

The WITNESS

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MARCH 23, 1944

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REV. RONALD ALLEN
SPEAKS AT ANNUAL
DINNER OF WITNESS

(Story on Page Five)

ARTICLE BY VIDA D. SCUDDER

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

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

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

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M. Spiritual Healing 4 P.M.

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

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector

8 A.M. Holy Communion,
11 A.M. Morning Service and Sermon
4 P.M. Evensong. Special Music.
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.

The Church is open daily for prayer.

ST. JAMES'S CHURCH

Madison Avenue at 71st Street

New York City

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

8:00 a.m. Holy Communion
9:30 a.m. Church School
11:00 a.m. Morning Service and Sermon
4:30 p.m. Victory Service
Holy Communion Wed. 8 a.m., Thurs. 12 noon.

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

Sun.: 8:00 and 11:00 a. m. and 4:00 p. m.

Daily Services: 8:30 Holy Communion;

12:10 Noonday Service; Thurs. 11 Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

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

(On leave: Chaplains Corps, U. S. Navy)

The Rev. Vincent L. Bennett

Associate Rector in Charge

Sundays: 8 and 11 A.M.

Daily: 8 Communion; 5:30 Vespers.

Tuesday through Friday.

This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

The Very Rev. Edward R. Welles,

M.A., Dean

Sunday Services: 8 and 11 A.M.

Daily 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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MARCH 23, 1944

VOL. XXVII.

NO. 37

CLERGY NOTES

ARTIS, VERNON E., was advanced to the priesthood by Bishop Darst in St. Augustine's Church, Kinston, N. C. on March 3. He will serve St. Andrew's, Greenville; St. Timothy's, Farmville; and St. Stephen's, Haddock's Cross Roads, N. C.

BARRETT, W. J., retired priest of the diocese of Ohio, is now locum tenens of Christ Church, Leeds, S. D.

BRERETON, J. PHILIP, rector of St. Andrew's Church, Dayton, has accepted a call to Christ Church, Hudson, Ohio, effective April 20.

GIBSON, T. R., was advanced to the priesthood by Bishop Darst, in St. Augustine's Church, Kinston, N. C., on March 3. He will serve St. Paul's, Washington; St. Mary's, Belhaven; St. Jude's, Aurora; and St. Thomas', Sladesville, N. C.

GRAHAM, WILLIAM H., was ordered a deacon on Feb. 25, by Bishop Tucker of Ohio. He is now rector of St. Paul's Parish, Toledo, Ohio.

HOSKIN, WALTER E., was ordained deacon on Feb. 25, by Bishop Tucker of Ohio. He is rector of St. Thomas' Church, Berea, Ohio.

LEATHER, JACK, has left the staff of St. Stephen's Church, Wilkes-Barre, Pa., to enter the navy chaplaincy.

McCLELLAND, WILLIAM, JR., son of the Bishop of Easton, has become assistant at St. Stephen's Church, Wilkes-Barre, Pa.

MOULTON, THOMAS J., formerly rector of Trinity Church, Williamsport, Pa., has accepted a call to St. Matthew's Church, Wheeling, W. Va.

MOWEN, J. H., is layman-in-charge of the Church of the Advent, Devil's Lake, N.D., while preparing for ordination.

SMITH, BANCROFT P., former assistant of Grace Church, New Bedford, Mass., has become vicar of St. Paul's Church, Yuma, Arizona.

THOMAS, WILLIAM R. F., will become rector of St. Paul's Church, Albany, Ga., on April 1. He is now rector of St. John's Church, Decatur, Ill.

WHITESIDE, OSMOND S., has resigned St. Peter's Church, Albany, Ore., to enter the chaplaincy.

WYATT-BROWN, Charles M., Jr., former assistant of the Church of the Good Shepherd, Jacksonville, Fla., is now rector of Grace Church, Waycross, Ga.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.

Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger,
Dean

Sundays: 8, 11 and 4:00.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 11:15 Thursdays and Saints' Days.

The Church 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 Newbury Street, Boston

(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.

Rev. Arthur Silver Paysant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.

Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

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 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.

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Fundamentalists Broadcasting In Federal Council Spot

*Letter Written by Presiding Bishop Used
To Win Time from Organization He Heads*

By W. B. Spofford

New York: — There is growing concern among Church leaders over the confusion in the mind of the public between the Federal Council of Churches and the recently organized American Council of Christian Churches. It has reached such proportions that early this month the Rev. Samuel M. Cavert, general secretary of the Federal Council, felt obliged to issue a public statement attempting to catch up with the misinformation that people have as to who is who and what is what. The immediate cause of the statement was what he called an "ill-considered resolution" passed by the American Council proposing that our government deliberately bomb Shinto shrines in Japan. The resolution, he added, has been "erroneously attributed, in uninformed circles, to the Federal Council of Churches." He further noted that two Japanese-American papers, circulated in resettlement areas and relocation centers, had erroneously interpreted the resolution as an official utterance of the Federal Council.

The sudden prominence of the American Council is due, partly at least, to a weekly broadcast it sponsors, on free time, over the Blue Network. And ironically enough it is the Presiding Bishop, who is also president of the Federal Council, who inadvertently made these broadcasts possible. Seeking radio time for the American Council of Christian Churches, described by Dr. Cavert as "ultra-fundamentalist," Carl McIntire, its president, wrote to Bishop Tucker asking for his support. The Presiding Bishop, without consulting executives of the Federal Council, wrote Mr. McIntire a longhand letter in which he said: "If the time allotted the Federal

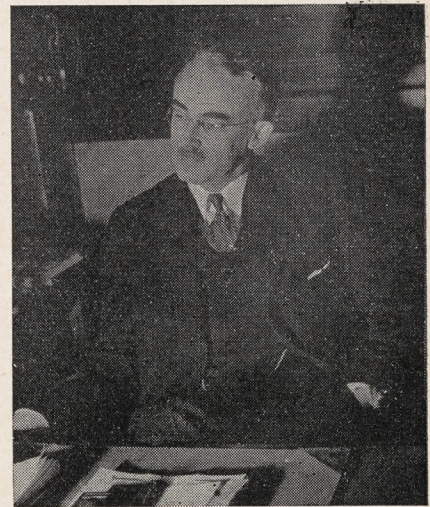
Council represents all the time that can be set aside for churches, it would seem to me that the proper procedure would be for non-member churches to make application to the Blue Network. If no time in addition to that allotted to the Federal Council were available, the Blue Network would have full authority to redistribute the time. The Federal Council's responsibility is limited to seeking time for its own members. As its purpose in doing this is in no way to exclude others, it would of course accept any decision made by the Blue Network in regard to the distribution of its time."

This letter did the trick for Mr. McIntire. Prior to that Mr. Mark Woods, president of the Blue Network, had refused to give any radio spot to Mr. McIntire and his organization. But when the Presiding Bishop's letter was laid before him he felt obliged to do so, and has insisted since that this letter was responsible for the decision. So the American Council of Christian Churches is now broadcasting once a week on time that was formerly given to the Federal Council, now of course deprived of it.

Considerable pressure has been brought to bear upon Mr. Woods to change his mind. The Rev. William B. Pugh, stated clerk of the Presbyterian Church, wrote a closely typed four page letter to Mr. Woods, stating that Mr. McIntire and Mr. H. McAllister Griffiths, president and executive secretary of the recently organized American Council, are both deposed and unfrocked ministers in the Presbyterian Church.

The former was deposed, according to Dr. Pugh, for 1, Disapproval, defiance, and acts in contravention of the government and discipline of the

Presbyterian Church. 2, Not being zealous and faithful in maintaining the peace of the Church. 3, Contempt of and rebellion against his brethren in the Church. 4, Conduct unbecoming of a minister of the Gospel. 5, Advocating rebellion against the constituted authorities of the Church. 6, Violation of his ordination vows. His disposition was executed after a full and complete trial according to the constitution of the Presbyterian Church, by the Presbytery of West Jersey. Mr. McIntire appealed, first to the synod of



*The Rev. Samuel M. Cavert,
general secretary of the
Federal Council of Churches
seeks to correct misinformation*

New Jersey and then to the General Assembly and in each instance the higher judicatories sustained the censure as originally given.

Mr. Griffiths was deposed by the Presbytery of Philadelphia for similar reasons, though he was not accused of "conduct unbecoming a minister." He likewise appealed to the two superior judicatories but in both cases lost the appeals.

