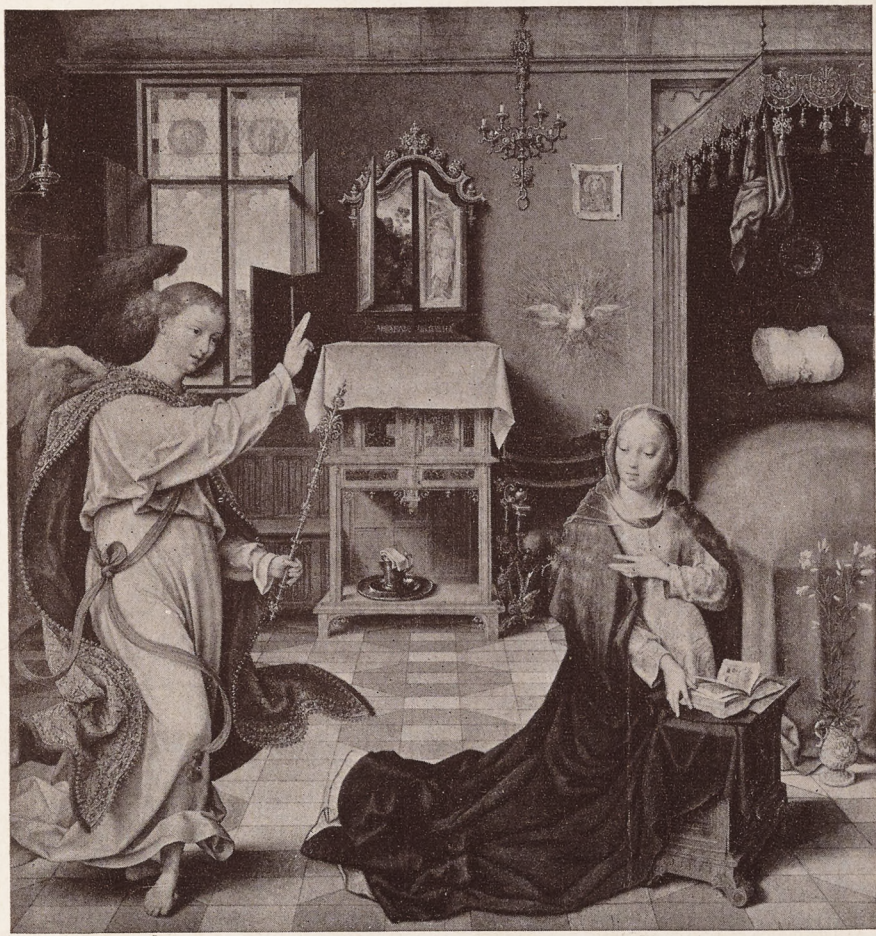


The WITNESS

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MARCH 30, 1944

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THE ANNUNCIATION
BY JOOS VAN CLEVE
FLEMISH XVI CENTURY

Courtesy Metropolitan Museum

A CHRISTIAN RESPONSIBILITY

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. Roelif 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.



For Christ and His Church

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MARCH 30, 1944

VOL. XXVII.

NO. 38

CLERGY NOTES

BELL, HENRY W., rector of Christ Church, Clayton, N. Y., died on March 3 of a heart ailment.

BISHOP, WILLIAM S., vicar of St. Thomas', Washington, D. C. until his retirement, died on March 14th at the age of seventy-nine.

DeWITT, ROBERT L., assistant at Christ Church, Cranbrook, Bloomfield Hills, Mich., has accepted the rectorship of St. Luke's, Ypsilanti, Michigan, effective June 1.

JENKINS, ALBERT E., was ordained deacon on March 11th at St. John's, Winthrop, Mass., by Bishop Sherrill.

KNIGHT, RICHARD S., on the staff of the cathedral, Boston, was ordained priest on March 15th by Bishop Sherrill.

LUND, ANDERS G., curate at All Saints', Brookline, Mass., was ordained priest on March 15th by Bishop Sherrill.

MILLER, ALLEN J., formerly of Trinity, Utica, N. Y. has accepted the rectorship of the Messiah, Baltimore, Md., effective April 16th.

SCHMAUS, HAROLD E., rector at Union, New Jersey, died on March 17th.

THAYER, EDWIN B., chaplain, assigned to limited service in the United States after two years in the south Pacific, has resigned as rector of Christ Church, Burlington, Iowa.

WELSH, HERBERT H. H., retired American-Indian priest, died on Feb. 10. From 1898 to 1935 he was associated with the mission at the Standing Rock Reservation in South Dakota.

YOUNG, WALTER H., on the staff of Trinity, Boston, was ordained priest on March 17th by Bishop Sherrill.

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 Newberry Street, Boston

(Near the Public Gardens)

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

Rev. Arthur Silver Payzant, M.A.

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

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

CHRIST CHURCH

Nashville, Tennessee

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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The Rules for Mixed Marriages Stir Up a Controversy

*Two Roman Catholic and Anglican Bishops
In Canada Exchange Letters on Subject*

Reported by W. B. Spofford

Toronto: — The Archbishop of York recently issued a strong statement against what he called the "humiliating terms" imposed by the Roman Church in mixed marriages (WITNESS, Feb. 10). His statement was followed with one along similar lines by the Anglican Bishop of British Columbia, the Rt. Rev. Harold E. Sexton, in an address to the synod of his diocese. This brought forth the following reply in a daily newspaper by the Roman Catholic Bishop of Victoria, the Rt. Rev. John C. Cody:

"As Bishop of Victoria I feel the community will appreciate an explanation of the Catholic viewpoint regarding mixed marriages since His Lordship Bishop Sexton, according to press reports, declared our terms to be 'humiliating,' imposed 'under duress,' and savoring of 'ecclesiastical fascism.'

"Bearing in mind that as the Apostles' Creed indicates we are the senior Church by some 1,535 years, and that the dissension did not originate by Catholicism breaking away from Anglicanism, but vice versa, here are some of the salient points:

"1. The Catholic Church does all that is reasonably possible to curtail the number of mixed marriages not through any dislike for non-Catholics, but because she dislikes unhappy homes so often though not always the result of such unions. Experience, the most costly of teachers, proves how frequently our Lord's words apply to a divided home: 'Every house divided against itself shall not stand.' (Matt. xii, 25.)

"2. Christian marriage being not only a contract but a sacrament, the Catholic Church is perfectly within her rights in laying down for her own subjects the conditions under which she will permit a mixed mar-

riage, for to the original Church Christ said: 'He that heareth you, heareth Me; he that despiseth you, despiseth Me' (Luke 16). Let the Anglican Church make for its adherents whatever regulations it may deem wise!

"3. Even from the simple viewpoint of reason, marriage being an important contract the Catholic Church feels confident that matters

LAST CALL

* Many parishes distribute THE WITNESS during Lent. We are of course anxious that those of you who have been getting your copy at church become regular subscribers so that the paper may be mailed into your home each week. We therefore make two requests. First, will those rectors who plan not to continue their bundle after Easter please appoint a representative to take personal subscriptions? The price is \$3 a year and \$1 is to be deducted by the representative as a commission. Second, if there is no subscription representative in your parish, will not you lay people please send your \$3 direct to THE WITNESS, 6140 Cottage Grove Avenue, Chicago 37, Illinois, and thus have the paper mailed to your home each week for a year? We will greatly appreciate the cooperation of all readers in carrying out these suggestions.

will be much more likely to turn out satisfactorily when the terms of the contract are made perfectly clear beforehand and duly signed and sealed by the contracting parties. The alternative all too often is to fight it out later, pitting husband against wife, brother against sister in a perpetual religious squabble, or worse still to banish all religion from the home (Psalm 126, 1). Bishop Sexton seems to infer that 'love' would solve the issue, but the steady grind of the

divorce courts shows that unfortunately love is not a cure-all. Love did not solve the problems of Henry VIII nor of Edward VIII. Admittedly the problem is a thorny one, but so long as the Anglican Church fails to deal with it officially and offers only 'advice' on such a crucial matter, her subjects will naturally feel free to accept the terms of the Catholic party.

"4. In regard to the alleged 'duress,' let it be said that every law places a certain restraint upon us, but surely Bishop Sexton does not claim that the restraint in this case takes away one's free will, for if so he would have to maintain that all mixed marriages performed by a Catholic priest are invalid. The state makes no such contention.

"5. We admit that like her Divine Founder the Catholic Church speaks 'as one having authority' (Matt. vii, 29), but the charge of 'ecclesiastical fascism,' a faint echo of Stalin's two recent blasts at the Vatican, is a poor substitute for the message of sympathy Catholics might reasonably have expected from the 42nd Synod.

