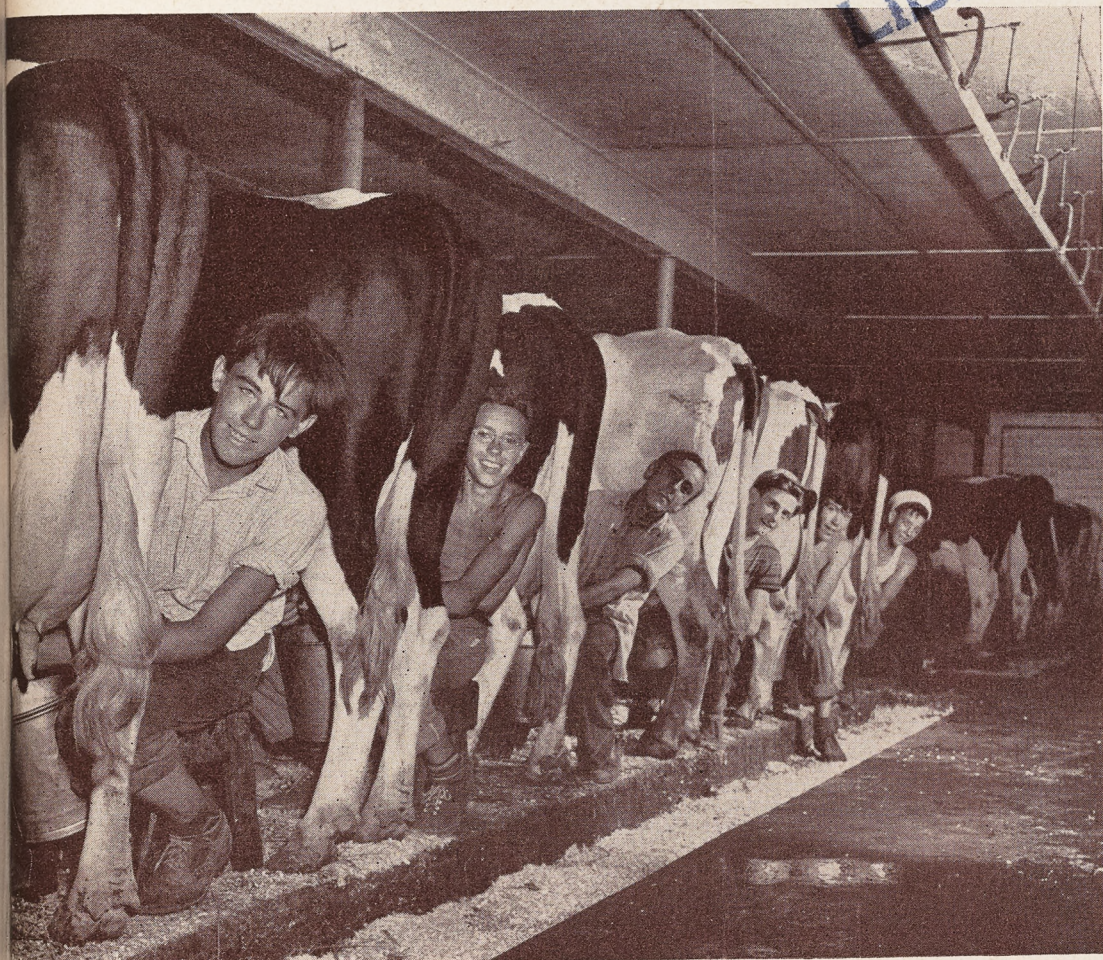


# The WITNESS

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JUNE 1, 1944



ST. ANDREW'S BOYS  
HAVE LOTS OF FUN  
AS GOOD FARMERS

## A REPORT FROM KIMBER DEN



## 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 Satur-  
days.  
Sundays: 8 and 11 A.M. and 4:30 P.M.  
Thursdays and Holy Days: Holy Com-  
munion 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.; Morning Service and Sermon 11  
A.M.  
Thursdays and Holy Days: Holy Com-  
munion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH  
NEW YORK  
Park Avenue and 51st Street  
*Rev. Geo. Paul T. Sargent, D.D., Rector*  
8 A.M. Holy Communion  
11 A.M. Morning Service and Sermon  
4 P.M. Evensong. Special Music.  
Weekdays: Holy Communion daily at  
8 A.M.; Thursdays and Saints' Days at  
10:30 A.M.  
The Church is open daily for prayer.

ST. JAMES'S CHURCH  
Madison Avenue at 71st Street  
New York City  
*The Rev. H. W. B. Donegan, D.D., Rector*  
8:00 a.m. Holy Communion  
9:30 a.m. Church School  
11:00 a.m. Morning Service and Sermon  
4:30 p.m. Victory Service  
Holy Communion Wed. 8 a.m., Thurs. 12  
noon.

THE CHURCH OF THE EPIPHANY  
1317 G Street, N. W.  
Washington, D. C.  
*Charles W. Sheerin, Rector*  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK  
Fifth Avenue and 53rd Street  
*Rev. Roeliff H. Brooks, S. T. D. rector*  
Sunday Services: 8 and 11 a.m.  
Daily Services: 8:30 a.m. Holy Com-  
munion.  
Thursdays: 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.  
Daily: 8 A.M. 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 Com-  
munion; 12:05 P.M. Noonday Service.  
Wednesday: 11 A.M. Holy Communion.

## THE WITNESS

For Christ and His Church

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JUNE 1, 1944  
VOL. XXVII NO. 47

BEST, CHARLES H., formerly rector of Deer  
Creek parish, Hartford County, Md. is now  
the rector of the Epiphany, Govans, Md.

DROSTE, JOHN F., retired priest of Puerto  
Rico, died on May 13th. His estate is to  
be used for the advancement of the Church's  
work among the country people of Puerto Rico.

GOMES, RAMAO HILARIO, for some years  
a catechist in charge of the Nativity, D.  
Pederito, Brazil, was ordained deacon on  
April 23rd by Bishop William M. N.  
Thomas, during a meeting of the district  
council.

HANSON, BENEDICT H. JR., was ordained  
to the priesthood on May 16th by Bishop  
Powell at St. Paul's, Baltimore. He is assist-  
ant at St. Bartholomew's, Baltimore.

MILLER, ALLEN J., formerly rector of Trin-  
ity, Utica, N. Y. is now the rector of the  
Messiah, Baltimore.

MORGAN, HARRY R., was ordained priest  
on May 19th by Bishop Conkling of Chicago,  
and has been appointed for missionary work  
in the Panama Canal Zone. He is a recent  
graduate of Nashotah.

PORTEUS, CHESTER A., formerly rector of  
St. Paul's, Natick, Mass., is now the rector  
of Christ Church, Quincy, Mass.

POWERS, HENRY, formerly assistant at All  
Saints, Frederick, Md., is now the rector of  
St. Margaret's, Westminster Parish, Anne  
Arundel County, Md.

ROGERS, GLADSTONE, formerly in charge  
of the Good Shepherd, Lake Wales, Fla., has  
accepted the rectorship of St. Barnabas, De-  
Land, Fla., effective June 1.

ROOD, SWAIN, was ordained deacon on May  
14th by Bishop Creighton at Grace Church,  
Port Huron, Michigan.

WOODWARD, WILLIAM G., was ordained  
priest by Bishop Wroth at Erie, Pa., May  
14th. He is vicar of Trinity, Erie, and in  
charge of St. Matthew's, Union City.

## 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 Com-  
munion, Tuesday and Thursday, 9 A.M.  
Holy Communion, Wednesday, 7 and 11  
A.M. Noonday Service, daily except Mon-  
day 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 Satur-  
days.  
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 Com-  
munion and Sermon.  
8 P.M. Evensong and Sermon.  
Weekday Services  
Tuesday 7:30 A.M. Holy Communion.  
Wednesdays 10:00 A.M. Holy Com-  
munion.  
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 Com-  
munion 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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## Kimber Den Reports on Relief Work Among Orphans

*Says That Difficulty of Carrying on Work Increases Due to the Terrible Inflation*

**By Kimber H. K. Den**

*Lichwan, Kiangsi, China:*—The wolf has appeared at the doorstep of the Lichwan Project for refugees.



"Our financial difficulties seem to have no ends, owing to the ever-increasing high cost of living and the unfavorable rates of foreign exchange. . . . With the addition of twelve new refugee children from Canton it has added proportionately to the financial burden of our home for the war-orphans this year. It now costs us at least a sum of NC\$12,000 a month for the food alone, to say nothing of other expenses. Owing to the extremely high cost of rice these days, we need about \$300 to feed each child per month, which is equivalent to \$10 U. S. currency.

At a meeting of the Lichwan board of directors, held on January 29th in Kanhshion, a long report of the Lichwan Project was presented, recounting its accomplishments in the rehabilitation work for refugees and other forms of war time service for the past three years. I reported that the project's second group of new settlers, about 100 people, who were taken in to work on the rehabilitation project two years ago, had at last reached the stage of full self-support. With the beginning of this new year, even partial aid given for the support of the aged and young children was found to be no longer necessary. A study of the financial condition of all of the families in the refugee colony showed the total income from the proceeds of their rice crop and other agricultural products to be about \$653,800, an increase of \$508,100 over the pre-

vious year. All this money goes toward helping the livelihood of about 80 refugee families, which otherwise would be a great liability to society if they continued to live on public relief funds. To help these groups of unfortunate people to attain self-support not only gives them a sense of self-respect which they deserve to have, but also saves them from being an outright financial drain on the people of the community. I reported further, in reference to the medical work of the project, that according to the statistics given in the annual report for 1943, a total number of 7,169 patients were treated in the two clinics, of which 4,383 cases were skin infections. Malaria is also a very prevalent disease in this part of the country both among the refugees and the local people. Even those many cases of anemia and tuberculosis treated last year were considered to be the direct result of repeated attacks of malaria. The shortage of quinine and other medical supplies has been a great handicap in the project's medical work, the staff being forced last fall to purchase in the open market considerable amounts of drugs at very high cost.

