.
Daily: 8, Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M.—Holy Communion

THE WITNESS

For Christ and His Church

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MARCH 14, 1946
VOL. XXIX No. 22

CLERGY NOTES

BLOCK, BISHOP KARL M., bishop of California, is a visitor in Honolulu.

CARSON, JAMES O. JR., formerly of St. James' School, Maryland, is now the rector of Trinity, St. Clair Shores, Michigan.

CONDON, DONALD W., former navy chaplain, is now the rector of St. James', Woodstock, Vermont.

HYDE, JAMES W., was ordained priest on March 8 at St. Peter's, Delaware, Ohio, by Bishop Hobson. The sermon was by the Rev. Henry Sloane Coffin, former president of Union Seminary.

KRUEGER, RALPH B., senior at Nashotah House, has been appointed a missionary for the Virgin Islands where he will assist at All Saints', St. Thomas.

LOCKHART, MALCOLM W., rector at Beaufort and Grahamville, S. C., died on February 20. He was 58 years old.

NORTON, MERRILL A., formerly rector of St. Paul's, Elko, Nevada, is now vicar of St. Luke's, Hollister, Calif.

PRAED, HENRY S., former army chaplain, is now the rector of All Saints', San Leandro, Calif.

STEVENSON, ROBERT L., was recently deposited by Bishop Kennedy of Honolulu, at his own request and for causes not affecting his moral character.

STRETCH, ROBERT N., navy chaplain, is now stationed at Camp Lejeune, N. C. and has applied for transfer to the regular navy.

WICHER, EDWARD A. JR., former Presbyterian minister and a candidate for orders in the Episcopal Church, is now assistant at St. Luke's, San Francisco.

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 S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.) 11 and 4:30 p.m.
Week Days: Holy Communion, Monday and Friday, 8 a.m. Holy Communion Wednesday and Holy Days, 12:00 noon. Intercessions Thursday, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.
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)
Sunday Services 10 and 11 A.M.
Rev. H. Robert Smith, D.D.
Minister-in-Charge

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.

Carleton College Has a Fine Program for Servicemen

*Veterans Doing Successful Academic Work
And Prove Leaders in Campus Activities*

By Frank R. Kille

Dean of Men at Carleton College

Northfield, Minn.:—Early in the present academic year, Carleton College announced that veterans would be admitted at mid-semester and at mid-year. In view of the educational needs of returning men and women of the armed forces, we could not justify our regular plan of admission. The admission of veterans three times in a period of nineteen weeks has required ingenuity and a maximum flexibility. The enthusiastic support of the faculty and staff has not only made the adjustment possible but has maintained a quality of work comparable to our best peacetime efforts.

The detailed plans for each registration vary, but are constant in principle. The veteran enters at once into our regular liberal arts program which has as its goal a sound general education. No refresher courses have been set up and none are contemplated. Veterans enter with a full program of work. Wherever adjustment has been difficult, faculty members have given freely of their time outside of class. Social and academic adjustments have justified our belief that the greater maturity and seriousness of the veteran would more than offset the break in the sequence of his education. All are doing as well as when they entered service, and the majority are doing much better. Many are carrying more than the normal load and doing quality work. Instructors and students alike have been impressed with the way these men have made the adjustment from military life to a regular college program.

Not only has the veteran been doing successful academic work, but he is the leader in campus activities. Newly elected class officers, heads of men's organizations, and members of our athletic teams are predomi-

nantly veterans. They sing in the glee club and the choir, take part in dramatics, and, generally, lose their identity as veterans by merging with the student body in every interest and activity.

Part of the reason for the homo-

chapel services and the Sunday evening vesper service. He soon recognizes that these religious exercises are thought to be an important part of the life of the college which he has selected. We have rarely received a request from a veteran that he be excused, and we have been encouraged by Carletonians who have returned from service to make no exceptions. In short, we will maintain the standards which are expected to exist in a church-related school. We believe confidently that there are many veterans who will wish to continue their education in this atmosphere.

No veteran has been refused ad-



Dr. Laurence McKinley Gould is being congratulated by President Charles Nelson Pace of Hamline University as Governor Edward J. Thye of Minnesota looks on. Dr. Gould was inaugurated the fourth president of Carleton College on October 16, 1945

geneity of our student body, in spite of the various experiences of a war, is that the college has gone out of its way to see that the veteran knows what kind of a school he is selecting. We continue to assert on every occasion that we are a small, co-educational, church-related college, and that we expect every member of our community to behave as a responsible citizen and a member of a Christian community. For example, the veteran understands when he enters Carleton College that he will be expected to attend two weekly

mission whose records and interests indicate that he can successfully carry the work at Carleton College. Those in charge of boarding and housing arrangements for the enlarged student body have been as resourceful as the faculty. The residents of the town of Northfield have helped greatly by offering the use of spare rooms. However, most veterans have been placed in college houses near the campus or in the attractive new dormitory created by an extensive remodeling of the stadium. This was accomplished with-

out limiting the athletic facilities. The dormitory will probably be retained as a permanent part of our dormitory system. The men eat in the regular college dining hall and are served by their classmates who need financial assistance.

The special interests and problems of the veterans are cared for in various ways. A Veterans' Affairs Committee, composed of faculty members and the Associate Dean of Men, who are themselves veterans of this war, meets every week at a stated period to hold an open forum. Any individual, or the representative of any group, may attend. In addition, the Dean of Men meets weekly with an appointed Men's Council to consider college matters involving both veterans and non-veterans. It is, therefore, unnecessary to secure formal office appointments to bring any matter before the faculty and administration. These regularly scheduled committee meetings have been effective in preventing misunderstandings and in planning a program to meet the needs of the veterans.

In addition, the office of the Dean of Men, and the office of Admissions, have as assistants one or two graduates of the college who have been discharged recently. These young men, who have just returned from active service, understand both the college program and military experiences. The assistants room and eat with the men and are constantly at their service in innumerable ways.

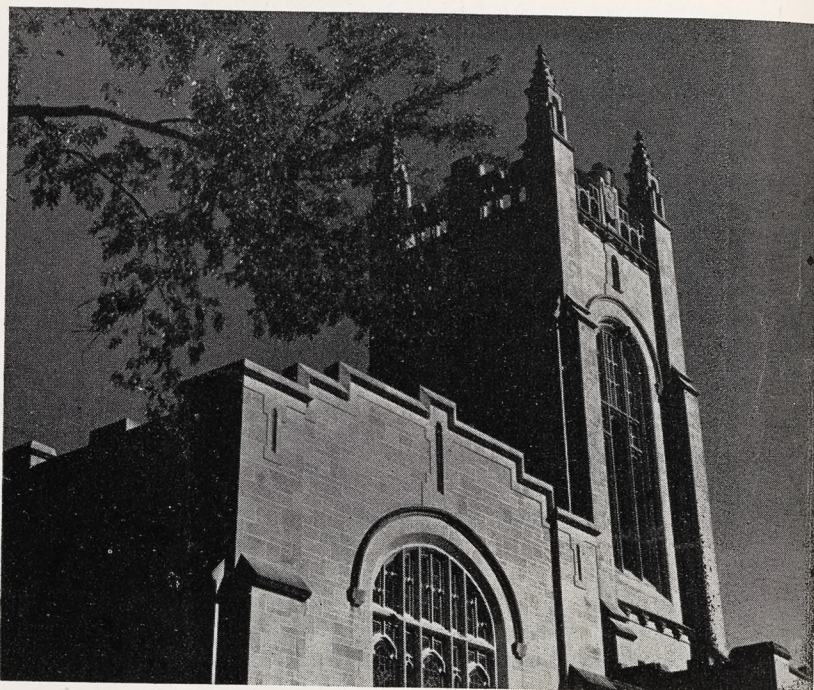
The college grants credits for courses of college calibre taken while in military service. The recommendation of the American Council on Education is followed for the most part. In addition, veterans may obtain credit by examination if other military training or experiences have contributed to their intellectual development. At time of registration, no blanket college credit is given for military service as such. During the senior year, however, a small amount may be allowed to offset any unusual hardship that might otherwise result. In such cases, the chairman of the major department and the Dean of Men may grant up to eight semester hours for military service. This will be done only when it is clear that such a grant does not impair the program of work which the student is pursuing. This grant is limited, for we have the conviction that military service is not ordinarily a substitute for college work. In some ways, military service may be more valuable, but it cannot take the place of any large part of the in-

struction and the student's effort which results in a general education. The college will grant the veteran every opportunity and assist in all possible ways to make available to him the ingredients of a general education on which he can look back, in later years, with real satisfaction. We want him to be equipped as well as those men who obtained their education under normal conditions. If, in addition, his experience in military service gives him certain advantages, this will be some recom-

tution in Atlanta, Ga., and the Rev. Henry Sloane Coffin, Presbyterian of New York.

