

# The WITNESS

10¢  
A COPY

JULY 13, 1944



LIBRARY COPY

MAIN HALL STEPS  
AT MERCERSBURG

(story on page five)

ARTICLE BY VIDA D. SCUDDER



## 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, (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

**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: 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

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

★

CONTRIBUTING EDITORS: D. B. Aldrich, J. A. Bell, T. S. Carruthers, Adelaide Case, G. K. Chalmers, E. M. Cross, G. M. Day, Angus Dun, A. W. Farlander, T. P. Ferris, J. F. Fletcher, John Gass, C. H. Gesner, C. L. Glenn, J. M. Groton, G. I. Hiller, I. P. Johnson, C. S. Martin, R. C. Miller, Walter Mitchell, A. T. Mollegen, P. E. Osgood, E. L. Parsons, E. L. Pennington, Rose Phelps, L. W. Pitt, H. A. Prichard, Otis Rice, Cyril Richardson, Paul Roberts, Louisa Russell, V. D. Scudder, W. B. Sperry, C. W. Sprouse, D. S. Stark, W. B. Stevens, J. W. Suter, S. E. Sweet, Alexander Zabriskie.

★

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first week of January, and semi-monthly during July and August by the Episcopal Church Publishing Co., on behalf of the Church Publishing Association, Inc. Samuel Thorne, *president*; Mrs. Henry Hill Pierce, *treasurer*; Charles A. Houston, *secretary*.

★

The subscription price is \$3.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we bill quarterly at 5c a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the act of March 3, 1879.

JULY 13, 1944

VOL. XXVII

NO. 52

## Creative Thinking on the Creed

with a  
Confirmation Class

By the

Rev. William Grime, M.A.  
St. Paul's Church, Great Neck, N.Y.

Foreword

by

Dr. Adelaide Teague Case

Published by

THE DEPARTMENT OF CHRISTIAN  
EDUCATION OF THE  
DIOCESE OF LONG ISLAND

170 Remsen Street

Brooklyn, N. Y.

Five cents per copy. Twenty-five for one dollar.

## 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*

**SUMMER SERVICES**  
Sundays 8 and 11.

Noon Day Services, 12:10, except Saturdays.

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 Communion and Sermon.

8 P.M. Evensong and Sermon.

**Weekday Services**  
Tuesday 7:30 A.M. Holy Communion.

Wednesdays 10:00 A.M. Holy Communion.

Thursdays 12 Noon Holy Communion.

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

**EMMANUEL CHURCH**  
15 Newberry Street, Boston  
(Near the Public Gardens)

*Rev. Phillips Endecott Osgood, D.D., L.H.D.*

*Rev. Arthur Silver Payzant, M.A.*

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.

Class in "The Art of Living" Tuesdays at 11 A.M.

**CHRIST CHURCH**  
Nashville, Tennessee

*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 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.



Editorial Office: 135 Liberty St., New York 6, N. Y.

Circulation Office: 6140 Cottage Grove Ave., Chicago 37, Illinois

## Protestant Youth Map Pattern For Post-War Church

*One of Leading Addresses at Conference  
By Channing Tobias Hits Discrimination*

**By Frank Stewart**

Religious News Service Correspondent

*Lakeside, Ohio* — In the picturesque setting of this Great Lakes summer resort, 1,000 young people framed a view of the post-war Protestant Church. They came from all parts of the United States and Canada to attend the quadrennial meeting of the Christian Youth Conference of North America, representing 42 denominations and 10,000,000 youths.

One saw Chinese and Japanese walking arm in arm and Negro boys and girls circulating freely in hotels and restaurants with their white companions. There was little mention of Methodist, Presbyterian, Baptist, or any other denomination — it was the ecumenical spirit translated into real life and actual practice. In conversation with the young church people, a visitor quickly discovered that tomorrow's religious leaders were not thinking so much about denominational lines or boundaries. Likewise it was apparent the Christian Youth Conference was determined by deed and action to stamp out racial discrimination, hatreds, and antagonisms.