"The Pope has been called 'fascist' by the Communist and 'Communist' by the Fascist; he has been called 'anti-Nazi' in Germany, and 'anti-Fascist' and 'reactionary' in Italy. It will be to his undying credit that he had been hated by all Godless governments, and has been called names by them all.

"The weekly magazine, Time, which to put it mildly, has no pro-Catholic bias, had this to record, 'No matter what critics say, it is scarcely deniable that the Church Apostolic, through the encyclicals and other Papal pronouncements, has been fighting against totalitarianism more knowingly, devoutly and authoritatively, and for a longer time, than any other organized power.'

A few days later Bishop Sexton's spirited reply appeared in the same daily newspaper of Victoria:

"In making a brief reply to Bishop Cody's comments on the subject of 'Mixed Marriages' as treated in my recent synod charge, I note the Bishop has travelled far outside the limits of the points I made, and some of his statements are, to put it mild-

ly, inaccurate. Bishop Cody claims to speak on behalf of the Catholic Church, whereas he is only entitled to represent the views of the Roman Catholic Church, which is the official title of his church as fixed at the Council of Trent.

"The Catholic Church is divided, the first breach occurring in 1054 A.D., mainly in consequence of the Church of Rome's claim to spiritual autocracy. The Church of England finally rejected the Papal jurisdiction in the 16th century, but in so doing she did not cut herself off from the Church Catholic. The jurisdiction of the Pope is not essential to the continuity and life of the Catholic Church. Papal jurisdiction has no warrant in the New Testament, and was never accepted for at least the first five centuries of the undivided Church. It is a Roman claim, which is repudiated by the whole of the Orthodox Churches of the east as also by the Church of England.

"We agree there was originally only one 'Mother Church' but it was not under the rule of the Bishop of Rome. The word 'Catholic' as it was first used had no connection with the claims of the Pope, who was only one bishop among many. The Apostles' Creed makes no reference whatever to the 'seniority' of the Roman Church. It is the unwarranted claims of the Roman Church which are the chief cause of the present divided state of Christianity. As the learned professor of history in the University of London says, 'The Roman Papacy is the ecclesiastical counterpart of the Holy Roman Empire. Its title deeds are the well-known forgeries, the donation of Constantine and the pseudo-Isidorian Decretals rather than the Petrine texts of the Gospels. The incompatibility of Roman claims with the forces of nationality and freedom caused the revolt which led to the formation of national Churches.'

"Bishop Cody's passing reference to Henry VIII and Edward VIII moves me to say that at his worst Henry was not as bad as some Popes prior to his day. One of the most corrupt and immoral of men was Pope Alexander VI (Borgia). Mention could be made of others.

"I stand by the statements in my charge. Incidentally, it was the Archbishop of York who spoke of 'the humiliating terms' imposed by the Roman Catholic Church in mixed marriages, and His Grace continues: 'It is a hard and cruel choice presented to a man or woman deeply in love. A loyal member of the Church of England would unhesitatingly re-

fuse to assent to such humiliating terms.' After making this quotation, I bade my people seek the ministrations of their own Church, and not to believe the statement that when such marriages are celebrated by a non-Roman Catholic minister they 'are null and void before God, and the parties are not in the sight of God really husband and wife.'

"Bishop Cody's main point appears to be that the Roman Catholic Church dislikes unhappy homes, and makes the terms of the marriage contract clear beforehand so as to avoid subsequent dispute between husband and wife, or between brother and sister. On this basis such disputing may be equally well avoided by an agree-



Marine Corps Photo

A burial at sea at Tarawa from a transport standing off the island. There are two Episcopal clergy taking part in the service, the Rev. William W. Lumpkin, former rector at Charleston, S. C. and the Rev. John Q. Martin, former rector at Bayonne, New Jersey

ment that the children are to be brought up, for instance in the Anglican obedience; but it is well known that the Roman authorities would not countenance such a solution for a moment; and many are the instances where Roman priests have actually, in such a case, intervened after the marriage to stir up that very strife which Bishop Cody now deprecates.

"This plea for the avoidance of matrimonial disputations has an appearance of unreality when it comes from a leader of the Church which again and again stepped into homes which were at least tolerably peaceful and has taken upon itself the appalling responsibility of declaring that a marriage duly contracted in good faith is in the sight of God null and void. It is against such humili-

ating experiences that my charge sought to defend my own people, and I regret that there is nothing in Bishop Cody's comments to ease this intolerable situation.

"I did not suggest that mutual love would solve the problem. My only reference to the love between the parties was when I said that it was a cruel alternative to young people deeply in love that the only escape from the humiliating terms is to call off the marriage altogether.

"I am always available to any young people (or their elders) who are vexed with a mixed marriage problem, and would assure them that they may depend upon my sympathetic understanding and help."

AIRMEN ARE BETTER CHURCH-GOERS

Warner Robbins, Ga. (RNS):—Workers at the army air forces maintenance center here do not attend church as often as the military personnel, despite the fact that their church affiliation is higher than the national average. The fact is revealed by an analysis of a survey made by chaplains among the 15,000 civilian residents of the war-born boom city. It was found that 73 per cent of the homes in the civilian community are officially connected with a church and 25 per cent, though not connected with any church, nevertheless have definite religious preferences. Yet only 7 per cent attend church whereas 12 per cent of the military personnel attend services regularly.

THE WITNESS — March 30, 1944

Rectors and Leaders of Labor Discuss Many Problems

An Informal Conference Called by Detroit Rector Endorsed by Bishop Frank Creighton

By Religious News Service

Detroit: — A score of Episcopal clergymen of the Detroit metropolitan area went to a real labor school here at the headquarters of Ford Local 400 and seemingly enjoyed a hair-down discussion of union principles and practices. Grouped informally around a table, they went into union finances, grievance procedures, suggestions of tension between the Church and labor, so-called wildcat strikes, and union ideas about the Little Steel formula, the National Association of Manufacturers, and Congress.

Then they all trooped out and gathered again for more give and take talk in the dining room of St. Alban's Church, where clergy and unionists were luncheon guests of the Rev. G. Paul Musselman, rector, active friend of labor and sponsor of the joint meeting.

After luncheon, the Rt. Rev. Frank W. Creighton, Bishop of Michigan, gave the group his blessing. "You have given us an education, and we are proud and glad to be here. We are all in the same great task. After all it is for the betterment of mankind. We do it through the teachings of Christ, and you do it through the union. More power to you," he said.

Ben Garrison, retiring president of the union, and other leaders of the local suggested that there is a tremendous similarity between unionism and Christianity, and Committeeman Patrick O'Connor, who was a noted labor leader in Great Britain before he came to this country, asserted "there is danger for both of us unless we can find common ground."

Discussing "tension" between Church and organized labor, Garrison suggested both were at fault — the union is not seeking the help of the Church, and the Church is not being as understanding as it could be. O'Connor thought the big trouble at that point was mutual indifference — "you have forgotten about us and we have forgotten you" — and declared the Church must take an active part in the workers' problems outside the Church.

Some one asked about race relations, and Garrison promptly declared that "the leaders of this local believe in our constitution, which says there shall be no discrimination because of race, color, or creed. And what is more, we preach that continuously down the line. Occasionally there is trouble between individuals. We investigate, and if we find a man wrong, he gets it in the neck, white or black."

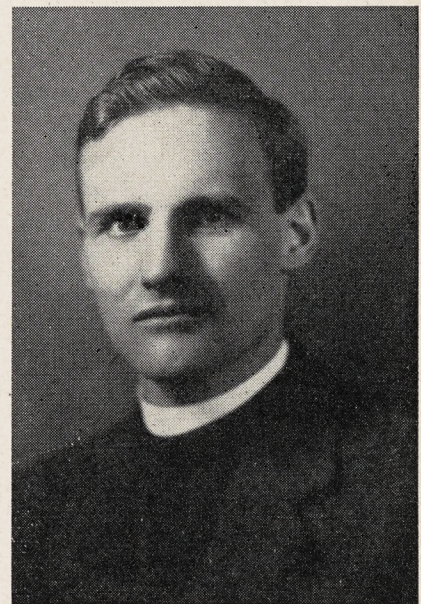
Similar conferences have been held in recent months in various American cities, organized by Mr. John Ramsay whose article is featured elsewhere in this number. Mr. Ramsay, now public relations representative of the steel workers union of the CIO, was formerly an active member of the Presbyterian Church in Bethlehem, Pa. He became convinced that labor should be organized and so became active in organizing the steel workers in his city. His activities virtually resulted in Mr. Ramsay, and his family as well, being ostracized by the members of the parish. Nevertheless he stuck, and still sticks, by the Church. Some months ago, as a result of his activities on behalf of labor and his devotion to the Church, he was asked by President Philip Murray of the CIO to give his time to setting up a conference where Church leaders and labor leaders could discuss mutual problems. The most successful one has been in Columbus, Ohio, which now meets regularly each month. A leading part in this effort has been played by the Rev. Alson Phelps Stokes, the rector of Trinity Church.