After pointing out these facts to the radio network's president, Dr. Pugh states that "since their deposition both Mr. McIntire and Dr. Griffiths with certain others with whom they are associated, have incessantly carried on a vicious campaign of vilification and slander not only against the Presbyterian Church

as a whole, but against other Protestant denominations, and some of the most honored leaders of Christianity in America." He ends his letter with a strong plea to Mr. Woods to reconsider the granting of time to the organization that is headed by these two men.

The Rev. J. Henry Carpenter, executive secretary of the Brooklyn Church and Mission Federation, likewise wrote a long letter to Mr. Woods protesting the granting of radio time to the American Council, which he describes as "one of those disruptive, negative forces which often times develops in a community, or even in a nation, and which has been built up because certain people could not get their own way and had to be disciplined by their own denominational groups. From the regular and established denominations they formed small separate organizations. Any thinking man will realize that this is exactly the opposite of what we must build if we are going to have a nation and a world of strength and of peace."

Other prominent churchmen also have written the network president, including the Presiding Bishop who wrote a second letter which sought to correct the impression given by his first one. However Mr. Woods apparently takes the position that it is all water over the dam and if the Federal Council had its radio spot washed out by the Fundamentalist group it is too bad but it is now too later to do anything about it. The hope is expressed however by a number of Church people who have been close to the situation from the beginning that enough letters will reach Mr. Woods to persuade him to change his mind. And having listened to a couple of Mr. McIntire's fundamentalist broadcasts I am sure that any intelligent person could write Mr. Woods with a clear conscience, asking that the time be given back to the Federal Council whose programs made sense.

BISHOP MANNING HITS AT PACIFISTS

New York: — Bishop Manning of New York, in a letter to the secular press, vigorously disagreed with the Bishop of Chichester and his pacifist supporters in the United States, who recently condemned the bombing of German cities. After first saying that he has great respect for the signers of the "peace at any price" statement as individuals, Bishop Manning went on to say:

"All of us abhor war quite as

IN YOUR HOME

MANY people during Lent are receiving THE WITNESS at their churches. In some instances these bundles will be discontinued with the Easter Number. We would ask two things: first, will rectors please appoint an organization or an individual in the parish to solicit subscriptions between now and Easter? The price of the paper is \$3 annually and we will allow a commission of \$1 on each one. Second, will you lay people please first ask your rector if there is anyone in the parish taking subscriptions. If there is please place your annual subscription through him. If there is not then please mail your subscription direct to THE WITNESS, 6140 Cottage Grove Avenue, Chicago 37, enclosing a check or money order for three dollars. For five cents a week you can have the magazine mailed every week directly to your home.

deeply as do the signers of this protest. All of us are grieved and horrified at the destruction and suffering which war brings. Our airmen have no desire to bomb cities or to kill civilians, but this is brought upon us by the forces of aggression, cruelty and terror which we are fighting, and those evil forces have it in their power to end the bombing of their cities at any moment by giving up their evil aims and oppressions and laying down their arms.

"But as matters stand, the bombing of cities which are military objectives, fearful as this is, is only a necessary and inescapable part of our whole effort to end the war, to stop the bloodshed, cruelty and suffering, to liberate the enslaved and tortured peoples and to open the way for a just and righteous peace and for such co-operation and fellowship of the peace-loving nations as shall safeguard the world against another such outbreak of barbarism.

"If the war is to be shortened and the world freed from this assault of brutality and terror, what substitute can the signers of this protest suggest for the bombing of cities which are military objectives, terrible and grievous as we all feel this to be?" (see Editorial, this issue).

UNITY PROPOSAL IS ISSUED

New York (RNS): — A 260-page pamphlet describing a proposed plan for the reunion of the northern and southern Presbyterian Churches is now being sent to all clergymen or leaders of the two denominations. It is issued by the unity committees of the two churches for study purposes.

COMMISSION ON UNITY HOLDS MEETING

New York: — Bishop Strider of West Virginia was elected chairman of the joint commission on unity, which recently held its first meeting since General Convention. Bishop Fenner of Kansas was made vice-chairman. The commission formally recorded its realization that only General Convention can commit the Episcopal Church and also its conviction that it was authorized to ask on behalf of General Convention the counsel of Lambeth Conference if the latter body should meet before next General Convention. A letter was drawn up to be sent to the commission of the Presbyterian Church explaining the present status of negotiations. The chairman was directed to keep in touch with them, associating with himself two other members of our commission for such informal conversations as might seem advisable before a joint meeting of both commissions. Some time was devoted to considering both the majority and minority reports submitted to General Convention by the former commission. Sub-committees were appointed to study intensively some of the subjects at issue in these two reports and in all pending negotiations for unity. Several members urged that unless there was developed throughout the membership of the Church an understanding of the importance of unity and a genuine will to achieve it, no plans or platforms would be of much significance. Professor Greene of Princeton was asked to study and report on how this may best be accomplished. The commission paid a tribute to the former chairman, Bishop Parsons, for his great contributions to Christian understanding and unity.

RELIGIOUS REVIVAL CALLED FOR

New York: — The Church today is living on "funded resources" and only a world-wide religious revival can recoup its spiritual vitality, Professor Pit Van Dusen of Union Seminary declared in addressing the New York Presbyterians last week. He said that if it comes it will doubtless be "a united, world revival." "No major problem," he said, "can ever be met by the Church unless the united strength of the world's Christian forces is brought to bear on it and the entire resources of Christian world missions are pooled."

Ronald Allen Looks for Great Changes on Continent

*Rector of Historic English Parish Speaks
At Church Publishing Association Dinner*

By W. B. Spofford

New York: — "There is a revolution going on in Europe that goes very deep. Yet after four weeks in America, visiting all parts of your country and meeting with leaders in and out of the Church, it seems to me that your people are totally unaware of it." So said the Rev. Ronald Allen, a leader in the Religion and Life Movement in England and the rector of historic Northenden Church in Manchester, England, in speaking at the annual dinner of the Church Publishing Association for whom this paper is published. "Most Americans," said the speaker, "believe that with the ending of the war it will be possible to return to what you call free enterprise. Europe, including England, I can assure you, is moving in the opposite direction. Mr. Eric Johnston, the president of the U. S. Chamber of Commerce, came to our country and lectured to our business men about the virtues of free enterprise but everyone believe that he was out of step. He talked the way British business men were talking before the last world war."

He declared that the Malvern Conference, which he attended, had tremendously influenced English thinking on social and economic problems . . . that it has made vast numbers of people aware that they had been looking at these questions upside down; that whereas they formerly believed, as most Americans still do, that the end of production was to make money they now realize that the true end is to meet human needs. "If the true end of man is the production of gadgets, which isn't what the Scotch catechism said about it, then the United States has been enormously successful," Mr. Allen declared. "The fact is that the present economic system is anti-social and anti-Christian. It does not produce to meet the needs of people; it results in concentration of power which is bad; it inevitably leads to booms and slumps with their attendant evils. Poverty is bad enough but far worse than that is the sense of being useless that so warps the lives

of millions of unemployed during periods of depression that they become unemployable."

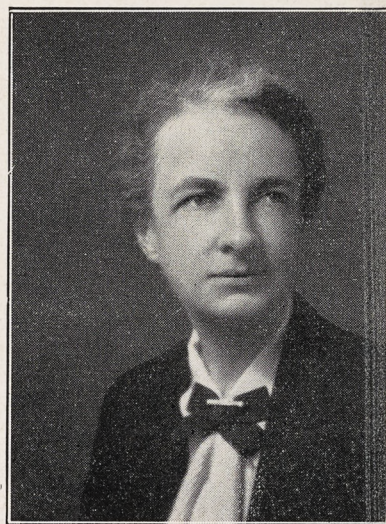
He declared that no nation, with the possible exception of the Soviet Union, had succeeded in solving the problem of unemployment except by establishing a war economy whereby we create an artificial prosperity by making instruments of destruction on borrowed money. The system of free enterprise breaks down completely during war simply because a nation cannot wage war with it. In war we have to produce for use. "Increasing numbers of people," he declared, "are now saying that if it is possible to have full production and full employment in war, it should be likewise possible to devote the same energy and equipment to producing for the needs of people in the time of peace."

In speaking of the European situation, Mr. Allen declared that all of the problems that now exist will continue to exist when the fighting stops. "Millions will have to be fed. Millions will have to reestablish their homes. Boundary disputes will have to be settled. Nations will have to federate to prevent future wars. The industrial set-up in Europe, now largely in the hands of the Nazis, will have to be placed in the hands of others. And it is not going to be an easy thing to do. I am quite sure that the British will not like it if the Russians take over. I am equally sure that the Russians will not like it if we take over. Neither will you Americans like it if either we or the Russians take over. I do not know the answer." Following the meeting however Mr. Allen told two or three who remained to question him on this point that he believes the solution lies in allowing the people to determine their own destinies, and that he is quite confident that both politically and economically all European countries would move to the left.

