

# The WITNESS

10¢  
A COPY

JUNE 8, 1944



CHRISTCHURCH SCHOOL  
OVERLOOKS BEAUTIFUL  
RAPPAHANNOCK RIVER

(story on page five)

## THE HOLY CATHOLIC CHURCH



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN

THE DIVINE  
NEW YORK CITY

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

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

### GRACE CHURCH, NEW YORK

Broadway at 10th St.

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

Daily: 12:30 except Mondays and Saturdays.

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

### THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Morning Service and Sermon 11 A.M.

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

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street

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

8 A.M. Holy Communion  
11 A.M. Morning Service and Sermon  
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 Communion.

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 Communion; 5:30 Vespers.  
Tuesday through Friday.

This church is open day and night.

### ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

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

Sunday Services: 8 and 11 A.M.  
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.  
Wednesday: 11 A.M. Holy Communion.

## The WITNESS

For Christ and His Church

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JUNE 8, 1944

VOL. XXVII

NO 48

ALLEY, ALFRED L., has a leave as assistant at Bruton Parish Church and chaplain of Episcopal students at William and Mary, Williamsburg, Va., to serve as secretary of the York County chapter of the Red Cross. He continues as vicar of Grace Church, Yorktown.

BARKOW, DEAN CALVIN, of St. Michael's Cathedral, Boise, Idaho, was presented with an honorary doctorate by the College of Idaho on June 4th. He was also the preacher of the baccalaureate.

CUMMINGS, ARTHUR R., rector of the Resurrection, Richmond Hill, Long Island, since 1921, died on May 26th in his 57th year.

DORRANCE, SAMUEL M., rector of St. Ann's, Brooklyn, N. Y. is to move to Noroton, Conn., September 1.

GUS, CHARLES E., was ordained priest by Bishop DeWolfe at the cathedral, Garden City, Long Island, on May 19th. He is curate at Christ Church, Brooklyn.

McGEEHEE, HENRY J., formerly of Tunica, Miss., became the rector of St. Paul's, Woodville Miss., on June 1st.

ORVIS, ROBERT W., formerly rector of St. Paul's, Mayville, N. Y. is now the rector of Trinity, Renovo, Pa.

OWEN, WILLIAM H., retired rector of Holy Trinity, New York, died suddenly on May 28th at Natural Bridge, Va., in his 69th year.

PARKER, WAYNE, was ordained priest on May 14th at St. Paul's, San Diego, Calif., by Bishop Stevens. He is assistant at St. Paul's.

SPEAR, ROBERT R., was ordained priest on May 15th by Bishop Davis at St. Paul's Cathedral, Buffalo. He is curate at St. Stephen's, Olean, N. Y.

TEMPLE, JAMES W., formerly in charge of St. Augustine's, Wichita, Kansas, is now the principal of Gaudet Normal and Industrial School, New Orleans, La.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.  
The Very Rev. Arthur F. McKenny, Dean

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

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

### GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

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

### TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

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

### TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sundays: 8, 11 and 4:00.  
Noon Day Services, 12:10, except Saturdays.  
Holy Communion, 11:15 Thursdays and Saints' Days.  
The Church is open daily for prayer.

### EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Ernest Victor Kennan, Rector

#### SUNDAYS

8 A.M. Holy Communion.  
11 A.M. Church School.  
11 A.M. Morning Prayer and Sermon.  
First Sunday in the month Holy Communion and Sermon.  
8 P.M. Evensong and Sermon.  
Weekday Services  
Tuesday 7:30 A.M. Holy Communion.  
Wednesdays 10:00 A.M. Holy Communion.  
Thursdays 12 Noon Holy Communion.  
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

### EMMANUEL CHURCH

15 Newberry Street, Boston

(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.  
Rev. Arthur Silver Paysant, 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

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

### GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

#### SUNDAYS

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

#### THURSDAYS

9:30 A.M.—Holy Communion.



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## Evangelical Fellowship Meets To Discuss Vital Issues

*Group Discussions Between Episcopalians And Presbyterians Urged as Step to Unity*

**By Lane W. Barton**

Richmond, Va.:—There is increasing interest in the Episcopal Evangelical Fellowship, according to a report presented at a conference of the organization by the Rev. Gardiner M. Day, its president. The conference was held at Roslyn, diocesan center of Virginia, May 25-26, with representatives there from seventeen dioceses. Mr. Day states that units had been formed in Ohio, Michigan, Rhode Island, Georgia, Connecticut, Maryland and Washington since the last meeting. There is also an interesting unit in the diocese of Albany that is composed entirely of laymen.

The chief business of the conference was the presentation and discussion of a Statement of Purpose. It was presented by Dean Alexander C. Zabriskie of Virginia Seminary, chairman of the committee, and after thorough discussion was turned back to the committee for final revision. The statement declares that the group values greatly the unbroken heritage of the Anglican Communion as a part of the historic Catholic Church and values "equally the evangelical character restored to it at the Reformation." It goes on to say that the Fellowship "regards the Reformation as an act of divine judgment upon the Church, as the reassertion of vital elements of Christian faith and practice lost during preceding centuries and as the means of eliminating medieval errors and corruptions." It was affirmed also that the Fellowship has "no desire whatever to create a partisan spirit within the Church."

In regard to objectives of the organization the following are set forth by the statement: to witness to the Gospel; to increase the effectiveness of the Church as an agency of God's rule in the lives of individuals and society; to promote organic unity; to uphold the doctrine

discipline and worship of the Church; to promote study and research; to further the application of Christian principles to every sphere of life.

A number of scholarly papers were presented at the conference, the first by the Rev. Sherman Johnson of the faculty of the Episcopal Theological School on *The Idea of the Church*. This was followed by a paper by the Rev. Charles W. Lowry of the Virginia Seminary on *The Doctrine of the Atonement*, and an address, without even notes, by the Rev. Albert T. Mollegen, also of the Virginia faculty, on *The Modern In-*

in endorsing this, urged that groups of laymen of the two Churches meet together for study. Mrs. Henry Hill Pierce of New York, reported progress along this line in New York where groups, called Ways of Worship, composed of Episcopalians and Presbyterians have held meetings to study the practices and teachings of both Churches. The conference, on motion of the Rev. Joseph Titus, passed a resolution endorsing these various methods of fellowship.

There was also discussion of men now in the army who might seek the ministry after the war and it was agreed by those present that everything should be done to encourage suitable candidates to do so.

In line with the efforts of the Fellowship to allay partisanship within the Church, the conference went on record as opposing the practice of certain of our chaplains who refuse to administer the Holy Communion to young men who have not



*The Rev. Theodore Ferris, the Rev. Gardiner M. Day and the Rev. Sherman Johnson were leaders at the conference of the Episcopal Evangelical Fellowship*

terpretation of the Atonement. Another of the highlights of the affair was an address on preaching by the Rev. Theodore Ferris, rector of Trinity Church, Boston. A number of these will appear in forthcoming numbers of THE WITNESS.

Church unity received considerable attention on the second day which opened with a corporate communion, with Bishop Goodwin of Virginia the celebrant. The Rev. John Shryock of Philadelphia recommended an interchange of pulpits between Episcopalians and Presbyterians as a means of acquainting people with the practices of the two Churches. Gardiner Day,

made confessions, and who, contrary to army and navy regulations, admit to the Holy Communion only those who have been confirmed in the Episcopal Church. A resolution, introduced by the Rev. Beverly Boyd, who was the chairman of the arrangements for the conference, asked that these matters be studied and then presented to the proper army and navy authorities.

### EMPIRE DAY SERVICE AT CATHEDRAL

Detroit, Mich.:— American and Canadian troops, American, Canadian and British flags, and American, Canadian and British songs were



mingled at the annual Empire Day service in St. Paul's Cathedral here. A message was read by the Very Rev. Kirk B. O'Ferrall, Dean of St. Paul's, from Bishop Cyril F. Garbett, Archbishop of York. "For the welfare of the human race in the future," the message stated, "it is essential that, when the war is over and the firing has ceased, our two nations, together with Russia, China, and all peoples of good will, should stand together to solve the great problems which will arise when we come to build the peace." Pointing out that "the United States of America and the British Empire stand side by side at one of the most critical times in the history of mankind, to preserve their own freedom, to restore freedom to those who are oppressed, and to destroy tyranny and evil," the English prelate warned that in the postwar period "it will be easy for misunderstandings to arise, and for self-interest to destroy the unity which is so real at the present time. . . . The Christian religion stands for the unity of all men under the fatherhood of God, and Christian people will have a great responsibility in bearing their own witness to their faith and contributing to the good will which will be needed in the days to come."