CHURCHES UNITE FOR CENSUS

Vergennes, Vt.:—The four churches of this town, Congregational, Methodist, Roman Catholic and Episcopal recently made a religious census of the entire community, the whole job done in one afternoon. A similar survey is to be made at



A striking view of the tower of Skinner Memorial Chapel at Carleton College, Northfield, Minnesota

pense for the unavoidable break in his education.

As this article goes to press, it is undecided whether or not the college will offer a summer term. If it does not, full credit will be given for work done elsewhere in approved summer school sessions.

LENTEN PREACHERS IN WILKES-BARRE

Wilkes-Barre, Pa.:—Lenten preachers at St. Stephen's here are Methodist Bishop Fred P. Corson of Philadelphia; the Rev. Phillips Elliott, Presbyterian of Brooklyn; Dean Chester B. Emerson of Cleveland; the Rev. Daniel A. Poling, Baptist of Philadelphia; the Rev. Harold Bosley, Methodist of Baltimore; Bishop Sterrett of Bethlehem; the Rev. Elmore McKee, rector of St. George's, New York; the Rev. Benjamin E. Mays, president of Morehouse College, a Negro insti-

Middlebury, with all the churches taking part. All the information gathered is made available to all the churches.

DONATION SENT FOR EUROPE

New York:—The Presiding Bishop, after consultation with the National Council committee on aid to sister Churches, announced the first major allocations for relief of suffering peoples in Europe and Asia and for reconstruction of Church life and work in devastated areas. Based on actual moneys in hand and upon estimates of anticipated contributions, checks for the first quarter of 1946 amounting to \$152,625 are being transmitted to the World Council of Churches, the Committee for Relief in Asia, and associated agencies in the ecumenical movement.

Federal Council Meets in Mood Of Gloom and Pessimism

Dulles Says United States Is in Danger Of Being Isolated in New World Situation

By W. B. Spofford

Columbus, Ohio:—A spirit of pessimism mingled with hope characterized the special meeting of the Federal Council of Churches here March 5-7, when leaders of the affiliated Churches gathered to discuss the Church's responsibility to national and international problems. There were more than five hundred delegates present, representing twenty-five denominations of the United States and Canada. Various speakers expressed the conviction that the state of the world is so bad that it is likely to fall apart unless the Churches, united in fellowship, pull it together.

John Foster Dulles, delegate to the assembly of the UNO in London, and chairman of the Council's commission on a just and durable peace, talked of "forbidding scenes everywhere in the world," of "rife pessimism," of "bitter disillusionment" and more especially of the "political disunity between the great Allies which won the war."

"There is disunity so great that it makes a mockery of those freedoms from fear and want which were the avowed goals of the war. The British for example, feel that their national safety is almost as much imperiled today by Soviet activities in the Mediterranean and the Near East as it was imperiled when Rommel was knocking at the door of Egypt. Such fears congeal the hearts of men and they prevent lifting from the world the terrible burden of vast armament."

Regarding the 750 million colonial peoples "now in a state of unrest," Mr. Dulles said: "The United Nations charter took account of their needs and went far to pledge the colonial powers to policies which would peacefully provide self-government, free institutions and, when appropriate, independence. The first Assembly did much to vitalize those provisions. But violence is rife and the Soviet Union is giving moral, if not material, encouragement to that violence. Perhaps it does so out of sincere belief in principles of freedom and human liberty. Perhaps

it does so because violent colonial revolutions would weaken the Western democracies of Europe, Britain, France, Belgium and Holland—which have tended to coalesce into a political bloc."

Mr. Dulles said the United States is now in more danger of becoming "isolated" than of becoming "isolationist," because to the rest of the world we appear to be living in what seems "fabulous, almost immoral prosperity."

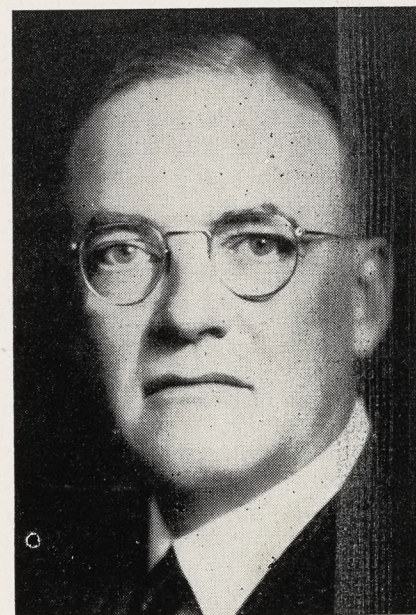
"We seem to indulge in the luxury of suspending production, which the world desperately needs, because labor and capital cannot agree on how to divide the profits to come out of catering to that need," he said. "And for that reason our nation is in grave danger of being isolated spiritually, economically and politically."

The best way of averting future wars, Mr. Dulles believes, is by the frank discussion of the "realistic facts resulting from this war." "Wars to end wars are an illusion," he said. "Wars more than any form of human activity create the conditions which breed more war."

"But this fact must not be used to generate discouragement, defeatism, or a fatalistic acceptance of new war as inevitable," he added. "Only new-born spiritual intensity can orient the world in a new direction. I see a great deal of hope for the world if the American people are frankly told that this war put in jeopardy most of the gains which, under the influence of Christianity, had been slowly consolidated over nineteen centuries and that only supreme effort will save for us or for any one any appreciable part of what we call western or Christian civilization."

The report on atomic warfare, prepared by twenty-one Church leaders, most of whom are professors in seminaries and colleges, asked that the U. S. publicly declare that it will under no circumstances be the first to use atomic weapons in future wars; said that the bombing of Hiroshima and Nagasaki was "morally indefensible" and

also condemned the obliteration bombing of German centers. The signers of the document, which included Bishop Angus Dun and the Rev. Theodore O. Wedel, both of Washington, as the representatives of the Episcopal Church, also urged "that all manufacture of atom bombs be stopped, pending development of international controls" and also that "ultimately" the control of atomic energy must be "assigned to civilians not military agencies." Monopolistic exploitation by cartels "or other minority groups" must be prevented, the statement declared, with the "supervising agencies assuring a wide and equitable distribution of whatever economic benefits may result from the use of atomic energy."



John Foster Dulles presents a gloomy report as chairman of the Federal Council's commission on a just and durable peace

The statement did not make one want to stand up and cheer for the UNO but at least it did not condemn the world organization (see "Quotes" on page seven) but rather indicated that it might eventually develop into a set-up that could be trusted to handle the bomb. No mention was made in the statement of the Soviet Union, but one member of the group that prepared the document perhaps revealed the mind of the whole when he said privately, "We better hang on to the secret for awhile until we learn whether Russia is going to behave. It is about the only bargaining weapon we have."

Thus the leaders of Protestantism are penitent for the sins of the

United States to the point of suggesting the rebuilding of two Japanese cities "as a token of repentance" and of providing "relief and rebuilding" to Germany rather than insisting on such an un-Christian thing as "economic dismemberment." But when it comes to a former ally, the Soviet Union, fear overpowers repentance and we advocate, with Winston Churchill, the guarding of the atomic energy secret "until we learn whether Russia is going to behave." And so, my friends, there apparently is a class struggle after all, as Hitler and his friends insisted all along.

Methodist Bishop Oxnam, as president of the Council, declared it to be the "duty of the Church to make clear the ethical criteria by which economic practices shall be judged" and said that "a man's opportunity to earn his living ought to be based upon his character and his capacity and never be determined by his color." He also said that Protestants "are resolved to maintain and extend religious liberty until at last every man shall possess the precious privilege of worshipping God according to the dictates of his own conscience."

Outstanding speakers at the meeting were the Rev. Henry Sloane Coffin of New York who spoke on community tensions; the Rev. E. G. Homrighausen of Princeton on evangelism; the Rev. Roy A. Burkhardt of Columbus on the returned servicemen; and the Rev. Ralph E. Diefendorfer who presented the obligation of the Church to meet the world's gigantic relief problems over a period of years.