He concluded his address with graphic descriptions of the leadership being given by the churches in the field of reconstruction. First of

all, he declared, even the most conservative Britisher recognizes that labor must have a voice in industry" and most of us believe a far larger voice than labor has at present." He said that the Church in England had lost its hold on vast numbers because, during the depression before the war, it had failed to deal radically with the problems arising from unemployment. But, said he, the Church today still has a great opportunity to draw together organized labor and industrial management. "It is the great task and opportunity before the Church and it is one way, perhaps the only way, for the Church to come to life again."

He illustrated what he had in mind by relating the story of how a small group of important industrialists in Manchester, believing that there could be no reconstruction except on



Mrs. Henry Hill Pierce used superlatives in describing THE WITNESS and urged people to become members of the Church Publishing Association

a spiritual basis, had met in a series of meetings to determine what was to be done. They finally issued a statement to the papers calling upon all groups, owners, management and labor, to seek to solve the problems of industry in the light of Christian teaching. It was front page news and brought an immediate response from labor leaders and others. This was followed by a mass meeting, with laymen the only speakers, where the challenge was again laid down. Out of this came a series of broadcasts, likewise by laymen, the last of which was a challenge to the Church by a prominent industrialist to give leadership to the nation in the field of economics.

Mr. Allen certainly convinced his audience that the people of England

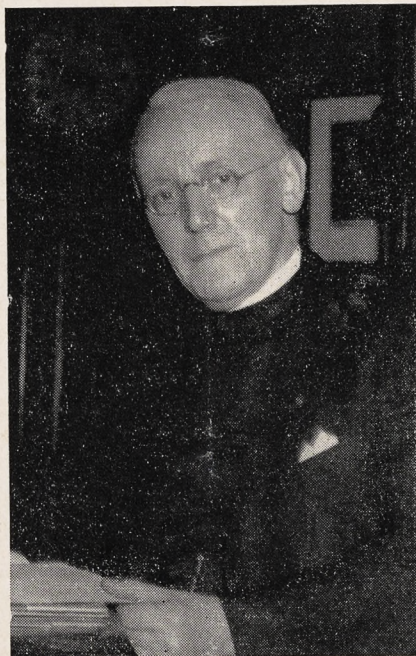
The WITNESS

For Men and Women of the Armed Forces

Clip and enclose in your letter

Gil Dodds, who ran mile in new world record of 4:13 and hour later won 1000 yds., fast but no record, is studying for the ministry . . . Baptist. . . Men of tank destroyers corps in Texas camp have formed chap. of Brotherhood of St. Andrew. . . Red Army loudly praised at special service at Grace, N. Y. New USSR anthem sung and red flag in procession. . . Church in Canada urges med exam before marriage. . . Methodist parson tells liquor dealers to be good if they want to stay in business. He gets bawled out from other parsons for having anything to do with whiskey sellers. . . 28 pacifist parsons condemn bombing of German cities. They are jumped on by others, including WITNESS. We say, too bad but if knocking out Nazi cities will shorten the war, and we think so, then go to it. . . Bishop of Iceland says Am. soldiers have been "very good on the whole." . . Army-navy calling for more chaplains . . . Navy chapel window at Norfolk, Va., pictures Virgin Mary holding a warship. . . Norwegian Lutherans carry on mission in occupied China without interference from Japs. . . Chief navy chaplain Workman on tour to S.A., N. Africa, England. . . Nazis arrest pacifist Quakers for helping Jews. . . Big doing in Wash. on Apr. 19 when Dean Angus Dun is consecrated bishop. Many notable to attend, including Archbishop of York. . . Jersey considering bill enabling service men to marry by proxy; imagine asking your friend to marry your best girl. . . Bishop Huston of Olympia (Wash.) says race question biggest before U. S. . . Flocks of church people meet in NY with labor leaders to discuss how to maintain and extend democracy at home, auspices CLID and kindred groups. . . Speakers all denounced anti-Semitism as entering wedge for U. S. fascism. . . Louisville minister announces his armistice day sermon is ready. . . Seminary speech prof. says student should be pronounced *stew-dent*: member of class shouts, "Right". . . Bill to extend social security to lay employees of Church pending in Congress. . . Various Church groups fighting for the soldiers vote, including CLID. . . Convention said bishops must retire at 72. Manning, N. Y. and Davis, Buffalo, object. . . WITNESS, editorially, supports Convention. . . Rev. Ronald Allen, England, told WITNESS annual dinner guests that a revolution is going on now in Europe but after touring U.S. for four weeks he finds Americans totally unaware of it. Said we may have to learn the hard way by going thru a period of fascism. . . 17 legislators of state of Wash. have asked Congress to investigate Moral Re-Armament (Buchmanism), accusing the movt. with being loaded with Nazi appeasement. They go further with Buchman himself and charge that he is openly a Nazi sympathizer. . . Maryland legislature unanimously passed resolution which described Gerald L. K. Smith as being "anti-Semitic, fascist, reactionary, anti-war and anti-United Nations." . . Norway's quisling gov't has stopped all training of clergymen by closing the one remaining divinity school. . .

are far ahead of Americans in social thinking, and that the Church there is coming to grips with economic questions in a practical fashion that is quite foreign to anything happening in the United States. Nevertheless it can be said, as is reported on page thirteen, that at the very time Mr. Allen was addressing the members of the Church Publishing Association, a two day conference was being held on the east side of New York at which several hundred leaders of Church and labor were dealing with the very questions he was raising. It might have been a whole-



Rev. William Porkess receives a gift on his 25th anniversary

some thing if the two meetings had been merged.

The Rev. Frederick C. Grant, chairman of THE WITNESS editorial board, was the chairman of the CPA meeting, and Mrs. Henry Hill Pierce, treasurer of the CPA, in a brief address used superlatives in commenting on this paper and urged those present to support the undertaking by becoming members of the Association.

GIFT FOR ANNIVERSARY OF RECTOR

Wilkesburg, Pa.:—The Rev. William Porkess, rector of St. Stephen's Church, in speaking of his twenty-fifth anniversary as rector of the parish, at the Sunday morning service, March 5th, stated he had recently been conversing with a layman about the twenty-fifth anniversary. He

went on to further say his main desire was to do something himself—financially substantial, to reduce the Church's mortgage, but the personal situation was he was willing and not able. This, however, was his desire. Then a few days later he received from the layman a check for one thousand dollars, as a thank offering for the long rectorship of the rector, the donor's name to remain anonymous. The Rev. William Porkess had the joy of making the announcement to the congregation, and presenting the gift at St. Stephen's altar, on the anniversary Sunday.

BUFFALO CLERGY HIT PACIFISM

Buffalo:—Ten Episcopal clergy of this city last week issued a public statement condemning the position taken by the twenty-eight ministers who recently issued a pronouncement condemning the bombing of German cities. They declare that "While we abhor war and all that it entails we nevertheless realize that if a Christian civilization is to survive the enemy must be defeated. Obviously this can only be accomplished by the use of superior force. We feel that any attempt by pacifist groups or others to arouse public opinion against the use of our air force, where it is necessary, not only would prolong the war but could lead to our defeat. We therefore further believe that it is our duty as Christians and clergymen to stand whole-heartedly and loyally back of our government and our armed forces in this critical time of need." Those signing the statement were Dean Edward Welles, Edgar L. Tiffany, G. Napier Smith, Walter Russell Lord, Charles D. Broughton, William Thomas Heath, James Cosbey, H. D. Baldy, Charles J. Burton and Gordon L. Graser.

SEX EDUCATION ENDORSED

Toronto (RNS):—Exploration of the possibility of introducing sex education in the schools in order to combat the spread of venereal disease has been endorsed by the diocesan council of the Church of England in Canada.

DEAN ELWOOD HAINES ACCEPTS ELECTION

Davenport, Iowa:—Dean Elwood L. Haines of Louisville has accepted election as the bishop of the diocese of Iowa.

Suffering Sunday

CERTAIN parishes are considered successful because they have large numbers of eager young people, plenty of rotarian-minded men, and more of their socially-minded wives. Their gospel may be stated in the rhetorical slogan, "Is everybody happy?", while their crest is a grin, incessant. We would ask not only is this Christian but does it correspond to the facts of human existence? The span of life, despite modern science, mass production and progressive education, is composed to a considerable extent of suffering, frustration, tragedy, sin and death. To meet these problems of reality by a hedonistic slap on the back is an insult to human dignity. Yet it is typical of certain phases of American Christianity. Any fool can run an organization that makes people happy once what they want has been discovered. The real job is to run a society that is for the purpose of helping people to suffer.