This view of the young people was reflected in an address by Channing T. Tobias of New York, senior secretary of the national council of the Y.M.C.A., which keynoted the gathering's opinions on anti-Semitism, the Negro, and Japanese. Speaking on *The Human Rift in America*, Mr. Tobias said: "Anti-Semitism, akin to the type practiced by Hitler's Germany, is alive and growing in America today. Silver Shirts and Christian Fronters, who a short time ago worked under cover, are now operating openly and brazenly. Prejudiced individuals having no organizational medium through

which to express hatred and contempt are becoming more and more bold in public expressions of anti-Semitism. Surely such behavior cannot go unchallenged by Christians, a chief cornerstone of whose faith is reverence for human personality. Even children, accepting whispered charges at their face value, are organizing and directing gangs to desecrate synagogues and cemeteries, and to do violence to unoffending Jewish children. There is still much to be done to make it possible for Americans of Japanese ancestry to walk our streets without having the finger of scorn pointed at them. The crux of the so-called Negro problem in America today is the fact that the average American has a mental and spiritual reservation on the application to Negroes of the guarantees and safeguards of our federal constitution. It is not just the welfare of the Negro that is at stake but America's part in the making of peace after this war. A world that is two-thirds colored will be slow to accept the leadership of a nation that relegates its own colored citizens to a status of inferiority."

Mr. Tobias urged the youthful delegates to: Insist that the churches remove written or common law restrictions for membership based on race, color, or national origin. Urge the President of the United States and Congress to abolish complete and unique segregation of Negroes in the armed forces. Advocate full and impartial compliance with the President's executive order under which the Fair Employment Practices Committee was set up. The question of conscientious objectors was not passed up by the boys and girls whose older brothers and sis-

ters have marched off to war. In discussion groups, where one of the leaders was E. LeRoy Dakin, field secretary to the churches for the national service board for religious objectors, Washington, D. C., the future status of the C. O. in the churches was frankly faced.

A summary of opinions indicated: That the churches themselves were responsible for many religious objectors and the church cannot repudiate men whose views on war it shaped. That the post-war church can find leadership among the spiritually-minded men who are now held in civilian camps. That the C. O. is as much a wound and hurt in the national scene as the problems of racial discrimination.

Discussing the growing trend to sweep aside the conventional de-



*The Rev. Frederick Arterton, head of the youth division of the Episcopal Church, was one of our representatives at the youth conference*

nominal divisions, Dr. Dakin declared: "These young people are not going to be much concerned about boundary lines like Methodist, Presbyterian, and Congregationalist. They see the church of tomorrow as something broader than sectarianism. The ecumenical spirit is stronger among these young people here at Lakeside than among the older membership of the churches.



## COUNCIL OF CHURCHES IN CANADA

*Toronto, Ont. (RNS):*—The Canadian Council of Churches has been created here after a long period of negotiation and planning, six denominations having signified their intention of joining the new organization. Churches represented in the body are the Church of England in Canada, the United Church of Canada, the Presbyterian Church in Canada, the Baptist Convention of Ontario and Quebec, the Canadian Conference of the Evangelical Church, and the Churches of Christ (Disciples) in Canada. Each denomination will be entitled to four members in the Council, with an extra representative for each 25,000 members or fraction thereof. The Council will have no legislative or administrative authority over the Churches, or power to limit their autonomy in any way.

## NEGRO PROJECT FALLS THROUGH

*Miami, Fla. (RNS):*—A request by the diocese of South Florida for reclassification of the St. Alban's tract in Coconut Grove as a colored section, to pave the way for a Negro housing project, has been withdrawn. The Hon. E. Picton Warlow, chancellor of the diocese, has notified the Miami city planning board that if the trustees had asked for rezoning of the 20 acres it was done prior to any knowledge of a protest by nearby white residents. The property is owned by a small colored parish. However, the petition of Fred Howland, Miami contractor, for rezoning of the tract still stands, and a hearing was held July 3. He plans to pay \$21,000 for the land, and to erect 50 or more two-family houses for Negro war workers.

