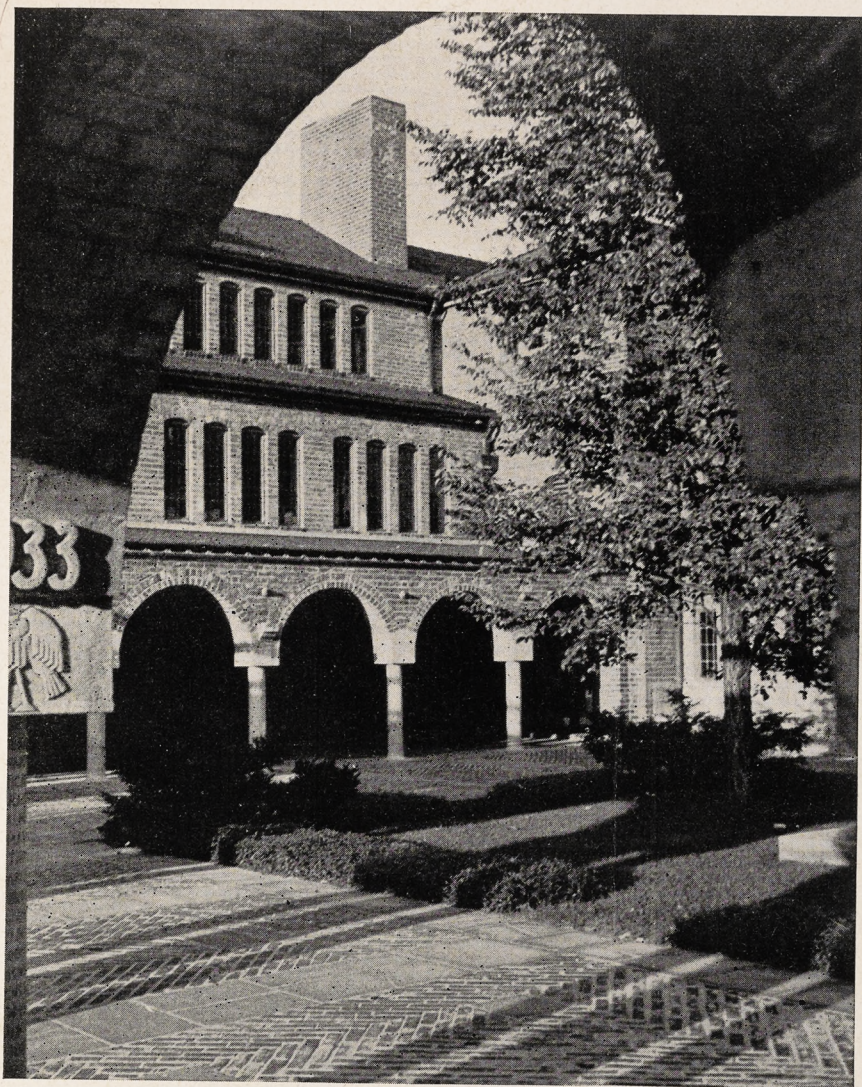


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# The WITNESS

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JUNE 3, 1943



ALUMNI COURT  
AT CRANBROOK  
SCHOOL . . . .

## OUR WOMEN WORKERS



## 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.  
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.  
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.  
11:00 A.M.—Morning Service and Sermon.  
Holy Communion Thursday 12 noon.

#### THE CHURCH OF THE EPIPHANY

##### 1317 G Street, N. W.

##### Washington, D. C.

*Charles W. Sheerin, Rector*  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

#### ST. THOMAS CHURCH, NEW YORK

##### Fifth Avenue and 53rd Street

*Rev. Roeliff H. Brooks, S. T. D., Rector*  
Sunday: 8:00 and 11:00 a.m.  
Daily: 8:30 a.m. Holy Communion.  
Thursday: 11:00 a.m. 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.; 5 P.M. except 1st Sunday at 8 P.M.  
Daily: 8 Communion; 5:30 Vespers.  
This church is open day and night.

#### ST. PAUL'S CATHEDRAL

Buffalo, New York  
Shelton Square  
*The Very Rev. Austin Pardue, D.D., Dean*  
Sunday Services: 8 and 11 A.M.  
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

EDITORIAL BOARD: F. C. Grant, chairman, W. B. Spofford, managing editor; G. V. O. Barry, L. W. Barton, Catharine Fort, C. K. Gilbert, G. C. Graham, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, W. M. Sharp, J. W. Suter, J. H. Titus, W. M. Weber.

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JUNE 3, 1943

VOL. XXVII

No. 1

## CLERGY NOTES

BARROW, HURST, was ordained to the diaconate by Bishop Beecher in the Church of Our Saviour, North Platte, Neb., on May 16.

BRUNER, LAMAN, assistant minister of St. John's Church and minister in charge of St. Peter's Church, Roanoke, Va., resigned to become rector of St. Michael's Church, Geneseo, N. Y., on June 1.

BUSH, FREDERICK F., former rector of the Church of the Epiphany, Brooklyn, N. Y., is now a chaplain in the navy.

COOPER, T. FREDERICK, formerly locum tenens of the Church of the Good Shepherd, Clinton, Mass., has been elected rector of the church.

CRUM, ROLFE P., has been called by the vestry of St. Paul's Church, Harrisburg, Penn., to act as locum tenens until a rector is elected.

GASQUE, G. W., locum tenens at the Church of the Holy Cross, Miami, Fla., has been elected rector of the parish.

HEDELUND, CHARLES, formerly priest in charge of St. Bartholomew's Church, Bemidji, Minn., has accepted an appointment to assist the rector of St. Matthew's Church, Evanston, Ill.

KNIGHT, GEORGE W., priest in charge of St. Paul's Church, Roosevelt, N. Y., has been appointed priest in charge of All Saints' Church, Sunnyside, Long Island, New York.

MEANS, DONALD CECIL, resigned as rector of St. Paul's Church, Harrisburg, Penn., to become chaplain of the army air forces technical school, Chanute Field, Ill.

NISSEN, LOUIS P., rector of St. George's Church, Lee, and vicar of St. Martin's Church, Pittsfield, Mass., has accepted a call to be rector of the Church of the Holy Spirit, Verona, New Jersey effective July 1.

di PRETORO, JOSEPH A., formerly in charge of St. Andrew's-by-the-Sea, Belle Harbor, Long Island, is now priest-in-charge of the Church of the Atonement, Cambria Heights, N. Y.

WHELOCK, FRANK C., rector of All Saints' Church, Springfield, Mass., died suddenly on May 16 following an operation. He was 62 years old.

## 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 4:30.  
Noon Day Services, 12:10, except Saturdays.  
Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' Days.  
The Church is open daily for prayer.

#### EMMANUEL CHURCH

811 Cathedral Street, Baltimore  
*The Rev. Jack Malpas, Priest-in-charge*  
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: Tuesdays: 7:30 A.M. Holy Communion. Thursdays: 12 Noon Holy Communion Saints' Days and Holy Days; 10 A.M. Holy Communion.

#### EMMANUEL CHURCH

15 Newbury Street, Boston  
(Near the Public Gardens)  
*Rev. Phillips Endecott Osgood, D.D., L.H.D.*  
*Rev. Arthur Silver 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  
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.



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## Summer Conferences Will Meet Under War Conditions

*Most of the National Conferences Plan To Carry on in Spite of Restrictions*

**By Anne Milburn**

New York, N. Y.:—The war has taken a lusty wollop at Church summer conferences but there are still many of them this year for those who appreciate the value of these annual gatherings of Church leaders. And it can be said that nobody ever went to one of them without both learning a lot and also having a good time.

We haven't the space to tell you about any but the national conferences, and we can't give too much space to any one of them, but we do hope we can say enough to whet your appetite sufficiently for you to send in your enrollment to one.

Kanuga Lake, conference center of the dioceses of the Carolinas, is again having a series of affairs, starting next week with a retreat for women (June 7-10) and running through the entire summer. From the 11th to 24th of June there is a junior conference; from the 25th to July 9th a young people's conference, with a cub camp featured during the same period. The adult conference, directed by Bishop Jackson of Louisiana, is from July 10 to 24, with a midget camp at the same time, partly to enable parents to come with their small children. Also from July 13 to 24 Bishop Albert S. Thomas is to direct a school for the clergy. Following these conferences, and up to September 7th there is a guest period to enable Church people to come to this beautiful center for rest and recreation. There is also to be a boys camp during the month of August. The Rev. A. Rufus Morgan of Franklin, N. C., who is again the superintendent, assures us that food is being raised on the farm to assure

a good supply, and he also writes that transportation will be available from Hendersonville to Kanuga.