METHODISTS COOPERATE WITH NAZIS

New York: — Among the 41 Church workers to return on the Gripsholm last week was Miss Ruth Lawrence, Methodist missionary to Poland since 1928. She reported to Religious News Service that German occupation authorities has officially recognized the Polish Methodist Church. Twelve native clergymen conduct services and church activities are permitted by the Nazis, although restricted.

TOUCHING TESTIMONY FROM PRISONERS

France: — A group of French prisoners of war have given a touching testimony of their attachment to the Church by sending the Reformed Church in Lyons a parcel of flour saved from their meager rations. With the gift went the request that the flour be used to make bread for the communion service, as a material symbol that the communion at the church in Lyons and the communion behind barbed wire was the same bread and therefore the same Body.



The Rev. Alson Phelps Stokes takes a leading part in promoting Church-Labor Conferences in Columbus, Ohio

SERBIAN CHURCH LEADER CLOSELY GUARDED

Stockholm (wireless to RNS): — German occupation authorities in Belgrade are taking unusual precautions to guard against the escape of Patriarch Gavriilo, head of the self-governing Orthodox Church of Yugoslavia, who has been a prisoner since 1941. Following reports that Tito's partisans are advancing southwest of the city comes the announcement that the Orthodox leader has been moved to more closely guarded quarters in the Rajocitsa convent near Belgrade. He has been joined in his new "prison" by the second ranking Orthodox leader, Bishop Velimirovic, who was arrested earlier this year for preaching against Yugoslav's quisling regime. Both had previously been offered their freedom if they would speak out against Tito and the Partisans but this they refused to do.

For Men and Women of the Armed Forces

Clip and mail with your letter

Negro clergy have formed an organization to go into politics to advance welfare of their race. They will urge Negroes to support FDR for a fourth term. Also endorses the Rev. Clayton Powell, Baptist, for Congress. . . . Doormen of churches are seldom honored. William Ainslie, for years verger of St. Martin's, London, has been honored by the establishment of an annual lecture named for him. The first to give it will be the Archbishop of Canterbury. . . . Methodist youth has protested against the treatment of the Negro in the U. S. They are opposed to segregation, in the armed forces or elsewhere. The national headquarters of the group is Nashville, Tennessee, which makes the news even more significant. . . . Henry S. Coffin, moderator of the Presbyterians, says that nationalism, racialism, economic injustice and church disunity must be eliminated before we can have a better world. . . . A 16 yr. old Negro girl won a prize in Columbus for the best essay on "What to do with Hitler." She said put him in a black skin and make him live the rest of his life in America. . . . Appeal of Archbishop of Canterbury that British government allow the feeding of children in the occupied countries is rejected. Gov't spokesman says Nazis would get the food. . . . Navy spokesman opposes a chief of chaplains. One group of churchmen at Senate hearing says navy chaplains are now "glorified bartenders." Admiral Jacobs replies their jobs are not far different from jobs in parishes, without explaining just what he meant by the crack. . . . Nazi authorities closely guarding heads of Orthodox Church in Serbia since the churchmen favor Tito and the Partisans. . . . Many factories in England now have industrial chaplains. But the influential Christian News Letter warns that great harm will be done if the parsons are tools of management or are used to "prop up the system of capitalism and private profit." . . . Survey at Warner Robbins, air force maintenance center in Ga., shows that airmen are better church-goers than civilians. . . . French prisoners of war saved flour from their meager rations and sent it to the Reformed Church in Lyons with the request that it be used to make communion bread; symbol that communion in Church and behind barbed wire was the same bread and same Body. . . . That divinity student we told you about last week did it again. Gil Dodds smashed his own world's record in Chicago . . . a mile in 4:6:3. . . . Church leaders in England are planning all-purpose church plants after war; clubrooms, work rooms, clinics — everything people might want in one center. . . . Reactionary business men carrying on intensive propaganda to take over control after war, declares CLID in leaflet, urges century of the common man. . . . Anglican vicar R. Bodger, Montreal, says Church must stick its nose in affairs of community and be ready to be unpopular for doing so. . . . Methodist Bishop G. B. Oxnam advises young people of churches to take jobs in mines and factories and join labor unions. . . . Detroit rector got up a conference where church and labor leaders got around a table to discuss common problems.

CANTERBURY'S APPEAL IS REJECTED

London (wireless to RNS):—An appeal to the British government by the Archbishop of Canterbury to permit food relief to needy populations in occupied Europe brought a reply in the House of Lords from the Earl of Selbourne, minister of economic warfare, that such supplies would most likely be used by the Germans themselves. The Archbishop had informed the House that 9,500,000 children in Nazi-held countries must have swift relief by the United Nations if they are to be saved from present and future effects of malnutrition. His plea was backed by Lord Horder and Lord Leverhulme.

Lord Selbourne declared occupied Europe is one economic unit, with Germany pooling and allocating foodstuffs in accordance with the value of the conquered peoples to the war machine. He recalled that in the last war great quantities of food had entered Belgium which General Erich Ludendorff, chief German quartermaster, afterwards boasted had been of considerable benefit to the Reich.

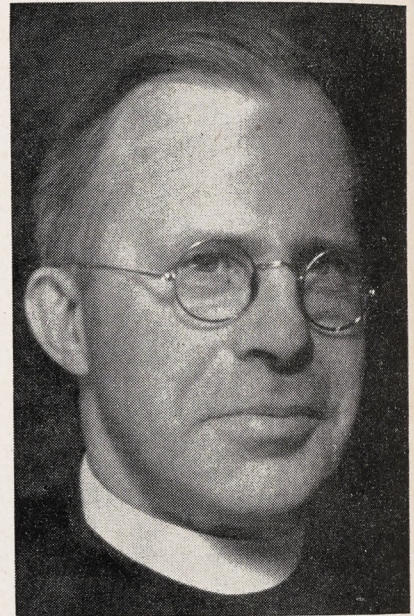
"A relief scheme would be valueless unless we could also control the basic ration," he said. "If the Archbishop thought that the Germans have not or would not reduce the basic ration on account of any relief, I disagree. The Germans will avail themselves of relief food to manipulate the basic ration to benefit themselves."

In his appeal before the House, the Archbishop of Canterbury asserted there was enough neutral shipping available to carry the needed supplies and that "it is the future of the population of a continent that is involved."

OPPOSES RAISING RANK OF HEAD CHAPLAIN

Washington (RNS): — Official navy opposition to a House-approved bill to create a chief of navy chaplains with the rank of rear admiral was voiced last week by Admiral Randall Jacobs before the Senate naval affairs committee. He declared that the rank of the present head of navy's chaplains (Capt. R. D. Workman) was adequate for the task assigned him. Two high-ranking church leaders did not agree; the Rev. S. Arthur Devan, director of the general commission on army and navy chaplains, and Rabbi David de Sola Pool, representing the Jewish welfare board. It was also made clear at the hearings that the Catholic

welfare conference also favored a chief of navy chaplains. During the hearings, three fundamentalists, including Carl McIntire (see WITNESS, March 23), charged that the navy had made "glorified bartenders" of its chaplains and had "tampered with their religious beliefs." Admiral Jacobs admitted that navy chaplains are asked to perform duties which are not directly of a spiritual nature but said that they had similarity to the function which a civilian clergyman would perform in his own parish.



Bishop Dandridge of Tennessee tells the young people of Christ Church, Nashville, about the Negro work in the diocese

PARISH AUXILIARY VISITS 281

New York:—The Auxiliary of St. George's Church decided they did not know enough about the national work of the Church. So, being nearby, they arranged for a tour of the Church Missions House. They were received by the Presiding Bishop who introduced them to the bigshots — affectionately called "The Cabinet" by staff workers at 281 — and listened to a talk by Vice-President Addison. Assistant Treasurer James Whitney then told the ladies how the money is used, after which he presented the Rev. A. H. Beer who heads a school in the Dominican Republic. After this Mrs. Arthur Sherman, head of the national Auxiliary, told the group of the liberal and comprehensive program of the organization after which everyone drank tea, including Bishop Tucker. Treasurer Lewis B. Franklin, Mr. Gordon, new head of promotion, and Dean Bodger of New Guinea.