A highlight of the meeting was an address on March 6th when President Truman told the delegates and friends, numbering about 800, that threats of new conflicts, both at home and abroad, would be solved if there was "a moral and spiritual awakening in the life of individuals and in the councils of the nations." He also declared that "atomic energy must be matched by a spiritual strength of greater magnitude." He spoke feelingly about the many problems facing the nation; delinquency, the need for housing; support of the fair employment practices act; health legislation; the extension of social security. He also declared that the UNO was founded on religious principles and got applause when he stated, with great deliberation that "the United States will support the charter; the United States will defend the charter; the United States

will seek to expand and perfect the charter; and we are confident that all other member nations expect to do the same."

President Truman ended his fifteen minute address with a plea for the destitute people of the world. "We can't feed them all," he said, "but we can go a long way in doing it if you want to cooperate and do it." It was a forthright and appealing address, solidly based on religious principles, delivered with a good deal of social passion which got a deserving response from the delegates. Certainly it was a welcome relief to the general pessimism of the other addresses and the reports of committees. The President proved himself a man of faith in addressing the top-ranking men of faith.

MILLIONS SOUGHT FOR EUROPE

New York (RNS):—America's Protestant churches will be asked to contribute \$14,500,000 over a four-year period to aid in the spiritual and material rebuilding of Europe's Christian communities, Robbins W. Barstow, director of the commission for world council service, revealed here on his return from Geneva where he attended meetings with commission leaders. Of the amount sought, Barstow said, \$2,000,000 will be allotted to direct relief measures such as food, clothing and other material aid, and \$12,500,000 for spiritual rehabilitation. Under this latter category funds and supplies will be distributed for educational training, libraries, literature, pastors' salaries, rebuilding of churches, evangelism and allied works.

YOUTH SERVICE IN BOSTON

Boston:—Trinity Church here was filled the evening of March 3 for a service of the young people's fellowship of the diocese, with over 100 parishes represented. The Rev. George O. Ekwall, chairman of the diocesan department on youth, preached.

CONFERENCE SUPPORTS WORKERS

Detroit (RNS):—Support of organized labor in demands "consistent with religious ideals" was pledged at the close of the four day conference of various Church groups meeting here with representatives of labor. The resolution listed as labor's objectives adequate wages

and new and higher minimum wage laws, full employment legislation, paid vacations for all workers, and enlarged social security and public health activities.

Another resolution called for support of efforts against discriminatory treatment of minority groups, especially in public housing and in the public schools. The conference also demanded immediate cessation of atomic bomb manufacture, and the granting of full control of the bomb to UNO.

Sounding the conference keynote—closer cooperation between religion and labor for industrial and international peace—the Rev. Charles C. Webber, field representative of the Amalgamated Clothing Workers called for more decisive



Charles Webber, Methodist minister who is now a labor organizer, urges Church to work for social aims

action by the Churches on economic issues. He urged strong Church support for the McMahon bill to control the atomic bomb, the Murray-Wagner Dingell bill to raise minimum wages to at least 65 cents an hour, the Missouri Valley Authority bill, and other legislation for development of regional areas.

The Church League for Industrial Democracy was represented at the conference, which was attended by about 300 church men and women, by the newly elected executive secretary, the Rev. W. B. Spofford Jr., the Rev. Malcolm Dade, rector of St. Cyprian's, Detroit, who was on the organizing committee, and the Rev. Robert Cook, a recent graduate of the theological school of the University of the South who is at present doing graduate work at the Episcopal Theological School.

THE WITNESS — March 14, 1946

EDITORIALS

All One Struggle

THE scene in Washington when an indifferent Congress and an apathetic citizenry allowed the Fair Employment Practice legislation to be filibustered to death, presents an issue and a challenge which must be met. The men who lined up as the vocal and voting opposition to this legislation to outlaw job discrimination represent the forces most to be feared in the worldwide struggle for peace and security. They are the same people who are out to crush trade unions and to hold down the living standards of America's workers. They hold to the same company in every issue involving the freedom of the people.

We are not faced with a series of separate struggles, as we might gather from the newspapers as we read of racial difficulties; anti-Semitism; the stoning of a Nisei as he returns home after serving with distinction with our army in Italy; the epidemic of strikes and proposed anti-strike legislation; questions of oil; American soldiers aiding one side in China's civil war. The fighting is on many fronts but it is all one struggle, with the enemy of the people appearing in strange ways and guises.

It is our giant corporations trying to throttle the self-hood of industrial workers; it is the poll-taxer trying to dominate and exploit the life of the Negro; it is the few with large money power and special privileges determined to hold that power and those privileges even though it means economic, social and political serfdom for the many. The coalition is strong, ready to throw its weight against any who assert that there must be equality—social, political and economic. It has won for now a battle in Congress. By means of a filibuster the Negro, for awhile longer, is to be held to menial jobs; ghettos of employment are to be maintained for the Jew.

The battle between big business and the American worker is a part of this struggle. And the issue is deeper than an hourly wage increase or the refusal of General Motors to show its books

or its refusal to act favorably on the union's proposal that their differences be made a matter of arbitration. It is an assault against all that democracy means to the heart of our nation and the life of the world. The defeat of organized labor would mean that America will not be able to make the needed contribution a true democracy can make to the family of nations; it would mean that power here is in the hands of the fascist-minded; it would mean that minorities will have no place, no self-hood, in our American plan; it would mean a body blow to the security of all mankind.

"QUOTES"

THE hope for world government, useful as a guiding principle, cannot be turned into a program for immediate action without very serious confusion of aim. Although improvement of the United Nations Organization is imperative, world government in any literal sense of the term is not attainable and rigid insistence of full world government now is in effect a vote for continued international anarchy. It is better to start with the imperfect accomplishments and promises of the provisional forms of co-operation that have actually begun to take shape and earnestly to seek their improvement.

—from the report on Atomic Warfare and the Christian Faith, presented at the meeting of the Federal Council of Churches, March 5th.

Let Jesus Say It!

A LENTEN fast, serving the double purpose of disciplining one's spiritual life and providing food for the hungry people of Europe and Asia, is but one of the disciplines which can be undertaken with benefit both for ourselves and for the kingdom of God. Another interesting form of discipline is suggested by the story in the gospel for Lent II. (Prayer Book p. 128). A Canaanitish woman appealed to Jesus to heal her afflicted daughter. This embarrassed Jesus' disciples. They did not like her,—she was a foreigner,—and they resented her coming to Jesus for help. Jesus handled the situation with skill and humor. With a merry twinkle in his eye for the woman, he said (out

loud so his disciples could hear how they sounded) the very things they were thinking in their hearts. I am not sent but unto the lost sheep of the house of Israel. It is not meet to take the children's bread and cast it to dogs. Hearing their selfish, sectarian prejudices come from the mouth of the Master enabled the disciples to see these prejudices in a new light.

Why not try this Lent to put into the mouth of Jesus some of the resentment and prejudices we harbor deep within our hearts? Test our thoughts by putting them into the mouth of Christ. Imagine him saying, Why should I help the people in Europe when there is so much need in this coun-

try? Imagine Jesus saying, Why should we upset the peace and serenity of our dear old Church by pressing the matter of Church Unity? Let Jesus say, There is always going to be war in this world, so why should we concern ourselves with the UNO and with those things which make for a just and durable peace? Imagine Jesus voicing our bitter attitudes. O How I hate those Russians or the Negroes or the Jews or the Germans or the Japanese or the labor leaders, or the factory managers.

To put such thoughts into the mouth of Jesus is not to solve the problems they suggest but it is to make clear how repugnant such attitudes are to the spirit of Jesus and the spirit of those who profess to love and honor him. Christ did not die for Episcopalians or Christians only, but for all men, even the people we do not like. A helpful Lenten discipline might be the bringing of our fears and hates and resentments under the light and love of Christ.

Reform the House of Deputies

by Sidney E. Sweet

Dean of Christ Church Cathedral, St. Louis

THE sessions of the House of Deputies of our General Convention have become quite inefficient, unsatisfactory, and depressing. We have gotten into ruts and it is time that we got out of them. Here are some practical suggestions for improvement in procedure, and no doubt others can be added to the list.



