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SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

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

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

GRACE CHURCH, NEW YORK Broadway at 10th St.

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

Daily: 12:30 except Mondays and Saturdays.

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

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

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

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

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street

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

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

The Church is open daily for prayer.

ST. JAMES'S CHURCH

Madison Avenue at 71st Street
New York City

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

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

Holy Communion Wed. 8 a.m., Thurs. 12 noon.

THE CHURCH OF THE EPIPHANY 1317 G Street, N. W. Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.

Daily: 12:05.

Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roelif H. Brooks, S. T. D. rector

Sun.: 8:00 and 11:00 a.m. and 4:00 p.m.
Daily Services: 8:30 Holy Communion;
12:10 Noonday Service; Thurs. 11 Holy Communion.

THE CHURCH OF THE ASCENSION Fifth Avenue and Tenth Street, New York *The Rev. Donald B. Aldrich, D.D., Rector* (On leave: Chaplains Corps, U. S. Navy) *The Rev. Vincent L. Bennett*

Associate Rector in Charge

Sundays: 8 and 11 A.M.

Daily: 8 Communion; 5:30 Vespers.
Tuesday through Friday.

This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York
Shelton Square

The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8 and 11 A.M.

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

Wednesday: 11 A.M. Holy Communion.

THE WITNESS

For Christ and His Church

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

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MAY 25, 1944

VOL. XXVII

NO. 46

ANTHONY, WILLIAM S., was ordained deacon on May 7 at St. Paul's, Chestnut Hill, Pa., by Bishop Hart. He is a student at the Berkeley Divinity School.

CHARLTON, CHARLES M., has resigned as rector of St. Mark's, Dorchester, Mass., to take charge of the Seamen's Club, Boston.

COOKE, ALLAN W., in charge at Troy, Ohio, died suddenly of a heart attack last week. He was 71 years old and was formerly the rector of Christ Church, Springfield, Ohio.

GETZ, HENRY B., was ordained deacon on May 7 at St. Paul's, Chestnut Hill, Pa., by Bishop Hart. Upon his graduation from Episcopal Theological School he is to take up work at San Antonio, Texas.

LEWIS, GLENN F., formerly rector of Grace, Mansfield, Ohio, is now the rector of St. Clement's, St. Paul, Minn.

LOCHER, R. W., formerly serving a number of missions in Kentucky, is now the rector of Christ Church, Madison, Indiana, and in charge of Trinity, Lawrenceburg.

MALPAS, JACK, formerly assistant at Emmanuel, Baltimore, is now the rector of St. Barnabas, Springfield, Mass.

McKENZIE, JOHN R., rector of Christ Church, Canaan, Conn., becomes the rector of St. Matthew's, Worcester, Mass., on June 1st.

MIDDLETON, C. N., formerly of Canada, is now in charge of churches at Dickinson and Beach, N. D.

MOORE, MERRILL M., rector of Trinity, Bethlehem, Pa., observed the 16th anniversary of his rectorship on May 7th.

PATEMAN, H. THOMAS, rector of St. Mary's, Napa, Calif., becomes the rector of St. Stephen's, Steubenville, Ohio, on June 1.

RAPP, LLOYD D., formerly on the staff of the Cathedral, Fond du Lac, Wis., is now the assistant at Trinity, Newport, R. I.

RATHBUN, GEORGE ST. J., formerly rector of Trinity, Ware, and vicar of St. Mary's, Palmer, Mass., is now the rector of St. Mark's, Leominster, Mass.

WORMAN, ALWIN E., has resigned as rector of All Saints', Attleboro, Mass., because of ill health.

SERVICES In Leading Churches

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

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

GETHSEMANE, MINNEAPOLIS 4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

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

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sundays: 8, 11 and 4:00.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 11:15 Thursdays and Saints' Days.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Ernest Victor Kennan, Rector

SUNDAYS

8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.

Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.

Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newberry Street, Boston

(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

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

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

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

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Methodist General Conference Is a Progressive One

*Real Division of Opinion on Stand on War
But Delegates Support the Present Conflict*

Edited by Lois Remmers

Kansas City, Mo. (RNS):—The conditions of peace and a program of action to be followed by religious forces in achieving peace were outlined in a report adopted by the general conference of the Methodist Church here. Sections on political, racial, and economic problems and on religious liberty were included in the comprehensive discussions. On the subject of post-war planning, the report reads: "We rejoice in the decision of the government of the United States to collaborate with other nations after the war in the promotion of world order and peace. We insist upon the carrying out of the agreement reached at Moscow to establish at the earliest practical date a general international organization with membership open to all states large and small that may desire to work together for the security and welfare of the world as a whole." As a partial solution to the world's economic ills, the conference commended the Malvern Manifesto on property and personality and the Delaware Conference prediction that "a new ordering of economic life is both imminent and imperative." The statement on religious liberty as adopted by the Federal Council of Churches was adopted. This statement included the declaration that religious liberty is to be interpreted to include freedom of worship, freedom of the individual to change his religion, freedom to preach, educate, publish and carry on missionary activities, and freedom to organize with others and to acquire and hold property for these purposes.

Asking the council of bishops to set up a commission "to consider afresh the relations of all races included in the membership of the Methodist Church," a report approved by the conference declared that "we look to the ultimate elimination of racial discrimination with-

in the Methodist Church." Relief from discrimination was urged for Orientals of friendly nations, Japanese - Americans, Latin - Americans, Jews, Negroes, and American Indians.

On perhaps the most vital issue attacked at the conference—the problem of the Methodist Church's stand as regards the war—only a compromise was reached. Rejecting a majority report that reaffirmed the Methodist anti-war stand of four years ago, delegates to the conference at first voted 373 to 300 to support the nation's military efforts because "God Himself has a stake in the struggle." They asserted: "We are well within the Christian position when we assert the necessity of the use of military forces to resist aggression which would overthrow every right which is held sacred by civilized man." Far from satisfied with this action, however, the conference passed a compromise resolution which stands somewhere between the positions of those who want the Church to remain above the conflict and those who believe the Church must support the war and pray for victory. In the social creed, one of the traditional statements of Methodism, there remained a paragraph ending with the statement: "We stand upon this ground, that the Methodist Church, as an institution, cannot endorse war nor support or participate in it." The conference also voted to continue its moral support of conscientious objectors.

A committee to inquire into the advisability of implementing the social creed with definite proposals in the field of social action and industrial relations was authorized by the conference, which at the same time adopted a paper on "The Church and Economics," an excerpt from which reads: "Full employ-

ment after the war calls for teamwork of government, industry, labor, and agriculture. Such cooperation can, in many industries, plan for a guaranteed annual wage." The unofficial Methodist Federation for Social Service (similar to Episcopal CLID) was commended for its pioneer work in this field.

As the conference drew to a close, Bishop F. J. McConnell, of New York, about to retire after thirty-two years' service in the Episcopal



Among those to send greetings to the Methodist General Conference was Generalissimo Chiang Kai Shek. He and Madame Chiang are Methodists

offices was asked to sum up what the streamlined, wartime meeting had accomplished. Paying tribute to the conference as "the best behaved conference I have ever attended," Bishop McConnell pointed out that great things are ahead—politically, racially, and economically. He predicted: "They are on the way. The danger is that they will come without the Church taking the place it should have in their coming. . . . Today we are not the success we ought to be in this whole process of social change. But we can remember the counsel: 'Be ye steadfast, immovable, abound in work, for you may be sure that in the Lord you do not labor in vain'."

NO LIPSTICK ALLOWED

Milwaukee:—Women of the diocese of Milwaukee were requested on May 14th to refrain from wearing lipstick when they receive the chalice. Those using it were asked to receive only the bread. The request was made by Bishop Ivins in a leaflet which was distributed throughout the diocese. The leaflet states that women are not the only persons to be singled out since the council of Westminster in 1175 denied the chalice to men "with dirty mustaches and unkempt beards."

TAKES CHEERFUL SIDE IN FIRST ADDRESS

Charleston, S. C.:—Bishop Caruthers, new bishop of South Carolina, took the cheerful side in his first convention address, speaking on "What's Right with the Church." Said he: "The Church has an attitude of self-criticism; there is a new demand in the Church for reality; there is a growing spirit of good will among the branches of the Church; the Church is determined not to escape from the world but to transform it."