EDITORIALS

A Realist Challenges the World

WHATEVER may have been Jesus' motives in going up to Jerusalem, it was an obvious challenge flung to the people of Jerusalem to accept His way of life. That He may have had doubts that they would is indicated by the report that "When He was come near, He beheld the city and wept over it." Here is no wide-eyed innocent, here is the most practical man that the world has ever known offering a clear-cut program to men—and they would have none of it. Still they will have none of it and like all those who have a guilty feeling that they are wrong, they try to cover up with such catch-phrases as "impractical idealism" which is as much a contradiction as a squared circle. We have yet to learn, after two thousand years, that idealism is the only thing that works. Small wonder that Robert Maynard Hutchins, president of the University of Chicago, should ironically describe a "practical man" as one who "practices the errors of his forefathers."

Some years before the present war it was a New York newspaper that editorialized, "Whether we like it or not, the doctrine of brotherhood taught by Jesus is an economic law that nations violate at their peril." And now the proof of that secular flash of insight has tragically come in the death of our sons and brothers. Either the program of Jesus is the most practical thing that has ever been offered mankind or it is the silly delusion of a sentimentalist. No amount of palm-waving can hide that from us.

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

How many who claim His name do not believe that the stark principles of the Master will work in the economic, the political, the social and the international spheres? Wouldn't it be more honest if they silenced their "Hallelujahs" and joined the crowd before Pilate? For He who enters the city this day is a dangerous menace to a society that while it hymns Him plots His crucifixion.

Merge Seminaries

ON ANOTHER page we are printing a letter from Admiral Belknap, treasurer of the General Theological Seminary, pointing out that GTS had more students than are reported in the *General Convention Journal*; therefore its per capita cost is nearer the average than would appear from a study of the report published in the *Journal*. We are glad to know this. However the main thesis of our editorial in the number for March 9th was the need for strengthening *all* the seminaries of the Church, and chiefly by combination of the smaller ones. And we do not intend to get diverted from the main issue! Why should one seminary be operated for twelve Colored students, when Colored students are admitted in all of the standard seminaries of this country? Why should we try to operate twelve theological schools, *only four of which are accredited* by the American Association of Theological Schools, as meeting the standard requirement for a theological seminary? These four seminaries are General, Cambridge, Virginia, and Seabury-Western. The other eight are not accredited. Why not? They *could* be accredited if they would combine, pool their resources, and meet the standard requirements for theological education in the United States and Canada. Why don't they combine? These are some of the questions that laymen are beginning to ask . . . and

we hope they will keep on asking until they are answered!

Contributing to Solution

CHRISTIAN social pronouncements usually fare fairly well until they have to get practical and then they dissolve in a confused miasma of piety and sentimental morality. Our current report is no exception to this general weakness. Labor gets the best consideration although it ought to be warned to be more aware of its enemies, of its impotent disunity and of its failure to look beyond its own dinner pail. The general public is

"QUOTES"

NEVER has Christian literature faced a challenge so far-reaching as that brought by this year 1944. Much as it hurts the pride of twentieth century leaders who consider civilization splendidly advanced in education and culture, the fact is that up to now the printed page has reached less than half of the world's population, because more than one billion people on this globe cannot read. We who wrote and we who published in all lands wrote and published for only two-fifths of the human race, happily unconscious that ideas could reach only the privileged classes, never the masses.

—RUTH URE
Missionary to India

the most exasperating because it refuses to recognize which side its bread is buttered on and remains the stuff of which fascism is made. We ought to be reminded that the Protestant Churches are largely middle class. Owners and industry are let off rather lightly when it is considered that here is the great bulwark of social reaction. It should be made quite clear that mass production or even monopolies are not so much the problem as who is to control them. At present they are manipulated for profits in the interests of privileged groups which make them one of the chief causes of unemployment and war. They should be controlled by the people.

What is the task of the Church? Not, of course, to espouse a particular political program and anyway little can be expected from the machinery of the official Church. The future would seem to be with unofficial groups which could needle the larger body into social awareness and action. As a speaker put it at the recent CLID conference, "There is a vacuum on the left" caused by the communists' withdrawal from aggressive politics and the general inaction of secular liberalism. This provides an unusual opportunity for Christians to take on the role of social gadfly and insert their own dynamic into the contemporary scene. Perhaps this is the historic opportunity for which Christian sociology has been waiting so long.

A War Casualty

THE recent bombing of the monastery on the top of Monte Cassino and now the total demolition of the town of Cassino were probably dictated by military necessity. We do not question that, nor do we know the facts about the German occupancy of the monastery, well enough to discuss the question. Our commanders are able and considerate men. They would not unnecessarily destroy a sacred shrine . . . of that we feel certain. If the Pope said there were no German troops in the monastery he may have been mistaken; or what we read in the paper may be only what the German propaganda represented him as saying. But the destruction of Monte Cassino is one of the most tragic symbols of this war; a symbol of the total reversion of a large part of Europe to paganism and savagery. It is almost exactly 1400 years since St. Benedict died, after founding the monastery on the top of that hill. The order which he established has done more for human welfare than any other religious order in Christian history. These were the men who made the rule of prayer the center of their lives (four hours a day), and from that center went out to do manual work and

study. The long roll of Benedictine scholars would fill one whole number of this magazine, and their social achievements are equally important. They were the men who drained the marshes of Europe, taught the peasants to spin, weave, plant fruit trees, domesticate cattle, improve the breed, preserve fruits and vegetables, build dry barns . . . not to mention such achievements as the printing of books and the creation of libraries, and the great modern Liturgical Movement.

Of course the church which was destroyed was a baroque affair, and not the one used by St. Benedict and his companions. But we trust that an even nobler church will be built on that hill after the war is over . . . and that the spirit and example of St. Benedict will touch many hearts. Europe will need to be won back once more from the pagan gods, and from Anti-Christ, a furious demon more diabolical than Wotan or Thor or the hideous deities of the Druids; and there is a task awaiting, for human welfare, which only those can perform whose minds are fixed upon God, in prayer and worship, and for whom study and toil are the most natural and joyful expression of the Christian life.

SONNETS

for ARMAGEDDON

THE NICENE CREED

A Sequence of Twelve Sonnets

By

CHARLES RANN KENNEDY

God of God, Light of Light, Very God of Very God: Begotten, Not Made; Being of One Substance with the Father; By Whom All Things Were Made

CONSIDER! God of God, and Light of Light,
 And very God of very God, not made,
 Begotten from eternity, betrayed
 The Father's consubstantial Son whose might
 Produced the worlds! By such stupendous flight
 Of transcendental pinions, unafraid,
 The Church hails Jesus Christ our Lord! No aid
 But ecstasy may guide us here aright:
 Yea, there are moments when the human soul
 Is caught away by fierce unearthly fire
 Of primal understanding! Doubts retire
 Before the truth in paradox, and whole
 Theophanies come clear where dreams aspire
 With faith and will toward their heavenly goal.

Contributing to Solution

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

BEFORE finally leaving this problem we might inquire specifically what the several groups of society can contribute to its solution.

a) Owners. Owners had the creative role in the preceding period. Just now the creative function belongs to some one else and owners will be virtuous or dangerous as they respond to this other group. The choice of owners will be between conservatism, which keeps, and reaction, which destroys.

b) Labor. Labor is the group of destiny in this hour. Since they do the work of industry they are concerned as much in it as ownership. Since under the present procedure they derive little even when the plant is running and nothing at all when it stops, they have the chief interest in changing the situation.

Labor can discharge its function two ways. First, by unionization. This unites the several strengths of the workers into a power comparable to that of the modern corporation. Also the union crystallizes the mind of labor and sets the goals. Furthermore the union provides the representatives for industrial councils. The second demand laid upon labor is political action. This does not mean necessarily that labor be a political party as in England. It does mean that labor become conscious of political realities and particularly of its own political strength. Labor alone is interest enough to lead the way to a national department of economic planning, though other groups will cooperate.

c) The Public. The public means primarily the "middle class," that is professional people, white collar workers, small business men. In itself this group has no consciousness of history nor direct historical role. Its role is to throw in its lot with others. In the sense that its numbers determine the majority, its central position gives the middle class a decisive power. It can make the wrong choice, as in the case of Fascism where it threw in its lot on the side of reaction. Or it can choose to face the future, and aid its coming by deciding for labor.

d) Mass production industry in the hands of private owners has grown so great that there seems no place in the United States for producers' cooperatives. Chain stores and large department stores similarly rule out a very large future for

distributors' cooperatives. There is, however, an important role for the consumer as purchaser. Economic planning of a rational sort presupposes a consuming public animated by rational principle. Otherwise the pressure of the free market, by rejecting the quotas decided upon, will defeat the purpose of planning. There is therefore a very important problem of consumer education if the consumer is to use his—better, her—power constructively.

e) The Church. The first task of the Church is to discern the secularism of this time and to condemn it. It must point out that the present debacle is but the bitter fruit of man's turning his back on God, which he did when he made his own life an end in itself.

