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The WITNESS

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JUNE 11, 1942



THE COLOR GUARD AT
ST. JOHN'S SCHOOL,
SALINA, KANSAS. . . .

THROUGH GOD TO NATURE

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE Amsterdam Avenue and 112th St. New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8:30, 9:15, (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

GRACE CHURCH, NEW YORK Broadway at 10th St.

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

Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

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

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH, 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.
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

ST. JAMES CHURCH Madison Avenue at 71st Street New York City

The Rev. H. W. B. Donegan, D.D., Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Holy Communion Thursday 12 noon.

ST. PAUL'S CHAPEL TRINITY PARISH Broadway and Vesey Street New York

Sundays: 9:45
Weekdays: 8, 12 and 3

ST. THOMAS CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service (except Saturday).
Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION Fifth Avenue at Tenth Street, New York *The Rev. Donald B. Aldrich, D.D., Rector*

Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL Buffalo, New York Shelton Square

The Very Rev. Austin Pardue, D.D., Dean
Sunday Services: 8 and 11 A.M. and 5:30 P.M.
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from Sep-
tember through June, inclusive, with the
exception of the first week of January, and
semi-monthly during July and August, by the
Episcopal Church Publishing Company, for the
Church Publishing Association, Inc. SAMUEL
THORNE, President; WALTER KIDDE, Vice-
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urer, FREDERIC D. H. GILBERT, Secretary.
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★
The subscription price is \$3.00 a year; in
Bundle for sale at the Church the magazine
sells for 10c a copy, we bill quarterly at 5c
a copy. Entered as Second Class Matter, March
6, 1939, at the Post Office at Chicago, Illinois,
under the Act of March 3, 1879.

★
Circulation Office
6140 Cottage Grove Avenue
Chicago, Illinois

Editorial Office
135 Liberty Street
New York City

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JUNE 11, 1942

VOL. XXVI

NO. 8

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL Main and Church Sts., Hartford, Conn. *The Very Rev. Arthur F. McKenny, Dean* Sunday Services: 8, 9:30, 10:05, 11 A.M.; 4:30 P.M.

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

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

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

TRINITY CATHEDRAL CHURCH Military Park, Newark, N. J. *The Very Rev. Arthur C. Lichtenberger, Dean* Summer Services Sundays: 8 and 11 A.M. Wednesdays: Holy Communion 11:15 A.M. Noon-Day Service, 12:10. The Church is open daily for prayer.

EMMANUEL CHURCH 811 Cathedral Street, Baltimore *Rev. Theodore P. Ferris, Rector* 8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M. Morning Prayer and Ser- mon (First Sunday in the month Holy Communion and Sermon); 8 P.M. Evensong and Sermon.

Weekday Services: Tuesday, 7:30 A.M.
Holy Communion; Wednesday, 10:30 A.M.
Morning Prayer; Thursday, 12 Noon, Holy
Communion; Friday, 10:30 A.M. Morning
Prayer.
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with the Rector, 4-6 P.M.

EMMANUEL CHURCH 15 Newbury Street, Boston (Near the Public Gardens) *Rev. Phillips Endecott Osgood, D.D., L.H.D. Rev. Arthur Silver Payzant, M.A.* Sunday Services: 8, 10:15, 11 A.M. and 4 P.M. Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH Nashville, Tennessee *The Rev. Thomas N. Carruthers, D.D., Rector*

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young Peoples' Meetings.
Thursdays and Saints' Days—Holy Com-
munion 10 A.M.

GRACE CHURCH 105 Main Street, Orange, New Jersey *Lane W. Barton, Rector* SUNDAYS 8 A.M.—Holy Communion. 9:30 and 11 A.M.—Church School. 11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month). 7 P.M.—Young People's Fellowship. THURSDAYS 9:30 A.M.—Holy Communion.

EDITORIAL

Making It Tough

REINHOLD NIEBUHR'S *An Interpretation of Christian Ethics*, and Dibelius's *The Sermon on the Mount* describe the ideal there set forth as an "impossible possibility," a phrase which still puzzles us a good deal. But perhaps Dr. Sockman throws some light on it in a sentence in his Beecher Lectures on preaching, *The Highway of God*, in which he suggests that trying to do what we know we cannot do makes it far easier to do what we can. But probably that is far too simple and obvious for the theologians, who prefer large words, the "ologies," which Browning calls "Greek endings with the little passing bell that signifies some faith's about to die."

We remember a clergyman who at high-school assembly exhorted us: "Aim your arrow at the church-steeple; You won't hit, but the arrow will fly far higher than if you aim at the cellar-door." But that, too, is probably too simple for the theologians. They sometimes remind us of the Negro servant who, hearing the children making riddles, tried his hand at it: "What animal has feathers, two legs, and three teeth?" The answer was "a hen," and when asked about the teeth, replied that he "put them in to make it harder." From the Church Councils down to Barth, this seems what the theologians have often tried to do.

Peter Trimble Rowe

IN THE death on June 1 of Bishop Rowe of Alaska Christendom has lost one of its most picturesque leaders and the common man one of his greatest friends. Since 1895 he has been the "bishop of all-out-doors," covering his vast territory on foot, by dog sled, and shooting rapids in boats of his own making. There was nothing anemic about this man; he was tough and big-hearted, like the men to whom he ministered. But he was none the less gentle, soft-spoken, devout. When he arrived at Fairbanks he looked for a place to preach. The biggest crowd was in Cy Marx's saloon. So he went there and preached, leaning against the bar, and when he bowed his head to

pray the sourdoughs followed suit a bit sheepishly. When he finished Cy Marx turned his hat upside down, tossed a ten dollar gold piece into it, and made the rounds. The collection that day was \$1,400. The Bishop put the hat under his arm and set out to build a church. He sawed, he climbed, he nailed, until he had built a little wooden church to compete with fourteen saloons.

During his long ministry in this pioneer country he asked no favors. He got his own dogs and mushed to every settlement worthy of the name, often times in blizzards that even Eskimos didn't dare. He dressed for the trail in sourdough clothes, carrying a bit of kindling, a gun to shoot his dinner, and his vestments which he always wore even when leading a service for a handful of Eskimos in an igloo.

His magic lay in the fact that he took people as he found them. He fed the hungry. He ministered to the sick, even teaching himself the simpler surgical technique the better to do it. But he was armed as well with the Bible, the Prayer Book and the Hymnal—today the possessions of river men, prospectors, trappers, lumber jacks, Eskimos, who would have

known none of these things were it not for Peter Trimble Rowe.

Open at Both Ends

LIBERALISM is the ruin of the Church," so a friend philosophized recently. What kind of liberalism is meant by this? If it means liberalism which is nothing more than open-mindedness to ideas, all and sundry—a mind "open at both ends," as somebody has said—then it is doubtless true that liberalism is the ruin of the Church. It certainly means the end of all positive conviction. Or if it means the endless expansiveness of a fruitless palm tree, or the unlimited inclusiveness of a club whose only condition of membership is payment of the fee, then it is doubtless true.

But liberalism really means catholicity and comprehension. It means holding firmly to your own convictions and at the same time allowing

Wartime Britain

THE WITNESS will feature a report on *Wartime Britain* in the next number, the issue of June 18th, by the Rev. Henry Smith Leiper, the American Secretary of the World Council of Churches. Dr. Leiper went to England to attend the enthronement of the Archbishop of Canterbury, an event which was first reported in THE WITNESS among the religious journals of America (April 30). Dr. Leiper remained in England to study social conditions, the outlook for victory, plans for a post-war world. He has just returned to New York by Clipper and will present his findings to WITNESS readers in a feature story next week. Orders for extra copies should be placed at once by writing the Chicago office, 6140 Cottage Grove Avenue. The cost in bundles is five cents a copy.

other persons freedom to hold their convictions with equal tenacity. It means being able and willing to work together even though these convictions diverge, sometimes upon rather serious, if not fundamental, points.

What it does not mean is the silly pretension that convictions do not count and that all that

matters is good fellowship and the "ability to get along with people." True liberalism means conviction plus tolerance. Leave out the conviction and liberalism becomes a spineless, inarticulate mood of mere agreeableness, the ruin of the Church and of any society where convictions ought seriously to count.

Through God to Nature

A GOOD many people are going to moan and groan because, they claim, "With no gas and no tires we won't see much of the beauty of nature." To see the beauty of nature you don't need tires and a car. As a matter of fact, tearing through the country at fifty miles an hour is one of the things that keeps me from seeing the beauties of nature. I am scared to death to turn my head when someone in the back seat gasps, "Look at the sunset!" "Beautiful," I comment. "Oh, what a lovely mountain!" I cast a glance timed to about one-fourth of a second. "Grand, isn't it?" I reply. And so do the rest of us modern chariot-drivers.