CHAPLAINS RECEIVE PROMOTIONS

Boston:—Chaplain Ham Kellogg has been promoted from Lt. Colonel to Colonel, while two other Episcopal chaplains have been made Majors: William B. Sharp and Max Foresman. Promoted to Captain are E. H. Harrison, John T. Knight and R. T. Becker. Appointed as chaplains this month were W. P. Barrett of Pikesville, Ky. and N. S. Howell of Cheshire, Conn. Chaplain St. Julian A. Simpkins Jr. has been honorably discharged because of physical disqualifications.

RUSSIAN ORTHODOX PRIMATE DIES

Moscow:—Archbishop Sergius, primate of the Russian Orthodox Church, died here on May 15th. He was seventy-eight. He had been elected Patriarch last September when the Church was recognized by the Soviet government. A few weeks later he entertained the Archbishop of York in Moscow. He had been an ardent supporter of the Soviet war effort, contributing hundreds of thousands of rubles, not only for relief, but also for war equipment. He also excommunicated priests who gave comfort to the Nazi invaders. More recently he was widely quoted

throughout the world for disputing the claim of the Vatican that the pope is the vicar of Christ on earth. It is considered likely that Alexius, Metropolitan of Leningrad, will be elected to be his successor as patriarch.

CONSIDER NOTIFYING CLERGYMEN

Louisville (RNS):—Commandant T. J. Ball of the marines of Kentucky stated last week that the army and navy authorities are considering a plan to notify the council of Churches of deaths before telegrams are delivered to next of kin. The idea is that then a minister, priest or rabbi should be at the residence when such a telegram is delivered to ease the shock.

DIOCESAN CENTER IS PLANNED

Morgantown, W. Va.:—The most important action at the convention of West Virginia, meeting here May 10-11, was the approval of a plan for a diocesan conference center as a memorial to the first diocesan, Bishop Peterkin. Several hundred acres will be bought and \$50,000 raised for construction as soon as possible.

BISHOP PLEADS FOR SERVICEMEN

Asheville, N. C.:—Bishop Gribbin, in his address to the convention of Western North Carolina, meeting here May 9-10, laid emphasis upon the duty of the Church to returning



Bishop Oldham of Albany congratulates the Rev. Charles W. Findlay on the 20th anniversary of his rectorship at St. Andrew's, one of the city's strong parishes

ROGATION SUNDAY OBSERVED

Salisbury, Conn.:—Each member of the congregation at Trinity, Lime Rock, was given a package of seeds on Rogation Sunday. Products from these are to be canned and given to the local school for the hot lunch fund. The week before this parish had Bishop Y. Y. Tsu as preacher and he was given an offering of \$261 by the little parish to use in China as he sees fit. An interesting sidelight on the service was that present in the congregation was the son of the first rector of the parish, M. P. Walker Jr., who taught Y. Y. Tsu English in the prep school of St. John's University. And a good job he did too for the Chinese Bishop speaks perfect English.

service men, pleading for friendly cooperation for their restoration to a normal place in the life of the church and the community. The possibility of using the Valle Crucis School, now closed, as a training center for mountain workers was discussed and a committee appointed to give it study.

ROUTINE CONVENTION IN NORTH CAROLINA

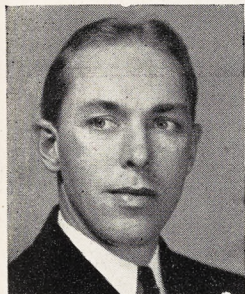
Charlotte:—The convention of North Carolina, meeting here May 9-10, was routine. Bishop Penick expressed concern lest recent army rulings cause a marked decrease in the supply of candidates for the ministry and it was voted to cooperate with other Churches in making a protest.

A Summer Session Is Offered By Cranbrook School

*Is One of Six Educational Institutions
That Are All Progressive in Character*

By W. B. Spofford

Bloomfield Hills, Mich.:—Cranbrook, located here, has in a few short years come to be recognized as one of the foremost educational



Mr. W. B. Stabler

centers in the world. It was in 1926 that six educational institutions were founded in this beautiful suburb of Detroit by Mr. and Mrs. George G. Booth on a three hundred acre estate of wooded countryside. One of these is Cranbrook School, a boarding school for boys from the 7th through the 12th grade. Cranbrook, as well as the other schools, is closely identified with the Episcopal Church since Christ Church, where the Rev. Charles Cadigan is the rector, is the center of the religious life of the community. During a recent vacancy in the headmastership, Mr. Cadigan served in that capacity. Recently it was announced that another Episcopal clergyman has been chosen to head the school, Mr. W. Brooke Stabler, formerly the head of Avon School, and for a number of years previously the Episcopal Church chaplain at the University of Pennsylvania. Mr. Stabler is also well known throughout the Church for his service as national secretary of college work, a work which is now largely centered here in the offices of the Church Society for College Work. The Rev. Charles Cadigan is the president of the society and the executive officer is Layman Donald Wright, formerly the business manager of St. George's Church in New York. All of which is by way of indicating the strong Episcopal Church influence in all the Cranbrook schools.

Cranbrook School has facilities for approximately two hundred boarding students, occupying individual rooms in modern, fire-resisting dormitories that were designed by Eliel Saarinen who is the presi-

dent of the Cranbrook Academy of Art. An example of the art that is fostered at Cranbrook is illustrated by the cover of this number. It is the science doorway at the school, dedicated to the progress of science and its contributions to man's well-being. It was carved by Geza Maroti of Budapest. The course offered extends over six years, with another year of post-graduate work possible. It is one of the leading college preparatory schools of the country and has alumni in many colleges and universities. There are already approximately 1,000 names on its list of alumni. There are four hundred and twenty-one of them now serving with the armed forces.

Cranbrook is known as a progressive school, with courses in architecture, sculpture, painting and the allied arts; a separate institution for the promotion of instruction and research in the natural sciences; a new science building, constructed just before the present war, which has proved to be of particular interest and advantage in the furtherance of pre-induction training for the older boys.

The School is also offering this year a summer session, designed particularly for those boys who desire to get in as much academic work as possible before being called to the colors. Many boys who are in the second semester of their senior year in high school, at the advent of their eighteenth birthday, are eligible for military service immediately upon reaching the age of eighteen. Some in this age group are eager to expedite their graduation from secondary school so that they may have a semester or more in college before their induction. It is primarily for this reason that Cranbrook offers this summer session.

RACE RELATIONS DISCUSSED

Brooklyn:—Negro-white relations was discussed at a conference held here May 21st, sponsored by the social service department of the diocese. About 300 people attended,

the meeting being held at Grace Church. In the afternoon there was a panel discussion with Herbert Miller, secretary of the YMCA as chairman, and with Dr. Adele Streeseaman of St. John's hospital; the Rev. W. B. Spofford of the CLID; Mr. Bernard Reswick of the local council of social planning, and the Rev. Samuel Rudder of the department, taking part. Following a service conducted by Rector David Atwater and the Rev. C. C. S. English of St. Augustine's, there was a supper and an address by Mr. Ferdinand Smith of the National Maritime Union, who was introduced by Bishop DeWolfe.

MINISTERS DENOUNCE RESTRICTIONS

Salt Lake City (RNS):—The ministerial association here has denounced pledges by local real estate dealers to restrict non-whites from certain communities within the city. The ministers wrote the realtors that "the assumption that skin color causes lowering of community standards is invalid."

MOTION PICTURES IN EDUCATION

New York:—A number of Church people devoted a couple of days last week to the study of movies in religious education. Plans agreed upon included film libraries, a pamphlet on suggested methods, establishment of a board of review to approve films.

SEEK DIOCESAN STATUS

Fresno, Calif.:—Laymen of the district of San Joaquin met recently to consider means of becoming a diocese. An endowment fund is contemplated as well as a fund for repairs and addition to present church property. An objective of a half million was discussed, with plans soon to be placed before parishes.

JEWISH ORGANIZATION IS ENTERTAINED

Manchester, N. H.:—The evening service league of Grace Church, where the Rev. L. Bradford Young is rector, entertained the local chapter of Hadassah, women's Zionist organization, last week. Three of the Jewish women presented aspects of Zionism after which there was an hour of fellowship. One of the Jewish women said that it was the first time that they had been invited to a Christian church.