Though economics as such is not the Church's business it is not preaching a relevant Gospel if it fails to point out that modern man has made industry and ownership the be-all and end-all of life. As such they are the chief current embodiments of idolatry. The Church has no tender love for souls if it does not cast out this demon. It may be suggested that in many cases where ownership is not present as a fact it is present as a desire.

Finally, the Church will seek to mitigate and shorten the inevitable clash between the opposed interests of labor and ownership. Though this means a word of warning against the eager lust of labor it means much more a word to ownership that their conservatism not become reaction. For on this decision depends the quality of the struggle. The Church also has a right to advise the middle class as to the right choice and its importance.

By accomplishing these important tasks the Church would take itself near to the center of life. Such a move of the Church toward the center would itself be no small part in the overcoming of secularism.

QUESTIONS FOR DISCUSSION

1. Do you agree that labor should have a voice in the management of industry?
2. If so, how can labor best function?
3. What do we mean by "the public"? What is its role in society?
4. Discuss the cooperative movement. Can it solve our economic problem?
5. What is the task of the Church in economic life?
6. Should the Church take sides in disputes between capital and labor?

A Christian Responsibility

by John G. Ramsay

Public Relations Representative
United Steel Workers, CIO

RECENTLY Philip Murray, president of the United Steelworkers of America and the Congress of Industrial Organizations, announced that the steelworkers' union, in its program of wage stabilization, was asking the basic steel companies to write into their contracts with the union a provision guaranteeing a minimum annual wage. This is a start to put post-war planning into direct action. This program, to give security to all people is a C.I.O. must.

The Church with prophetic vision in the past has made studies and pronouncements regarding the earth rights of men. In the 1939 annual report of the Northern Baptist convention appears the following specific recommendations: "(c) The continuation of efforts to establish the annual wage system in industry in order that the workers may be delivered from the tragedy of unemployment."

It is the duty of America, as a Christian nation, to see that all people have food, clothing, shelter, health, and education. These are not only man's earth rights; they are Christian responsibilities. A guaranteed wage? Getting paid when there is no work? Yes, and this is not wishful thinking. It is rightful thinking and sound economics.

Remember 1930 and 1933. In a nation with a God-given abundance—overproduction it was called—there was no need to produce more—so why pay wages? Free men became wage slaves. A slavery that was worse than that which, in a civil war, men gave their lives to abolish. There was poverty in the midst of plenty. Unemployment was a degrading social sin.

We Americans were a proud people. I was one of them. I took my family to the country to a little two-room house with no conveniences for my wife. We raised chickens and planted a vegetable garden. Hundreds and thousands of us, in an effort to keep our pride—accept no charity or relief—went back to ox-cart farming. We were no longer customers of the farmer who had mechanized his farm. We were his competitors. Then when the harvest came we found that we had made more over-production. Farm machinery was put into the barn—labor was competing with itself—wages went lower and lower. Modern machinery for digging potatoes became rusty while men went out into the hot sun to dig potatoes for fifteen cents an hour. This was cheaper than a machine would work. Farming no longer paid.

We had many friends. I became a house-to-house canvasser selling products to our friends. The store-keeper lost a customer and had a competitor. Do you remember us? Hundreds and thousands of us canvassing the nation—upsetting a sound economy. Poverty in the midst of plenty became a sinister plague threatening the welfare of all.

Then there were the city millions. They could find no land to cultivate. They could not canvass their friends. All were poverty stricken. They became beggars on the corners. Remember—"Have an apple, mister?" Some of them ganged up—we call them gangsters. Poverty became a cancerous disease, causing tremendous waste of manpower and money.

Then came the pump-priming program. Relief, W.P.A., and modern machinery put away. Old men went out on the road using a sledge hammer to break up rocks. Work went too fast to use rock crushing machinery. Men must work in order to live. Our pride was our defeat. Our thinking was in reverse.

It was not so bad for all of us. Those teachers, professors, bosses in the mill, civic employees, political leaders, policemen and firemen, who were fortunate enough to hold their positions, found a new security. They had guaranteed annual wages. Labor was cheap. Farm produce was cheap. The cry was for cheap products. Those who had steady pay could afford new luxuries. We gave up quality production for cheap quantity. Proud Americans were finding more defeat.

We, as a nation, never had the moral fortitude to fully prime the pump. Today we look forward to a three hundred billion dollar war debt. Remember when we had a program for a three billion dollar debt to feed the unemployed? We said it would ruin the nation. If we had financed the depression as fearlessly as we now finance the war, we would have built ships of steel to span the oceans, taking men, women, and children on goodwill tours. But we didn't do this. Now we build ships, tragic ships, to take our boys to destruction and death.

AMERICA! WAKE UP! Already war plants which are flying the American flag with the army-navy "E" are laying off wage earners. There is over-production. Outmoded plants are not wait-

ing for the end of the war to be shut down. Post-war planning will be too late. We need to plan and act now.

The C.I.O. has a plan. The C.I.O. Steelworkers Union has started to act. It says to management, "Let's cooperate and assume our Christian responsibility. Let's keep every wage earner in America a steady customer for the farmer and the businessman. Let's maintain a standard of living of which we and our boys and girls in the armed forces can be proud." Obviously, the plan places a definite responsibility upon management. But who will deny the ingenuities of management—of management's ability to do these things? The difficulty of finding a satisfactory solution is no excuse for giving up the search. Instead it sharpens the challenge.

Is this program something entirely new and untried? No! Take the fire department. We wouldn't think of paying them only when there is a fire. A few corporations have such plans working today. One of the outstanding is that of the George A. Hormel & Company of Austin, Minnesota. During a slack season, Mr. Hormel, prominent Episcopalian of Minnesota, was forced to lay off some of his employees. One of the workers said, "You can't turn me out on the street. You wouldn't turn a horse out on the street." This set Mr. Hormel thinking and he established a plan for an annual wage in spite of the fact that the packing industry is highly seasonal and competitive. Mr. Hormel and the union officials of the United Packing House Workers, C.I.O. confirm the results of the plan that there has been increased efficiency on the part of the employees, a reduction of labor turn-over, and an assured force of skilled workers at all times.

Definite guarantees must be given to perpetuate the life of the small community in America through keeping the small businessman in existence and maintaining the mechanized farm when the war is over. It is the union's belief that the opportunities to do so will be greatly enhanced if the income of the people employed in major industry is guaranteed.

The benefits to the individual in major industry through his augmented spending power will naturally flow into many communities throughout the country. It will change the plea for free enterprise as advocated by special privileged economists to freedom to enterprise for all.

In an ever changing world, people will always have needs to be fulfilled. It is right that these needs are met. It is our Christian responsibility to distribute a God-given abundance. We are our brother's keeper. The only real security for all is that each one of us has ample individual security. A guaranteed annual wage can be the Christian answer for a sound economy.

THE WITNESS — March 30, 1944

The Hymnal Presents

A PASSIONTIDE HYMN

IT IS very fitting that the Hymnal of 1940 should contain a Passiontide hymn by Peter Abelard. Abelard the lover and the tragic story of his love have been known for centuries to all the world;



Abelard the theologian has been known as well and for as long a time by all students of the doctrine of the Atonement; but Abelard the poet has almost been forgotten. He is said to have written ninety-three hymns for the use of Héloïse and her nuns in the convent of which she was abbess, but of these only

one is familiar . . . the great *O Quanta Qualia*, "O what their joy and their glory must be." The hymn which follows is a translation from Abelard made for the Hymnal of 1940 by Dr. F. Bland Tucker, a member of the commission on the revision.

*Alone thou goest forth, O Lord,
In sacrifice to die;
Is this thy sorrow naught to us
Who pass unheeding by?*

*Our sins, not thine, thou bearest, Lord,
Make us thy sorrow feel,
Till through our pity and our shame
Love answers love's appeal.*

*This is earth's darkest hour, but thou
Dost light and life restore;
Then let all praise be given thee
Who livest evermore.*

*Give us compassion for thee, Lord,
That, as we share this hour,
Thy cross may bring us to thy joy
And resurrection power. Amen.*

It adds much to the interest of this noble hymn that the second stanza of it should be so direct an expression of Abelard's own theology. Bishop Aulén has pointed out that the Latin theory of the Atonement had no sooner received its complete theological formulation than it found a critic in Anselm's younger contemporary Abelard, and that the controversy has continued ever since. One of the most recent defenders of the Abelardian doctrine is Dr. Robert S. Franks in the Dale Lectures for 1933, who speaks of it as the *experiential* theory of the Atonement. The hymn is a record of the experience.