First, joint commission reports should be considered, without change, as soon as organization of the House is completed. This would do away with the unnecessary waste of time at the beginning of Convention. Sometimes for a day or more the House of Deputies is told that because committees are not ready to report it is necessary to adjourn. Hundreds of men away from their churches or their businesses, living at their own or at diocesan expense, are told to twiddle their thumbs because of the archaic theory that every commission report must be submitted to a committee of the House of Deputies before it is discussed or acted upon. This is silly. There is no reason why the reports of the commissions of our National Church should not be brought into the Convention on the very first day if there is no other business to perform. These commission reports ought not to be changed by committees anyway. Joint commissions are composed of bishops, clergy, and laity who have given much time to the preparation of their reports, and they are supposed to report to General Convention, not to the committee on canons of the House of Deputies. Our committees have to act very hastily, without comparable knowledge or thought, and their changes are likely

to muddy the waters. Let us avoid delay; let us take up the report of the joint commission on Holy Matrimony or the report of the joint commission on Approaches to Unity, or perhaps the reports of some other important commissions, and waste no time.

Second, appointments to committees and commissions should be made with more adequate information than has heretofore been accessible about suitable men. I am not sure how these appointments have been made in the past, but it is my impression that for the most part they have been made by the secretary of the Convention. Probably he is the most competent man available. However, I understand that he will resign and that a new secretary will have to be chosen. It seems to me that it is ridiculous to expect any man to know all the deputies to the Convention or their special abilities to be of service in particular fields. It would be far more efficient to set up a committee composed of men from different parts of the country whose duty it would be to find out something about the deputies and give intelligent advice to the presiding officer so that appointments could be made on the basis of interest and merit. Such a committee would be of very great use if it were functioning between Conventions and took the time to find out who were most competent to serve on various committees.

Third, some plan for the payment of expenses of deputies to the Convention should be adopted. As in the past, I make this appeal in the name of justice. I come from the diocese of Missouri which, being centrally located, is always within reasonable distance of the place of meeting. It was only a jump to Kansas City, and a hop, skip and a jump to Cincinnati and Cleveland. But think

of the deputies who come from Washington, Oregon, Arizona, New Mexico, and other distant places! Either the deputies must personally bear the rather heavy expense of attending Convention, or their dioceses are most unjustly and disproportionately taxed. Often it is impossible for distant dioceses which are not wealthy to have the full representation of their clergy and laity. One reason we do not have more young laity present at our Conventions is that many of the dioceses do not pay the expenses for laymen. There is no reason why this matter should always be referred to the finance committee and killed there. It ought to be discussed in Convention, and if passed, the finance committee should be instructed to find a way to put it into operation. Other Churches do it, and so can we. If all the dioceses now paying the expenses of their deputies would put the same amount into a common fund, probably out of that common fund all of the deputies from all of the dioceses of the Church could be given a reasonable amount for mileage and a reasonable amount for daily expenses while in attendance at the Convention sessions. Obviously in order to be completely fair a plan for apportioning the total expense among all dioceses should be devised. If some dioceses wished to make special appropriations for the comfort of their deputies, they would be free to do so. This would be in the interest of a more efficient Convention.

FOURTH, commissions should be instructed to have their reports printed before January 1st of the year in which General Convention is to be held, and these reports should be sent at least to the bishops and to the secretaries of the dioceses so that every diocesan convention might have the privilege of discussing them. Delegates would then come to the General Convention not only knowing the mind of their respective dioceses but also understanding fairly well the issues to be voted upon. Of course it would be better still if these reports could go to all clergy and wardens, but probably that would be too expensive. It would be a grand thing if these reports could be discussed at annual parish meetings as well as at diocesan conventions. If parish meetings and diocesan conventions really dealt with the vital questions which face the Church, there would be much greater interest shown in the meetings, and there would be more intelligent Church members. I remember one General Convention where some layman did not know the meaning of "intinction," and it was not very long ago that the House of Bishops voted in favor of the translation of bishops, but the House of Deputies voted it down without any consideration. Obviously the clerical and lay deputies had not thought to any great extent about the reasons which prompted the bishops to

favor such a plan. The bishops ought to know whether it would be a good thing or not. Most of them realize that staying too long in one diocese means that they get into ruts, and most of them are aware that it would be a good thing for the Church if a competent bishop in a small diocese might ultimately be elected to a larger one. Most of them also realize that if we are going to elect any young bishops at all, there ought to be some method of translation or in such cases the bishop will become very tired of his job, and the diocese very tired of the bishop long before he reaches the last ten years of his episcopate.

Fifth, there should be more speed in routine matters and less limitation of debate on vital questions. If the suggestion presented in a preceding paragraph were adopted, the deputies to Convention would be much better prepared for the discussions of real issues, and the whole debate would be on a much higher plane than it has been in the past. Under our present system it takes a long time and many speeches to bring out everything that is involved in some of the complex questions. Often the deputies are resentful be-

FOR LENTEN DISCUSSION

EACH week during Lent we will present a number of questions based on articles featured in the series: *Issues Before General Convention*. Rectors or other discussion leaders we hope will find them helpful but we suggest that they add to them or make up their own questions. We add that authors are alone responsible for their contributions, the views expressed not necessarily being those of the editors.

1. Two important matters to come before General Convention are the marriage canon and unity with the Presbyterian Church. Do you think these matters should be discussed early in the Convention without the reports of the commissions going first to a committee?
2. How are deputies at present appointed to commissions and committees? Discuss other possible methods.
3. Should the expenses of deputies be pooled? It is often charged that the General Convention "is a rich man's convention." Are there grounds for this and if so how could it be corrected?
4. Does your parish ever consider matters to come before Convention? Where would you get information on issues in advance of Convention?
5. Should debate be limited? How could this be done fairly and democratically?
6. Is the present method of voting fair? How could it be changed?
7. Do you agree that defeating or blocking legislation by parliamentary tactics is "neither good sportsmanship nor good religion"? Just what is meant by parliamentary tactics? Give examples of the practice.

cause debate is cut short while they still feel that they have not heard the matter threshed out. Sometimes it would be possible for those in favor of a resolution to select qualified speakers, and those opposed to the resolution to follow the same course; careful preparation could then be made by those chosen to address Convention.

Sixth, the method of counting a vote by orders should be changed. Our present method is most unfair. A very small minority of deputies can thwart the will of the whole convention. To show how utterly unjust and unreasonable our present system is, let me put a hypothetical case. If 80 dioceses were represented by 4 clerical deputies each, and all voted for a resolution, that would be 320 votes in the affirmative. If 40 of these dioceses were represented by 4 lay deputies each, all of whom voted in the affirmative, that would be 160 more "ayes." If the other 40 dioceses were represented by 2 lay deputies each, one of whom voted in the affirmative and one in the negative, making a "divided vote," these 40 divided lay votes would prevent a majority in the lay order in favor of the resolution, thus defeating it. In other words, though 520 were in favor of it and only 40 opposed to it, the resolution would be lost. Of course this is an extreme illustration. It would never happen in just this way. But it could happen, and it does happen time after time that the will of a fairly large majority is frustrated. This method of counting votes is absolutely unreasonable and ought to be abolished. I wonder how it ever got started. When a vote by orders is taken, divided votes should be counted as one-half vote for each side. If in order to protect the constitution we want to give a minority some unusual power, let us do it in some sensible fashion, and agree that on constitutional questions there must be a two-thirds affirmative vote of the clergy and of the laity in attendance in order to effect a change.

Seventh, and most important, there should be less parliamentary law and more good sportsmanship and Christian spirit. Of course it is necessary for the Convention to be conducted on the basis of parliamentary law. It is not, however, necessary that there should be so much confusion aroused by parliamentary tactics. It is a lot of fun to match wits and try to win a point by smart parliamentary means, but it is not good sportsmanship nor good religion, and most of the deputies do not know what is happening when parliamentary tangles develop. The large majority want to know what is the mind of their fellow deputies, and would like to have matters of importance to the whole Church voted on, not sidetracked. The Convention exists to legislate for a Christian

Church, and in spite of strong personal convictions and deep feelings, it should be possible for its members to take action without ill will or resentment. If zeal for the advancement of our Christian cause and the extension of the Kingdom of God were uppermost in the minds of us all to a greater extent, and the spirit of Christ were more in evidence in debates and discussions than it has been in the past, surely we would accomplish more at General Convention and derive greater inspiration from it.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

THE PENITENTIAL OFFICE

EVERY Ash Wednesday we renew our acquaintance with the Penitential Office in the Prayer Book, then lay it aside to gather dust for another year. We do this, not simply because Ash Wednesday is the day of penitence *par excellence* in the Christian Year, but because only the emotional overtones of the first day of Lent make it possible for us to say the office with full sincerity. This is a pity. For it is of utmost importance that a service of penitence be a constituent part of our common prayer. Without repentance we cannot believe the gospel, must less enter the Kingdom of God.



