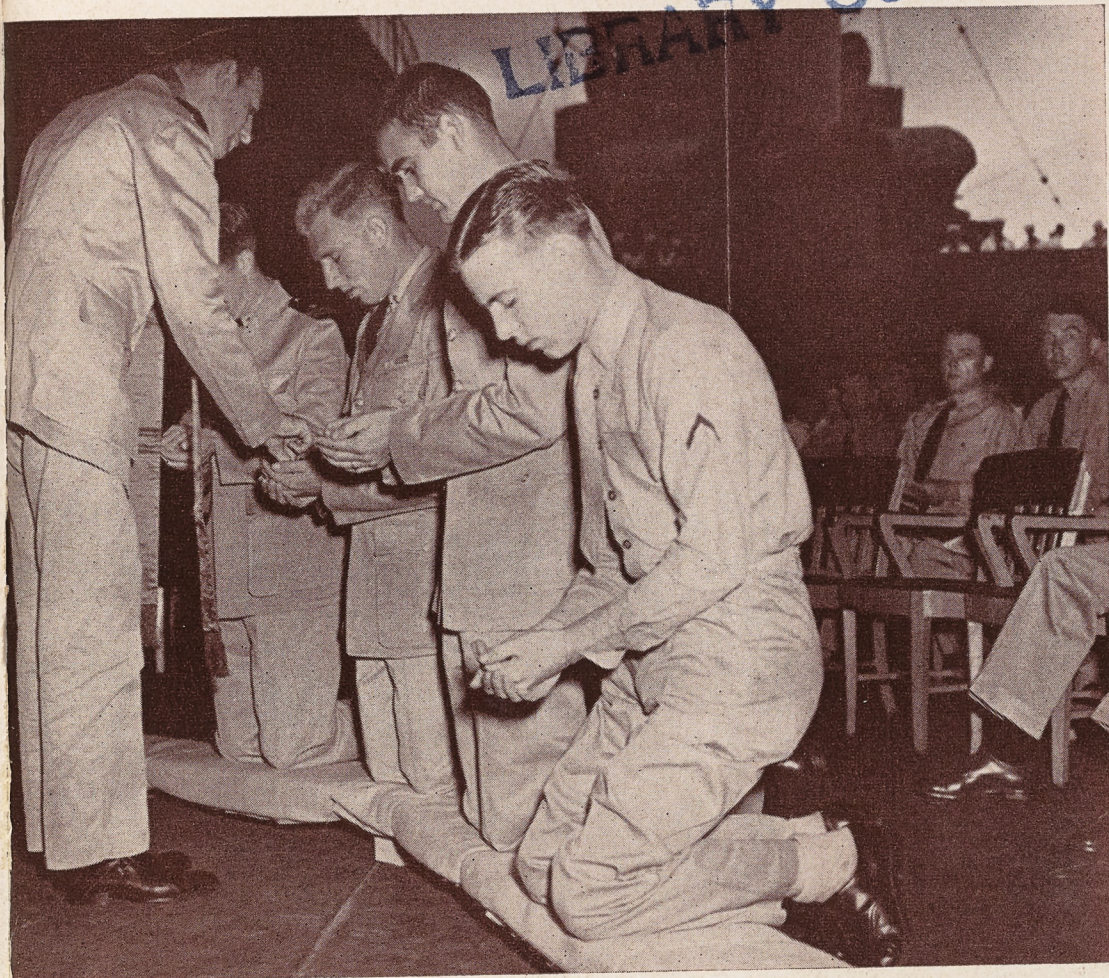


The WITNESS

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JUNE 22, 1944



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WAR BRINGS UNITY
IN SOUTH PACIFIC

(Story on page four)

WHAT OF JAPANESE AMERICANS?

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10.
Morning Prayer; 4, Evening Prayer;
Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days,
and 10, Wednesdays), Holy Communion;
9, Morning Prayer; 5, Evening Prayer
(Sung).

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Satur-
days.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Com-
munion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10
A.M.; Morning Service and Sermon 11
A.M.
Thursdays and Holy Days: Holy Com-
munion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
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8 A.M. Holy Communion
11 A.M. Morning Service and Sermon
4 P.M. Evensong. Special Music.
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8 A.M.; Thursdays and Saints' Days at
10:30 A.M.
The Church is open daily for prayer.

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Madison Avenue at 71st Street
New York City
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8:00 a.m. Holy Communion
9:30 a.m. Church School
11:00 a.m. Morning Service and Sermon
4:30 p.m. Victory Service
Holy Communion Wed. 8 a.m., Thurs. 12
noon.

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

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S. T. D. rector
Sunday Services: 8 and 11 a.m.
Daily Services: 8:30 a.m. Holy Com-
munion.
Thursdays: 11:00 a.m. Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
(On leave: Chaplains Corps, U. S. Navy)
The Rev. Vincent L. Bennett
Associate Rector in Charge
Sundays: 8 and 11 A.M.
Daily: 8 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: 12:05 Noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

The WITNESS

For Christ and His Church

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JUNE 22, 1944
VOL. XXVII NO. 50

HUSKE, JOSEPH S., was ordained deacon on
June 6th at St. John's, Fayetteville, diocese
of East Carolina, by Bishop Darst. He is
serving churches at Williamston and Ham-
ilton, North Carolina.

JUDGE, WILLIAM F., master at Holderness
School, is to join the navy as a chaplain.

LASHER, NEWELL A., formerly curate at
All Angels', New York City, is now the
rector of St. Peter's, Clifton, New Jersey.

LEDGER, JOHN T., rector of St. Paul's, Jer-
sey City, N. J., has been appointed arch-
deacon of Jersey City by Bishop Washburn.

MARTIN, PAUL C., formerly rector of St.
Thomas', Newark, N. J., is now the rector
of the Good Shepherd, Richmond, Va.

O'HEAR, JOHN L., curate of St. Paul's,
Cleveland Heights, O., was ordained priest
on June 1 by Bishop Beverley Tucker.

PORTEUS, MORGAN, was ordained priest on
June 9th by Bishop Budlong at Christ Church
Cathedral, Hartford. He is curate at Trinity,
Torrington, Conn.

ROGERS, GLADSTONE, formerly in charge
of the Good Shepherd, Fla., became the
rector of St. Barnabas, DeLand, Fla., on June
1st.

SEAVEY, GEORGE H., formerly in charge of
St. Mary's, Penacook, and Grace, Concord,
N. H., is now in charge of the Transfigura-
tion, Derry, N. H.

VAN WYCK, WILLIAM B., was ordained
priest by Bishop Budlong at Christ Church
Cathedral, Hartford, on June 9th. He is
curate at Holy Trinity and vicar of Christ
Church, Middletown, Conn.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M.,
8 P.M.
Weekdays: Holy Communion, Monday,
Friday and Saturday 8 A.M. Holy Com-
munion, Tuesday and Thursday, 9 A.M.
Holy Communion, Wednesday, 7 and 11
A.M. Noonday Service, daily except Mon-
day and Saturday, 12:25 P.M.

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

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

TRINITY CATHEDRAL CHURCH
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
SUMMER SERVICES
Sundays 8 and 11.
Noon Day Services, 12:10, except Satur-
days.
Holy Communion, 12 Noon Wednesdays,
Holy Days 11:15.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Com-
munion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Com-
munion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M.
Holy Communion.

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

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Com-
munion 10 A.M.

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

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Mrs. Tsu Tells of China Life On Arriving in States

*Bishop's Household in Kunming is Made Home
For American Men Fighting in Free China*

By Gladys W. Barnes

New York:—Mrs. Y. Y. Tsu and the four children arrived in Boston early in June, having left China in March, to join Bishop Tsu, who has been in the United States on special duty since last July. Reports have come from Kunming about the hospitality of the Tsu home shown to Americans stationed there. Mrs. Tsu answered queries as to how it started and what is going on.

A rather lost-looking American flier stopped at a crossing on a crowded street in Kunming, headquarters of the American air command in free China, to ask a policeman where he might find some one who spoke English. A certain small boy observed this, as he observes everything, darted out and captured the tall American single-handed, and took him home.

The flier was in luck for the boy's parents were Bishop and Mrs. Y. Y. Tsu, who could not know American life better if they had traveled on the Mayflower; in fact, not so well. From that day on, the Tsu home never knew the meaning of solitude. The air field is ten miles out. For the men with town leave Mrs. Tsu became "our Kunming mother," as one of them expressed it with a fine disregard of relative ages. Kunming has practically no American or British residents.

An inspired friend in Chungking had presented Mrs. Tsu with an electric waffle iron. The men were allowed to beat the eggs, and even twelve men at a time could be kept happy with waffles and wild honey. Besides waffles they were thrilled to have brownies, rather blond brownies for there was seldom any chocolate, but walnuts were plentiful. "Oh, brownies!" the men would exclaim. The milkman's interest was aroused and he did all he could to get fresh milk for Tuesday nights, the men's special time, and now and then a

flier coming in over the mountains from India could bring a quarter-pound can of cocoa.

Mrs. Tsu had one of Kunming's few pianos which, of course, became a focus for any group of men in the house. They played games and sang endlessly, requesting such songs as "God be with you till we meet again."