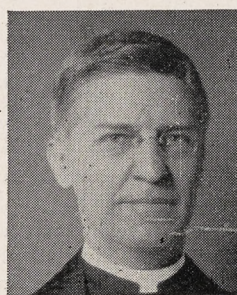
The advanced conference of the province of Washington again is to meet at Sweet Briar College, Virginia, June 21 to July 2, under the presidency of Bishop Henry D. Phillips with Dean Elwood Haines as chaplain. The faculty is a notable one as you will see from just a few names: Bishop Oliver Hart, Canon Theodore Wedel, the Rev. Clifford Stanley of St. Louis, the Rev. Charles Sheerin of Washington, the Rev. F. Hastings Smyth of Cambridge, Dean Emeritus Wallace Rollins of the Virginia Seminary; the Rev. Moultrie Guerry of Norfolk; Mrs. John E.

part of it for years, is to be held at Trinity Church in Boston, with the Rev. Theodore P. Ferris as chaplain. The dates are June 24 to July 4th.

The Concord Conference, held at St. Paul's School in New Hampshire, opens the evening of June 20th and closes the following Sunday. The chaplain is to be the Rev. William Brewster, headmaster of St. Mark's School, and there is to be the usual strong faculty.

The Finger Lakes Conference was originally planned for the dioceses of upper New York, but it has become so popular that it is really a national conference. It will be held at New Haven, New York, at a fine club located on a beautiful lake, from June 21 to July 2nd. The chaplain is to be Father Tiedermann of the Order of the Holy Cross, with a fine faculty as usual, including this year the Rev. L. Bradford Young of Manchester, N. H. and the Rev. John Frank, the rector of Holy Trinity in Toronto.

The Shrine Mont seminar for the clergy is to be held from July 12th to the 23rd. On the faculty at this



*The Rev. Theodore Ferris, rector of Trinity, Boston, who is to be the chaplain of the School of Music; Bishop Ludlow of Newark who is to lecture at conferences in the diocese of Newark; Canon Wedel who is a headliner at the conference at Sweet Briar.*

Hill, president of the Auxiliary of the province; the Rev. Avery Mason of the Forward Movement; Dr. Will W. Alexander, an authority on race questions who is at present a big-shot in the government.

The Wellesley Conference is no more—a war casualty. But the School of Music which was a notable

Virginia haven will be the Presiding Bishop; Bishop Walter H. Gray of Connecticut; Dean Roach of Bexley Hall; the Rev. Don Frank Fenn of Baltimore, with the Rev. Churchill Gibson the chaplain and the Rev. Dr. Edmund L. Woodward the director. There are usually about twenty dioceses represented at this conference



and they and their families share fully in the vacation fellowship.

The adult conference and the clergy seminar at Evergreen, Colorado, is to be held July 19 to the 30th and will be followed by the school of Church music which will be in session from August 1st for three full weeks. The Rev. M. Lewis Marsh Jr., Evergreen, is the secretary



*Bishop Jackson of Louisiana is the leader at the adult conference at Kanuga Lake*

and will send full details to those desiring to spend a vacation in the Colorado Rockies.

The conference at San Rafael, California, is really a diocesan affair, but like so many others that start that way, it has grown to be a national affair. It is to be held this year from June 20 to 26 with the adults and young people meeting at the same time. Offering courses are Bishop Karl Block, Rev. Gilbert P. Symons, Rev. J. Lindsay Patton, Harold S. Brewster, Harold Hallett, Mrs. James Trottern, Rev. Frederick H. Avery, who is also the chaplain, Rev. K. W. Hill, Rev. Francis P. Foote, Rev. John C. Leffler, Rev. Vesper O. Ward, Miss Frances M. Young.

That about covers everything that can be put under the heading of national conferences, though of course many dioceses are to have schools as usual in spite of the difficulties of travel. As news of these is received we will present it in Episcopal News Notes, as we are doing this week with the excellent series of conferences being held this summer in the diocese of Newark.

## TRADE AGREEMENTS APPROVED

*New York, N. Y.*:—Approval of the renewal of the reciprocal trade agreement act was expressed by the executive committee of the United Council of Church Women, meeting last week. The committee, which represents 10,000,000 women of all Protestant Churches, also asked that women be represented at the peace conference; approved the participation of the United States in an international organization to preserve peace; asked for the repeal of the Oriental exclusion act, and also that women be trained to assist chaplains in the armed forces.

## RESOLUTIONS PASSED IN LONG ISLAND

*Garden City, L. I.*:—Resolutions asking that the Oriental exclusion act be changed so as to allow Chinese to migrate to the United States under the quota system "and be naturalized on the same basis as the nationals of other friendly states" was passed at the convention of the diocese of Long Island. The convention also adopted a resolution "that the United States should assume a full and responsible share in placing international relations on a permanent legal basis and should lend its support to such agencies as must be established to foster lasting peace."

## NOW HE GOES TO CHAPEL

*Camp Lee, Va.*:—It was in the course of his post board examination that an applicant for officers candidate school at Camp Lee made a remark that led an officer, incidentally, to ask what his religion was; and he, with all the seriousness he could muster, replied: "I'm an atheist, thank God!" He thought he had failed in his examination when the officers laughed at his remark. He had not, nor did his reply in the least mitigate the percentage that got him into the Q. M. school as an officer candidate. There's no particular story in this circumstance, but there is a story in the fact that after a few weeks of school he started attending chapel of Sundays, a procedure brought about by the example set by the other students in his classes. Prior to that, however, he was but one of the negligible fraction of one-half of one percent of "unbelievers," according to Colonel George A. Horkan, acting commandant of the quartermaster school.

## NEGRO PASTOR ELECTED TO OFFICE

*Orange, N. J.*:—The Rev. J. Vance McIver, pastor of the Union Baptist Church, was unanimously elected president of the ministerial association of the Oranges and Maplewood at a meeting held at Grace Church, Orange. He succeeds the Rev. Lane Barton, WITNESS editor and rector of Grace Church. Mr. McIver, a Negro, has been the pastor of the Baptist Church for six years.

## NO YOUTH CONVENTION AT CLEVELAND

*New York, N. Y.*:—When the National Council met recently there was considerable discussion as to whether or not the young people of the Church should hold a convention at the time of General Convention. The matter was left to the Presiding Bishop and Bishop Quin to decide. Announcement is now made that it will not be held.

## MAKE RESERVATION AT ONCE

*Cleveland, Ohio*:—Laurence H. Norton, general chairman of the local General Convention committee, has issued a warning to bishops, deputies and others who are to attend the Convention in October that they better hurry in making hotel reservation. The hotels are taxed to the limit so that the committee can make reservations only for those whose business it is to attend the Convention—no visitors. The person to write for a reservation if you are entitled to one is the Rev. Louis M. Brereton, 2241 Prospect Avenue, Cleveland.

## Cooperation

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New York 6, N. Y.

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# Acceleration Is the Key Note At Cranbrook School

*Headmaster of the School Writes of Plans  
For a Summer Session Starting this Month*

**By R. D. Lindquist**

*Bloomfield Hills, Mich.*:—Acceleration of schooling for boys from 16 to 18 years of age is now the keynote for educational planning in the leading preparatory schools. This planning up of courses required for college entrance, but it also includes a general readjustment of these courses to meet the suggestions of the army and navy without giving up previous routine standards. Fortunately, the two programs are very close together. Most important suggestions have been concentration on revised pre-induction courses in mathematics, history, science and English. Military advisors have cautioned against the usual so-called military training. A good, sound physical fitness program is considered far more desirable than mass drilling and military discipline which are so quickly taught in the camps during the first few weeks after induction.

Leading educators in the secondary school field realize the fact that boys who are able to graduate from high school and study at a recognized college or university have a definite advantage over those who have not had college training. Boys who have attended a college somehow acquire a mature bearing and a confident attitude as well as qualities of leadership which make them more valuable for military service.

Cranbrook School is fortunate in having unexcelled facilities and opportunities for academic training. The new science building is a model of architectural perfection in its field and is being copied widely. In the science classrooms at Cranbrook individual initiative and experimentation is encouraged along with the drills in fundamentals. Cranbrook School is also notably strong in its departments of mathematics and history, and it was unthinkable that such a laboratory of study and productivity should be idle during this war-time summer.

There is a new urgency about life which makes the usual, leisurely vacation out of the question. Our school facilities and our instructors must be utilized to the fullest extent.

We hope to assist many boys in their programs of advancement through keeping the school in operation during eight weeks of this summer beginning June 28th. Ten of the older, more experienced members of the staff have agreed to help carry through the enterprise. The instruction will therefore be of the same high quality as during the regular session. Boys may take advanced or review courses in English, history, foreign languages, science, mathematics, shop practice, and in the arts. Science courses include pre-flight aeronautics with units in aerodynamics, aircraft engines, meteorology and navigation. The courses in pre-induction electricity and machines are influenced by the federal government and are recognized as desirable training for many army assignments. Meteorology and geography have special army significance also.

Preparatory schools and colleges should now assume emphasized positions of helpfulness and guidance to our young men. We must go further than to simply accelerate their education. We must assist these young men in their future planning, stoppage of which threatens to develop into a major problem for this coming generation. It is our obligation to clarify the situation to these boys and to stimulate new hopes and ambitions. We should strive con-

stantly to pave the way for an intelligent understanding of the opportunities for exceptional educational training which exist in many branches of military service. Much extra time should be devoted to guidance programs and to personal discussions with our students. Pre-induction courses should be studied constantly and revised frequently.