The final phase of Lent upon which we enter on this coming Sunday is no laughing matter. It is a serious business. The Incarnate God when He lived a human life was subjected to all its grim realities — suffering, frustration, tragedy, sin (if not its deserts, at any rate its results), and death. He did not come grinning and backslapping; He came carrying a cross and because He did, the superficial people turned away but the real ones were deeply moved to follow Him. Any religion which does not at its very heart deal with the suffering side of human life is not worthy of the attention of serious people. Our Lord's Passion means, in the words of Dorothy Sayre, "that for whatever reason God chose to make man as he is . . . limited and suffering and subject to sorrows and death . . . He had the honesty and the courage to take His own medicine." Because God has actually struggled with these things we know that He does not ignore them and that they can be conquered by first facing them, but only with the calm countenance of Christ on the Cross, not the configurations of the Cheshire cat.

Speak to Us, Bishops!

WE HAVE often differed with Bishop Manning in the past, and will probably do so again in the future, but for the present we want to thank and congratulate him for his letter to the press repudiating and contradicting the contentions of those clergy who protested in the name of Christianity against the wholesale bombing of enemy cities. We think it is good stuff. (See news items elsewhere in this issue). This action of the Bishop of New York moves us to express the wish that other diocesans would do likewise and issue a few more pronouncements on vital questions of social import. We would even prefer that they say some-

thing even if it should prove to be out of line rather than that they should say nothing at all. Usually we hear from our bishops only when they want money . . . a tactic at which our National Church headquarters is singularly expert. If this is the Episcopal Church, then it is time that the Episcopate gave some leadership. The people are ready; let their pastors lead the way.

Paths of Solution

GEORGE BERNARD SHAW, the husband of the late lady who left her money to teach the Irish people manners, said that the difference between the Democracies and the Soviet Union is one of primary structure. In this country we have a system of private ownership upon which

we have been forced to fasten corporate enterprises like the highways or the army, while in Russia they have a collectivist system within which they allow private enterprise to have a limited place. This is a fundamental distinction in dealing with types of ownership so that although both private and social can exist together it makes all the difference which comes first, because the corporate can successfully contain the individual type but obviously not vice versa.

Something like the same problem is to be found in the technically necessary existence under both social systems of big combines, trusts and corporations. The question is who controls them . . . private groups or the people as a whole. It is

"QUOTES"

MOST current anticipations of the international scene in the postwar world tend to lapse into one or the other of two extreme moods. On the one hand there are the alarmists who predict every form of international chaos and can find no hope for a relatively stable or just international order in the foreseeable future. On the other extreme are those who foresee a brave new world only a little short of Utopia. But we shall not see a brave new world. Beyond victory lies opportunity, not Utopia.

—LISTON POPE
Professor at Yale Divinity School

often said that our Congressional farm bloc does not represent the farmer but rather the big farming corporation. In other words, we have collective farms in the USA but they are privately controlled. Similarly, there are distinctions to be noted regarding economic planning. Who makes the decisions? The American answer is "by the people, of the people, for the people" but the

actual realities are somewhat removed from the ideal as recent Congressional acts would signify. At the present time the Administration and the Judiciary seem to be the more consistent guardians of the people. May the whole government do the job all the way down the line and if it really did perhaps that is all the revolution we would need around here for some time to come.

Paths of Solution

Report of the Theological Sub-Committee of the Committee on Reconstruction

BEARING in mind the ills of the present type of ownership and the ills of the absolute state there seems to be two main paths of solution. One is to keep private ownership but to modify its power. This would involve, first, an industrial council for each industry. The council would contain management and members of the Board representing ownership. It would contain representatives of labor and of the public. The representatives of the public would in practice be government employees. The second instrumentality would be a national economic planning council. In terms of American life this would probably involve an executive department headed by a cabinet officer. The goals of a particular industry would be worked out by the council of that industry with reference to the capacities of that industry, on the one hand, and to the national economic plan on the other. We have such a scheme now, devoted to the destructive uses of war. The higher requirements of humanity in normal times and the principles of the Christian ethic demand at least equal consideration. It must be pointed out that the free market will continue to exercise a certain influence upon production. This will balance the element of planning and keep it from over-rigidity. There will be a tension between a planned economy and a free market; but the market is not truly free in a system which depresses and destroys markets, as does the present one. On this type of solution the element of "profit" is not eliminated but it is prevented from being the sole determinant of the course of industry.

The other type of solution transfers the ownership of key industries to the state. Here is intended the industries upon which life depends, not the marginal types producing luxuries and non-necessities. In this way the power of ownership would be curbed. But it must be recognized that

the economic problem would in this case be replaced by a political problem of similar magnitude, the problem, namely, of controlling the power of the state. The fact that some industry, as well as consumption goods, remained in private hands would assist in the problem of control of the state power. This solution is the more extreme of the two types. Perhaps it is necessary only if a system of modified ownership fails. Or the actual course of events may involve a combination of the two, that is, some government ownership and some private ownership, though with social safeguards.

In all probability, the immediate future will not offer us any of these clear cut alternatives. A victory in the war may bring us into a long period of peace economy modelled on the war economy. This economy will be government planned and financed and will subsidize human consumption of physical and cultural goods. Society may be persuaded by necessity to a discipline of priorities, allocations and taxation in the war against collapse as it has been in the war against the Axis. As the war has been characterized "The War for Freedom" so this second struggle might be called "The War for Human Welfare."

Nothing that is written here must be construed as an attempt to solve the problem of agriculture. The genius of agriculture does not lead inevitably, as in the case of industry, to large scale units. Rather the trend is the other way. The mystical relations, the unmistakable affection between tiller and soil, naturally suggest ownership. Furthermore much of the terrain in a land like the United States does not favor large scale farming. Finally, the advent of farm machinery makes possible the economic tillage of small holdings. On the other hand, there is a legitimate place for large agricultural units just as there is in industry for small

enterprises. The danger to be feared above all is rigidity and uniformity.

QUESTIONS FOR DISCUSSION

1. How would you suggest that the power of private ownership can best be modified?
2. Is there any one in the class who will defend the position that collective ownership should take the place of private ownership?
3. Do you believe labor should be represented on the boards of industrial corporations?
4. How would collective ownership create a political problem?
5. Do you believe that it is possible to have a system that combines private and collective ownership?
6. What type of economy do you think will follow the war?

Next Week: Contributing to the Solution

The Living Liturgy

By *MASSEY H. SHEPHERD, JR.*

Professor at Episcopal Theological School

CHURCH BUILDING AFTER THE WAR

THE WITNESS recently published a welcome news-item. It reported that the diocese of West Texas had authorized its bishop to appoint a commission on church architecture to advise parishes in their post-war renovating and building programs. It was stated that an architect and an engineer were to be members of the commission. Alas, nothing was said in the item about the inclusion of a liturgical scholar. (Not any or every clergyman can be so described.) Perhaps we may assume the appointment of such a personage. None the less it ought to be said that failure to do so, in a venture which has so much promise of good, would be a calamity. And the liturgical member of the commission ought to be given plenary power to veto any architect's plan.

American architects have to their credit many noble examples of their talent, but churches are not among them. Unlike the homes and office buildings which they design, their religious edifices lack a functional conception; that is, the structural plan and ornamentation are not related to the purpose for which the church is used, which is, purely and simply, the liturgy. Too often obsessed by traditional patterns, or styles, they



conceive fine monuments or museums, sometimes of artistic finesse, but seldom meet the requirements of a congregation of worshippers. One of the most distinguished architects of our generation never bothered, for example, about the acoustical properties of the edifices he designed. In about fifty per cent of them the word of God is inaudible. We have known, too, of architects who forgot to include a sacristy in their plan.

The following suggestions are given in a spirit of friendly concern to the diocese of West Texas, and other dioceses which might choose to follow its good example. They are by no means exhaustive.

1. Be sure to insist that the altar, the lectern and the pulpit be placed where every worshipper can see them and hear every word said at them. This may mean, of course, the sacrifice of the transepts, or the removal of the altar from the far end of a deeply-recessed chancel. Also the altar ought to be placed where it will look like a table, and not like a shelf.

2. Don't be afraid to let in plenty of God's free sunshine to illuminate our hymnals and prayer books. Windows are intended to give light, not to obscure it. Stained glass is not uniformly edifying.