With the beginning of the new year, the number of students both in the kindergarten and war-orphanage has been greatly increased by the addition of many new children from the new camp for Kwangtung refugees. This increase has of course greatly added to the already heavy financial burden. For the support of the twelve new Kwangtung refugee children, the Kan-Nan International Relief Committee has recently made a special grant of \$7200 as a partial subsidy for the food for three months, from January to March only. This, however, was done only as a measure of immediate relief, with the future still a

question mark. The whole work of relief for refugee children would have been closed down had the project not received a special grant from Madame Chiang-Kai-Shek for 300 pounds sterling from Lady Cripps' united aid for China fund.

Following the report on the accomplishments, problems, and needs of the Lichwan Project, a current budget for NC\$140,000 was presented of which \$130,000 goes for the provision of salaries and allowances for 16 workers on the staff. On the average, each worker gets only a little more than \$8,000 (Chinese) per year, which is far from being adequate to cover the cost of rice and other food if one has a family. Against the expenditures, an income of only \$40,000 is expected this year from grants and contributions. The situation is discouraging, but we don't believe in defeatism. In spite of all the odds we are working against, we still want to go forward and launch an aggressive program of services. In a time like this when we are confronted with brighter prospects for peace and rebuilding in the near future, it seems to me that we should not under any circumstances adopt a policy of retreat in any front of our work. . . . With a view to solving our financial difficulties for the present, we are trying to start a financial drive in a small way for the sum of NC\$220,000 as a sustaining fund in support of the Lichwan Project and its expansion program for the next two years. With the help of our friends both in China and America we believe it won't be very difficult to attain the goal in view. Anything that you can do for us in making our campaign a success will be very highly appreciated by us all.

One of the most interesting developments in the lives of our refugee families in the colony at Hwangchen was the first Christian marriage. Since the founding of our colony three years ago, there have been no less than twenty marriages performed, all of which were somewhat in the old-fashioned style, made between members of non-Christian families. But this marriage, between the Wang and Yu families both of which were newly converted to the

*page three*



Christian faith, was the first of its kind ever held in our colony, because both the bride and bridegroom belonged to Christian families and thus the wedding service was, for the first time, held at our tabernacle church in the colony and performed by a Christian minister. On that day, I was invited out to the colony, a distance of ten li, to perform the ceremony which consisted of prayer, exhortation, matrimonial vows, exchange of wedding rings and benediction. The service was very simple but dignified and solemn from beginning to end; thus done it must have had an educational value which should not be neglected, for it teaches us the sanctity of marriage which once being sanctioned by God and consecrated in His name can never be dissolved by human will. To keep this idea before the mind of this new couple will help them to establish a happy Christian family as required to lay the foundation of a future Christian community in our colony.

Soon after the Christmas rush, the female members of our staff at Changchen, including Mrs. Den, again devoted their time and energy to the task of supervising the making of winter clothing for our newly-arrived Kwangtung refugees. With the help of a special grant of NC\$36,000 from the Kan-Nan International Relief Committee, 74 new cotton padded garments were made; in addition, 10 cotton wool bed-quilts were bought second-hand in the market. Both the garments and the bed-quilts were distributed under the care of a special committee.

For the sake of promoting the spiritual welfare of this group of suffering and destitute refugee people which in many ways is even more important than helping their physical needs, we find it necessary to start a special service of worship for them on every Sunday afternoon. To our great surprise, we learned that this group of refugees, coming from the interior of Kwangtung Province, had never had the opportunity of worshipping in a Christian church before. In fact, it was the first time in their lives that they had come in contact with Christianity. With a view to giving them a good start in Christian faith and religious interest, special hymns and prayers were chosen for their use besides carefully worked out talks on simple Christian faith. Nothing gives us greater joy and satisfaction than to see this "flock of His lost sheep" who have now found Him and are worshipping Him every Sunday, so

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reverently and earnestly praying to Him and so heartily singing hymns to Him. Truly as one of them has said, "to have found Christ from whom we get spiritual comfort through remission of sins is far more important than the rehabilitation of our physical life in this colony."

*Editor's Note:* From the time of the mailing of Mr. Den's letter, March 27 and its receipt in New York on May 24th, there was sent to him through the Bank of China the sum of \$2,000. What this means can be gathered from his statement that ten American dollars is equivalent to \$300 Chinese dollars, and that \$10 in our money feeds a child for an entire month. These donations were received from readers of THE WITNESS. Those who care to aid Mr. Den in his work are invited to send their checks, made payable to "Treasurer, CLID" to the Church League for Industrial Democracy, 155 Washington Street, New York 6, New York.



*These Chinese youngsters, orphaned by the war are being cared for under the direction of the Rev. Kimber Den. He reports in this issue that ten American dollars shall feed a child for a whole month. Those who care to aid please read the Editor's Note at the end of his story*

## ST. ANDREW'S SCHOOL HOLDS COMMENCEMENT

*Barrington, R. I.:* — Commencement was held on Memorial Day at St. Andrew's School here, an occasion also for the celebrating of the fifty-first anniversary of this vital and interesting Church School. A highlight of the affair was the dedication by Bishop Perry of Rhode Island of the service roll of honor. The service was led by Bishop Bennett.

The school, founded in 1893, is

definitely scaled to provide the necessities of an excellent high school education for the boy who most needs it, most deserves it and can least afford it. The program includes a great deal of work on the part of the boys, which provides them with vocational credits and a substantial part of their maintenance cost. Tuition is free for every boy and the board is charged according to prevailing costs which are kept as low as possible in order to permit lower income boys to attend. There are also a few complete scholarships for orphaned and homeless boys. The work program begins with the very small boys in the lower school. They make their beds, sweep, dust, scrub and do the usual light housekeeping duties in their dormitories. The eleven and twelve year-olds wait on table, wash dishes, peel vegetables and otherwise make themselves useful around the dining room. The older boys are given the opportunity to learn farming, car-

penry and construction, mechanics, cooking, laundry work, for which credits are given. And that the boys enjoy it you may judge for yourself by taking a look at the picture on the cover of THE WITNESS this week. It is in reality a family of one hundred fine lads, with a staff of twenty-four, headed by the Rev. Irving Andrew Evans who has done a fine job in carrying forward the traditions and purposes of a school of which all Episcopalians may well be proud.

THE WITNESS — June 1, 1944



# Church Unity Is the Concern of Leaders in India

*Anglican Church in India, Burma and Ceylon  
Deplores That Unity Has Been So Delayed*

**Reported by John Scott**

*Nagpur, India:* — Church unity was the keynote of the general council of the Anglican Church in India, Burma and Ceylon, meeting here this spring. Amid a great deal of pageantry and elaborate vestments, and a colorful procession made up of all the bishops and assistant bishops as well as their clergy, the theme of the three day council was struck by the Bishop of Assam, the Rt. Rev. George C. Hubback, who preached at the opening service. He was quick to state his disappointment that unity in India had not already been achieved, and in the council that followed this opening service the subject that evoked the most thought and discussion was that of Church unity in South India. Most of the members of the Council were greatly disappointed by the failure so far to consummate this union. The Methodist Church has approved of the scheme of union and stands ready to unite but the South India United Church (a largely congregational body) has been unable to agree on the matter. One of the great stumbling blocks has been the proposed 30-year interim period when there will be episcopally ordained and non-episcopally ordained clergymen working in the same Church. This has been a difficulty both to the Anglican Church and the Congregational churches.

After a long and serious discussion, the General Council passed by a majority the following statement:

"We, the bishops, clergy and laity of the Anglican communion in India, Burma, and Ceylon assembled in Council at Nagpur have been burdened with a sense of frustration, as we have considered the failure of 25 years of effort to bring union to divided Christians in South India. But in this session, there has been given to us a new vision of the unity of Christ's people, and a new hope as to the means by which that unity can be achieved. It has been laid upon us that we are still depending too much on human contrivance, and that we must learn to trust more fully in God's creative power to do new things and to give to His Church

that unity which is one according to His will.

"We and those with whom we desire to unite are all one as members of the body of Christ and through faith in the redemption wrought by God through His only begotten Son Jesus Christ; but so long as we remain out of communion with one another we are all defective in spiritual power. This is true in a special way of the ordained ministry; the ministries of all separated communions are by the fact of separation imperfect and limited in authority. As a result of this defect, the witness of us all to Christ is seriously compromised and the work of setting forward God's purpose for the redemption of all mankind is grievously hindered.

"We acknowledge that in the past we have failed in manifold ways to forward the work of reconciliation. For these sins of the past we earnestly repent and desire to atone; and we desire to express that penitence not only in words but also in action. We believe that when separated communions come together again, their ministries should be united by a solemn act of humility and rededication, in which through the mutual laying on of hands with prayer they seek from God the enrichment of all those ministries.

"If this method of achieving a united ministry commends itself to the mind and conscience of the Churches those of us who are ordained ministers, bishops, and presbyters, desire to present ourselves to those duly authorized in these communions which are seeking to restore the unity of the body of Christ, that we may receive through the laying on of hands and prayer the spiritual endowment which in separation from them we lack. We would earnestly commend this suggestion to our own communion and also to those in other communions who sincerely desire the union of the faithful, asking them to consider whether this is the will of God for us, and whether we may not hope by this means to be brought very much nearer to that perfect reconciliation and

union which we all earnestly desire."