In addition to the pre-induction courses and the general acceleration program at the Cranbrook summer session, regular classes will be conducted for boys wishing to make up back work and to improve the balance of their programs.

All of Cranbrook's athletic equipment and facilities will be available for the summer students; baseball, tennis, track, and aquatic sports will be encouraged and supervised. The regular year-round dormitories with a room for every boy will be available to boarding students, and a large enrollment from all over the country is anticipated.

## METROPOLITAN NIKOLAI SENDS GREETINGS

*London, England*:—Metropolitan Nikolai of Kiev and Galitsk has sent greetings to the Christians of Britain. "The longer this war lasts," he wrote, "the more glaring and nightmarish does Satanism, which is our enemy's spiritual nature, stand revealed. I caught my breath with horror when, on visiting in March this year the ancient Russian towns of Gzhatsk, Vyazma, Sychevka and Rzhev, recently liberated from German occupation, I saw ghastly traces of systematic, deliberate and widespread devastation of the towns themselves, corpses of civilians piled high, tortured and done to death by the Germans, heaps of bricks and ashes on

*Shop and laboratories in the Cranbrook School science building are fully equipped for advanced study and experiments. Practical application of current studies related to war-time needs is stressed.*





the sites of our temples—shattered with all their sacred relics and vessels. These tyrants, who have lost all human semblance, will not escape judgment either temporal or God's. With God's help, our great and mighty brother armies will free the whole world from the bloodthirsty German-Fascist tyranny. We shall triumph! We believe in this unwaveringly. We pray unceasingly

## DANISH BISHOPS PROTEST

*Copenhagen, Denmark:*—All the bishops of the Danish Church have addressed a protest to the Danish minister of justice. They declare that people are being arrested without the public being given any information of the reason for their arrests and also that it is impossible to find out



*Individual attention and the encouragement of independent experiments are featured at Cranbrook as the routine drill in fundamentals is maintained. The interest in science has increased substantially since the outbreak of war and boys who did not seem to like the study are now fascinated with its mysteries*

in our churches for the victory of our armies, and we shall make our prayers stronger than ever. The windows of our temples will be darkened, but the light of faith in our hearts is not darkened, nor will ever be darkened—faith that God's might is infinitely greater than the forces of hell.

"I ardently wish your country and your great and gallant British people speedy victory over the common foe.

"Greetings, dear brother Allies."

## THE PICTURE ON THE COVER

*Cranbrook, Mich.:*—The traditional gathering place for the alumni of the Cranbrook School is the court pictured on the cover. It has a stone pillar for every graduating class. The name of every graduate is carved in his class pillar. The court overlooks the school stadium and backs up in the U-shaped academic building. Class secrets and traditions abound here.

how they are treated after arrest. "Anti-Semitic propaganda," the letter states, "is being artificially forwarded. At the same time pastors receive warnings from the government that they must not comment on the persecutions of the Jews. We draw your attention to the fact that serious tension has been caused, tension which involves the danger of a violent explosion which could seriously endanger the Danish people. We therefore urge you to take all necessary steps to restore the confidence which has been shaken."

The same despatch says that more and more the Christians of Denmark are bringing their influence to bear on political situations. This was particularly noticeable at a large conference recently held of Christian young people at which various speakers said that it was the duty of Christians to take an active part in politics, and pointed out the danger of a false other-worldly attitude as an escape from their responsibilities.

## OFFICIAL OPPOSED TO FEEDING

*London:*—A number of British and American Churchmen recently issued a pronouncement urging emergency food shipments to the occupied countries of Europe. It has resulted in the following statement from the office of Lord Selborne, minister for economic warfare of the British government: "As you are no doubt aware, H. M. Government have agreed to relief shipments to Greece, and a Neutral Commission is now there to supervise the distribution of food. The conditions obtaining in the rest of Europe are in no way comparable with those which prevailed in Greece. The difficulty is more often not a shortage of food, but the failure of the enemy to distribute it equitably. The enemy are straining every nerve to harness the economy of each of the occupied countries to their war machine, and therefore, in their own interest, apart from their legal obligation under International Law, are obliged to send foodstuffs to these countries. It is because Greece is not an industrial country that the Germans allowed such terrible conditions to arise. H.M. Government have therefore been reluctantly obliged to maintain their conclusion that to institute relief schemes for the whole of occupied Europe would not in the long run help our allies, but redound to the benefit of the enemy. The relief problem is kept under constant review, and we shall do everything we can to help our allies without at the same time helping the enemy."

## BASIC PRINCIPLES APPROVED

*Cincinnati, O.:*—The diocese of Southern Ohio gave unanimous approval to the work of the commission on unity at its convention. After hearing a report of the diocesan committee on unity, composed of seven leaders in the diocese, the convention went on record as "believing that reception at least of the commission's report is essential to further progress, and approving the work already done by the commission" and therefore petitioned General Convention "to receive the report; to continue the work of the commission with instruction to clarify or investigate further such theological and ecclesiastical aspects of the Basic Principles as are of doubtful interpretation; to promote the education of the members of the Church in all matters relating to the proposed union."



## EDITORIALS

### *The Miner's Lunch Pail*

WE RECOGNIZE that there are many issues involved in the coal conflict, particularly the refusal of John L. Lewis to meet with the War Labor Board. Nevertheless from the moment when 450,000 miners stopped work on May 1st it was clear that it was a situation to be analyzed and dealt with by an intelligent program to meet needs, especially the need for food in the miner's lunch pail. To continue to believe that the issue centered in the personality of the mine union's president beclouds these human problems. From other unions, including the United Automobile Workers, in a full page advertisement in the New York Times on May 20th, comes the same appeal to recognize the needs of the war worker. They cannot continue to produce at their extremely high level of productivity unless the price-wage controls in Washington are supplemented by a forthright re-evaluation of the whole stabilization program. Statistics of trends in the cost of living do not put food into workers' homes, and a formula based on statistics rather than the realities of production and living standards may be a positive obstruction in the war production program. It is not an offense against the sovereignty of the United States to criticize an administrative agency like the War Labor Board or the Office of Price Administration and ask that its policies be tested in the actual experience of workers and their families.

### *The Cycle of Redemption*

THE great event in the life of our Lord which is commemorated by the words of our creed, "and ascended into heaven," is one which receives scant attention from most Christians. It is, however, an integral part of the cycle of redemption. God came to earth (Christmas); conquered death (Easter); carried human nature into heaven with Him (Ascension); and sent divine power to men (Whitsunday), to enable them to join Him there. "Every

man a king" is more than a misty notion; it can become a brilliant fact. The Manhood of Christ fused all men, potentially, with the King of Heaven.

What a contrast between this and the theory of racial supremacy! How much higher a type of living it could produce than that so prevalent today—especially among those who profess and call themselves Christians! It is required of us that we "seek those things which are above" without ceasing—not as means for escape but

as means to raise society to higher levels. We do so effectively only as we become servants of Christ, the King.

### "QUOTES"

IF CHRISTIANITY be true at all, it is the most vital and important thing in the whole world, and its dominion for those who accept it must be universal. They must work to make their own lives, however dimly, a reflection of the life and teaching of our Lord and Master, Jesus Christ, and they must constantly seek to fashion the kingdoms of this world more and more in the likeness of the Kingdom of God. It is this which gives importance to the joint letter signed by the late Cardinal Hinsley, the Archbishops of Canterbury and York, and the Moderator of the Free Church Council, enumerating the principles on which a lasting peace could be established and emphasizing afresh the necessity for all countries of a just foundation for their social life.

—LORD HALIFAX  
From an address given  
in Quebec on May 29th

### *Don't Go—Here's Your Hat!*

NO ONE can say that the Bishop of Northern Indiana is lacking in humor. In his convention address (WITNESS, May 27) he reversed the time-honored method of dealing with those from whom one differs theologically. Instead of threatening secession and the establishment of a true Church, purged of heresy, the bishop proposes that those interested in reunion with the Presbyterians should secede, form their union, but leave the properties and endowments of the Episcopal Church in the hands of the Anglo-Catholics. This is certainly a neat scheme but we doubt if it could be made to stand up in court. Does action which has been authorized, initiated and will be consummated, when it takes place, only by General Convention—does such action constitute secession? Who secedes from what? The greater from the less? And does anyone

seriously think that historically or theologically the Anglo-Catholic movement represents the Protestant Episcopal Church to which these properties and endowments were given in times past?

Of course the matter is one for lawyers to look into. Fortunately the Presbyterians are famous for their lawyers—and have been famous ever since colonial days; moreover the Episcopalians have some pretty good ones too. We are the first to maintain that the Bishop of Northern Indiana has a



right to state his opinions, but we do find it a little hard to be asked to swallow such childish and irrelevant arguments.