One of the world's most famous paintings is a picture of a turnip or potato patch. In the background is a steeple, in the foreground a wheelbarrow, a hoe and two peasants, standing with bowed heads. It is called, "The Angelus." Suppose you and the family had been riding by at fifty miles an hour, ostensibly to see the country. I don't think you would have stopped long to see two farmers in a potato patch. How many of you would have caught the beauty of that simple scene, or grasped its eternal significance? Millet did, but he didn't have an automobile. Jesus would have, but he didn't have an automobile either. He didn't have to go to the Blue Hills or the White Mountains or the Cape. He could appreciate a purple iris growing by the dusty roadside, a single sparrow flitting from branch to branch. He was a lover of nature and an artist. If any one could claim to go through nature to God, Jesus could make that claim. But he didn't find God as he wandered around the wilds of nature. He found the devil instead.

True, nature is one of the channels that people claim as an approach to God. True, too, we are not going to see as much of nature as we do in ordinary times. True, too, we are a nation of nature lovers. Nature lovers are not hostile to religion, but they say, "I have my own religion. I'm a disciple of John Fiske. I go through nature to God."

by **J. Clemens Kolb**
*Chaplain at the University
of Pennsylvania*

If one could go through nature to God we wouldn't have to send any missionaries to the African jungles. Certainly the natives live close to nature in those parts. For all that, these children of nature have rather primitive ideas about God. Mother Earth hasn't told them very much about God the Father. The Greeks and the Romans developed a very beautiful nature worship. They tried "through nature to God" but it didn't work. They found that they needed Jesus Christ.

THE point is this: you cannot go through nature to God. Just the reverse; you can go through God to nature. Trying to go through nature to God is putting the cart before the horse. Nature with all her beauty and her usefulness is impersonal and unconscious, and you find in nature what you bring to it. Nature is the mirror for the reflection of your own convictions. And you will find the

THE SANCTUARY

Conducted by John W. Suter Jr.

FRUITS OF THE SPIRIT

WE BESEECH THEE to hear us, O God, that thy Spirit may lead us into all truth, revealing and interpreting to us the things of Christ:

That thy Spirit may enable us to walk in the way of Christ, and to offer him faithful and acceptable service:

That thou wilt make our lives rich in the fruits of the Spirit; love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control:

That we may be led into the freedom which Christ gives to those who try to follow him; and that we may be enabled to keep the unity of the Spirit in the bond of peace.

—from New Thought Every Morning. London.

kind of God in nature which you have already in your heart.

The African bush-man looks at nature and he sees no evidence of a loving father's care. He sees writ large the evidence of fierce and capricious gods who hurl bolts of lightning at the just and the unjust. But he comes to nature with a faith in cruel and capricious gods, and there he finds his convictions sustained.

The ancient Roman, Lucretius, looked at nature and saw writ just as large the evidence of the indifference of the gods, who cared not whether men lived or died, to whom it was foolish to pray and silly to sacrifice. But Lucretius came to nature with just these convictions in his heart.

The German, Schopenhauer, looked at nature and there he saw no god at all, but only evidence of a world engaged in an endless and ferocious struggle for existence. A million seeds scattered, one survives. The rabbit pursued, and escapes, only to be pursued again. But Schopenhauer came to nature with a belief in a world where might was right.

Jesus looked at nature, and he saw all the evidence of a loving father's care. How open-handed

and above all pettiness is this God who makes it rain on the just and the unjust, who clothes the flowers of the field with greater glory than Solomons, who feeds the birds who do not labor, who makes ample and generous provision for all his creatures. But Jesus came to nature with the knowledge of God, the loving father, in his heart.

We nature lovers do not realize how much we owe to Jesus. We do not realize that we love nature because we look at it through his eyes. We do not understand that we rejoice in the woods and fields and wander happily in the garden of God because we come to that garden believing in God the Father.

To live the summer out close to nature is good, but it is not enough. I still need my prayers, my sacraments, my worship of the God whom I know, not in nature, but in the person of Jesus. I cannot go through nature to God. But I can go through the God of Jesus, to nature, and then find in nature my refreshment and my joy.

God is not nature. He is much more than that. God is a Spirit, and those who worship Him worship Him not first in nature, but first of all in spirit and in truth.

Direction from Delaware

by William R. Huntington
of St. James, Long Island

MILLIONS of Christians are engaged today in waging the most terrible of all human wars. Even Christians who are not pacifists will agree that there is grim paradox in this circumstance. It will be granted that Christians are always all against war in principle, but then it is said that some things are worse than war and that this war now has to be won at any cost.

Why, speaking of the Christians in the United Nations' ranks, do they feel that this desperate choice must be made? Because they feel that if they do not defeat their enemies, the latter will rule the world in the name of Antichrist, that all the real values of our civilization will be lost, and that Christianity itself will perish. Conversely they believe that if the United Nations win, democracy and freedom and Christianity will be saved and made secure.

The latter belief, what they are fighting for, is as important for Christians as what they are fighting against. The two are inseparately bound together in purpose, for if one has no higher aims than one's enemy, if one is fighting merely for selfish power, to be the victor, to get or to remain

on top, how, for a Christian, can the fight be justified at all? Victory must have positive meaning as well as signify the defeat of the enemy. Without triumph of the good, of how much gain is the mere defeat of evil?

Yet because it is so much easier for us to dramatize things negatively, we tend to over-emphasize the importance of bringing about the defeat, and neglect to think concretely about the victory. The more terrible the bombs Christians plan to drop on somebody else, the more terribly are they brought to judgment to answer clearly for what good purpose they dare to engage in such brutality.

This war has been called a war of survival. It is not personal survival that is at stake, it is not self-defense in the personal sense that is pleaded; rather it is a question of the survival of a form of society, the defense of a chosen way of life. The people of France are for the most part still alive. It is France itself, the society, that is in grave danger. If then an ideal of life is to survive it will

be up to the victors, after the field of battle is cleared, to nourish it and give it life. This way of life was unchallenged before, but it was not kept healthy.

The same Christians now fighting for their way of life won the last war. For two full decades after that widely hailed victory it was they, not these gangsters, who were on top, in control of the progress of the organization of civilization. Yet had their enemies done their worst, freedom, democracy, and Christianity could hardly today be in a more precarious state. We cannot assume that the mere victory in arms of the same victors again will accomplish the great purpose which alone can begin to atone for the bloodshed. As Christians we must join our voices to those who insist that it is of the highest importance even now to formulate clearly the full purpose of the United Nations and also to commit the people and the governments of the United Nations to them. We must insist that this commitment be not equivocal and that it be made with a determination and a sincerity that will inspire confidence both to rally the United Nations' own supporters and to break down the armed skepticism of their opponents.

RECOGNIZING this Christian obligation, the Church, as the organized body of Christians, as moreover a body that is supranational, independent of all states, and concerned with the welfare of all men, has a glorious opportunity to fulfil its true function in relation to the hapless affairs of men. The Church cannot blindly support the military effort of any one nation or group of nations. It can, and it will, and the more so the greater its glory, call out to men that the way out, the way ahead, the goal of full victory lies in *this* direction, and it can throw the whole weight of its influence to turn politically bewildered man to that road.

What that road is, its councils have clearly indicated repeatedly and now define with new vigor. In the last message from a representative deliberative body of the combined Protestant churches of this country—the message from the national study conference on the churches and a just and durable peace convened at Delaware, Ohio, last March—there are stated positively the essentials of political purpose for those who would preserve the freedom and peace of men. This program, brought into comparison with any other proposals for order now before the world, is a platform of tremendous proportions. Were it an official statement, it would be the most thrilling historical document since the Declaration of Independence. To appreciate its stature, and thus to appreciate why the opportunity for leadership in high purpose is open to the

Christian Church, one has only to consider first the leading official statement from the governments of the United Nations, the Atlantic Charter.

The Atlantic Charter falls far short of guaranteeing, or committing its signers to, the essentials Christians must insist on. Christians in the war turn to it as the banner of their resolves because there is nothing else, and in their determined faith they are forced to believe that its spirit will be translated into effective action. That is taking a gamble which is not fair to the sacrifices of the dead and dying, and it is not enough. The tired passions of men must not be tempted again with easy loopholes. If the United Nations mean to implement their purpose, let them say so now. They would gain strength of spirit and resolve as well as the psychological offensive, and they would lose nothing. Nothing except the loopholes, and if loopholes are essential to the purpose it is no purpose.

To a world whose fundamental urgent need is the abandonment of the impossible concept of unlimited national sovereignties, and the establishment of a workable system of law among, that is to say above, nations, the Atlantic Charter proposes a series of measures based on the continuance of the old order of sovereign nations, and specifically proposes to restore only "sovereign rights"—no security—"to those who have been forcibly deprived of them." When the world in our time has become of age as one interdependent community and when it is no longer possible for any people to live wholly by themselves, the Atlantic Charter offers the hope that nations may have the "means of dwelling in safety within their own boundaries."