## EPISCOPALIAN ATTEND ROMAN MASS

*Manchester, N. H.:*—In the interest of friendliness and for the better understanding of the Roman Catholic liturgy, the Rev. Bradford Young and 50 of his congregation from Grace Church attended mass in St. Joseph's Cathedral, Sunday, June 25. In explaining the reasons for worshipping with "our Roman Catholic brothers" Mr. Young quoted the Archbishop of Canterbury, William Temple, in his first radio address to America after his enthronement: "We have presented an appearance to the world which has made people outside the churches far more aware

of our differences than of our unity. For that we ought to repent with bitter shame. It has weakened our strength and hindered the work of Christ through his Church." Mr. Young went on to say: "There is a new spirit of fellowship throughout the Church. Let us be one with it! In Germany where both Catholics and Protestants have been persecuted by the Nazis, they have come closer to each other . . . there are many ways which do not conflict with any regulations nor compromise any truths, in which Christians can show that they love one another . . . Thank God there is a will in all churches to find those ways."

## TRIBUTE TO MISSIONS BY WALLACE

*Chungking (Wireless to RNS):*—Vice President Henry A. Wallace, in an interview here, hailed China as the outstanding example in the world of the success of missionary work. Paying particular tribute to Christian colleges in China, Mr. Wallace declared that "a higher percentage of leaders in various lines of activity have gone through the missionary schools in China than in any other country." Three times in the course of the interview, he paid tribute to the "moral fortitude" of the Chinese people in their seven-year struggle against Japan, and expressed the hope that they would continue the battle until the coming of "brighter days that are surely ahead." China's advances in the fields of democracy, literary knowledge, and scientific techniques hold out promise for a more abundant life for its people, Mr. Wallace said.

## PROGRESSIVE ACTION BY RABBIS

*Cincinnati, O. (RNS):*—Expressing support of world organization, the central conference of American Rabbis commended Secretary of State Hull for moving to obtain appointment of an advisory committee of Senators representing all views on foreign affairs to consult with him on foreign policy. His action, the CCAR said, would remove the question from the arena of partisan politics. The conference also urged that President Roosevelt recognize the French provisional government under De Gaulle; expressed regret that the pamphlet *The Races of Mankind* had been banned by the U.S.O. and the war department; urged an end to discrimination against 3,500,000 Americans of Mexican origin and appealed for justice

for Japanese Americans; deplored strikes, and cautioned the American public "not to condemn all labor for the acts of a few but to remember that the victories achieved by our armed forces are as much a product of our great industries as of the courage of our combat forces."

## A GLOWING TRIBUTE TO BISHOP BRATTON

*Jackson, Miss.:*—Rites for the late Theodore DuBose Bratton, retired Bishop of Mississippi, who died Monday, June 26th, 1944, were said at St. Andrew's Church, Jackson, Mississippi, on June 29th. Officiating Bishops and clergy were the Rt. Rev. Duncan M. Gray, Bishop of Mississippi; the Rt. Rev. R. Bland Mitchell, Bishop of Arkansas; the Rt. Rev. John Long Jackson, Bishop of Louisiana; the Rev. John Gass, Troy, New York, the late Bishop's step-son; the Rev. Walter B. Capers, rector of St. Andrew's. The esteem in which he was held in his diocese, and indeed throughout the Church, was amply demonstrated by a leading editorial of two full columns



*Theodore DeBose Bratton, retired Bishop of Mississippi, who died on June 26th. He served as head of the diocese for thirty-five years*

that appeared on June 28th in the Jackson News. It spoke of gentleness as the dominant note in his life and character; "gentle of voice, gentle of manner, gentle in preaching and teaching." But the editor also said that "Bishop Bratton was a personality, a force within himself, compelling and virile, moved more from within than without, daring to think his own thoughts and hold a firm faith in his own convictions."