### ADOPT CHILDREN OF EUROPE

*Geneva* (Wireless to RNS):—Undernourished Protestant children in occupied countries are being "adopted" by Swiss families under a plan sponsored by the World Alliance for International Friendship through the Churches and the European Central Bureau for Inter-Church Aid, in co-operation with the International Red Cross. At present 900 children in France and Belgium are being helped by Swiss benefactors who have agreed to contribute ten francs a month for their upkeep. Switzerland had been able to provide hospitality for 150 child war-sufferers when the withdrawal of convoys made it impossible to bring more children into the neutral zone from France and Belgium.

### WICKARD LECTURES ON RELIGION

*Annville, Pa.* (RNS):—A powerfully influential Church is "America's brightest ray of hope for a permanent peace," Claude R. Wickard, secretary of agriculture, declared here, but added that all denominations must join "to protect the

Church further into the main channels of life." In an address to the graduating class of Lebanon Valley College, Wickard said religious leaders should consider the fact that "Christ was a part of the world of His day and couched His religious teachings in language the people around Him could understand. He took into account the social and other conditions of His time and applied His teachings to those conditions." Wickard suggested that the Church examine the problems of government to help the people to become better informed about them, and added, "I know there are some who believe we shouldn't mix religion with anything else; but if it is the right kind of religion, the kind that really reaches and serves the people, it can stand some mixing."



*The Rev. R. Dunham Taylor, recently retired as rector of St. Mary's, Laguna Beach, California, baptized these Chinese children and their mother as one of his last official acts. They are Mr. and Mrs. Quon and their four children*

### PATTERN FOR PEACE FROM ENGLAND

*New York* (RNS):—Following is the text, in part, of the statement on the Pattern for Peace received here from the executive committee of the British Council of Christians and Jews: "The Council of Christians and Jews in Great Britain warmly welcomes the statement on the conditions of world peace signed by Protestant, Roman Catholic, and Jewish religious leaders in America on October 7th, 1943, and finds itself in general agreement with the principles therein laid down. It is in accordance with

the Council's aims to urge that ethical and religious principles be applied to relations between groups, to the social life of peoples, and to international relations. . . . There can be no permanent peace without a religious foundation. . . . To reconstitute political institutions, to restart the agriculture, industry, and trade of the world, to re-establish international institutions representative of the unity and interdependence of the nations and their well-being, will mainly be the responsibility of representative statesmen and assemblies. All Christians and Jews, however, will share the responsibility of putting the plans and actions of statesmen to the tests of religion, and of seeing that they correspond with righteousness, mercy, and peace."

### CHURCH CAMPAIGNS FOR BLOOD BANK

*Rochester, N. Y.* (RNS):—A Protestant blood bank campaign has been instituted under auspices of the Federation of Churches of Rochester and vicinity. It is believed to be one of the first, in upstate New York at least, organized by a church council. Wilbur T. Clemens, secretary of the state council of churches, will suggest in the June issue of its official organ the inauguration of similar Protestant blood bank campaigns by church councils and local churches elsewhere throughout the state.



# Church Has a Fine Institution In Christchurch School

*Located on a Hundred Acres of Open Fields  
And Rolling Woodland on a Fine Waterfront*

By John Scott

*Christchurch, Va.:*—Christchurch School for Boys, founded in 1921, is one of the five boarding schools sponsored by the diocese of Virginia. The school, like its post office, derives its name from the colonial parish, in which both are located. The school property adjoins that of the brick Georgian church, which was built in 1712, though the parish was established a half-century earlier. It lies in Middlesex county, four miles east of the old town of Urbanna, in the heart of Tidewater, Virginia. The group of buildings, from their situation on a hill rising above the Rappahannock River, command a magnificent view across the broad waters as they open out in approaching the Chesapeake Bay. The property consists of nearly a hundred acres of open fields and rolling woodland, with an attractive waterfront. While the school is readily accessible to Richmond, Norfolk, Washington, and Baltimore by good highways and regular bus service, it is sufficiently remote in the country to be well away from the distraction and strain of the modern city.

From the time of its foundation, the purpose of the school has been to provide thorough secondary education of a Christian nature at moderate cost. It seeks to inculcate in its members a familiarity with their religious and cultural heritage, to establish sound habits of study and work, to develop vigor and health of body, and to cultivate high standards of personal responsibility and honor. Christian teaching and its applications are presented as a normal part of everyday living. The plan of life is definitely one of simplicity. The accommodations are comfortable and adequate, without being elaborate. The boys live in the two dormitories in the main building, each with his own cubicle furnished with bed, chair, and closet. They make their own beds, sweep out the dormitories daily, take turns at waiting on table in the dining room, and cooperate in performing the labor required for the general maintenance and upkeep of the buildings and grounds.

Recreation is varied, because of

the many opportunities the locality affords. In autumn and spring the waterfront is the most popular center of activity, with sailing, boating, bathing, and fishing. During the winter there is great interest in the woods, where the boys have built cabins and lean-tos. Organized teams in six-man football, basketball, and baseball play regular schedules with teams from neighboring schools. There are frequent intra-mural contests in soccer, softball, volley ball, and tennis. All of these activities are supervised by the masters.

The present headmaster, the Rev. S. Janney Hutton, came to the school a year ago. He brought with him an experience as teacher and chaplain at Virginia Episcopal School in Lynchburg, St. Paul's and the Gilman Country School in Baltimore, and Salisbury in Connecticut, as well as several years in mission and parish work. His first achievement was the gathering of a group of capable, experienced teachers and staff members. The splendid esprit de corps, which has been established among the faculty, staff, and student body, has already become a pronounced characteristic of the school.

Boys are admitted to the lower school when they have successfully completed the work of the standard fifth grade. Those who are further advanced are admitted to the forms for which they are prepared. The lower school covers the work of the sixth to ninth years, inclusive; the upper school continues with full preparation for college entrance. Special attention is given to the younger boys to provide them with adequate foundation for the higher forms at Christchurch, or for any of the larger secondary schools if they wish to transfer. Throughout the course of study attention is given to thoroughness. The curriculum is not experimental. It comprises those subjects which have been tried and found successful in training the minds of boys: English literature, grammar, and composition; mathematics, history, science, and the elements of at least one foreign language.

Care is taken to classify students properly. Small sections permit requisite attention to boys with superior ability in order to keep them fully stimulated and occupied at all times. To meet the present demand for speeding up, classes meet on six days in the week, and boys who have the capacity are encouraged to carry an extra subject. The school offers the basic intellectual training required as a foundation for higher education or for practical living. With an enrollment limited to sixty boys, each one receives individual direction, without regimentation.

The mark of the school is genuineness. This is reflected in any facet of Christchurch that one may consider: in the spontaneous participation of all in the chapel services, in the general pattern of simplicity of life, in the moderate fees, in the adherence to fundamentals in curriculum, in the insistence upon thoroughness in all class work, in the ready cooperation at labor details, in the enthusiastic vigor of out-of-door recreation, in the familiar camaraderie between staff and student body, and in the standard of honor and the easy, pleasant manners of all members of the school.

## WORLD PEACE NEEDS FORCE

*London:*—Two talks on post-war problems were made by the Archbishop of York recently, speaking at Manchester University on the subject of *A New Order of Law for the World*; he said: "Today, thoughtful people are concerned with the future of international law. We are fighting not only for our preservation and for the liberation of the peoples of the world from foul and cruel tyranny, but also for a new order in which the nations will recognize and obey the law over national interests and ambitions. Victory will be in vain unless this law is established. In an imperfect world, the law must have force behind it. . . . Fine phrases about the dignity of the law are futile unless there is sufficient force to restrain a criminal nation which will plunge mankind into war to gain its own ends. With force there must also be devised some machinery for the revision of international law, as circumstances may eventually change treaties once just into treaties both obsolete and harsh. With the close cooperation of three great allies it should be possible to secure the re-establishment of international law."