It is true that our other Prayer Book offices make much allowance for our confession of sin, and the Daily Offices and the Holy Communion provide us with becoming forms (though the latter has a few antiquated expressions). When we consider seriously the misery of common men wide-spread throughout the world, brought on by international, fratricidal strife; the futility of a divided Church preaching unity and concord to a divided world; the appalling scientific skill of our society, uncontrolled by any commensurate moral capacity; the beclouded prospects of human welfare in the mad "getting and spending" of economic man; the deep racial antagonisms which seem embedded, as it were, in our original sin;—when we consider these things before God we know that His Church, if it is to be a witnessing Church, must also be a penitent Church. The burden of these things is, or ought to be, intolerable.

Our present Penitential Office is inadequate to meet this recurrent need of the Church. It is negative. It breathes more the spirit of the Old Testament than of the New. It affords us no resolve to amend our ways, no assurance of pardon. The final blessing (an Old Testament one) comes abruptly without any preceding declaration of absolution. The service is repetitious, as though God hears us for our "much speaking." The antiphon said by minister and people together says the same thing as the prayer preceding; and the first and last collect duplicate each other. It should be said, however, that the office was originally intended to be used immediately before the Holy Communion, and its negative qualities were to be balanced by the more positive graces of the sacrament. A consideration of its origin also explains the faulty structure of the office—that is, the Lord's Prayer is in an illogical, non-climactic position. Our American form is the tail end of the English Communion service, whose terrible cursings and wrathful exhortations we are fortunately spared.

Another difficulty with our office is that it is too non-specific. It is a superb example of that "pump-priming," of which we had occasion to speak several weeks ago in connection with some of our hymns. But there are no buckets provided to receive the copious tears of our weeping so that we can water the waste places of our spiritual life. Most people need some very concrete and particular suggestions when making an examination of conscience. It is no use trying to feel "grieved and wearied with the burden of our sins" unless we have a clear notion of what the sins are. A Litany of Recollection (such as the excellent one included in *Occasional Offices*, compiled by the late Dean Rousmaniere of St. Paul's Cathedral, Boston) would be far more helpful for "a broken and contrite heart" than what is now offered us in the Penitential Office.

A thorough reworking of the Penitential Office, to make it more positive in tone and more precise in content, would have two very much needed uses. One would be as a preparation service for the Holy Communion; the other, as a form to be used in the confessional, either in whole or in part. Whatever may be his views about the place and importance of the sacrament of penance, a clergyman is expected to administer it when it is desired. The Roman form so widely used contains doctrinal elements which are in flat contradiction with the teaching of the Prayer Book. It would be a great boon to a penitent coming to make a confession to be able to open his Prayer Book to a form officially recognized by his Church—for after

all he is confessing his sins *to the Church* as well as to God. Lastly, in revising the office let us do a little more editing of Psalm 51 (surely the best thing in the service), by cutting out verse 5, which is not true, and verse 16, which is irrelevant.

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

A REPUBLICAN nominee for president, possessed of a healthy conscience, is the leading character in the lively comedy, *State of the Union*, by Howard Lindsay and Russel Crouse. Grant Matthews, a Willkie-type member of the G.O.P., is taken under the wing of the back-room politicians and, through careful publicity and grooming, is built up as a prospective occupant of the White House. Naturally, American politics being what they are, he has to take short-cuts and make commitments in order to get the party's nod. Surrounded by auto magnates, isolationist columnists, reactionary publishers and anti-democratic politicians, Matthews finds himself trapped by his commitments. Luckily, he has a jealous wife who likes her liquor. At a caucus party, she gets drunk and, in her capacity as Matthew's conscience, flays the persons who hold the reins on her husband. The nomination goes up in a puff and the sweet breeze of honesty re-enters Matthew's soul.

On this frame-work, the authors of the perennial, *Life With Father*, have woven a lively satire on American political life. The play is written in a synthetic style which perpetually seeks the opportunity for the good, old-fashioned wise-crack. The openings come often and all leading political figures—Truman, Hoover, Taft, Ickes, Bilbo—are verbally stabbed. As a result, the play offers an interesting commentary on the state of our nation's soul—a commentary that is well worth any person's evening.

Two of the gibes stand out. A Republican senator, asked what is the true difference between the Democratic and Republican parties, replies: "All the difference in the world. They are *in* and we are *out*." And a Southern Democrat attending the Republican caucus states: "We are proud Democrats down south and you people can't say any-

thing too mean about the administration to suit us." Touche, Mr. Bilbo.

The trouble with the play is that one knows only too well that this is the style in which our peoples' government works. Weeks of argument on Pauley and Pearl Harbor plus a costly filibuster while atom bomb stock piles mount up. State of the Union is good comedy marked with a frightening picture of reality. It gives a good argument why the Church and Church members should be concerned with politics.

Talking It Over

By
W. B. SPOFFORD

PEOPLE can say I crab the R. & A. Fund but they'd be wrong, on the record. I'll quote c. & v. since the fund got under way if anyone wants. But to be for it doesn't mean that anyone has to keep quiet when he thinks something needs to be said.



There was a time, a few years back, when the Church officially thought that war was an awful business. Resolutions were passed that "war is murder on a colossal scale"; "war is degrading, brutal, bestial, like the devil, the father of lies and hatred"; "we believe that as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God and the brotherhood of all mankind." We also told young men that if their consciences told them that they should have nothing to do with war we, as a Church, would stand back of them. Of course we didn't. World War II came and the Episcopal Church as a whole went all out for it. I believed then, and now, that the Church was right. I also believed, then and now, that the Church should have stood solidly back of those men who had conscientious objections to war. That we let them down is a matter of record. The payoff came one day at a National Council meeting when an argument went on for hours as to whether or not we should contribute a few hundred dollars to help maintain an interdenominational office in Washington, set up to see that CO's got some degree of justice. The answer was no.

So an unofficial organization, the Episcopal

Pacifist Fellowship, went to work to do what it could as a tiny band to help these boys. They raised a bit to help this office in Washington; to help the CO's in camps and their families left behind. They were not able to do much—most of the aid to CO's who were Episcopalians, to our shame, came from Quakers and similar sects. The Episcopal Church just didn't believe in "conscience," regardless of what we had previously said, once war started.

WE ARE still playing the game the same way. The Episcopal Pacifist Fellowship—and I repeat, I never have and do not now agree with their absolutist position on war—thinks, rightly I believe, that the Church has an obligation. It still seeks money to help these CO's, both those still in civilian camps and also those being discharged who have no GI Bill of Rights to aid them in adjusting to civilian life.

But Mr. Robert Jordon, in charge of the Reconstruction and Advance Fund drive, fearful lest the few dollars that might be raised would take that much away from the \$8,800,000 that is sought, tells the pacifists to lay off any money raising at this time. And they are doing just that—maybe because they are pacifists. That's their business but it does seem to me that they might well tell Mr. Jordon that men are more important than brick and mortar; that it is more important to back up these young men who did what their consciences told them was right, however much we may disagree with them, than it is to build a cathedral in Manila or churches in China.

Kimber Den and his great work in China is another case in point. Here is a man, one of the great men of our day, who gave up a secure position where he had won a world-wide reputation, to establish centers where children orphaned by the war could be cared for. The work expanded until not only children but hundreds of adults are looked after in centers that are largely cooperative and self-sustaining. Yet letters come to the CLID, which over a period of years has tried to help Kimber Den in this work through the contributions of members and WITNESS readers, that the word is being passed around that people had better forget Kimber Den for awhile and devote themselves entirely to the R. & A. Fund.

Well, the R. & A. Fund is out for nearly ten million dollars, with over six million already in the bank or pledged. That's fine. So I hope Mr. Jordon will forgive me if, as secretary of the CLID for a time longer, I keep right on trying to gather in four or five thousand dollars a year to help keep alive the children of China so that a bit later on they will be around to say their prayers in the churches the R. & A. Fund, quite properly, plans to rebuild.

Youth for Christ Tours Europe With Big Mass Meetings

*Torrey Johnson Reveals That Invitation
To Germany Came From Martin Niemöller*

Edited by Sara Dill

Chicago:—Four representatives of Youth for Christ, a fundamentalist group and some contend a fascist group, will fly from here to London on March 18 for a six-week speaking tour of Europe.