—HOWARD CHANDLER ROBBINS.

page eleven

Yes Folks, Sing Out

By

MASON M. HURD

Rector at Hot Springs, South Dakota

RECENTLY a member of the joint commission on the revision of the hymnal wrote ". . . concerning the need for encouraging congregations to sing heartily," and he added, "that is what the hymnal is for." He was in earnest. And the whole Church officially is in earnest about whole-hearted congregational singing, else the joint commission and the Church Hymnal Corporation would not undertake to urge it and recommend it again and again to vestrymen and congregations.

People want to sing. Because people are natural. Because natural people grow spiritually in the joy of hymn singing. And because people somehow come to know that God receives and responds to a heart full of song when a mouthed word or an empty ceremonial formality may not indeed be acceptable to God and in truth leave the worshipper cold. So people do want to sing.

It is not because they want to follow a fad. Nor to seek some psychological escape from life. Nor to show off. Nor to practice auto-suggestion with a submerged thrill of egoism. People want to sing just because of sheer good common sense. And because it pleases God. What the psychologist has to say, what the introspect may vociferously suspect, what the worldly wise may even openly charge, these do not matter.

People want to sing when joy is theirs. When to live is to sing of life. And of life in the living of it in everyday life. They want to sing of their joy in God when trouble troubles and storms storm. When they can muster a song in the face of arrayed dismay, then they know once more that God is their God and His joy their joy and His love the love that is theirs to enjoy and show among fellow-man of flesh and blood. Godly song takes courage. Try it under all circumstances. It expresses Godly joy. And it gives Godly joy.

PEOPLE want to sing wherever they are. Whatever their lot. And they want to sing of God, to God, in God's Presence. At work, in the home, on the highway. And in God's House. Sometimes an inaudible hum. Sometimes offkey. Sometimes, God only too well knows, in tears and in sacrifice. But sing they will. And in the House of God too. With a firmness found in God and a fervor that bespeaks, not the flippantly and all too frequently illjudged emotional side of human beings made in God's image, but bespeaks the abounding grace of God stimulating human hearts

page twelve

to press on, press onward and upward in the faith which makes men and women and children exercise for good among man the power of the good God of grace and heavenly benediction. Yes, people want to sing out in church service.

People want to sing in church, not to get away from life as they find it any more than they go to church services to escape reality in everyday life; but they go to church and carry life as they know it along with them, and pray; they pray God's help to meet the requirements of the life they know now and now unfold to Him; hence they sing, not about themselves or of their worries or because for a moment they hope to escape real life as found in the world, but they sing in church services because they have laid bare before God the whole of the life they know and now worship and pray to the same God with the same wholeness of the life which is theirs.

And the wholeness of the life we know has a singing side. And hymn singing is praying. Praying with a tune on our lips and a song in our hearts. Even when we may not know the words.

Many a wordless prayer is fruitfully offered. A song of the heart, even without words, can ascend to God in prayer too. Honest prayer. The kind of prayer God understands. You can pray yourself out of sin. You can sing yourself out of sin. For hymn singing is praying. Hymn singing is to the good life what praying is to the good life. And worshippers who can couple the song of their hearts with the meaning of the words of a beautiful church hymn in church service are witnessing in unison the persistent joy of personal faith alive and living in the abounding and abiding Presence of God.

THE SANCTUARY

THE EUCHARIST IN THE EARLY CHURCH

. . . the pre-Nicene Eucharist has a clear-cut outline of the most austere simplicity. It has four *momenta* only . . . Offertory, Thanksgiving Prayer . . . Fraction, Communion . . . and nothing else. It thus reproduces exactly the "took bread—gave thanks—broke—gave" of the Gospels."

. . . The primitive core of the rite is one clear swift action in four scriptural movements, a steady ascent from Offertory to Communion, which ends at its climax.

—THE REV. GREGORY DIX, O.S.B.
in *The Parish Communion*.

Conducted by W. M. Weber.

THE WITNESS — March 30, 1944

Religion and Life Movement Stirs Church in England

*Evangelical Meetings Held in All Parts
Of Country Arouse People to New Concern*

By the Rev. D. H. Stewart

London:—Religion and Life weeks are now being held in all parts of England. The one recently held in the Greenock district is typical.

The Moderator of the General Assembly remarked recently that the life of our society had assumed a neutral tone, and that no society could hope to survive as the world is today unless it had a more definite character. In urging a return to Christian standards, he said that "our society can only recover its Christian tone if it can be made to contain more Christians and if these Christians it already contained received a new access of faith and life."

It was that conviction which led the churches in Greenock and district to unite in a Religion and Life week.

What is a Religion and Life week? It is a method of evangelism in which the human situation today is presented as a call of Christ—a call to the individual to express his faith in a new concern for the community and to set before himself as a definite aim the creation of a truly Christian order in town, country and nation. It is a method that may well attract many as the faith is seen to be relevant, and, at the same time, both lofty and concrete in its aim.

The theme of the Greenock week was A Christian Front, and opened with the challenge of the opposing forces. Each day during the week was devoted to some aspect of community life—the homes in which we live, the schools in which we are trained, the work we do, the neighbourhood we inhabit, the church of which we are members, the world of which our nation is a part. On the closing day, the clarion call, "Into Battle," was sounded, a summons to personal dedication and united effort.

Besides public meetings in the evenings, there was a variety of other activities. In all the principal industrial establishments, lunch-hour meetings were held. There were meetings for women; a conference of business men, a symposium on

public opinion at which representatives of the pulpit, press and radio spoke. Youth affairs were not lost sight of as the conference on problem youth and the brains trust on "The Child—Church or Chance?" indicate. The local member of parliament addressed advanced school pupils on citizenship, and the youth organizations of Greenock crowded the Town Hall to hear the Rev. J. L. Riach of Largs present the challenge of Christ.

It is not easy to assess the results of such an effort, especially as the week was never looked upon as an end in itself but as the beginning of an intensive endeavour. From the point of view of attendance, there was nothing to cause discouragement. Some meetings, it is true,

were not as largely attended as the subjects and speakers merited, but, on the other hand, there were meetings which attracted audiences of almost two thousand. Apart altogether from the point of view of numbers, there is no doubt that interest was created and an impression made on the community. Religion, for a week at least, was a principal topic of conversation and the readiness everywhere to listen to the message showed that doors which had seemed closed were open and there was a great opportunity for the Church to present the Gospel in relation to the oppressive problems of today.

For the co-operating churches, the week was an enriching experience in the deepened spirit of fellowship. It brought together people from all the churches who are eager to work out the implications of the Lordship of Christ in the fellowship of the Spirit. These people are to keep together for further thought and study, and it is hoped that, in the near future, a Christian council will be formed to further the aims of the week and to voice the Christian point of view on problems of community life.



Courtesy Metropolitan Museum
The Last Judgment by Joos Van Cleve

Negroes in Politics

New York (RNS): — Negro clergymen have formed a non-partisan organization here to give the Negro churches a voice in politics and to unite leaders of all denominations in efforts to improve the conditions of their race. Sixty ministers met and made plans to raise \$75,000 for a political campaign. They voted unanimously for a federal ballot for soldiers; endorsed the civil rights bill and the fair employment practices bill that is now in the rules committee of the New York legislature. It was also announced that a public meeting will soon be held in Harlem at which the organization will probably vote to endorse the re-election of President Roosevelt. The guest speaker at this first meeting was the Rev. Clayton Powell, who was endorsed for Congress.

Conference on Unity

Stockholm (wireless to RNS): — The need of closer cooperation in meeting common problems was stressed by the Rev. Leslie Weatherhead, minister of London's City Temple, in speaking at a three day conference of Free Church association in Sweden. It is the first time that Swedish Baptist, Methodist and other free church groups have met in conference. There were about 1,000 church leaders present.

Special Preachers

New York: — There have been special Lenten services each Wednesday during Lent at the Church Missions House. The preachers: the Rev. Charles L. Gomph; Bishop Gilbert; the Rev. Sam Shoemaker; Chaplain C. Leslie Glenn; the Rev. Louis Pitt. The Rev. James T. Addison, Council's vice-president, closes the series on April 5th. About 75 have attended each week.

Rift Is Expected

Stockholm (wireless to RNS): — Church circles in Copenhagen are wondering how much longer Nazi occupation authorities and leaders of Denmark's state Lutheran Church can avoid open rupture. The Nazis were irked by the action of Bishop Hans Fuglsang-Damgaard, primate, in ordering a joint letter in which the Danish bishops condemned "the pushing aside of Christianity." It was feared that a wave of anti-Church persecutions might follow, precipitating a crisis, but the occupation authorities have so far refrained from retaliatory measures.