# The WITNESS

## For Christ and His Church For Men and Women of the Armed Forces

Declaring that "the white supremacy fanatics of the south have their anti-Semitic, anti-labor, anti-democratic allies in the north," the United Christian Council for Democracy (CLID affiliated as Epis. Ch. representative) urged 10,000 Church leaders to combat discrimination. Unless discrimination can be eliminated, declares the statement, there will be no lasting peace. . . . "The abolition of racial exclusiveness is one of the war aims of the Soviet Union and the other allies had better adopt it," declare the Church leaders. . . . The Presbyterian Churches, north and south, took steps toward organic union at conventions of these Churches held recently. . . . Congressman Walter Judd, former missionary to China, told Presbyterians first task is to win war since there can be no decent world until both Germany and Japan are defeated. After war he says we must build world based on right of individual; decent life for backward peoples; adequate world leadership. . . . Presbyterians declare that cause of United Nations "is in line with God's righteousness." . . . Epis. Evangelical Fellowship holds conference in Richmond and cracks down on chaplains who refuse communion to unconfirmed. . . . Also urge conferences between Epis. and Presby. locally as step toward union. . . . Many interdenominational centers for young people have been opened as a means of combating delinquency. . . . Episcopalian Francis Sayre, with a son a navy chaplain, tells Baptist convention that only a Christian peace can be lasting. . . . Big doings in Detroit when Canadians, Americans and British got together for empire day. . . . Tribute to Russia service held at St. Thomas Church, New York, with offering for Russian war relief. . . . Churches in Rochester, N. Y. are pushing the blood bank. . . . Mrs. FDR told N. Y. churchmen that church needs to catch up with the vision of youth. Said parsons must be real leaders or people will continue to be indifferent to religion. . . . Archbishop of Canterbury said we have to show neighborliness to fellow Christians of Germany. . . . Epis. Ch. is way behind this yr. in its support of army-navy chaplains commission. Asked \$440,000 — so far, \$188,958. Bp. Sherrill, pres., thinks it will come in OK however. . . . Archbishop of York, recent Am. visitor, told audience in England that new order of peace will require force to maintain it. . . . Church of England's Winston Churchill had nice things to say about Dictator Franco of Spain. . . . Episcopalians FDR and Mrs. FDR promptly stated, on separate occasions, that they did not agree. . . . Committee in England proposes a new set of lessons to be read in churches on Sunday. Want passages chosen for literary appeal among other things. . . . British group states religious people must leave it to statesmen to work out the pattern for peace, but these plans must be tested by the principles of religion to see "that they correspond with righteousness, mercy and peace." . . . Methodist Church says reason S.S. attendance is falling is war; lack of support by parents; decline in spiritual life of all; rise of secularism; inferior quality of work; lack of going out after 'em.

## NEW LESSONS PROPOSED IN ENGLAND

*London* (Wireless to RNS):—An amended scheme of lessons for reading in Anglican churches was presented to the Upper House of the Convocation of Canterbury by a committee appointed in 1939 in response to criticisms of the present lectionary, which dates from 1922. The committee's report recommended (1) an entirely new additional table of lessons compiled on the principle of an anthology of the finest examples and most direct passages of the Bible chosen also for their literary appeal, and (2) provision of lessons from Apocrypha, with alternatives from the Old Testament. Many passages in the present lectionary, the committee said, are considered too long or obscure; between thirty and forty are heard more than once a year, and in others many of the finest passages are excluded.

## WHY SCHOOLS LOSE MEMBERS

*Nashville, Tenn.* (RNS):—A church-wide campaign to combat decreased Sunday school attendance was launched at a meeting here as plans were laid for "More People in Church School," one of the goals approved by the recent general conference of the Methodist Church. Six principal causes were cited for enrollment losses: the war, lack of family support, decline in the spiritual life of the people, the rise of secularism, the inferior quality of work in many schools, and lack of evangelistic zeal.

## BISHOP ELWOOD HAINES IS CONSECRATED

*Davenport, Iowa*:—Dean Elwood L. Haines was consecrated Bishop of Iowa on May 31 at Trinity Cathedral, here. The consecrator was the Presiding Bishop, with Bishop Carpenter of Alabama and Bishop Jackson of Louisiana as co-consecrators. The sermon was preached by Bishop Keeler of Minnesota. The service was held in the morning, with the convention of the diocese meeting that evening at which the newly consecrated bishop gave his first address as a diocesan.

## URGES SUPPORT FOR CHAPLAINS

*New York*:—Funds for the work of the army and navy commission are coming in far more slowly than is necessary to assure the continu-

ance of the commission's program. The amount needed for 1944 was announced as \$440,000, with the amount so far received only \$188,958. Bishop Henry K. Sherrill, chairman of the commission, said that while gifts for the commission's work are on about the same level as for the corresponding period last year, the amount asked this year is much larger, due to increasing demands of the work. Because the Church gave promptly the \$270,000 asked last year, Bishop Sherrill and the members of the commission believe that the Church will give this year's amount when and if Church people realize that the need continues, and grows with the growth of the war effort.



*Elwood L. Haines was consecrated the Bishop of Iowa on May 31st*

## ARCHBISHOP OF YORK DEMANDS REFORMS

*London*:—Speaking at the Carlisle diocesan conference on May 31, the Archbishop of York demanded certain reforms involving Church-state relations. He said there should be greater freedom to change the worship of the Church and to make variations from the Prayer Book without first consulting Parliament; alteration in the ecclesiastical courts so that matters of doctrine should be decided by an assembly composed of Church members; that the Church have a voice in the appointment of high Church officers at present nominated by the prime minister. He also stated that he would not resist disestablishment and disendowment if the state asked for it.



## EDITORIALS

### *Dictators Always Lose*

AS SOMEONE has said, there are two classes of people in the world: those who desire to understand and those who desire to dominate. It is easy to check this rule by our own observation, and also by our study of the past. By and large, whatever our faults, we Americans do not desire to dominate the rest of mankind—which is the avowed object of both the Nazis and the Japanese militarists. (How they can both wish to rule the world, and still be allies, is hard to see!) The present war is an *ideological* one, as the New York intelligentsia use the word: what they mean is that two ideas, or sets of ideas, are in conflict. But it is more than that. It involves two different purposes in life, two opposed types of will. Liberty, democracy, the four freedoms are unquestionably on the side of the will to understand; opposed is the brutal, reactionary, tyrannous will to dominate, with its devices of trickery and its irresponsibility, its insane and really meaningless lust for power.

But the classification applies farther. We look back across the centuries of the past, and see how the two groups have divided, and how nations and individuals have tended to follow one pattern or the other. The Greeks, the Jews, the Scots, the Germans before Bismarck cared more for understanding; the Romans, the Mongols, the Spaniards in the 16th and 17th centuries, the French under Napoleon were determined to rule their neighbors. In every case the domineering have carried all before them in their first rush; the children of understanding are no match for the minions of armed might. But in the end, the mighty are cast down and the humble and understanding prevail. So has it ever been; so will it be now.

But even farther—the Church is not exempt from this classification. There are individuals and groups who care more about understanding their fellows than controlling them, and are determined to see that other men have ample liberty of conscience and freedom of faith within the

broad reaches of the religious commonwealth. They are no match—at first—for the ruthless and domineering, who care nothing for other men's consciences or convictions, but are determined to dictate the policies, the creed, the worship of the Church and compel conformity to their views. They always win the first battles—but they always lose in the end. History is the cemetery of dead dictatorships.

### *The Letter Killeth*

BISHOP MANNING'S announcement to the diocese of New York that he had no intention of complying with the canon which requires the resignation of bishops at the age of seventy-two cannot but cause dismay. In taking this stand he sets his judgment above that of his peers for, as we have already pointed out, a resolution was passed by both Houses of General Convention stating that this legislation was to be considered binding on those at present in the episcopate. The action of the Bishop of New York is most unfortunate in the example it sets; it cannot but give encouragement to anyone who decides when and what laws he will choose to obey. The sequence is anarchy. Here is ultra-protestantism of the most flagrant type and a threat to true catholicity which places the welfare of the group above that of the individual.

But the most lamentable result and damage to respect for the Church is that the case is rested on purely legalistic grounds. The Bishop is out to defend his legal rights which he considers all important when what should matter is what is best for the Church. It hardly needs to be said that if this legislation is desirable, and the vote left no question of that, it is desirable now. In its final analysis it is the age-old conflict between the letter and the spirit, and we know what the New Testament said about that.

One cannot doubt Bishop Manning's sincerity any more than one can doubt that his proper and dignified course would be to comply with what has been duly enacted and thereafter seek to have the

### "QUOTES"

DO NOT look forward to what may happen tomorrow; the same everlasting Father Who cares for you today, will take care of you tomorrow and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace, then; put aside all anxious thoughts and imaginations, and say continually, "The Lord is my strength and my shield; my heart hath trusted in Him, and I am helped." He is not only with me, but in me, and I in Him.

—F. de Sales



canon rescinded. Of the issue of such a test there is little question. Meanwhile wherever the authority rests in this matter it should be called upon to see that any minister of the Church live up to his ordination vows to obey its doctrine, discipline and worship.

### *Economics of the Incarnation*

CHRISTIANITY is not believing just in God or in the teachings of Jesus. It is, as its name implies, a way of life based on the belief that Christ is the Lord from heaven, the Word-Made-Flesh, come to earth and taking a human personality. Yet that does not cover the full meaning of the Incarnation because human relationships go in three dimensions—to the supernatural order in religion, to humanity as society, and to nature in economics—and our Lord came first from the spiritual to the social when He became man but He went further than just to the human level because when He took bread and said “This is my Body” he identified Himself with a commodity of the economic order. This is going much farther than many Christians do in their interpretation of the Incarnation because it is frankly materialistic and while they will worship Jesus as God or even acknowledge Him as the founder of the greatest social movement in history yet they feel that associating Him with economics is going a bit too far.