### ***Hold Up the Mirror!***

**T**HE WITNESS is really in earnest in looking for a new definition of liberalism! We don't want the washed-out, convictionless kind so popular among its critics since 1930 or thereabouts; we want a definition of liberalism which will recognize its positive, affirmative, constructive qualities. It has a lot more to offer than merely negative criticism of excess of zeal by others!

# **Our Women Workers**

**W**HAT are the opportunities for women in professional Church work is a question often raised by a high school or college student, equipped with ambition, idealism and a sense of social dedication. Such a girl is rightly impressed with the potential opportunities in the Church for women fully trained in their profession and committed to the Christian way of life. Moreover from women of experience she hears testimony to the satisfactions of the work.

It is natural that the call of the Church to service in the making of a better world should appeal to idealistic youth. For boys the answer is the ministry. There is however a noticeable lack of place for the layman whose primary interest may be in educational or social service work. It is assumed that the man who gives himself to God's work through the Church, does so in professional capacity — and in the Church that means as a minister. True, special interests and abilities may then be developed, but these will operate within the pattern established for the minister by the canons of the Church, which assign to him "control of the worship and the spiritual jurisdiction of the parish."

For a woman who finds her vocation in the work of the Church, there is no such well established pattern and the scope is not so clear.

First of all, her inquiry brings a bewildering array of possible types of work and she meets with a variety of terms—missionary, evangelist, teacher, secretary, nurse or doctor, social service worker, college worker, director of religious education, or educational adviser in parish or diocese. Some of these are well defined, some very loosely defined. Many of these, it has been pointed out, represent work of a professional nature which may be carried on according to recognized standards either under

In our search for a new definition, we are greatly helped by constructive criticism, even when we do not wholly agree with it. It's a good thing for us to hold up a mirror before our own minds; it is a better thing to have someone else hold up the mirror and say to us, "Look, you have a defect here, and here, and here." When someone else does it, we are not quite so quick to offer excuses and gloss over our defects.

We are grateful to Mr. Lowry for his able article in this number . . . even though *our* definition of liberalism would not go the length of affirming as its chief article of faith, "I believe in man!"

***by Frances R. Edwards***

***Formerly of the National Department  
of Religious Education***

secular auspices or *for* the Church, without being *of* the Church.

This situation raises the inevitable question of whether the Church asks something more of a professional worker than is required by the standards of the profession. If so, what? and where and how is "it" to be obtained? For example, a woman trained in teaching or educational administration may work for a municipality or a parish. Wherein does her work as an educator differ when carried on under Church auspices? Is the Church merely the place where she practices her profession? Or, if the work does differ, does she not thereby become something other than an educator, something identified with the profession that is "Church work," which is, the ministry? If she were a man, that would be recognized. What is the Church's answer to women?

But to continue, where will these jobs in the Church be available? The answer is: in domestic mission field, in foreign field, in parish, in diocese, in rural area, in Church school or institution, in city community, on college campus.

Under whose auspices? A parish, a diocese, a missionary district, perhaps by appointment from the National Council.

In what relation to the Church? Here, again, a complex situation is revealed. The Church has only one office for women, that of deaconess, preparation for and admission to which are prescribed in canon 25. Here we are told "the duty of a deaconess is to assist in the work of the parish, mission or institution to which she may be appointed, under the direction of the rector or priest in charge."



Thus the woman is assigned to the position of perpetual assistant, which position is outside the Church's established three-fold ministry. Can such an anomalous position for women do other than tend to weaken the work of the Church? In fact, so ambiguous has been this office that most professionally trained women veer away from it, although recognizing it to be the Church's only office for women. Therein lies a special article, which probably needs to be written some day.

Meanwhile, two other avenues of affiliation are open to women. One is to join one of the established religious communities, known as sisterhoods, which offer close fellowship under careful supervision, but to many seem to emphasize a type of life not adapted to modern conditions. The other is to work independently at a job, which frequently leads to magnifying the special task or profession, and losing the perspective of the whole work and function of the Church. This leads to the formation of such groups within the Church as the Episcopal social work conference, the rural workers' fellowship, the national association of directors of Christian education. Yet, strangely enough, such groups include both men and women in their membership, that is to say, ministers and women.

Among women workers in the Church there comes constantly, in one form or another, the call for a recognized place in the Church organization. Moreover, it is frequently difficult for women who are leaders in business and professions to understand why the Church lags so far behind other social groups in its recognition of the place of women.

## SONNETS

### for ARMAGEDDON

THE LORD'S PRAYER  
A Sequence of Nine Sonnets  
By  
Charles Rann Kennedy

#### *Thy Will Be Done*

LET there be done thy will, that heaven  
    eternae  
Which is thyself, with the same end in view,  
In the same way, on earth. To make anew  
Creation every moment, not by turn  
From this to that, more change and churn  
Of life gone rancid, nor by yeast and stew  
Of protoplasmic process; but by brew  
Of tears and blood, and agonies that burn.  
This "as it is in heaven" past doubt implies  
That sacrificial means toward an end,  
Whereby divinity himself must spend  
His blood, takes wrath upon him, suffers, dies,  
That dreams once born may live. O Christ,  
    befriend  
Our hearts this day for what before us lies!

Then, because the girls of today are learning through vocational guidance courses and their own clear analysis of work opportunities, to ask questions, they are concerned to know about such items of working conditions as salary, hours, opportunities for advancement, tenure and provision for retirement.

From such inquiries, if honestly answered, they learn that again the Church lags far behind business, industry and the professions both in recognized standards for work, and in ethical employment practices. Here again, there is an article to be written, that, apparently must be written some day if the Church is to wake up to the actual conditions under which women are working, and honestly criticize its policy toward women.

IF THE girl who has inquired about types of work and opportunities for work still feels, after she has collected the information, truly called to work for God through the Church rather than other social channels, she probably asks next about the necessary training and equipment for work in the Church! Here the girl learns that today the utmost is expected. College of course, plus specialized training, in education, health work, business or social welfare, with additional understanding of theology and pastoral relations, is the general standard set by the departments of the National Council and the Woman's Auxiliary.

Where shall she take this training? Advanced school, Church training school, theological seminary all offer part of what she needs, but there is no clear cut pattern of necessary training or recognized place to acquire it. Not all of our Church's theological seminaries admit women unreservedly to full work leading to the B.D. degree. Some permit women to enroll as special students in certain courses only. The result is that the woman who desires theological training often seeks it at a seminary not affiliated with the Episcopal Church. The training in specialized fields is provided by the universities and technical schools which offer the courses prescribed by professional standards in the given field. Also the various Church training schools for women offer preparatory courses for all positions open to women in the Church, each following its own bent as to what should comprise that training. But these schools lack the guidance of a syllabus such as is set forth in the canons for the seminaries preparing men for the ministry.

If a girl does complete study at some advanced institution of learning, what assurance has she of being placed? There is no central placement bureau for women in Church work. The various departments and divisions of the National Council and the Woman's Auxiliary do what they can in their specialized fields, and training schools main-



tain a placement service. Personal acquaintance and informal recommendation fill many more positions.

The girl who has persisted in collecting information in answer to all these questions may well pause to ask: "Does the Church want women workers?"

Wartime conditions are causing industry, business, government, even the armed services to utilize the abilities of women, whose latent capacities are developing rapidly. The world of the future will be different. Although many women will continue to choose the profession of home-making as their career, many others will choose to work outside the home, or will combine home making with a profession. Women will increasingly take their place beside men, and ability rather than sex will determine job assignment. How will the Church adjust itself to these changing conditions?

Some questions which must be raised and answered in parish and diocesan and national groups, if the Church is to make adequate use of the services of women, include these:

For what work does the Church wish to use women in a professional capacity?

What standards can be established for the preparation of women workers?

How can the necessary training be provided under Church supervision?

Can standards be set for the Church training centers for women?

Under what conditions may the seminaries be open to women?

When will the Church take a place of social leadership in setting a single salary standard for men and women?

How about opening the ministry to women? (This step, incidentally, might be a way of partially meeting the other problems of training and employment.)

General Convention will meet in October. There are several of its commissions and committees that might be asked to expand their scope to include consideration of professional women workers in the Church, if they are not doing so now. Among these are the commission on theological education; the commission on the perpetual diaconate and ministry for laymen; the commission to study the question of the placement of clergy and the sub-committee to study clerical unemployment; the committee to make survey of salaries paid the clergy of the Church; the commission for social insurance for lay employees; the commission on rural work. Additionally, there is an advisory commission on the work of deaconesses. Are these sufficient, or does General Convention need a commission on the professional work of women in the Church?

# Central Anglicanism

by Charles W. Lowry Jr.

NEWMAN, writing in 1864 of the position which he had taken up in 1833, said: "First was the principle of dogma: my battle was with liberalism; by liberalism I meant the anti-dogmatic principle and its developments." On this foundation above all others was launched the catholic revival within the Church of England. The adversary was the most powerful movement of the past twelve decades, liberalism, strengthened as Newman handsomely recognized by the accession of the pupils of Arnold of Rugby, who invested it "with an elevation of character which claimed the respect even of its opponents." These words should be read in connection with Newman's startling self-characterization as of 1826: "The truth is, I was beginning to prefer intellectual excellence to moral; I was drifting in the direction of liberalism."