The Church property consists of two Chinese dwellings, front and back, with the court between. The Tsus lived in the rear house; the front one is St. John's Church. The men came to the regular services when they could; later, when they could not go so far from the airfield, services were arranged for them at special times. They spoke highly of their chaplains but said the camp services never really felt like church. There have been as many as seven chaplains on duty at one time but, as it happens, not one of them has come from the Episcopal Church. The American general heading the infantry training center was not allowed to tell his wife in Connecticut where he was, but he wrote her that he so enjoyed attending Bishop Tsu's church, and that was enough.

Many of Mrs. Tsu's friends were most eager to do anything that they could for the Americans but were shy and rather frightened of the foreigners. They have found many ways to help, however. Forty-four Americans are buried in Kunming, and the Chinese women wanted to do something for the American mothers of these men who died so far from home. One woman who keeps a beautiful flower garden in memory of a daughter who died some years ago offered flowers from the garden and made wreaths which the women took to the burial ground and placed on the graves, taking pictures afterward to send to America. The Kun-

ming women have a memorial committee now, through whose efforts young people in the Kunming schools have been planting flowers and bushes to beautify the burial ground.

The women have a useful information committee, to answer the men's constant queries on where to buy what for how much, or what to order in the restaurants. Some of the older women decided that men away from home anywhere must have mending to be done, and have formed a service committee for that and other kind deeds. A sight-seeing committee has also been popular, arranging trips to many places of interest or beauty, providing talks on Buddhism before visiting ancient Buddhists temples, and so on.

The men especially enjoy being entertained in Chinese homes. For this, Mrs. Tsu and her friends enlisted the interest of students returned from the United States where some of them had enjoyed American hospitality. Expense was a difficulty here for many of the university people and other educated families who most wanted to do it were just the ones hardest hit by inflation, who could not afford any extras at all. When Mrs. Tsu was talking about this out at the airfield with Chaplain Tull, one of the more recent chaplains, who has shown great appreciation of any effort on behalf of the men and aided in every way, he suddenly remembered that he had some cartons—whole cartons—filled with American costume jewelry which had been assembled in the United States and dispatched for use among the native people of the South Sea Islands. By some strange mistake it had turned up, useless and in the way, in Kunming. Chaplain Tull turned it all over to Mrs. Tsu to be sold. Half the proceeds go for entertaining the American men, and half for the Episcopal Church's student center which is located in another part of the city and is struggling to accumulate a building fund.

Chaplain Tull was most anxious to find some good work that the American men could do in Kunming. One day Deaconess Julia Clark appeared at the Tsu's with twenty forlorn Chinese orphans,

page three

rescued out of Burma. She was taking them to the Roman Catholic orphanage, which seemed the only possible place. Mrs. Tsu wondered whether this was something for Chaplain Tull's men. If the children's support could be provided, they could be housed in part of a school which was founded years ago by Bishop Yu En Su, late assistant bishop of Shanghai, when he was priest in charge at Kunming, a school founded in memory of his brother and named for him, En Kwong. Chaplain Tull leaped at the chance, and at the party which was arranged so that the guardians could meet their little wards, every man grabbed a child. There were not enough children to go round.

CHURCH UNITY IN PACIFIC

Washington:—The picture on the cover is of the Rev. Francis B. Sayre, formerly on the staff of Christ Church, Cambridge, Mass., administering communion on a battleship to fellow-chaplains. Those in the picture are Chaplain C. D. Beatty, Methodist minister of Pittsburgh; Chaplain R. F. McComas, likewise a Methodist and formerly of Spencer, Mass.; Chaplain L. C. Carter, Presbyterian of Nashville. Nearest the camera is Robert Hatfield of Cincinnati, who served as acolyte at the service. Just before the benediction at this service, according to a release by the navy department, the 400 men and officers participating were ordered to return to their ships since the ship where the service was held was ordered immediately underway. The Rev. Francis B. Sayre is the son of the former governor general of the Philippines who is now a high ranking official of the state department, and is the grandson of the late President Woodrow Wilson.

LETTER OF PATRIARCH TO STALIN

Washington:—The embassy of the Soviet Union has released the letter written by the incumbent patriarch of the Russian Church, Metropolitan Alexei, and addressed to Joseph Stalin as the chairman of the council of people's commissars. He writes: "Our Orthodox Church has been subjected to a sudden and severe trial: Patriarch Sergius, who headed the Russian Church for 18 years, has expired. You well know how sagaciously he fulfilled his difficult duties. You know, too, of his love for his country, and the patriot-

ism that inspired him in the present epoch of ordeals of war. We, his closest associates, know also of the sincere love he cherished for you, and his loyalty to you as the wise God-willed leader (a constant expression of his) of the peoples of our great Union.

"This sentiment he cherished particularly strongly after his personal acquaintance with you during the meeting on September 4 of last year, a meeting so unforgettable for us. On more than one occasion I heard him recall that meeting with the warmest sentiments, and speak of the great historical importance he attached to the attention—so valuable to us—displayed by you with regard to the needs of the Church. His death is a bereavement to our Church. Under the will of the deceased Patriarch, God has ordained that I assume the duties of Incumbent Patriarch.

"At this most important moment of my life and service to the Church, I feel the need to express to you, dear Joseph Vissarionovich, my own personal sentiments. In my future activity I will be constantly and unswervingly guided by the principles which underlay the church activity of the late Patriarch: adherence to the canons and rules of the church on the one hand, and deep loyalty to country and to our Government, headed by you, on the other. Acting in full concord with the Council on Affairs of the Russian Orthodox Church, I, together with the Holy Synod founded by the late Patriarch, will be insured against mistakes and incorrect steps. I beg you, deeply esteemed and dear Joseph Vissarionovich, to accept these, my assurances, with the same good will as they emanate from me, and to trust in the feelings of deep love for you and in the gratitude that inspires all those associated with the Church I will henceforth head."

CHURCH LEADER URGES FAIRNESS

Washington, D. C. (RNS):—Testimony favoring legislation for a permanent Fair Employment Practice Committee was presented here by Samuel McCrea Cavert, general secretary of the Federal Council of Churches. He told the House labor committee at hearings on the Dawson-Scanlon-LaFollette bill (HR 3986) that there is "an awakening conscience in the Church on the question of justice for minority peoples in our national life. When we ask Negroes equally with whites to fight

and die in the defense of democracy in the battlefields of Europe, we cannot in good conscience be indifferent to any denial of democratic rights at home," Cavert asserted. The church leader reported widespread support among the churches of America for the objectives of the bill, and declared that this support has grown out of the conviction that "equal opportunity to earn one's daily bread is one of the most elemental aspects of interracial justice."



Bishop Jackson of Louisiana confirms two young men at St. Luke's New Orleans

TOUGH ON MISSIONARIES IN CHINA

Chungking (Wireless to RNS):—As many as two hundred foreign missionaries from stations in North-central and South-central China are moving westward on foot, in carts, in box cars, leaving their homes and possessions behind, as one of the stiffest Japanese offensives of the war knifes forward on a North-South line to the heart of China. A total of 125 Honan evacuees, including Americans, British, Swedes, and Norwegians, have cleared through Sian in Shensi Province, key city at the gateway to Free China within the last few weeks. They are Lutherans, Roman Catholics, Baptists, some independent missionaries, and large numbers of members of the China Inland Mission. Evidence of interdenominational cooperation is seen in the fact that Lutheran evacuees are today being housed in the Catholic hospital here.

Loyalty of Japanese-Americans Fully Demonstrated

*Author Carey McWilliams Presents Summary
Based on over Two Years Study of Problem*

By Public Affairs Committee

New York:—Contrary to a widely-held belief, there has not been one proved case of sabotage or espionage by a Japanese-American, either in this country or Hawaii, since the beginning of the war, Carey McWilliams, former commissioner of immigration of the state of California, points out in a 32-page pamphlet study, *What About Our Japanese-Americans?*, made public by the Public Affairs Committee, Inc. and The American Council, Institute of Pacific Relations, both of New York City. In this new Public Affairs pamphlet, Mr. McWilliams, author of *Factories in the Field* and *Brothers Under the Skin*, presents a summary of the results of two years of intimate study of the issues raised by the evacuation, relocation, and segregation of Japanese-Americans. The pamphlet is illustrated by Taro Yashima, noted anti-fascist artist. The complete findings of Mr. McWilliams' two-year study will be issued in book form by the Institute of Pacific Relations this fall.

The Japanese-Americans who are now being resettled and given employment in various parts of the country are men and women who have proved their loyalty beyond any question, Mr. McWilliams reveals.

Americans of Japanese ancestry have been "screened" more than once to test their loyalty:

First, the FBI kept a close check on "dangerous individuals" for at least several years prior to Pearl Harbor, and such persons were promptly arrested on December 7, both in Hawaii and on the mainland, and placed in special detention camps.

Second, after the evacuation of some 110,000 persons of Japanese descent to relocation centers, the war relocation authority sifted out the so-called "disloyal" elements and segregated them at Tule Lake. Actually, according to Mr. McWilliams, only a small proportion of this group may be regarded as disloyal.

