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The WITNESS

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FEBRUARY 26, 1942



CHILDREN OF MIGRANTS
AIDED BY THE OFFERING
OF WOMEN'S SOCIETIES
(story on eleven)

THE PARISH IN WAR TIME

SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam Avenue and 112th St.
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8:30, 9:15, (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

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 8 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.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

4 P.M.—Evensong, Special Music.

Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The Church is open daily for prayer.

ST. JAMES CHURCH

Madison Avenue at 71st Street

New York City

The Rev. H. W. B. Donegan, D.D., Rector

8 A.M.—Holy Communion.

9:30 A.M.—Church School

11 A.M.—Morning Service and Sermon.

8 P.M.—Choral Evensong.

H. C. Wed. 8 A.M.; Thur. 12 noon.

ST. PAUL'S CHAPEL

TRINITY PARISH

Broadway and Vesey Street

New York

Sundays: 9:45

Weekdays: 8, 12 and 3

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. and 4 P.M.

Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue at Tenth Street, New York

The Rev. Donald B. Aldrich, D.D., Rector

Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.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. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M. and 5:30 P.M.

Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.

Wednesday: 11 A.M. Holy Communion.

The WITNESS

For Christ and His Church

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NO. 45

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.;
4:30 P.M.

Weekdays: 8:00 A.M. Holy Communion
(7:00 on Wednesdays), 11:00 A.M. Holy
Communion on Wednesdays and Holy Days.
12:35 P.M. Noonday Service.

GETHESEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8 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 CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger,
Dean

Sunday Services: 8 and 11 A.M.; 4:30
P.M.

Daily: 12:10, except Saturday.

Wednesdays: Holy Communion, 10 A.M.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

Rev. Theodore P. Ferris, Rector

8 A.M. Holy Communion; 11 A.M. Church
School; 11 A.M. Morning Prayer and Ser-
mon (First Sunday in the month Holy
Communion and Sermon); 8 P.M. Evensong
and Sermon.

Weekday Services: Tuesday, 7:30 A.M.
Holy Communion; Wednesday, 10:30 A.M.
Morning Prayer; Thursday, 12 Noon, Holy
Communion; Friday, 10:30 A.M. Morning
Prayer.

Every Wednesday—Personal Consultation
with the Rector, 4-6 P.M.

EMMANUEL CHURCH

15 Newbury 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

The Rev. Thomas N. Carruthers, D.D.,
Rector

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 Peoples' Meetings.

Thursdays and Saints' Days—Holy Com-
munion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

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.

EDITORIAL

Unusual Action

IT IS NEWS when a young clergyman declines election as a Bishop because he is convinced that it is morally unjust to maintain the Episcopate until the clergy are decently paid. The Rev. J. Lindsay Patton, rector of St. Mark's, Berkeley, California, as reported on page twelve, declined election as Bishop of San Joaquin for a number of reasons, with this one of them. His letter to the Bishops of the Eighth Province is of significance to those who believe that a reshuffling of districts and dioceses is long overdue. We plan therefore to deal with it more fully in our next issue.

Letting Down the Bars

THE Church needs more clergy. Because of the war, a great many of our clergy have become chaplains and still more are needed. How are the clerical ranks to be filled? One proposal is to let down the bars and take men without the full preparation required by the canons. We have heard this proposal before and would like to record our unalterable opposition to it. This war is not going to last forever, and after it is over the men who have been ordained without seminary or other training are still going to be clergymen. Too many of the men thus admitted become liabilities to the Church. Those who do not become liabilities would have been far greater assets had they received the needful theological training. There are certain dioceses and missionary districts which have been notorious for their admission of poorly prepared men into the ministry. Do the clergymen admitted by the examiners in diocese X or missionary district Y remain in either of those fields? They do not! Admitted for a specialized ministry, they are soon here, there, and everywhere throughout the Church and the specialized ministry rarely materializes. The Christian ministry is not a profession; it is something more. But at least it ought to have as high professional standards as, say, the next greatest and most important profession, medicine. One of the weaknesses of American Christianity is the illiteracy of the ministry in some of the lower bracket Christian sects. It is none too high even in some of the higher bracket churches! The Episcopal Church ought not to take any step that would even appear to condone or acquiesce in a half-educated or otherwise inadequately-prepared ministry. There might be some excuse for admitting men who have

not been to college or seminary if we had some system of post-ordination education—such as is required both in the Roman and in the Methodist churches. We have nothing of the sort, unfortunately, and therefore ought to exercise all the greater care in making sure that men admitted to the diaconate or advanced to the priesthood in the Episcopal Church are really called, adequately prepared, and carefully chosen for their sacred office.

Women in the Lead

THE WOMEN OF THE CHURCHES have for years been in the front in Christian service and cooperation. We are not surprised therefore that they are the ones again to tell us that the grapes of wrath are still being sown. The World Day of Prayer, observed February 20th and reported in this issue, reminded us that cold winds still desolate the dreary dust bowl and that countless families still take to the road in their ram-shackled joloppies piled high with household possessions. The ghost of Grandpa Joad still haunts the land. Tom Joads are still struggling, fighting and starving on all the byways of the nation. The problem of the migrants is not an isolated one, nor can it be divorced from the general war effort and be allowed to smoulder in discontent beneath the surface of our democracy. It is a fundamental part of the universal struggle, to be smashed once and for all if our ultimate military victory is to be worthwhile. It is one of the challenges of our time and we are grateful to the women of all the churches who, unitedly, reminded us last week that it must be accepted.

The Case for Lent

IT IS with a sigh of regret that many Churchmen enter the Lenten Season. This is because Lent has been a burden, a responsibility and not because of its inherent qualities. Lent is a time for sacrifice and penitence and these words are not usually pleasant to our ears. A well kept Lent is not in the number of things we are able to give up, but in the measure of His spirit, we are able to receive. If we could catch the spirit of the Master, and use this period for spiritual exercise, we might thereby accumulate strength for the problems of life. Sacrifice, not for the joy in sacrifice, but for the practice and power which will make the necessary sacrifices of the way possible. Penitence, not

that we may joy in forgiveness, but that we may better control the selfishness of our daily lives and face the task of living. It is a matter of spiritual training—of keeping spiritually fit. It is a testing time. What the Church says to you in the Lenten Season is, “know yourself”—“measure your own strength and resources in the Spirit.” If that is too much for you to expect of yourself, then you may be sure that you will be numbered among those people, who in the crises of their lives,

flounder vainly seeking spiritual strength of “thisism” or “that new idea.” These are the people who tell us, so pitifully, “I have found no help in the teaching of the Church in the moment of my trial.” The Church’s task was to prepare you for the time which comes to all of us—when our spiritual resources are taxed—if you refused that preparation, is it reasonable to expect to be in readiness for the trial, or to blame the Church for your failure?

The Parish in War Time

by *Gardiner M. Day*
Rector of Christ Church,
Cambridge

AS OUR COUNTRY fights through the first year of World War II, there is no more important task for the Church than that of deepening and making more vital its spirit of fellowship to which



St. Paul referred when he wrote, “We, being many, are one body in Christ, and every one members one of another.” If the Church is to be potent in the days ahead, it must make its unity so vivid and real that it can give the world an unmistakable corporate witness to the

meaning of the Christian faith.

We must do everything we can to make the Church approximate its ideal as:

A Fellowship in All-inclusive Love. Now as never before the Church must express its catholicity or universality, more and more forgetting denominational differences and making all its members conscious that they are incorporate in the mystical fellowship of all who give their allegiance to Jesus Christ as their Lord and Master. In the face of powerful divisive philosophies, Christians must affirm in deeds as well as words their faith that all men are children of God. This is the only basis upon which real brotherhood or permanent peace can be established.

A Fellowship in Understanding. We must be ever conscious that while our nation is the victim of an unprovoked attack by Japan, nevertheless our past isolationism makes us in part responsible as a nation for the present world conflagration. Furthermore, as we look ahead, it is obvious that a day of unspeakable vengeance will occur when the enslaved nations will arise to crush their perse-

cutors and the Church will be called upon to lead in restraint.

A Fellowship in Mercy. Our sympathy goes out to all those who are suffering—the wounded, the bereaved, the persecuted, the orphan. Friend or enemy, there is no one for whom God does not care. Hence we as Christians, knowing that God cares for all His children, must care—and share.

A Fellowship in Generosity. The shortage of rubber has already made vivid to us the fact that 1942 will be a difficult year in which we shall have to face many drastic changes in our accustomed ways of life. For the defense of our country the government will have to take in taxes a larger share of our income than ever before. Raymond Gram Swing said in his first broadcast of 1942: “It will be an uphill year spiritually—the hardest since the Civil War.” We who are Christians have the opportunity of setting an example of our willingness, indeed of our joy, in accepting these severe limitations or hardships, because we know the significance of the war that is being fought and we know its outcome will be as light or darkness for Christian civilization.