Work Overseas

Boston: — A call for 158 young workers for overseas service now and at the close of the war has been issued by the mission board of the Congregational-Christian Church. Places: Far East, Africa, Fukien Province, Free China, Ceylon, India, Micronesia Island (no, we don't know where either), Greece, Turkey, Mexico, the Philippines. Special needs: doctors, nurses, teachers, social service workers, theological educators.

LEND-LEASE

* The Rev. Clay Melling, rector of St Mark's, Mauch Chunk, Pa., has fifty copies of the word edition of the 1892 hymnal, together with three musical hymnals to match. All in fair condition. "We will pay carriage to anyone that wants them." Write him. . . . The Rev. J. Willard Yoder has been having a communion service for service people each Sunday at the post chapel at Fort Benjamin Harrison. The Prayer Book stand was recently removed to another chapel. If anyone has one for him his address is 1559 Central Avenue, Indianapolis 2, Indiana. He needs a private communion set also. Have you anything to offer others: what are your own needs? Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

Industrial Chaplains

London (wireless to RNS): — There is much to-do in England over industrial chaplains but the influential Christian News Letter has just issued a warning that the chaplains may be "tools of management." It lists three factors that may impede the development of the industrial chaplaincy: distrust of management on the part of many workers; suspicion that the chaplaincy may be used as a means to further the interests of management rather than of labor; doubts regarding the

Church's attitude toward labor. "If the chaplain sees his job in terms of evangelism and pastoral work alone, and is unaware of the Christian's concern with the issues of freedom and justice involved in the organization and development of contemporary industry," the News Letter states, "he will confirm the worker in the still lurking suspicion that the Church is opposed to the worker's real interest. Few ministers realize how strong in many factories is the suspicion of everything that management does. It would be a disaster if working men saw the chaplain as a tool used to increase production or support grasping or incompetent management or as a prop for the system of capitalism and private profit."

Youth Center

Bradenton, Fla.: — The men's club of Christ Church here is to open an entertainment center for high school students, with the Kiwanis Club backing the project. This lively men's outfit last year opened a library in the rural school at Gillette, when they presented 750 books. A like number of books are now being added.

A CLOISTER VITAL BOOK

The moral solution for post-war planning.

"The Christian Way in a Modern World"

By W. NORMAN PITTENGER

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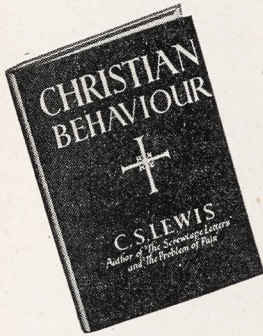
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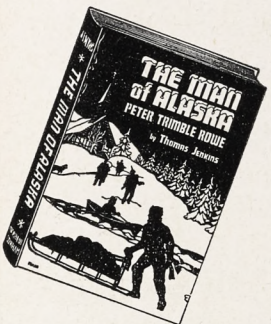
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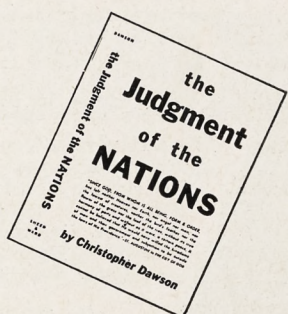
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OTHER RECOMMENDED BOOKS ON BACK PAGE

Likes to Travel

New York:—The Rev Robert E. Wood returned to this country on the first Gripsholm trip. Now he is on his way back to China. "Bishop Y. Y. Tsu is the one who is inviting me back to China although I am nearly 72 years old," Mr. Wood explains, "to do special work with students." He served in China most of the 46 years of his ministry.

Fair Employment

New York (RNS): — Describing racial and religious discrimination in employment as "one of the great moral issues" confronting the nation, the executive committee of the Federal Council of Churches went on record on March 21 in support of some form of permanent federal authority to assure equitable employment opportunities. "The right of a worker to be employed and paid solely on the basis of his character and ability is so clear, just and Christian that it should be protected by law," reads the pronouncement.

Joseph Davies Speaks

Palm Beach, Fla.: — Joseph E. Davies, former ambassador to the USSR (Mission to Moscow) gave the address on a recent Sunday afternoon at a service at the Church of Bethesda-by-the-sea. On the same day Bishop Thomson, retired bishop of South Virginia, now living in Miami, confirmed a large class presented by the rector, the Rev. Tage Teisen.

Jazz to Hymns

Memphis:—Professor Thomas A. Dorsey, who first won fame as a composer of jazz and then turned to hymn writing, is presiding over a convention here, March 28-31, to discuss what gospel singers can do to promote good will and better race relations.

Tax Simplification

New York (RNS):—The executive committee of the Federal Council of Churches is worried about proposals for a simplified form for the payment of income taxes. They passed a resolution about it on March 21. Idea is that whereas tax

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forms have allowed deductions for donations to churches, the new form may not allow this. Our question: what about people who list donations for tax purposes which they never made? One of the WITNESS editors who for a number of years was vicar of a parish in Canada tells us that there donations to churches listed on the tax form for exemption have to be okeyed by either the rector or the treasurer of the parish.

\$100 a Prayer

Frankfort, Ky. (RNS): — Kentucky's 1944 general assembly has voted to pay \$100 each to eight ministers who have opened its sessions with prayer. One minister who is a member of the assembly, J. Gip Prather, spoke against the resolution but voted for it on the ground that the ministers needed the cash.

Doctrine of Man

Macon, Ga.: — Laymen here have been meeting during Lent to discuss the Christian Doctrine of Man, following the pamphlet issued by the Forward Movement.

Missionary Dies

New York: — Word has reached national headquarters of the death on March 16th at Kinston, N. C. of Miss Steva Dodson, former missionary in China. For a number of years she was the head of St. Mary's Hall, Shanghai. She retired in 1920.

Bishop on Negroes

Nashville:—Bishop Dandridge of Tennessee was the speaker last Sunday evening at the meeting of young people of Christ Church. He told them of the work being done in the diocese by Negroes. The address was part of a Lenten series on the subject of Fellow Americans. The week before Rector Thomas Carruthers, soon to be consecrated bishop, led a discussion of *The Screwtape Letters*, the popular book by Britisher C. S. Lewis.

Radio in Sweden

Stockholm:—A survey reveals that 40 per cent of the radio license-holders in Sweden listen to the Sunday morning radio service and to the

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daily morning devotions. As there are 1,700,000 licenses in the country it means that more than 680,000 people tune in at these religious services. About 25 per cent listen to the evening religious services. The director of the Swedish broadcasting company, state owned and operated, reports that no discrimination seems to be made by listeners between the broadcasts of the national Church and the free Churches, so that the radio, in his judgment, is giving powerful support to Church Unity.

Notable Conferences

Detroit, Mich.:—Church people of this city are watching with interest the progress being made at St. Cyprian's. Under the leadership of the Rev. Malcolm Dade the congregation advanced from a mission to a parish after a non-corporate existence of 24 years. In addition the parish assumed oversight of St. Clement's mission, Inkster, thus relieving the diocese of the responsibility. But it is in the field of race relations that the parish is showing its greatest influence. It is a congregation of fine Negro Christians, a racial distinction which would not be made except for the

purposes of this story. Recently the vestry of St. Matthias', a neighboring congregation of whites, invited the rector and vestry of St. Cyprian's to visit them for an informal Sunday evening meeting. It resulted in better understanding. So last week St. Cyprian's vestry returned the compliment, and included the vestry of St. Joseph's parish as well. "We really had a fine time," reports the Rev. Ernest Piper, rector of St. Matthias'. "We had a heart-to-heart talk with members of both racial groups raising questions and getting frank answers. The spirit was wonderful and I feel strongly that such small, informal gatherings are urgently needed to promote better understanding."

Watch Out, Suckers

Long Branch, Calif.:—The Rev. Perry Austin, rector of St. Luke's, here, says that a gentlemanly and well dressed Englishman is running about claiming to be a member of the parish. He tells a hard luck yarn "just temporarily embarrassed, old chap, so how about the loan of a fiver." He got it too from the Rev. Walter Bentley of New York; Canon Lewis of Little Rock, Ark.; the Rev.

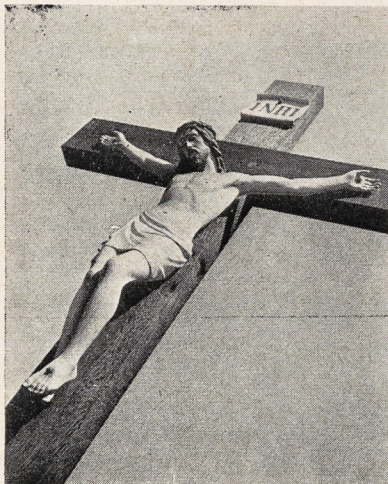
R. Y. Barber of Laurel, Delaware, and probably others. These men wrote Austin to inquire about his "parishioner" only to discover that "there is no record whatever in this parish of a Mr. Stanley Thomas and we have no recollection of a man of this name." Call the cops if the gent drops in on you.