The record of the more than

19,000 Japanese-Americans who have left the relocation centers for normal homes and jobs has fully demonstrated their loyalty. The pamphlet concludes that "if the relocation program is ended at an early date, with most of the evacuees relocated outside the centers, the program itself will show constructive results despite the hardships, expense, and needless suffering which it has involved."

As further confirmation of the loyalty of the Japanese-Americans in relocation centers and of the potentialities of the relocation program for democracy, Mr. McWilliams points to facts such as the following: There are now more than 8,000 Japanese-Americans in the army. Some of them, like Sergeants Kazuo Komoto and Fred Nishitsujii, have been cited for gallantry. Sergeant Ben Kuroki has taken part in over twenty-five combat flights over Europe and wears the air medal with four oak leaf clusters. The evacuees inside the centers have purchased war bonds; conducted drives for the Red Cross; organized volunteers-for-victory committees; made radio transcriptions for the OWI; and, within the limitations of detention, have done all in their power to further the war effort.

Young Nisei—American-born citizens of Japanese-immigrant parentage—are "moving out into the main stream of American life . . . and, in many fields, are demonstrating an alert awareness of the kind of world in which they live."

It is a healthy sign for America, Mr. McWilliams concludes, "that the Japanese problem, which has echoed on the west coast for nearly fifty years, has now ceased to be a local and has become a national problem . . . definitely related to the problem of the other racial minorities. This is important since it is evident that we shall never solve any of these problems until we have solved all of them."

What about Our Japanese-Americans? by Carey McWilliams is the

ninety-first in the series of popular, factual, ten-cent pamphlets on current economic and social problems published by the Public Affairs Committee, Inc., nonprofit, educational organization, at 30 Rockefeller Plaza, New York 20, N. Y.

NO NEGOTIATED PEACE SAYS ARCHBISHOP

London (Wireless to RNS):—The Archbishop of York, Cyril Forster Garbett, in a sermon here, expressed disagreement with Pope Pius XII on "moral grounds" over the issue of a negotiated peace. "As the war has lengthened," the Anglican prelate declared, "its moral issues have become more apparent. We are fighting against cruelty and tyranny and treachery in their most detestable



The Rev. John Yamazaki was ordained in 1941 and became assistant at St. Mary's, Los Angeles until interned. He is now doing great work ministering at a relocation center in Arizona. The picture of his father and two brothers is found elsewhere in this number

forms. That is why we cannot agree with the Pope when he coupled together those who commenced the war with those who prolong it, or when he suggests a negotiated peace. Our moral conviction prevents us from attempting to make terms with those who have broken, and exult in breaking, every law of humanity, who have been deliberately guilty of fearful crimes against God and man, and who justify the breach of any treaty if it is not convenient to observe it. It is on moral grounds that we refuse to negotiate with these wicked criminals who have brought such suffering to mankind."

For Men and Women of the Armed Forces

Mrs. Y. Y. Tsu, wife of China's Bishop Tsu, arriving in USA to join her husband, here on special duties, tells of the friendly relationship existing between the Chinese and American fighting men. With air base ten miles from her home the fliers visit often to eat waffles and wild honey, to sing around the piano and to talk. Chinese women have formed many committees to look after the needs of the American soldiers. . . . Chaplain at Majuro Atoll, Marshall Islands, praises the natives, describing them as a fine Christian people. They love to go to church with services sometimes lasting for several hours. . . . Lucy R. Mason, prominent Episcopalian, tells of great progress made by CIO in the south where she is in charge of public relations. . . . Members of Am. air crews making first attack on Rumania from Soviet bases tell reporters of their religion. But they rarely talk about it. Keep it in reserve for moments of stress, one airman said. . . . Ministers in Buffalo are doing all they can to get ballots to servicemen for the November elections. . . . Canadian churchmen condemn racial discrimination and urge that Chinese be admitted to Canada. Also come out strong for unity of churches. . . . Methodists meeting in Buffalo have tough time over war issues. Refused to allow collections to support C.O.'s. At same time refused to order the reading of anti-war section of their social action creed in churches. Post-war conscription came up for debate but no action taken. . . . Church Peace Union at semi-annual meeting called for complete military victory, permanent world organization, economic justice with full employment. . . . Chaplain C. G. Strippy is the first U. S. chaplain in the Soviet Union, attached to fliers' units. Much of his work is to bring our men and the Russians into closer friendship. . . . Eight churches of Durand, Mich., have joined forces to promote the fifth war bond drive. . . . Chaplain Donald Aldrich of N. Y., now in navy, declined election as bishop coadjutor of Mich. Says his job is with navy until end of war. . . . Mihailovich, Yugoslav leader accused of aiding Hitler, denounces Tito in a broadcast to the USA and appeals to church people by accusing Tito's partisans with being "anti-Christian." Church leaders say it is an effort to use religious issue for political purposes and an effort particularly to reach the British who are strongly pro-Tito. Church leaders in Switzerland state that substantial numbers of church people in Yugoslavia are pro-Tito, with many priests, Orthodox and Roman, serving the Partisans as chaplains. . . . Official heads of Baptists, Church of England, United Church and Presbyterians in Canada state that prejudices based upon race or color have no place in churches. . . . Half million young people, ten to twenty-five, are working this summer, harvesting crops, and doing other useful work. Teams with representatives of different races and nationalities also are to visit summer conference to demonstrate good-will. . . . Missionaries are again on the move in China as the Japanese stiffen their offensive.

YUGOSLAV PARTISANS ATTACKED

New York:—Leaders of the United Nations seem to have gotten around to recognizing that Marshal Tito and the Partisans he leads in Yugoslavia are fighting on our side and that General Mihailovich is not. That does not however prevent the latter from seeking to win the support of religious groups throughout the world. The other day General Mihailovich broadcast a long statement to Yugoslav information headquarters in New York in which the Partisan movement is attacked "because it is clearly and aggressively anti-democratic, anti-Christian and anti-peasant." The statement was released here by Miloye N. Sokitch, the public relations agent for Yugoslavia, just before Attorney General Biddle, in a move which would curtail his publicity privileges, recommended to Secretary of State Cordell Hull that the Yugoslav public relations agent be removed from the United Nations preferred list. Mr. Sokitch was previously ordered to remove from his bulletins reference to the United Nations Information office, to which he is the Yugoslav delegate.

The statement released does not bear any individual signatures but is signed by the YMCA in Yugoslavia; the Christian Student Movement, the national council of the World Alliance for International Friendship, the Oxford Group in Yugoslavia (Buchmanites), the Brotherhood of St. Sava, the Society of Theological Students and the editors of a number of religious journals. Responsible Church leaders in Geneva, Switzerland, queried by Religious News Service, said there was no way of knowing whether or not the appeal was genuine. They also stated that a substantial part of the Yugoslav Church is in favor of Tito, as evidenced by the fact that there are many chaplains of the Orthodox and Roman Churches attached to his forces and there are several leading churchmen in his government.

In addition to being released in the United States the statement was cabled to London with the comment that its appeal is not to "the politicians of Great Britain" but "to those people in Great Britain who desire the victory of Christ's religious and moral principles in the world." While it declares that it does not "warn or heap imprecations upon anyone," the appeal is an obvious criticism of British leaders who are supporting Tito rather than Mihailovich. It is a

further evidence of civil war in the little country with Tito leading the anti-fascist forces while Mihailovich leads the forces of reaction, with increasing evidence that he has gone so far in this as actually to fight on the side of the Nazis. It is also another example of how religion is "used" in the struggle.



The Rev. Thaddeus Clapp, now of Worcester, was at one time the director of the art project of the PWA. An article by him on Church Buildings of the Future will appear in a forthcoming number of THE WITNESS

CLINICAL TRAINING FOR MINISTERS

Pittsburgh, Pa. (RNS):—"The ministry of tomorrow needs to go to the people with its message, to mingle with humanness and understanding and never to forget the fact that he represents God amid those whose lives he is directing." So stated Chaplain Charles I. Carpenter, chief chaplain of the army air forces, at the first national conference on clinical training in theological education at Western Theological Seminary here. A four-point statement of standards was drawn up, emphasizing the necessity for all training to be supervised by pastors with special qualifications; for keeping records of the work and submitting these records for evaluation; for accompanying the clinical course with group instruction; and for integrating the clinical work with the other aspects of the theological curriculum. "Clinical training," reported Philip Guiles, of Andover Newton Theological School, "is a process of training for ministers and theological students which provides opportunities to obtain under supervision first-hand experience with the infirmities of mankind."

EDITORIALS

On His Toes

WHEN Cyril Forster Garbett was appointed Archbishop of York the story made the rounds that he was the Tory-type of Churchman, elevated to his high office to balance the progressive Archbishop of Canterbury, who disturbed some Englishmen by sponsoring the Malvern conference. If this was the plan it has miscarried. He is an outspoken champion of the Soviet Union and is fully aware of the role that the Orthodox are to play in the days ahead; he is a spokesman for a thorough-going public housing plan and for full employment. Equally significant he knows his way around in the ecclesiastical world and is quick to talk back when pronouncements are issued from the Vatican with which he disagrees. First he gave a straight-from-the-shoulder talk to Anglicans on their rights in mixed marriages. Next, when the Pope recently declared himself to be the vicar of Christ on earth, Archbishop Garbett wasted no time in issuing a denial, along with the late Primate of the Russian Orthodox Church. More recently he has vigorously disagreed with Pope Pius on the matter of peace, stating that "on moral grounds we refuse to negotiate with these wicked criminals who have brought such suffering to mankind."