3. Avoid high-vaulted ceilings. The worshippers' attention is focused horizontally, not vertically. Besides, what the parish wastes in heating a skyscraper will make a tidy sum for missions.

4. Give the organ enough breathing space. A small organ in a large chamber praises God with as joyful a noise as a large organ in a small chamber. And do not embarrass the instrument by making its stately pipes objects of veneration.

5. Make a rule forbidding permanent memorial furnishings and ornaments. We can honor the beloved departed in more serviceable ways. The church ought to say: "God is not the God of the dead, but of the living."

6. Our historic heritage is precious indeed; but do we have to make the parish church look like a bit of medieval England transplanted? Remember our Church has in her official title the "U.S.A."

7. Most people can read these days; hence our building need have few illustrations. Men educated in a scientific age will not recognize or appreciate too much allegorical symbolism.

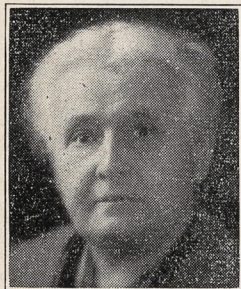
8. Above all things, make the church building look straightforward and sincere, without buttresses and columns which support nothing or stones which are false fronts. Christian buildings, like Christian people should not be hypocrites.

Autobiography of St. Teresa

by *Vida D. Scudder*

Contributing Editor of The Witness

SHE is rightly acclaimed as one of the chief Christian mystics. She was also an organizer, and a valiant fighter. To reform an old enterprise is harder than to start a new one; it demands



more courage and tenacity, more humorous understanding of the bewildering ways of man with God, and, we may add, of God with man. St. Teresa refutes any foolish conception of the mystic as escapist dreamer; she is a statesman, justifying more even than St. Catherine of Siena Bernard Shaw's queer

picture of a woman as head of a federated world state. Yet our deepest reverence for this great Spanish saint is due to her understanding of the life the soul can live with God. It is pleasant to hear her say that in the higher types of prayer one can be Martha and Mary at the same time.

She reveals herself most fully in her *Autobiography*, for here the scene shifts from the interior plane to that of external events. Aiming to counteract the laxity in her Carmelite Order, she founded seventeen convents for women as well as several for men, within twenty years. The outward drama might have absorbed her; those times were as stormy in the religious world as ours in the political; she got involved in sharp dissensions, she encountered bitter opposition. Her relations with individuals were perplexing: with the Princess of Eboli her patroness, who gave no end of trouble by playing at nun and running the convent; with her own sisters, excellent easy going women who resented her criticisms; above all with her directors. These rarely understood her, nor can we blame them. They were often honest, devout and conventional; they acknowledged her "discretion and humility." But they were timid, as the Roman Church, to its credit, has usually been, in endorsing visions and raptures. They suspected hysteria, they denounced her to the Inquisition. They even took her book away, and she never saw it again though she tried hard to do so. Any author can understand her feelings. Well, we have it, this book; it was published after her death, in 1584. The text in her handwriting is preserved in the Escorial. We are bewitched just now with autobiographies; let us glance at St. Teresa's.

"We know the charming story, how she took her little brother by the hand, and ran away to convert the Moors:

"Farewell house and farewell home,
She's for the Moors, and martyrdom"

says Crashaw's poem. She began to think seriously about religion when six or seven years old, as a good many children do; she was a normal little girl. She read too many romances of chivalry, following her mother's example: (Cf. mystery novels addicts). She was fond of dress, liked gossip, shrank from criticism. After her first visit to the Convent of the Incarnation, her intermittent sense of vocation flickered, until in 1533 she was professed. From this point, the chief though not the sole interest of the *Autobiography* is in her keen observation of her mental states. Notable is her decision after mental conflict to avoid the common mystical effort after union with the Absolute; Meister Eckhart might not have agreed. Teresa's devotion is to the Sacred Humanity of Our Lord, her habitual converse is with Christ Glorified; in dwelling on His earthly life, she loves best to meditate on "the Mysteries of His Life when He was most lonely." So, she says, "My prayer began to be solid like a rock, the foundations of which are strong." After nine solitary months, she attained to the Prayer of Quiet, now and then, in brief flashes, to the Prayer of Union. Her first rapture, following use of the *Veni Creator*, was in 1558. From then on, her experience transcended our ken. Was she absorbed in it? Not she! She describes dangers in the lax convents with reserve, but she fled them, rejecting all prudent advice; and presently we find her running away to found her Convent of St. Joseph. She was subject to "those great impetuositities of the saints" which she often mentions; and she remarks that the devil sent her such bad temper that she could eat people up. She was ill, she nearly died; she rallied, and resumed her campaign. "A cowardly soul is a very unseemly thing." But in Chapter IX she interrupts her story, and devotes the next third of her book to analyzing mystical experience.

FOR twenty-eight years, she had lived in aridity. For a year and a half, the devil persuaded her that it was humbler not to pray, and she confesses that it always took all her courage to address herself to prayer. But she dared the adventure, and she often knew the misery of having people think well of her, because "the days that passed over

without my spending a great part of them in prayer were few unless I were very ill or very much occupied." So she "spent more than twenty years as on a stormy sea," her confusion arising, she says, "from attempts to reconcile God and the world." There is no monotony in religion as she presents it. Let us not forget that she is founding convents all the time! After inward crisis, "the grounds of the warfare were changed"; "hitherto my life was my own, henceforth it is another and a new life." So, "little by little," we watch her learning to tread "the road that leads to Heaven." She does not tread it alone, and difficulties arise from her ardent human relations. She had a genius for loving: "The whole relief of the soul consists in conferring with the friends of God." When she says that she loses all power to love people who do not love God, she does not sound much like Jesus, but she did love them in the best way, for her intercessions were constant; she knew that here was the safest help to offer, for she says acutely: "Before I knew how to be of use to myself, I had a very strong desire to further the progress of others,—a common temptation of beginners." Personal ministries are forced however on any one like Teresa; more than one novel might be written about situations recorded in these pages. A surprising number of her Visions relate to other people; some are beautiful, some make one shudder.

Her scrupulous classification of these Visions, as intellectual or imaginative,—never, be it noticed, physical,—is of rare value to the psychoanalyst. They are all obviously conditioned by the culture of her times, but it is hard to deny an authentic element in them. More pertinent to us however are the records of such experience as we may hope to share. Teresa never forfeits common sense. She laughs at herself. "To be cheerful and unconstrained" she deems essential: "From silly devotions, Lord deliver us." "We can have our ease in this world and also the fruition of God in the next, if we walk according to justice clinging to virtue; but it will be the pace of a hen." No one was ever less like a hen than she! With all her sanity and humor, her friendly astute knowledge of human nature, she reports with marvelous accuracy the visitations from above. Her rare poetic intuition and her wholesome love of the natural world are pressed into the service, as in the lovely chapters where, telling us that "the beginner must regard himself as the maker of a garden," . . . it is, we note, a Spanish garden . . . she describes the four types of prayer from which as from springs on different levels the Waters of Life rise to refresh the soul. We learn that while writing this book she frequently paused for Communion, and

that again and again her face shone with supernatural light. Her autobiography offers us the intimacy of an heroic woman. And it shows that substantial achievements in the familiar world we see are not incompatible with flight into the upper heavens.

The Hymnal Presents

A HYMN OF CONSOLATION

Befiehl du deine Wege, by Paul Gerhardt, was first published in 1646, and is one of the most deservedly popular hymns of pre-Nazi Germany. No doubt it is popular still in the concentration



camps and similar places where "the Church under the Cross" awaits the passing of the Nazi tyranny and the restoration of Christianity in Germany. John Wesley translated it into English in 1739, reducing its twelve stanzas to eight, of which only four are in general use, and since then it has been retranslated

several times in efforts to approximate more closely the great and beautiful original. Wesley's *Give to the winds thy fears* is still found in many hymn books, but is written in a different metre. Two members of the commission to revise the hymnal, Arthur W. Farlander and Winfred Douglas, made a new translation for the Hymnal of 1940, and preserved the original metre, making possible the use of the tune *Passion Chorale*, which is admirably adapted to the words.