A Fellowship in Prayer. Of course the Church always is and has been a fellowship in prayer. And yet at a time when men are being moved singly and in groups by telegraphic command hundreds of miles over night, we must make special effort to enable our members wherever they may be—on land, on sea, in the air—to know that they are included in our prayers. Prayers are but wishful expressions of piety unless we strive to do what we can to make the prayers come true.

We are hypocrites if we pray that righteousness and liberty may prevail in the present conflict and yet do nothing to help those who are struggling to accomplish this result. The national Church would be hypocritical if it urged us to pray for the men in service and then had no chaplains to minister to them. We would be hypocritical as individuals if we prayed for the men in service and then proceeded to forget the members of our own parish or our own circle of acquaintances who are in service. As the Church transcends all the natural divisions among men, economic, social, national, racial, so it must and can transcend geography.

That a greeting sent from Christ Church parish to its members in service helped in some measure

at least to make them realize that although they were a long distance away, they were still incorporate in an unbreakable fellowship is shown by the following sentence with which one of the men in service closed a letter of thanks sent to the parish: "I thank you very much for the gift from the Church and for the realization that the Church is still a part of us, and we a part of it, wherever we are."

Certainly we should all pray that we may be enabled to make the Church as a whole, and our own parish in particular, a fellowship in prayer, in generosity, in understanding, in mercy and in that all-inclusive love, by the practice of which alone the Church may earn the right to be called The Church Universal or The Church Catholic.

The Spiritual Appeal

Report of English Churches on World Reconstruction

MAN'S spiritual nature makes it necessary for him to strive for an ideal right. He is so made that in his heart he knows the obligation to respect the rights of others to be a matter affecting his deepest honour. Thus, at times like the present, he knows that the defence of truth and justice in the world has a claim on him from which there is no appeal. It is in these regions that the ordinary man finds one of his most definite apprehensions of the claims of God upon his life. Anything which stifles his sense of profound social obligation or shuts it up in narrow channels must therefore tend to undermine his sense of religious obligation and destroy the integrity of his soul. The hope of progress toward an ordered life of justice and liberty is so deeply engraved in the heart of European man, it has been said, that he can only abandon it by a surrender to some form of mania. Nothing could have done greater damage to the religious life of man than the denial of the claims of the principle of social justice in the economic sphere. To be indifferent to the injuries which extreme poverty or insecurity or toil or monotony inflict upon the life of man by stunting his mind or limiting his opportunity to fulfil his natural responsibilities to home and family, is to mutilate the conception of social justice and so to deny the authority of God over the consciences of men.

But there is a further kind of atheism expressed in indifference to the kind of economic organisation we tolerate. Man has not only an incipient conception of ultimate obligation to his fellows, which matures into the august conception of Social Justice. He also has an incipient sense of obligation to develop and use his faculties to the best

advantage in the service of his fellows, and this matures into the equally august conception of a divine vocation. If we hold that God is the creator of all the goodness and beauty of the material world and has made man a fellow worker in the completion and use of this wonderful world, then we have to give scope to every man to find a real vocation in the way in which he earns his living. This was another of the leading ideas which impressed the Oxford Conference. If the nature of a man's daily life is so depressing or so hostile to the interests of others that he is robbed of his sense of a divine calling, the resultant frustration of his creative faculties must imperil his innermost soul. How deeply rooted is the instinct for creative activity which results in good craftsmanship when it meets with encouragement and opportunity is evident in the disintegration of mind and morale which tends to follow too great absorption in purely mechanical operations. Man, as religious, needs to develop in himself and others this sense of being called to a divine vocation. To fail in this is, once more, to undermine the basis of the religious conception of life.

All this makes evident man's deep religious need for a high ideal of economic life. Man, as spiritual, must have large vision and far goals. If he is not helped to frame noble ambitions he will succumb to ignoble ones. If he may not choose God as the Lord of his economic life, he is already well on the way to choose Mammon. Industry will

inevitably be dominated by the will to worldly success and material splendour if it not dominated by the will to provide the material basis for a fine community life. Hence the need for the spokesmen of the Churches to hold up an inspiring picture of the life which their faith leads them to believe to be the fulfilment of the purpose which God has revealed in the creation of man and made possible, in the face of sin and evil, by the redemptive work of Christ.

NEED FOR A MODERN CHARTER

The Church cannot effectively recall men to God without requiring them to offer their economic life as a whole to Him, and without giving them at least a broad general picture of man's rights and duties in this as in every other field. There may be wide difference of opinion as to how these rights can best be secured and those duties best be fulfilled, but there can be no satisfactory progress till the true goals of man's economic endeavour are clearly seen and accepted. Every human organisation falls short of perfection and is liable to perversion and that must be taken into account. None the less it is necessary to the well-being of both Church and community that the community should maintain the never-ending struggle to embody the ultimate rights and duties of man in institutional forms and that the Church should hold up to the community an ever-developing picture of what that involves at any given time.

It is with that object in view that we have now set out, in a new Charter for Today, what seem to us to be the rights and responsibilities which most need now to be asserted because they are at present so widely dishonoured and denied.

Such a charter provides a standard by which to estimate what progress is being made toward the embodiment of its principles in law and practice. It holds the ideal in view whilst practical measures are being hammered out, and this is of particular value in the difficult process of deciding what national and international legislation it calls for. It further provides a criterion for judging whether the law is at any time adequate and whether it is being fairly administered according to its primary intention. It also lays down a standard of responsibility for the individual citizen, whether acting alone or as a member of some corporation.

This form of expression has the further advantage that it may give a common direction to social policy in many countries simultaneously though its actual embodiment may take many different forms—and that is a point of large importance at the present time.

The community which accepts such a charter of rights must see to it that its institutions are fitted

to the fulfilment of the corresponding responsibilities. Religion, Education and the Arts have their parts to play in making both rights and responsibilities convincing to the public. Industry, Agriculture and Commerce have their parts to play in providing the material basis for their realisation. Legislation has its part to play in encouraging agencies which will promote these rights and prohibiting practices which would make them nugatory.

QUESTIONS FOR DISCUSSION

1. *Do you agree that indifference to poverty and insecurity is to deny the authority of God? Why?*
2. *Why is it necessary, as Christians, to find for every man a vocation?*
3. *What should be the chief end of industrial life?*
4. *Is our industrial life directed toward this end? List instances of failures.*
5. *The report states that man needs to develop in himself and others a sense of being called to a divine vocation. Do you consider your vocation such? If not, is there anything you can do to make it more so?*

Talking It Over

By

WILLIAM B. SPOFFORD

THE DISLOCATIONS of our world may be somewhat grasped by the letter just received from the Rev. Kimber Den. It was mailed from China on October 4th and arrived in New York



Kimber Den

more than four months later. He expresses his gratitude for a donation, amounting to \$200 of your money, which he had just received, and then goes on to tell a bit about his work with the refugee children, mostly orphaned by the war. "I have just returned from a three weeks' trip around the province of Kiangsi. It is most inspiring to see that our work of reconstruction is going ahead in parallel lines with the fighting at the front. Thus lies the basis of our hope for a bright future. I hear from our retired Bishop Huntington quite often and it is great to know that he is now one of the vice-presidents of the CLID. I am sure he will be a great inspiration. While in China he was a good fighter for humanity and a strong champion for the poor and down-trodden. I am now only trying to follow his footsteps in what I am

doing. The relief work for both the war-refugees and orphans is keeping me as busy as ever. I feel that we have been very much blessed in that work in many ways, even though we are working against many odds. Nothing gives me greater satisfaction from our work than to see many of our destitute refugee families being resettled in a new colony, starting life anew on a self-supporting basis after a year of hard struggle. Of course there is an endless stream of war-refugees and we have to do the best we can to meet the situation. The large evacuation of missionaries from the China field has increased considerably the burden of native Christians. However we are trying to carry our burden with heavy hearts under a bold front. We believe we shall reap if we faint not. The Christian Church has survived through many trials and has always been strengthened by difficulties. The same is proving true here. So we face an uncertain future with a more certain and unbroken faith. Mails are always slow these days, and I have no idea at all how long it will take for this letter to get to you. But if it does reach you, it will surely bring to you and to my many friends in America, to whom I am so grateful, my love and most affectionate regards. Should I ever accomplish anything in this work with war orphans and refugees, it is in truth 'the Lord who hath made me fruitful in the land of my affliction.'