Why should we be afraid of economics and materialism? Only when the physical world is separated from the social and spiritual orders does it get out of hand, and it is significant that this is precisely what has been happening increasingly since the days when Christians allowed everything to be divided into a religious and secular dualism by minimizing the full blown sacramentalism of the Incarnation. Christians have allowed economics to become both unsocialized and unspiritualized so that it has taken secular philosophies such as Marxism to come along and teach us what we should have known all along, that the economic factor is an essential part of all life. True, there is the feast of *Corpus Christi*, originated with something of this purpose in mind by St. Thomas Aquinas in the 13th century, but those who today celebrate it most understand it least. Instead of the Sacramental Christ being taken into the social and economic worlds He is rendered harmless and ineffectual to modern life by being selfishly confined in a sheltered hot-house of sweet pietism and ingrown devotion. If those Church people who would advance the commendable objective of doing honor to the Sacrament of the Holy Communion, would observe this feast in its economic significance they would find a response that might really start something in the Church which would transcend all small time controversy and divisive negations.

# The Holy Catholic Church

*by Bradford Young*

*Rector of Grace Church  
Manchester, N. H.*

A CERTAIN little girl was returning home by bus with her box of offering envelopes from the Episcopal Sunday school. On the box was a cross. A Congregational girl friend asked her with some surprise and disapproval, “Are you a Roman Catholic?” “No,” she replied, “Not Roman Catholic, *Holy Catholic!*” Hers was a good answer, right from the Creed, and it included not only the Roman Catholic and Protestant Episcopal but the Congregational too! The Holy Catholic Church is so much bigger and more wonderful than some believe. The fact that we belong to the universal Church of God in Christ Jesus, divided and yet one, ought to be first in our consciousness of belonging, ahead of our belonging to any branch or denomination of that Church. We ought to feel first that we are members of the Holy Catholic

Church throughout all the world and then that we are members of the Protestant Episcopal or Congregational branch of the same. And we ought to think of our fellow Christians in other branches of the Church first as fellow members of the Holy Catholic Church and then as members of the Roman Catholic or Baptist denominations.

Most of us would agree to that as a general proposition. But many of us have too limited a definition of what Churches are really branches of the Holy Catholic Church. We have a way of setting up tests that exclude from that Church many if not most of the Churches around us. Our own communion is invariably found to be the most perfect if not the only example of the universal Church! We come perilously close to the individualist who said, “I belong to the one True Cath-



olic and Apostolic Church of God, of which I am at present the only member." Then we develop a great concern for the reunion of Christendom on the simplest terms: that all the other Churches unite with us.

But surely a more hopeful definition of what Churches are part of the Holy Catholic Church may be found in the membership of the World Council of Churches. Every Church that has been accepted by all the other Churches as a fellow member of that council must in some sense and some aspects be a part of the Holy Catholic Church. Holiness and catholicity are matters of degree, not of kind. Some Churches are more faithful to the whole gospel than others. Some are more pure and zealous for the Lord. But none of the member Churches of the World Council is devoid of every mark of holiness or catholicity. They are all holy and catholic enough for the rest to accept them and work with them as fellow members. The Holy Catholic Church therefore includes at least all the members of the World Council of Churches. It includes also, most would agree, the Roman Catholic Church, the only large Church not in the Council, but excluded not by the other Churches but, regrettably, by its own sectarian policies. There may be other Churches that should be included. But the Council membership with its Eastern Orthodox, Anglican and other Protestant constituents offers a very practical and reasonably inclusive definition of what constitutes the Holy Catholic Church in these days of its division into many denominations.

Now, if we are to encourage a first loyalty to that Church and so to increase our sense of oneness and to encourage the practical steps to organic reunion, we of the Protestant Episcopal branch ought to act more boldly in our daily parochial relations with our fellow Christians of the other branches, and as though we all were members of the Holy Catholic Church. Our deeds will speak louder than our words. The reaction of the average Presbyterian minister to our invitation to unite our two communions was, "Unity yes, but why with the Episcopalians? They are the one Church in my community that never cooperates in any of our union services. They are almost as bad as the Missouri Synod Lutherans and the Seventh Day Adventists." The labors of our commission on approaches to unity have been fruitful and are indispensable. But they need to be accompanied by acts of loving fellowship at the grass-roots.

Every Christian, no matter how straight-laced, can find some act of loving fellowship with his fellow Christians in his community that need not conflict with his observance of the rules of his own communion. One afternoon a minister of the

Missouri Synod Lutheran Church called on me to explain why he could not permit his women to take part in the world day of prayer sponsored by the women of most of the churches of Manchester. His call was, in itself, an act of loving fellowship, for some ministers would not have taken the trouble nor shown his earnest, friendly spirit. He said for his Church prayer was the symbol of complete theological agreement. If his women prayed with the other women, they would signify that their theology was identical with that of every other participating group, or else that it didn't make any difference whether they agreed theologically or not. Either inference would be wrong, from the standpoint of his Church. I said I could understand his desire not to compromise the clarity of the theology of his Church, however much I regretted the unusual use of prayer as the symbol of theological agreement. But if he couldn't cooperate with us in the world day of prayer would he think of something he could do with his fellow Christians to show the community that in spite of our conscientiously held differences we Christians did still love each other? He said that was a fair challenge and that he would think it over. He called me back in an hour and said, "I've thought of something I can do with you to show that I love you even though I don't agree with you." "What?" I asked. "Go fishing with you at five o'clock tomorrow morning," he replied. And we did. At that early hour, our expedition proved that I loved him quite as much as he loved me. We caught no fish. We were soaked by rain. But something very precious came out of that act of loving fellowship. There are no canons in any Church against fishing together.

We can do much more than that. Episcopal ministers ought to attend conscientiously the meetings of the local ministers' association, and help carry on its work. They should be active in the federation of Churches. Their parishes should contribute to the support of the Federal Council and the World Council of Churches. Their men's, women's, and young people's organizations should meet with those of other denominations for study and fellowship. They should have preachers of other communions address their congregations. All this is elementary—so elementary that it is often neglected by many ministers whose hearts are in the right place.

ALL Episcopal ministers accept the baptism of the other Churches, whether by immersion, pouring, or sprinkling, if it is in the name of the Trinity and with water (Prayer Book, p. 282). Baptism is certainly the primary sacrament of the Church. It makes a person a member of the Holy



Catholic Church, a "child of God and an inheritor of the kingdom of heaven." Its primacy would be more generally felt if at least occasionally we administered it in the presence of the whole congregation. The baptized members of the denominations in our communities are members of the Holy Catholic Church even by its narrowest definition. We recognize their baptism. Having gone so far, why not go a little further and recognize their confirmation? Confirmation is much less important than baptism. It is not necessary for salvation. It is not indispensably prerequisite for reception of the Holy Communion. Still less is the particular form of confirmation a point upon which the Holy Catholic Church should be divided. Confirmation is, as *Basic Principles* so well puts it, "a rite of the Church through which increase of the gifts of grace is bestowed by the Holy Spirit, and by which baptized persons assume for themselves the full responsibilities of Church membership undertaken at baptism, and are admitted to the Holy Communion." As such it is used by practically all of the Protestant denominations as well as by the Roman Catholic and Eastern Orthodox. The essentials of a public, personal profession of faith and an increase of the gifts of grace are there, whether the latter is mediated by prayer only or by the laying on of hands or the right hand of fellowship as well. And certainly if the priest of the Eastern churches can confirm with holy oil blessed by his bishop, the pastor of the Presbyterian Church can confirm with the authority of his Church.

The custom of refusing to recognize the confirmation of recognized Protestant Churches is only a custom. There is no explicit rule to this effect, no authoritative statement of the essentials of confirmation which would require us to accept the confirmation of an Eastern Orthodox but reject that of a Lutheran. Moreover the custom has not been and ought not to be universally followed. There are Episcopal parishes that accept the confirmation of the other Churches and do not require their members to be reconfirmed. If it is an issue of what tradition should be followed, certainly that of a wide recognition of the diversity of administration of the same gifts in the other Churches should prevail. Only the insidious infection of the formerly prevalent sectarian spirit that led the Baptists to insist upon a particular form of baptism could have made us insist upon a particular form of confirmation as a hard and fast denominational principle. And in so doing we have reduced a beautiful and helpful auxiliary rite of the whole Church to a denominational ceremony of our particular Church which we use to excommunicate

whole bodies of our fellow Christians and as a barrier to free ecumenical fellowship.

If this is so, then Episcopal ministers ought regularly to invite to the Lord's Table in their churches the communicant members of all branches of the Holy Catholic Church. Indeed where they discourage or prohibit members of these Churches from coming, it may be questioned whether they are any longer celebrating the Lord's Supper at His table, for they have made of it a sectarian ceremony. Many of our priests do of course give just such an inclusive welcome after the manner of the Prayer Book invitation itself.