For Men and Women of the Armed Forces

Great to-do over visit of Orlemanski, R. C. priest, to Moscow for conferences with Stalin. Returning to U. S. he was ordered into monastery by his bishop "for dealing with communists." Few days later punishment was lifted when priest apologized, with office of bishop stating at no time would the priest discuss with anyone the conversations he had with Soviet leaders. Pointed out by WITNESS that R. C. authorities hand out no punishment to those who laud Franco or who run about favoring fascism (Spellman, Coughlin, Curran, Sheen) but crack down on a priest who has a clear record for being on the side of the masses. . . . Meanwhile another R. C. priest, Ray McGowan, social action direct or of Catholic Welfare board, tells conference in Milwaukee that "communists may be expected to exert some influence for good." In defending labor and jumping on newspapers for being 90% anti-labor, McGowan said "we are attempting to create a new civilization. The main thing is to get business, unions, farmers, organizations of professional bodies, to work with gov't and get gov't to work with them to end unemployment and poverty." Speaking of the Montgomery-Ward (Sewell Avery) matter the priest cited it as an example of "the willingness of the secular press to ride along with growing agitation on part of employers against labor." Ended by warning of danger of semi-fascist gov't in U. S. . . . In London Poet Archibald MacLeish, librarian of Congress, startled audience with: "Nothing has disturbed me more at home and here than the collapse of morale among men of liberal mind and good will in their hope for peace at the end of this war. I do not know of one such man who truly believes that the war is going to end in the kind of peace hoped for. Every possible circumstance that could contribute to the making of such a peace exists yet men of good will no longer believe that a true peace can be made. The conviction and determination that such a peace should be made are lacking." . . . Reporter Cranston of Worldover Press, said MacLeish is probably right. But sees some hope in Common Wealth Party led by Sir Richard Acland, Churchman of Malvern fame. But party may be too young, too radical and too hopeful. . . . Bob Smith, distinguished for his work for men in the service and social service work, to leave job in Jersey to take up social service under Bishop Dun in Washington. . . . Some years back he joined unemployed in picketing Jersey legislature for relief. . . . Bishop Gribbin of N. C. pleads with Church leaders that servicemen get a break when they come home. . . . Salt Lake City parsons crack at real estate men for imposing racial restrictions in housing. . . . Church conference in Brooklyn has a big time discussing race. Speakers about equally divided between whites and Negroes. . . . Bishop Ivins of Milwaukee requested women using lipstick not to receive from the chalice. . . . Bishop Carruthers of S. C., in first address as bishop, says Church is determined not to escape from world but to transform it. . . . Quite a flock of Episcopal chaplains receive promotions.

CANON ROBERT SMITH TO WASHINGTON

Washington:—Canon Robert Smith, social service secretary of New Jersey who has also done notable work as the director of army and navy work in the diocese, has accepted appointment as secretary of social service in the diocese of Washington. Some months ago the Rev. Joseph Fletcher made a survey of the institutions of Washington and recommended that the best available man be secured to develop their potentialities. Canon Smith is that man.

CLERGY SHORTAGE IN GREAT BRITAIN

London (RNS):—Concern over a clergy shortage in Great Britain after the war was expressed at annual meetings here of the Congregational Union and the Baptist Union. Congregational leaders stated that 100 fewer denominational churches are under ministerial supervision at present than in 1939; that of 1,600 ministers in active pastoral service, 246 are over the normal retirement age; and that while 165 churches are now seeking ministers, it is estimated that only 35 new pastors will be available in 1944 and 29 in 1945. Baptist officials are considering a system of grouping churches, each group to be served by one or more ministers, with the help of laymen; Congregational proposals include a scheme whereby theological students will spend part of their training period helping ministers in charge of several churches.

FIRST CONVENTION ADDRESS FOR BISHOP DUN

Washington:—Bishop Angus Dun delivered his first address to a convention over which he presided when the Washington diocese met for its annual convention on May 10th. His address, according to established custom, was given at the Epiphany with the rest of the session held at St. Paul's, Rock Creek parish. Bishop Dun outlined relationships existing at this time: family, society in general, racial. He hazarded the guess that if a poll could be taken on primary interests that the Church would be far down in the list.

The speaker at the convention dinner was Bishop Y. Y. Tsu who expressed his gratification that the American Church has arranged for an autonomous council for the Church in China (WITNESS, May 4).

He said it was a great step forward as he stressed the close relationship existing between the United States and China. Pointing out that American soldiers are fighting and dying in China, he said that he daily became more aware of the difficulties which were being encountered by his nation in seeking to become a part of the democratic world.

SOLDIERS TO MINISTERS

New York (RNS):—Congressman Jerry Voorhis (D. Calif.), an Episcopal and Brig. Gen. Frank T. Hines, director of the veterans administration in Washington, headed



The Rev. Robert Smith who has done notable work as the head of social service in New Jersey has accepted a similar position in the diocese of Washington

the list of speakers for the national conference on the ministry of the Church to returning service men and women, at Baltimore, May 17-18. Called to consider the problems and needs of demobilized members of the armed forces, the meetings had as general chairman, the Rev. William Barrow Pugh, stated clerk of the Presbyterian Church in the U.S.A. and chairman of the service men's Christian league. General Hines spoke on "Government Plans for Returning Service Men and Women," and Representative Voorhis outlined "How the Churches Can Supplement the Plans of the Government."

EDITORIALS

The Fire of Pentecost

PENTECOST-FIRE is red; red is the color of revolution. The red flag and the red Whitsunday altar are zestfully coupled by those with social consciousness. It is a coincidence too good to be neglected. Is it a coincidence? Red is the striking, close-quarters color, blazoned on danger-signs. Red demands attention. It demands social response, which is the demand of both revolution and the Holy Spirit. The inescapable social revolution caused by the machine has been resisted in every land except the Soviet Union. There the response has been in blood, red both with life and death. Setting aside the question of whether this is a cosmic working of the Spirit outside the Church, the triumphant Russian revolution shows us what effective social power brings forth. Similar pillar-shaking social reformation within the Church is the work of the Holy Spirit.

The Spirit may sometimes come "sweet influence to impart," but in the New Testament He comes with a rushing gale and shakes the house. The Spirit is properly the revolutionary, upsetting Person of the Trinity; His economy works in social change. He fuses the scattered children of God into the flaming, witnessing Body of Christ.

So it was when the day of Pentecost was fully come. Today the Church awaits a new Pentecost. Among other hopeful signs in Sion are the new devotion to the Holy Spirit and the growing attention given to Whitsunday. Churchmen long for that Word of Power which will call forth tremendous social response. All this, as we cling timidly to the ecclesiastical *status quo*.

A new Pentecost, when it comes, will be mightily upsetting. Otherwise it would not be Pentecost! The wind will shake and the fire will burn. Our prejudices and complacencies will go up in smoke; race and class barriers will clatter down. The

Holy Spirit will not be channelled into our neat patterns and purposes; He will burst most of them.

We are playing with fire, when we evoke the Spirit. This is worth remembering. In our secular world, in Russia alone has a power evoked magnificent social response, and with it have come disconcerting shake-ups. If God the Holy Ghost Himself once more hits the Church, we can expect His impact to be no less shocking.

"QUOTES"

OUR leaders do not envisage a Church relegated to an insignificant and impotent place in human life, but a Church taking an active part in removing those abuses which depress and impoverish human life, and giving her positive and active corporate witness to the Christian principles of justice, brotherhood and the equal and infinite value of every human personality. We take our stand in the conviction that God is speaking to mankind in the solemnizing and chastening events and experiences of our time, and that it is His will that we make every endeavor to re-shape our modern life on Christian principles. There are some selfish and stubborn people who in their blindness think that things can never and must never change, because they themselves are reasonably comfortable. Their opposition to a Christian reconstruction, and their failure to realize present and oncoming changes, is pathetically stupid.

—H. E. SEXTON
Bishop of British Columbia

Variety the Spice

THE other day we walked into a neighborhood shop. A clerk said, "Good morning, Doctor;" the proprietor said, "Glad to see you, Father;" a customer said, "How do you do, Mister . . ."; friend No. 4 said, "Hello, Parson." All were members of the Episcopal Church. It indicates that there is room within our fold for differences of opinion and no need whatever to fear ecclesiastical infection from any other body. Any time a parish can number among its loyal membership people with diverse points of view but united in the conviction that a comprehensive type of worship and the best type of fraternity can go hand in hand, that parish is fortunate. Not only will it thrive but its rector will be a most fortunate individual. The more closely we approach an embracing rather than a repelling Christianity the better . . . always bearing in mind that whereas there are some practices we need not take up, there are others we cannot drop. In this respect Canterbury seems to be a better place for residence than

either Rome or Geneva . . . and one from which greater good can come for all Christendom. About the only time trouble brews is when residents of those other cities (or their second cousins, on both sides of the family, who sometimes are ill at ease in Canterbury) insist that conditions outside their own particular bailiwicks are not to be tolerated. Sometimes their own past practices seem

to have made them a little intolerant.