If there are those who care to contribute to this work in China donations should be sent to the Church League for Industrial Democracy, 155 Washington Street, New York City, with checks made payable to "Treasurer, CLID." Donations are continuing to be sent by Clipper, with the assurance of the postoffice authorities that they reach free China fairly promptly.

WHAT'S THE IDEA?

THE MITE BOX

★ AT ST. LUKE'S CHURCH, Billings, Montana, some years ago, the children were instructed to return their boxes as soon as one dollar was collected. A new box was exchanged for it and the child's name was posted on the Roll of Honor or made a member of the Dollar Club. A star was then added after the name for each additional dollar. One child had seven stars after his name at Easter. Another method for filling mite boxes is to have adult members (not parents) assigned as sponsors, with each sponsor called upon to aid a child with his offering. The sponsor helps the child find ways of earning money, rather than merely giving themselves. The plan does a great deal to stimulate giving and a wider knowledge in the missionary enterprise.

MY FRIEND KEELY, who dishes out oysters and clams on West Street, and who both looks and talks like the late Louis Walheim of *Hairy Ape* fame, has his own ideas about international affairs. "The Japs", he just told me, "knocked the hell out of Singapore with the Bleecker Street station." It will take New Yorkers to appreciate the grim humor of that crack. The elevated railroads of the city were razed not long ago and the iron and steel sent to Japan for war purposes.

A Book Review

By

F. C. GRANT

Prayer Book Interleaves. By William Palmer Ladd. Oxford University Press, \$1.25.

THE late William Palmer Ladd was one of the most learned scholars in the Church. He was not, however, a prolific writer—at least of books. He was a very great teacher. Every man who has ever had the privilege of studying under his direction looks back with gratitude for the inspiration he received from Dean Ladd. The papers in the present volume were published in *THE WITNESS* during the years 1938 and following, and at the suggestion of the managing editor they bore the title which they still bear. The idea was to provide brief notes upon the services and upon liturgics generally, scholarly in substance, popular in form, and filled with the spirit of sturdy, simple devotion which characterized Dean Ladd's personal religion. Now, thanks to the generous provision of Mrs. Ladd, who has renounced all royalties from the book, the Oxford University Press has produced in superb format, and at the lowest possible price, a final edition of these papers. To them have been added some miscellaneous articles, including a history of the liturgical movement and one entitled, "Is Theological Education Important?"

The author worked upon these papers, putting them into final form, during the last painful months before he died. Those who knew the Dean will prize this book as containing "the precious life blood of a master spirit"; those who never knew him will have something of that privilege in reading this book. And we trust that it will have a wide influence upon all who are interested in liturgical propriety and beauty, in a deeply and genuinely devout observance of the Church's sacred calendar, and a faithful use of the Church's sacraments.

Dean Ladd was a leader in the liturgical move-

ment—and that means he was no “spike.” The mere ceremonialist is conspicuous by his absence from that movement, which is scholarly, devout, deeply Christian, and genuinely catholic. The frontispiece of the book, a German ivory from the ninth century, picturing the pope celebrating mass *facing* the congregation, is a case in point.

The terms “Protestant” and “Catholic” do not bear their ordinary meanings in the liturgical movement. To say the least, they receive (both of them!) a deeper and richer meaning. This book will help to make the matter clear to many who are increasingly interested in this important subject.

Anointing for Healing

by Warren D. Bowman

*Pastor of the Church of the Brethren,
Washington, D. C.*

THE Church of the Brethren has practiced anointing for healing of the sick ever since the foundation of the church in 1708. The scriptural basis for this practice is found in James 5: 14-16. Our theory is to anoint for healing, although forgiveness of sins, the strengthening of faith, and comforting of the conscience—those things which give a spiritual blessing—are by-products of this service. We do not regard it as extreme unction, although occasionally, in the case of the aged, or those who call for the service when near death's door, it may assume this form. We feel that the patient should take the initiative in calling for this service and should be fully conscious of what is taking place if the highest results are to be obtained.

This service, which is usually conducted by two mature ministers, is performed as follows: James 5: 14-16 is read in the presence of the patient, followed by a prayer of consecration. The patient is then given an opportunity to make any declaration of faith or confession of sins. It is important that he rid his mind of anything that stands between him and God, or between him and his fellowmen. Absolute resignation to the will of God is essential for the best healing effect. A few drops of oil are then poured by one minister into the hand of the other who rubs it gently upon the head of the patient in three applications as he says, “Beloved brother (sister), upon this declaration of the consecration to God and of thy commitment of all thy bodily and spiritual ills to Christ as the Great Physician, thou art anointed in the name of the Lord for the strengthening of thy faith, for the forgiveness of thy sins, and for the healing of thy body, or as the Lord willeth.” Both ministers then lay their hands on the head of the patient and pray in turn that the Lord's will may be done in the patient's life.

The healing effects of the anointing are in many cases quite remarkable as the following case will show. A young woman, twenty-four years of age,

pregnant, became afflicted with a severe anemic condition of the blood following a prolonged attack of malaria. Her haemoglobin count fell to 30. After a month in the hospital, doctors said she could live only a few days. She could no longer take nourishment and was too weak to speak above a whisper. She asked for the anointing service following which she fell asleep. She awoke four hours later seeming greatly refreshed and requested food. The next morning she was definitely stronger, had become radiantly cheerful and was no longer anxious about the future. Improvement was steady from then on. Her physician stated that the anointing service had given her new courage and just the extra spiritual push that seemed needful for her system to respond to treatment and to start her on the upward grade. Within a month the patient had almost entirely recovered, and the haemoglobin count had risen to sixty. About two months later she gave birth to a strong and healthy child, and within the normal time she was able to return home and take charge of her house work.

WE DO not regard the anointing as a substitute for medical science. To the contrary, we believe that the patient should avail himself of the best medical aid possible. The anointing is a supplement to medicine, and the healing effects produced through this service harmonize with both psychology and medicine. As one physician says, “It relieves fear, which tends to eliminate toxic poisons from the body.” It arouses the psychological and spiritual energies which frequently halt the trend of the disease and start the patient on the road to recovery. These energies, which may have been working as enemies of nature, now become her powerful allies, making it possible for her to do her work more rapidly than normal. This

doubtless accounts for the marked improvement which frequently follows the anointing, and for the fact that recovery is often more rapid than normally.

A minister who has assisted in four hundred anointings during his thirty-six years in the ministry says that the effect upon the patient is practically always a more optimistic spirit, a peace of mind, a spiritual renewal, and a salutary effect upon the patient's physical condition.

We might say that the anointing is a mountain-top spiritual experience in the life of many a sick person. One pastor writes that practically all whom he has anointed were more deeply spiritual from that time on. It is a time in one's life, perhaps next to baptism, when a person who has confessed his sins, has asked God's forgiveness, and has resigned himself completely to the will of God, feels free from sin. That alone could scarcely help aiding his physical condition.

The anointing service must not be regarded as magical, but rather as a symbol of a spiritual reality. As a symbol, it will have meaning according to the way the service is conducted and interpreted by the officiating ministers, and in proportion to the faith manifested by the patient. "According to your faith, be it unto you," said Jesus (Matt. 9:29). Certainly both the strong faith and heightened expectation play significant parts in the patient's healing.

Some may ask whether the same results might not be obtained through prayer concentrated upon the individual without the use of the symbol. Possibly so, but we must not forget that faith is strengthened when it has something concrete on which to lay hold.

THE SANCTUARY

Conducted by John W. Suter Jr.

AN ACT OF PRAISE

GLORY be to thee, O God:

For thy power and thy majesty as they are shown to us in the natural world.

For thy love and tenderness as they are revealed to us through Jesus Christ.

Because thy love is stronger than sin and stronger than death.

Because thou art with us every day and wilt be to the end of the world.

Because thou dost inspire love in the hearts of men and women and children.

Because of all the truth and beauty and goodness which are in life through thy inspiration.

Because thou art infinitely great and yet art mindful of the least of thy children.

From "When Two Or Three," compiled by Hugh Johnston, published by St. Martin's Review, London.

KNOW YOUR BIBLE

By
FLEMING JAMES

THE BOOK OF DEUTERONOMY

WE COME to the last of the five "Books of Moses." Deuteronomy begins with the Israelites, after their forty desert years, assembled in the Plains of Moab, prepared to invade Canaan; and concludes with the death of Moses. It purports to give three addresses of Moses to the people. The first, (Chs. 1-4), after reviewing their experiences since leaving Horeb (Sinai), ends with a stern exhortation to observe God's law. The second (Chs. 5-26, and 28) comprises the main body of the book. Chs. 5-11 are a hortatory introduction, full of warning and promise, leading up to the collection of laws (Chs. 12-26) which gives the book its name "the second law." Ch. 27 is misplaced, and interrupts the course of thought. Ch. 28 depicts the fearful consequences of disobedience. The third address is also hortatory. It is followed by two poems, the later of which (The "Song of Moses" Ch. 32) has been called a "compendium of prophetic theology"; while the earlier (The "Blessing of Moses", Ch. 33) gives in ancient and vigorous verse characterizations of the several tribes. Ch. 34 tells of Moses' death.