Evangelicalism, which a hundred years ago was still a distinct and self-conscious movement, was by no means on the side of liberalism. Evangelicals and Puseyites were to stand together on not a few issues in the course of the middle decades

## *Of the Faculty of the Virginia Seminary*

of the century. The same thing happened in the United States when in General Convention during the last quarter of the century Kinloch Nelson of Virginia and other Evangelicals were not infrequently to be found voting alongside Nashotah graduates in opposition to broad churchmen led by that most eminent alumnus of the Virginia Seminary, Phillips Brooks. Newman however saw clearly that the evangelical movement would offer no effectual opposition to the great incoming tide. The history of liberal evangelicalism reveals him to have been as acute a prophet in this as in his more general diagnosis. Professor Richard Niebuhr of Yale in his book *The Kingdom of God in America* (1937) says: "As time went on liberalism began to outweigh evangelicalism more and more." What Newman did not see (or perhaps he did!) was that Anglican catholicism would likewise prove to be an ineffectual bulwark against the same tidal wave. Yet what is the present situation? In Eng-



land the chasm between the catholic intellectuals (as a whole) and the rank and file of the movement is wide. In the United States it is no secret that the corresponding section of the Episcopal Church is split wide open. Even more important is the fact that the normal or average Anglo-Catholic is intellectually a liberal without knowing it. An eminent teacher of Homiletics and Christian Apologetics, who hears and reads more sermons by more men than anyone else in this Church, and probably in the whole country, says that the intellectual and theological difference between Anglo-Catholic and other parsons as shown in their preaching is astonishingly small. The doctrine of all is for the most part liberalist.

Such is the rough situation at the present time, though new currents connected with neo-orthodoxy so called and related revivals of an anti-liberal spirit are already qualifying it. One thinks of the authors of the "Signposts" in the Church of England, also of such a one-time modernist as the Rev. Alan Richardson, an Oxford contemporary of mine. In the United States there is no doubt that a majority of the younger teachers and intellectuals are on theological trek. This is one of the reasons, I take it, for the present series of articles in THE WITNESS, and I am grateful to the chairman of its editorial board for the truly liberal manner in which he bade me write with entire frankness on my relation to liberalism.

Two questions seem to me elementary and in need of clarification. What is liberalism? What is its relation to Central Anglicanism?

**FIRST**, what is liberalism? The quotation from Newman at the head of this article was deliberately chosen. It tells us something very important about liberalism. The latter is essentially anti-dogmatic, and that in a simple minded, a non-dialectical, manner. But no movement is merely negative and protestant, though probably every movement like every human being works by reaction and dislike as well as action and positive loyalty. The positive element in liberalism is its anthropocentric faith. Says an acute theological analyst, Dean Willard Sperry: "The authentic liberal has a creed . . . Its first article is, I believe in man." Says Prof. Richard Niebuhr speaking of a passage from the *Institutes* of Calvin: "The statement is characteristically protestant in its rejection of the liberal assumption that man must begin with himself, with his reason, his will, his ideals, his self-possession."

Liberalism then is anti-dogmatic because it is anthropocentric. It stems out of the rationalism of the eighteenth century which found its purest political expression in the French Revolution and its most undiluted ethical and philosophical em-

bodiment in the line running from English Deism through Bentham and Mill, and in France Rousseau, Voltaire, and Comte, to recent (and contemporary) scientific humanism.

Of course liberalism, like everything else, is seldom found in a pure form. In religion as in politics it is usually a matter of degree. Moreover its anti-dogmatic bias along with its confidence in man's inherent competence and perfectibility makes for formlessness and infinite variability in respect of positive content. For these reasons I doubt that the phrase "Christian Liberalism" means very much and am unable to feel any interest in its rehabilitation. The adjective "liberal" is another matter. As denoting breadth, for example, of culture or sympathies, or as indicating generosity, for example, a "liberal disposition," or as defining that which liberates, for example, "liberal studies," it is a noble and indispensable word. Erected into an absolute principle, it is self-contradictory and destructive, as is freedom taken in and by itself. It is for this reason that principles with a positive content are necessary and that dogma cannot be dispensed with.

There is a place, then, and an important one for the liberal spirit or temper. Christianity itself may be said to stand for and to inculcate such a spirit. But nobody would claim that as the only or even the predominant characteristic of New Testament Christianity. This gives me real guidance in thought and action. The great men, religious and otherwise, have had a liberal element in their make-up. But they have not been primarily liberals. They have been rather, "illiberal liberals." Plato, I submit, was such a one. So was F. D. Maurice who declined to be called a broad churchman at the same time that he criticized evangelical and tractarian alike for undue narrowness.

**THAT** brings me to the second question. What of liberalism and Anglicanism? Expressing myself dogmatically because of the necessity of being brief, it seems to me that Anglicanism as a unique Christian synthesis was born out of the confrontation of a liberal Catholic thesis (Erasmus, etc.—belief in learning—Plato and the Greek spirit—all in a conservative context) by the Lutheran and Calvinian antithesis (sovereignty of God; anti-humanist spirit; authority and power of the Gospel, etc.). Three things resulted, all of which must be kept in mind, if characteristic Anglicanism is to be understood: (1) a Church consciously continuous with the past and looking both to the primitive Church and to classical antiquity as to its pole-stars; (2) the Book of Common Prayer; (3) the Articles of Religion. In consequence there has been ever since a central stream of tendency in Anglicanism. Like all streams that



are natural it has flowed now this way and now that, and it has varied in size and power. But it is the main stream of which the various parties are tributaries and without which they would dry up and cease to be. This conviction that there is a central Anglicanism came to me as a result of two and a half years' residence in England in the early nineteen thirties and remains one of the main things I believe myself to have learned about *Ecclesia Anglicana* on the ground as well as out of books. The nineteenth century, the great period of liberalism, forced on Anglicanism great changes, some permanent, for it witnessed a vast revolution in man's conception of the universe. The present century will bring many more changes, some of them of an opposite character.

Tradition is now rightly having its innings. But I see no reason to doubt that the main stream will flow on—the stream of Cranmer, Hooker, Andrewes, Laud, Cosin, Taylor, Law, Butler, Coleridge, Maurice, Westcott, Gore, Archbishop William Temple, and Professor Quick. The last two seem at the moment to be toward the left as Gore a little while ago seemed on the right, but all are in the central direction and I do not think the ablest younger Anglicans today will abandon it. The notes of this main Anglican line are, in my view: essential orthodoxy; continuity; breadth and liberality within limits, checked by the principle of discipline and an outlook above all theocentric; fidelity to Christianity as the religion of the Incarnation and of the Church viewed as Christ's mystical Body. Or to put the matter another way: Central Anglicanism standing in between liberalism and the radical dogmatism of Newman regards itself as committed to the dogmatic principle but seeks to apply this principle in a moderate or enlightened, not a rigid, manner, and to check it above all by the actual experience of Christ as Saviour and Lord.

## THE SANCTUARY

Conducted by John Wallace Suter

### ASCENSION DAY

... BUT the Wind of heav'n bloweth where it listeth, and Christ yet walketh the earth, and talketh still as with those two disciples once on the road to Emmaus—where they walk and are sad; whose vision of him then was his victory over death, that resurrection which all his lovers should share, who in loving him had learn'd the Ethick of happiness; whereby they too should come where he was ascended to reign over men's hearts in the Kingdom of God.

From THE TESTAMENT OF BEAUTY  
—Robert Bridges

## Talking It Over

By  
W. B. SPOFFORD

PEOPLE have asked me what I think of the Comintern going out of business. I think it means that those parties in all countries that belonged to it know that at this moment in history



one thing is essential—the unconditional surrender or destruction of the Axis armies as the only road to real peace. The continued unity of the United Nations is essential for this accomplishment. The continued existence of the Third International (Comintern) was used by the Axis, and its followers everywhere, to arouse fears which threatened to split Allied solidarity. The Comintern was therefore disbanded—a further demonstration of the fact that Russia—and Communists everywhere—are fighting a total war.

For those of you who were surprised at this news, I'd like to suggest that you get ready for news even more startling. There are those in this world who talk a lot about dialectics and frequently use such words as "thesis," "antithesis" and "synthesis." Not being well trained in dialectics it is sometimes hard for me to follow their arguments when I listen to the conversations of these people. But I have seen some very strange results of this type of reasoning. And one of the results we are apt to see before long is a pact between the Vatican and the Kremlin. The Nazi propaganda that Russia, through the Comintern, was out to promote communist revolutions throughout the world was knocked into a cocked-hat when that organization was disbanded. The argument of the fascists, and the fascist-minded in the Allied countries, that Russia is an enemy of religion and is therefore not to be trusted, would be knocked sky-high by a Vatican-Kremlin pact.