This statement was to be communicated by the delegates from the General Council to the Joint Committee on Church Union in South India.

Along with this statement were to be communicated also certain proposals for the formation of the ministry taken from the Iran proposals for Church union and from the proposal for reunion with the Presbyterians made in America. These proposals especially referred to the idea and phrase of "supplemental ordination." The description of the implications of "supplemental ordination" was also supplied to the delegates and is as follows:

"It is proposed to make it possible for clergymen of both Churches to



*Courtesy of Metropolitan Museum  
The Betrothal of St. Catherine by Memling*

administer the Word and Sacraments to all members of the United Church. The rite by which the aim is accomplished shall not be regarded as ordination *de novo*, but as a supplemental ordination. The expression 'supplemental ordination' is intended to imply that he who receives it is recognized to have been truly ordained to the ministry of Christ's Church, and that by the supplemental rite he receives such further grace of orders, and such authority for the wider exercise of his ministry as, according to God's will, may be conveyed through the action of the Church, in and by which the rite is performed."

The General Council also instructed its delegates to the Joint Committee to ask that the section of the union scheme on the Faith of the Church be restored to the form in which it was set forth in 1936. This form is as follows:

"The uniting Churches hold the faith which the Church has ever  
(Continued on page 6)



## For Men and Women of the Armed Forces

Young People of P. C. Church took up a collection throughout the U. S. last fall. A third of it has been sent to help Chinese cooperatives. . . . Head of Presbyterians, H. S. Coffin, in addressing national convention, cracked down on isolationism; urged the end of discrimination because of race; said full employment is essential if the world is to have peace, hit at the inefficiency, waste and weakness of the divisions in the Church which make it incapable of fulfilling its job in international, economic and interracial relations. . . . Delegation representing Protestant Church in England urged government to seek to end the political deadlock in India. . . . Roman Catholic priests in Vichy France have been put on black list for urging opposition to Nazis. . . . S. Ohio convention of P. E. Church passed resolution backing the Moscow Declaration and urged gov't to take steps now to set up international organization. . . . W. Mass. convention urged a marriage law for Church which will recognize sociological facts and psychiatric knowledge. Also urged union with Presbyterians. . . . Orlemanski, R. C. priest who went to Moscow and saw Stalin, was defended by Metropolitan Benjamin, head of Orthodox in U. S. who said punishment by Church authorities was unjust. . . . Meanwhile Orlemanski, silenced by his Church, told reporters after saying mass that all he wanted was to be left alone. . . . Bishop Sterrett of Bethlehem, Pa. urged last week that Easter always be on 2nd Sunday in April. . . . Bishop E. F. Lee of Methodist Ch., formerly missionary in China, made director of churches commission on chaplains. . . . Government allowed Am-Bible Society lots of paper to print Bibles for soldiers. . . . *Life* gave a big play to the famous feudists of Kentucky, the Hatfields and McCoys, that sociological professors use as the horrible example. They missed one interesting fact: a granddaughter of Devil Anse Hatfield is the wife of a WITNESS editor who is a professor in an Episcopal Seminary, Joe Fletcher. . . . The Rev. A. D. Kelley, national head of college work of the P. E. Church, has accepted deanship of Seabury-Western Seminary. . . . Things are stirring in the south on race, with groups forming in many places to work for better relations. . . . Chief of navy chaplains, Capt. Workman, home from trip overseas, tells large dinner audience that Am. Servicemen get the best of food, clothing and medical care. . . . Bishop Phillips of S.W.Va., tells convention that Church people must combat anti-Semitism and work for better Negro-white relations. . . . English Bishop B. F. Simpson, after visit to front, praises work of chaplains. . . . Church group sets up program to protect million or more boys and girls who will work on farms this summer. . . . Methodist Bishop Oxnam tells audience that coming invasion must not so absorb them that they neglect to work for a just and lasting peace. . . . Bishop Darst of E. Carolina told diocese convention that U. S. will be powerful after war and we better see to it that power is used the right way.

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(Continued from page 5)

held in Jesus Christ the Redeemer of the world in whom men are saved by grace through faith; and in accordance with the revelation of God which He made, being Himself God incarnate, they worship one God in Trinity and Trinity in Unity.

"They accept the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the ultimate standard of faith.

"They accept the Apostles' Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith, which is continuously confirmed in the spiritual experience of the Church of Christ, and as containing a sufficient statement thereof for a basis of union."

One of the highlights of the Council was the service at which the Metropolitan, The Most Rev. Foss Westcott, who recently observed his eightieth birthday, celebrated the Holy Eucharist. Another notable figure at the Council was Bishop V. S. Azarish of Dornakal, whose article on the subject of missions and unity was featured in the May 18th number of THE WITNESS. Incidentally there have already been requests for reprints of this article. If a sufficient number are ordered we will be glad to furnish the reprints at the lowest price possible—probably \$2 for 100 copies. Those wishing the article made into a leaflet please so indicate at the New York office.

## URGE COOPERATION FOR PEACE

*Columbus*.—The diocese of Southern Ohio passed a resolution at the convention held on May 16th at St. Paul's, calling upon the United States to cooperate with the other United Nations in setting up an international organization to maintain world peace, based upon the Moscow Declaration and the Connally resolution of the U. S. Senate. Copies of the resolution have been sent to President Roosevelt, Secretary of State Hull and each member of the Congress.

## CHURCHES PLANNING FOR FUTURE

*London* (Wireless to RNS).—Facilities for resumption of personal contacts between accredited representatives of British and Continental Churches as soon as possible after hostilities end were urged here by a deputation from the British Council of Churches in an interview with

Foreign Secretary Anthony Eden. The delegation, headed by the Archbishop of Canterbury was assured by Mr. Eden that the matter would be given consideration.

## DONALD ALDRICH ELECTED IN MICHIGAN

*Detroit*.—The Rev. Donald B. Aldrich, rector of the Ascension, New York, who is now serving as a navy chaplain in the Pacific, was elected bishop coadjutor of Michigan at a special convention held here on May 24th. He was elected on the second ballot. He is fifty-two years of age, a graduate of Dartmouth and of Episcopal Theological School. He was on the staff of the cathedral, Boston, from 1920 until he was



Donald B. Aldrich is elected as bishop coadjutor of Michigan

called to the Ascension in 1925 where he has had notable success. He was a member of THE WITNESS editorial board for a year under the present set-up, becoming a contributing editor when he became a chaplain and could therefore not attend the weekly meetings regularly.

## ROMAN GAINS ARE MARKED

*New York* (RNS).—The Roman Catholic population of the United States, Alaska, and the Hawaiian Islands has increased from 22,945,247 in 1943 to 23,419,701, a gain of 474,454, according to the official Catholic directory for 1944, just published. Converts during the year numbered 90,822, as compared with 86,905 in 1943. Impressive increases were also noted in medical facilities, and in enrollment in Catholic educational institutions.

THE WITNESS — June 1, 1944



## EDITORIALS

### *The Time Is Now*

**S**UMNER WELLES, former under-secretary of state, has done a great service in directing attention to an increasing danger which is not as obvious as it should be. In the name of realism a movement is growing to endorse a system of military alliances, specifically between the United States, Great Britain, Russia and China, to maintain the peace. This is not realism; it is the most blatant defeatism, demonstrating that little has been learned from the last war or this. It is the usual futilitarian retreat to force, as if force ever had produced or were capable of producing permanent peace. In his recent address in New York Mr. Welles quite rightly stigmatized it as a new form of imperialism, with all the menace to the safety of the world which that involves. In his words such alliances mean "a course of unrelenting armaments building and of territorial aggrandizement"; the result a "jockeying for individual influence and for selfish advantage. At best they have given rise only to a temporary and precarious balance of power."

He sees quite clearly that it is the isolationist type of mind that seizes the present necessary reliance on force to press its thesis home. In these frightening times such reactionary appeals for an extension of our defenses, the permanent acquisition of military bases in this hemisphere, fall on receptive ears without their significance being realized.

We must ever be on our guard against such a threat to our well-being as a nation and as a world. The only answer to insecurity is collective security; an association of free peoples which will not be dominated by any set of powers but in which the lesser nations will have some say in their destiny. No one pretends the task is easy but, whether we like it or not, the alternative is an armed truce. Little as we may deserve it we have our second chance in a generation to build a decent world; we may never get another. Both isolationism and force as an established practice are contrary to Christian principles; they are unrealistic as well,

as history should have taught us—if man is teachable.

If we are to be saved the time is now. Mr. Welles is uttering words of warning which should be heeded when he continues that the longer we delay "the greater likelihood that people of this country, and the people of the other major powers likewise, may be persuaded to the belief that the great concept of an association of free peoples is impracticable and illusory and that all that is left as a means of obtaining safety is military alliance and imperialism. And that road leads only to the third world war." It means that we should call for the setting

up immediately of a United Nations Council which shall plan to make a reality the declaration of intent which was promulgated at Moscow and subscribed to in the Connally Resolution. It is still the will of the great majority of the American people — let them use their voice.

### "QUOTES"

**W**E ARE likely to be in danger of finding it easier to be precise concerning what should be done in far places by other people than it is to be clear about and to face honestly the application of Christian principles at home. Ours is to be a great destiny. Whatever happens for generations ahead we in America will have much to do with it and the world knows it. But it is vital that we know that unless we find the vision and courage for the duties nearby we won't be ready for the larger task. May God help us to meet the test.