There is reason to take courage when our world-wide Anglican Church has such fearlessly progressive leaders as these two Archbishops of the Church of England.

No Brass Hat Stuff

THERE is now before Congress a bill (H.R. 3947) to provide universal military or naval training for all male citizens. The reason for such a bill is stated in section 2: "The experiences of the present conclusively establish that the lack of

such a system results in unnecessary wars, the needless sacrifice of human life, the dissipation of the national wealth and useless disruption of the social and economic fabric of the nation, and causes international discord and interracial misunderstandings." Under presidential regulation,

every able-bodied young man is to be inducted into military service upon attaining the age of 17, or upon completing high school or prep school, whichever occurs first. The training period will last one year, after which the trainee will be enrolled as a reservist.

The principle underlying this bill, commonly known as the May Bill, is a momentous one. Never before in America have we had universal military training. The experience of those nations whose governments have required universal military training does not offer much encouragement. Build up a powerful military machine, and someone is bound to see how the thing will work—and the result is hell on earth. Already a number of organizations have protested against the proposal.

On the other hand it ought to be perfectly clear that the nation has a right to ask for a year of service from every young man—and every young woman. Whether or not this should be a year of military service is another question. We think it would be one of the best things that could hap-

pen to thousands of young people to be taken off the city streets, taught to use their hands, given tasks that really require effort and give you an appetite for three square meals a day, and leave you tired and sleepy at the end of the day, that give a sense of responsibility, and thwart the wiles of the devil who "finds mischief still for idle hands to do." At the same time it would be a great thing for country youth to have a year of national service which would take them out of their

"QUOTES"

O LORD GOD of might, God our Saviour who alone workest miracles of mercy and loving kindness, look upon Thy humble servants and show Thy Love to Thy people. Hear us and have mercy upon us; for our enemies have gathered strength together to destroy us and our Holy Things. Help us, O God our Saviour, and free us for Thy Name's sake, so that we may be as the Children of Israel to whom Moses said "Fear ye not, stand still and see the salvation of the Lord. The Lord shall fight for you." So, O Lord God our Saviour, our Strength, our Hope and our Defence, remember not our iniquities and turn not from us with wrath, but show mercy and love to Thy humble servants who humbly call upon Thy love and kindness; be then our defence and grant that our warriors may conquer in Thy Name, and to those that Thou hast appointed to die in this war forgive their sins and at the Day of Judgment give them the Crown of Eternity. For Thou art the defence and the victory and the salvation of them that hope in the Lord. Glory be to the Father, Son, and Holy Spirit now and for ever. AMEN.

—A prayer used in all celebrations of the Holy Liturgy in the Soviet Union since June, 1942. Translated from *Sobornost* by the Rev. Edward R. Hardy Jr. of the faculty of the General Seminary.

own neighborhood and let them see more of the United States. There are all kinds of useful things that could be done, all the way from the reforestation of the dust bowl to the provision of recreation for people in mental hospitals—one need is as great as the other. Young men and women, we believe, would come back after such a year of national service with keener devotion to America, with a greater sense of responsibility for its welfare, with enriched experience and matured convictions. It would be one of the finest things in the world as a kind of clinical course in education for citizenship.

If military and naval training could be viewed as part of this program, it might have greater prospects of unanimous support, but a course of training that is purely military is never going to be submitted to, without protest, in this country; and we think that military training need not be given every boy—we do not need a standing army of twelve million to defend America or to bear our share of responsibility for maintaining peace throughout the world. Is there not a better prospect of enduring peace through the action of a World Federation than by any one nation becoming predominantly militaristic? This World Federation already exists, potentially, in the United Nations. Let us support what we already have!

How About a Merger?

THEOLOGICAL education in America is due for a drastic overhauling after the War—if not before. There is too much waste and inefficiency involved in it. There are too many schools trying to serve the same group, in the same way. In our own Episcopal Church, we have about three times too many seminaries. If only we could combine these schools, and develop, say, *four or five* outstanding institutions, adequately staffed, adequately supported, efficiently run (for longer than eight months in the year!), and with standards so high that they would challenge the best men to meet their requirements for admission and graduation—if we could do this, it would be the greatest possible service to our Church, and to the Christian religion as a whole. The biennial meeting of the American Association of Theological Schools just held at Pittsburgh emphasized once more what is the real essential in education: it is quality, standards, high aims, scholarship, zeal, consecration, and not mere trade-school tricks of technique. The seminaries deserve the utmost support the Church can give them, not the beggarly crumbs and leftovers that are not required elsewhere. But at the same time the Church ought to insist upon adequate standards, efficiency in the expenditure of funds, and the pooling of resources wherever resources were better pooled than divided. It ought to insist upon the

strategic location of theological schools, spreading them to areas where they are needed, instead of the present Atlantic seaboard huddle. It so happens that with the resignation of Dean Evans at Philadelphia there is an opportunity for that school to lead the way, by joining with some other, say Virginia, and thus not only strengthening and in fact saving itself, but strengthening the whole front of theological education in the Episcopal Church. Let us hope P.D.S. will hear and respond to the challenge!

Talking It Over

By
WILLIAM SPOFFORD

THANKS to members of the CLID and readers of THE WITNESS another check for 1,000 American dollars was forwarded to the Rev. Kimber Den on June 8th. When it finally reaches him it will be cashed for \$30,000 in Chinese currency. And it takes 10 Chinese dollars to feed an orphan for a month. So you see your donations are keeping a lot of Chinese children alive. Let's keep going. The need is never ending. Donations, great and small, will be banked and sent as soon as the amount justifies.



Maybe we can get something off to him, through the Bank of China, by the Day of Independence. Incidentally when I was at the bank the other day I was waited on by a very polite young Chinese man. We talked about his country and I said I hoped to go there some day—that I had been invited over by Bishop Y. Y. Tsu. “Y. Y.,” he exclaimed with a broad grin, “you know Y.Y?” He taught me English at St. John's University.” After that nothing was too good for me at the Bank of China. As a matter of fact it has always been that way—polite and gracious, these Chinese, and believe me they are grateful for this help we are sending them.

THIS next is not so nice. It will stand alone, without any comment from me. It is a letter addressed to “Dear Catholic Parents” and signed, “Yours very devotedly in Xto, Alfred A. Sinnott, Abp. of Winnipeg.” Here is the letter by the Roman Catholic Archbishop:

“I have received from the pastors of the different parishes a list of those who have boys overseas. Some time ago, as you are aware, I called on Catholic Mothers to enroll their boys as Perpetual Members of the Society of the Propagation of the Faith. I said: ‘What better guarantee for any boy exposed

to all the hazards of war! A *guarantee*, should he be killed that he will go at once to his Maker, to be with Him for all eternity. A *guarantee*, should it be God's will, that he will return to his dear Mother and to those who love him.' This has been explained to you over and over again, from the pulpit and you have been urged to enroll your boys. A few, who have been personally contacted, have answered the appeal, but all the others have maintained a stolid indifference. If I were to conclude that you are indifferent to the safety of your boy, I would be doing you a grave injustice. You are not indifferent. What then can be the reason for the inaction! Some say, in fact many say, that they cannot afford it. That is not a reason, that is a specious excuse, unworthy of a Catholic Mother. You receive a portion of the boy's pay, and what better use can you make of it. 'Oh,' you answer, 'I am trying to have a nest egg for my boy when he returns.' When he returns. Wouldn't it be better to take the best means you know to ensure the boy's return? If he does not return, what good, under heaven, will the 'nest egg' be to him. I am not advising you to take the boy's money, I would much prefer that you use your own money. But, if you must take the boy's money, take it as a loan. Surely you will be able to make it up in the years to come. Do you not think, with a little economy and a few

less shows, you will be able to set aside one dollar a month, until the full amount is paid up? It is not necessary to pay the \$40.00 at once. You can pay any sum you wish, by instalments. You can pay, say, \$5.00 a month, or \$10.00 every three months. You can take a year, you can take two years, you can even take three years. Three years, that is almost the equivalent of one dollar per month. The important thing is to ensure the boy's safety, as far as we can do so,—his safety in time and eternity.

"One Catholic Mother in this Archdiocese enrolled her boy on Feb. 20th, paying \$20.00. He was killed on Feb. 22nd. Do you not think that the mother's heart found some consolation in what she had done?

"I have placed this matter in the hands of the Franciscan Fathers, at 233 Carlton Street (Tel. 29136). If you want further explanation, see them or get in touch with them. If time permits, they will probably get in touch with you.

"Dear Catholic Parents, we have a chance to do something that will live long in the annals of the Church in Western Canada, and let us merit God's blessing by doing it."

The letter was sent to me by an Episcopalian with the comment: "A new kind of health, accident and life insurance—and beyond that, through eternity! And on such easy payments!"

Resettlement of Japanese Americans

by *Daisuke Kitagawa*

Priest of the Diocese of Olympia

THE resettlement of Japanese-Americans is distinctly and decidedly an American problem. That such a thing as wholesale evacuation of people of one racial background has actually taken place in America is a sign that America has a long way to go before she could really be a true democracy; hence it is an unavoidable challenge to every civic-minded and justice-loving citizen of this country.