Long, long ago the Church of England, of which our own Church is a daughter, took the position of a *Via Media*, and that calls for details of thought, organization and procedure which sometimes reminds us of Geneva and sometimes of Rome. The fact is that the architecture of each has both good and bad points. Wise churchmen therefore will evaluate well, and then will embrace, and will raise no objection to others embracing, what each finds to be true to our Lord and of genuine spiritual value or stimulus, regardless of where it commonly is found.

Fair Exchange

TOWARD the end of the academic year people in theological seminaries always begin to receive letters from clergymen and others who are looking for curates, assistants, missionaries, and other Church workers. It is quite normal to expect that as the senior year draws to a close men will be "placed." But these are not normal times

and most students have been placed long before the end of their senior year. We have this suggestion to offer: Why not *re-place* these men who are going out with others who can be trained in the seminaries and handed back to parishes and dioceses after three years?

There is the greatest difference in the world between parishes, and also between clergymen. Some men apparently have a gift for attracting the best young men into the ministry. The late Harry Pierce Nichols was such a man. There must be 50 or more men in the ministry today who entered it under the influence of "Uncle Harry." On the other hand there are many good clergymen who apparently have never sent a single man into the ministry, just as there are parishes one could name that have never produced a single man for the ministry. And so we ask the question: How about it? When you ask for a man fresh from seminary, it might be well to specify not only salary, living quarters, duties, etc., but also whether or not you have a top-notch candidate to take his place!

Christianity and Education

by Gordon Keith Chalmers

President of Kenyon College

WHEN the last war was finished, many young men entered the seminaries because of discoveries which they had made during the months when they were soldiers. The discovery was something about themselves, something private and profound, something which aligned into a new order their beliefs about property, their fellows, and what is good. Doubtless similar discoveries are being made in North Africa, New Guinea, and on the seas; along with the many who will return to



civilian life with broken spirits and shattered nerves will come a few whose eyes are clearer and more nearly single because of what they now endure. They will have learned a truth which nothing, so far in their lives, not home nor falling in love nor Church nor school nor college had taught them before they embarked.

Though private and most secret, the discoveries of these men turn out to be the same and to approach so nearly the best teachings of the Church that they rightly decide that the Church, in spite

of its many shortcomings, is the place for them to work. Put simply, the discovery is that a man needs salvation.

How can this truism of Protestantism, Catholicism, and Judaism be a discovery, when it has been reiterated every Sabbath and repeated in prayers, creeds, and the invocations to public assemblies? Part of the answer lies in the human fact that we may hear a truth a thousand times without imagining it, and any man in any age may miss the first steps in wisdom until his own fate, and the grim horrors of our life arrest him. The other part of the answer lies in the way we think and study and teach in this century. School and college have taught something different from the belief that what a man needs is salvation.

The Christian doctrine is that men find within themselves two potentialities, the one for good, the other for evil, and that only by the help of the heavenly grace may they overcome their natural failings. It must be admitted that many professing Christians in these days regard that teaching as a dogma and believe it, if they do, from a sense of duty and by willpower, without the benefit of sure, elaborate and extensive knowledge of man. Education in the twentieth century explicitly states no

dogma about man and what he is, but implicit in the teaching of schools and colleges is a view of man contrary to the Christian one. Analysis of what the schools do and say reveals this.

There has been much concern over the confusion of learning throughout the educational system, and the terms "integration," "synthesis," and "guidance" recur in the discussions. Recently a group of the ablest college and university leaders, sensitive to the public uncertainty about liberal learning and a kind of failure of nerve within the universities themselves, met to affirm for each other and the public the central idea of the whole educational enterprise. They proposed to restate the aims and purposes of liberal education, and they did it with demobilization and the post-war period in mind.

The principle on which all agreed was that what unifies and gives import to studies is the individual needs of each boy or girl, and thus they advised that colleges improve and elaborate their counselling systems. School and college counselling, as everyone knows, is a sort of clinical device, not without merit, by which each student is regarded as a special case requiring special treatment. The educators were certain that educational counselling makes it possible to train up individuals, for by attending to the individual wants and the individual circumstances of each person one may help him, they said, to become more of a person.

The opinion of this group is important because it expresses the mood and practice and announced self-analysis of our educational system in recent decades, namely that the schools and colleges are service organizations, giving people what they want and ask for. This humanitarian, altogether warm-hearted attitude should not be lightly treated, but its radical departure from the ancient purposes of the universities and the central mission of Christ should be clearly understood. The distinction becomes evident if one states the view of man which is involved.

It is this: that man is a creature with special aptitudes and varying degrees of nervous and intellectual capacity. By improving these a man may enjoy life better and contribute more to the common weal.

Thus, say the educators, what the student must do (and his teachers should help him) is analyze his aptitudes, improve the strong ones and doctor up or compensate for the weak ones. Schools boast of being "pupil-centered;" universities, confessing that there is no centrality to their teachings, but a rich and disparate profusion of knowledge, center their efforts in the boy himself, his special weaknesses and wants.

Put bluntly, this philosophy denies the existence

of good, evil, and the will. For the will, "conditions" are substituted; for the ancient war of the cave, the war of pilgrim in his progress, the war between good and evil in a man's own breast, social good and social evil are substituted, these being workable political and economic adjustments, or the lack of them.

There are clear historical reasons why contemporary learning has abandoned the Christian doctrine of man and regards his deepest problems as matters of clinical or social adjustment. In our country those aware of the contradiction between the ancient teaching of the Church and the common philosophy of schools are inclined to avoid the problem it poses because of the conviction in the hearts of us all that Church is rightly separate from state. American education, private as well as public, is in large measure a public affair. It represents Jews, Catholics, unbelievers and Protestants, and the issues involved in these notions of man appear in the dogmas of all. They are thought, indeed, to be dogmatic issues. It is thought that the question of how we regard man is a sectarian question and so beyond the reach of strictly public discussion.

THIS is really not true. The Jewish author of the book of Job, the pagan author of the Oedipus Rex, the Roman Catholic, Dante, the Protestant, Milton, and that mysterious child of the modern world, whom Catholics call Catholic and Protestants call Protestant, William Shakespeare, all agree in the fundamental assumption that man has evil in his own heart as well as good. While they differ in their beliefs about God, all agree that man does not stand alone, but faces the mighty issues of his life the victim or beneficiary of forces above and beyond himself.

Church members are always tempted to sit in the house of God and proclaim the iniquities of those who sit in other houses — houses of commerce, parliament, or learning. Let us remember that in the long run the educational system of a country, both its public schools and colleges and its private ones, are as good or as bad as the country demands. We are on the eve of some kind of re-establishment of American education, once the bitter necessity of technical training for war is passed. Colleges and schools may change not only in their structure and their relation to taxation; many will change in their aims.

It would violate the Virginia statute of religious liberty for Church people to demand that the public schools teach a Christian dogma. It would do violence to academic freedom for Christians to demand that universities so order their studies that an inevitable conclusion would be reached, in this instance, the conclusion that man is a creature in

need of salvation, since learned men for ages have challenged this philosophy. It would not be inappropriate, however, for Christians to demand that schools and colleges teach the evidence in human records which makes it possible for one to think long and realistically about the inward character of man.

In 1943 this would be a radical demand. A few days of the year — for example, the Sundays — are sufficient for a child to memorize the epigrammatic formulate of dogmas such as those of the decalogue, the catechism, and a few of the most weighted summaries in the Sermon on the Mount. But months and years of study are necessary to show forth vividly and with life the strange, heroic and perverse nature of man himself. If the schools undertook this task, they could not teach many less important subjects which now occupy them. Their efforts would largely be confined to the best that has been thought and said, that is to the most accurate and enduring evidence we have out of all that men have done in passion and when their lives and honor were at stake. The prayers, poems, laws, chronicles, letters, histories, creeds, and conflicting beliefs, when really apprehended and reflected upon, show forth man and his needs. These are more important to a student than his own immediate deficiencies and aptitudes, far more important even than his vocation or a study of the government of his own city. He may read and discuss these evidences of what man is either in his own language or that of the men who wrote them down. By virtue of the fact that their ideas and emotions are common to us all, when the student studies them he takes the first steps in becoming an individual.