*Commit thou all that grieves thee
And fills thy heart with care
To him whose faithful mercy
The skies above declare,
Who gives the winds their courses,
Who points the clouds their way;
'Tis he will guide thy footsteps
And be thy staff and stay.*

*O trust the Lord then wholly,
If thou would'st be secure;
His work must thou consider
For thy work to endure.
What profit doth it bring thee
To pine in grief and care?
God only sends his blessing
In answer to thy prayer.*

*Thy lasting truth and mercy,
O Father, see aright*

*The needs of all thy children,
Their anguish or delight:
What loving wisdom chooseth,
Redeeming might will do,*

*And bring to sure fulfilment
Thy counsel good and true.
Hope on, then, broken spirit;
Hope on, be not afraid:
Fear not the griefs that plague thee
And keep thy heart dismayed:
Thy God, in his great mercy,
Will save thee, hold thee fast,
And in his own time grant thee
The sun of joy at last.*

Gerhardt wrote *Befiehl du deine Wege* toward the close of the Thirty Years' War, one of the most distressing and devastating of all religious wars. He himself suffered during the course of it, being deposed from his office in St. Nicholas Cathedral, Berlin, for his refusal to subscribe to an edict restraining freedom of speech, and interdicted from performing any ecclesiastical functions. But the hope expressed in the hymn was fulfilled in his own experience: later on he resumed an active ministry and became one of the most beloved as well as one of the most prolific of German hymn-writers.

Why an Episcopalian?

By

GEORGE I. HILLER

Rector, Trinity Church, Miami

IT IS a good question, but I must, of course, answer in the first person. I am an Episcopalian because I was born in a Church family, soon afterwards baptized, and grew up in the Church. When I reached years of discretion I was confirmed of my own choice because I had learned that the Church had continued through nineteen centuries in unbroken line of teaching and ministry. I was impressed as a youth with love of freedom and liked the positive teaching of the



Church as compared with negative teaching of Christianity around me.

I early learned to find an assurance of forgiveness and an inspiration to try again after each of my failures, when I took that experience in prayer to Christ, particularly in the Holy Com-

munion. I learned to depend upon the Holy Communion for spiritual food and strength and that dependence became a habit; without it, I should often have been plunged deeper into despair.

When at college age, science and materialistic teaching seemed to utterly destroy or deny those simple things which I had learned as a child and accepted literally, I searched for a substitute or a compromise and failed to find one that was adequate. In this state of mind the Church's positive teaching and the theory that Revelation was progressive and that the Old Testament was the written history of that progress which God had made in revealing Himself and His Word to mankind, came to my rescue. I began to see that there was no conflict between science and religion, but that each had its own immutable laws, and that the language and simile with which one generation expressed a spiritual truth, might be unscientific, even preposterous in another age, without in any way invalidating the spiritual truth.

The greatest factor and aid in finding the way through the maize, for me at least, was the Prayer Book. When I began to adjust my thinking with the Bible I found conflicting expressions and many more contradictory interpretations; but when I accepted the Church's teaching set forth at a minimum in the Prayer Book and builded from that, I found the way easier. When I turned to individual leaders of social and religious thought, I found that invariably I could travel along enthusiastically with them for a time only to find myself in an alley in which I could not turn around. I found my relation to the Church cemented by the fact that therein I was not bound to individual opinion but had a collective premise as a foundation.

I instinctively liked beauty and order; and the reverence of a ritual that was not fussy or ornate gave me the poise of mind which stimulated adoration and worship. I have always appreciated that help. I have been rather glad that at college age I did not particularly expect from the Church, fellowship or sociability, because I might have been disappointed; but reverence, worship and authority I did need—and found. In short, my answer is, that I was an Episcopalian because my parents brought me to baptism and trained me in the Church; and when I reached the questioning age, the Church alone of all the leadership that I found, was modern enough to serve my needs. I think it is safe to say that my interpretation and thought on many things would not be the fundamentalist ideas that were my parents', but the basic truth and power of Christianity as taught by the Prayer Book was the anchor and is the reason why I am an Episcopalian today.

Leaders of Church and Labor Meet in Conference

*Outstanding Men and Women Present Facts
And Opinions on Problems Facing America*

Edited by James W. Hyde

New York: — Realism is an overworked word but it can be used to describe the conference last week of the United Christian Council for Democracy, with which the CLID is affiliated, in at least three respects. Never, at least in recent years, have churchmen been invited to consider more vital issues than those offered by the program; never has a Church group brought together in a conference men and women better able to deal with their subjects authoritatively; never, judging by the small attendance at the various sessions, has the Church so demonstrated its indifference to the great problems before the world today.

To illustrate: it was not only affirmed but proved to the satisfaction of everyone present that anti-Semitism and racial discrimination are weapons being used by organized forces to impose fascism upon the United States. As authorities the conference presented Dr. Max Yergan, president of the National Negro Congress; Leonard Golditch of the committee to combat anti-Semitism; Miss Lisa Sergio, formerly the private secretary of Mussolini; Den Levin of the American Jewish Congress; Mrs. Anna Hedgeman of the council for a permanent Fair Employment Practices Commission; Gertrude Lane, labor leader, and the Rev. John H. Johnson, rector of St. Martin's, New York. Each and every one of these people are top authorities on the subjects with which they dealt. Yet at an afternoon session at which four of these people spoke there were about forty people present, a dozen of them being students of Episcopal Theological Seminaries, there at the invitation of the CLID. How many Protestant ministers there are in the metropolitan area of New York we do not know. We do know that there were hardly more than a dozen of them who thought it worth their time to find out what these speakers had to say. At the evening meeting there were hardly more than a hundred present to hear Dr. Yergan, Mr. Golditch and Miss Sergio.

The keynote for the conference was set by the Rev. Joseph F. Fletcher,

dean of the Graduate School and now a guest lecturer at Episcopal Theological School, who presented an analysis of the world situation and outlined the part that the Church must play in order to prevent fascism in the United States. The battle for economic justice was dealt with at the meeting the first night, with addresses by Ferdinand C. Smith, secretary of the National Maritime Union, and President Merrill of the Office Workers Union, both CIO leaders. The following morning the same subject was continued with Kermit Eby, assistant educational director of the CIO, Mr. Meyer Parodnek, president of the consumer-farmer milk cooperative, and Miss Mildred Gutwillig, chairman of the consumer council as the speakers.

All of them gave a gloomy picture of the present situation . . . the entrenchment of reactionary and undemocratic forces that is likely to result in an American brand of fascism following the war unless

liberal forces, particularly those of labor and the churches, arouse themselves to prevent it. Miss Sergio, a leading radio news commentator, declared that the fascist international (and she stressed the fact that it is an international and not limited to the Axis nations) are to make their last stand in the Americas and that they are right now spending millions of dollars in the Western Hemisphere, including the United States, seeking to divide the people by sowing seeds of anti-Semitism and racial discrimination. She quoted a Nazi general who said only recently: "We did not have to conquer France. It was given to us." And she outlined how France fell . . . first by buying up the newspapers, then taking over of industry through cartels, finally smashing the unity of the French people by promoting racial and religious and political hatred. Having divided the people the Nazis took over France without a struggle. The same techniques are being used here and in South America, she asserted.

Dr. Max Yergan, in a powerful address, pleaded with his audience to preserve national unity, declaring that those forces in our life which are for appeasement of the Axis are the same people who seek to cripple industry by promoting strife between employer and employee, who discriminate against Negro and other



Dr. Harry F. Ward presides at a lively meeting of church and labor leaders who held conference in New York



The Canadian Lenten Book
A People's Heritage

By F. D. Coggan, M.A., B.D.

A plea directed to clergy and laity alike, together with sound, practical suggestions for a renewed and intensive study of the Bible. The object of this book, states the author, is "to lend a helping hand to those who are in doubt how best to begin their study of the New Testament, and more particularly of St. Paul." Price, \$1.60.

Draw Near

By Douglas H. Loweth

A new communicant's manual providing helpful prayers and suggestions for use in daily private devotions as well as aids to reverent participation in the service of Holy Communion. The guide contains some simple rules for life: morning and evening prayers for daily use; preparation prayers for use before, during, and after the Service; and additional prayers of a general nature. Price, 45 cts. ea.; \$4.50 per doz.

The Ways and Teachings of the Church

By Lefferd M. A. Haughwout

Designed for use as a textbook in the Church School, as a manual of Instruction for Confirmation Candidates, and for supplementary reading by all churchmen who desire to become better acquainted with the Church's ways and teachings. A seventh edition, completely revised and illustrated. Price, 60 cts.

The Sign Language of Our Faith

By Helen Stuart Griffith

The purpose of this book is to stimulate a more widespread interest in the fascinating subject of Christian Symbolism. The author has traced the scriptural, historical, and traditional background of the symbols used, and wherever possible, has quoted not only the biblical origin, but relative verses from the Book of Common Prayer and the Church Hymnal as well. Profusely illustrated. Price, \$1.25.