"Realism" is another word that is thrown about a good deal these days. And there are no greater realists than the gentlemen who sit in the Vatican and the Kremlin. So prepare for a get-together, with its strange and far-reaching results, including the propagation of Roman Catholicism in the Soviet Union by several thousand priests and nuns already trained for the job. Also, of course, a shift in the line of the Roman Church throughout the world from anti-Soviet to pro-Soviet. Things happen suddenly these days so just as a precaution I want to date the writing of this piece—May 27, 1943.



# News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

## Virginia Convention

**Richmond, Va.:**—The Council of Virginia met on May 19 and 20 in Grace and Holy Trinity Church. It voted to ask Virginia Senators to call upon the President to consider Bishop Tucker as an envoy or commissioner to the peace conference. It also requested General Convention to ask the Federal Council of Churches to endeavor to secure a hearing for its principles at the peace settlement. The Council endorsed 'Basic Principles' as the basis for further exploration and study of the question of unity with the Presbyterian Church, and asked that Lambeth or all Anglican Bishops be requested to express their opinion of the proposed union. The convention also provided for further study of the polity and principles of the negotiating Churches, and of other current approaches which the Episcopal Church is making toward unity with other bodies. Responding to Bishop Tucker's plea for greater support for missions to meet pressing opportunities both at home and abroad, the missionary budget was raised, a sum of money was voted for the work of the American Bible Society, and the Bishops' and contingent fund were increased. Other resolutions included a call for a committee to study the backgrounds of the increasing delinquency problems; an offer of cooperation with state agencies in an attempt to meet the problem of delinquency among youth and defined the Church's position in seeking to mold Christian attitudes among her members. Elected to General Convention, Clerical: Churchill J. Gibson, Beverley M. Boyd, Alexander C. Zabriskie, Herbert A. Donovan. Laity: Hon. George L. Browning, W. Frank Powers, Dr. Ivey F. Lewis, John B. Minor.

## Convocation of Spokane

**Yakima, Wash.:**—The convocation of Spokane completed, in little more than an hour's discussion, a comprehensive revision of its constitution and canons which had been inaugurated a year ago. One of the new canons gives official status and direction to the district youth program. Others establish a district en-

dowment fund, found a college work commission, and provide for the restriction of parish debt. In his convocation address Bishop Cross said that the American way of life is worth fighting for only if it means the Christian way of life. "The true alternative to Hitlerism is not what we call democracy, but the Kingdom of God," he declared. "And the alternative to the Kingdom of God is not paganism, but anarchy." A request for time to debate union with the Presbyterians was lost in committee. Elected to General Convention: Dean McAllister and G. F. Jewett.

## Entertain Soldiers

**Shreveport, La.:**—Last Sunday St. Mark's Church sponsored another of their Soldiers' Hour programs from 5 to 7 in the parish house. Men from all parts of the nation and from many camps in Louisiana were on hand to take part. Young girls, from the parish, entertained and many games were staged as part of the evening's festivities. The men were served punch and sandwiches, and were invited to attend the evening service. The rector, the Rev. James M. Owens, expressed the feeling of St. Mark's Church towards these men by saying: "We feel that if we have done one thing to brighten the life of one boy, we have achieved our purpose."

## South Florida Convention

**Bradenton, Fla.:**—South Florida's convention was held on May 12 in Christ Church. An important and interesting address was given by the Rev. Wilburn C. Campbell, executive secretary of the Presiding Bishop's committee on laymen's work, in which he stressed the vast opportunity confronting laymen to bring men back into the Church and her activities, and of their part in reconstruction work throughout the world. "We should pray to God as though everything depended on Him," said Mr. Campbell, "then go out and do something about it as though everything depended on us." Applications were received and approved for obtaining parish status of two churches. St. Agnes' Mission, Miami, the Rev. John C. Culmer,

priest in charge and All Soul's Mission, Miami, the Rev. J. Mitchell Taylor. All Souls' Mission which was recently organized, presented forty candidates in its first confirmation class. Bishop Wing stated that there had been 27 clerical changes, far more than ever before. He added that, "South Florida presents to our Church boundless opportunity for growth and expansion, both in places now occupied and in many others where we have no organization,—fallow fields awaiting cultivation." Deputies to General Convention: Clerical: Martin J. Bram, John E. Culmer, William L. Hargrave, William F. Moses. Laity: Charles M. Gray, Sidney G. Gray, W. E. Tylander, Judge T. P. Warlow.

## Southwestern Virginia

**Martinsville, Va.:**—The council of Southwestern Virginia was held on May 18-19, in Christ Church. Bishop Phillips in his address stressed the proper preparation of



*Dr. Will Alexander, a national leader for better race relations, is to be a lecturer at the Sweet Briar Conference*

candidates for confirmation saying that it is unfair to the individual as well as to the Church for a clergyman to present an adult for confirmation who has not been properly prepared. "Adults who come from other Communions need to be educated in the Church's ways. Not only should they know how to follow the services and the teachings of the Church but they should have borne in upon them some very definite religious convictions. When I speak of preparation I do not mean the ordinary drill of 'squads right' and 'squads left' which is necessary



and has its place but I refer particularly to that guidance and teaching that will lead to a positive religious conviction. If we had been more careful and more thorough in preparation of candidates for confirmation I doubt whether we would need to make so much effort in what we now call The Forward Movement and I do believe that many individuals would be moving forward with more intelligence and effectiveness. It is better to have small classes with proper preparation than to strive for greater numbers and not be sure that each individual is sufficiently acquainted with the background and ideals of our Church." He also stressed individual dedication and consecration in order to become collaborators with God for the advancement and betterment of mankind. Elected to General Convention: Clerical: Alfred R. Berkeley, Robert A. Magill, Carleton Barnwell, Devall L. Gwathmey. Laity: James A. Waller, Jr., C. Francis Cocke, Robert Whitehead, John M. Goldsmith.

#### Kentucky Convention

*Louisville, Ky.*—Kentucky's Convention was held on May 18 in Christ Church Cathedral. It adopted a resolution reaffirming the declaration of purpose to achieve unity with the Presbyterian Church, approving Basic Principles as a basis for further study and discussion, asked for a recommitment of this matter to the commission and urged a fuller study of the subject in the diocese during the next three years. Elected to General Convention, Clerical: Elwood L. Haines, Custis Fletcher, J. Wilson Hunter, Wilfred B. Myll. Laity: A. G. Robinson, Phillip S. Tuley, E. J. Wells, G. Edgar Straeffer, Sr.

#### Newark Conferences

*Newark, N. J.*—The diocese of Newark is to have a series of conferences this summer. On June 20 at the diocesan house a laymen meet to discuss the task of the layman today, particularly in relation to the war. The two days following a conference for the clergy will be held at the Holiday House at Delaware, N. J. with Bishop Washburn, Bishop Ludlow, Professor Greene of Princeton, the Rev. J. V. Moldenhawer, Presbyterian minister of New York, Dr. Harry Bone, psychologist, and the Rev. Felix Kloman of Philadelphia as leaders. Bishop Washburn and Bishop Ludlow are also to be leaders at the adult conference to be held at Delaware from June 27 to July 2, and at the close of the sum-

#### Lend-Lease

★ The librarian at the convent of the Holy Nativity at Fond du Lac, Wisconsin, writes that they have two large Bibles, suitable for a lectern, that they will be glad to send to anyone desiring one. She also says that they have a number of books so "if you are in touch with people who have very few books and are hungry for reading material we will be glad to send them. There is also a set of over twenty volumes *The Library of the Fathers* and "We should be glad to know of anyone who would really care to have them and could, if need be, pay the postage. The Rev. G. Napier Smith, 153 Dorchester Road, Buffalo, also has a good lectern Bible which he will be glad to send to a mission that needs one. What have you to offer? What are your needs? Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York.

mer, also at Delaware, two conferences of a week each will be held for those of high school age.

#### Fletcher in Montreal

*Montreal, Canada.*—The Rev. Joseph F. Fletcher, dean of the Graduate School of Applied Religion, Cincinnati, was the headliner at a conference of the Fellowship for a Christian Social Order, meeting here. It was largely attended by delegates from the eastern provinces of Canada. Fletcher declared that it is the duty of Christians to repudiate hierarchical authoritarianism in the Church, political totalitarianism in the state and a system of labor controlled by supply and demand in industry.

#### Merger Proposed

*Duluth, Minn.*—Conferences were held here last week between leaders of the dioceses of Minnesota and Duluth on the proposal to unite the two dioceses. The results of the deliberations were not made public.

#### Starvation in Europe

*Springfield, Mass.*—Branding the famine in Europe as one of the most terrible things in history, Bishop Lawrence pleaded before the convention of Western Massachusetts for food for starving children. The bishop said that the governments in exile desperately want to see their children fed, but as yet Christian America has not been shaken sufficiently awake to demand action on this absolute priority for permanent peace—the saving of children and leaders for the next generation. He warned that unless food is sent to alleviate the famine in occupied

countries, America in the future will look back "with amazement and shame at some of the attitudes held here now. We will wonder how our moral focus could have become so distorted, how our sense of justice became so warped, how we ever allowed ourselves to succumb so easily to propaganda and fear."