Beyond and above these early studies of what men are like in their inmost hearts lie the important studies of what men are like in groups. Learning must be thought of at many ages and grades; the first task is to state what all men will need, not because of what they are destined to do in the world, whether drive a truck or write with a pen, nor what place in society they enjoy, whether rich or poor, but what they need as men: that is, the needs of man himself. It was in such terms that Christ and His disciples taught the same teaching to Jew and Gentile, bond and free. In our day that teaching, the human teaching, would occupy many of the young years: one should ask it of colleges as well as schools.

We should not sit in church and call those who disagree with us sinners. Certainly it would be unjust to turn the words of Jeremiah on the universities and call professors and teachers wise men glorying in their wisdom. I find as much of what seems to me to be true humility among teachers as among clergymen. But it cannot be said that the governing idea of schools and colleges, in so

far as it reflects the prevailing thought of this century, equips the student to obey the behest of the prophet: "let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth loving kindness, justice, and righteousness in the earth."

It would be quixotic to demand that the educational system organize itself around that article of our faith, but it would be altogether practicable and proper for Christian men to enter into the educational discussion and urge that the first duty of teaching in all schools and colleges, before energies are devoted to vocational or professional training or mastery of the advanced and complex problems of mankind in groups, is to study men themselves in their privacy and the severest light they have thrown upon themselves. Students thus taught are not necessarily endowed with Christian knowledge, but so taught they are able to begin to comprehend the Protestant, Catholic and Jewish teaching that the most important thing about a man is that he is a child of God.

Talking It Over

By

WILLIAM SPOFFORD

THIS paper has leaned backward to distinguish between Roman Catholicism as a religion and that Church as a political force. We have respect for practicing Catholics and have frequently said that we wish Episcopalians would follow the example of their devotion. At the same time we have pointed out evidences of the friendship of the hierarchy for those powers throughout the world that we, the United Nations, are fighting. The case of Father Orlemanski ought to convince those of our readers who tell us that it is a distinction that cannot be made.



Father Coughlin, Father Sheen, Bishop Curran run all over the country making speeches cracking at our allies and taking the Hitler line. Speak of this and one is told that they have a right so to speak as citizens. Speak now of Father Orlemanski and one is told by some people that he was not disciplined by his Church for taking the side of our ally, Russia, in the border dispute with the Polish government in exile, but solely because he went to Moscow without the permission of his superiors. But the fact is, as his bishop stated, that it was "for dealing with communists" that he was

punished as well as for going without permission.

So what about Archbishop Spellman? Of course he made his trip with the permission of his Church. He also dealt with fascists, notably Franco, and came back to write a piece for a five million circulation magazine telling America what a fine Christian gentleman this ally of Hitler is. Apparently there was no effort to silence him. He went on to give radio broadcasts and speeches along the same line. He buddied around with one of the world's most ruthless dictators—a man who is on the side of our enemies in spite of the status of “neutrality” accorded him, for reasons of their own, by our state department. Orlemanski had five hours with Stalin, the head of a government that the President of the United States declared is our most valiant ally, and he is punished by his Church for “dealing with communists.” Not only punished but silenced, for the office of his bishop, after receiving an apology from the Moscow visitor, restored him to good standing and indicated that at no time in the future will Father Orlemanski discuss the conversations he had in the Kremlin nor will he even be allowed to go to Washington for conferences with United States government officials to report as a citizen. The international situation being what it is, and Stalin being the man he is, and the Soviet Union being the power that it is, one would suppose that Father Orlemanski could perform a service to his country by having a little talk with Mr. Hull and Mr. Roosevelt. But he is ordered to keep his mouth shut and from reports at this writing he apparently is going to do so.

SONNETS

for ARMAGEDDON

THE NICENE CREED

A Sequence of Twelve Sonnets

By

CHARLES RANN KENNEDY

And I Believe in the Holy Ghost, the Lord and Giver of Life, Who Proceedeth from the Father and the Son; Who with the Father and the Son together Is Worshipped and Glorified.

What is a person? Just a nose, a beard,
A gesture of the hand? Nay, something most
Remarkably resembling that sheer ghost
You know within your heart of a revered
And lifelong lover. Likewise, reason cleared
Of quibbling finds beneath the sacred host
Of all things living, secretly disclosed,
A Person; and proclaims Him unfeared.
He is that Third One, perfect God, the Lord
And giver of all life: He that proceeds
Alike from Father and from Son; who feeds
Our mouths with eloquence; who is adored
And glorified as Holy Ghost; who leads
Our mortal searchings to divine reward.

It all adds up: praise Franco, knock Russia or England, take the Hitler line on peace now to prevent bolshevism, and you are *not* ordered to a monastery. Support the nation that has done more than any other to defeat Hitler (Churchill and Roosevelt both said that) and if you are a Roman Catholic you're crushed. What we can learn is that there is a Vatican line and it is not the line of the United Nations.

The Fifty Best Hymns

By

ELLIOTT W. ROBBINS

Layman of Great Neck, Long Island

SINGING hymns is one of the pleasures of going to church. It may be the only opportunity for the parishioner to use his lungs and voice in a constructive and joyous effort during the week. The psychological as well as religious benefits are obvious. When people sing enthusiastically in a church it is a sign of two things: the church enjoys good esprit de corps and, secondly, the rector has had the intelligence to pick out hymns that are singable.

This second factor is tremendously important to church morale. I have attended services where it almost seemed as if the hymns had been selected with perverse intent to make it impossible for any but trained musicians to follow the tune. Some hymns are so unfamiliar that even an average choir hardly rises above the organ. A profound sense of frustration can result.

Yet singing is a fundamental human impulse as thousands of choral societies and glee clubs amply demonstrate. Many of the great evangelists relied heavily on the power of song. The late J. P. Morgan, a splendid and generous Churchman, was well known for the heartiness with which he joined in the music. Like the responses, it is an essential part of the Protestant technique of active participation by the congregation in the service.

When I was a newspaperman in Athol, Massachusetts, I made a point of visiting the various churches. One, a true New England meeting house, had remarkable acoustics. It was known as “The Singing Church.” The entire congregation burst forth with joyous singing and praise that I'm sure were heard high in heaven. The building literally vibrated with rhythm. I made one other observation about “The Singing Church.” All seats were taken.

The Episcopal Church has a wonderfully fine group of hymns, acknowledged by authorities. In a regular service having four or five hymns, never less than two should be selected from this list of “Fifty-two Best,” below. All are familiar numbers. With few exceptions, all are eminently “singable.”

Many rectors also insert one "new" or relatively unfamiliar hymn for the artistic variation or to coincide with a sermon topic; plus one "local" hymn, popular in the area or with some individual in the congregation. The list of "Fifty-two Best" is my own, based on twenty years of church singing and young people's Sunday evening "sings." If properly used it will increase the effectiveness of congregational singing 30 to 500%.

THE FIFTY-TWO BEST

Awake My Soul
Come My Soul
Abide With Me
Softly Now the Light of Day
O Come . . . Emanuel
Come All Ye Faithful
Hark the Herald Angels
O Little Town of Bethlehem
It Came Upon a Midnight Clear
The Son of God Goes Forth to War
Brightest and Best
Fight the Good Fight
He Who Would Valiant Be
Forty Days and Forty Nights
O Jesus Thou Art Standing
All Glory Laud and Honor
In the Cross of Christ I Glory
There Is a Green Hill Far Away
Jesus Christ Is Risen Today
Alleluia . . . the Strife Is O'er
Crown Him with Many Crowns
All Hail the Power of Jesus' Name
Come Thou, Almighty King
How Firm a Foundation
A Mighty Fortress Is Our God
Rock of Ages
Nearer My God to Thee
Lead, Kindly Light
Hark, Hark, My Soul
The King of Love My Shepherd Is
Now the Day Is Over
Eternal Father, Strong to Save
Once to Every Man and Nation
Recessional—God of Our Fathers
Oh God, Our Help in Ages Past
The Church's One Foundation
Glorious Things of Thee Are Spoken
From Greenland's Icy Mountains
Jesus Shall Reign
Fling Out the Banner
Jerusalem the Golden
Ancient of Days
Onward Christian Soldiers
Rejoice Ye Pure in Heart
Stand Up, Stand Up for Jesus
Ten Thousand Times Ten Thousand
I Heard a Sound of Voices
Silent Night
The First Nowell
We Three Kings

The Hymnal Presents

A HYMN FOR WHITSUNTIDE

GOOD hymns do not always receive prompt recognition, but they seldom have to wait for it for as long a period as four centuries. This was the case, however, with the hymns of Bianco da Siena, a member of a religious order who died in Venice in 1434. His hymns, *Laudi Spirituali*, were published in Lucca in 1851, more than four hundred years after his death. The best known of them, *Discendi, amor santo*, is distinguished by its evangelical fervor, and this together with the fact that it was written in Italian vernacular and not in Latin may have helped to commend it to Richard Frederick Littledale, widely known as the author of *Plain Reasons against joining the Church of Rome*. At all events, Dr. Littledale translated this and some other hymns of Bianco into English, and his translation of *Discendi, amor santo*, appeared in England in the *People's Hymnal* (1867), and subsequently in *Songs of Praise*, from which it was taken for the Hymnal of 1940.