Stabler to Cranbrook

Bloomfield Hills, Mich.:—The Rev. W. Brooke Stabler has accepted the headmastership of Cranbrook School here. He is at present the head of Avon School in Connecticut.

Churches Will Meddle

Montreal (RNS):—Religious leaders here said last week at a mass meeting that they intend to go on "sticking their noses out of their sanctuaries and meddling in the affairs of the community" despite hostility from some sources. The occasion was the opening of a campaign to deal with delinquency. One of the speakers was the Rev. Roland Bodger, Anglican, who said that the churches had been told to mind their own business "but the challenge is to us. The Church must be ready to make itself unpopular."



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page eighteen

Home from China

New York:—Roger D. Arnold, for twenty years a YMCA worker in China, has returned to the states to declare that the greatest thing we can do for China is to recruit the finest of our young people to work there following the war. He says that many formerly on the staffs of mission stations had been taken for government service.

Marriage and Family Life

LAST week the Rev. Otis Rice, WITNESS contributing editor and chaplain at St. Luke's Hospital, New York, suggested books on the pastoral ministry. This week he suggests books on problems of marriage and family life.

Easton, Burton S. and Robbins, Howard C. *The Bond of Honour*, Macmillan, 1938. \$1.50. Handbook written for the guidance of the clergy in pre-marital instruction. Liturgical notes are full and a plan is outlined for the use of the marriage service itself as the basis for personal instruction in the pre-marital interviews.

Groves, Ernest R. *Christianity and the Family*, Macmillan, 1942. \$2.00. An important volume for clergy, workers and parents. Deals wisely with family problems and counseling procedures. The essential values of family life and its spiritual implications are emphasized. Although not written expressly for this war period it nevertheless contributes much toward the solution of family problems incident to war strain.

Hart, Hornell and Ella. *Personality and the Family*, Heath, 1935. \$2.80. The development of the individual personality is seen against the background of family life. A thoroughly sound and valuable book in the field of family life.

Levy, John and Monroe, Ruth. *The Happy Family*, Knopf, 1939. \$2.75. A readable and delightful discussion of family problems with special emphasis upon the marital adjustment of husband and wife. A useful adjunct to pre-marital pastoral counseling and a guide for the clergy in their ministry to marital problems.

Rice, Otis, and Hiltner, Seward. *Religion and the Church in Relation to Alcohol Addiction*, (In Quarterly Journal of Studies on Alcohol, Vol. 3, p. 393-408.) Papers written by two clergymen on the problem of alcoholism. The first suggests some of the resources of the Church available for the rehabilitation of the alcoholic. The second emphasizes the importance of religion in its relation to the personality base on which alcohol addiction develops and in influencing social attitudes.

Strecker, Edward A. and Chambers, Francis T. Jr. *Alcohol: One Man's Meat . . .*, Macmillan, 1938. \$2.50. A scientific but untechnical exposition of the psychology and treatment of alcohol addiction. Valuable for clergy and other workers who must deal professionally with alcoholics. Also informative and helpful for the problem drinker and his family.

Wieman, Regina W. *The Modern Family and the Church*, Harper, 1937. \$3.00. A frank appraisal of the relation of the Church to modern family life. Parents, clergy and religious educators will find this volume provocative and helpful.

Next Week: *Problems of Children.*

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THE WITNESS — March 30, 1944

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.

ADMIRAL REGINALD BELKNAP
Treasurer of General Seminary

In connection with the editorial *Strengthen the Seminaries* (WITNESS, March 9), Dean Fosbroke asked me to send you some data on the General Seminary's per capita cost. The editorial counts only 71 students, but 9 more were "special" only in not yet being fully qualified as regulars as specified in the catalogue. Graduate students, 18, and Fellow-tutors, 5, have always been counted in the student body, sharing in making and meeting expense. Also to be included were 11 of the Russian Orthodox Seminary of St. Vladimir which has been quartered and subsisted here for the past four years on the same expense footing as the others; and they may, and some do, take our courses. Nearly every year there are 2 to 6 guest students, not counted for per capita. Further, the total expense printed in the Convention Journal includes \$1,329.14 (bracketed in the Cambridge report) for purchase of books and periodicals, which amount is transferred to capital.

The foregoing makes 114 the divisor, giving \$1,438 as the per capita cost in 1941-42. On the same basis but with larger attendance, the previous year's per capita was \$1,345. As both years, however, were in wartime, a truer presentation comes from the five-year period next before the draft act, 1935-36 to 1939-40. Attendance was 113 to 123, average 120; per capita average \$1,444. In the preceding four years, 1931-32 through 1934-35, before the depression had taken full effect, with attendance near capacity, average 156, the per capita averaged \$1,201; this, notwithstanding extensive repairs, taking advantage of low prices.

With so many variables, to pro rate expense among the several categories would be practically impossible. The per capita basis is what we have used here for more than forty years, to give a fair approximation of the share of cost borne by the student. Until 1941-42, the whole charge to them was \$350, for board, room, care of room, ordinary medical attendance and gymnasium. Tuition has always been free, made possible, and its standards maintained, by the current donations and the endowment funds from former donations.

ANSWER: It seems to us unfortunate that the figures published in the Convention Journal are not complete. The Church would be proud to know of the Russian students living at General! But it seems to us a question if the cost of theological education can be figured on a basis that includes "specials." What we want to know is this: How much does it cost per capita to prepare men for the ministry of the Protestant Episcopal Church? Most theological seminaries have special students; as a rule, we believe, they live outside the seminary. Furthermore, the figures are too fluctuating to be of much significance. Take Sewanee for example: they had 10 special students one

year and 4 the next; or Virginia, 7 special students one year and 2 the next. In both cases there were fewer special students and at the same time the operating cost of the seminary went up. At General Theological Seminary, according to the published report, there were 6 special students one year and 9 the next, with a total (presumably) of 97 students one year and 80 the next. The operating cost dropped over \$13,000. In the same period (according to the report) the total operating income dropped nearly \$6,000. We are sure that the ratio between these figures reflects not so much the difference in enrollment as it does economy and skill in administration at the General Seminary. (See Editorial).

* * *

MRS. CLIFFORD C. COWIN
Churchwoman of Cleveland

To answer your question on the Christian way out:

There are enough religious and spiritually mature people in the world to create a forceful body of opinion. Let us join hands in a worldwide fellowship as children of God, not fearing to use political pressure nor any other practical measure; and by our attitudes and actions making it ringingly clear to the people and governments of the earth that we stand for freedom and honor, decency and justice—not for appeasement and expediency—in international as well as in individual and national affairs. I agree with Dean Lichtenberger that we must win the war, for it is the result of defiance of moral law and must run its bitter course. Also that we can only take first steps. I can think of no more effective first step than the banding together of those who feel passionately the magnitude of our opportunity—for study and discussion (along the lines of the Archbishop of Canterbury's recent article *What Christians stand for in the Secular World*) and for action.

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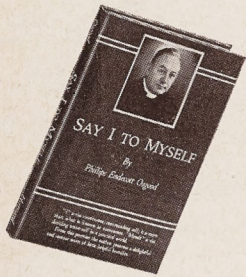
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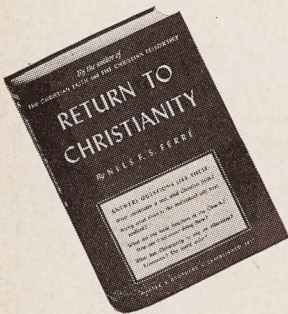
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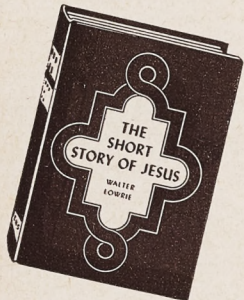
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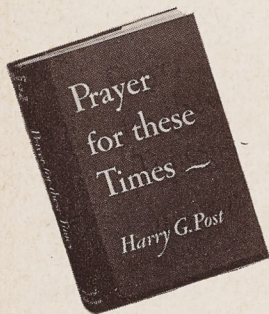
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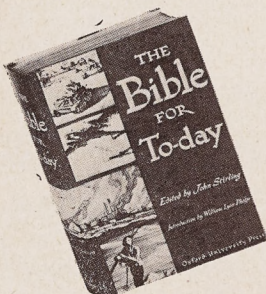
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