THE WITNESS — July 13, 1944



# Chapel at Mercersburg Academy One of Most Beautiful

*This Noted School Has a Long Tradition  
For Thorough Training of American Youth*

**By Charles S. Tippetts**  
Headmaster

Mercersburg, Pa.: — Carl Sandburg, on a recent visit to Mercersburg, said, "This is a place on which time has laid its hands." Who, but a poet, could have expressed it so well? For well over a century boys have been going to school, to work and play, on this ridge above the town which was the boyhood home of James Buchanan.

Mercersburg offers boys a chance to grow into men in a setting of rare natural charm. Surrounded on three sides by mountains, the buildings face west toward the first range of the Alleghenies, three miles away.

The region abounds in history. Just north and south run the two main routes by which soldiers, and later settlers, moved to the west. Near here Dr. Hugh Mercer, fresh from Scotland, set up the practice of medicine. He accompanied Washington on several of his campaigns over the mountains. Later, as General Mercer, he was killed at the Battle of Princeton. From him, Mercersburg takes its name.

Also, not far away lived the two Irwin sisters who married the sons of President William Henry Harrison. One of them later became the mother of President Benjamin Harrison.

Not many preparatory schools can trace their origin to a college, but such is true of Mercersburg. Marshall College was founded here in 1836 and was later moved to Lancaster. It was succeeded by Mercersburg College which became Mercersburg Academy in 1893. Under the leadership of Dr. William Mann Irvine it grew rapidly from a school of 40 boys, three buildings, and four acres of ground into the famous school of today.

Dominating the country side for miles around is the Academy Chapel, one of the most beautiful school chapels in the world. Its architect was Ralph Adams Cram. The stained glass windows, the product of nine artists, are unsurpassed in beauty and design. To the chapel every Sunday come well known ministers to talk to the boys. Many of our old boys return in later years to be married there.

High in the chapel spire hang the great bells of Mercersburg, 43 in number, one of the finest carillons in America. Playing them several times a week is Bryan Barker, who, after studying under Anton Brees, came to Mercersburg from the University of Sydney in Australia.

ence, or power, a boy must stand on his own feet. He is judged by what he is and what he does.

The motto of the school is "Hard Work, Fair Play, Clean Life." Lessons that boys learn here will stay with them through the years. This is not the only school that tries to give its boys something to hold to in such turbulent years. The best thing a father and mother can do for a boy is to send him to a good school. It is far more important than college. For what a boy learns to do, or not to do, in his early years will determine what he will be when he becomes a man.

In the first world war were 1770



*The Chapel at Mercersburg Academy is considered one of the most beautiful in America*

Since 1893, over 10,000 boys have come here from every state in the country and from thirty foreign nations. Famous for its athletics, out of this school have come twenty members of Olympic teams. Academic standards, however, come first, and will not be sacrificed in order to win an athletic victory.

The atmosphere is intensely democratic. Snobbishness is not tolerated. Regardless of family wealth, influ-

Mercersburg boys. In this, already, we have almost 2000. Not including the last two years, nearly seventy per cent hold commissions. Among them are one Major General, four Brigadier Generals, fifteen Colonels, twenty Lieut. Colonels, sixty Majors, one hundred and fifty Captains and hundreds of Lieutenants. In the Navy, we have four Captains, four Commanders, nine Lieut. Command-