To a world suffering, after many noteworthy disarmament conferences, from the fury of total

HERE'S AN IDEA

EVERY parish should have a bulletin board especially for the young people where things of particular interest to them should appear. Announcements, clippings from newspapers, issues of diocesan and national Church papers, diocesan camps and conferences, inter-church activities. To be effective certain things should be observed: the bulletin should be well located and lighted; it should never present too much material at any one time; should be changed every week. If an item is very important remove it for a week and then put it back. The main thing is to keep the bulletin board alive so that young people of the parish (and older people too) will look at it often.

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armament, and in the face of all man's political experience as a social animal which shows that force in a community can only with safety be allowed in the hands of the law, the Atlantic Charter proposes only unilateral disarmament at first and then, vaguely, further consideration of the matter in the future. To a world whose scope of life and commerce is hamstrung by clumsy restrictions of movement of goods and persons on land, on the sea, and in the air, the Atlantic Charter promises only freedom of the seas.

Admitting that some of the deepest roots of the world's quarreling lies in an unequal distribution of, and access to, raw materials, the signers of the Atlantic Charter notably propose to remedy this, but "with due respect for their existing obligations" some of which definitely nullify the spirit of any such remedy. To a world whose people cry for a liberating new order, whose people can never have the promised freedom from fear of war until this order is brought about, the Atlantic Charter offers recognition of this demand only in a minor adverbial phrase: "pending the establishment of a wider and permanent system of general security."

IN CONTRAST, consider the conclusions of those practical men who have studied the world problem at the behest of the Church.

At Geneva, 1939: "It must be made clear to the people of our respective states that if Christian principles of national conduct are to be made effective there must be some form of international organization which will provide the machinery of conference and cooperation. The experience of national life makes it clear that the mere affirmation of principles of conduct is not sufficient to put them into practical operation. Even if we could assume the best of good will between nations, it would still be necessary for them to have a common forum for the exchange of views and for the adjustment of conflicting claims. All the more is some form of government needed, on the one hand to prevent isolated outbreaks of violence, on the other hand to bring to bear the public opinion of all nations in order to make effective the principles of justice between nations. . . ."

At Philadelphia, 1940: "If the peace which comes after the present war is to be anything more than a prelude to another conflict, the United States for its own sake and for the sake of humanity will have to renounce its political and economic isolation and identify itself with other nations in the creation of a world government."

At Chicago, 1941: "In the political realm it must be realized that unlimited national sovereignty, as formerly practiced and as now exemplified

JUST FOR LAY READERS

Conducted by F. C. GRANT

AUNT SALLY was here the other day and she had a serious complaint to make about the Friday services. "Litany every time—and every time we prayed emphatically for the men, and left out the women." "What are you talking about?" we asked; "Perhaps it was only modesty—or chivalry—or something—or maybe it was that 'generic' use of 'men' to mean everybody?"



"No, indeed," she answered—"Why will people go on praying, 'We beseech thee . . . to have mercy upon

all men,' just as if women didn't count?"

Aunt Sally is right—and she is no feminist. Why should anyone destroy the natural rhythm of the petition, and put the accent on the wrong word? The whole point of it is clear when you read the line naturally, and as both sense and smoothness demand:

"That it may please thee to have mercy upon all men."

in the tragic series of wars throughout the world, is outmoded and subject to replacement by some more inclusive and responsible world order. Ultimately there must be a world federation or union including all the existing sovereignties, each of which must relinquish some of its authority and powers to the world organization. The latter may well consist of executive, legislative and judicial agencies operating not only upon the member peoples or groups, but also, on occasion, upon individuals themselves."

"National armaments of all types must be considered subject to international world control."

Finally, consider the great program of the Delaware Conference of 1942. From the official report of that conference the following statements can, almost verbatim, be drawn. Suppose the signers of the Atlantic Charter were committed to this platform:

- I. The principle of cooperation and mutual concern implicit in the moral order of Christ, and essential to a just and durable peace, calls for a true community of nations. The interdependent life of nations must be ordered by agencies having the duty and the power to promote and safeguard the general welfare of all peoples.

- II. Therefore, certain powers now exercised by national governments must be delegated to international government, organized and acting in accordance with a world system of law.
- III. The maintenance and use of armed forces, except for the preservation of domestic order, must be delegated to the international government.
- IV. The international government must guarantee:
 1. That all men shall be free to move over the surface of the earth in search of the fullest opportunity for personal development.
 2. That freedom of religious worship, of speech and assembly, of conscience, of the press, of the arts, and of scientific inquiry and teaching shall be available to all men everywhere.
 3. That tariff, quota, and other restrictions on world trade be progressively eliminated.
 4. That there shall be established a world system of currency; and a democratically controlled world bank to make development capital available in all parts of the world.
 5. That the affairs of all peoples not yet self-governing shall be administered as a common trust by the international government, in the interest of these peoples as members of the world society.
 6. That all men, without distinction of race, creed, or class, shall be afforded the economic means of life and growth.
 7. That natural resources shall not be held as possessions to promote national or personal advantage, but rather be administered as trusts to be discharged in the general interest.

Suppose the Christians supporting the United Nations could have this platform as their war-cry, would they not feel more life in their battle? And what of the Christians sincerely supporting the other side—those who believe that their opportunities for living can only be saved if the domination of the decadent democracies is ended once and for all—would they not soon be persuaded that it was better to come to such terms for the common good than to continue supporting senseless destruction? And would not the subject peoples, anxiously watching the struggle from behind their bars, take heart and rise irresistibly to overcome their jailers?

This is a platform which could electrify and polarize the world. This is the platform that pro-

foundly thinking Christian men arrive at after long and serious practical study. This is the platform that for the promise of its fulfillment lacks only the articulate support of men and women. Can Christians today excuse themselves for supporting anything less?

Let us not, therefore, merely lay aside this Delaware report in the drawer we keep for worthy pamphlets. Let us not be concerned that it is perhaps too well padded with almost platitudinous doctrine and indisputable generalities. It has meat in it for today! It has new life! It has an urgent direction for the road before us that is needed at the head of the column. Shall we keep it in our pockets and risk the whole procession's missing the turn? The men in front of us are Christians, and in front of them too. Hey, you—pass the word along—quick!

Are People Customers?

By
JOSEPH F. FLETCHER
Dean of the Graduate School
Cincinnati, Ohio

A STUART CHASE book is always an event. He is doing a popular but thorough series now for the Twentieth Century Fund called *When the War Ends*. The first one, just published, is *The Road We Are Traveling 1914-1942*. It's the best dollar's worth on the current list.



Chase quotes Philip Reed, Board chairman of the General Electric Company: "The war will advance by several decades the trend away from laissezfaire and toward economic planning under government supervision." This is common sense like the question last summer in *Business Week*: "If war can turn wheels, why can't peace?"

I've found that students learn a lot when asked to answer this leading question: "Why has there never been a business depression or a wave of unemployment when the nation was at war?"

Do WITNESS readers understand that when America went to war we shifted at once from production for profit to production for use? The old "free enterprise" system isn't reliable enough when our very existence is at stake! Profits are still allowed but they take second place when Hitler threatens.

Archbishop Temple insists that we can have capital without capitalists but we can't have labor without laborers. Our government knows it: when Dies, Smith and the labor-haters tried to smear labor standards they were blacked out by federal agencies exposing capital sabotage like cartel deals between I. G. Farbindustrie and Standard Oil. If it comes to it, we can fight this war without coupon clippers but we can't fight it without the workers. If this is the revolutionary people's war Vice-president Wallace says it is we will continue to produce for use after the war. As they said at a recent meeting of the National Planning Association, "After the war the consumer must not be regarded as the man who can (or cannot) buy but the man who eats."

There simply cannot be any more Business-as-Usual nonsense. We tried it after winning the First World War with a planned economy and it only turned our heroes into stumble bums. It ended up in Hoover's attempt to revive "free enterprise" with blood transfusions from the Reconstruction Finance Corporation. (Business was the first WPA client, not the unemployed!)

As a young college student told a *Fortune* investigator, "I don't mind fighting if it is necessary. But I don't want to spend two or three years in the army and then come out only to be told by an aged idiot that I can't have a job until the budget is balanced."

Hymns We Love

O LOVE THAT WILT NOT LET ME GO

IT IS possible that this is the greatest creed of the Christian faith. It came out of the suffering of the blind Scottish preacher George Matheson. He said of himself that with quenchless hopefulness he had ever said not "Good night" but "Good morning." He was a scientific theologian and wrote theological treatises till he learned that with his handicap he could not keep up with theological literature. He attempted the reconciliation of newer learning and the Bible and his faith was stronger than his own explanations of it, so he gave up this work. His latter books are mystical and devotional, as of one who sees Him who is invisible.

*O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe
That in Thine ocean depths its flow
May richer, fuller be.*

—CHARLES GRANVILLE HAMILTON.