As is well known by now, more than 110,000 individuals, men and women, old and young, of all walks of life, were once put into relocation camps. More than 75 per cent of them are American citizens by virtue of their birth in this country. Those who are not citizens of this country are the ones who cannot become citizens because of the Oriental exclusion acts; hence they have had to remain aliens, despite their love toward America and their belief in principles of democracy. Many of them are parents of soldiers in the United States army. Yes, believe it or not, the sons are fighting for the

defense of this country, and their parents are in relocation camps, both by the order of the same government.

The federal government has never intended to keep the evacuees in relocation camps. Camps are meant to be temporary shelters for them to stay in until it becomes possible for them to resettle, either in their former communities or somewhere else in this country. The government has no intention to make prisoners of them, because there is no charge against them; has no intention to keep them housed and fed by tax money, because, in the first place, they are industrious people, able and willing to do their part in the production effort for this country, and, in the second place, that is not a morally wholesome treatment to give to any group of normal people.

Having spent a little over a year in one of the relocation camps, I am thoroughly familiar with various types of evils which are inevitable as the re-

sult of such highly collective and regimented social living as relocation camp life. To name a few: the dignity of home life is completely lost; complete lack of privacy; too many idle hours; complete isolation from the national life at large, hence their outlook is narrowed and perspective is lost, resulting in an unredeemable state of self-pity; loss of faith in people, whether neighbors or general public or government agencies; loss of self-confidence and self-respect, commonly found among those who are on relief too long, leading to the loss of incentive, initiative, and imagination or creative thinking. Delinquency is inevitable no matter how much improvement be given to the physical set-up of the camp or the administrative policy for the camp organization. To run democratically such a thing as a relocation camp is a sheer contradiction. There can be no place for such an institution in a real democracy!

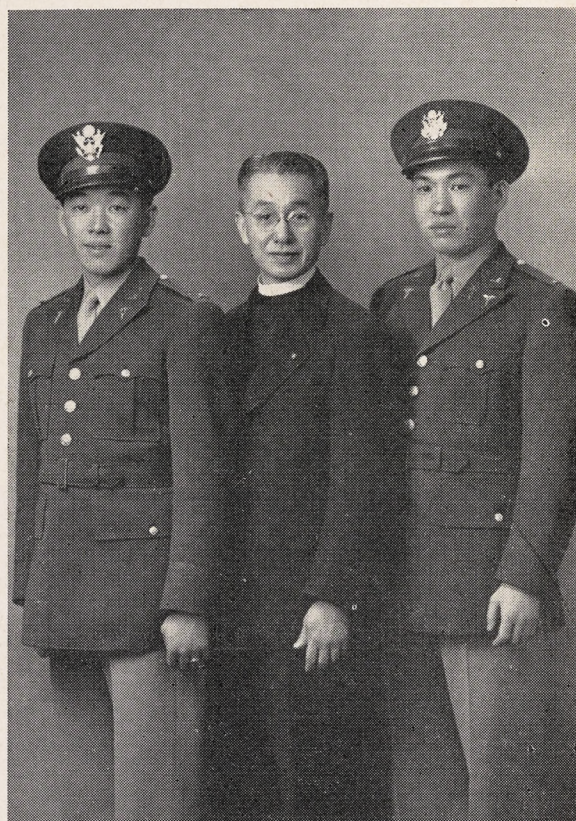
The war relocation authority is fully aware of this, hence its policy to relocate the evacuees in normal American communities throughout the country, so that they could earn their own living and make their contribution to this country when the country needs cooperation of everybody.

But why all over the country and not back to the west coast? If they are dangerous there, why could they be accepted anywhere else? If they are good enough for the midwest and east, why could they not be good enough for the Pacific coast? These are the questions which are justly asked by many fairminded citizens, and also these are exactly the questions the evacuees are asking. From the standpoint of the constitution, there is no room for argument. The answer is plain and simple. But the government has not given any clear-cut answer to these questions. I personally think we might just as well not have any clear-cut answer, because what we are dealing with is not primarily the constitution but human relations. By this I do not mean to evade the issue, but only to propose a more constructive and wholesome sort of approach to the problem.

The evacuees, before they are permitted to leave their relocation camps, are checked and re-checked by the government agencies, such as FBI, as to their loyalty to America. Therefore, when they are granted the leave from the camps, it means that their loyalty has been fully proved. Theoretically, they are to be entitled to exactly the same privileges and rights as any Americans, including the freedom of dwelling anywhere they like, pursuing any sort of profession they prefer, and associating with any people they want to associate with. They also have the inevitable obligation to the nation to make their own living and to make some positive contribution to the nation's war effort in their best

possible ways. And no other Americans have the right to stop them or prevent them from enjoying those rights or performing their duties. To boycott them in one form or another means to distrust the decision and judgment of the protective agencies of the government and, furthermore, to disturb the war effort of the nation at large.

THIS is all true and very well accepted on paper, but when it comes to the actual cases it does not work out as easily as it is said. Why? Because



One of the most honored and beloved priests of our Church is the Rev. John H. M. Yamazaki of Los Angeles, here pictured with two of his sons, Peter and James, now in the army. Another son is pictured on page five. Mr. Yamazaki senior was given an honorary doctorate at the commencement this month of his seminary, Berkeley

people are all human, and what is intended by the resettlement program is pretty much against the human inclination, both on the part of evacuees and on the part of the American public as well.

In many of the mid-western and eastern communities, Japanese-Americans are totally unknown strangers. All that the people can think of them is that their parents, if not they themselves, are from Japan, against whom America is fighting. Without a rather intensive educational program, therefore, it is not unnatural that the people of the community get disturbed when they hear of a certain number

of Japanese coming to live amongst them. Fear of the unknown! That's what it is.

As for the evacuees, they have lost three things which are fundamentally necessary for one's security—home, means of livelihood, and community belongingness. Consequently, they are utterly solitary souls when they leave the relocation camps and go to strange cities to live among strange people. It is readily seen how disturbed and unstable they are emotionally as well as economically. Their natural tendency is to remain in the camp, where they are at least housed and fed, and furthermore living with their own people; or else to dream of returning to the west coast where there are at least some people who they know are their friends. It indeed takes something more than various sorts of human desires for the evacuees to make up their minds to move eastward to reestablish themselves.

But they cannot stay on in the camps, getting deteriorated mentally, spiritually, and morally. They cannot wait until the west coast is reopened to them. Neither is it desirable for all of them to return to California en masse. At present, they are sort of frightened to go out into American communities to live with American people. They think the only way for them to have any sort of security in life is either to have the pre-war status restored, or to have plenty of money. But anyone who is aware of the real situation knows that the former is neither possible nor desirable, and the latter is merely an illusion. Indeed, money cannot guarantee anybody any security. The security of living, both now and in the post-war world, is only found in the mutual understanding and fellowship among men—men of different racial and cultural backgrounds. As long as a person of Japanese ancestry refuses to live with people of other racial stock, he can never have security in his life, no matter how much wealth he may have. And again, as long as America refuses to trust a person of a certain racial background for no other reason than that of his racial origin, America as a nation cannot have the security of her life. Herein is the message which the Church has constantly to preach to all people—American public and evacuees alike.

The pain which accompanies, or is involved in, the resettlement program, is exactly the price to be paid for the more decent sort of living, both for evacuees and for the nation at large. We are all willing, or at least we say we are willing, to pay any price to win the victory in the military warfare. Are we not to be prepared to pay some price for peace and order? The true peace cannot be born out of nothing. It must be earned by hard labor. The evacuees, in order that they may build up foundations for their security in post-war America, must forgive America her trespasses against them and must now go forth for a more constructive social

living. On the other hand, America, in order that she may lay the foundations for her national security in the post-war period, must forgive the evacuees their being of Japanese descent and must now fully accept them into her national community life. And the Church must be Christian enough to be the means of mediation in this very respect, for if the Christian Church remains dilly dally on this issue, where else could hope be found for the future of the world where interracial and international relations are going to be the hottest issue?

What Is a Churchman?

By

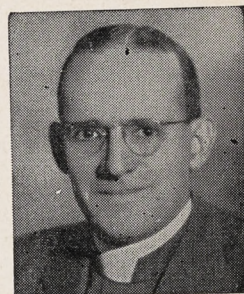
GEORGE I. HILLER

Rector of Trinity Church, Miami

THE dictionary defines the word as "one who belongs to an established Church; in the United States as a member of the Protestant Episcopal Church." It is in that distinctive sense that we generally use it. However, there is a sense in which the word applies, not within that definition, but important and interesting. A Churchman is the person who has profound and definite conception of the Church, which influences his thought and action. The historicity of the Church is not just a fact from a book, it is a real reason for respecting the Church's traditions and for keeping her calendar. The divine origin of the Church is not just a dogma, but a reason for the continual use of her sacramental system. If the Holy Spirit abides in His Church, that is a reason for sacrifice and service. If the Church is holy, catholic and apostolic; then it requires more than a perfunctory allegiance.