Come down, O Love divine,
Seek thou this soul of mine,
And visit it with thine own ardor glowing;
O Comforter, draw near,
Within my heart appear,
And kindle it, thy holy flame bestowing.

O let it freely burn,
Till earthly passions turn
To dust and ashes in its heat consuming;
And let thy glorious light
Shine ever on my sight,
And clothe me round, the while my path illuming.

And so the yearning strong,
With which the soul will long,
Shall far outpass the power of human telling;
For none can guess its grace,
Till he become the place
Wherein the Holy Spirit makes his dwelling.

Dr. Littledale was even more versatile as a translator than John Mason Neale, for he translated hymns not only from Greek and Latin but also from Syriac, German, Danish, Swedish, and in the above instance from Italian. But Dr. Neale's translations were more numerous and are far more widely used.

—HOWARD CHANDLER ROBBINS

Stafford Cripps Tells Church To Be More Fearless

*Tells Church Group Unity Is Essential
If Churches are to Make Real Progress*

Reported by Lois Remmers

London (RNS):—Addressing the Congregational Union Assembly here, Sir Stafford Cripps, minister of aircraft production, declared that churches must display more unity, and must get back into the life of the people if they are to exercise any influence on national and international policies. "That is not to say that religious leaders should go into politics," he explained, "but they should be prepared quite fearlessly to lay down Christian principles, leaving it to the laymen and women to interpret those principles in terms of political action. . . . A much greater degree of unity between the different churches is essential if Christianity is to exercise an influence proportional to its power. The appearance and fact of disunity among Christians must enormously weaken their influence. Where members of one denomination won't allow members of another to preach in their pulpits or conduct their services, what deduction is the ordinary man to draw?" The international aspect of Christianity must be especially emphasized, Sir Stafford said, through broad instruction and propaganda, and an exchange of teachers and preachers between countries.

Church Cooperation

London (RNS):—An unprecedented step in Presbyterian history was taken here when the heads of the Anglican Church and the Church of Scotland appeared for the first time on the speakers' platform of the General Assembly of the Presbyterian Church of England. Both the Archbishop of Canterbury and Professor John Baille addressed the delegates.

America Lags

Buffalo, N. Y. (RNS):—Protestant church leaders in the United States have lagged behind those of Great Britain in matters of social progress, John C. Bennett, professor of Christian ethics, Union Theological Seminary, told a conference of Episcopal clergymen and laymen here. Recounting the support given

by church leaders in Britain to the Beveridge Plan, Bennett declared: "The church in America must interest itself in the prevention of general unemployment, national minimum wage standards, equal opportunity for children, weeding out irresponsible leaders in political and economic fields, and it must be ready for new experiments."

Japanese-Americans

Plainfield, N. J. (RNS):—The Ministers' Association of the Plainfields is taking steps to assist in the resettlement of Japanese-American evacuees in New Jersey. Appointment of a committee of ministers and laymen has been authorized to study methods of receiving in this locality a limited number of Japanese-American families certified as loyal by federal authorities. The plan would be to obtain jobs and suitable living quarters for them.

Auxiliary Scholarship

Princeton, N. J.:—A scholarship fund set up by the Auxiliary of New Jersey, in memory of the late Edith C. Roberts, is announced by Miss Marietta E. Atwood, diocesan president. The plan is to give a yearly scholarship to an Episcopal student at Ginling College, China.

St. Paul's Gives Degrees

Lawrenceville, Va.:—On May 31, at the commencement of St. Paul's Polytechnic Institute, Lawrenceville, Virginia, degrees will be conferred for the first time. There are seven members in the history-making class, all Virginians but one, and all receiving B.S. degrees in elementary education. Fifty-four will receive high school diplomas.

Support that Bishop

Garden City, N. Y.:—The diocese of Long Island, meeting in convention here on May 16th, passed a resolution backing Bishop DeWolfe for his public statement in which he defended the opening of a hostel for Japanese-Americans in Brooklyn. A resolution was also passed calling upon the United Nations to perfect an international organization now to

establish world peace. Bishop DeWolfe in his address defended the bombing of military objectives in Europe as an unpleasant necessity. He condemned isolationism and stated that "to have a just and durable peace means that nations of the world must recognize the obligations that rest upon one who is a good neighbor."

Bishop Gray Dies

Mishawaka, Ind.:—Bishop Campbell Gray, diocesan of Northern Indiana since 1915, died suddenly here on May 16th. Only a week before he had presided at the convention of the diocese. He was sixty-five.



Congressman Jerry Voorhis, Episcopal Bishop of California, leads in conference on the ministry for ex-servicemen

Negro Chaplains

Washington, D. C. (RNS):—The navy is about to select two Negro chaplains, to be chosen in accordance with the regular procedure of appointing chaplains from applications. Rank of the chaplains will depend on their age, according to navy practice. Navy spokesmen said the chaplains will be assigned to installations where there are large numbers of Negro personnel, most probably to training stations. It will be the first time Negroes have been appointed.

Justice Roberts Honored

Washington:—Mr. Justice Roberts, warden of St. John's Church, received on May 8th the annual award of the local federation of churches for outstanding work by a layman in the District of Columbia.

Death to Traitor

London (RNS):—The assassination of Archbishop Sergius, Metropolitan of Vilna, Poland, was reported here by the Polish ministry of information. The brief announcements have no details of the crime, but it is believed to be the work of Polish extremists incensed over the metropolitan's pro-German attitude. Metropolitan Sergius was formerly secretary of the synod of the Russian Orthodox Church in Moscow and was appointed several years ago as Bishop of Lithuania, occupying the see of Kovno (Lithuania) and Vilna (Poland). Following German occupation of Lithuania, Metropolitan Sergius, despite the fact that he had been a member of the Russian Orthodox Synod and had been made Exarch of the Baltic Republics under the previous Russian occupation, threw his support on the German side.

Berkeley Commencement

New Haven:—Commencement at the Berkeley Divinity School is to be held on May 31. Bishop Daniels of Montana is to be the preacher, with the commencement address given by Gordon Keith Chalmers, president of Kenyon College and a contributing editor of THE WITNESS.

Religion on the Air

Columbus, O. (RNS):—Steps to organize a national association of broadcasters of religious programs were taken here by the religious work-study group at the fifteenth Institute for Education by radio. A committee, composed of representatives of the Catholic, Protestant, and Jewish religions, and a representative of each of the major networks and of the National Association of Broadcasters, was authorized to draft a plan of organization. The committee will present the plan to a special conference of religious broadcasters to be held next fall.

Churchman Arrested

Stockholm (RNS):—William Paul Tomesanyi, Hungarian church leader and statesman, has been arrested and sent to a concentration camp by German occupation authorities, according to information in

★ THE Auxiliary of the parish at Galva, Illinois, asked through this department for altar hangings some time ago. They received a complete set of altar linens from the Daughters of the King of Grace Church, Muskogee, Oklahoma. Nice to know the value of this department . . . and thanks to the women of Muskogee. . . . The Rev. Bancroft P. Smith, vicar of St. Paul's, Yuma, Arizona, writes that the parish will be glad to send six black mortar board caps that are in excellent condition to any choir that can use them. In turn his parish seeks an altar service book. . . . The Rev. W. R. Haynsworth, in charge of the Associate Mission, Summerton, S. C. needs a chalice for the mission at Manning. He has service there twice a month and now has to use a glass dish as a chalice. Have you things to give others? What are your own needs? Write Lend-Lease: THE WITNESS, 135 Liberty Street, New York 6, N. Y.

Hungarian circles here. The imprisonment of the former Hungarian minister of justice and one-time commissioner of Ruthenia was the aftermath of a protest made by Dr. Tomesanyi against anti-Semitic measures adopted by the new puppet government in Hungary. Dr. Tomesanyi had condemned in particular the establishment of segregated areas for Jews in Budapest and Gyöer.