KNOW YOUR BIBLE By FLEMING JAMES

II SAMUEL 13-24

THE loss of Bath-sheba's first child, bitter as it was, was soon compensated for by the birth of her second son, Solomon (12:24ff). But presently upon David's deed of passion followed a like deed of his eldest son, Amnon, who violated and then thrust out his half sister Tamar. The punishment which David weakly abstained from inflicting was after two years exacted in blood by Tamar's full-brother, Absalom, who then fled into exile (Ch. 13).

Time rolled by, and Joab prevailed on David to permit Absalom's return, and finally to restore him to royal favor (Ch. 14). Taking advantage of his father's growing unpopularity, Absalom fostered discontent for four years, and then suddenly had himself proclaimed king. The mass of the people, apparently, joined in the rebellion, and the aging David, now a heart-broken man, was compelled to flee from Jerusalem.

But this hour of disaster was illumined by noble traits. David's foreign body-guard, and the nucleus of his "host," the priests, and many others, remained true to him (Ch. 15). He himself took meekly the reviling of Shimei, a Benjamite irreconcilable, and allowed him to continue his taunts unmolested. Meanwhile Absalom entered Jerusalem in triumph (Ch. 16). Misled by David's old friend Hushai, he failed to pursue David, and the king succeeded in getting safely across the Jordan. There he was welcomed and assisted by the Gileadites (Ch. 17). Thus he gained time to gather his forces, and when Absalom later attacked him, David's veterans were victorious. Contrary to the king's express orders, Joab killed Absalom; and David, anxiously awaiting news of the battle, heard from swift runners in the same moment of his triumph and bereavement (Ch. 18).

His heart-piercing cry, "O my son Absalom!" was rudely checked by the harsh Joab, and the victory, duly celebrated, was followed by his restoration to the throne—not, however, without considerable political wire-pulling. His return to power was marked by gracious acts of pardon (Ch. 19). But his resentment towards Joab led him to appoint Amasa, Absalom's general, in Joab's place as captain of the host. Then David found he could not do without Joab. The hereditary rivalry between Judah and the northern tribes, which the civil war had revived, flared up in an abortive revolt of Sheba, another Benjamite. Amasa failed to act promptly, and David was forced to call on Joab to resume command.

Study Made of Religious Journals

*Yale Divinity Student Gives Results
After a Thorough Two-Year Survey*

By Information Service

A student of Yale Divinity School, Kenneth W. Underwood, has just completed a two years study of the Church press. It was based on questionnaires to editors, readers, advertisers, and included scores of papers of all denominations. He concludes that there has been a "regeneration of the church press" and calls for "continued revision of present methods in order to increase the appeal to laymen." Here are his more important conclusions:

(1) Editors are working under severe financial handicaps. Only a third of the magazines are self-supporting, the remainder are operating at losses of \$.12 to \$3.00 per subscription. Eleven per cent of the cost of publication is met by advertising; 64 per cent by subscriptions; 13 per cent by church subsidies; 11.5 per cent by other agencies such as university subsidies and endowments; 0.5 per cent by publishing house subsidies.

According to advertising representatives, church journals cannot hope for larger incomes from advertising unless they attain circulations and reader appeal equivalent to secular magazines now used by national advertisers. The financial situation appears somewhat less ominous with the existence today of several self-supporting magazines deriving an income from subscriptions alone.

(2) Magazines are under-staffed, editors underpaid and usually of excellent academic background but with inadequate journalistic training. The average staff consists of two or three men. Thirty per cent of the editors receive no pay for their work, eight per cent are paid \$500 or less; 13 per cent, between \$1,000 and \$1,500; four per cent, between \$1,500 and \$2,500; and 45 per cent are paid \$2,500 or over.

Sixty-two per cent of the editors hold other positions besides the editorship as teachers, ministers, or executives of church organizations. Eighty per cent of the editors have had no journalistic training or experience outside of church journals; most of them have worked only on the magazine they now edit. Six per cent have had journalism training in college. Editors are taken almost

entirely from the preaching, teaching, or church executive fields.

(3) The average circulation of national religious magazines is about 25,000; the average circulation for both regional and national magazines is about 11,000. Seventy per cent of the subscribers are laymen, 30 per cent clergymen.

(4) Religious magazines rely upon professional writers for material. Sixty per cent of the magazines pay nothing for articles, 25 per cent pay less than a cent a word, 15 per cent pay a cent a word and up. About 73 per cent of the material used is written by or at the suggestions of the editor; the remainder is unassigned free lance material.

(5) In spite of terrific financial and editorial handicaps the religious press within the past three years has shown amazing regeneration.

Questionnaires indicate that if money were available editors would know how best to use it. They want most of all to increase "utility and human interest" articles for laymen by professional writers, to improve church news coverage, to add physical appeal of more pictures, better paper, color plates, change of type faces, etc. But for most editors, the "greatest problem of religious journalism" continues to be one of finance and circulation.

Thus, for the majority of the church press, inability to buy material in the professional market, small staffs, and editors of inadequate journalistic background continue to result in such ills as (a) abstract writing with a vocabulary that laymen cannot understand; (b) material with no application to day-to-day living, overemphasis on theological and philosophical subjects; (c) "hard writing with long sentences, limp words, sermons instead of feature articles; and (d) no short, vivid, "box" features, arresting captions or titles to overcome lack of pictures and expensive layouts.

With but a few exceptions, the ten most financially stable and most widely circulated magazines pay their editors over \$2,500, have editors of more extensive religious or secular journalistic background than the


other magazines, pay at least a cent a word for articles, have above average size staffs, and avoid ancient religious symbols in an attempt to modernize their phraseology.

Unless churches are willing to provide money first of all for the hiring of well-trained, full-time editors, and then, if possible, a fund for the purchase of manuscripts from competent writers and for physical improvements in make-up, the church cannot hope to see a self-supporting or effective religious press, the study concludes. Many of our successful religious magazines have proved that a great enough circulation can be reached with proper promotion and good copy to make a magazine self-supporting.

"To reach laymen today calls for a vastly different type of religious magazine than that published by most denominations. To deny that the layman needs and would welcome a helpful religious magazine is to deny the value of religion," says Mr. Underwood, director of the study.

"How much the needed change can be accomplished without the aid of greater funds is difficult to determine. But the initiative is being taken today by many editors, even under present rising costs of production.

"Neither the religious press nor the church people have become sufficiently aware of the importance of the future development of the church press, and of its tremendous force for good in America. Nothing but greater awareness, fuller information, and a larger sense of responsibility can give the church a press adequate for modern needs," Mr. Underwood concludes.



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Babies, Children, Youth Discussed

*Religious Educators Tackle Problems
Raised by War at St. Louis Meeting*

By John Irwin

St. Louis, Mo.—That all religious education forces need to be mobilized on a war basis, was the principal finding of the conference of Christian education leaders which brought together nearly 100 diocesan educational directors for a four-day conference May 26-29, to study the problems and opportunities presented by the present situation in world affairs. The conference met at the Tuttle Memorial as the guest of Bishop William Scarlett and the diocese of Missouri.

One delegate called the gathering "an American Malvern on education," with the expressed hope that the meeting of leaders from all over the country might result in plans adapted to the present moment, which would permit the Church to function in a manner commensurate with the needs of the times.

The secular viewpoint in education was presented by Willard Goslin, superintendent of schools of Webster Groves, Mo., who emphasized that in the development of a sound educational system, the public school, the Church, and all other functioning community agencies should get together, each to contribute its special part in the work to be done. Mr. Goslin believes that democratization of education has affected the administration of education in general; that it has related education to the child himself, seeing in each pupil an individual, a personality, to be dealt with. "The schools are paying more attention to more of the child now," Goslin said. "We are realizing that the child has arms and legs, digestive apparatus, mental attitudes, as well as that part which is able to absorb arithmetic and history. Physical equipment is improving, attention is being given to mental health, with aid in maladjustments, the latter especially related to stresses of war."

New trends in education, Goslin declared, are not at the expense of scholastic training. When physical and mental health are improved, better scholastic results are achieved. One important problem is to find today teachers able to minister to the whole child, and it is quite as important to know what a teacher thinks as what a teacher knows.

Mr. Goslin referred to certain trends which he regards as dangerous. "There is marked deterioration in educational personnel," he said, calling attention to the numbers of competent teachers who are now in the armed forces, and in war industries. He pointed also to the new use of schools for war purposes, registration for the draft, for sugar rationing, for civil defense. "Here we have a



One of the high spots in the conference was the address by the Rev. Clifford Stanley. Pictured with Mrs. Stanley and the youngster outside the rectory at Cape Girardeau.

recognition that the schools can serve the country in new ways, and this is the first time such recognition has been given."

Another dangerous trend, Goslin said, is the tendency of pupils to regard school work as a hurdle to industry or to war, something to be gotten over with as quickly as possible. "Acceleration of education may be necessary," he said, "but don't fail to know that when we convert a four year course into a three year course, we are not getting the same values as a four year course gives."