The book thus summarily outlined is confessedly one of the greatest of the Bible. In several ways it is unique. In II Kings 22-23 we possess the story of its discovery in the temple during the last days of pre-exilic Judaism (621 B.C.), and of the reformation it occasioned. It has a style that is all its own—majestic prose flowing on in stately periods and rich in peculiar expressions which the student soon comes to recognize. In its teaching it combines the priestly and prophetic strains of the Old Testament in a catholic synthesis not met with elsewhere. One of its special traits is its warm human sympathy for the poor and the weak, and even for animals, birds, and trees. But its chief glory lies in its deeply spiritual idea of God, and its insistence on love towards God as the central motive of religion.

While in the opinion of scholars the code of laws, the addresses ascribed to Moses, and the two poems, are later than Moses' time, the book as a whole represents the religion of the great Founder in its true development. Its splendid orations directed to the nation are charged with great and moving thoughts which modern peoples would do well to heed.

Next week: Know Your Christian Classics by Vida D. Scudder.

Convention of Religious Educators

*Launch Four-Year Advance Program
Aimed at Meeting the World Crisis*

By W. B. Spofford

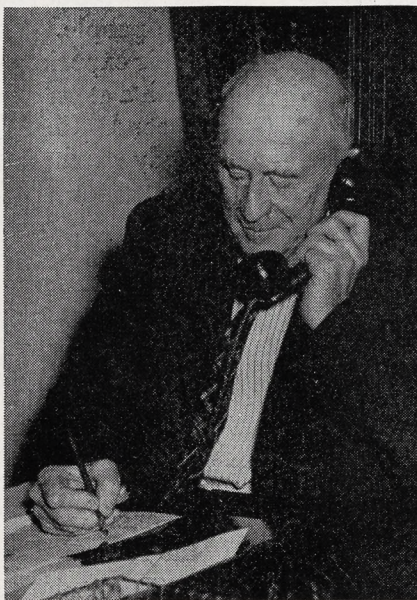
★ Plans for a four-year united Christian education advance were made at the annual meeting of the International Council of Religious Education, held in Chicago, February 13-14. Greater activity in the entire religious education program, as a vital force in solving the world crisis through spiritual means, was promised by the 1,800 professional educators, ministers and lay delegates, who came from every state in the Union as well as from Canada. A united effort is to be made to reach the fifteen million school-age children who at the present time have no religious education whatever.

The convention also passed resolutions condemning race discrimination in the armed forces and in defense industries; calling upon Christians to search for the bases for a just and durable peace; asking for priorities on paper for religious literature, with the elimination of pulp magazines dealing with crime, wild west and love; urging the cultivation among all races, classes and creeds of tolerance and good will toward minority groups.

Forty denominations and thirty state councils of religious education were represented at the conference, with the Episcopal Church officially represented by the Rev. D. A. McGregor, executive secretary of our national department, and Miss Charlotte C. Tompkins, a member of the national staff. In addition there were a large number of delegates from dioceses, and during the convention a meeting was held by the Episcopalians to consider the integration of the Forward in Service movement with the United Christian Education Advance.

The program of the convention was jammed with distinguished speakers. The keynote address was given by Governor Harold E. Stassen of Minnesota who urged religious educators "to see that the basic concept of our religion become known to all our people and become part of the solution of the social, economic and international problems of the days ahead. We can regard the spiritual foundations of our democracy only if every citizen of America makes religion a living force in his own life."

Paul C. Payne, the general secretary of the board of Christian education of the Presbyterian Church, declared "It is plainly to be seen that the call for a Christian education crusade is overdue. In a new



Federal Council's James Myers told the educators that it was their job to cooperate with labor in building a new world

sense we must go forward—forward to the point where our readiness to sacrifice for Christian ideals is greater than the readiness of the collectivist to sacrifice for his pagan state. It is certain that unless Christianity can call forth greater heroism and sacrifice than pagan collectivism, then the Christian Church cannot hope to prevail in the present struggle."

Between these challenges, other men and women who know what they are talking about, presented views upon the need for religious education in the home, in the church and in the community as a vital program now. In sixteen professional advisory sections, the 1,350 professional workers spent long hours in planning how this shall be done.

Presenting a review of the past four years in the religious education field and officially launching the Advance, Roy G. Ross, general secretary of the International Council of Religious Education, declared: "The

most encouraging characteristic of these years has been the resurgence of interest in religion and the concern for the religious training of our children and youth. It is exceedingly fortunate that paralleling this resurgence of interest there have come among the leaders of the religious education movement a new feeling of imperative and a new sense of direction. Perhaps this can best be characterized by saying that religious education has emerged from a period of analysis and experimentation into one of aggressive action. This new missionary zeal for the unreached has found its most dramatic expression in the United Christian Education Advance, wherein both laymen and professional leaders of forty denominations have adopted a common program.

That there was far from agreement on social and economic questions was indicated in the addresses by the Rev. James Myers, the director of the department of Church and industry of the Federal Council of Churches, and Mr. Howard Coonley, the chairman of the committee on cooperation with the churches of the National Association of Manufacturers. Mr. Myers praised the report of the British Churches, *The World We Seek*, now appearing serially in *THE WITNESS*, as a far reaching and statesmanlike document which gives the Church's answer to the question, "What are we fighting for?"; whereas Mr. Coonley stated that it is the opinion of American manufacturers that such questions as economic, industry and international affairs are outside the sphere of proper Church action.

Another distinguished person to address the convention was Judge Norris C. Bakke, justice of the supreme court of Colorado, who said that "Christian forces should launch such an offensive as the world has never seen, one that will not only reach but dominate the peace table to the end that there shall be set up a federation of the world based on the application of Christian doctrine in the settling of international affairs."

Dean Luther Weigle of the Yale Divinity School and president of the Federal Council of Churches spoke.

Church Women Unite in Offering

*The World Day of Prayer is Observed
In Churches Throughout the Nation*

By W. B. Spofford Jr.

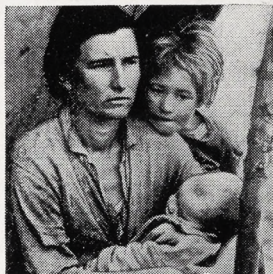
★ The World Day of Prayer was observed on February 20th with interdenominational services throughout the country, sponsored by the National Committee of Church Women which represents the Foreign Missions Conference, the National Council of Church Women and the Home Missions Council. The program this year was prepared by three women who only recently came to the United States; the chairman was a former teacher in China, and she was assisted by the wife of a German pastor who was long imprisoned in a concentration camp, and one of whose sons, a student for the ministry, is still in a concentration camp, while the third member of the committee is a

French woman who has heard from no member of her family for over a year. The offering this year is to be used for four projects: Christian Colleges in China; literature for the Latin American countries; Indian students in governmental schools in the United States and for American migrant workers. In concentrating on the latter in this report we do not mean to minimize the importance of the other three.

Approximately three years ago one of the great social novels of our era—John Steinbeck's "Grapes of Wrath"—first appeared on bookstands. It dealt in a concrete and explosive manner with a touchy problem and among all classes of people, from literary dilettantes to conscientious students in college classrooms, its relative merits were discussed pro and con. Was it a true picture of conditions? How did such conditions arise? Who was responsible? How could the situation be alleviated? For the first time the migrant problem was brought out in the open and portrayed to the public in its true vicious and poverty-ridden state.

At that time, with the book leading the best-selling parade and its motion picture adaption leading the ten-best hits much excitement was stirred up. Groups, committees, wel-

fare agencies and benevolent societies donated gifts—money, old clothing, food—to help out the various "Joads" wandering about the nation. And it was a help—there is no doubt about it. It didn't get down to the bed-soil and dig out the loathsome roots of the problem, of course, but such donations undoubtedly headed off countless cases of rickets; probably staved off deaths from malnutrition and assuredly brought a real hope into the hearts of the migrants.



"And Mary kept all these things and pondered them in her heart."

That was three years ago. Since then, a lot of water has gone under the bridge of time, and a lot of appeals have been made. Bundles for Britain, Bundles for Greece, Russian War Relief, Bundles for

Bluejackets—and in the process the migrant problem has paled in our minds. But that problem is as real and terrible today as it ever was.