The group will fly to London from the municipal airport here on an American Airlines Constellation plane and are scheduled to land in England Tuesday, March 19, at noon with a rally scheduled for the same evening in London's historic Royal Albert Hall. On the six-week tour the clergymen plan to visit Germany, France, Sweden and other countries.

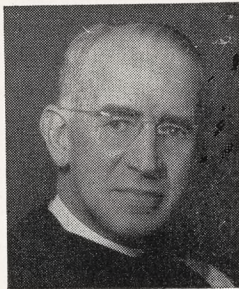
Described as a campaign "to light up the spiritual blackout among the youth of Europe," the tour is aimed at bringing converts to European Protestantism.

One of the four is Torrey Johnson, founder of the Chicagoland Youth for Christ. Those interested in Pastor Martin Niemöller of Germany, who is at present playing a great part in the World Council of Churches, may be interested to know that Johnson, in speaking last fall to Congregational ministers in Chicago, announced that he had received a letter from Niemöller "telling us he was very much interested in Youth for Christ and asking us to help him start such a movement in Germany." He showed the letter to a number of ministers following the meeting. Johnson also told the ministers that "We also have correspondence from Chiang Kai-Shek asking us for more help in furthering Christian work in China. A number of missionaries have been taken there at government expense. As everyone knows, the Chinese government is the most Christian government in the world."

Johnson further told the ministers that "We like publicity, the more we can get the better we like it. The Herald-American has a wonderful editorial page. You know Mr. Hearst is getting quite old and one of these days will be meeting his maker. He believes in our work."

HUMAN RELATIONS COMMISSION

New York (RNS):—The Protestant Council of New York has announced the formation here of a human relations commission which will deal



BISHOP GILBERT

with matters of applied religion. In its first action, the new group praised President Truman's plan for reduced food consumption in the U. S. Robert W. Searle, executive secretary, explained the commission's functions were "to give leadership to the more than 1,500,000 Protestants of New York in bringing Christian principles to bear on human issues." At present the new group is composed of 29 theologians, educators, and business men, but that number eventually will be increased to 35. The Rt. Rev. Charles K. Gilbert, suffragan bishop of New York, is chairman of the body.

Searle said that at its next meeting, Mar. 21, the commission will discuss elimination of racial discrimination from colleges in New York state, expediting of the slum clearance plan of the citizen's housing council, and care of neglected, dependent, and delinquent children in New York. A special sub-committee has been appointed to explore Protestant responsibilities in the field of industrial and labor situations.

Veterans Seminar

Berkeley, Calif.:—A unique seminar, where the faculty learns from the students, has been set up at the Church Divinity School of the Pacific. It is a veterans' seminar, in which are discussed the implications of the war experiences of students who were both regular members of the armed forces and chaplains. The task of the faculty is to ask questions and to listen; the task of the veterans

is to talk of their interpretations of what they saw and heard.

The seminar has an outline, but every subject under the sun comes into the discussion. What did the men think of the chaplains? What were the basic religious attitudes of the men under fire, in the hospital, on the way home? What were the types of religious crises? What effect did the atomic bomb have on religious thinking? Was there any noticeable change in religious practices? How were religious services attended? What was the general moral level of the men? Was there any race discrimination? Did military life have any deteriorating effect on morals? What qualities made an effective chaplain? What has the war done to you? What was the attitude of the military and the government toward religion, church, and morals? How can these experiences be used by the church in the post-war world? What can the seminary do to meet the new situations facing the post-war church and world?

Leader of the seminar is Dean Henry H. Shires, assisted by Professors Randolph C. Miller, Pierson Parker, and Charles F. Whiston. The aid of the Rev. P. M. Casady, who had the longest combat experience of any chaplain in the African-European campaign, has added to the value of the sessions.

Speaks on Spain

Rome (wireless to RNS):—Cardinal Griffin of England, in an interview here, warned against interfer-

GET-TOGETHER

*The rector of an attractive parish on the Pacific Coast has been granted a leave of absence for one year starting in September. He is looking for a clergyman to take charge during that time. The salary is \$3,000 and a comfortable rectory. The churchmanship is low. The community is near many points of interest and itself offers many educational and other advantages. Anyone interested should write Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y., enclosing a stamped addressed envelope. The purpose of this department is to aid parishes needing rectors or assistants, or men seeking positions, to Get-Together. We mean to do what our limited time allows with the understanding that we are not running a professional employment agency. We do what we can to Get-Together men and available jobs. At the moment we have on the list a number of men seeking positions; also a number of parishes seeking men, mostly assistants. We gladly send the available information to those who write us in some detail about their needs—churchmanship, part of country, salary, etc.

ence in the internal affairs of Spain; urged that Italy be given "a generous peace" to enable her "once again to take her proper place as a bulwark of civilization"; asserted that there is no antagonism or incompatibility between the Roman Church and the British Labor Party.

Provide Movies

Burlington, Vt.:—The educational committee of St. Paul's here recognizing that children either go to movies on Saturday afternoon or want to, is now showing first-rate pictures for them at that time. "We expected about 100 the first afternoon," says the rector, the Rev. Charles Martin, "but over 200 showed up." Ten cents is charged which covers the costs.

Conference Center

Boston:—The diocese of Massachusetts has a conference center for adults. It is the estate of Robert H. Storer, Christ Church, Needham, who has offered the use of 160 acres, with adequate buildings and cabins near Lake Winnepesaukee, N. H. which will take care of 100 guests. Archdeacon H. L. Johnson is in charge, with several conferences already arranged for this summer and fall. Vacation opportunities will also be given, particularly for young couples with small children.

Caribbean Conference

Kingston, Jamaica:—The Rev. R. O. C. King, chaplain to the Archbishop of the West Indies of the Church of England, writes THE WITNESS that the two week conference of leaders of the American and English Churches held here last month was "unprecedented" and

"will have a lasting effect for good upon the future progress of the Church" in the Caribbean. Among the matters discussed was the allocation of money raised by the West Indies appeal of the Church of England; the future of Codrington College in Barbados which may become a theological college for the area; the desirability of closer fellowship between the two Churches in the work of the area. Representing the Episcopal Church were Bishop Creighton of Michigan, Bishop Colmore of Puerto Rico, Bishop Boynton of Puerto Rico, Bishop Voegli of Haiti, Bishop Blankinship of Cuba and Bishop Gooden of the Canal Zone. Representing the Church of England, in addition to representatives from Jamaica, the Windward Islands, Barbados, Antigua, Nassau and Honduras, where two representatives of the Archbishop of Canterbury, Archdeacon Bradfield of Croydon, and Canon E. C. Rich of Peterborough.

Predicts Unity

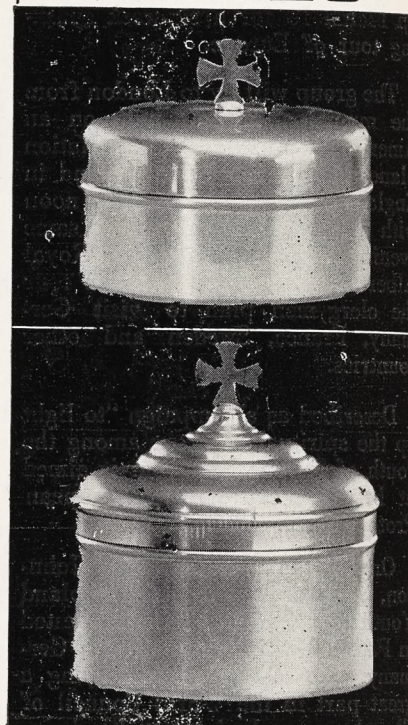
Sydney, Australia (wireless to RNS):—An Australian committee for the World Council of Churches was formally inaugurated at a meeting here at which Anglican Dean William Leslie Langley of Melbourne predicted "the ultimate cooperation of all non-Roman churches in Australia." The new group, plans for which have been under discussion for the past two years, will be somewhat similar to the American committee in New York.

"The Australian-wide organization for united action by all Protestant churches," Langley declared, "comes as a great movement toward world

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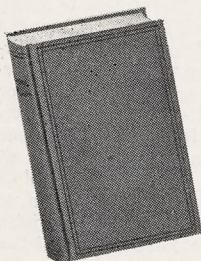
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unity, giving fresh hope to the Christians of our generation."

The speaker regretted, however, he said, the "parochial attitude" which prevented the Roman Catholic Church in Australia from being represented in the new Australian movement. He asserted that complete Christian unity "will be unobtainable as long as the Roman Catholic Church claims to be the exclusive Church of Jesus Christ."