Goslin spoke of the psychological effect of the war upon the very young. "Even six-year-olds suffer from it," he said. "They learn of the war from movies, comic strips, con-

versation of older people, newspaper headlines, and they are terrified. Religious education can be of the utmost value here, provided it has teachers who know how to understand a child."

A panel discussion led by the Rev. Stanley Plattenberg, Columbus, Ohio, developed a long list of needs arising from the war situation. Ruth R. Gill, Washington, D. C., Deborah L. Vaill, Syracuse, N. Y., the Rev. Richard S. Watson, Tuscaloosa, Ala., and the Rev. Kenneth Heim, Ferguson, Mo., shared in the panel. "What can the Church do in a city where a thousand young women per week are coming for war work? What service can the Church render to the shifting populations of this day, war workers, their families, the soldiers and other service men? Can the Church aid in clearing up the moral problems, organized prostitution, and the immorality of young people around training centers and military posts?"

Children of employed parents in war industries, it was said, require special help. Young people, especially young men, are suffering from frustration; there is a shortage of male teachers in Church schools; financial situations result in smaller giving to the Church because of giving to the Red Cross, the U.S.O., the army and navy relief; buying war bonds, and the other calls upon income. All of these present problems to the Church which must be dealt with on a wartime basis.

The panel declared that mental attitudes resulting from the war present further problems for the Church; that there is need for special programs for young people; techniques for revealing the Christian attitudes about a just and durable peace; work among refugees, not forgetting the needs of the Japanese-Americans in the United States; and methods of cooperating with chaplains in the armed forces, so that all educational influences of the Church may be employed to the best advantage.

Studies of war effects upon various age groups occupied the conference for one forenoon. Miss Frances Young of San Francisco presented

(Continued on page 16)

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Commencement at St. John's

Salina, Kansas:—The fifty-fifth school year at St. John's Military School, Salina, closed, May 24. The traditional three day commencement week-end marked the completion of its most successful years since the depression. Growth of enrollments has been accompanied by increased devotion to the Church on the part of the cadets and faculty. Two recent graduates of St. John's are now seminarians at Nashotah and George L. Evans, until 1940 commandant of the School, was recently ordained to the diaconate by Bishop Spencer. The present superintendent, Major R. L. Clem, was ordained to the priesthood last year.

A project now under way will provide for the rehabilitation of the junior school building which will quarter 30 to 50 of the younger cadets.

Two years ago, St. John's acquired a lease on the Bar I-L Camp near Tabernash, Colorado, 75 miles west of Denver. The modern and splendidly equipped camp buildings are located on an historic cattle ranch of 10,000 acres which includes both wooded mountainside, reaching to the crest of the Continental Divide, and several hundred acres of meadow. Camp activities have a distinctly western flavor with horsemanship the favorite. Even the smaller lads have a chance at 'cow-punching,' in as much as the ranch foreman permits the junior group to cut out and drive the calves from the herd, which grazes in the mountain parks, and drive them to the ranch corral where they are branded.

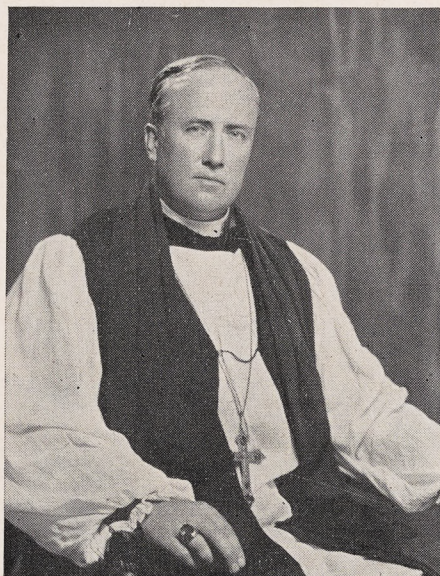
The Bar I-L offers another feature which permits the lad whose studies have priority on his summer to carry as much as one full unit of fully accredited school work of either elementary or secondary school level and still enjoy the thrill of a summer in the mountains. High school work in nearly any subject is available and remedial or advanced work in any elementary school subject is offered. Teachers and counsellors are from the regular staff of St. John's.

By this projection into the summer

school and camp field, the usefulness of St. John's to the Church and her young men has been materially increased.

Wellesley Conference

Wellesley, Mass.:—The usually fine program has been announced for the Conference for Church Work, to meet at Wellesley College June 22 to



Bishop Keeler of Minnesota is the director of the Conference opening at Wellesley, June 22nd.

July 1. Among the Church leaders giving courses are Bishop Keeler of Minnesota, Bishop Lawrence of Western Massachusetts, the Rev. Phillips E. Osgood of Boston, the Rev. Sherman E. Johnson of Cambridge Seminary; the Rev. Theodore Ferris of Baltimore, the Rev. A. Vincent Bennett of Fitchburg, Miss Miriam Van Waters, social worker, Miss Avis Harvey of the national Auxiliary, Richard K. Irons of Groton School.

Pension Fund Changes

New York, N. Y.:—As a result of a special meeting of the trustees of the Church Pension Fund on May 26th, a more cautious policy to the payment of extra benefits has been announced. In a letter sent to all the clergy, Bishop Davis, president of the Fund, points out that about \$354,000 a year in excess of pensions promised when the Fund was started

is now being paid. Assets now amount to \$35,650,459, with assets exceeding liabilities by \$2,504,216. Earnings from investments have however fallen off, due largely to the high-grade quality of the investments, making the announced changes necessary.

Peter Trimble Rowe

Victoria, B. C.:—Bishop Rowe of Alaska, for 47 years the head of the Church's work in Alaska, died at his home here on June 1 in his 85th year. He died the oldest bishop still in active service, not only in the Episcopal Church, but in the whole Anglican communion. When he went to Alaska there were three Episcopal missions in the entire country; today there are twenty-six, as well as schools, hospitals and a widespread evangelical work. (See Editorial)

New Berkeley Dean

New Haven, Conn.:—The Rev. Lawrence Rose, professor of Theology at Bexley Hall, Gambier, Ohio, and formerly of Central Theological College, Tokyo, Japan, has been elected dean of the Berkeley Divinity School, according to announcement by the Board, on June 3. Mr. Rose went to Japan in 1934, remaining until the withdrawal of American missionaries in 1941. Prior to his work in Tokyo, he had been in charge of missions in Montana. He is 41 years old, was born in Monterey, Mexico, and was educated at Kent School, Harvard, and the General Theological Seminary. For two years he was Tutor and Fellow at the General Seminary. At the Central Theological College he was professor of Christian Apologetics and Religious Education.

Colonel William Reynolds

Bellefonte, Pa.:—Colonel William F. Reynolds, vestryman of St. John's Church for the past 59 years, senior warden of the parish for 47 years, and member of the executive council of the diocese of Harrisburg, died May 30. He was 80 years old, and had been a delegate to diocesan conventions 58 times, and a General Convention deputy 8 times.

Confer on Rural Problems

New York, N. Y.:—The last two days of the Episcopal conference on rural Church work to be held at Madison, Wisconsin, June 29-July 10, will feature a session led by the Rev. Martin Schirber, of the national Catholic rural life conference, and the Rev. C. C. A. Jensen, of the Lutheran home missions board, with the theme, "The Church in the present and fu-

ture world order." This will be the first time the Protestant and Catholic denominations have joined in a study of rural Church problems. The Episcopal conference will as usual, be held concurrently with the Town-Country Leadership summer school of the University of Wisconsin, and will supplement the university's courses with sessions directly applicable to the Church's work.

Unusual Presentation

Beckley, W. Va.—A congregation of 350 persons, students, faculty, and parishioners from St. James', filled the auditorium of West Virginia State College to see a class of four Negroes presented for confirmation to Bishop Strider. The stage of the auditorium was arranged to resemble the chancel of a church, with an altar, cross, candlesticks and flowers. A choir of forty trained voices sang the service. For the majority of those present, it was the first such service they had seen.

Religions Involved in War

Detroit, Mich.—A recent feature in a Detroit paper outlined the various religious faiths involved in the war, and selected a leader of each faith as an example of the types of men most concerned in wartime religion. Christianity was represented by Bishop Edward Cross of Spokane. The paper stated that "Bishop Cross's picture was used with the thought in mind only to use the portrait of a person typical of the Christian clergy." Indicating the vast extent of the war, the article said that involved are 700 million Christians, 350 million Confucians and Taoists, 230 million Hindus, 210 million Mohammedans, and 150 million Buddhists.

Parsons On Bridges

San Francisco, Calif.—Bishop Parsons, retired Bishop of California, led a number of clergymen in urging a review of the case of labor-leader Harry Bridges, following the deportation order by Attorney General Francis Biddle. Among those joining in the appeal were Dean Lichtenberger of Newark, the Rev. Lane Barton of Orange, the Rev. Frederick C. Grant and the executive secretary of the Church League for Industrial Democracy.