The Promises of Christ

AND OTHER SERMONS

By Frank E. Wilson, D.D., S.T.D.

Bishop Wilson has brought together twenty-one of his most effective seasonal sermons for use of Lay Readers, clergy, and lay people in general. Of great interest and importance is his chapter, "The Cross—Meditations on the Seven Last Words," which will bring the true meaning of Good Friday closer to the minds and hearts of every reader. Price, \$2.00.

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minorities, and who promote anti-Semitism.

To sum up a conference, with such a wealth of leadership, in a paragraph is of course impossible. But at the conclusion of two days, packed with stimulating and yet often depressing talk, the impression remained that these experts agreed that fascism is to be uprooted from Europe but that unless the democratic forces of America show greater vigilance and militancy than they have yet shown, it will be transplanted to the United States.

New Professors

New York:—The Rev. Henry Sloane Coffin, president of Union Theological Seminary, announced on March 14 the election of the Rev. John T. McNeill as professor of church history. Mr. McNeill comes to Union from the divinity school of the University of Chicago. At the same time, Dr. Coffin announced that the Rev. Charles W. Inglehart, of the board of foreign missions of the Methodist Church, was elected associate professor of Christian missions.

Urges Cooperation

Buffalo:—"A spirit of cooperation with other churches, as much as possible," was urged by Bishop Cameron J. Davis, of Western New York, at the annual observance of bishop's day in Trinity Church. This anniversary marked the fourteenth year of Bishop Davis' episcopate.

Shrine to Soldier

Buffalo:—St. Mark's Church, here, has dedicated a shrine in memory of Lieut. William B. Schmidt, one of the first acolytes in the parish. Lieut. Schmidt was reported missing in a flight over South American jungles. The shrine is the gift of John T. Mutz and family.

Rights of Children

Montreal:—A demand for greater attention to the "inalienable rights of the child as a member of the community" is voiced in a joint statement recently issued here by all Christian churches. The statement reads in part: "We assert the right of the child to: 1. A Christian home. 2. Facilities for Christian education. 3. Increased facilities for recreation. 4. Protection from exploitation. 5. Improvement of juvenile courts. We recognize that . . . with the duty of parents go certain rights. The right of the father to earn a decent living; of the family to adequate housing and protection from disease; the

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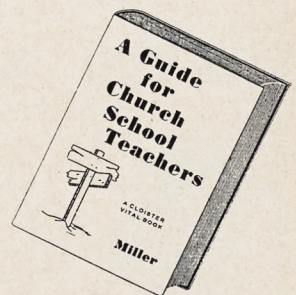
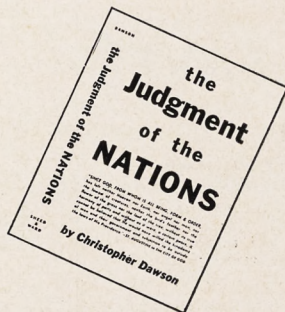
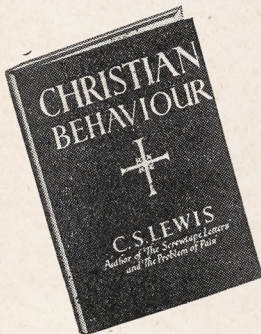
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OTHER RECOMMENDED BOOKS ON BACK PAGE

right to such conditions as will make it unnecessary for mothers to engage in industry to the detriment of children; the right of parents as well as children to recreation. Further, we urge Christian people to give more thought to those who do not recognize the claim of the Christian faith upon them; for juvenile delinquency is not only a problem of the individual but of restoring society to Christ. "Bishop John Dixon of Montreal was one of the signers of the statement according to RNS.

Meeting New Needs

Lawrenceville, Va.:—A drive to raise \$4000 to meet additional requirements entailed by its recent accrediting as a four year college has been oversubscribed at St. Paul's Polytechnic Institute. (WITNESS, March 9.) A gift of \$1000 donated by Oris P. Jones, a Negro interested in the advancement of his race, and \$1376 contributed by faculty and students of the Institute were significant items in the total of \$6,501 raised.

Labor Leader Speaks

New York:—James Carey, secretary of the CIO, was the speaker on February 29th in a series of meetings at the Jewish Theological Seminary on Labor's Search for New Horizons. Mr. Carey was once president of the CIO's electrical and radio workers union but was ousted by the membership who charged that he was not sufficiently progressive. He was later elected CIO secretary-treasurer by the national executive committee. At one time he was an officer of the now defunct American Youth Congress.

Russian Relief

New York:—Russian War Relief has established an interfaith committee to consolidate the growing activities of Church groups in the program of friendly aid to the Soviet Union. The chairman is the Rev. Ralph Sockman, Methodist of New

York, with Bishop Gilbert and Rabbi Isreal Goldstein as vice-chairmen. Episcopalians on the committee are the Presiding Bishop, Bishop Hobson, Bishop Scarlett, Bishop Stevens, the Rev. Howard C. Robbins, Mr. William F. Cochran and Miss Vida D. Scudder.

James Myers Ill

New York:—The Rev. James Myers, director of the industrial division of the Federal Council of Churches, is critically ill, having been stricken by thrombosis.

No Color Line

Clyde, N. C. (RNS):—The Haywood county ministerial association has invited Negro ministers of the county who are regularly ordained pastors to become members of the association, and has announced that from now on the organization will be interracial as well as interdenominational. The association meets monthly and the Negro pastors met with white ministers as members of the association for the first time at a luncheon just held. In its resolution extending an invitation to Negro pastors to become members, the association expressed a hope that the white and Negro ministers might find mutual benefit from the plan and might work better together in behalf of the Christian ministry.

Unusual Memorial

Boston:—A prayer chapel, donated by the inmates of the Massachusetts states prison, was dedicated at Fort Devens by the Rev. Howard Kallett, prison chaplain, on March 12. The entire cost of the chapel

was paid by the donations of prisoners, and the altar, cross, triptyche, and chairs were made in the prison woodwork shop.

Reach Transient Workers

New York (RNS):—The need for a religious ministry to transient workers in industrial communities will continue into the postwar period, according to the Rev. Marion J. Creger, executive secretary of the Christian commission for camp and defense communities, an inter-church agency established to coordinate Protestant activities in military and

The Eucharist

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industrial areas. Emphasizing that the degree of need will depend on national policy, he said, that some of the huge war-time industrial installations will be maintained after the war for peace-time purposes. In that event, this emergency work will be carried on independently by local councils of churches and ministerial associations. Mr. Creeger pointed out that the commission does not establish churches as such in any industrial area, using for the most part public buildings or recreation halls made available to it by government authorities. Denominational workers are assigned to the various industrial areas on a cooperative basis by local committees of laymen and clergy operating in conjunction with the commission. The work of the commission, Mr. Creeger explained, is still on the increase. When a "cut-back" occurs in one area it is not unusual, he said, for scouts from another vicinity to sign up all available workers. Thus, he said, his organization must be prepared to operate on a fluctuating schedule and to do its job almost "on the wing" in some instances.

Mr. Creeger noted that one of the commission's tasks was to investigate evidences of juvenile delinquency

brought to its attention. In a certain West Coast housing project, he said, an organized "gang" of 500 youthful hoodlums were creating a serious problem. The commission, through its affiliated council of churches, is now organizing a series of club projects which has already tempered to a considerable degree the destructiveness of the young "delinquents."

Christian Mission

Topeka, Kan.:—Ten thousand people here attended the National Christian mission during the week of Feb. 27-March 5. Sponsored by the Federal Council of Churches, the mission was led by the Rev. Jesse Bader, chairman of the Council's committee of evangelism; the Rev. Roy L. Smith, editor of the *Christian Advocate*; the Rev. R. E. T. Allen of Manchester, England; the Rev. John C. Irwin, of Fargo, N. D.; Mrs. Elizabeth Coppage, of Memphis, Tenn.; and Mr. Melvin J. Evans, of Chicago. As a result of this mission, a committee has been appointed to make plans for a Topeka council of churches. Later in the month, the Rev. Quinter Miller, of the Federal Council, will come here to help in the organization of the new local council. Dean John Warren Day of

Grace Cathedral is one of the leaders in the new move.

Dulles in Politics

New York (RNS):—John Foster Dulles, chairman of the commission on a just and durable peace of the Federal Council of Churches, will be a candidate for election as a delegate from the eighteenth congressional district to the Republican national convention. According to Thomas J. Curran, New York County Republican leader, Mr. Dulles' candidacy had been agreed upon some time ago. His name will be substituted on the petitions for that of Thomas F. Mallee.