Dean Langley's statement later brought a reply from the Rev. Leslie Rumble, M.S.C., who denied that the Catholic Church lacks enthusiasm for joint Christian movements. He declared that "Catholic fidelity does not preclude charity toward others," but added that "it is the duty of Catholics to abstain from non-Catholic religious rites, since they believe their religion is above all others."

Lenten Preachers

Boston:—Noonday Lenten preachers at Trinity Church here are Bishop Hart of Pennsylvania; the Rev. John H. Gardiner Jr., Presbyterian of Baltimore; the Rev. Henry Sloane Coffin, Presbyterian of New York; the Rev. Russell S. Hubbard, rector at Bar Harbor, Maine; the Rev. Arthur Lee Kinsolving, rector at Princeton, N. J.; Dean Robert M. Hatch of Wilmington, Del., and the rector, the Rev. Theodore Ferris.

Hit Segregation

San Francisco (RNS):—"Could Jesus live in your neighborhood?"

That challenging question opens a pamphlet concerning residential "restrictive covenants" against non-Caucasians, issued by the interracial commission of the San Francisco Council of Churches. The pamphlet is being distributed through member churches of the Council, and urges readers to sign the following commitment:

"Recognizing that residential segregation directed against non-Caucasians increases racial tensions, attacks the foundations of democracy

and is fundamentally un-Christian, I pledge that in no way will I legally bind any property by signing restrictive covenants directed against persons because of race, color or creed."

The pamphlet was prepared by Rev. Alfred G. Fisk, chairman of the commission, in cooperation with Hughbert Landram, secretary of the San Francisco Council of Churches; and Rev. William Turner of the Community Baptist church.

The pamphlet appeared as white house owners belonging to the Portola Heights Boosters Club were in a controversy to oust a Filipino and a Chinese family from their homes on Bridgeview Drive where restrictions forbid residence to "persons other than of the white, Caucasian race."

Educational Workers

Washington:—Bishop Angus Dun of Washington, as chairman of the National Council's division of Christian education, has announced that chairmen of diocesan departments and professional religious educators, will meet in Chicago, May 21-23. The group, about 75 persons, predomi-

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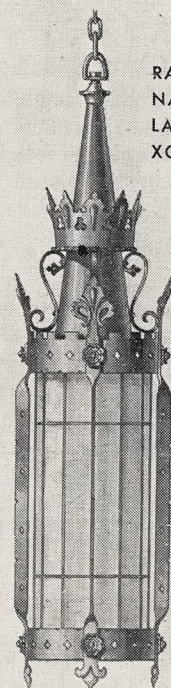
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nantly clergy, will consider a syllabus prepared by the division which aims to state the knowledge and experience which the Church seeks to bring to children and suggests the progressive steps, year by year, by which the goal might be reached.

One of the matters that will be discussed is whether or not the Episcopal Church should establish an official publishing house, similar to that of the Methodist and other Churches. If this was acted upon favorably it presumably would mean that the plant would take over all the



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printing work of the National Council, Church school material, forms used by parishes, etc. Information is now being gathered from other Churches on the problems involved in such an undertaking.

Lenten Preachers

New York:—Preaching this Lent at St. James' Church are the Rev. Harold H. Donegan, rector of St. John's, West Hartford, who is a brother of the rector; the Rev. E. Frank Salmon of Holy Trinity, Philadelphia; Bishop Oldham of Albany; Bishop Pardue of Pittsburgh; Dean van Etten of Boston and Bishop Carruthers of South Carolina.

Chance to Help

Pearl River, N. Y.:—The young people of the mission church here have done quite a job in fixing up a recreation room and carrying on various church activities. They are anxious to get a radio-phonograph. If there is anyone with one to spare will they write THE WITNESS, 135 Liberty Street, New York 6.

Goes to China

New York:—Sister Isabel Mary of the order of St. Anne has been appointed a missionary in the China field. She went to that country in 1920 as a missionary of the Church of England and joined the order in 1935. She was interned in the Philippines and returned to the United States upon her release.

Nashville Services

Nashville, Tenn.:—The Rev. Charles Sheerin, rector of the Epiphany Washington, is the preacher this week at the noonday Lenten services being held at a downtown theatre under the auspices of the Episcopal churches of this city.

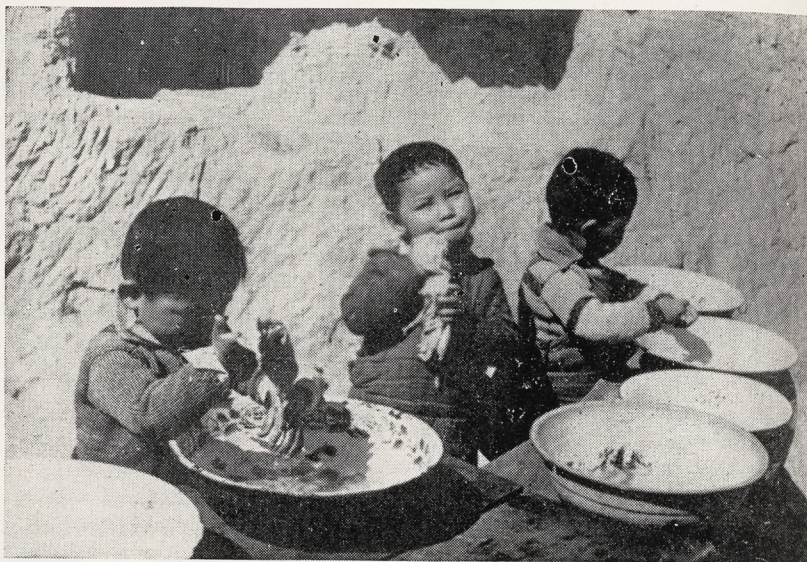
Cathedral Festival

Washington:—A festival is to be held for a second time at Washington Cathedral. It is a full week of music, public worship, outdoor activities, lectures and exhibits. The dates are May 26-June 2, according to an announcement by Dean John W. Suter. The preacher at the opening service will be the Rev. Horace W. B. Donegan, rector of St. James' Church, New York.

Youth Canteen

Wilmington, Del.:—The Shuffle Shack, the city's first 'teen-age canteen, a rendezvous for boys and girls of all faiths, was opened last week in the parish hall of St. Andrew's. Mayor Thomas Herlihy, Jr., attended the

Make A Lenten Offering



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

Even in the face of inflation, \$15 will clothe and feed a Chinese child for a month, due to the self-help program instituted by Mr. Den at all the centers.

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inaugural and in an address that was broadcast called attention to St. Andrew's contribution to the city's recreation program and the contribution that all other churches can make.

Once the speeches were out of the way the evening belonged to the young folk. To the latest popular recorded tunes, 300 boys and girls, and a few service men, danced or crowded around the Coke Bar for soft drinks.

The Rev. John Large, rector of the church, described the setting, and extended an invitation to all of the city's young people to attend on future Fridays. Allan J. Henry, senior warden, said, "We hope those who enjoy the Shuffle Shack will show their appreciation by having a good time."

Other speakers included David G. Kennedy, senior adviser, and Michael Harris, president of the Wilmington youth council.

Before the end of the broadcast, carried by WDEL and made possible by a contribution of its weekly time by the Junior Chamber of Commerce, Harvey Smith, master of ceremonies, interviewed several boys and girls in the crowd for their reaction—all favorable. Six of the church's young people conceived the idea of the canteen, promptly dubbed the

Shuffle Shack, several weeks ago. With the aid of several adults the young people's committee went to work on the large room. They obtained needed furniture, including an ice chest for keeping soft drinks cool.

Current plans call for opening the canteen one night a week. Later, with the formation of a boys' club, it is hoped to make the rendezvous, equipped with ping pong tables, a pool table and shuffle board, available more frequently, perhaps at regular hours every day.

E.T.S. Alumni Day

Cambridge, Mass.:—Francis C. M. Wei was the headliner at the mid-winter alumni day of the Episcopal Theological School, observed February 27th, with approximately 150 present. The day started with a quiet morning conducted by the Rev. Charles W. Lowry, rector at Chevy Chase, Md. Following a luncheon given by Dean and Mrs. Taylor, the Rev. William J. Wolf, instructor in theology, presented a paper on Problems of Theology in the New Age. A memorial service for the late Prof. James A. Muller was conducted by Dean Taylor, Prof. Hatch, Bishop Sherrill, with former dean Henry B. Washburn preaching. Dean Arthur

Lichtenberger of Newark, chairman of the editorial board of THE WITNESS, was the chairman of the dinner meeting which closed the day. Dean Taylor announced that 26 new students entered the school in February; 16 juniors and all war veterans; 3 seniors, 1 middler and 2 special students. The student body now numbers 57.