A Churchman is one whose conduct within the organization (or the building) is marked by what he believes about the Church. His manners are different, as well they might be. They are marked by a deference, respect for the altar or the building which houses it; that is the place of sacrifice instituted by Christ. If the Church was an eighteenth century organization what matter, so that he remember to observe the manners of human relationship?

Loyalty, cooperation and service which one would render to a society for social progress is one thing, but different in quality from that which an institution, divine in origin and continuous in existence from apostolic times, would demand. A Churchman is more than a member of the Church,



he is one who believes in the Church, and that belief evidences itself in his manners.

A High Churchman is one who holds the highest conception of the Church and behaves accordingly. The definition has nothing to do with ritual or form. Many who make much show of ritual evidence in other ways a poor conception of the Church. I watched a lady enter the Church, genuflect devoutly and then proceed to a laughing conversation. I watched several persons, with outward form of reverence, leave the Church immediately after receiving the Holy Communion and without waiting for the blessing.

A Churchman has a very high conception of the Church, and that colors his actions. He is to the manner born as it were; and the real thing cannot be simulated.

New Books

***Indispensable

**Good

*Fair

****GOD'S DREAMS.** Poems by Thomas Curtis Clark, Willett Clark, \$2.00.

This is a collection of poems by one of the sweet singers of the modern church. Thomas Curtis Clark has been publishing poems for 30-odd years. Many of them have been common property of preachers and teachers for a quarter of a century now—and some of these are in this volume. There is a quality of robust friendly faith, of human goodness and charm, about everything T.C.C. writes. His poems are a wholesome tonic, and would that they were known everywhere, especially by those who need them. For example, people drugged with the heart-depressant of a pseudo-biblical theology! My favorite is one of his earlier poems.

THE DAY IS BRIEF

The Day is brief, from dawn to dusk,
The night is briefer still,
And life is just a going up,
And going down, a hill.

But oh, what dreams we dream at dawn!
And rest, how sweet at night!
And going down a hill is good—
With other hills in sight.

I wish there were space to quote a dozen more!

* * *

—F.C.G.

****CHRISTIAN COUNTER-ATTACK.** Martin and others. Scribners. \$1.50.

A compact, well documented record of the Nazi attempt to liquidate both Judaism and Christianity in the occupied nations of Europe. "A story of spiritual resistance . . . (to the) cunning and cal-

culated attacks upon all things Christian" as well as Jewish.

Three things stand out clearly, say the authors; in the introduction: 1) The Christian Churches of Europe, led by great heroes of the faith and supported by hosts of the obscure, survived despite furious and insidious attack. 2) The resistance is spiritual rather than political. 3) Persecution has resulted in a new, Christian self-consciousness and a drawing together of all believers because of their common determination to resist annihilation.

Out of the fires a new Christendom will arise, for, "it is interesting to notice how one church after another in Europe has been forced to formulate its faith anew, in order to throw essential, historic Christianity into contrast with various nationalistic versions of it, which are being propagated by Nazi groups."

—G.V.B.

****THE MANNER OF PRAYER.** By William Douglas Chamberlain. Philadelphia: The Westminster Press, 1944. \$1.50.

The Professor of New Testament Exegesis at the Louisville Presbyterian Seminary has combined insight with sound learning in this analysis and exposition of The Lord's Prayer. A chapter on intercession and one on Thanksgiving are inserted.

While he offers nothing new on prayer, Dr. Chamberlain has brought together with admirable clarity all the phases of it shown in the New Testament. References are mercifully grouped at the back of the book.

Eager laymen battered by theological terms will find this book readable, enlightening, encouraging.

—R. P.

SONNETS

for ARMAGEDDON

THE NICENE CREED

A Sequence of Twelve Sonnets

By

CHARLES RANN KENNEDY

And I Believe One Catholic and Apostolic Church; I Acknowledge One Baptism for the Remission of Sins

And you believe in one most holy church,
So catholic, it understands aright
And renders truly every other light
Of God in man, not leaving in the lurch
Her own: so apostolic, not one smirch
Of worldly compromise or greed may blight
Her honor, nor of falsehood do despite
Unto her faith, nor stultify her search
For the lost sheep of Christ. And to these ends
You pledge your life; and therewith do confess
One baptism alone (since God's *noblesse*
Oblige stands firm however ours offends)
For sin's remission. Now you repossess
Your soul; and soon shall see what that portends.

St. James School Will Reopen With a New Staff

*Dean Osborne R. Littleford is the Rector
And Marvin W. Horstman is New Headmaster*

Edited by Lois Remmers

Faribault, Minn.:—St. James' Church School for younger boys, located here, will reopen in September for a full nine months term. The school was established by the late James Doddin, rector and founder of Shattuck School nearby, to take care of the many applications that came from parents of boys who were too young for Shattuck. He first took a few boys into his own home but as the number grew he decided in 1901 to open St. James under the headmastership of F. E. Jenkins. He and his wife, who served as house-mother, kept the atmosphere one of a well-bred family and did it with such success that their names are almost legends. Located in the large stone residence, with spacious grounds, that was formerly Dr. Dobbin's home, the school later acquired an adjoining farm of ninety-five acres bringing the total property to two hundred acres and providing a herd of dairy cows and a large garden, as well as a playground with modern equipment.

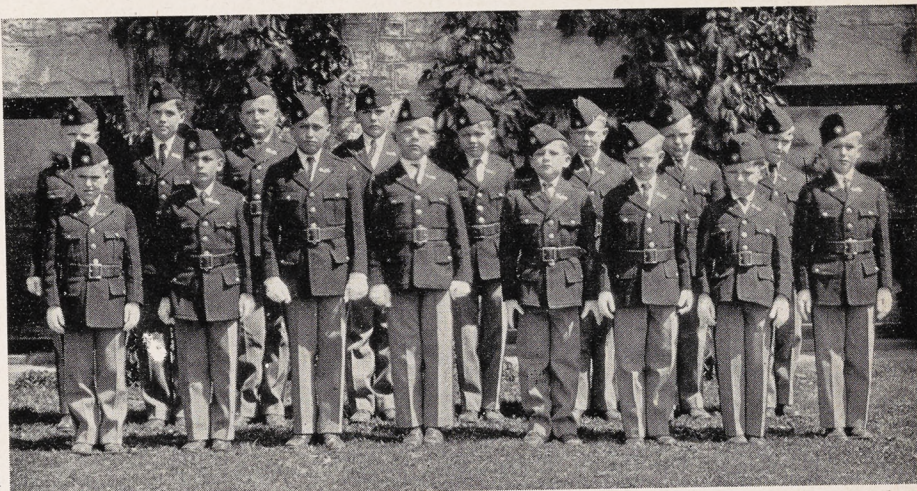
In 1942, after forty years of service, Mr. Jenkins retired as head of St. James and it seemed to be impossible to find the man to take his place. Now however the school will again flourish under the headmaster-ship of Marvin W. Horstman, with Dean Osborne R. Littleford of the Cathedral of Our Merciful Saviour serving as the rector.

The school has been especially fortunate in acquiring the services of a competent academic head to plan and execute the academic program along with the other teachers, a service man to conduct military drill, a business manager and steward, a hostess, a housemother, a farmer to manage the farm in connection with the school, and help for the housekeeping and maintenance staff. The task of grooming the property and buildings into their former shape is well under way and is to be completed in time for re-opening in September.

A Helping Hand

Dalton, Mass.:—Vestryman Donald Cande of this town, where the Rev. Bill Sperry, WITNESS editor, is

rector had a team of horses run away with him. Considerable damage was done—cuts, bruises, a busted bone or two. Nobody seems to know just who started it but right off the bat there were a dozen or so men of the parish on hand to see that Mr. Cande's hay got in, the cows milked and all the other chores done. Sperry is all for the application of Christian principles to international affairs but he said the other day when attending a WITNESS board meeting that a lot could be done right at home, and gave this as an example of Christian fellowship and service.



A number of young cadets at St. James School which reopens this September

Post-War World

Rye, N. Y. (RNS):—Complete military victory, a permanent world organization, and economic justice and stability were called for by the trustees of the Church Peace Union at their semi-annual meeting here. A three-point program was adopted to support President Franklin D. Roosevelt and Secretary of State Cordell Hull in these objectives.

The program endorses efforts to: 1, Achieve a complete military victory and a decisive defeat of Fascist powers. 2, Create a permanent world organization with the necessary power to settle international disputes, prevent aggressive warfare, and insure world peace. 3, Achieve economic justice and stability with full

employment and security so that "all men in all the lands may live out their lives in freedom from fear and want."

Issues of War

Buffalo, N. Y. (RNS):—A resolution seeking approval of church collections for conscientious objectors in civilian public service camps was rejected by the Genesee Conference of the Methodist Church at its annual session here. Also defeated was another section of the same resolution urging pastors to read in their churches the anti-war section of the social creed of the Methodist Church, but the conference reaffirmed the creed itself. The conference also reaffirmed the general conference resolutions requesting Congress to postpone action of legislation involving conscription until after the war, and petitioning the government to permit conscientious objectors to serve their country in the spirit of their beliefs.