Look at the cover picture. Three kids—real kids who are full of desires. Desires to play, desires to have fun, desires to eat, desires to lead what is called a "full life." But that's all they are full of probably—desires. They live, momentarily at least, in a tin leanto in the desolation of middle Florida. They stay in that shack alone from five in the morning until nine at night. Getting their own meals when there is food and waiting for their parents to come home from the orange orchards with a few cents and maybe, if they are lucky, a little meat to change their regular dinner into a sumptuous banquet.

Although they have faded from the consciousness of the general public with the disappearance of "Grapes of Wrath" still something is being done for these kids and their people. The national government has started various projects—camps, relief, etc.—to help them out. Labor organizations have taken a real interest in their problem and are doing what they can to raise their standards of living and consequently put their own working position on a sounder basis.

One agency which has not forgotten is the Church. On February 20th, this national offering for migrants, among others was sponsored. As we go to press, the tally isn't in. Whether the "take" is large or small, we don't know. We hope it's huge, of course, but whether it is or isn't, we believe the offering has brought the problem again to the attention of many people, on whom, after all, the solution of the problem will have to fall. There are various ways in which the church member can help to attack the problem. Give support for the migrant work carried on by the Council of Women for Home Missions with individual and group cooperation. It is important, if the Church is to touch more than just the fringe of this tremendous problem, that the program be expanded and many more groups reached. This calls for increased support. Also, meetings may be arranged in your local community thoroughly to discuss the problem and see what steps can be taken to combat it. An important and intensely interesting part of this meeting may be a report brought to it by a small committee appointed beforehand—a report dealing with the migrant labor situation in your own state, county or community. Find out if the children of migratory workers are accepted in the schools—and if not, why not? Find out if your state has laws requiring employers to provide sanitary camps for migrant workers. Find out what kind of housing is provided by employers for migrants. Do the migratory workers receive a fair wage for their labor? Are they eligible for relief and what other funds are available to them? What religious, educational or social activities are provided for the young people and adults who work? A thorough discussion of all aspects of the situation will bring a lot of knowledge to the fore and perhaps show some vital loopholes through which the sword of reform can slip.

Since we live in a democracy and are fighting to defend that form of life, we should do all we can to improve and strengthen it. Public sentiment and pressure in a democracy
(Continued on page 17)

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Patton Declines Election

★ The Rev. J. Lindsay Patton, in a letter to the Presiding Bishop dated February 17th, declined election to be the Bishop of San Joaquin, and in a significant letter to the Bishops of the 8th Province, a copy of which went to the Presiding Bishop, he stated his reasons. "My reason for declining this election," he wrote, "is this: I have come to the opinion, as expressed by the joint commission on strategy and policy of General Convention (and endorsed by the department of domestic missions, in principle, when it urged 'No Action'), that the continuation of the Missionary District of San Joaquin, as a separate entity, is unstrategic, and that the territory embraced in the state of California should be re-allocated." He further says that he has held conferences with twelve of the fourteen clergy of the district, as well as with representative laymen, who all agree that there is little chance for the district to become self-supporting or to relinquish help now received from the National Council, in spite of several committees appointed to study the district that reported to the contrary and breathed "devotion and unbounded confidence." "Furthermore," Mr. Patton continues, "it seems to me morally unjust to put pressure, as a bishop would have to do, upon the parishes and missions of San Joaquin to accept larger assessments for the support of the episcopate. Such assessments would have to come (at least for the present) at the expense of a possible increase in the stipends of the clergy, which are on a ghastly, an utterly cruel, scale. Three of a total of eleven vicars (when all posts are filled) receive \$1,200. Three (the plutocrats of the district) receive \$1,750. The other five receive \$1,500 — 'when we can get it,' several said grimly. Before the district raises funds for the support of an episcopal establishment it should pay a living wage to the clergy already giving their lives in its service." Mr. Patton says much besides in his six page, closely typed letter, which applies, possibly, not alone to San Joaquin

but to other Missionary Districts as well. It is therefore our plan to deal with the matter more in detail in our next issue when we will have more space to handle it properly.

A Notable Anniversary

★ The Church Pension Fund will have completed twenty-five years of successful service on March 1st. The anniversary has been marked by a pamphlet with the story of the Fund told by the late Bishop William Lawrence of Massachusetts, who was in charge of the campaign to raise the \$8,750,000 which was needed as an initial reserve. He was president of the Fund for many years, and Mr. J. P. Morgan has been the treasurer since its inception. Bishop Cameron Davis of Western New York, president at the present time, in a foreword to the pamphlet, states that "Starting with no assets other than a belief in a high ideal, The Church Pension Fund now has assets of more than \$35,500,000. In the past twenty-five years the Fund has paid out over \$21,000,000 in pension benefits to an ever-increasing list of beneficiaries. The present list includes the names of about 2,500 individuals and the Fund is now paying benefits at the rate of \$1,400,000 a year."

The pamphlet itself is based on extracts from Bishop Lawrence's book published in 1927, *Memories of a Happy Life*. Recalling the situation in the early part of the present century, Bishop Lawrence wrote: "The town and state, of course, provided poor-houses and doles; humane persons left bequests for old peoples' homes and widows' associations. The attitude of society to those who were disabled by accident, health, or old age was that of charity. The Church naturally held the same attitude towards her servants, the men of the ministry. To be sure, their salaries were small; still the sentiment of the vestries was that the clergy ought to lay up something, and, when the old parson resigned his parish, somebody would probably be kind to him. Moved by sympathy at the suffering and poverty of the aged servants of the Church, bishops, clergy, laymen, and women bemoaned the conditions,

declaimed at the injustice, and made their appeals more and more pathetic. No body of persons dependent upon charity can long retain their self-respect."

He then tells of how he interested such men as J. P. Morgan, Joseph H. Choate, George W. Wickersham, W. Fellowes Morgan, Stephen Baker, Nicholas Murray Butler, Newcomb Carlton and many others prominent in the business life of the nation.

Never before had any Church in this country attempted to raise any such sum as \$5,000,000 in the period of a little more than a year. On the date set for the beginning of the pension system, March 1, 1917, Bishop Lawrence announced a total of \$8,750,000. Contributing to the success of the campaign was a gift of \$324,000 from the Carnegie Corporation, two gifts of \$250,000 each and nine gifts of \$100,000 each, together with thousands of smaller contributions from all over the country. The smallest gift being one penny from a little girl who attached it to a card and sent it to Bishop Lawrence

A Doctor's Prayer

★ Dr. John J. Moorhead, speaking at a forum meeting at St. Bartholomew's, New York City, told of his experiences during the bombardment of Pearl Harbor, following which he operated upon the wounded for eleven consecutive hours. While at the hospital he wrote the following prayer: "O GOD, grant that the wounded may swiftly arrive at their hospital haven, so that the safeguards of modern surgery may surround them, to the end that their pain is assuaged and their broken bodies are mended. Grant me as a surgeon, gentle skill and intelligent foresight to bar the path to such sordid enemies as shock, hemorrhage and infection. Give me plentifully the blood of their non-combatant fellow man, so that their vital fluid may be replaced and thus make all the donor people realize that they, too, have given their life's blood in a noble cause. Give me the instruments of my calling so that my work may be swift and accurate; but provide me with resourceful ingenuity so that I may do without bounteous supplies. Strengthen my hand, endow me with valiant energy to go on through day and night; and keep my heart and brain attuned to duty and great opportunity. Let me never forget that a life or a limb is in my keeping and do not let my judgment falter. Enable me to give renewed courage and hope to the living and comfort to the dying. Let me never forget that in the battles to be won, I too must play my part, to the glory of a great calling and as a follower of the Great Physician. Amen."

personally. Since then the Church has supported the pension system through the payment of assessments payable by every parish and mission throughout the country, each assessment being based on the salaries paid to the clergy. In the last quarter century, the Church has paid over \$24,000,000 into the Fund in this manner and at the end of 1941 the record of payments is over 99 4/5 per cent perfect for the entire period since March 1, 1917.

Attention in America

★ America is turning its attention to the report from England, *The World We Seek*. On Sunday last, February 22, the *Wake Up, America* broadcast was a debate on the report between Lord Marley, British authority on labor, and Noel Sargent, secretary of the National Association of Manufacturers. We were present at the broadcast and plan to report it next week since it is too late now to make this number. But we can assure you material in the March 5 issue which can be used in discussion groups along with the Report now appearing.

Bishop Mikell Dies

★ Bishop Mikell of Atlanta died on February 20th at his home after a brief illness. The funeral was at Atlanta's Cathedral on Monday. He was 69 years old and has been a Bishop for 25 years. He was one of the founders of THE WITNESS and served as a contributing editor in the early years.