—FRANK W. STERRETT  
Bishop of Bethlehem

### *Theological Training*

**A**T A recent meeting of examining chaplains and theological teachers in the province of New England, under the chairmanship of Dean Washburn, a number of current issues were dealt with in detail. For example the frequently recurring suggestion that a seminary diploma should be accepted in lieu of canonical examinations was flatly turned down. It was felt that an examining body independent

of the seminaries should continue to examine each candidate, somewhat as state examiners examine graduates of law and medical schools. Thus the examining chaplains are a check on the teaching of the seminaries. It was also proposed that the chaplains should keep in touch with candidates throughout their seminary careers, to see if they are learning to apply their knowledge to the work of the ministry. It was also proposed that the syllabus of study should be revised, and that emphasis should be placed on the relevance of required courses and on the candidate's ability to express what he has learned in his own language. The conference recognized what every one in touch with theological education realizes, that most can-



didates these days are not adequately prepared in English composition. If we had our way all college students . . . and especially candidates for the ministry . . . would take English all four years of college! A most excellent proposal was the appointment of a provincial board of examiners, to prepare written examinations, though these would be optional with the diocese. The diocesan board of examiners would correct these papers and also conduct the oral examinations. Theological education is in for considerable revision after the war and we are glad to see that New England is already dealing with some of the questions we face.

### *Three in One*

**I**N THE Name of the Father, and of the Son, and of the Holy Ghost. It is, of course, theology; it is the essence of the Christian doctrine of God, and it is, also, practical politics. God is Three in One and One in Three. He is, in other words, within Himself, Perfect Society. God is not a single, solo being existing in absolute isolation. He is Love and love means society. It is significant that the number three, rather than more or less, is held because it is the necessary minimum that would avoid mere mutuality. It is also suggestive of creativity. There is complete unity within the Godhead that transcends all our ideals but yet there is no "confusing of the Persons." Hence the Blessed Trinity is the Divine prototype of all relationships—full personality in complete social unity. Such is the

Christian revelation of God and such, therefore, is the true nature and structure of humanity.

It is the doctrine of the Trinity that is the ultimate basis for the social nature of Christianity rather than the teachings of Christ, which is not to deprecate their importance. Our moral and ethical principles are rooted in those dogmatic foundations regarding the nature of God, man and society. Sociality is not an optional appendage; it is part of ultimate reality. The trouble with our world is not just that we fail to live up to certain ethical ideals but that we are structurally out of joint. The world is fallen from its Divine purpose so that we are confused with disunity. It is little help, therefore, to approach the problems of the world merely from the moral point of view. Our ailments are cultural so that we cannot expect to get the right answer to the wrong question. We know, for instance, that there can be no peace unless it is based upon world economic security. We are not so much against the present system because it is immoral but because it is essentially unworkable due to its structural contradictions which can only now be restrained by fascist restrictions on the peoples' freedom. It is not just individuals that have to be changed but the whole system and we get this idea not from social radicalism but from the doctrine of the Blessed Trinity. Glory be to the Father and to the Son and to the Holy Ghost.

## The Task Before Us

*by Capt. Karl G. Kumm*  
*Serving as Chaplain Overseas*

**Y**OUR last issue March 16th WITNESS reaching me in my underground bedroom on a certain well known location in Italy, intrigues me. You have four editors answering your question on the way out of our world problems. They all write well but, ah, in so much too general terms. The soldier wants specific assurances not general diagnosis of the world's ill health. May I add my little bit to the discussion.

The soldiers do want to see a lasting peace follow the present world-chaos. For in it our division has experienced 248 days on the front lines. That is not funny, it is pretty tragic; the men who went through the winter campaigns of Africa and Italy, and there is only one division that did, want something more than good and kindly words. May I respectfully suggest five general headings under

which definite work could be begun in home communities which would help to assure the men who have fought in this war that their sacrifice has not been entirely in vain.

*Jobs.* Please encourage people in our home communities to build rehabilitation groups which will help to find jobs for men mustered out of service. Our boys have been overseas twenty-seven months, many of them dread and fear the conditions that they may have to face when and if they come home. Will there be work for them? Will the promises made to them when they came into the army, many of them three or four years ago, be kept? It will not be easy for them to make the break from the life of the army, where you take orders and so often have to waste time waiting around for action, to civilian life where you must



make your own way. Many of them have lost parents or wives; sweethearts have broken off engagements, in their long time away from home. These men will need friendship, direction, every steady influence the Church can give them when they come home. We chaplains have tried to help them in their time of danger, some of them we have reached who never cared very much for the home brand of Church denominationalism. What is the Church going to do for our battle-scarred boys when they come home? Get people to stop talking poppycock about "heroes" and do something to assure the men who have been through this mill, that there will be a place waiting for them when and if they do come home.

*Peace enforcement.* Please do all you can to educate people towards the acceptance of the fact that as this has been a war of United Nations, so it must be a peace made by United Nations. Russia will be a big factor in that peace. We have got to come to understanding and cooperation with them not only in the war but also in the peace which we believe will eventually follow it. As the war is NOT yet won, and it is not in spite of all that your publicity agencies tell you to the contrary, so the peace is not yet assured by any mutual principles which have been openly accepted. We know what we are fighting to destroy, but what are we fighting to establish? Under what terms will Russia join with us in an order of World Nations pledged to the instant acceptance of preventive force which would nip another world war in the bud. Our people must make the choice either of drifting into a system of competing alliances and expediences, or of establishing a police force in our world capable of stopping aggression at the beginning. To do that we must be willing to surrender national independence of action in an emergency, and accept the fact that we will with others join in enforcing international law even if it may seem at certain moments to be contrary to our own desires of isolation and security. It seems to me that we are not talking in realistic terms. The duty of Christian leaders today is to point out how straight, how hard, and how narrow is the course that leads to genuine peace. There are wide and pleasant theories about it but they do not take you to the desired end.

*Tolerance.* We are fighting to establish tolerance and decency in our world. Yet in our home country the treatment of Negroes and of Jews are often far from tolerant, decent, or even just. This must be a continuous affront to our professions of democracy, unless we broaden and deepen the course of cooperation between races upon which heroic and far sighted men have already embarked. Let the Churches take lead. Your paper

has done much to sponsor just this sort of thing. What most hinders us is ignorance and denominationalism. How shall people who have not even the courage to effect a concordat between the Presbyterian and the Episcopalian talk with any appearance of sincerity about reconciliation of even greater cleavages. In the army, we chaplains must and do present a united front. Will the men who come home from the war discover a like united front in the Church at home? They will not unless people on the home front wake up and take action.

*Morals.* Do not expect an age of idealism and good morals to follow this war. War always breaks down morals. Some of us think that the Church can be far too accommodating in its treatment of moral questions. There are four commandments most generally observed by exceptions. The first, the commandment to worship God. People generally make Church going a convenience. The third, the commandment to abstain from blasphemy, swearing, particularly the use of Jesus' name in irreverence, and obscene language is almost the rule in the army. We chaplains do not go around correcting our men, but we do try to remind them that language freely used on the field will be a grief and shame if used as freely and unmeaningly before their loved ones when they go home. Also it indicates shallow thinking. It will take the combination of charity, a rigid rule of ourselves and a good example to correct this fault, which many of us find ourselves unthinkingly falling into. Standards of speech and conduct are set by home environments. I trust that the churches will support us not with reproof but with the example of charity and reverence that will help the men to return once more to higher standards of self-expression when they come home. The fifth commandment "Thou shalt not steal," will be far too much honored in the breach. We already have too many parasitic people, too many willing to accept what they have not earned. Graft, corruption and the profit made from the oppression of others are part of any post-war era of reconstruction. Let the churches be unsparing in their condemnation of these things, let them espouse the cause of the poor, let them refuse to be the tools and servitors of entrenched interests, wealthy and so often loose living. Only if they do this will they deserve the loyalty of millions of men who are disfranchised economically. In the army we minister to thousands who might not be made welcome in the socially elite congregations at home; this is especially true of our own Church. I never realized before how generally Episcopalians are taken to be snobs. Finally the seventh commandment; sexual immorality is the inevitable accompaniment of war. How tragic and general this condition is in service overseas, very few in the home-



land can possibly realize. In summation, the moral questions in our post-war world are going to be an uphill fight. Don't expect your soldiers to come home idealists; they will not. But they are very honest, utterly realistic, an honest, loving and realistic approach to their moral questions wins them almost every time. Is the Church big enough to meet this need with charity, firmness, forgiveness and the love of Christ that can always reconstruct broken lives?

*Disillusionment.* I fear a great deal. The war has gone too long. Men have suffered too much. Conquered people have been far too long a time facing starvation, the loss of freedom and the curtailment of personal independence. It will be hard for them to learn to stand on their own feet again. How little you in America realize what that means. How little you realize how much of the hope of the world turns to you. The Church must renew its gift of faith in mankind. Without a great humility and a great sense of willingness to venture for the restoration of others, there can be no healing. I wonder if you realize how disillusioned your own sons have become. It will not be an easy post-war world. Is the Church big enough to face it?

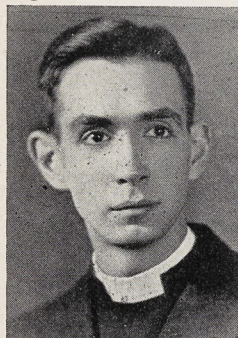
## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### OUR DEBT TO THE JEWS

ANTI-SEMITISM is a lively problem these days. Be it said to the Churches' credit that they are today redeeming a good deal of their past record on this score by active efforts to combat it.