**F**URTHER, we ought to receive and give letters of transfer from and to other Churches precisely as we do to parishes of our own communion. Canon forty-three of the General Convention makes mandatory the giving of such letters to and from Episcopal parishes and where applicable, Churches with whom we are in communion. But it does not prohibit giving and receiving them in other cases and many rectors make use of this freedom. Rectors who decline to give or receive such transfers are denying the fellowship of the Holy Catholic Church. And this failure of fellowship is even more serious when the person transferred has gone no further than baptism, for about the validity of that there can be no question. Communicants who have transferred from other communions should of course attend confirmation classes or other instruction on the usages of our Church, so that they may be better churchmen. But this applies to former Roman Catholics, Eastern Orthodox, and poorly instructed Episcopalians, quite as much as to Methodists or Baptists.

Finally it is a good thing for our ministers to participate in united Communion services. All these things are well within the freedom of our Church which leaves much to the canon of common sense. United communion services can be and have been held in our churches where the service was not ours but that of a group to whom the church building was lent. Even in our own services there are good precedents for having a Protestant or Orthodox or Old Catholic priest read the epistle or gospel, or consecrate the elements or read the whole liturgy according to his rite. These certainly are not and ought not to be regular occurrences now. But there are exceptional occasions when the rubrics and canons, which are intended to regulate the normal and usual should yield to a higher principle of love and catholicity. These are occasions when the goal of regularized intercommunion is anticipated by a generous outpouring of the Spirit, and the desire for reunion is strengthened by a foretaste of it. Inter-commun-



ion is a *means* of reunion as well as one of its goals. Moreover the canons and rubrics of our Church are often behind the actual practice of the Church. That is natural for wise progress depends upon wise experimentation. Those ministers who have been feeling their way along the lines of larger fellowship within the Holy Catholic Church have found their experiences deeply moving and the people ready for it. If our servicemen and chaplains are practicing it in far places, we ought to extend our practice at home and justify the instinctive faith of that Sunday School girl that after all and above all it is not the Episcopal nor the Roman nor the Congregational but the Holy Catholic Church to which we all belong.

## New Books

\*\*\*Indispensable

\*\*Good

\*Fair

\*CHRISTIAN COMMUNITY, by Creighton Lacy, paper, 90 pages, Association Press 50c.

In the preface, Creighton Lacy speaks of the difficulty of interpreting in cold print an experience like the Wooster Conference. If the conference was as vital as his record of it, it was a notable affair. This story of the student planning conference on the world mission of the Church is excellent reading and splendid material for a study group.

—L.W.B.

\* \* \*

\*\*EPISCOPAL THEOLOGICAL SCHOOL 1867-1943. By James Arthur Muller. Cambridge, Mass.: published by the School.

Most college histories are anecdotal. Sometimes they are very dull reading, except for alumni and friends. This book has plenty of anecdotes, but there is not a dull page in it. Even those who have had little contact with E.T.S. will gain from it not only a series of close-up views of the great men who have made that Theological School but also something of the spirit of the institution.

—F.C.G.

\* \* \*

\*\*A COMPANION TO THE COMMUNION SERVICE. By W. Robinson. Oxford. \$1.00.

This manual, coming from the Reformed tradition in Great Britain, shows how the Liturgical Movement is penetrating the Free Churches. It is a bit disturbing to find the Prayer of Consecration still absorbed into the receiving of Communion: the order passes directly (except for a moment of liturgical silence) from Offertory to

Communion. However, the grasp of the Eucharist's essential Act is deeper than we find generally in the Episcopal Church. A more wide-spread appropriation of the Eucharist's corporate, sacrificial Offering by our Church as well as the other Churches is a necessary step toward Church unity.

—W.M.W.

\* \* \*

\*\*THE RISE OF CHRISTIAN EDUCATION. By Lewis Joseph Sherrill. Macmillan. \$2.50.

"In the entire fourteen centuries of the Church now being considered, there was nothing even remotely comparable to the Jewish school for boys where the Bible, and unmistakably the Bible as such, was taught." Such startling statements abound in this book. Beginning with an excellent description of Old Testament teaching, it brings the history of Christian Education down to the threshold of the Reformation. Its virtues and faults are those of pioneer work; few men have approached church history from this viewpoint.

Dr. Sherrill, who is Professor of Religious Education at Louisville Presbyterian Seminary, has written sound history (at least it seems so to an unprofessional eye) and has supported his text with a stimulating set of notes in the back of the book. For this reason, most of the facts speak for themselves.

If he had taken a broader educational theory as his basis, he might have reached a better understanding of education in the Catholic tradition. He rightly assumes that the Christianity of a period governs the nature of its education, and that authentic education consists in its impact upon people. It is questionable, however, whether this impact "grows out of the active body of convictions held." Social life precedes and determines intellectual convictions. Christian convictions have grown out of the social situations which first of all Christ Himself, and then the Church, have had to meet. Too often we meet in this book the dismal series of theological differences characteristic of the older Church Histories, without seeing their vital implication in the life-and-death struggles which the Church and secular society were undergoing.

All this springs from Dr. Sherrill's assumption that belief is primary, an assumption which is challenged both by modern educational theory and the part of the Christian tradition which, in calling itself "Catholic", believes that Christ works primarily in the life of the Church.

For all its faults, this book blazes a trail and maps out a range of provocative questions. Its reading is indispensable for all concerned with Christian Education.

—W.M.W.



# For Us the Living

By  
ELEANOR SIBLEY RILEY  
*Churchwoman of Virginia*

WITHIN the last few weeks, two friends of mine have held within their hands that fateful bit of yellow paper . . . "regret to inform you . . . your son . . . in the line of duty." . . . One lad, like Lucifer, had come hurtling from the skies a thousand miles from home. The other had laid down his gay young life at Tarawa.

It is useless, perhaps, to recount the slow steps whereby such tragedy becomes part of the tapestry of life. At first the incredulity, for what seems the only-to-be-expected in other families can never happen in one's own! Then the swift sequence of remembered happinesses,—the puzzled new-born face, the first unsteady but triumphant steps, the joy over the Christmas puppy, the grief for the dead sea gull. . . . And that last morning, when in its shared homeliness the common meal became a sacramental thing. At length, the finality of it all drifts home. They were for *this*, then, the hopes, the dreams, the tenderness, the laughter? *This* is the end?

When there are "troubles more than the heart can hold," it is inevitable that those of us nurtured in the Church turn first to her for healing and for strength. And the poignancy of today is indicated by an increased concern both here and in England for the techniques of wartime ministration. Strange that servants of the Christ should need instruction in what must be an ever recurring situation in their professional life. But only those who have walked that lonely road can know how hesitant, how inarticulate the clergy can become when called upon to deal with sorrow. In company with most of one's friends, they too often seek refuge in that futile phrase, "There is so little one can say!" So *little* the Church can say when all one's being cries out for some interpretation of the mystery of life and death? So *little* *they* can say when they are the stewards of these mysteries?

In the vastness of today's encounter, details are dimmed by distance. It is as well, perhaps, that one cannot know what conflict filled those final hours or where or how that strong young body was returned to earth. One thing alone stands sure,—God cannot be very far from any lad who so lays down his life and returns to his Father.

But today's uncertainty and distance have not lessened our grief,—indeed they render it more tragic. And the ministry of one's parish Church becomes the more significant. We have treasured our Church as that one agency that hallows all our common life,—in infancy declaring us children of

God,—at adolescence giving us the dignity of responsible adults,—at marriage, proclaiming it something more than a civil contract,—and at the last, assuring us death is not the end but the beginning. In the presence of death, we look to her for a twofold ministration, recognition and benediction for beloved dead, and unfaltering assurance for us the living. Those of us to whom the Church's ways are dear, cling to the hope that some chaplain, perhaps a priest or rabbi, was at hand to speak a final envoie when our sons have died so far from home. But how shall she minister to us the living? We who have brought these children up in the Church cannot bear to have their sacrifice met by her with silence. We who have striven to make the Church real to our children long to hear her benediction at the closing of their lives. We want to hear her words of thanksgiving for all the goodness and courage that made them what they were. We need in that tragic hour her vibrant assurance of God's continuing concern and abiding love for His children.

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Editor's Note:—There will be presented in THE WITNESS for next week *The Order of a Memorial of One Who Has Died in the Service of Our Country*, compiled by the Rev. John W. Suter, Custodian of the Book of Common Prayer and one of our editors.

## THE SANCTUARY

### THE INVASION OF GOD

" . . . this universe is at war . . . it's a civil war, a rebellion . . . we are living in a part of the universe occupied by the rebel.

"Enemy-occupied territory — that's what this world is. Christianity is the story of how the rightful king has landed, you might say landed in disguise, and is calling us all to take part in a great campaign of sabotage. When you go to church you're really listening in to the secret wireless from our friends: that's why the enemy is so anxious to prevent us going . . .

" . . . Why is God landing in this enemy-occupied world in disguise and starting a sort of secret society to undermine the devil? Why isn't He landing in force, invading it? Is it that He isn't strong enough? Well, Christians think He's going to land in force; we don't know when. But we can guess why He's delaying. He wants to give us the chance of joining His side freely. I don't suppose you and I would think much of a Frenchman who waited till the Allies were marching into Berlin and then announced he was on our side . . ."