Negro is Honored

Cleveland, O. (RNS):—For the first time in its 40-year history, a Negro was elected president of the ministerial association of Greater Cleveland, an organization representing nearly all the Protestant denominations in the city. He is Wade H. McKinney, who for 16 years has been pastor of Antioch Baptist Church, one of the largest colored congregations in Cleveland. Dr. McKinney came from Flint, Mich., and is a graduate of Colgate Rochester Divinity School.

Baptists Campaign

New York (RNS):—U. S. Senators and Secretary of State Cordell Hull are being deluged with thousands of letters written by members of Northern Baptist churches to sup-

port "the establishment of a sound post-war world order." Sponsored by the Council on Christian Social Progress, the letter-writing campaign will be followed by post-war forums, discussion groups, and courses at summer assemblies. The following statements are excerpts from the text used as a general pattern for the letters:

"I. I believe in a world organization in which every nation is invited to participate. . . . Only such inclusiveness would assure the attainment of a just and lasting peace.

"II. I believe in a world organization which will face realistically all problems that relate to human well-being. Such an organization should be designed not only to keep the peace . . . but shall provide for free discussion and order adjustment of international problems and disputes of all kinds with cooperative action and mutual assistance. . . . Anything short of this fails in fulfillment of the law of Christ to 'bear one another's burdens,' and would doom the nations to successive wars of increasing fury and devastation."

Industrial Chaplain

San Francisco (RNS):—The Rev. T. H. Simpson has been given a permanent appointment as "city and industrial chaplain" by the San Francisco and San Jose presbyteries of the Presbyterian Church in the U.S.A., it was announced here. Mr. Simpson's main duties will be to develop religious work on behalf of industry and defense groups and to interpret to these groups the program and purpose of the church. Prior to his appointment, Mr. Simpson took a year's leave from his pastorate to carry out preliminary work in this area along lines approved by the General Assembly in 1942.

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Service in Hangar

Warner Robbins, Ga. (RNS):—Daily worship services have become a practice among aircraft mechanics at the air service command here. The services are held during morning and afternoon rest periods in a corner of one of the large hangars, and consist of prayer, meditation, and hymn-singing. The congregation varies from 10 to 50. The meetings began seven months ago when a mechanic discovered a fellow worker reading his Bible during rest period. The Bible reader was the Rev. B. B. Chesteine, a preacher, who is "doing his bit" as a sheetmetal worker. He has since been joined by other clergymen—workers in conducting the daily services.

Toward Unity

Cleveland, O. (RNS):—Two major streams of the Protestant Reformation will be united in the proposed merger of the Congregational Christian and Evangelical and Reformed Churches, declared Wilhelm Pauck of the divinity school of the University of Chicago at a joint meeting of the Congregational Union of Cleveland and the Evangelical and Reformed Council of

Churches of Cleveland. For the first time in the history of the city the two bodies held a fellowship session in connection with the national program for cooperative endeavor.

Increase Offering

Pittsburgh (RNS):—Because of transportation difficulties, the annual mite box ingathering service was divided among six regions of the diocese, rather than at Trinity Church. Fifteen hundred church school members and their friends attended, the offering from the Diocese being over \$5,500, an increase of nearly 40% over 1943.

D-Day

Durham, N. C. (RNS):—The religious programs committee of the Durham chamber of commerce, made up of Protestant, Jewish, and Catholic clergy and laymen, dispatched a telegram to President Roosevelt asking him to proclaim Invasion Day as a national day of prayer and requesting that he deliver a message to the nation on that day calling on people everywhere to pray for the safety of allied forces and for divine guidance for early victory and world peace.

Plan Reconstruction

London (RNS):—The British Council of Churches at its semi-annual meeting here agreed that the recently-formed British committee for the reconstruction of Christian institutions in Europe should work under the Council's auspices. Cooperation by Churches in plans for rebuilding war-damaged towns and cities in Britain were among other recommendations made by the meeting, at which the Archbishop of Canterbury, Dr. William Temple, presided.

Work in China

New York:—From the central China cities of Hankow and Wuchang, occupied by the Japanese military since October, 1938, and evacuated of all the Church's foreign staff since the spring of 1942, word comes indirectly, through the Bishop of Hankow, A. A. Gilman, now in free China, that Chinese clergy are continuing services in several churches.

"The Cathedral in Hankow carries on as usual," Bishop Gilman reports. "St. John's, Hankow, is also able to continue without interference. The Japanese allowed St.

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Andrew's to be reopened in Wuchang. The Rev. Milton Ling looks after the people of St. Michael's, Trinity and St. Andrew's, all in Wuchang, while the Rev. Reuben Teng cares for the churches on the Boone and St. Hilda's school compounds."

Of Changsha, probably the most fiercely fought-over city of China, still unoccupied and recently visited by Bishop Gilman, the Bishop writes, "The mission is doing a great work, both in the church and in the primary school. I am hoping to strengthen the school staff by adding some teachers from Changteh."

"At Changteh we have met what is the worst tragedy of the war so far. Work here had gone forward with only interruptions from bombings but now the whole city has been destroyed and with the city disappeared our church, school, houses and other property."

Union President

New York:—The Rev. Henry Pit Van Dusen, a confirmed Episcopalian and a Presbyterian minister, was elected president of Union Seminary at a meeting of the trustees held May 17th in connection with commencement. He succeeds the Rev. Henry Sloane Coffin who is to retire in June, 1945, having served as president since 1926.

Draft Deferred

Washington:—Rules for the deferment of pre-theological students preparing for the ministry were laid down by the draft board on May 17th. This action follows a protest by a committee, representing all Protestant Churches, headed by Bishop Angus Dun, which pointed out to the authorities the necessity of such action if the churches of the country are to be maintained. Officials estimated that about 2,000 students, ranging from 18 to 25, would be involved.

Church Women on Child Labor

New York:—The United Council of Church Women have urged the full appropriation, recommended by President Roosevelt, for the enforcement of the child labor provisions of the wages and hours act. They also urge the continuance of the fair employment practice committee.

Committee on Planning

Richmond, Va.:—St. Mark's, the Rev. F. J. Warnecke, rector, has a standing vestry committee on post-

war planning to help men and women in the services to readjust to civilian life. It will concern itself not only with jobs and housing but also in taking their places in church life. This parish also has received a fund to be handled at the rector's discretion, to make small loans to members of the parish.

Nazis Close Seminary

Geneva (Wireless to RNS):—Evacuation measures by German occupation authorities have forced the faculty of Protestant theology of the University of Montpelier, France, to suspend activities, it is learned here. Many of the students have meanwhile accepted temporary posts in local churches, and it is hoped they will be able to continue their studies by correspondence.

The earlier suspension of the Protestant theological faculty at Strasbourg leaves only one Protestant training center available at present to French theological students. This is the theological school in the University of Paris, where 73 students are now enrolled.

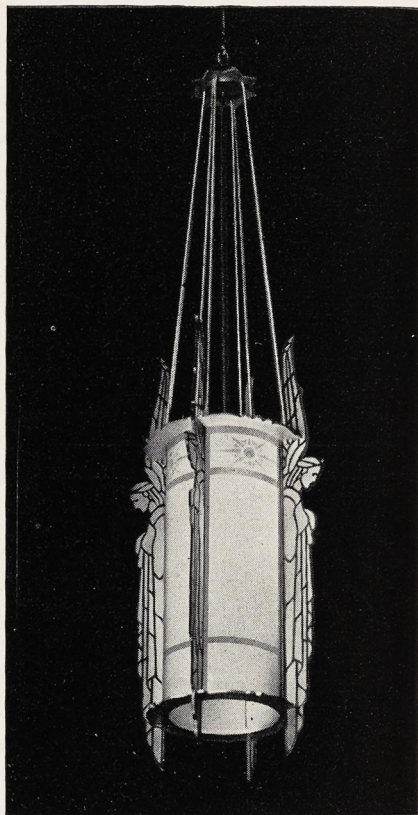
Unique Center

Minneapolis, Minn. (RNS):—In reply to a request from Minneapolis businessmen themselves, the Minneapolis Church Federation has taken over a suite of rooms in a business building, where businessmen may go for undisturbed quiet, relaxation, and prayer.