To do evil to one's benefactors is a foul sin. Dante, you remember, considered persons who were guilty of this crime to be worthy of the lowest, iciest pit of Hell. If we Christians are ever tempted to forget our debt to God's chosen people, the liturgy should recall us to gratitude and charity. What

would be left in our Prayer Book, if we took out of it all that we owe to the Jews?

From Judaism we Christians learned the basic principles of worship, which are: adoration of the Oneness, the majesty, the glory, the holiness of God; penitence and supplication for the forgiving mercy of God; intercession for the fulfilment of God's purposes among men; thanksgiving for the

good gifts and tender mercies of God to His creatures; revelation of God's character and instruction in the demands of His moral will; dedication and consecration to righteousness of life in the abiding presence and sustaining power of God's Holy Spirit. All of which sounds like an outline of Morning and Evening Prayer. So it is. Our daily offices, historically considered, are our heritage from the Synagogue.

But our debt is deeper still, in the great conceptions of sacrifice, atonement and communion, which came to us from the Temple cultus on Mount Zion. True, the Gentile world contributed generously to the development of Christian thinking upon these large themes. Yet it was Judaism that actually gave us the terms, as it did also those of priesthood and mediation. Some scholars would claim that Judaism taught us the 'sacramental principle. Certainly, both baptism and the Eucharist were initially given to the Church in a Jewish-religious context. Nor can there be any question but that Judaism bequeathed to us from her liturgy the corporate sense and social meaning of salvation and redemption. The very word "Church" was lifted out of the Old Testament.

Our liturgical forms of praise and prayer were moulded by Jewish piety and are redolent of the phrases of Scripture. We could incorporate the synagogue-liturgy into the Prayer Book without the sense of any incongruity of language; and an Israelite could say the Lord's Prayer with absolute sincerity of conscience. The form of the Holy Communion's Prayer of Consecration is developed from the Jewish table-blessing which our Lord used at the Last Supper. The *Sanctus* is a Jewish hymn. Our only *liturgical* hymn-book is still the Psalter. Of the canticles, the *Te Deum* and the *Gloria in excelsis* are specifically Christian hymns; but the Gospel canticles are Christian more by implication and association than by their express content. But the most original contribution of Judaism to the elements of worship has been the regular reading and exposition of God's written Word.

Two of our three chief Christian festivals came to us directly from Israel — the Paschal feast and Pentecost. More important, however, than this formal borrowing was the Jewish (unlike the Gentile) observance of religious festivals as commemorations, as *memorials* of God's acts in time and place among His people for the revealing and working of His redemptive purposes.

All of these considerations do not blind us to the very important difference between Jewish and Christian worship which is wrought by the single phrase "through Jesus Christ our Lord." Yet it is a difference, not of essential opposition, but of levels of completeness. For the Christian the real problem of the Jew is his conversion to Him of



whose "fulness have all we received, and grace for grace." Our latest revisers of the Prayer Book did not sin against charity when they eliminated from the Good Friday collects the quaint association of Jews with "Turks, infidels, and heretics"; but was there not real loss in dropping the specific intercession: "Have mercy upon all Jews . . . that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ?" Perhaps we can restore it by inclusion in the petition of the Litany. Surely, it would be difficult for us to show ourselves unloving unto those for whom we implore God's tender mercy, and with whom our Lord was not ashamed to share the blood of His humanity. And is not this hope for them also part of our debt?

## Jerusalem and Rome

By

FRANCIS J. BLOODGOOD

*Rector of St. Andrew's, Madison, Wisconsin*  
**N**EWs of great interest is the announcement made by Archbishop Grigori of Stalingrad that the Russian Orthodox Church is soon to open a theological institute in Moscow. This will mark the re-establishment of theological schools in Russia for the first time since 1917. The recent welcome of the Archbishop of York in Moscow and the strong leadership given by the late Patriarch of Moscow, Sergius, are facts worth our attention.

Russia has won the admiration of the world by courage and effectiveness in this world war. The war is truly a deadly and decisive conflict. The fact is Russia is fighting in the same cause as our own country. Therefore it seems to me strange that Father Fulton J. Sheen should be so pointedly quarrelsome in his constant public speeches against Russia. Christians know that they have to fight in such a war as this, but why be quarrelsome and invite another war?

The Russian Church in the past sought temporal power. The people rose against the Church and it lost its property but saved its soul. Father Sheen has been quoted as crying out for world pestilence if the city of Rome, which the Germans are now using as a fortress, should be attacked by our troops who are now fighting in Italy. We know from the Gospel that our Lord wept over Jerusalem; we also know our Lord did not ask special privilege for the Holy City.

With due regard for the Christian Gospel and respect for a great Christian tradition developed in Rome, I ask Father Sheen why he cries out for a world curse if, unintentionally, a church building is damaged in Rome while the Germans are using

it as a fortress? I fail to find any record of the dean of St. Paul's, London, or the Archbishop of Canterbury calling down maledictions while they were deliberately bombed. On the natural level, is it good sportsmanship, and on the supernatural level, I ask Father Sheen if he is worried about the future of a city which is as great in Christian and cultural tradition as Rome? Would he have Rome disassociate itself in tradition from our Lord's own city, Jerusalem?

## New Books

\*\*\*Indispensable

\*\*Good

\*Fair

\*\*\*GIFTS OF THE SPIRIT by Stephen F. Bayne. National Council. 10c.

Four stars, please! This is one of those books which happen very seldom—that may be forgotten or may mark an epoch in the Church's life. Chaplain Bayne has made concrete here the main burden of Kierkegaard and the Liturgical Movement, in the idiom of the Episcopal Church, in words laity can understand! These are not merely "meditations for the W.A."—they are probably the best possible presentation of the faith to people who must face the invasion. Completely indispensable!

—W.M.W.

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\*\*A PREFACE TO PRAYER, by Gerald Heard. Harpers. \$2.00.

It is a pity that Mr. Heard, with his wealth of psychological and religious insight, has taken a position poles apart from Christianity. He seems consciously unaware of this fundamental divergence, though there is a latent Christophobia running through the book. The natural desire to pray is channelled straight into pantheistic mysticism, for which (he clearly shows) Mahayana Buddhism is the best rationalisation—even for the findings of the Catholic mystics! This happens because he makes two fundamental assumptions: that evolution is the ruling principle of the universe and that consciousness is the highest reality; in fact, God is supreme consciousness. Christianity assumes, contrarily, that the universe was created as a dwelling-place for persons; that evolution is only a preparation for personal development in society, and that consciousness is only one aspect of integrated personal and social life. Although this fundamental opposition leads Mr. Heard far from Christianity, an alert Christian can learn much from him: positively, in the physiological, psycho-



logical and ethical implications of prayer; and negatively, as an example of the pantheistic blasphemy towards which all mysticism tends. This book, with all its virtues, is meant for those who, in Chaplain Bayne's words, would "use prayer to buy things with." Some things cannot be bought, even with agonising prayer. They are gifts of the Spirit.

—W.M.W.

\* \* \*

A PREFACE TO BIBLE STUDY by Alan Richardson. Westminster Press, \$1.00.

This is an American edition of a recent British book and has a Foreword bearing four signatures of National Executive Secretaries—representing the Y.M.C.A., the Presbyterian Church U.S.A., the Y.W.C.A., and the Council of Church Boards of Education. There are a number of good things in the book, but there are also a number that are not so good. . . . For example, to take a concordance and run back and forth through the Bible seeing where this word and that is used is a perfectly useless method of study, except for one who is already thoroughly familiar with the Bible, and for whom the characteristics of each author and each period are unforgettable.

The bibliography ought to bear the heading, BUY BRITISH! Has the author never heard of such scholars as Goodspeed, Colwell, Easton, Bacon, Kent, Curtis, Bowie, or Fosdick? I must confess I am very weary of this steady one-way traffic. American biblical scholars invariably quote and refer to English books; British scholars rarely refer to American. When they do, it is often with some slighting reference—for some, the very adjective "American" is enough to condemn a book. Other writers, like Mr. Richardson, completely ignore American work. Strangely enough, the worst of these offenders are C. of E.! I do not see why it was necessary to produce an American edition of this book, or, granting that, why it was not really made an American edition.

—F.C.G.

\* \* \*

AND GOD WAS THERE, by Chaplain Eben. Cobb Brink. Westminster, 1944. \$1.00.

Chaplain Brink has tried to produce a book that sorely needs to be written, describing how soldiers in the field feel about Christianity and how they can be helped on their return home. Unfortunately the occasional enlightening stories here are embedded in a lush mass of vague, diffuse, repetitious verbiage. Sincerity and eager evangelism are not enough unless expressed through definite, objective reporting with a dash of humor.

—R.P.

## The Hymnal Presents

FOR TRINITY SUNDAY

ON THE basis of a widely distributed questionnaire, *Come thou Almighty King*, was found to be the most popular hymn in the United States. It does not enjoy a similar popularity in the British Commonwealth of Nations. Some of the leading hymn books, such as the *English Hymnal*, *Songs of Praise*, the *Church Hymnary*, and the *Book of Common Praise* (the hymn book of the Church of England in Canada) do not even contain it. They contain, however, the National Anthem, *God save our gracious King*, which was taken from *Harmonia Anglicana* about 1743; and the likeness of the phrases



*Send him victorious,  
Happy and glorious,  
Long to reign over us:*

to those found in the first stanza of *Come, thou almighty King*, may have precluded the use of the latter hymn, which is of later date.

As the similarity is not edifying, and moreover the rhymes were not true, and as the hymn is anonymous, the Hymnal of 1940 presents a revision which, it is hoped, will be found acceptable.