#### Opposed Early Curfew

*Boston, Mass.*—A proposed 9 o'clock curfew for 16-year-old boys and girls of Boston was opposed by Bishop Henry Sherrill in a special letter to the city council ordinance committee on May 20th. The letter, which was read at the meeting by the Rev. Howard B. Kellett, social service director for the diocese of Massachusetts, stated: "There is a good deal in favor of the curfew law due to the dim-out and unusual conditions prevailing in large cities. However, I believe a 9 or 10 o'clock curfew is too early for the summer season and is almost impossible of enforcement. It seems to me that 11 o'clock would be a much more desirable hour for the curfew."

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## Laymen Organize

**Detroit, Mich.:**—More than 100 men, representing 24 parishes and missions, met in Old Mariners' Church on May 16 in the interest of revitalizing the Church's manpower beyond the confines of the home parish. The impetus for this came from the only "all men's" work in the diocese of Michigan, the Detroit City Mission and Mariner's Church. Some weeks ago the laymen of St. Andrew's Church, Detroit, visited the mission and became so interested in its program, under the superintendency of the Rev. David R. Covell, that they began a campaign to interest other laymen, using the City Mission's work as an example. The rally held in the Church opened with a devotional service, with the singing led by an all-men's choir from the various churches. The purposes of the discussion which followed were to present to the various men's organizations the opportunity to share in a broader fellowship with each other and to unite in a lay-work of the Church at large. The combined group is to be known as the Laymen's Club. Addresses were made by Mr. Covell and the Rev. Irwin C. Johnson. Other clergymen participating were the Messrs. William T. Smith, William C. Hamm, Seward H. Bean, and Charles H. Cadigan. The discussion period was led by Mr. John C. Spaulding, assisted by Mr. H. W. Dellar. Mr. John W. Jackson was elected president and Mr. Arthur L. Bernicoat elected secretary of the Club.

## Bishop Payne Commencement

**Petersburg, Va.:**—Commencement at Bishop Payne's Divinity School held May 16-19 brought to a close the sixty-fifth session of the seminary. The baccalaureate sermon was delivered by the Rev. John E. Culmer, rector of St. Agnes' Church, Miami, Florida. A helpful round table discussion was led by Professor Preston C. Johnson, of the department of education of the Virginia State College for Negroes, on the Church in the post war world. The Commencement address was given by the Rev. George M. Plaskett, rector of the Church of the Epiphany, Orange, New Jersey.

## Thank Offering

**Boston, Mass.:**—The Rev. Theodore P. Ferris preached the sermon on May 19 when the diocesan presentation of the United Thank Offering was made in St. Paul's Cathedral. "Religion cannot be reduced simply

to a matter of giving," said he. "Belief and behavior are tied up inseparably, and failure to realize this principle has been the leading factor in the slump in home support of missionary activity." Bishop Sherrill and Bishop Heron officiated at the morning service of corporate communion. Deaconess Gertrude Stewart of Hankow was the guest speaker at the afternoon session in the cathedral crypt when Miss Gertrude Baker, diocesan U.T.O. treasurer, presided. A call to missionaries in the audience to come forward resulted in having on the platform: Miss Ruth Cumnock of the South; Miss Elise G. Dexter, formerly of China; Miss Ellen Jarvis, China; Miss Anne Lowe, China; Mrs. William Payne Roberts, China; Miss Adelaide Somes, Panama Canal Zone.

## General Commencement

**New York, N. Y.:**—Bishop DeWolfe preached the baccalaureate sermon at Evensong on May 24, held in the Chapel of the Good Shepherd at General Theological Seminary. On May 25 the Holy Communion was celebrated in memory of the departed alumni and former students followed by a business meeting of the alumni in Seabury Hall. The Rev. Robert Jennings Gibson read the alumni essay entitled Joy and Peace

in Believing. Commencement Day held on Wednesday included an address by John Milton Potter, president of Hobart College and closed with a luncheon in Hoffman Hall for the Senior Class.

## New Paintings

**Detroit, Michigan:**—Several articles of enrichment to the church, and particularly to the baptistry, were dedicated in St. Matthias' Church on Sunday morning, May 16,

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Adult and College Conference, July 10-24; Director, Rt. Rev. John L. Jackson .....	Cost \$33.00; 29.00
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by the Rev. Ernest E. Piper, rector. These included two children's pictures by Margaret Tarrant, the English artist, for the walls above the font, another picture by the same artist for the Children's Chapel in the parish house, and a baptismal candlestick.

### General Convention

**Cleveland, Ohio:**—Bishop Beverley D. Tucker of Ohio, has issued an official welcome to the bishops, clerical and lay deputies and the delegates of the Woman's Auxiliary, who will come to Cleveland in October for the General Convention and the Woman's Auxiliary Triennial Meeting. The Bishop expresses his regret at the necessary curtailment of the Convention, and the elimination of the many surrounding features and events of past Conventions, but is certain that this is a time when "the leadership of the Church at its best is needed, in planning not primarily for social entertainment nor for pomp and ceremony, but in providing accommodations for the House of Bishops, the House of Deputies, and the Woman's Auxiliary to take counsel together of the things pertaining to the Kingdom of God."

### For Youth Work

**Edinburgh, Scotland:**—An anonymous donor has established a trust fund of 100,000 pounds sterling to aid the development of the work of the Church of Scotland for the moral and religious welfare of Scottish youth, according to announcement by the Rev. W. J. Smith, convener of the youth committee of that Church. Mr. Smith said that under the terms of the trust, the principal sum is to be expended within a specified number of years. The experiment will probably begin in the industrial areas of West Scotland, and the youth committee will participate in the control and administration of the trust.

### Church Activities Ruling

**Washington, D. C.:**—Church activities is included in the index of essential activities of the war manpower commission, according to an announcement of Paul V. McNutt, chairman. "Liberal interpretation of the category 'church activities' would encompass all those activities which are mentioned or discussed by churches," Mr. McNutt declares. "I trust that this action will relieve some of the difficulties encountered in the past."

### Dean Heistand Elected Bishop

**Harrisburg, Pa.:**—Dean J. Thomas Heistand of St. Stephen's Cathedral was elected bishop coadjutor of Harrisburg on May 25th. Sixteen men were nominated, six of the diocese of Harrisburg and ten from elsewhere. Dean Heistand was elected on the third ballot. He has been dean of St. Stephen's since 1934 and is 47 years of age. Just prior to the voting Bishop Hunter Wyatt-Brown, in his convention address, announced that illness compelled his resignation, which has been submitted to the Presiding Bishop for action at the General Convention. The newly elected bishop will therefore become the diocesan as soon as Bishop Wyatt-Brown's retirement is made effective by the House of Bishops. But actually he will be the head of the diocese before that date since the retiring bishop told the convention that he would relinquish all jurisdiction on the day the new bishop is consecrated. Bishop Wyatt-Brown has been under strict doctor's care since 1937 suffering from a functional heart ailment.

In the ballots of the election Dean

Heistand ran far ahead of the other fifteen nominated on all three. The Rev. Don Frank Fenn of Baltimore ran second on all three, and there were five men nominated who received no votes whatever on any ballots, with the others having but scattered votes.

Those nominated, in the order of their nomination, were Canon Paul S. Atkins, Canon S. F. Gast, Dean Heistand, Chaplain W. J. Reed, Rev. John R. Leatherbury, Rev. Whitney Hale, Rev. A. G. W. Pfaffko, Dean Roscoe Foust, Rev. Frank D. Gifford, Rev. Don Frank Fenn, Dean Austin Pardue, Dean Elwood Haines, Rev. Richard Loring, Rev. C. Avery Mason, Rev. F. L. Barry, Rev. A. A. Packard Jr.

Deputies to General Convention: Clergy: Paul S. Atkins, Heber W. Becker, Stuart F. Gast, Arthur G. W. Pfaffko. Laity: John I. Hartman, Lesley McCreath, Thomas J. B. Brown, Dr. John D. Denney.

### Henry Sloane Coffin Moderator

**Detroit, Mich.:**—The Rev. Henry Sloane Coffin was elected moderator of the Presbyterian Church in the U.S.A. at the General Assembly on



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May 27. He is the president of Union Seminary and a member of the Presbyterian commission working for union with the Episcopal Church. He stated that his major task as moderator would be to seek the unity of the northern and southern Presbyterian Churches.

### Everett H. Jones Elected Bishop

*San Antonio, Texas.*—The Rev. Everett H. Jones, rector of St. Mark's, this city, has accepted election as Bishop of West Texas.

### Union Approved by Bethlehem

*Bethlehem, Pa.*—The work of the commission on unity was commended by the convention of the diocese of Bethlehem and Basic Principles was declared to be a basis for continued negotiations with the Presbyterians.