Train Laymen Missionaries

★ The cathedral school for the Bishop's Men, which will train selected laymen for specialized work in the Minnesota mission field was opened February 23, in St. Mark's, Minneapolis. The school will meet each Monday evening for twelve weeks, and classes will be instructed by members of diocesan clergy. Subjects include history of the Church, foundations of our faith, history and use of Prayer Book and Bible, conduct of public worship, public speaking, and the art of winning people to Christ and the Church. The school is sponsored by the diocesan commission on evangelism, the Rev. John Higgins, chairman.

Local Groups Study Peace

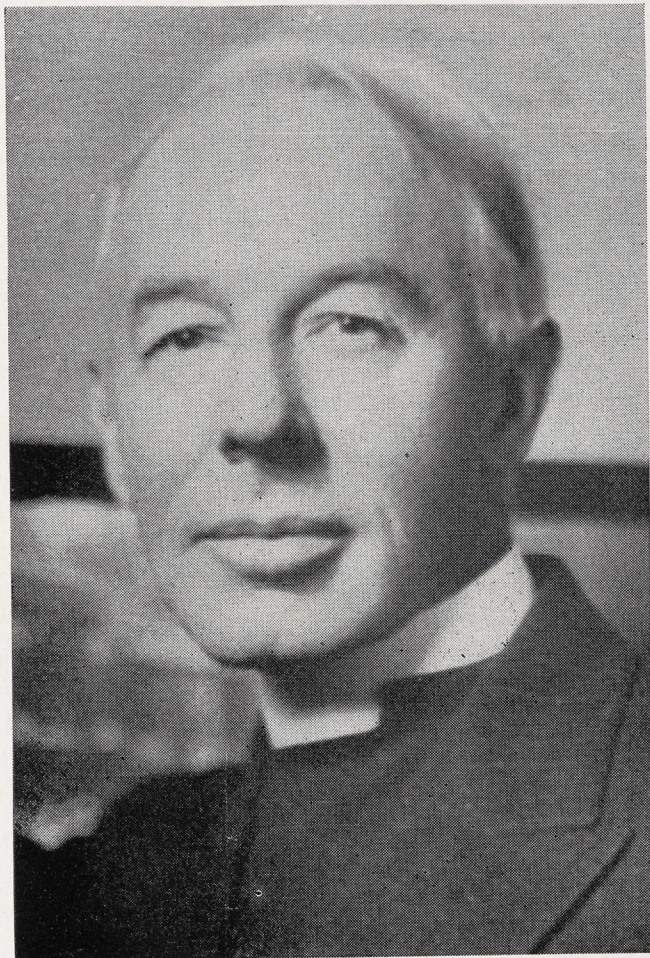
★ Local study groups are being held all over the country in connection with the Federal Council's national conference to study the Church's responsibility in post war planning. On the Pacific Coast, seven local conferences were attended by over 1,000 Church leaders. The national

conference, scheduled for Delaware, Ohio, March 3-5, will be divided into groups for discussion of religious, economic, social and political aspects of the peace problem. Lecturers are: John Foster Dulles, international lawyer, secretary of the Hague conference in 1907, chairman of the Council's peace-study commission; Dr. Carl Hambro, president

Negroes. Taking part were Presbyterian, Baptist, Congregational and Episcopal ministers. The service was arranged by Rev. George Plaskett, vicar of Trinity Church.

Chaplain in Action

★ Holding services in blacked-out command posts, circus tents, and aid stations, and arranging for Roman Catholic and Jewish services, are on the list of Chaplain Robert Clingman's activities with 143rd Artillery, Los Angeles. "After two months," wrote the son of Kentucky's Bishop, "the officers have sort of accepted me, and are asking me questions about religion, much as I plied them with questions about drill and tactics. They are now seeking to have services for themselves and their men, where at first it was difficult to crowd it into the schedule." One service was held in a circus tent on a Metro-Goldwyn Mayer studio lot, where the men were camped. Chaplain Clingman tells that "the cross for my altar came from a church used in Robert Taylor's picture, 'Billy the Kid,' I preached from a stand borrowed from 'Boom Town' set, and the benches came from the Black Cat saloon." Other activities include "arranging for five Roman Catholic services and four confessional groups outside camps, and the confessional by a priest from Culver City, for 55 men in camp, also transportation for one Jewish service. I drove with the medical officer in convoys, and was on hand for two bad accidents and one death, each time giving spiritual succor that in two cases was all that could be done. Mrs. Clingman has been a great help, making contacts with civilian communities, arranging pro-



Bishop Cameron Davis of Western New York, the President of the Church Pension Fund which celebrates its 25th Anniversary this coming Sunday, March 1st

of the assembly of the League of Nations; Dr. Hu Shih, Chinese Ambassador to the United States; Methodist Bishop Francis J. McConnell; Rev. William Paton of London, secretary of the World Council of Churches; and Dr. Leo Pasvolsky, noted economist and special assistant to Cordell Hull.

Interracial Service

★ Negro and white pastors of four denominations took part in the race relations Sunday program at St. Luke's, Montclair, N. J. The church, widely known for its community programs of social and economic interest, had a congregation of 800 persons, two-thirds of whom were

grams, caring for sweethearts who have come to visit their men, and playing the organ when no soldier can play."

Interdenominational Speakers

★ Four states and five religious denominations are represented by speakers at the noonday Lenten services at Grace Church, Providence, R. I. They include: Rabbi William Braude of Providence; Rev. James Gordon Gilkey, Congregationalist from Springfield, Mass.; Rev. Charles Arbuckle, Baptist from Newton Center, Mass.; Rev. Elmore McKee, of St. George's Church, New York; Rev. T. Guthrie Speers, Presbyterian, Baltimore, Md.; Bishop James DeWolf Perry of Rhode Island; Suffragan Bishop Granville Bennett; Rev. Boynton Merrill, West Newton, Mass.; and Rector Clarence Horner.

New Youth Secretary

★ The appointment of Rev. Kenneth Heim, rector of St. Stephen's Church, Ferguson, Mo., as educational secretary in the youth division of the National Council was confirmed at the annual council meeting February 10-12.

Committee for Layman's Work

★ Progress in setting up and planning the committee on layman's work was reported by Bishop Hobson at the annual National Council meeting in New York City. Six thousand dollars was included in the 1942 budget to cover expenses of the committee.

From the Philippines

★ Friday the thirteenth brought a welcome telegram to the Presiding Bishop's office. Signed "Mattocks," and saying "Well here, no news other stations" the cable is believed to come from Rev. Henry Mattocks, who is in charge of Holy Trinity Mission, Zamboanga, P. I. Others on his staff are Louise Goldthorpe, superintendent of nurses at Brent hospital, and Helen Boyle formerly in Japan, now at St. Alban's, the Moro Settlement school, and Naomi Skeeters, formerly in China, now teaching at the Moro school.

East Carolina Auxiliary

★ "In spite of work with the Red Cross and other defense projects, the women have done more work than ever before, and also given time and money to many humanitarian efforts," was the report to the East Carolina Woman's Auxiliary by the president, Mrs. Louis Poisson, at the

annual meeting. The convocations of Wilmington and Edenton contributed \$20,303 in cash to the five fields of Church service.

Will Direct Radio Program

★ The Rev. Edward J. Bubb, rector of Grace Church, Greenville, Jersey City, was selected by the clergy club of the city to be the religious director for Lenten meditations over station WAAT. This program will be a regular Saturday afternoon feature.

Bishop W. L. Gravatt Dies

★ Bishop William L. Gravatt, retired Bishop of West Virginia died February 14 at the age of 83. His wife died the same day. Bishop Gravatt was consecrated Bishop Coadjutor of West Virginia in 1899. He became the second Bishop in 1916, and resigned in 1938.

Bishop Mikell Dies

★ Bishop Mikell of Atlanta died on February 20th at his home after a brief illness. The funeral was at Atlanta's Cathedral on Monday. He was 69 years old and has been a Bishop for 25 years. He was one of the founders of THE WITNESS and served as a contributing editor in the early years.

DeWolfe Accepts Bishopric

★ The Very Rev. James P. DeWolfe, Dean of the Cathedral of St. John the Divine, has accepted election as Bishop of Long Island.

Lecturer at Bexley

★ Rev. Clifton H. Brewer, of Yale Divinity School, is a visiting faculty member for the second semester of Bexley Hall, Gambier, Ohio. Mr. Brewer is an examining chaplain in Connecticut, and author of several historical works on the Episcopal Church. He is a former rector of Trinity, Roslyn, N. Y. and Trinity, Bradford, Conn.