*Come, thou almighty King,  
Help us thy Name to sing,  
Help us to praise.  
Father whose love unknown  
All things created own,  
Build in our hearts thy throne,  
Ancient of Days.*

*Come, thou Incarnate Word,  
By heaven and earth adored;  
Our prayer attend:  
Come, and thy people bless;  
Come, give thy word success;  
Stablish thy righteousness,  
Saviour and friend.*

*Come, Holy Comforter,  
Thy sacred witness bear,  
In this glad hour:  
Thou, who almighty art,  
Now rule in every heart,  
And ne'er from us depart,  
Spirit of power.*

The last stanza, like the third, remains unchanged.

—HOWARD CHANDLER ROBBINS.



# The Navy Chief of Chaplains Tells of Trip to Front

*Says That American Servicemen Receive Best of Everything Allowed by the Circumstances*

Edited by Lois Remmers

*New York:*—Captain Robert D. Workman, chief of chaplains of the navy, was the headliner at a dinner here on May 22, two days after an extensive visit overseas. He was accompanied on the trip by a Roman Catholic chaplain and one who is a Jewish rabbi, in itself a demonstration of the American way, he told those attending the dinner. He stressed the fine fellowship that exists between the 2,000 chaplains now serving the navy. "Chaplains respect each other's points of view," he declared. "The school where they are trained is unique in that it found the way by which chaplains learn to live, play and work in unity while expounding theological variety."

Chaplain Workman gave a graphic account of the life of a chaplain, with change the order of the day and with the unexpected the expected; one day worshipping with his men in an attractively decorated chapel; the next in a room with barren walls, with the windows broken by fragments of bombs, "but the drab environment becomes sacred because of the devotion of the chaplain, the sincerity with which he applied himself to his task, and the humble devout hearts of the men who come to him for spiritual refreshment and new strength." He went on to give many examples of such service.

Chaplains, he declared, are links between the men and home—"and by home I mean all the things that are so precious to the connotation of that word. The chaplain is also a fighter and a builder. He fights for the preservation of our rich present, he is also a builder of the richer tomorrow. These chaplains serving our far-flung front also administer to a lasting peace to come."

Speaking of the enlisted men, the chief of chaplains declared that they are supplied with the best of equipment and furnished with the best of food, clothing and meticulous medical care as circumstances permit. "Of course this cannot be and is not home, but our men are adjusting themselves to this temporary form of life with remarkable fortitude, resource-

fulness and never absent American sense of humor."

The dinner was attested by about 500 persons, including a large number of chaplains. The toastmaster was former Governor Alfred E. Smith. The best story of the evening was about a marine who was placed on guard at Teheran with strict orders to allow no one to pass under any circumstances. An automobile approached, the startled marine looked up and there in the back seat was Mr. Roosevelt, Mr. Churchill and Mr. Stalin. The guard got out the "Halt" all right, but then instead of "Who goes there?" he shouted "See who's here."

## New Patriarch

*Moscow:* — Metropolitan Alexai of Leningrad and Novgorod has been appointed the acting patriarch of the Russian Orthodox Church, considered tantamount to his election when the synod is able to meet. He is in his early fifties, and in his youth came to sympathize with the Soviet regime and to understand the position of religion in a socialist society. He is a strong patriot who refused to leave Leningrad during the Nazi siege. He became well-known for his courage and eventually received a Soviet decoration for valor.

## A Good Address

*Chicago (RNS):* — Isolationism, racial discrimination, economic injustice, and religious sectarianism were assailed by Henry Sloane Coffin, retiring moderator of the Presbyterian Church in the U.S.A., as he opened the annual General Assembly of the denomination here. With reference to isolationism, Dr. Coffin declared that the Church "must lay impatient hands" on the "stubborn remnants of anti-Christian isolationism. . . . A nation is Christian in the measure in which its citizens decide policies in the light of the commonweal of mankind." As to "tensions between white and colored people, yellow, brown, and black," the Presbyterian leader said: "There is no Christian justification for an outlook which assigns a lower economic

level to non-whites, which maintains a caste system in jobs, which denies the ballot on the basis of color to qualified citizens, which hems in the upward path of educated colored men and women by humiliating segregations from their white neighbors." Dr. Coffin saw no chance of success in any plan of international cooperation to maintain order and secure peace unless it assures employment for all peoples with prospects of an equitable share in the goods available in the world. Sectarian divisions, Dr. Coffin stated, are a hindrance to the Church, maintaining that the "inefficiency, waste, and weakness" of these divisions make them "irrelevant and obsolete encumbrances in the gigantic tasks in international, economic, and interracial relations."

## Freedom For India

*London (Wireless to RNS):*—Renewed consultation to end the political deadlock in India was urged in a resolution presented to the secretary of state for India, L. S. Amery, by a deputation from the British Council of Churches headed by Dr. William Temple, Archbishop of Canterbury. "The British Council of Churches," the resolution said, "is greatly concerned at the political deadlock in India and the growing alienation and distrust between the Indian and the British people. It welcomes the reiteration by the viceroy in a recent speech to the Indian legislature of the promise of complete self-government for India. . . ." Among those who joined with the Archbishop of Canterbury in supporting the resolution were Dr. Hutchinson Cockburn, former moderator of the Church of Scotland, and the Rev. Norman Goodall, of the Congregational Church.

## Meeting Delinquency

*Louisville, Ky.:* — St. George's Church, Louisville, Ky., launched last week a "Gremlin Corner" to help the city reduce juvenile delinquency. The parish house, located in the heart of the Parkland district, attracts young people from a large surrounding territory, and was financed by the community chest of Louisville. A policy-making committee of teen-agers has drawn up the rules for Gremlin Corner and public opinion is the big stick that enforces these rules. All decorating was done by the young people, who provided tables, a snack bar, indirect lighting, a juke box and an orchestra. A game room in the basement is equipped with a pool table,



two ping pong tables and several other game tables. On opening night, Mayor Wilson Wyatt visited the club and was introduced by Miss Ruth Britton, the 17 year old chairman of the policy setting committee. He complimented the young people on their quick action and predicted that their club will be a model for future clubs which he felt confident would be formed soon.

### The Tax Bill

**Columbus, Ohio (RNS):**—United opposition by church members to the proposed new federal tax law was advocated by Bishop Hobson, at the convention of the diocese of Southern Ohio. On the proposed tax law, Bishop Hobson said: "The proposed new withholding schedule allows a ridiculously small amount for gifts to religious, charitable, and educational organizations. The money will be withheld before the people have a chance to give to the Church, and can only be regained by a complicated application for return of what has been withheld. This will decrease the number of those who support the Church and place an ever-heavier burden on a few."

### Chinese Coops

**New York:**—A third of the youth offering received last fall has been sent to China for the work of the Chinese Industrial Cooperatives. The amount, \$1,537, will be used at the Bailie Schools in Lanchow and Shuangshihpu, which are for the technical training of workers and are themselves run on a cooperative basis. John Foster, WITNESS editor in China, worked with the Coops for our National Council until he was assigned to a special service by the U. S. government.

### Unity Is Urged

**Springfield:**—In the spirit of the larger concept of the Church which was emphasized by Bishop Lawrence in his address, the convention of Western Massachusetts, meeting here May 17th, passed resolutions supporting the deferment of pre-theological students; urging the feeding of the children of Europe; urging the Church's commission on mar-

riage to prepare a canon on matrimony that takes into consideration sociological facts and psychiatric knowledge to the end that the Church may take a realistic, humane and Christian view of the marriage relationship; urging the commission on unity to carry forward its negotiations with the Presbyterians, with the convention expressing its conviction that there are reasonable prospects that unity can be achieved.

### Better Days Ahead

**Stockholm (Wireless to RNS):**—Reflecting growing optimism in Church circles of occupied Norway, the Norwegian mission association has appointed a committee to prepare a program of activities for the late summer and fall. Pointing to the "strong religious awakening" now taking place in many parts of the country, association officials feel that soon "conditions may be different," despite the fact that work of the association has been severely hampered since German occupation.

### The Underground

**London (Wireless to RNS):**—A black list of Roman Catholic priests and nuns who are actively assisting the resistance movement in France has been compiled by Nazi authorities. Vichy minister of information, Philippe Henriot, charged the French clergy with having regarded government decisions as "German orders" and with having resorted to "duplicity and hypocrisy" in explaining to their people "how civil responsibilities should be understood." Interpreting the clergy's attitude, he added: "Religion, they say, demands that the established power should be obeyed unless it clashes with conscience. Petain represents this established power, but he is no longer free, and therefore should not be obeyed."

### Southwestern Virginia

**Roanoke:**—Bishop Henry D. Phillips spoke strongly on the treatment of racial minorities in addressing the convention of Southwestern Virginia, meeting here May 16-17 at

Christ Church. "Anyone who does not make an effort to discourage expressions of anti-Semitism is losing an opportunity of manifesting the love of the Master and of rendering a service as a patriotic citizen of his country." In regard to the Negro the Bishop declared that he would like to know that "every congregation and every branch of the Auxiliary was making an effort to see that there is formed in every community an inter-racial committee, and that members of our congregations are well represented on the committee. Fair-minded, intelligent Christian men and women can meet and will meet successfully the problems of two races living side by side, but these problems cannot be solved where there is no intercommunication and when prejudice and ignorance are left to determine the course of action." Later in the convention the Bishop was authorized to appoint a diocesan committee on inter-racial relations. Another resolution asked that parishes should do everything possible to aid civic groups in dealing with juvenile delinquency.

### Unique Service

**Jackson, Mich.:**—An unusual confirmation service was held on May 16, by Bishop Frank W. Creighton of Michigan, when 24 inmates of the prison of Southern Michigan received the rite. The members of the class wore gowns over their prison garb, and also attending were the warden of the prison, the psychiatric physician, and about 150 inmates.