In 1940 Mr. Dulles was one of Thomas E. Dewey's advisers on international relations and was said to be instrumental in shaping the Republican presidential candidate's declarations on foreign policy. A radio commentator recently predicted that Mr. Dulles would be named secretary of state on both the Democratic and Republican presidential slates.

Hodgson Is Honored

Washington, Conn.:—The Rev. Leonard Hodgson, who lectured and preached at many places in this country last summer, has been ap-

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page eighteen

pointed Regius Professor of Divinity in Oxford University, England. In his new position, which is the most distinguished honor in the field of theology, he succeeds the Rev. O. C. Quick, who retired last Christmas on account of ill health. Mr. Hodgson is well known to Church leaders the world over for his notable achievement in arranging for and carrying through the second world conference on Faith and Order at Edinburgh in 1937. Among his other duties in the faith and order movement, he is chairman of the committee on American affairs of the Church of England's council on foreign relations, having come to know this country well during his years as a professor at General Theological Seminary. The announcement was made by the Rev. Floyd Tomkins, American secretary of the Conference on Faith and Order.

The Pastoral Ministry

LAST week the Rev. Otis Rice, WITNESS contributing editor and chaplain at St. Luke's Hospital, New York, suggested books on ministering to the sick. This week he suggests other books on pastoral ministry and counseling.

Balmforth, Henry et al. *Introduction to Pastoral Theology*, Macmillan, 1937. \$3.50. A discussion of moral theology in relation to the new discoveries of personality mechanisms. Written from the Anglican point of view and of special interest to the clergy.

Dicks, Russell L. *The Ministry of Listening*, Federal Council of Churches, 1942. 10c. A short but important pamphlet written for those who counsel others. Should be read by teachers, parents, physicians, pastors and employers. Gives deep insight into the constructive possibilities of intelligent understanding of others.

May, Rollo. *The Art of Counseling*, Abingdon-Cokesbury, 1939. \$2.00. A practical introductory volume for the pastor, religious worker or teacher who wishes to assist others in solving their problems. Principles underlying personality development and structure are presented and the steps and procedures of counseling are described.

The Ministry of Counseling, Federal Council of Churches, 1943. 10c. A shorter pamphlet suggesting the principles of counseling, with special reference to problems and situations arising out of the war. Immensely valuable for chaplains, civilian pastors, social workers, nurses' aides and teachers.

Rice, Otis R. *Psychological Insight in Pastoral Care* (In *This Holy Fellowship* edited by Edward R. Hardy, Jr. and W. Norman Pittenger, Morehouse-Gorham, 1939. \$2.75.) A short essay suggesting the importance and implications of sound psychological knowledge in the normal work of the pastoral ministry.

Rogers, Carl R. *Counseling and Psycho-Therapy*, Houghton Mifflin, 1942. \$3.60. An advanced and somewhat technical volume on counseling. A good reference book for personal counselors. A number of counseling interviews are presented verbatim.

Next Week: *Problems of Marriage and Family Life.*

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THE WITNESS — March 23, 1943

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.

WILLIAM B. SPERRY

Contributing Editor of THE WITNESS

To answer the question: What is the practical Christian way out of the mess the world is in? It is not Christian to indulge in carnage; nor to enforce Jim-crow laws, ostracize Jews, or live on the fruits of ill-paid labor. We are faced with a situation where to preserve what is Christian we must do unchristian things. But not all we do need be unchristian. The result we seek must be Christian or it will not be practical. The trouble is individual and group selfishness crystallized in our social, economic and international orders which men have accepted uncritically. The need is to change men's minds as well as their hearts. The war must be brought to conclusion through victory over the dictatorships that practice what they preach. Then the peace won among the selfish, peace-loving nations who do not practice what they preach. The tragic inequality of economic, social and cultural opportunity due to racial difference or economic status must be done away. The idea of national sovereignty must be replaced by a spirit of international partnership with all that it implies. Legislation will be necessary and experimentation helpful but the change of heart and mind are essential. In this the Christian Church must lead the way through more unified effort in showing men that the most important fact in the universe is that they are Sons of God and brothers one of another.

* * *

JULIA P. JOHNSON

Churchwoman of Boston

Any way out of war is Christian. Germany and Japan cannot be changed over night or by any number of wars. There can be no such thing as unconditional surrender, except to Christ. We should begin to demobilize now. I agree with Mrs. Pierce (March 9) that fighting should end at once and with Dr. B. I. Bell that it could end in a month. Surely it is the Church's business to find out how we feel and think and THE WITNESS is doing a great deal of good in doing this. How to reach those who care so much for money that they want war should be our job.

* * *

MRS. ETHEL P. MOORS

Churchwoman of Brookline, Mass.

I have read *Massacre by Bombing* by Vera Brittain and one doesn't have to be a Christian to feel unutterable shame over what we are doing. She quotes Shaw as saying "Blitzing of cities has carried war to a climax of infernal atrocity" and she quotes Churchill as saying in 1940, "Bombing is an odious form of attack" but in 1943 "There are no lengths in violence to which we will not go." It is reported that over a million were bombed out before October. It is awful to think of the horrible suffering of helpless civilians caused by obliteration bombing since then. I will not speak of the wanton destruction of priceless old towns nor of the fearful effect on the unfortunate heroes who have to carry out the devilish policies of their leaders. But I pray that Christians here and in England may at last be aroused to join in the protests of Lord Lang and the Bishop of Chichester against this blasphemous way of waging war, whatever its results.

ANSWER: Sure—it's too bad. Too bad also that innocent civilians suffered as they did in Karkov, Kiev, Stalingrad, Coventry, London, throughout China. And priceless old towns were destroyed there too—and long before there was any bombing of German cities. The editors of THE WITNESS, with the exception of Mr. Huntington who is a pacifist and a CO, believe that the way to end war is to knock out Germany and Japan as fast as possible. We deplore that innocent people suffer but we believe the quicker the Axis powers are licked the less the suffering throughout the world.

* * *

PVT. TOM MALCOLM

Churchman at Ft. Eustis

Perhaps you will remember me as the fellow who saved nickels as a civilian and then turned them in to help the work of Kimber Den. The Chinese are my favorite people who have, in my judgment, amazing stamina. I enclose a bit to help the work. THE WITNESS articles on racial prejudice are great and I hope you won't give up the good work. I have found the Colored men in this camp the best soldiers. There are times when I do not agree with your labor views, but then I must admit that I know very little about industry. In any case keep up the fine work THE WITNESS is doing.

* * *

MISS CONSTANT W. BOUCK

Of Denver, Colorado

I stand agape at the marvels of your logic. In the editorial *War Is Judgment* you say, "This whole position (i.e.: the Christian position as the writer conceives it) condemns pacifism as contrary to the fact of human solidarity." Aha! There is no living soul not guilty of some breach of the ten commandments, in spirit if not in act. Ergo, any effort to refrain from killing or committing adultery or stealing or bearing false witness or coveting is "contrary to the fact of human solidarity." ED—and good night. I was formerly an Episcopalian, am now a member of the Society of Friends, but am always an interested reader of THE WITNESS

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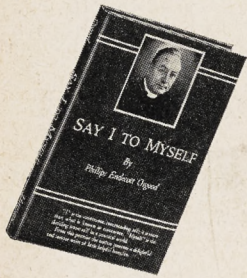
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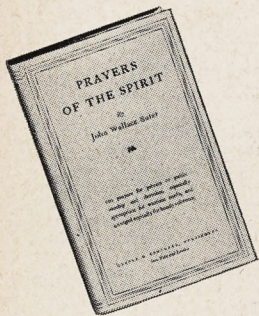
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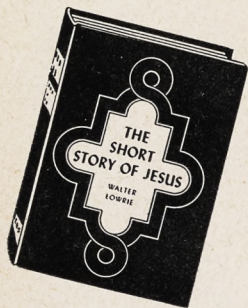
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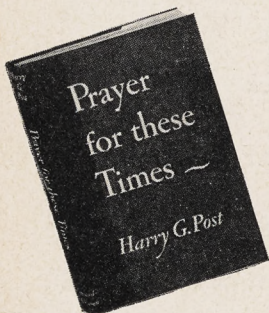
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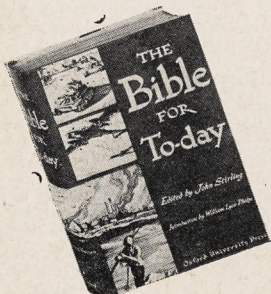
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