—C. S. Lewis, *The Case of Chistianity*,  
Macmillan, 1943.

Conducted by W. M. Weber.



# Presbyterian Churches Nearer Organic Union Say Leaders

*Northern Presbyterians Take Strong Stand Supporting Cause of United Nations in War*

**Edited by Lois Remmers**

**Chicago (RNS):**—Reunion of the two major Presbyterian Churches went a step further when the General Assembly of the Presbyterian Church, U.S.A., voted to distribute among its members a plan for potential union with the Presbyterian Church, U. S. (Southern). The Rev. Ralph Waldo Lloyd, president of Maryville College, Maryville, Tenn., reporting on progress for union, said: "It is fervently hoped that during the coming months throughout the two Churches there may come the will and a way to consummate the reunion of these two members of the Presbyterian family." Dr. Walter H. Judd, congressman from Minnesota and former missionary in China, was also a speaker at the assembly. Speaking on the subject of post-war world unity, Dr. Judd said: "Our first task is to win the war. There can be no decent, orderly, peaceful world unless there is a complete defeat of the things that Japanese militarism and Hitlerism represent. But then we must go on to build new relationships between nations, and new techniques for solving their disputes." Dr. Judd declared that fear and hate, "the only two major forces that war generates," cannot provide the basis for the accomplishing of a task of world unification. Rather he proposed four fundamental bases for post-war world solidarity — the rights of the individual, building on the possibilities of the backward peoples of the world, an adequate concept for integrating the diversified peoples, and an adequate leadership.

While praying for the guidance of all men and women in the armed forces of the country, the assembly committed itself to "renew fully our unbroken fellowship with brethren" in enemy lands as soon as possible. In a resolution presented by the Rev. Henry Sloane Coffin, president of the Union Theological Seminary, the assembly asserted its belief that the cause of the United Nations "is in line with God's righteousness," and added a plea that Christian people "put away national self-seeking and racial pride and prejudice, and bring

political and economic outlooks under the mind of Christ."

## Youth Centers

**Philadelphia (RNS):** — A new trend of the times has been the rise of Christian youth centers, at least ten of which are now in full swing in the East and Midwest, with attendance ranging from 500 to 1,000 young people. Independent in the sense that they are not tied up altogether to a local church, the centers are almost entirely interdenominational. Philadelphia's project, directed by the Rev. Walter H. Smythe, was one of the first to be launched. At Times Square, New York, Jack Wyrzten has developed the Word of Life Hour. The cooperation of 22 churches has been obtained at Shamokin, Pa., and other centers function at Pottstown, Pa., Indianapolis, Ind., Binghamton, N. Y., Baltimore, Md., Washington, D. C., Bridgeton, N. J., and Chicago, Ill.

## General Commencement

**New York:**—Fourteen men were graduated from the General Theological Seminary here at the Commencement exercises on May 24th. They represented thirteen colleges or universities, and twelve dioceses or missionary districts. George Finger Thomas, professor of religious thought, Princeton University, delivered the commencement address.

## Urges Christian Peace

**Atlantic City, N. J. (RNS):**—Francis B. Sayre, an Episcopalian with a son serving as a navy chaplain in the Pacific, and diplomatic advisor to the United Nations Relief and Rehabilitation Administration, told the Northern Baptist Convention that no peace will prove lasting except a "Christian peace." "International relations resting upon nothing but material force will crack and fall to ruin. . . . The road to thunderous power lies through understanding and love, not through material force."

The present war, the council on finance and promotion reported to the convention, has lent new emphasis to the vital necessity of co-

operation between every Christian organization. "No parochial boundary can limit the interest of a Christian who realizes that world catastrophe is producing some of the profoundest moments of all times," the report said. "He sees with satisfaction that denominational labels are transcended in the combined efforts of great religious bodies to meet the Christian compassion of the world's terrific need."

## Clergy Conferences

**Topeka, Kans.:**—On May 22nd, Dean John Warren Day of Grace Cathedral, conducted a diocesan clergy conference for Forward In Service. The conference closed with a meditation and services of holy communion in Grace Cathedral Chapel. On May 23-24th. Bishop Fenner conducted a conference for the younger clergy.



*Episcopalian Francis Sayre urges Baptists to seek Christian Peace*

## Expanding Work

**Lancaster, Pa.:**—In his first annual convention address, Bishop John Thomas Heistand, presiding at the convention of the diocese of Harrisburg, in St. James Church May 23rd and 24th, likened the Church to a family, a school, a hospital and an army, pointing out the duties of Churchmen, and considering them under each of these four aspects of the Church. He expressed his appreciation for the generous response to his appeal for a larger field work fund which has made possible expansion of the missionary activities of the diocese, and made a plea for the building up of the Church schools of the diocese.



## Tribute to Russia

*New York*:—A Tribute to Russia service was held May 28 at St. Thomas Church in cooperation with Russian War Relief, with the Rev. Dr. Roelif H. Brooks presiding. Prayers were offered for the Russian people and gifts of clothing were blessed at the altar. The choir of the Russian Orthodox Church of the Transfiguration, Brooklyn, sang, and the Soviet consul general, V. Kisselev, attended. Major George Fielding Eliot, military analyst for the New York Herald Tribune, spoke.

## Baptists Meet

*Atlantic City, N. J.* (RNS):—Mrs. Leslie E. Swain, of Providence, R. I., was elected president of the Northern Baptist Convention, the second woman to hold that office in the history of the denomination. This action was representative of the decidedly progressive trend of the convention, at which resolutions covering denominational matters, moral and social problems, economic and industrial issues, and international relations were adopted. Two petitions were addressed to the President and the state department. The first asked that the blockade of Europe be lifted to permit the feeding of starving children in occupied countries, and the second requested a positive and specific statement of peace aims which shall be "sufficiently consistent with Christian principles and traditions to overcome the prevailing skepticism and lack of confidence and thereby satisfy the people that the nation is pledged to be a faithful steward of the sacrifices made by our men and women on behalf of a Christlike world of justice and peace." On race relations, the convention voted that "we seek every possible way of enlarging our fellowship without discrimination; that we actively work for equality in housing, education, economic opportunity in every field of honorable endeavor, and the unrestricted practice of the privileges and responsibilities of free citizenship with full civil and religious liberty."

Asserting that the rights of citizens in this country are often abridged and sometimes denied, another reso-

lution declared that "no citizen, or group of citizens, shall be deprived of the right to vote because of his color, creed, or financial or social position." In order that strikes and lockouts, "with all their attendant hardships upon the public, may be reduced to a minimum," the government was asked to perfect a method of compulsory arbitration for the duration. The government was also urged to foster a program of domestic reconstruction after the war in the interest of "the vast majority of our population who still live at the bottom of the economic scale with an income insufficient for life's needs." Extension of religious freedom throughout the world was advocated in a resolution which demanded that Protestant missions be granted rights in South America now granted only to Roman Catholics, and that in the making of the peace no special advantage shall be given either to Roman Catholics or to Protestants, but that they shall enjoy equal privileges and rights.

On the issue of the war, the convention adopted a resolution which largely reversed its previous anti-war pronouncements, then later approved an amendment modifying the pro-war statement, and finally accepted a separate resolution reaffirming the denomination's "position on war taken through the years." Net result of this mixed position is that Northern Baptists go on record against war in general while giving specific support to the present war.

## Federation of Churches

*Rochester, N. Y.* (RNS):—The federation of churches of Rochester and vicinity, a pioneer group in co-operative Protestant enterprise, observes this year its 25th anniversary. The federation's work covers co-operative endeavor in such spheres as social relations, education, youth work, and interfaith activities. The Federation was responsible for the formation in 1921 of the Rochester Council of Church Women, with which 104 women's organizations representing 14 denominations are currently affiliated.

## Church's Opportunity

*New York* (RNS):—"The Protestant Church has done an excellent piece of missionary work throughout the world, but there remains a great deal of work to be done in our own country," declared Mrs. Eleanor Roosevelt in speaking to the board of directors of the Protestant Council of New York. "The greatest hope of America is in her youth who offer a great challenge for the Church," she said. "Young people are willing to face reality, and the church needs to catch their vision. Juvenile delinquency must be dealt with by the churches and religious groups to stem the increase. The public is more than willing to follow church leaders, but churchmen must furnish real leadership, or the public will continue to be indifferent to religious and social problems."

## Continue to Win

*Albany, N. Y.*:—The Church school of St. Paul's achieved a unique record at the annual presentation service held at the Cathedral of All Saints when they presented a mite box Lenten offering totaling \$1,000. This was the largest offering made in the diocese, and it is the 36th time that this Church school has won the annual award for the largest mite box offering.