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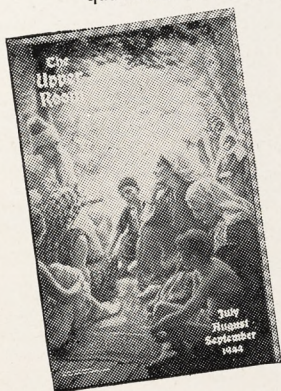
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### Architectural Forum

*New York:*—The May number of *Architectural Forum*, leading magazine in that field, carried the piece that appeared recently in the *Living Liturgy* column of this paper on how to build a church . . . picture of Editor Massey Shepherd along with it. *Life*, published by the same organization, did a swell job in the May 22nd number on the feud between the Hatfields and McCoys of Kentucky. But they missed one interesting fact. The wife of a WITNESS editor who is also on the faculty of the Episcopal Theological School, Joe Fletcher, is a granddaughter of Devii Anse Hatfield.

### Dean of Seminary

*New York:*—The Rev. Alden Drew Kelley, head of college work of the National Council, has accepted election as dean of Seabury-Western Seminary, Evanston, Illinois.

### Issues Warning

*Wilmington, N. C.:*—Addressing the convention of East Carolina, Bishop Thomas C. Darst reviewed the accomplishments of the Church during 1943, and the opportunities for greater service in 1944. "At the close of the war," Bishop Darst declared, "the United States will stand as the most powerful, the most influential and possibly, unless our leaders are very wise, the most feared nation in all the earth. The Church . . . must play its fine, constructive part in seeing that the power of our nation shall be beneficent and that its mighty influence shall be exerted for the good of the world."

### Southern Virginia

*Newport News, Va.:*—Although no drastic action was taken by the annual council of Southern Virginia which met in St. Paul's, May 9-10, it was a decidedly constructive council, leaving everyone with the impression of a steadily progressing diocese. In his address to Council, Bishop Wm. A. Brown commented on the steady growth of the diocese as evidenced by the increase in the number of communicants, by increased giving for all purposes, and by the reduction of the total parish indebtedness to a remarkably low level. The Colored work in the diocese is progressing and the Negroes are assuming more responsibility. Commenting on General Convention, the Bishop said that its most encouraging feature was a broader outlook and a wider vision of the efforts of the Church than ever before.

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## Notable Social Work

**New York:**—The annual report of the New York City Mission Society points out that during 1943 the society aided a total of 37,387 persons. Changes in the society's work included the addition of facilities for the care of 300 more children at St. Barnabas House, the society's temporary shelter for women and children. A new camp site was purchased at Parksville, N. Y., which will ultimately accommodate the organization's camps for children, 9 to 15. A large proportion of those aided by the society were the Protestant inmates of 33 public institutions in the New York diocese, to whom 21 chaplains minister throughout the year. Girls on parole from Westfield state farm, who are given special counsel by a social worker of the society, were able to find jobs in industry, whereas formerly only domestic work had been open to them.

## Memorial to Eva Corey

**Boston, Mass.:**—A memorial to Miss Eva Downing Corey is in the making through subscriptions from the men, women, and young people whose lives she has influenced throughout the Church. It takes the form of a special thanksgiving offering, the income of which, listed separately and not accredited to any one diocese, is to be added annually to the United Thank Offering of the entire Church.

## Anniversary Marked

**Boston, Mass.:**—The 100th anniversary of the Episcopal City Mission was marked on May 21 by a festival service in the Cathedral Church of St. Paul. Bishop Sherrill preached the sermon, and Bishop Heron conducted the service, assisted by Dean van Etten; the Rev. Frederick C. Lawrence, member of the executive board; and the Rev. Frank M. Rathbone, senior member of the mission's staff of clergy.

## Praise For Chaplains

**New York:**—A ten-day visitation to Mediterranean ports, for confirmations and conferences with chaplains, is described by Bishop B. F. Simpson of Southwark in the *Gibraltar Diocesan Gazette*. "I confirmed about 920 officers and men and met some 280 chaplains," he writes. "I have brought back some wonderful memories. . . . I have also brought back a keen appreciation of the work of our chaplains, endorsed by every senior officer to

whom I talked, who all felt that the army now expects a padre to put his spiritual duties first, and that most of them were rising to this demand in circumstances of difficulty and danger, and were respected and trusted by officers and men alike. I was much impressed by the solid pastoral work which they were achieving as evidenced by the number and spirit of the confirmation candidates and by the excellent attendance at voluntary services. . . . It was all good and encouraging, and gives point to my appeal that our parish churches at home should be ready to welcome our men when they return, into a very vigorous and living fellowship."

## A Large Class

**Miami, Fla.:**—Bishop Arthur C. Thomson, retired bishop of Southern Virginia, acting for the diocesan Bishop, the Rt. Rev. John D. Wing, D.D., confirmed a class of fifty-five on May 14, at the Church of the Holy Cross, Miami, Fla. The class consisted of 22 men and 33 women, ages from ten to sixty-nine.

## Erie Convention

**Warren, Pa.:**—Bishop Wroth presided at his first convention of the diocese of Erie, with the Auxiliary meeting at the same time thus making it possible, in General Convention fashion, to have joint sessions to hear the guest speakers, Bishop Craighill of China and Bishop Zeigler of Wyoming.

## Notable Anniversary

**Baton Rouge:**—St. James Church, who had among its founders Mrs. Zachary Taylor, wife of President Taylor, celebrated its 100th anniversary on May 21st. Bishop Jackson was the preacher at the anniversary service. The present rector is the Rev. Philip P. Werlein.

## Child Labor

**Washington, D. C. (RNS):**—Representatives of religious groups, along with other agencies, have approved a 10-point program of the children's bureau, department of labor, for the protection of the million or more city boys and girls expected to work on farms this summer. The ten points of the program are: Minimum age of 14 for children living at home and transported daily from home to occupation; 16 if living in farm homes and work camps; adequate preparation for job; safe transportation; reasonable working hours, with

daily hours no longer than eight for six days a week; supervision by responsible work leaders; wage rates equal to those paid beginning adults for comparable work, and at least sufficient income, guaranteed in writing, to meet living costs in camps; sanitary and first-aid facilities at work and in camps and farm homes; recreation opportunities; insurance coverage in case of accidents, preferably paid by the farmer.

## Summer Services

**ALL SAINTS' CHURCH**, Palo Alto, Stanford University, California. Waverley St. and Hamilton Ave. Oscar F. Green, Rector. Services 8 and 11. Union Service, 7:45 P.M. at Baptist Church.

**ST. JOHN'S CATHEDRAL**, Denver, Colo. The Rev. Paul Roberts; The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4. Wed. 7:15. Thurs. and Holy Days, 10:30.

**ST. PAUL'S CHURCH**, 34th between Washington and Huntington in mid-town Newport News, Va. The Rev. Theodore V. Morrison, Rector. Services at 7:30 and 11. Community Hospitality House open daily and evenings for those in service of United Nations. Thousands enjoy leave-time in home-like environment.

**TRINITY CHURCH**, Newport, R. I. The Rev. L. L. Scaife, the Rev. L. D. Rapp. Sunday: 8 and 11 and 7:30 P.M. Tues. and Fri. 7:30 Wed. 11 A.M. Special prayers for the armed forces. Holy Days, 7:30 and 11.

**ALL SAINTS CHURCH**, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H. C. first Sunday at 11. Week Days, H. C. and intercession Wed. at 10 A.M.

**ST. MARTIN'S CHURCH**, New York City. Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector. Sunday 8, 9, 11 and 8 P.M.

**TRINITY CHURCH**, Tulsa, Oklahoma. The Rev. E. H. Eckel, Jr., Rector; the Rev. J. E. Crosbie, the Rev. E. C. Hyde, Curates. Sunday: 7 to 8; Church School, 9:30 (except August); Morning Prayer, 11. H. C. Friday and Holy Days at 10 A.M.

**THE EPISCOPAL CHURCH AT DUKE UNIVERSITY**, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Evening Prayer, 6:45. Serving navy, army, civilian units equally.

**GRACE CHURCH**, Millbrook, N. Y. on Route 44. The Rev. H. Ross Greer, Rector. Services: 8:30 and 11 every Sunday. Victory Service, 4:30 first Sunday of every month.

**ALL SAINTS' CHURCH**, Rehoboth Beach, Delaware. The Rev. Nelson Righmyer, Rector. Sundays: 8, 9:30 and 11. Daily: 7:45 and 5.

**ST. PAUL'S CATHEDRAL**, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.; Thursday, 10 A.M.

**CHURCH OF ST. JOHN THE EVANGELIST**, Portland Ave. and Kent St. St. Paul, Minnesota. The Rev. Conrad H. Gesner, Rector. Sunday: 8 and 11.

**GRACE CHURCH**, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Friday, H. C. at 7:30.

**ST. PAUL'S CHURCH**, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Weekday: Wednesday at 10 A.M.

**CHRIST CHURCH**, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8; Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thur. at 7:30; Holy Days at 7:30 and 11.

**ST. LUKE'S CHURCH**, 435 Peachtree St. Atlanta, Ga. The Rev. J. Milton Richardson, Rector. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P. M. Saints' Days, H. C. at 11.