Bishop Kroll Dies

Salisbury, N. C.:—Bishop Leopold Kroll, former bishop of Liberia, died in a hospital here on March 5th following a long illness. He retired from active service last year on account of his health.

Special Preachers

Cambridge, Mass.:—Special preachers at Christ Church here on Wednesday evening in Lent are the Rev. Granville M. Williams, superior of the Cowley Fathers; the Rev. David R. Hunter, secretary of the department of religious education of

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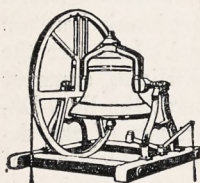
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the diocese; the Rev. Henry Sloane Coffin, former president of Union Seminary; the Rev. Russell S. Hubbard, rector at Bar Harbor, Me.; the Rev. Arthur L. Kinsolving of Princeton, N. J.; Dean Robert Hatch of Wilmington, Delaware.

Samuel Cavert III.

Columbus, Ohio:—It was announced at the opening of the meeting of the Federal Council of Churches here on March 5 that the general secretary, the Rev. Samuel M. Cavert, scheduled to deliver one of the chief addresses, was ill in London. Cavert has been in Europe for the past six months on behalf of the World Council of Churches. No details were given on the nature or seriousness of his illness.

Church Congress

Tryon, N. C.:—A regional Church Congress of the diocese of Western North Carolina will be held soon after Easter. Plans were made at a recent meeting of the convocation of Asheville. The Rev. Clifford L. Samuelson, national secretary of rural work, presented a program on the needs of the mountain area and the Rev. C. Capers Satterless of Spartanburg, S. C., conducted a quiet day.

IN MEMORIAM

The untimely death of Helen Washburn has taken from us a leader of unusual vision and ability. Hers was a rare combination of the gifts of courage and tenderness, of vigor and gentleness, of conviction and tolerance, of deep devotion and dynamic action. There was a quality of happy radiance and vitality about her, of intuitive understanding and compassion which endeared her to the hearts of people from every walk of life and across every line of religious belief. In all that she did there was a sense of urgency, a high purpose, a compelling and tireless spirit which knew no despair, a willingness to give and to hazard all because her faith was strong.

Those who knew and worked with her sensed the timeless quality of her friendship and caught from her the intimations of life's challenge and its greatness. The consciousness of personal loss felt by those of us who have been privileged to know her and to work with her cannot be put into words. Her personal acts of kindness, her steadfast courage, her belief in the goodness of people, her happy and wholesome laughter, her outgoing spirit of love, her unswerving loyalty, her joy in sacrificial service, these we shall hold dear always. Her faith, her ideals, her vision will continue to give us strength to carry on.

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BACKFIRE

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

MR. A. R. CROSS
Layman of Philadelphia

A priest of the Church has just sent me a letter which I think may interest you. It is as he wrote it except for the elimination of names.

On a recent Sunday, being a visitor in —, I went to the 11 a.m. service at the cathedral. As I had not been able to attend an earlier communion service, I was grateful for the opportunity of receiving the sacrament at that hour. The celebrant, I noticed, frequently gabbled the noble and meaningful phrases of the Prayer Book, so that they could be hardly heard or understood where I was. But as I knelt at the altar rail, I was completely unprepared to hear him say something that sounded like this: "ThbodyuvLord-JesusChristgivtheepreservbodyoulast in a glifleaseconsumeitnow." By this time, he was two or three persons beyond me. For the space of a moment or two, I had held the wafer in my hand and was engaged in an act of silent devotion and prayer, which for particular reasons was very real to me. Suddenly it dawned on me what the celebrant had said. When the chalice was held to my lips by the priest following, I carefully dipped the tip of the wafer into the wine and placed it in my mouth. This is my custom. Having witnessed repeatedly for years the soiled condition of the chalice rim and lipstick smears on purificators, and having served in parishes during serious epidemics of colds and influenza, it is my rule, wherever I am, to receive the sacrament by intinction.

After the service, lay communicants who had knelt on my right at the altar rail told me that they had heard what the celebrant had said. One of them, a devout laymen, commented: "That service illustrates why there are such small congregations at the cathedral. The way in which the words were gabbled makes me want to stay away whenever Canon — is taking the service." I assured him that I had understood everything, and hoped that with the end of the war the cathedral would soon have a staff of highly qualified priests, including an outstanding preacher, so that more persons, residents and visitors, might be drawn within the hearing of the gospel and fill its vast spaces. Incidentally, I added that, as a visitor, I hoped also that all parishes in his diocese would hold in future an annual every member canvass, so that their support of the Church's program and world work would be more worthy of the size, importance and influence of such a metropolis. All in all, I told him, I thought that his diocese for years had set the poorest example of good churchmanship in the whole country.

* * *

E. W. AVERILL
Priest of Phoenix, Arizona

The earliest record of Christian worship is, I believe the Letter of Pliny the Younger, to the Emperor Hadrian, who says that it was the custom of Christians to assemble together, and sing a hymn to Christ as God. This has been an unbroken

tradition in all parts of the Church, until 1928 when the General Convention permitted the substitution of the Benedictus Es, for the Te Deum, the Church's most glorious hymn of praise to Father, Son and Holy Spirit.

Many churches, and even cathedrals have availed themselves of this method of shortening the service by perhaps five minutes, and as a result Christian worship has disappeared from many of our churches. The Benedictus Es is a noble hymn and teaches us to worship God in the midst of the fiery furnace of affliction, as did the three mystical children, but it is not Christian worship. I doubt if one in a hundred ever thinks of its origin, when singing it on Sunday morning.

There is the suggestion of "a mighty salvation" if the Benedictus is used, but all three of the morning canticles are distinctly Hebraic. Why not restore the ancient tradition of Christian worship on Sunday mornings and sing a hymn to Christ as God?

* * *

W. M. PASCOE
Rector of St. Philip's, Grand Rapids, Mich.

I almost always agree with THE WITNESS but either there is no controversy about the rightness of priests picketing—that is the priest is an ordinary Christian and as such should act according to his sympathies and his own personal lights—or else he is a peculiar representative of the institution that is concerned with reconciling all men to God, in which case it's not "better for him to be wrong than a gutless hypocrite." Jesus was neither, nor should his representatives be. We are surrounded by injustices on all sides as was Jesus. The injustices are between men and can never be resolved until the spirit of Christ is impartially imparted to these men whether they be capitalists or fascists or sharecroppers. I can't see how this unique and undeniable end is served by the priest in the picket line.

* * *

JAMES L. SMILEY
Priest of Annapolis, Maryland

The ounce of prevention is far better than the pound of cure. Especially would this truth have been confirmed, had it been applied in 1898. Then the Spanish-American war could have been averted, if the Church had encouraged the federal government to exercise Christian statesmanship. But, unfortunately, both Church and state failed. And what unspeakable harvests of horror sprang from that colossal tragedy! Today a similar menace overshadows civilization. We are threatened with World War III. What now is our ounce of prevention? Simply this: to prepare for peace by outlawing war. Practically the very first thing to do is to demand that our federal government immediately inaugurate a United States of the World, with a constitution patterned after our own. Law would then supplant murderous force. Brotherhood would be hailed all over the earth and the desire of all nations would appear.

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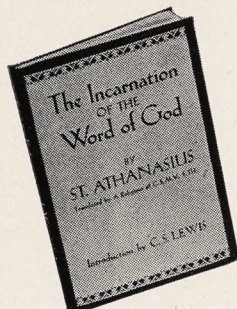


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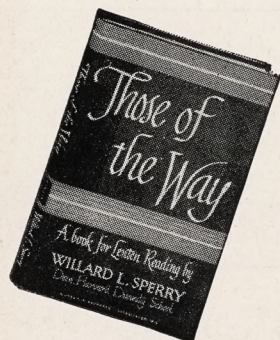
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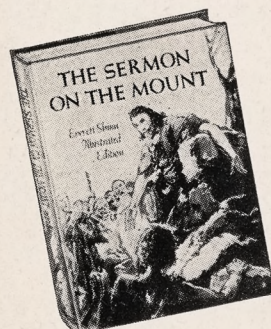
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