## College Conference

*San Francisco, Calif.*:—The annual university day service for college students in the diocese of California was held May 21st in Grace Cathedral, with the Carillon Club of San Francisco, and the Canterbury Clubs of Mills College, San Jose State College, Stanford University, and the University of California represented. At the service Lynn White, Jr., new president of Mills College, addressed the overflow congregation on *The Carelessness of*

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*Jesus.* "Jesus seems to have been extraordinarily careless," he declared, "about both past and future, extraordinarily careful about the fleeting moment of the *now* in which alone the spirit of man can grow by contact with God." Applying this thesis to the situation in colleges today, Dr. White said: "It seems to me that our colleges have lost a sense of the moment, of the present, of the *now*. They are ground between the millstones of the past and future . . . a study of the past which is not focused on an understanding of the present . . . is mere antiquarianism, and that antiquarianism holds dangers for spiritual growth. . . . The only time you can really live is *now*, in the present. . . . Until our colleges have rediscovered something of the carelessness of Jesus, they will continue to short-change their students."

### Stained Glass

*Swarthmore, Pa.:*—A stained-glass window, designed and executed by the D'Ascenzo Studios, internationally known in the field in stained glass, was dedicated May 21 in Trinity Church here, and is the gift of Robert Sheppard in memory of his parents.

### Successful Campaign

*Brooklyn, N. Y.:* — After raising \$30,000 in one week, the building campaign drive of St. Philip's Church here closed with a joint confirmation and thanksgiving Eucharist. The \$30,000 is a first step in the completion of a \$50,000 transaction which will make available to St. Philip's Church a building whose congregation is in the process of dissolving.

### European Churches

*London (RNS):* — In addition to preserving justice and goodwill in Europe after the war, the Church has a major responsibility to reestablish Continental religious institutions, the Archbishop of Canterbury declared here in his presidential address to the Convocation of Canterbury. The Archbishop urged creation of an ecumenical fund to meet the needs of the Churches, praising the courage of Church leadership in the oppressed countries, and stressing the special interest of British and American Protestants in European sister Churches. "To Christians who are our fellow-Europeans in Germany and the countries Germany oppressed," Dr. Temple said, "we must

show neighborliness. It may be that the period of European leadership in the world is near its close, yet the tradition of Europe, its culture, its science, must still count for much in the post-war world. How far this influence is a Christian influence will depend upon our response to the appeals made to us."

### Council of Churches

*London:*—Much attention was given to international problems at the Spring meeting of the British Council of Churches. Discussions took place on the restoration of ecumenical contacts after the war, on ways in which Christian influence could be brought to bear on the peace settlement, on the development of friendly relations with the American Churches and on the situation in India. News was given of progress made by the committee for the reconstruction of Christian institutions in Europe, and in this connection a resolution was made urging that British Churches should not appeal to other countries for assistance in the rebuilding of British churches, in view of the much greater need which will almost certainly prevail in the occupied countries.

## The Presiding Bishop Appeals for the Seminaries

"The fees paid by students are never sufficient to cover the cost of higher education. Not only is the income derived from endowments inadequate to make up the discrepancy, but if Seminaries are to be kept in touch with the needs of our time, it does seem to me important that the living members of the Church should feel a deep responsibility for the training of men for the ministry."



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Philadelphia Divinity School

Virginia Theological Seminary, Alexandria



## Missionaries Needed

*London:* — The Archbishops of Canterbury and York have issued the following call for 800 volunteers for work overseas in the two years immediately after the war: "The war is not yet over and victory has still to be won. But the prospect now seems sure enough for people everywhere to speak of what should happen 'after the war.' What is quite certain is that we can only win the peace if in our own people generally there is a spirit more eager to serve and give than to get and enjoy. We must enter on the days of peace in a spirit of dedication as complete as that which has upheld us in the days of war; and our outlook must be world-wide. . . . As a Church then let us face the fact that it will be our privilege and obligation immediately after the war to put at the disposal of our sister Churches in Africa, in the Near East, in India, Burma and Ceylon, in the Far East, in the South Seas, in the Bush Brotherhoods of Australia, in the West Indies and South America, many men and women whom it will not be easy to spare."

## Addresses Presbyterians

*Chicago:*—Presiding Bishop Tucker, addressing the general assembly of the Presbyterian Church on May 31, said that "what we want is a unity in which there is a spirit strong enough to bind together many different points of view." After declaring that until organic unity is achieved the churches must cooperate more fully in dealing with national and international questions, he stated that all Episcopalians are determined "to continue negotiations for unity with the Presbyterians until it is finally achieved."

## The Walter Kidde

*New York:*—A liberty ship is soon to be launched and named for the late Walter Kidde who died in 1943. Mr. Kidde, a leading industrialist and prominent churchman, was the vice-president of the Church Publishing Association for whom THE WITNESS is published.

## Defends Orlemanski

*Minneapolis (RNS):*—The death of Patriarch Sergei of the Russian Orthodox Church will not affect the resurgence of the Church in Russia although "he was the most important person in its rise to date." Metropolitan Benjamin, New York, Exarch in America of the Moscow Patriarchate, declared in a visit

here. "Patriarch Sergei was a great leader . . . but the Russian Orthodox Church has been built on solid foundation, and his death cannot change its present position." Metropolitan Benjamin defended the visit of the Rev. Stanislaus Orlemanski, Springfield, Mass., priest, to Russia, and declared his talks with Stalin were "very useful to both the people of Russia and Poland, and to the constituency of the Roman Catholic Church generally." He termed punishment given Fr. Orlemanski "unjust" because he said, "he is deeply concerned with the world of the future and the welfare of the common man."

## Want Easter Fixed

*New York (RNS):*—On motion of Bishop Frank W. Sterrett a committee of three will be appointed by the president of the Federal Council to study stabilization of the date for Easter. After consultation with representatives of the various churches, recommendations will be made to the next biennial meeting of the Council in November. Proposals have been advanced to set the second Sunday in April for the observance of Easter each year.

## Plan Reconstruction

*Nashville, Tenn. (RNS):*—Plans for launching a four-year program throughout the Methodist Church, to be known as the Crusade for Christ, were initiated here at Methodist headquarters. The crusade program includes five fields of endeavor: establishment of an international organization for permanent peace; rebuilding of church property and the rehabilitation of peoples in war areas; a churchwide evangelistic campaign; cultivation of Christian stewardship; and increased enrollment in Sunday schools and related organizations. As a first step in the crusade a campaign to raise \$25,000,000 for worldwide relief and reconstruction of Methodist activities which have been halted by the war will continue throughout 1945.

## New Chaplain Head

*New York (RNS):*—Election of Bishop Edwin F. Lee of the Methodist Church as director of the general commission on army and navy chaplains was announced here by the Federal Council of Churches. The general commission represents 30 Protestant denominations cooperating in all matters affecting the service of the chaplains to men in the armed forces. Bishop Lee, who be-

gan his new work on June 1, replaces Dr. S. Arthur Devan who resigned recently as director of the chaplaincy body. The bishop was in charge of the Southeastern Asia area of the Methodist Church until the evacuation of Singapore early in 1942.

## 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 Blox, 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.

ST. MICHAEL'S CATHEDRAL, Boise, Idaho. Very Rev. Calvin Barkow, Dean and Rector; Rev. W. James Marner, Canon. Sundays: Holy Communion, 8 A.M.; Church School, 11 A.M.; Morning Prayer and sermon, 11 A.M.



## Bibles For Soldiers

*Washington, D. C. (RNS):* — An allocation of 348,250 pounds of ex-quota paper to the American Bible Society has been announced by the War Production Board. While the paper was allocated with "no strings attached," and may be used by the Society to meet any of its publishing requirements, officials in New York stated that the extra tonnage will be devoted entirely to Bibles for army and navy chaplains, the Bibles to be distributed at points of embarkation.

## Housing Project

*Miami, Fla.:* — A significant venture in the southern states is the proposal of a local contractor to purchase 20 acres from a small Episcopal church, a Colored parish in the Cocoanut Grove section, for the purpose of erecting 50 or more two-family houses to care for Negro war workers. Sale of the land has been approved by the diocese but it will first be necessary to obtain approval of the Miami city zoning board and commission for the reclassification of this territory back into a Negro section. Some white residents are opposing the elaborate housing projects, for which about \$225,000 would be spent, including \$115,000 for labor, chiefly Colored.

## Japanese-Americans

*New York (RNS):* — Public officials throughout the country were urged here by the executive committee of the Federal Council of Churches to cooperate with the program for resettlement of Japanese-Americans. The executive committee adopted a statement prepared by the department of race relations, which pointed out that no person of Japanese ancestry has been brought to trial in any U. S. court for sabotage, that soldiers of Japanese descent are serving this country with courage and distinction, and that Japanese-Americans are "law-abiding people whose character and conduct have been exemplary under trying ordeals."