A Unique Circus

Cleveland (RNS):—When the Mills Bros. circus goes on tour this month it will be opened every afternoon and evening with prayer. On Sundays the big top will be converted into a church for the perform-

ers and the townspeople wherever the show may pitch its tents. The circus chaplain will be W. R. Waddell, known throughout the circus sawdust trail as "Doc" Waddell, an 81-year-old evangelist, who was reared in circus, show, and fair-ground life. His home is in Columbus, Ohio, but he generally signs hotel registers as "Doc" Waddell from Everywhere." The owner of the circus, Jack Mills, who lives here, said there would be no collections and no salary for the pastor. But the circus will furnish the chaplain with transportation and food.



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Bishop of Iowa

Davenport:—Dean Elwood Haines is to be consecrated Bishop of Iowa on May 31 at Trinity Cathedral, with the Presiding Bishop as consecrator. Bishop Keeler of Minnesota is to preach.

General Commencement

New York:—Commencement at General Seminary was held May 22-24. The baccalaureate was by Bishop Heistand of Harrisburg; the alumni essay by Father Whittemore of the Order of the Holy Cross; the commencement address by Professor G. F. Thomas of Princeton.

Pan-Anglican Congress

Hartford:—Suffragan Bishop Gray advocated a Pan-Anglican Congress immediately following the war at the convention of Connecticut, held May 16th at the cathedral. (WITNESS, April 20). Bishop Budlong declared that selfishness produced war and that there could be no lasting peace until the world learns the meaning of "Love thy neighbor." Business was routine.

A Notable Address

London:—The Archbishop of Toulouse, Mgr. Saliege, who has more than once shown himself antagonistic to Nazi methods in France, gave the following courageous address to a body of French scouts when they were about to leave for compulsory labor in Germany:

"My friends, you are leaving for Germany. Under constraint? Or freely? It is not for me to know. One can be subject to a law without giving it one's adherence. You are leaving; that is a fact. What advice shall I give you? This, and nothing but this: bear witness to France and to Christ. However greatly France may be humiliated at the present time, proudly keep your hope. Our cause was just; you cannot be told that often enough. If by our fault we have lost the war, the justice of our cause remains intact. Take to a foreign country the qualities of your race. Say to yourselves that you have a mission: 'I shall show what it means to be a Frenchman, a young Frenchman, eager, loyal, ingenious, a good comrade, and an observer who does not let himself be taken in by appearances, but who sees what lies behind those appearances.'"

"You are going to a country that has its own beauty, its own greatness. The Germans are a great people. You must not fail to recognise their qualities. But you must also

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Owing to government limitations on use of paper, the daily devotions in the July-August-September issue will be printed two-to-a-page. Except for this one change, however, there will be no difference between this and any other issue of The Upper Room.

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see their enormous shortcomings. . . .

You will see that behind appearances which are beautiful, something is lacking, which is not knowledge, but which one might simply call mind (esprit). It is a triumph of technique, of utilitarianism, and that in the service of force. . . . In the presence of this collective pride you will represent the French conception of life, the human conception, according to which the individual counts, peoples have rights, and men are brothers. The glory of France throughout her history has been the glory of the fraternity of humanity. A Frenchman who does not see in each man his brother would not be true to his race. An old-fashioned word expresses very well what you should be in Germany: 'Gentil-hommes.'

"You will be witnesses of Christ. You are not unaware that Christ has many adversaries in Germany, who refuse to accept His doctrine of charity, pity and mercy. They refuse to accept the humiliated Christ, the suffering Christ, the Christ of the Crucifixion, the Christ who hides the strength of victory under the weakness of apparent defeat. . . . You will accept suffering with dignity, without complaint. Witnesses of Christ, you will be kind, good, charitable towards all men, whatever their race, whom you meet during your work. . . .

"In July, 1902, Charles de Foucault gave himself this commandment: 'I shall accustom every man, be he Christian, Mohammedan, Jew or heathen, to look upon me as his brother.' You will agree that if you make this commandment yours, the fair name of France and of Christianity can only gain by it. . . . Be strong, be faithful, be loyal to your belief. Then you will be neither dupe nor victim. Prayer and the sacraments will give you the necessary help. Here, your leaders, your priests, and your friends will pray for you. Nothing can destroy the communion of souls. Through Christ, in Whom you are united, we shall be in touch one with the other. There is no separation for those whom the charity of Christ has joined together. You have understood me: you go to fulfil a mission . . . a French mission. Let France through you be loved, be respected, be admired; let Christ through you be adored. I give you my blessing as you go. How much happier shall I be to give you my blessing on your return!"

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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.

THOMAS E. MCLWAIN
Layman of Downingtown, Pa.

I think the column on page six for Men and Women in the armed forces is an excellent idea. I have just clipped it to send to a nephew in the South Seas. They want letters from home so badly and a clipping is read perhaps with more interest than a whole magazine. I shall continue to send that column to my nephew.

MISS MARY H. C. BRAGG
Churchwoman of Baltimore

I am sending you a marked copy of *The Men of Maryland* written by my father, the late George F. Bragg Jr., for 49 years the rector of St. James' First African Episcopal Church. I read quite a while ago something about celebrating the birthday of Frederick Douglass in THE WITNESS. In this book you will find his last address to the students of a Colored school in Baltimore, made just fifty years ago. His advice is still good.

Your magazine has made other Church papers improve in their racial attitudes. I hope you will accept this as an appreciation of the joy I get in reading THE WITNESS.

ANSWER: There is not room to quote the entire address by Frederick Douglass that is found in the book Miss Bragg so generously sent. We will however quote a few sentences: "Since emancipation we hear much from our modern Colored leaders about race pride, race love, and race effort, race superiority, race men and the like. . . I recognize and adopt no such narrow basis for my thoughts. It was not the race or the color of the Negro that won for him the battle of liberty. That great battle was won, not because the victim of slavery was a Negro, but because the Negro is, and of right ought to be, a man—a brother to all other men, a child of the common Father of mankind, and, therefore, to be recognized as a subject of government, and entitled to justice, liberty and equality before the law, to education and to an equal chance with all other men in the race of life and in the pursuit of happiness. Hence, at the risk of being deficient in the quality of love and loyalty to race and color, I have in my advocacy of our case, had more to say of mankind and what is comprehended in mankind, than of the accident of race or color. We should never forget that the ablest and most eloquent voices ever raised in behalf of the black Man's cause were the voices of white men. Not for race, not for color, but for man and for manhood they labored, fought and died."

THE REV. EDWARD SOUDER
Rector at Cincinnati, Ohio

This is not about a new heaven and a new earth but about something less important. I have just read the May 11th WITNESS—I always enjoy them and appreciate your swell work—and find reference to Morse, Missionary Morse, and—God forbid, how could you?—Rev. Morse, but never once "Father Morse," which is the way he is known everywhere. Don't tell me that people like "Rev. Grant" and other self-styled "liberals" are so illiberal

THE WITNESS — May 25, 1944

as to be unwilling to address a priest and religious as he is traditionally called. I repeat, this is a small matter as the world goes, so small indeed that I had not thought the "liberal" editors of THE WITNESS would stumble over it. Yours for a world of brothers, including "Fathers."

ANSWER: Like most papers we sometimes get caught by our own inconsistencies. Not to call a clergyman "Rev. Smith" has been almost a passion with us. We therefore got a smile of mortification out of the fact that we failed to catch the error in the item referred to, written by a young college student who is not yet thoroughly familiar with our Church ways. As for "Father" there are about 6,000 clergy in the Protestant Episcopal Church and there is no way for us to know those who prefer to be called "Father" and who prefer just plain "Mr." A paper has to have some rule: ours, established years ago by Bishop Johnson, is to "Father" members of religious orders and to "Mister" others.

ALLEN JACOBS
Priest of Miami, Florida

Must We Leave Gaily by Eleanor Sibley Riley (WITNESS, Mar. 16) gives its clear answer, "No, not even in rectories!" Here's hoping that this delightful sketch is but the first of a series from the same writer. Fittingly, on the opposite page is an editorial with smiles in it . . . about elderly bishops who should be willing to retire. Some of these might well follow the example of Bishop Arthur C. Thomson who now lives in South Florida and keeps happily active, constantly winning new friends.

MR. F. G. HOLMES
Layman of Detroit

I want to congratulate THE WITNESS on the excellent reporting of the consecration of Bishop Dun. The news story and the articles were graphic and interesting and the selection of pictures was excellent. I am decidedly of the opinion that THE WITNESS has taken the lead among the papers of our Church.

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