The Mouths of Babes

New York, N. Y.—While religious educators were meeting in St. Louis in that lively conference, reported on page eleven, others were discovering things about the subject from a

number of children. The eighth grade boys of the Collegiate School here publish their own paper, doing both the writing and the printing themselves. Here's what they have to say, collectively, about Sunday School:

"We are not forced to go to Sunday School. But we believe that we would go of our own accord if Sunday Schools were not so often poorly run, lacking in discipline, and dull.

"Classes in Sunday School are dull

in Sunday School does not have much to do with the problems that face us. We are never permitted to choose what we would like to discuss.

"We would like to discuss, for example, why the church spends so much money on flowers and ornaments and organs and decorations when there are many people who do not have enough clothes or food or medicine. We would like to discuss why it is possible for many people



J. Clemens Kolb is the chaplain at the University of Pennsylvania. He is a frequent contributor to THE WITNESS with an article in this number.

because the material is always taken from the same source. In weekday schools, teachers bring in interesting things to help explain the lesson. They go over everything very carefully to be sure we understand what we are learning, and they give us a chance to express our own ideas.

"Sunday Schools, on the other, don't give us a chance to ask questions or to argue over points we don't understand. If the teacher does let you talk, he usually sweeps on to the next subject and then leaves you befuddled. We don't go because it mixes us up.

"We feel that what we talk about

to go regularly to church and yet not be kind, tolerant, generous, or understanding, while many other people who never go are all of those things.

"We are often lazy about going to Sunday School. If we were made to go we would find it easier. But we might not be so lazy about going if Sunday Schools had these things: More discussion of problems that face us, explained with facts; classes run more like school classes, with teachers who have authority and can teach interestingly; less attention to prizes and getting dressed up; a talk, like the sermon in church, but in

words we can understand; a clearer explanation of Bible stories; an opportunity to learn the religions of other people in other countries."

Appointed Regent

Spokane, Wash.—Dean Charles McAllister of the Cathedral of St. John the Evangelist, has been appointed by the governor as one of the regents to the board of the State College of Washington, for a five year term.

Bentley Alaska Bishop

New York, N. Y.—The Presiding Bishop has appointed Bishop John Bentley, Alaska Suffragan, to take charge of the missionary district of the late Bishop Rowe, until the next meeting of the House of Bishops, when he will undoubtedly be elected Bishop of the district.

Receive Doctor's Degrees

New York, N. Y.—Four doctor's degrees were awarded at the commencement at General Seminary May 25. The degree of doctor of sacred theology was given to Rev. Stanley Brown-Sherman, Virginia Seminary, Alexandria; Rev. Charles Bridgeman, St. George's Cathedral, Jerusalem; and Bishop Lewis of Nevada. Rev. Theodore Andrews was made doctor of theology.

War Stamp Picnic

Riverside, N. J.—A war stamp picnic, substituting savings stamps books for a day in the country, was initiated at St. Stephen's, when rationing cancelled the annual Church School outing. The money generally used for the picnic was spent to provide each child with a book containing thirty cents in stamps as a start towards a war bond.

Virginia Elects Bishop

Richmond, Va.—The elections of the Ven. W. Roy Mason of Charlottesville, Va. as Suffragan Bishop, and of Dr. William Hughes, Richmond, as the first Negro deputy in the history of the diocese, highlighted the convention held at Alexandria, May 26-28.

Nine candidates were nominated for Bishop: the Ven. W. Roy Mason; Rev. Churchill Gibson, St. James', Richmond; Rev. Beverly Boyd, Grace and Holy Trinity, Richmond; Rev. Samuel Chilton, diocesan secretary-treasurer; Rev. Herbert Donovan, Christ Church, Charlottesville; Rev. Ernest deBordenave, St. Paul's, Alexandria; Rev. Harry Doll, Trinity, Houston, Texas; Rev. W. Leigh Rib-

ble, Falls Church; Rev. Moultrie Guerry, St. Paul's, Norfolk, Va. Gibson withdrew his name before the first ballot, Doll's was withdrawn after the second, and Guerry's, after the fourth. Following the fifth ballot all of the nominations except Archdeacon Mason were withdrawn, and his election was then made unanimous by rising vote.

The scores:

	First		Second	
	clergy	lay	clergy	lay
Mason	17	29	29	31
Boyd	10	24	10	24
Chilton	13	14	9	13
Donovan	9	11	9	12
deBordenave	13	10	13	9
Doll	8	7	6	6
Guerry	9	3	7	3
Ribble	0	5	0	2

	Third		Fourth	
	clergy	lay	clergy	lay
Mason	34	38	41	44
Boyd	14	30	11	28
Chilton	8	10	6	7
Donovan	8	10	4	11
deBordenave	12	10	11	7
Doll	x	x	x	x
Guerry	6	1	4	1
Ribble	0	1	0	1

	Fifth	
	clergy	lay
Mason	49	46
Boyd	14	33
Chilton	5	4
Donovan	2	9
deBordenave	6	1
Doll	x	x
Guerry	x	x
Ribble	0	1

Forward—In Negro Work

Raleigh, N. C.—For the first time in the history of the Church's work among southern Negroes, an advanced training institute will be held for Negro women who are professionally engaged in Church work, at the Tuttle Memorial Training School, June 7-17. The women attending the institute will include parish workers, nurses, and teachers. Direction will be under Mrs. Fannie Gross, field worker of the Woman's Auxiliary. Courses will be given by Mrs. Gross, Mrs. Alvin Russell, and Rev. John Burgess, rector of St. Simon of Cyrene's, Cincinnati.

Kentucky Anniversary

Louisville, Ky.—Trinity Sunday marked the 120th anniversary of the founding of Christ Church Cathedral. From a humble beginning of 22 communicants in 1822, the church attained cathedral standing in 1894, now has over 1,200 members. The first industrial school in the region was an outgrowth of the church, which now has an extensive program of work for defective children, and along many vocational, cultural and spiritual lines.

Returns On Drottningholm

New York, N. Y.—The Rev. Hiram Gruber Woolf, former rector of the American Episcopal Church of St. Paul in Rome who spent six months in prison on an espionage charge, returned home on the refugee ship Drottningholm June 1. His

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only comment was, "Glad to be home." He was met at the pier by his parents and Bishop Perry of Rhode Island. Mr. Woolf went to Italy in 1940. After his arrest on suspicion of espionage, he was held incommunicado for six months, and led to believe that the Americans had left Italy. Some weeks ago the government agreed to exchange him for thirteen Italians imprisoned in the United States. Before leaving, he was tried by a special tribunal, which found that two officers accused with him were guilty, and that his part was that of an innocent tool. He was given thirty years, then released. Previous to his rectorship in Italy, Woolf had spent several years in American churches in Dresden and Munich.

Survive Torpedoeing

Monrovia, Liberia:—After being unreported for six weeks, the Rev. Leopold Kroll, Jr. and Rev. Joseph Parcell arrived unexpectedly in the Bishop's home in Monrovia, survivors of a torpedoed ship. Bishop Kroll explained that there had been a number of sinkings along the west African coast, and that it was fortunate that the men had not landed on the Ivory Coast (Vichy territory), which would have meant internment.

Speedy Evacuation

New York, N. Y.:—When the Rev. Lawrence Larson, rector of the Church of the Holy Nativity, interrupted last Sunday's service with the unexpected announcement of a practice air-raid evacuation, the entire congregation of over 300 persons reached the basement shelter in four and a half minutes. Gas, electricity, and oil lines were shut off, and stretcher-bearers appeared. This smooth working efficiency was the result of careful planning, and the education and organization of members into safety and first-aid squads. The rector denounced the general apathy of greater New York churches toward taking proper precautions, and stressed the feeling that the sense of security given the congregation by such emergency training would encourage, rather than discourage attendance.

War Relief Figures

New York, N. Y.:—The Presiding Bishop's fund for World Relief received contributions of \$4,808.54 during the month of May, representing gifts from 60 dioceses and 212 separate contributions. Among the donors were the Church School of St.

Paul's Mission, Eagle, Alaska, which sent \$6.14, Christ Church, Adams Run, S. C. with a membership of 53, which sent \$33.50, and a \$525 gift from St. Paul's, Chestnut Hill, Philadelphia, the largest for the month. Allocations for the fund included: China Relief, \$3,358.86; War Prisoners Aid, YMCA, \$277.50; relief of evangelical churches in Europe, \$225; American Bible Society, \$150; International Missionary Council, \$300; World Emergency Fund, YWCA, \$100; refugee work, \$260.34.

Japanese Use Portuguese

Porto Alegre, Brazil:—Japanese clergy in southern Brazil are holding services in Portuguese instead of Japanese, according to Bishop W. M. Thomas. He explained that they are not permitted to travel beyond prescribed limits, but they can and do conduct services in the chapels and churches near where they live. The Bishop stated that educational work was encouraging this year, with students at St. Margaret's school increasing in number, and Southern Cross school "full to overflowing."