## Nazis Crack Down

*Geneva (Wireless to RNS):* — Repressive measures against the Protestant publishing firm of Transcius in Bratislava in the puppet state of Slovakia have been urged by Slovak organ of the pro-Nazi Slovak People's Party. The demand is the outcome of refusal by the publishers to participate in a recent exhibition of books published in the Slovak state since its creation five years ago. Slovak also urged retaliation against Lutheran Bishop Samuel Osusky of

Bratislava for writing an Easter article in which he declared that just as the sufferings of Good Friday did not last, so would the sufferings of "stricken Slovakia" also end. Repressive measures against the "offenders," Slovak added, "should be both severe and subtle, so as to give no opportunities for martyrdom."

## Rush Light Bulbs

*New York:* — In answer to an appeal from Dr. Lula M. Disosway of Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, for electric light bulbs suitable for the lamps over the operating table, an air express package containing 24 of the precious bulbs left New York on April 24. Dr. Disosway had been attempting to locate suitable bulbs for nearly a year, and was, she said, "down to the last bulb." Originally from New Bern, N. C., Dr. Disosway came to Hudson Stuck Hospital via China, where she had served on the staff of St. Elizabeth's Hospital, Shanghai, for 15 years. She hopes to work at Fort Yukon until the war is over, then return to China.

## Enjoy Your Children

*Memphis, Tenn. (RNS):* — The Memphis youth service council, sponsored by religious and civic organizations, is asking mothers and fathers to sign a "promissory note," pledging themselves to give a certain number of hours weekly to their children for the purpose of "recreation, reading, discussion, and association together, looking to closer family life and mutual benefit." These "promissory notes" are being distributed through the schools, and parents are being advised through almost daily publicity in local newspapers of the purposes, which are:

(1) to focus attention of parents on their privileges as parents as well as the seriousness of their responsibilities, and (2) to make students conscious of the pleasure in having fun at home with the family. The Memphis ministers association approved the plan, which is being considered by the American Legion on a nation-wide scale, according to its originators in Memphis.

## Personal Commitment

*New York (RNS):* — Members of more than 1100 Congregational-Christian churches throughout the country took part in the signing of a world order compact on May 21 as the climax of the denomination's nationwide campaign for "personal commitment" to American participation in a cooperative world order. The signing ceremony, sponsored by the Council for Social Action, is the initial step in a program to develop better national and international

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*By Wendell Willkie*

This article, which appeared in a recent number of THE WITNESS has been made into a leaflet by request.

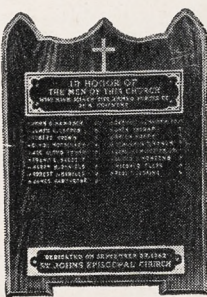
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certainly does; most people prefer  
a laxative that is *satisfactory* in  
action, *thorough* in results. *Ques.*  
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when taken as directed, will usually  
give prompt, thorough relief? *Ans.*  
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say the new *granulated* form is even  
easier to take. Caution, use only  
as directed.

page eighteen

citizenship. Church leaders say it is  
not intended as a blue print for any  
political or social plan, but is a  
dramatic method of emphasizing the  
personal responsibility of every  
Christian citizen.

## Meets the Attack

*New York (RNS):* — Recent at-  
tacks on the Federal Council of  
Churches are analyzed and answered  
by Roswell P. Barnes, associate  
general secretary of the Council, in  
an 11-page booklet entitled "Forces  
Disrupting the Church." Circulation  
thus far has been limited to a small  
number of ministers in areas where  
attacks on the interdenominational  
organizations have been heaviest. The  
most persistent critics of the Coun-  
cil, asserts Barnes, "have been asso-  
ciated either with anti-Semitic or  
pro-Fascist groups, or both," while  
some represent "the disruptive forces  
in the churches." In discussing ques-  
tions raised about the Council,  
Barnes refutes charges that there is  
danger of the body becoming a  
super-church, that congressional  
committees have accused it of being  
a radical organization, that it is  
pacifistic, that it exercises a central-  
ized monopoly over religious broad-  
casting, that it encourages immoral  
sex behavior among youth, and that  
it is interested only in the "social  
Gospel." He emphasizes the "posi-  
tive Evangelistic basis of the Coun-  
cil," and explains that its 25 con-  
stituent national churches exercise  
control through 450 delegates whom  
they appoint. He says the Council  
was formed by these groups "to  
achieve and demonstrate unity in  
their basic loyalty to Jesus Christ  
and His cause and in a common  
service in those enterprises in which  
they can work more effectively in co-  
operation than in separation."

## Radio Religion

*Toronto, Ont. (RNS):* —Strongly  
convinced of the great value and in-  
fluence of radio in the life and work  
of the Church, the commission on  
the Church and radio of the United  
Church of Canada proposes an ex-  
tensive program of broadcasts which  
ultimately might cost \$100,000 an-  
nually. The proposal would provide  
for "radio pastors in specified areas  
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THE WITNESS — June 8, 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. ESTHER OWEN

Churchwoman of Montgomery, Ala.

THE WITNESS is full of articles and letters these days on better and closer relations with the Negro. These starry-eyed dreamers are not very far-sighted and do not seem to realize how far apart the two races are. One of your articles called *Doing God's Will in Race Relations* struck terror in my heart. Though born in the north I cannot help feeling they are a different species. Close association would lead to marriage. The idea is abhorrent. It seems to me God meant white people to be white and Negroes to be Negroes. I do not intend any unkindness towards the Negro race. More tolerance, kindness and understanding between the two races is only right but the present radical trend toward taking them into common worship in the churches and breaking down all existing barriers in social relations is only working toward the defeat of the very bettering of conditions that is being desired.

Close association between the two races can result only in unhappiness, friction, resentment—yes, and worse, intermarriage. Do you believe that such marriages could hold anything but misery for any white woman? Would the reader of this letter be willing to see his or her son or daughter marry a Negro, and be willing to see them parents of a Negro child? Could you accept Negro children as your grandchild? We in the south, understanding the impossibility of such a situation from our intimate and long knowledge of the Negro, will not be confronted with this plan. But the north will face some hideous situations if they continue to go haywire in this sudden, wild plan for the advancement of the Colored by a few leaders of the Negro race and radical white men.

ANSWER: *The Races of Mankind* by Ruth Benedict and Gene Weltfish, noted anthropologists, is now available for 10c from the Public Affairs Committee, 30 Rockefeller Plaza, New York 20, N. Y.

MRS. HAROLD LASCELLES

Churchwoman of Winter Park, Fla.

In answer to the Rev. H. G. Purchase (*Backfire*, May 18) in defense of Nevada I want to say that for nearly four years the Rev. Harold Lascelles, myself and son lived in that state. Before going there we were told that Winnemucca was the toughest city in the country. However never in my life as a priest's wife have I or my family received truer Christian kindness than we received there. The prayers of the governor of Nevada and the people of that state have just as much chance of reaching our suffering Lord as any others. There is a verse in the New Testament about the mote in one's brother's eye.

THE REV. G. E. WHARTON

Vicar of St. Andrew's, Phoenix, Arizona

The Roman Catholics are quite amusing. Russian intolerance cause them to think that Joseph Stalin is little better than anti-Christ because it hits them, but in Spain where intolerance benefits them Franco is almost a saint, according to Archbishop Spellman.

REUBEN LEE

Layman of Linthicum Heights, Md.

Your *Flying Cross* editorial of April 27 makes interesting reading when taken in conjunction with the chaplain's description of our amoral soldiers in the same issue. What compels them to their revolting task? Certainly not a sense of corporate guilt. And to state that pacifists, the latest target of your rancor, have no sense of corporate guilt is entirely false and gratuitous. Pacifists stand foursquare on the 5th chapter of St. Matthew's gospel, whereas you join the mob in the 27th chapter and justify yourself on the grounds of a sense of corporate guilt. There is little in this war to give rise to the hope that it will become a cross of healing. The use of the Easter figure was utterly pointless. If this be the twentieth century Christianity, give us an earlier vintage, more logical, more consistent, less inclined to temporize and afterwards justify itself for doing so. In the aftermath of disillusionment, which will be the real sequel to this war, THE WITNESS will have a face-saving job of enormous proportions.

WILLIAM C. TURPIN JR.

Layman of Macon, Georgia

I want to compliment you on THE WITNESS. You have a great opportunity with this paper and I am delighted at your well doing.

G. E. GOODERHAM

Rector at Flagstaff, Arizona

The May 11 WITNESS surpassed in excellence any previous issue I have read. I especially enjoyed article on rural work in Ontario. Those fathers are truly "high" churchmen. We celebrated Rogation Sunday here with all the trimmings. Then we had three inches of snow on Tuesday.

THE REV. CLIFTON MACON

Retired priest of New York

Thank you very much for *Talking It Over* of May 25th number. It is timely stuff, fairly and faithfully expressed. That hierarchy gets away with murder. They just must be called and you have done it. More power to your punch.

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