Canadian Church Council

Montreal (RNS):—Approval of the move to establish a Canadian Council of Churches, and endorsement of the Federal Council of Churches' Six Pillars of Peace were contained in a report adopted at the annual meeting of the Montreal and Ottawa conference of the United Church of Canada here. The committee on post-war reconstruction warned that "before the Christian Church can make demands upon other organizations for the creation of a better world, she must make every effort to see that her own house is in order, and that she is prepared in every way possible to meet the changed conditions of the future." Also adopted by the conference was

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the report of the foreign missions committee. It asked that in the making of new treaties between Canada and China, the general council of the Church urge the government "to see that conditions of entrance to this country and the rights obtainable here will be in harmony with what we expect China to grant to Canadians in that country; and that there be no racial discrimination whatever."

Declines Election

New York:—The Rev. Donald Aldrich, rector of the Ascension, New York, now serving as a chaplain in the navy, has declined his election as bishop coadjutor of Michigan. In a letter to Bishop Creighton, dated June 9th, the chaplain states that "a chaplain's work must claim his sole allegiance. He must be committed to the job before him with no reservations or looks backward. He cannot have one leg on shore." Bishop Creighton has stated that he will not call another special convention but will wait until the regular convention in January, 1945, for the election.

Progress in South

Chapel Hill, N. C.:—Miss Lucy R. Mason has an unusual job for an Episcopalian. She is the southern public relations representative of the C.I.O. She is equally well known for her Church activities. Writing recently in the periodical of the southern council on international relations, with headquarters here, Miss Mason told of the progress made by trade unions in the south in recent years.

Before 1937, Miss Mason says, craft and railway unions were the principal workers' organizations in the South, the only "significant exception" being the United Mine Workers of America. "Barring the coal miners, there were practically no industrial unions in all this region and the great mass of manufacturing and other wage earners were without benefit of organization."

The first major C.I.O. campaign began in Atlanta with the opening of offices of the Textile Workers Organizing Committee. Today its successor, the Textile Workers Union of America, "has contracts with numerous textile corporations throughout the South, including some very large mills, and represents many thousands of workers." Similar results have followed efforts of the United Automobile, Aircraft, and Agricultural Implement Workers of America, and of the United Steel Workers of

America, the two largest C.I.O. unions. Similar success on a smaller scale has attended efforts in such industries as metal mining and smelting, aluminum, oil, gasoline, rubber, shipbuilding, munitions and war supplies of many kinds, wood working, furniture, quarrying, cement, leather, shoes, compresses, warehouses, chemicals, fertilizer, meat processing and packing, paper, sugar refineries, men's clothing, tobacco.

"Already," states Miss Mason, "C.I.O. members in the South are numbered in the hundreds of thousands and some of the largest industrial concerns have contractual relations with its unions. The most significant fact about this industrial union movement is its increasing tempo." She cites as outgrowths of union activity a changing public opinion, increased social responsibility, opportunity for racial minorities, and education in democracy and political action.

Miss Mason has long been an active and enthusiastic member of the Church League for Industrial Democracy.

Treatment of Japan

New York (RNS):—"To induce Japan to become as quickly as possible a responsible member of the family of nations, and a loyal and willing participant in any international organization or agencies that may be established" forms the base for a liberal policy toward defeated Japan, as advocated by the Far East settlement group called together two years ago by the Commission on a Just and Durable Peace to make an independent study of the problem. The Group agreed upon the following measures: 1. Return of Manchuria, Formosa, and Pescadores to China; relinquishment of all territory seized since July, 1937, and of control of all Pacific islands occupied since 1914. 2. Freeing of Korea, with assurance of help in attaining stable and efficient government. 3. Placing Japanese mandated islands under international supervision and not assigned as outright possessions to any one country. 4. Disarmament of Japan and dismantling of her war plants not as unilateral action but as part of a world program to reduce armament. 5. Punishment of Japanese war criminals, confined to those whose direct and personal responsibility for war crimes is established. 6. Period of military occupation of Japan should be brief and limited in scope.

While the group recognized the

moral and legal right of China and other United Nations to reparations for damage inflicted by Japan, it suggested that it might be wise to waive such indemnities because Japan's economy will not support full reparation and "in the long run more may be gained by a liberal attitude."

Want More of Us

Boston, Mass.:—At the present moment the Episcopal Church has 305 men commissioned and on duty in the Army Chaplain Corps, and 149 men in the Naval Chaplain Corps. Both Army and Navy are anxious to receive more Episcopal chaplains.

Professors Meet

Pittsburgh, Pa. (RNS):—The possibility of arranging courses of theological study for men in the armed forces will be explored by a special committee of the American Association of Theological Schools, with J. Harry Cotton, president of McCormick Seminary, Chicago, as chairman. A variety of courses are offered service men through the army forces institute, but men who wish to begin or continue theological study have no program available. It is to remedy this lack that the Association decided to investigate the feasibility of sponsoring courses to assist service personnel in preparing for the civilian ministry. The Association also voted to recommend that seminaries, while maintaining their high standards, should offer an accelerated program of study after the war to permit candidates for the ministry to complete their education in the shortest possible time. It is expected also that the schools will conduct "refresher" courses for returning chaplains, and will assist them in other ways in the transition from military to civilian activities. The Rev. Frederick C. Grant, professor at Union Theological Seminary and chairman of the editorial board of THE WITNESS, was present at the conference.

Albany Ordinations

Albany, N. Y.:—On Trinity Sunday in the Cathedral of All Saints Bishop Oldham ordained to the priesthood the Rev. Harry Grant Campbell, Jr. and to the diaconate Messrs. John Charles Ruback, Jr., William John Shane and Robert Wylie Wise. The sermon was preached by the Rev. Massey H. Shepherd, Jr., of the Episcopal Theological Seminary. Mr. Campbell will continue as curate at St. Paul's

Church, Albany, Mr. Ruback will be curate at St. Peter's, Albany, and Mr. Shane will be in charge of Christ Church, Greenville, Trinity, Rensselaerville and St. Paul's, Oak Hill, with residence at Greenville. Mr. Wise temporarily continues his service as a chaplain under the city mission society at Welfare Island, N. Y. Mr. Shane was formerly a Methodist minister and Mr. Wise had served a short time in the ministry of the Presbyterian Church.

Martin Niemoller

Geneva (Wireless to RNS):—Pastor Martin Niemoller, German Confessional church leader, will enter the eighth year of his imprisonment on July 1, and increasing concern is expressed here that this may be the most critical period of his confinement. A Swiss church spokesman said that the Berlin pastor, who is a personal prisoner of Adolph Hitler, "may need the prayers of all Christians in the critical days ahead." Niemoller is still confined at the Dachau concentration camp. He is reported to be in good health and spirits. Last Easter, he received communion from a colleague who visited him in the prison camp.

Pennsylvania Ordinations

Philadelphia:—The following men were ordained deacons by Bishop Oliver Hart on June 3rd at Grace Church, Mt. Airy: Edward Daley who is to study further; Craig Eder, curate at All Saints, Chevy Chase, Md.; Raymond Gill, to go to Liberia as a missionary; Charles Hanby to go to Nassau Kenneth Morris, curate at Christ Church, Philadelphia; Ronald Wiley, on the staff of the Redeemer, Andalusia, Pa.; Vernon Matthews, assistant at St. John the Evangelist, Philadelphia; Melvin Heckler, in charge of St. Martin's, Marcus Hook, Pa.; the Rev. Charles B. Mauch, in charge of St. Nathaniel's, Philadelphia, was ordained priest. Eugene Botelbo was ordained deacon the following day at St. Mary's, Wayne. He is to work in the diocese of Kansas.

Interesting Confirmation

Along the Ledo Road:—Chaplain William H. Fryer, who has been stationed in India for the past fifteen months, recently arranged the only Episcopal Confirmation service yet held in the China-Burma-India Theater. Officiating at the ceremony, which was held in an attractive pukka chapel built in the heart of the jungle, was the Rt. Rev. George Clay Hubback, British Bishop of Assam.

Home-Front Effort

Chicago (RNS):—More than 500,000 Protestant young people from ages ten to twenty-five will take part in work projects in nearly 3,000 camps, institutes, and assemblies, according to the Rev. Isaac K. Beckes, director of young people's work of the International Council of Religious Education. Harvesting crops, building community recreational facilities, repairing and beautifying church property are some of the service projects to be included with religious education in the summer programs sponsored by churches of the 42 denominations which are member agencies of the International Council. "Color caravans" of Baptist and Methodist young people representing different races and nationalities will visit summer conferences of their denominations. "The service motive is uppermost in the planning of Christian summer programs this year," Mr. Beckes stated. "Youth agencies of the churches not only are trying to keep young people from being confused by the impact of the war emergency, but also are giving them tasks to accomplish which make a real home-front contribution."

New Tax Bill

New York (RNS):—Every minister and finance or stewardship committee faces the responsibility of explaining to church contributors the implications of the simplified income tax legislation recently enacted into law, according to the Federal Council of the Churches. "If this task is done adequately," declared Roswell P. Barnes, associate general secretary, "the churches need not suffer financially, despite the bad principle of the bill." The Council points out that the taxpayer may still deduct up to 15 per cent for contributions to religious, educational, and charitable organizations. This is to be done in the final return and computation for the year and will require certain decisions at the beginning of the year.