### Army and Navy Commission

*New York, N. Y.*—Bishop Sherrill, chairman of the army and navy commission, reported at the May meeting that about \$125,000 had been received on the appeal for \$200,000 to carry on the work for this year. Since the work started it has expended \$399,970. With an army quota of 333 chaplains there are now 271 Episcopal chaplains in service; the navy quota is 37 and there are 101 in active service.

### Bishop Consecrated

*New York, N. Y.*—Consecration of Archdeacon W. H. Stewart to be Bishop in Jerusalem will take place in St. Paul's Cathedral, London, on Ascension Day, June 3, according to announcement by the Archbishop of Canterbury. Archdeacon Stewart has served in Palestine, Syria and Transjordan for a number of years. He succeeds Bishop Graham Brown who was killed in a motor accident last year.

### Unique Library

*Bolondron, Cuba.*—Thanks largely to the young people of St. Paul's Church, Bolondron, Cuba, that community is now securing its first public library. Under the direction of the Rev. V. A. Tuzzio, rector, and with the cooperation of interested donors, including the president of Cuba, the provincial governor and the manager of the big sugar plantation, some 200 books have been obtained. "In order to initiate and encourage in others the habit of reading," books were taken from house to house. For the present the library is installed on the upper floor of the church. It is called the Isa Caraballo Library in honor of a poet native to

that community; she and all her family were connected with the church.

### Michigan Work Camp

*Kalamazoo, Mich.*—Final plans for Western Michigan's summer work camp are announced by Bishop Lewis B. Whittemore, who states that the camp will be open to ten senior high school students from the diocese, and fifteen from the other dioceses of the fifth province. "This is a laboratory experiment only, and the number has to be limited this year," the Bishop says. "Only the tough should apply." The camp is sponsored by the home department of the National Council and the diocese. Leaders from diocese and general Church will be present, and clergy and clergy wives of the diocese will serve as counsellors and recreational directors. The camp will be open through the month of August, at Orangeville, Mich. The program includes work in topping onions and carrots and other agricultural work according to the season; recreation; lectures on agriculture and rural sociology, and religious inspiration. The University of Michigan, Michigan State College and Western State College will cooperate in the instruction program. Boys and girls who attend the camp

are charged \$10 a week for board, and their farm work will be paid for at current local rates. It is expected that the workers can earn a minimum of \$2 a day.

### Congressman Preaches

*St. Louis, Mo.*—Dr. Walter Judd, formerly a medical missionary to China and at present a member of Congress from Minnesota, was the speaker at the service on May 16th when the children's Lenten offering was presented. The service was held at the cathedral, and the music was by a combined boys' choir of the parishes of the dioceses, augmented by the choir of a Negro high school. Dr. Judd also preached at the cathedral in the morning when the annual flower service was held. This event was endowed by the late Henry Shaw, founder of the Missouri botanical gardens. The cathedral is always filled with hundreds of flowers from Shaw's Garden.

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### NOTICE

The Rev. Arthur H. Moffatt, rector of Holy Trinity Church, Logan, W. Va., died May 8th. Services at Logan conducted by Rt. Rev. R. E. L. Strider; burial at Kensico, N. Y. with the Rev. Herbert Glover, Church of the Heavenly Rest, New York, and the Rev. Charles Nugent, Rhinebeck, N. Y. in charge.

page eighteen

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—W.R.B.

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—J.H.T.

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\*\*NEW EYES FOR INVISIBLES by Rufus Jones. Macmillan. \$2.00.

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THE WITNESS — June 3, 1943



# BACKFIRE

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

THE REV. WILLIAM M. WEBER  
Of THE WITNESS Editorial Board

The hero of the novel *Arrowsmith* constantly annoyed his professors in a turn-of-the-century medical school by asking for their controls: the experimental evidence (which they did not have) for the effectiveness of their remedies. May we not ask for sufficient controls before General Convention legislates on the question of the common cup? There must be a way of determining, perhaps by reverent experiment with chalices of unconsecrated wine, the extent to which this devotionally valuable practice is a source of infection. The common cup should not be eliminated unless truly scientific controls prove it dangerous. It deserves greater consideration than off-hand condemnation on the basis of scattered medical evidence.

\* \* \*

THE REV. ALEXANDER M. RODGER  
Rector of the Atonement, Philadelphia

Referring to Gardiner Day's article, *Specialist Wants Common Cup Eliminated at Services*, as printed in the May 20 issue of THE WITNESS, I would also call attention to the fact that the abstract, "Pulmonary Tuberculosis Resulting From Extrafamilial Contacts," on which Mr. Day's article was based, was also printed in its entirety in the March 1943 issue of the Pennsylvania Medical Journal. It was a Tuberculosis Abstract presented by the National Tuberculosis Association as a review for physicians. The evidence in the article points to the fact that the infections involved came from contact with the common cup. The findings were scientific, were presented as found, and had no intention of causing dissension in regard to the administration of the Holy Communion. These unbiased findings should be welcomed by the Church as scientific support for a change that is long overdue. It is high time that we stopped the rumor that the alcoholic content of our communion wines, which rarely exceed 15%, kill germs and purify the cup, when the medical profession have repeatedly stated that alcohol is only an efficient germicide in 50 to 70% solution.

\* \* \*

CAPTAIN PRYCE MITCHELL  
Layman of Santa Barbara, Calif.

I am a retired sea captain of both England and the United States and have lived here for forty-five years. I enjoy THE WITNESS very much and am sure that the men with our armed forces will also. I enclose therefore ten dollars to enable you to send copies each week to chaplains for distribution.

ANSWER: Many thanks. If there are others who wish to follow Captain Mitchell's example, five dollars will enable us to send ten copies to a chaplain for ten weeks.

\* \* \*

THE RT. REV. WALTER H. GRAY  
Suffragan Bishop of Connecticut

In your issue of May 6th there is an article on the Episcopal-Presbyterian proposal stating that you have been informed "that 46 Bishops signed the statement recently sent to all the 132 Bishops." The

list given is shown as including Bishop Gray. Since there are now two Bishops of that name (and a third has now been consecrated), I shall be glad if in future you identify in any such lists which Bishop Gray is meant. In the instance referred to the signer of the statement was not the undersigned.

ANSWER: Sorry. We'll watch it in the future.

\* \* \*

THE REV. F. S. EASTMAN  
St. Philip's Society, W. Stockbridge, Mass.

We will send 100 small colored pictures of Christ in Gethsemane free to any chaplain of the armed forces if they will merely send a postal.

\* \* \*

MR. P. P. GILBERT

Layman of San Francisco

The report about the professors' opinions on union with the Presbyterians was well done, and demonstrates a commendable aggressiveness in reporting. But I finished reading it with a distinct feeling that something was lacking. It was your failure to set forth the various reasons for their conclusions. I want to cast my ballot therefore in favor of presenting their letters one or two at a time over a period of weeks.

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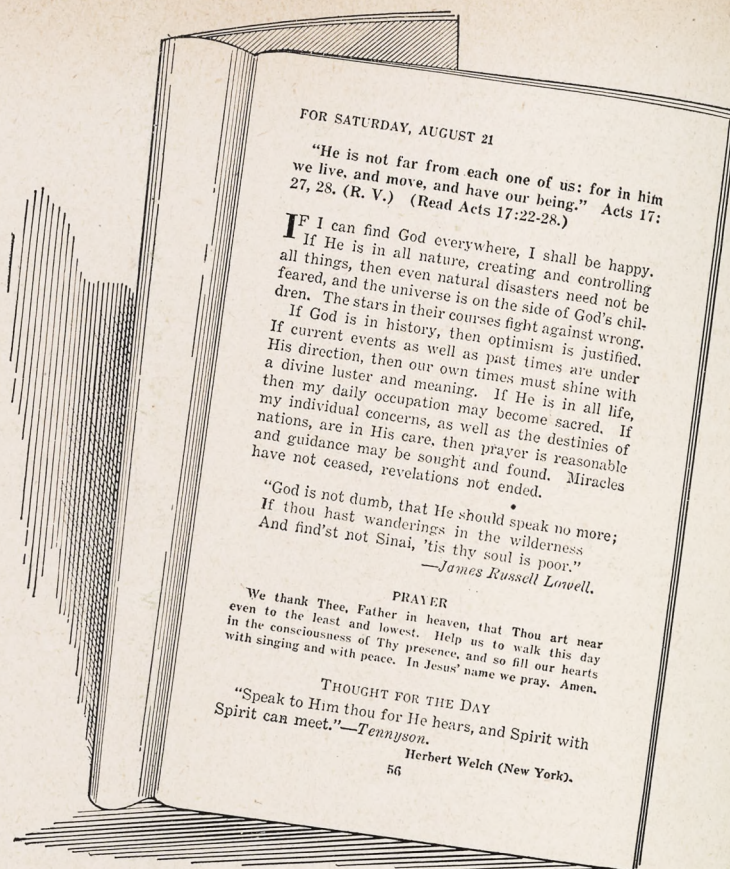


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