**THE CHURCH OF THE HOLY TRINITY**, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M.



## Vermont Convention

**Rutland, Vt.:**—Surveying the field of the work of the Church in Vermont was encouraging this year, said Bishop Vedder VanDyck, in his address to the Convention of Vermont, which was held at Trinity Church, Rutland, Vermont, on May 9 and 10. Missionary giving has never been so high in the history of the diocese, Church attendance has shown a marked increase and the message of the Christian Gospel is being given a more favorable hearing in all towns and rural communities.

## U. T. O. Presented

**Boston, Mass.:**—Women of the diocese of Massachusetts presented the United Thank Offering on May 17, in the Cathedral Church of St. Paul, with the result for the past year totaling \$11,905. Bishop Henry Knox Sherrill was the celebrant at the service and the Very Rev. Charles L. Taylor, Jr., dean of the Episcopal Theological School, preached. Speaker at the afternoon meeting was Mrs. James S. Allen, chairman of the American section of the governing board of the Women's Christian College, Madras, India.

## Rector Honored

**Shreveport, La.:**—An honor rarely accorded a civilian was given to the Rev. James M. Owens, rector of St. Mark's Church, when several hundred soldiers from Barksdale Field paraded before him in a special review held in his honor. Dr. Owens was so honored because of the many services to military personnel he had rendered in his capacity as rector of St. Mark's, and he was presented with a certificate of appreciation by Col. William B. Wright, commanding officer at the field.

## Eye on the Ball

**Lewiston, Me. (RNS):**—A summons to religious forces everywhere to center attention upon the interfaith "Pattern of Peace" and the Federal Council of Churches' pronouncement "The Pillars of Peace" was issued here by Bishop G. Bromley Oxnam of Boston. Speaking before the Maine conference of the Methodist Church, Bishop Oxnam warned citizens not to permit their absorption in the invasion to divert them from studying and advocating peace aims worthy of war's sacrifices. "At the very hour the conflict

reaches crisis, constructive proposals must be kept in the forefront of our thinking," he said.

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say the new *granulated* form is even  
easier to take. Caution, use only  
as directed.

page eighteen

## In Memory of Charles Winfred Douglas

AT THEIR first meeting since his death,  
the Joint Commission on the Revision of  
the Hymnal desire to place on record their  
appreciation of the services of their beloved  
friend and colleague Charles Winfred Douglas  
and the grateful affection with which they re-  
member him.

Winfred Douglas was born in 1867 in Oswego,  
New York, the son of Virgil Chittenden and  
Caroline Church Douglas. His father was super-  
intendent of schools and his mother was a  
trained teacher. They gave their son pre-  
school teaching and then sent him to the public  
schools where he was prepared for college. He  
entered the University of Syracuse because he  
was attracted by the musical advantages which  
it offered and graduated from it in 1891 with  
the degree of Bachelor of Music. While at-  
tending the University he sang in the choir of  
St. Paul's Church and served as assistant organ-  
ist.

In 1893 Winfred Douglas was ordained dea-  
con by Bishop Frederic Dan Huntington. He  
spent his diaconate as a curate in the Church  
of the Redeemer, New York City, and a teacher  
in the parochial school of St. John's Chapel.  
He became ill with pneumonia and tuberculosis  
developed which was so serious that he was  
obliged to give up work and go to Colorado,  
where he recovered his health. He was soon  
sufficiently well to accept appointment as a  
minor canon in St. John's Cathedral, Denver.  
After his marriage to Dr. Mary Josepha Wil-  
liams they went to live in Evergreen, Colorado.  
He continued his theological studies and was  
ordained to the priesthood at the Mission of  
the Transfiguration, Evergreen, on the Feast  
of the Transfiguration, 1899. In the same year  
he instituted a Cathedral Choir Camp at Ever-  
green, and as the years went by he made  
Evergreen a center for the study and produc-  
tion of church music. From 1899 to 1907 he  
was priest in charge of the mission, and from  
1937 to 1943 he was vicar of the Mission. From  
1908 to 1911 he was canon in St. Paul's Cath-  
edral, Fond du Lac; in 1934 he was made hono-  
rary canon of St. John's Cathedral, Denver.

Canon Douglas studied ecclesiastical music in  
Germany, France and England as well as in  
this country. He was a pioneer in plainsong  
development; and the translation of the Bene-  
dictine Night Office and Diurnal was made and  
later revised under his direction. In 1910 he  
brought his family to Mount St. Gabriel in  
Peekskill, New York, and for twelve years en-  
tered most helpfully into the life and work of  
the Community of St. Mary. In 1938 Mrs.  
Douglas died after a long illness, and the home  
in Evergreen was sold. It was at this time  
that the work on the Commission on the Re-  
vision of the Hymnal began to claim an ex-  
ceptional amount of his time and strength. He  
had been a member of the Commission which  
had conducted the previous revision of the  
Hymnal and his experience, together with his  
unequalled knowledge of hymns and tunes and  
their mutual relation, rendered it inevitable  
that the Commission should intrust him with  
executive responsibility of an exacting sort.  
They did so with complete confidence not only  
in his musical ability but also in his freedom  
from prejudice. Canon Douglas was catholic  
in the complete sense of the word, a member  
of the Universal Church who was happily at  
home in all parts of it, and who entered with  
the same sympathy and fidelity into the trans-  
lation of Latin Office Hymns and of the Evan-  
gelical Chorales derived from the Protestant  
Reformation in Germany.

In 1940 Canon Douglas married Miss Anne  
Woodward, a graduate of Wellesley College,  
who was able to help him most efficiently in  
his preparation of the Hymnal of 1940 for  
publication. At the time of his death on Janu-  
ary 18, 1944, they were in Santa Rosa, Cali-  
fornia engaged in cooperation with the Rev.  
Arthur W. Farlander in preparing for publica-  
tion a Handbook to the Hymnal. This work  
will go forward, and by vote of the Commis-  
sion the Handbook, when it is published, will be  
dedicated to the dear and honored memory of  
Charles Winfred Douglas.

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THE WITNESS — June 1, 1944



# BACKFIRE

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

MRS. MARK BANTA  
Churchwoman of Glendale, Calif.

If a good book is one that puts you in a working mood then perhaps a good magazine is one that puts you in a giving mood. I have just put down THE WITNESS and taken up my check book which ought to prove something. This is for a bundle for some chaplain. I am sure he can use the magazines to a better advantage than I could use the money.

ANSWER: Many thanks. And if others care to follow the example, we will send ten copies to a chaplain for ten weeks for five dollars. Name your own or we will select a chaplain for you.

\* \* \*

RAYMOND E. MAXWELL  
Rector of St. Mark's, St. Louis

In your reply to Mrs. Bridgeman's letter, you point out Britain's promise of 25 years ago to establish a Jewish homeland in Palestine. Unfortunately you fail to mention the equally important promises to the Arabs, and you do not stress the fact that it is the conflict in these promises and the deep-seated conflict of interests which they reflect which are the background of the present problem and have been the source of persistent and bloody conflict during the last 25 years. Some people think that in the face of the barbaric persecution of Jews it is cold comfort even to mention this fact. But it may be colder comfort still to achieve a mass-immigration of persecuted peoples into a country which for 1250 years has been Arab territory—a land-tenure four times as long as our tenure of our own Atlantic sea-board. Yet in all honesty, it would be hard for New Yorkers or Philadelphians to imagine that under any circumstances their territory ought by moral right to be established as a homeland for somebody else, no matter how worthy. And let us not forget that this is a relatively poor little country with a great deal of desert, not actually a land flowing with milk and honey like New York, Pennsylvania, Delaware and a few other rich morsels. And incidentally, its area is less than one-quarter the size of the state of Pennsylvania.

I have not heard of any serious plan to provide a mass-immigration of persecuted Jews to the United States. Jewish leaders would hardly dare suggest this. Yet there is a sense in which we ought to be generous about giving away what is ours rather than what belongs to the Arabs. Our plans for the mass-immigration of Jews to Palestine may be unrealistic unless we first allow ourselves to consider the possibility of settling many of these people here. If you can imagine the howl that would go up on the floor of the United States Senate and all over the country, you have only a faint suggestion of the intensity of feeling upon this question among the Arabs who are face to face with it and forced to cope with it. If we are sincere in our desire to relieve persecution at one place without arousing fierce antagonisms at another, and if we believe that peoples should have some right of self-determination, why should it necessarily be Palestine — this

poor little country — that should do all the absorbing?

The very depth of our sympathy for this brutally-persecuted minority should drive us to seek a lasting solution of this problem, and the establishment of a Jewish national state as a little island in the midst of the Arabic world by virtually taking away the land from those who have held it for many generations is something less than a solution.

\* \* \*

CAPTAIN BEN ARNOLD  
Chaplain, U. S. Army Overseas

I just want to congratulate you and THE WITNESS for being so much on the ball. It's good for starting an argument over here among the boys in a long evening. It really begins to make them think—a major achievement for any publication in the army. For our men are mentally weary. They don't want to think. They howl because they can't vote. Then when (or rather "if", as facilities are still not available despite the fact that many primaries have already passed) a vote is made possible, they don't want to bother with the red tape to make use of the privilege. My conclusion is that if America in the future is going to have any sense of responsibility the initiative has got to come from you at home. It will be some time after these fellows get home again before they will take much interest in anything. Sad, but true. Keep up the good work.

\* \* \*

EMILY KEMP  
Librarian, Naval Hospital, Yosemite, Cal.

At the suggestion of Chaplain John Martin we are writing to ask you to place us on the mailing list for a bundle each week of THE WITNESS which we think will be of interest and benefit to some of the patients here.

ANSWER: We are starting the bundle at once. But since our resources are limited we believe there are readers who will be glad to help with this and many similar requests for bundles to hospitals, chaplains etc. Ten copies can be sent for ten weeks for five dollars.

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