Receives Doctor's Degree

Evanston, Ill.:—The Rev. Floyd Bernard, rector of All Saints', Ravenswood, Illinois, was awarded the honorary degree of doctor of divinity

at the commencement exercises of Seabury-Western Seminary June 4. Bishop Frank McElwain, president and dean of the school, conferred the degree.

Patton Gets Degree

Berkeley, Cal.:—The Rev. J. Lindsay Patton, rector of St. Mark's received an honorary degree of doctor of divinity from Washington and Lee University May 26th.

Doctor of Laws

Lexington, Ky.:—Bishop Abbott who preached the baccalaureate sermon for the University of Kentucky, May 28, was granted a degree as Doctor of Laws by the school.

Altar For All Faiths

Savannah, Ga.:—Service men of all faiths are remembered at a special altar in St. Paul's, dedicated recently. Parish members in service are named on the roll of honor above the altar, and at the prayer desk is a book with the names of friends of those of all faiths who use the shrine.

Berkeley Summer School

Berkeley, Cal.:—Three courses will be offered at the five week summer session of the Divinity School starting June 15, according to Dean Henry Shires. Dr. Randolph Crump

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Miller will lecture on religious education; Rev. Everett Bosshard will teach elementary Greek, and Dean Shires will teach comparative religions and missions. There are no prerequisites for these courses, open to students and clergy.

Ludlow Hits Prejudice

Newark, N. J.:—The fact that this is now a Colored world, not a white man's world, was stressed by Suffragan Bishop Ludlow in a closing talk at the Newark convention. He declared: "Two years ago, I said to this convention, 'The world's next big problem is in Asia, not Europe. We will awaken to that fact when the trade treaty between the Netherlands and Japan expires.' I refer to this statement because this mental attitude which made Pearl Harbor possible still persists. We thought it couldn't happen to us, but it did. So, today, we still think we are living in a white man's world, but we are not. From now on we are living in a Colored world, and we must face the fact." Referring to Churchill's speech before Congress, Ludlow said, "It was a splendid speech, but our enthusiastic reception of the idea of English speaking whites policing the world resulted in our being classed with the British as prejudiced. The downfall of Hong Kong, Singapore, Batavia and Burma was due in large measure to this revelation of the British mind, which placed the Colored people as inferior to the white." The bishop emphasized that there was a "dangerous amount of race prejudice in this country."

Against Joint Ordination

Eau Claire, Wis.:—Unfavorable sentiment toward the proposal of Joint Ordination between Episcopalians and Presbyterians was expressed at the Eau Claire diocesan council.

Apostolic Election

Summerville, S. C.:—Rev. F. W. Ambler has written in to tell of the method used to elect the present Bishop Thomas of South Carolina in 1928. The convention met in a church beaten by a hurricane, the fitful electric lights supplemented with tallow candles. No nominations or nominating speeches were made. By resolution, the convention was called to a few moments of silent prayer. A blank ballot was then handed to each deputy, on which to write in the name of his choice. No one knew who had been nominated

until the teller's report. The Rev. Albert Thomas was elected on the fifth ballot.

Give to Both Sides

Newton, Mass.:—Last spring the Sunday school of St. Mary's voted to split \$30 between Chinese and Japanese "warphans." Since the money couldn't be sent to Japan, it has gone to Bishop Reifsnider for his work with the Japanese on the west coast, preferably for those non-citizens who will have more problems and less sympathy than others. The children sent the gift, "to express our care for Japan as well as China, to stretch our hands across the border of war to those whose national sympathies are different from ours." Rev. Roger Bennett is rector of the church.

Pacific Summer School

Berkeley, Calif.:—The Church Divinity School of the Pacific plans to hold a five weeks' summer session from June 15 to July 17. Courses offered will be *Comparative Religions and Missions*, by Dean Henry H. Shires; *Introduction to Christian Education*, by Dr. Randolph Crump Miller; and *Introductory Greek*, by the Rev. Everett Bosshard. Students will take any two of these eight hour courses or special tutorial work. The session is open to both old and new students, and to visiting students and clergy.

Higgins in Iowa

Davenport, Iowa:—The clergy-lay conference of Iowa was held in two sections this year, one at St. Paul's Church, Des Moines, on June 8, and one at Trinity Cathedral, Davenport, on June 9. Rev. John S. Higgins, rector of Gethsemane Parish, Minneapolis, Minn., will be the principal speaker at both conferences.

Youth Discussed—

(Continued from page 11)
the needs of the very young, based on experience on the Pacific Coast, where the war peril is especially real. She told of experiences indicating that even very small children

are terrified by the war; that parents and teachers often use wrong methods in getting to the children the fact that the war must be faced naturally; that suffering is to be accepted as a concomitant of war; that causes of war are not Japanese nor Germans, but are based as well upon our own guilt and responsibility. Miss Young believes that these things may be explained to children simply, so as to offset the terror and the evil mental effects of war upon the younger children. Above all, she said, children need someone to talk to, who can talk to them; they need occupation to keep minds busy; they need to hate what is going on, but not to hate those who are doing it.

Youth today, the Rev. F. H. Arterton of New York, head of the Church's division of youth, said, was born in the first world war. It has gone through the depression, with no visible future in productive occupation. It has been told that never probably in its whole life is there the possibility of a real job or a real opportunity. Now all that is changed. Youth is at a premium. There is an artificial boom, and a new war. Youth is needed in industry, and in the war.

Said Mr. Arterton, the Church must come to grips with the problems of youth. They need to know self. There must be vocational guidance, looking to the period of reconstruction after war. Of a large group of young people surveyed, Mr. Arterton

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said that 85% confessed to having received their sex education from people of their own age, pointing to this as another service to youth that can be rendered by competent Christian leaders.

"There is an imaginary line drawn between 'youth' and 'college student,'" the Rev. L. W. Clarke, student chaplain at the University of Minnesota, declared. "College students are young people who think they are adults, and they too feel the need of security. Their primary need is for God. They want worship. They feel that they are actually facing death in the not far distant future." Mr. Clarke said that students are seeking for a re-interpretation of history; that until December 7, most of them were non-interventionists. Now they seek a faith that will prove that their sacrifice of life will establish a new and better and stable world. "They are willing to give their lives," Mr. Clarke said. "They are not scared. But they grope for something that will give a meaning to their sacrifice.

"The Church needs to consider those who are left behind too," Mr. Clarke said. "There is something of real seriousness to us in that popular song about not sitting under the apple-tree. Unless we Christian workers can find and aid people who need

us, there will be lots of apple-tree sitting. That is just another of our tasks,—the girl, married or single, who is left behind."

Discussing the war problems of the adult, Miss Avis E. Harvey, educational secretary of the Woman's Auxiliary, said that here too is the need for the sense of security; the problem of keeping the institution of the home intact; of preserving home values, at a time when families are dislocated, when they are breaking, and when some of those leaving will never return. Adults too, Miss Harvey said, are concerned about the youth and adolescents in their families; how they are to be kept happy and normal, even without the ability to go somewhere else in the family car whenever they feel the need of amusement.

An evening session was devoted to the theological implications of the war situation, the Rev. Clifford L. Stanley of Cape Girardeau, Mo., pointing out that "war is a destructive instrument which God has sent for His purpose of punishment." Stanley warned that there is danger of people falling into despair because of the war. A Christian doctrine of hope must be preached to counteract this danger, he advised, and pointed to destructive mechanized warfare as a

conversion from industrial mass production.

Declaring that "the changes that must take place in education when a social order becomes unstable are literally tremendous," the Rev. D. A. McGregor told the group that educational leaders must be ready for changes in educational processes and methods based on the needs as they emerge almost from day to day. "In a stable world order," McGregor said, "certain patterns of life are provided by society for people and are accepted by them uncritically and, generally, unconsciously. Life moves in those patterns, people accept them as part of the very nature of things. But when the social order becomes unstable, as in our day, the pattern of life is broken and there can be no reliance upon the unquestioning acceptance of the accustomed ends. Now the educational system of a society must concern itself with the ends and purposes of life. It must deal consciously with problems where previously it dealt with accepted and unquestioned solutions. The transition in education is not merely the discovery of new and better means to do the accustomed task. It is finding out how to perform a new task made necessary by the social change."

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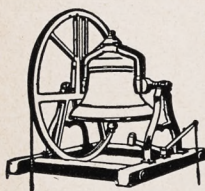
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CLERGY NOTES

ABRY, PAUL L., of Montclair, N. J., was ordained to the diaconate in Emmanuel Chapel, Virginia Seminary, on May 30. He will be chaplain at Groton School.

BLACKFORD, AMBLER MASON, housefather at St. John's Church Home for Children, Keystone, and assistant rector of St. John's, Jacksonville, Fla., died in Atlanta, Ga., May 10. He was 54 years old.

BRAIDWOOD, CHARLES D., was ordained deacon June 9 by Bishop Creighton at St. Paul's, Detroit. He will take charge of St. John's, Otter Lake, and Grace Church, Lapeer, Mich.