Forums at St. Bartholomew's

★ Six Lenten Forums based on the relationship of God and man, and man with man, are planned for St. Bartholomew's, in New York City. Discussion of God's relationship to man will be by Rev. Ernest F. Scott, on "Faith or Fatalism;" Dean Ze-Barney Phillips, on "How can prayer relate Divine and human personality;" Rev. Lynn Hough on "How can we extend the power of God through organized life." Forums on man's relationship to man will be led by Bishop Freeman who will speak on "Convictions creating the Christian temper in Wartime;" Bishop Strider on "What war time behavior will ex-

FOR LENT

BOOKS

by English Writers

THE LORD OF LOVE

By THE REV. KARL TIEDEMANN

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See page 20 for listing of other Lenten Reading Books.

press a Christian's inner life;" and Rev. Theodore Wedel on "Christ for a world at war."

Services in Pittsburgh

★ Noonday preachers at Trinity Cathedral, Pittsburgh, have been announced as follows: Bishop Mann, Rev. Arthur Kinsolving 2nd, Rev. H. Boyd Edwards, Bishop Dandridge of Tennessee, Rev. Louis Hirshson of Sewickley, Penn., Rev. Lauriston Scaife, New York City, Bishop Scarlett of Missouri, Rev. Benedict Williams of Toledo, Ohio. Preachers of the Pittsburgh council of churches who will cooperate with the bishop and dean at Holy Week services are Rev. A. R. Robinson, Sixth United Presbyterian Church; Rev. John Ewers, East End Christian Church; Rev. Warren Wiant, Emory Methodist Church; and Bishop Mann. The Good Friday service will be preached by Dean N. R. High Moor, of the cathedral.

Sweaters for Normandie Men

★ Sweaters made by the Knitting Unit of St. Bartholomew's, New York City, were put to immediate use following the Normandie disaster. They were part of the supply given to the men who had lost all but the clothes on their backs in the fire.

Chicago Convention

★ A plea for more consecrated service to the Church on the part of the laity was urged by Bishop Conkling at the 105th annual convention at Chicago, held Feb. 9-11. The bishop declared that service workers in humanitarian causes should not lose sight of the Church as the "parent" of good works. He pointed out that in contrast to the money given to hospitals, colleges and libraries, the Church received

very little, and that capable lay members were often too busy in community work to engage in church work. "To be sure, we must do these worthwhile things," he said, "but we must not leave undone the religious work of forming the character of those who will do them." The bishop set the annual salaries of clergy as \$1,800 and residence minimum for a married man, and \$1,200 and quarters minimum for a single man. The attainment of such a minimum standard he termed "an urgent duty." A \$10,000 reduction in interest on debt over that of 1941 was announced.

Elected to Federation Boards

★ Bishop Charles K. Gilbert of New York was elected to the executive committee of the Greater New York Federation of Churches at the annual meeting February 10. Bishop Gilbert is a member of THE WITNESS editorial board. Rev. John H. Melish was elected a vice-president of the Brooklyn Church and Mission Federation.

Interdenominational Service

★ More than 600 young people attended an interdenominational youth service in St. Paul's Cathedral, Detroit, on the invitation of Dean Kirk O'Ferrall and the young people's group. The special preacher was Rev. W. Hamilton Aulenbach, rector of Christ Church and St. Michael's, Germantown, Pa. A similar service last year was sponsored by the Detroit Christian youth council. When they were unable to do it this year, the cathedral took over the work.

Bishop's Daughter Engaged

★ Announcement has been made of the engagement of Miss Katherine Hobson, daughter of Bishop Hobson of Southern Ohio, to the Rev. Peter

Sturtevant, nephew of Bishop Sturtevant of Fond du Lac. Miss Hobson is the Church's first student worker at Smith college, being associated with the staff of St. John's, Northampton. Mr. Sturtevant is the first man to be assistant at Grace Church, Amherst. He does student work at Amherst and the state college.

Discuss Malvern in Lent

★ The Malvern Manifesto will be the basis of discussion for the round table fellowship to be held in St. Paul's Cathedral, Detroit, during



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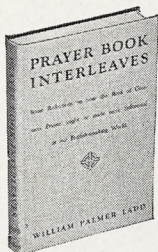
You can share in the \$2000 fund, (\$500 of it earmarked for uninfected children) which the American Mission to Lepers has promised Bishop Kroll for St. Timothy's Hospital, Cape Mount, Liberia.

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Lent. The fellowship will have as its theme "Towards a Christian Peace and World." Rev. Seward H. Bean of St. Andrew's, chairman, described the meetings as intended to provide open discussions on problems of the day—city slums, unemployment, exploitation of cheap labor, malnutrition, and the meagerly educated, in the light of preparing now for a future peace. "Whether the solution belongs to the experts or not, the problem is ours," he states.

Bible Society Opens Campaign

★ "The Sword of the Spirit" is the slogan being used by the American Bible Society for its annual seal campaign. Sheets of the green and yellow seals are now being distributed to raise funds for providing war prisoners, "orphaned" missions, refugees, and service men with Bibles. A recent story from a war correspondent's note-book tells of: "A Sunday morning snapshot—a tin hatted private of the hard-boiled marines resting his head on a machine-gun barrel and carefully reading page after page of the Bible."

Tragedy of Disunity

★ If the visible Church had been able to resist the forces of disintegration which have broken it into so many fragments we should now have reached a stage of Christian civilization at which war between nations would have been unthinkable, is a belief recently affirmed by the Bishop of Oxford.

Life in West Indies

★ First hand experience with the difficulties of missionary life are told by Bishop John Daughlish of Nassau, for ten years in the West Indies, who is to succeed Bishop Hudson as secretary of the Society for Propagation of the Gospel at London headquarters. There is the story of

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his trip to a confirmation at one of the smaller islands—starting in a row boat, he went aground and transferred to a flat-bottomed boat, which also went aground, finally paddled a canoe to his destination, "wondering" he said later, "whether on that Sunday any other Bishop was going off to a confirmation barefoot in a shirt and shorts, and paddling in the sea." The Bishop quotes a letter from one of his old native lay workers on Cat Island, received after a hurricane had destroyed crops and churches. "My Lord Bishop:—Just a few lines to let you know that Bight church top is off and the rectory is bokin down, and old Bight church the tip is not off altogether. I am ask you, my Lord, to send us some shingle that we may safe the top before the next storm come. That is the only church stand now where we can go to Giv thank to Almighty God right now."

Chaplains Appreciated

★ That the work of chaplains in the forces is appreciated by the men was proved once again by response to inquiries made by St. John's parish of Charleston, West Virginia, and publicized as preparation for donation to the army-navy fund. Many servicemen sent offerings to the parish in appreciation of the work of the chaplains, contributing to the total of \$544.58 raised by the parish. One air squadron commander wrote: "If an army travels on its stomach, it lives on its morale. In this regard, the army chaplains are doing a wonderful job. Any funds that they receive from the Church are expended wisely and efficiently. It is a wonder to me that they have done such a wonder-

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ful job with the funds they have. As a squadron commander, I am grateful to the chaplains."

Youth Caravans

★ The young churchmen in the diocese of Texas have set up an extension committee which has as its project for this year sending caravans of young people to missions in the diocese. They will conduct rallies designed to interpret and arouse interest in the young churchmen's activities.

Students and Religion

★ State universities are more concerned today about religion than they have been at any time during the present century, according to Clarence Prouty Shedd, of Yale Divinity School. Shedd is considered the No. 1 authority on campus religion, fresh from a tour of 30 state colleges and universities. Other reports last week indicated that interest in religion was growing in private as well as state universities. At the

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University of Virginia, undergraduate church attendance has nearly doubled in five years, and a series of Sunday night theological lectures began their seventh successful year last fall. The lectures, started by the faculty and Christian Association, were based on the idea of pursuing theology "as intellectual discipline." They so stirred Virginia that similar courses were started at Yale, St. John's College, and Drake University of Iowa.

Rationing Worship

★ "Seventy per cent of the community are rationing their worship," writes Dean Edwin Lane of Phoenix, Arizona. Declaring that this voluntary rationing has "practically paralyzed the effect of the Christian religion," he suggests that if church going were on a priority basis, or forbidden, as it is to German youth, there would be a furor equal or greater than that now caused by the tire rationing. "It is our privilege to make worship a spiritual priority in our lives," he said.

Bibles for Soldiers

★ One and a quarter million pocket Bibles, with a foreword by President Roosevelt, have been ordered by the war department for distribution to servicemen who wish them. The Bibles are to be issued in three types, one for each of the major religious groups, Protestant, Roman Catholic, and Jewish.