New Kind of Unity

London (Wireless to RNS):—Palmore Tagliatti, Italian Communist leader, participated in a recent meeting of the Christian Democratic Party in Italy, marking the first time that the Christian Democrats have met with Communists. "Christian Democrats and Communists are not

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THE WITNESS

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only united by their joint membership in the government, but also by the fact that both are parties enjoying powerful mass support," Tagliatti told the meeting, adding: "Our one purpose is to free the country from Naziism and Fascism. I hope we may preserve this agreement sincerely, marching together to construct a democratic and progressive Italy." The Catholic Herald of London, in frightened comment upon the appearance of a Communist on a Christian Democratic platform, states hopefully: "It is uncertain whether important figures in the Christian Democratic Party, whose services will become available now that Rome is liberated, will agree with the present policy."

Reach Conscripted

Geneva (Wireless to RNS):—Protestant churches in Holland have agreed to join in publishing a fortnightly periodical which will be circulated among Dutchmen conscripted for forced labor by the Germans. It is the first time a publication has been issued under the auspices of all Protestant churches in the Netherlands. Initial circulation will be thirty thousand.

Catch-up Confirmation

Detroit, Mich.:—As an accommodation to members of confirmation classes unable to be present when the Bishop visits a parish, it has been the custom of the Bishop Frank W. Creighton to hold an annual "catch-up" service in June, in order that these candidates may not have to wait for the next parish visitation or be confirmed in another church. This annual service is being used each year by an increasing number, and the moral is: Never put it off till tomorrow when you can be confirmed today.

Larchmont Celebration

Larchmont, N. Y.:—St. John's parish here is to celebrate the 50th anniversary of the laying of cornerstone with a special service on June 25th. Bishop Manning is to officiate. An informal reception will follow the service. The rector of the parish is the Rev. F. J. H. Coffin.

Chaplain in Russia

An American Air Base in Russia (Wireless to RNS):—The Rev. Clarence G. Strippy, Baptist pastor from Higham, Mass., is the first United States army chaplain in Soviet Russia. He is attached to the eastern command of the U. S. air forces, and his job is to travel to and from American bases set up in various parts of the Soviet Union. He spends three days in each center, holding services for Protestant and Jewish soldiers, and assisting Catholics to organize their own devotions. Much of Chaplain Strippy's work is to bring the American soldiers and the Russians into close friendships, and in talking to correspondents, he commended the Soviet authorities for making available to the U. S. army all the space it needed for cemeteries. "This matter, which would be so simple in other countries," he said, "might have met a snag here, since land cannot be bought from private owners because all land belongs to the nation as a whole. But the Russians gave us land with the understanding that we may treat it as our own."

Holderness Student Wins

Plymouth, N. H.:—Robert Lovett, student at Holderness School, has been awarded the first prize offered by the state council of defense for an essay on how can we make a better peace this time.

Condemn Discrimination

Toronto, Ont. (RNS):—"Prejudices based on race or color have no place within the Church of Christ," declared the official heads of the four leading denominations of the Dominion in an open letter to the citizens of Toronto. Signed by the leaders of the Church of England, the Presbyterians, the United Church, and the Baptists, the statement asked churches to set aside June 25 to promote "right relationships between men of different races and religions within the community in which we live." "The evil forces of ignorance or ill-will must be promptly and

effectively combatted," the churchmen asserted. "Against the subtle, vicious undercurrent of spreading prejudices, there should be directed a current of positive goodwill based on a sound and continuous educational program . . ."

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, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

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

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

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

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

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

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

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

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

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

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

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

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.

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action, *thorough* in results. *Ques.*
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as directed.

page eighteen

Fliers in Russia

An American Air Base in Russia
(Wireless to RNS):—Back from the
first U. S. air attack on enemy ob-
jectives in Rumania launched from
Soviet soil, American bomber crews
here gave a first-hand impression of
religion's meaning to fighting air-
men. "You know," said 24-year-old
Lt. Meyer Trachtenberg, of New
York City, veteran of 36 missions,
"you sure get to believe in God on
these trips." A group of fliers gath-
ered around the fuselage of a flying
fortress nodded agreement. Talking
to men of another craft, correspond-
ents found that seven of the crew of
ten were carrying St. Christopher
medals given them by their mothers.
Two of the fliers said they always car-
ried a pocket edition of the New
Testament. Although most of the
men admitted that flying made them
believe more in God, they indicated
that among themselves they rarely
talk about religion, but keep it in re-
serve for moments of stress.

Vote for Soldiers

Buffalo, N. Y. (RNS):—The Buf-
falo Council of Churches has urged
ministers to join in a campaign to in-
sure that every service man and
woman will have an opportunity to
vote in the November presidential
and Congressional elections. In its
weekly letter to ministers of Protes-
tant churches in Erie County, the
Council suggests that the clergymen
secure and mail applications for war
ballots to all members of their con-
gregation in service. An article
calling on the Protestant churches
generally to take similar steps will,
it is stated, appear in The Council
Reporter, organ of the State Council
of Churches.

Now It Is Dr. Martin

Newark:—At the commencement
at General Seminary the degree of
doctor of sacred theology was con-
ferred upon the Rev. John G. Mar-
tin, the superintendent of the Hospi-
tal of St. Barnabas and the president
of the American Protestant Hospital
Association. He was also elected last
month as the chaplain general of the
guild of St. Barnabas for Nurses.

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THE WITNESS — June 22, 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.

THE REV. NORMAN B. GODFREY
Rector at Massena, New York

I have not liked THE WITNESS since you perverted it into a hateful partisan sheet. Please stop it coming to me. I find myself feeling just as hateful toward you and your outfit as the June 8th number is towards all loyal members of the Episcopal Church. And I don't want to, so just strike my name off the list.

I hope the Evangelical Fellowship learns a lesson from the sad history of the high Church groups that got to acting insolent in our dear old Church. When I was a boy the high churchmen paraded their wares deliberately to antagonize the laity. Then came Catholic congresses and what-not. Then came the end, and great was the fall thereof. The Episcopal Evangelical Fellowship will come to the same end if it does not exercise more charity at home. I don't know who Lane Barton is, and I don't care. But his last paragraph on page three is about the vilest thing I have read in a religious journal of any kind, and they are usually quite vile. "... chaplains . . . who, contrary to army and navy regulations, admit to the Holy Communion only those who have been confirmed in the Episcopal Church." The trouble is that the E.E.F. doesn't know what it is talking about. I would love to see a Roman chaplain forced to open his communion by the army. But the really bad Christian ethics comes in when it is reported that the E.E.F. is going to turn these Prayer Book chaplains over to the proper army and navy authorities. I don't believe that this man Barton is telling the truth about the E.E.F. meeting. Isn't there a broken German minister still interned in Germany for having been reported to the authorities?

Then when I turn the pages and read that tripe by Young I lost my appetite. I am against everything that he says and practice it too. I stick by what the Prayer Book says, and smarter men than I have compiled it. And smarter men than the E.E.F. and the WITNESS board too. As I have always said to the Anglo-Catholics I say to you and your new brand of disloyal Episcopalians—if you don't like the Prayer Book why don't you get out of the Church?

What I would like to do is to draw the fire of the E.E.F. away from the poor chaplains and get the outfit to investigate me for my conformity to the Prayer Book. I do not accept the baptism of another denomination unless it conforms to the rubric under the provision for conditional baptism. I regularly re-baptize those sprinkled and all ex-Congregationalists without condition. I refuse to belong to or participate in ministers' associations and meetings, including all union services. I will not admit a person to the Holy Communion who has not been confirmed or is ready and desirous of the same. I once tried to attend a Communion service in the Lutheran Church just to observe, but before the service began the minister came from the sacristy and told me that I would have to leave. He showed me where my attendance

was contrary to the rules of his Church and so I left. I still think a lot of the Lutherans and of that minister. And I think I have the regard of my fellow ministers of religion in this place. If not I would try to restore goodwill if within my power.

ANSWER: According to the navy chaplain's office of the N. Y. district the navy has no classifications for chaplains by denominations: that is, Baptist chaplains, Presbyterian chaplains, Methodist chaplains, etc. There are only Jewish chaplains, Catholic chaplains (meaning Roman) and Protestant chaplains. Episcopalians who enter the service as chaplains, we are officially informed, are Protestant chaplains and are expected to minister to all Protestants. If they are unwilling to do so they should not become chaplains. (See editorial, June 15 WITNESS.) As for the rest, we'd like to pass on to Mr. Godfrey the saying of Bishop Johnson: "If you will only persuade the rest of our subscribers also to cancel their subscriptions you will be relieving us of a very tough job."

* * *

MRS. J. C. BLACK
Churchwoman of New Kensington, Pa.

THE WITNESS has been in our home ever since it started and I need it. But since my husband, the Rev. John C. Black, died more than a year ago and my income is small, I am obliged to renew at the reduced rate. Perhaps THE WITNESS might be able to raise sentiment against the present system of allocating the pensions of widows of the clergy. I am fully aware of the reasons and am able to take care of myself but there are many women who are not, due to their age or other conditions beyond their control. In any other organization such a plan as our present one is undesirable but not in our Church. I believe that were the wives and widows of our clergy given an opportunity, and were they cognizant of prevailing conditions, they would insist that a like amount be given to all the widows of the clergy.

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