BROCKMANN, JOHN N., was ordained to the priesthood by Bishop Jenkins in Coventry Cross Chapel, Smith Valley, Nev., last month. His field is centered at Yerington.

BROWN, WILLIAM JOHN, after twenty years as rector of Zion Church, Manchester, Vt., has resigned due to ill health.

BUTLER, JAMES S., who formerly served four missions from Hollandale, Miss., covering 1,800 square miles, has become rector of St. Andrew's, Bryan, Texas.

CLARKSON, THOMAS S., rector of All Saints, Tupelo, Miss., accepted a chaplaincy in the army, effective June 10.

ESTABROOK, EARL, national director of the Church Army, has been appointed as Lay Reader in charge of Grace Church, Van Vorst, Jersey City, N. J., where the Church Army is now making its headquarters.

FRANCIS, ELMER, was ordained deacon at St. Stephen's, Jersey City, by the Bishop of the diocese on Trinity Sunday. He will be curate at Calvary Church, Summit, N. J.

HEALD, GEORGE, formerly a tutor in General Theological Seminary, became rector of St. James', Woodstock, Vt., May 31.

HOGBEN, J. F., formerly vicar of St. Paul's, Elko, Nev., has been appointed to St. Stephen's, Reno.

HOPSON, MAURICE H., was ordained deacon by Bishop Creighton at the Cathedral, Detroit, June 9. He will begin work at All Saints', Brooklyn, and St. Michael's, Cambridge, Mich.

HOTCHKISS, WALTER M., formerly in charge of Christ Church, Eastport, Me., became rector of Trinity Church, Claremont, N. H., May 31.

HUTCHINSON, CHARLES E., announced his resignation as rector of Christ Church, East Orange, N. J., last month. He has been with this parish since 1906.

INGERSOLL, RUSSELL, formerly dean of Pro-Cathedral of Northern Indiana will become priest-in-charge of St. Stephen's, Seattle, Wash., Sept. 1.

JOHNSON, DAVID THOMAS, until his retirement a few months ago rector of St. Thomas' Church, Eustis, Fla., and priest-in-charge of the Church of the Holy Spirit, Apopka, died May 1.

KETCHUM, BRADFORD W., formerly in charge of St. John's, Southwest Harbor, Me., has now taken charge of St. John Baptist's, Sanbornville, Church of the Redeemer, Rochester, and the mission in Wolfboro, all in New Hampshire.

KUMM, CARL G., rector of St. Mary Magdalene's, Newark, N. J., resigned last March to become a chaplain for the U. S. Army Air Service at Turner Field, Albany, Ga.

LARSON, KNUD A., III, will be ordained priest by the Bishop of the diocese, at his own parish, Trinity, Irvington, N. J., on June 21.

MEANS, DONALD C., rector of St. Paul's, Harrisburg, Pa., is now archdeacon of Harrisburg.

PENNEPACKER, WALLACE, will become assistant minister at St. Stephen's, Wilkes-Barre, Pa., following his graduation from Philadelphia Divinity School this month.

REESE, CHARLES L. W., retired rector of St. Paul's, Corinth, Miss., died May 19 at Jackson, Miss.

RODGER, ALEXANDER, formerly with St. Stephen's, Wilkes-Barre, Pa., has become rector of the Church of Atonement, Philadelphia.

RUNKEL, GILBERT A., Jr., ordained deacon at the cathedral, Detroit, June 9, will become a member of the staff of St. Paul's, Flint, Mich.

SANSOM, JOHN H., formerly vicar-in-charge of St. Luke's, Cedar Falls, Iowa, is now vicar of St. Paul's, North Arlington, N. J.

SAWDON, GLENN M., was ordained deacon by the Bishop at the Detroit cathedral June 9. He will take charge of Grace Parish and St. John's Mission, Bay City, Mich.

SCARLETT, JOHN R., ordained deacon by the Bishop at the Cathedral, Detroit, June 9, will work in Christ Church, Henrietta, and St. Timothy's, Jackson, Mich.

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THE WITNESS — June 11, 1942

BACKFIRE

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

MR. M. F. O'CONNOR
New York City

I want to congratulate THE WITNESS for the splendid account of the way the diocese of Pennsylvania elected their Bishop (WITNESS, May 14). Surely they set an example for others to follow. Naturally I watched the papers closely to see the results of the election, and it made your account all the more interesting when I read that Mr. Hart was the man elected.

MR. JOHN G. WATSON
Boston, Massachusetts

I have just this moment read the second of the two articles by the Rev. Walter R. Bowie (May 14 and 21). After reading the first, while I enjoyed it very much, I was left with the feeling that he was entirely too negative. But this was more than corrected in the second part. It is a challenging and brave statement, beautifully written, and I hope that it may be heeded by the people of the Church.

MRS. A. R. BELL
Enosburg Falls, Vermont

I am discontinuing my subscriptions to and to so as to be able to give just a bit more to missions, but I like THE WITNESS too much to give it up.

MR. JOHN M. CAPERS
Memphis, Tennessee

Your championing of the course of racial equality is to me not only criminal but entirely disgusting. We have enough trouble with that problem in this part of the country without having a paper that pretends to be Christian printing a letter by a Maine Yankee (May 21) about Negro soldiers being invited into the homes of white people.

THE REV. EDGAR L. TIFFANY
Rector, Transfiguration, Buffalo

I want to thank you for the remarkable article by the Rev. Cyril Richardson on *Nine Steps to Confusion*. It was a most profound and readable article and I hope you will give us more of him. I have been intending to write about the improvement in THE WITNESS. The whole family is on the lookout for it every week.

MR. GEORGE A. STRACKE
Layreader of Michigan

I want to thank you for beginning a column *For Lay Readers Only* by Dr. Grant. May I suggest a few points he might cover. First, the wide range or variety of lay-reading work. Some lay readers only read the lessons or psalms in their own churches, while the priest conducts the service. At the other extreme there are those who conduct or arrange for all services in churches which are without priests.

Second, the canon states that a lay reader shall not wear clericals. But what shall he wear? Cassock, certainly, but how about the surplice? Shall it be as long as the priests' or should it be short—a

cotta? If he wears it long he's aping the priest, so I've heard said. May he wear a cross, either suspended from his neck or embroidered on his surplice? I've never seen it myself, but I have heard of places where the lay reader wears a tippet.

Third, why not some form or ceremony—what shall I say, consecration service—other than the urge he may feel within himself?

I have been serving for some time as a lay reader, and have tried to be a real minister to two mission parishes. To say that the work has been a source of great spiritual satisfaction is putting it mildly.

MR. LOUIS E. PALMER
Altoona, Pennsylvania

I have been informed by a friend that our former Ambassador to Russia, Joseph E. Davies, whom you have mentioned in a number of recent issues, is himself a communist. Can you tell me whether or not this is a fact?

REPLY: Mr. Davies is a staunch believer in the system of capitalism and of free enterprise, and has made this clear innumerable times in addresses and in his book, *Mission to Moscow*. He likewise made this clear to us when we interviewed him (April 9th issue). He does nevertheless maintain that there is merit in the Soviet system, and believes wholeheartedly that we should support Russia in every possible way. He also has this interesting comment in his book: "If Marx, Lenin or Stalin had been firmly grounded in the Christian faith, either Catholic or Protestant, and if by reason of that fact this communistic experiment in Russia had been projected upon that basis, it would probably be declared to be one of the greatest efforts of Christian altruism in history to translate the ideals of brotherhood and charity as preached in the Gospel of Christ into a government of men."

LENA R. GREEN
Detroit, Michigan

It is impossible for me to stand THE WITNESS any longer. It is Protestant in Churchmanship and radical politically and I am on the other side in both fields.

THE REV. FREDERICK B. MULLER
Rector at Mandan, North Dakota

The article *The Bridge* by Francis Foote (WITNESS, May 21) is a classic example of the type of thinking done by certain of the clergy and laity who would forge an unnatural link between the Episcopal Church and another fraction of the Christian populace. In effect Mr. Foote says that the Episcopal Church, after a manner, is a bridge church, but that the chances for building both approaches to the bridge are quite out of the question. Now it seems to me, if that be true, the advantage of one approach is of dubious value. It is my understanding that the function of a bridge is to facilitate the intermingling of all people. The circumstance of being able to have but one approach seems to render the bridge useless and calls for its abandonment. Happily,

the majority of Episcopalians do not hold that pessimistic view of the Church. It would be my suggestion that persons with such a gloomy outlook abandon the bridge and leave the large majority of honest and all-embracing seekers of true Christian unity to build both approaches in accordance with the will of our God, "who made of one blood all nations of men for to dwell on the face of the whole earth."

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ST. MARY'S SCHOOL: Sewanee, Tenn. For girls, 6 to 18. Cost \$500. Director, Sister Superior, C.S.M.

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