Cuba Supplies Own Workers

★ "Our schools are almost entirely staffed by Cuban teachers, and we are seeking to employ Cuban teachers only," said Bishop Hugo Blankingship of Cuba in a report to the Presiding Bishop. He said that the Forward in Service roll call reached nearly 5,000 people in 55 missions, and that the every member canvass was more effective than ever before. Of the future, the Bishop said: "I believe that the time has now arrived

when we can say that the Church in Cuba can supply its own workers. While a few missionaries will be needed for some time, we are looking forward to the time when the Cuban clergy and Church members can take full responsibility. At present we have only three American clergymen, one being the Bishop." The Cuban Woman's Auxiliary is entirely in the hands of Cuban leaders.

DeWolfe Accepts Bishopric

★ The Very Rev. James P. DeWolfe, Dean of the Cathedral of St. John the Divine, has accepted election as Bishop of Long Island.

Favorite Wartime Hymn

★ America's favorite wartime hymn, according to the Chicago Sunday Evening Club, representing five denominations, is "O God Our Help in Ages Past." The club based this conclusion on the fact that 39 per cent of its speakers this season had chosen it as most fitting to the timely topics they discuss.

Mission Clears Mortgage

★ St. Michael's mission, Worcester, Mass., has paid off the mortgage, and deposited \$209 towards a new building, a year earlier than planned.

Preachers at Wilkes-Barre

★ Another church adding to the list of those with guest preachers of other denominations is St. Stephen's, Wilkes-Barre, Pa., where Presby-

terian, Baptist and Methodist ministers will speak at Lenten services. They include: the Rev. Ralph Sockman, Methodist, New York City; Rev. Theodore Speers, Presbyterian, New York City; Rev. Harold Bosley, Methodist, Baltimore; Rev. Bernard Clausen, Baptist, Pittsburgh; Rev. Wendell Keeler, Presbyterian, Yonkers, N. Y.; Bishop Spencer of West Missouri; Bishop Sterrett of Bethlehem; Rev. Gardiner Day, Cambridge, Mass.; Rev. Ernest Parsons, Rochester.

Church Women—

(Continued from page 11)

racy is vital, and it is up to church groups to see that pressure is built up in respect to the migrants. The "lobby" may have ugly connotations as a word, but nevertheless, it is a living and accepted part of our democratic process. Church groups should cooperate in forming one big "lobby" to see that states pass laws requiring employers to provide sanitary living accommodations for migrants; that state and national laws are passed that will regulate the wages and the working and living conditions of migrants; that there should be a federal child labor law; and to see that present child labor laws be extended to protect children in agriculture. That's a start, at least. It won't solve the difficulty, but it would bring about some changes and might alleviate a bit of suffering.

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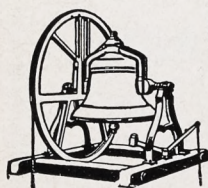
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BOOK REVIEWS

THE MEN AROUND CHURCHILL. By Rene Kraus. Lippincott. \$3.00.

The author who wrote the recent popular biography of Churchill, has in his present book, given a picture of twelve of the men closest to England's Premier. "Politics is a duty as well as a privilege to the ruling classes of England," says Mr. Kraus, and in that class come the first three men—Lord Halifax, Anthony Eden, and Sir Archibald Sinclair. Halifax was the mystic, who succeeded in India because he and Gandhi "recognized and esteemed each other's spiritual values." Eden, whose actions have often been contradictory, was explained in this book in one sentence, "With his eyes wide open he belonged to the blind men." Sinclair was set forth as the perfect knight and dragon-slayer, and Sir Kingsley Wood as the Tory who has about-faced. These are followed by five men of labor—Ernest Bevin, Herbert Morrison, Clement Attlee, Albert Alexander, Arthur Greenwood—two soldiers, Sir John Grier Dill and General Sir Archibald Wavell, and two "eccentrics," Beaverbrook and Sir Stafford Cripps, Russia's friend and advocate in England. The book closes with a delightful portrait of the King and his Queen who have made their subjects feel that they are sharing every one of today's hardships with them. After reading this book, one can feel, as these men are presented in the papers, that one has met them personally, and even know what they might say, and why they might say it.

—MARY S. BARTON.

THE MESSAGE OF THE LORD'S PRAYER.

By Igor I. Sikorsky. Charles Scribner's Sons, \$1.25.

One hardly expects one of the foremost airplane designers to write on prayer, but this is the second time Mr. Sikorsky has done so. It is an excellent job, well suited for Lent.

NO SIGN SHALL BE GIVEN. By Hugh S. Tigner. Macmillan. \$1.75.

The author is a young clergyman who makes religion exciting. He deals with the questions "Why colleges don't educate" and "Why people don't go to church" without gloves. Worth reading.

FLIGHT TO ARRAS. By Antoine de Saint-Exupery. Reynals & Hitchcock. \$2.75.

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THE WITNESS — February 26, 1942

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. ROBERT W. HOVDA
Minneapolis, Minnesota

It is seldom I find myself in agreement with Bishop Manning, but I say "amen" to his criticisms of the joint ordination proposal. As a Catholic pacifist and socialist (and one who hopes to study for the priesthood), I appreciate deeply much of the material THE WITNESS presents (e.g., its insistence upon the importance of Malvern, etc.); however, I think both THE WITNESS and other Church journals are putting entirely too much emphasis on such a superficial, impotent and anti-catholic proposal as the one which is being forced upon our attention now. Some of us, not necessarily lacking in charity, might question the advisability of erecting new barriers between ourselves and the majority of Christians in the world. And some of us wonder if, becoming "broader," it will not also become even more spineless than it is now.

* * * *

REV. ARTHUR C. KELSEY
Tucson, Arizona

I congratulate you on the social vision of your magazine. God knows the Church needs it. It might not be a bad idea to make a regular practice of presenting certain disturbing statistics and facts, say, about anti-Semitism, Negro discrimination, labor disputes, social medicine, distortion in the press and the machinations of selfish group-interests politically, economically and socially, in an attempt to stir some of us out of the upper crust or persuade us away from the saucer of cream in the name of Him who had nowhere to lay His head.

* * * *

REV. JULIUS A. VELASCO
Ellicott City, Maryland

I should be very glad if you would discontinue sending sample copies of your stupid Protestant paper to me. Save me the trouble of chucking it in the waste basket. Remember the paper shortage.

REPLY: The Rev. Mr. Velasco's note is pungent, brief and to the point; the sort that saves our time by requiring no answer.

* * * *

MRS. FRED MERRILL
New York City

I take it that joint ordination seeks the elimination of bishops. If they could be eliminated I am sure everyone would be happy and I shall be glad to subscribe to THE WITNESS if you will campaign for that desired end.

REPLY: We are anxious for new subscribers but we fear Mrs. Merrill imposes impossible conditions.

* * * *

MRS. WILLIAM MORRIS DAVIS
Pasadena, California

I am writing not as a high churchman nor as a member of any group in the Episcopal Church, but only because I can no longer speak my conviction merely to close friends. We are in the midst of war, anxiety, tribulation. The receiving of the sacrament ordained by our Lord becomes more necessary for our comfort and strength and we do receive more regu-

larly and frequently. We are asked to go to our parish churches and pray for a just peace. Is it not the time to make more people conscious of sacramental comfort and strength by having the Blessed Sacrament always present on the altar before which we are asked to pray? "God with us" in this season, but how much closer would He seem if His sacra-

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mental presence were not limited to our receiving Holy Communion. If only this forward step can be separated from all Church partisanship, priest and people will rejoice in not finding an empty church when they enter, rest and pray. And more of us will be found there.

REPLY: It seems to us that the important thing is to help people become more and more conscious of the presence of God. Certainly one avenue toward this goal is a church building, especially if its doors are open all day and also as much of the night as the local parish can afford. Inside the church different parishes will choose different visible means of focussing the attention of the worshipper upon the fact of God's incessant nearness and availability.

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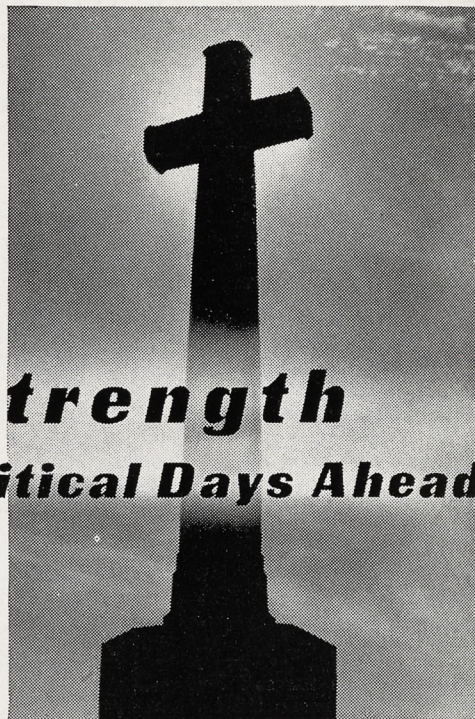
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