*(Continued on page six)*



## For Men and Women of the Armed Forces

In Baltimore the International Longshoreman's Union presented \$500 to the maintenance fund of the George F. Bragg Church home for Negro boys. . . . At the same time the union was entering the Church, Bishop Whittemore of Western Michigan was telling Central Michigan College's graduating class that the Church must enter politics. Said that America's future leaders must consider politics as a calling "comparable to the ministry" if they hope to solve capital-labor and other social and economic problems. . . . Speaking of unions again, here's part of a statement presented to the general council of Congregational Christian Churches at Grand Rapids, Mich., for the purpose of clearing up some of the misinformation service men have been getting about strikes on the home front. Document states that too many servicemen and women "have been given a strongly anti-labor bias because of the way in which some unions and labor leaders have acted. They may not have been told that labor has been put in a very unfair position because effort to increase its share of the national wealth has been made to seem unpatriotic at a time when profiteering has been silently accepted or condoned." Most unions have been sticking to the no-strike pledge like glue, but 90% of the newspapers don't like to mention it. . . . First denominational body in U. S. to enter politics is the Congregational. They'll provide information to church members on public issues, and supply facts about candidates. . . . In Grand Rapids, Mich., visiting clergyman Leslie E. Cooke of Coventry, England, said churches should begin living up to the Christian gospel. Says we are deceiving ourselves "if we expect the world to listen to what we have to say about the problems of peace, economics, and race, when we show so little evidence that we have solved those problems." . . . From Chungking, Vice President Henry Wallace hails "moral fortitude" of the Chinese in seven-year war with Japan. Prophecies brighter days ahead, and says China's advances in the fields of democracy, literary knowledge and scientific techniques hold promise for more abundant life for its people. Off with the old and on with the new, for an industrial China after the war. . . . Speaking of living up to the Christian gospel, the diocese of South Florida hasn't been doing so well. Recently turned tail and withdrew a request for converting St. Albans tract in Coconut Grove into a housing project for Negroes. Seems some nearby white residents protested, and the Church backed out. . . . In Evanston, Ill., the national board of the united council of church women came out with some very progressive stuff. Pledged themselves to "international and interracial justice and goodwill." favored setting up united nations council to plan for international post-war cooperation, urged labor-management cooperation for democratic planning in industry, social security and adequate housing for all, protection of children from exploitation in labor market, and equal educational and recreational opportunities for everyone.

(Continued from page five)

ers, over twenty Senior Lieutenants, and hundreds of Ensigns and Lieutenants (j.g.). And Mercersburg is not a military school!

There are those who say such schools are luxuries, that they are unnecessary. Go to the records of any good school. Study the list of its alumni; see where they are, what they are doing, what they have accomplished. If any institution has justified itself in the America of today, it is a good boys' school. If such schools were to disappear, something fine will have gone from the life of the nation, something that

termination not to give up the place they have won through demonstrated competency. Never before in history have women been in the position to serve that they will enjoy after this war."

Among the thirty-seven girls in the graduating class was Sara Weeks, daughter of the speaker. The ceremony included the presentation of the school flag by the president of the senior class to the president of the junior class. Taking part in the service was Bishop Creighton of Michigan and the rector of Christ Church, the Rev. Charles H. Cadigan.



Barbara White, junior marshal at Kingswood School Cranbrook, acted as official escort for these distinguished members of the commencement procession: Bishop Creighton and the Rev. Charles H. Cadigan

can never be replaced. For, in these schools, boys develop character and ideals, and learn how to be men.

## EDITOR SEES NEW WORLD FOR WOMEN

Bloomfield Hills, Mich.: — Our women's world is changing rapidly and many drastic changes are to be expected after the war, according to Edward Weeks, editor of Atlantic Monthly, who addressed the graduating class of Kingswood School at ceremonies held at Christ Church. "Just a few years ago," said the editor, "young ladies were taught to play the harp and look appealing but later the harp was eliminated. In the world today women are playing a vital part in all of the phases of living formerly dominated by men and they have shown some de-

## PROPOSES OCCUPATION OF JAPAN

Atlanta, Ga. (RNS): — Exile of Emperor Hirohito as the first step in ending emperor worship in Japanese spiritual and political life was advocated here by Bishop W. Y. Chen, head of China's Methodist Church and spiritual advisor of Generalissimo Chiang Kai-Shek. The young bishop also urged that Chinese troops be used to occupy Japan "not in retaliation but for a sufficient time to impress on Nippon the error of her ways." Bishop Chen estimated that 30 years will be needed to industrialize China and repair war damage, and said that the Chinese Christian Church will play an important role in the five-year industrial program mapped out by General Chiang.



## Ecclesiastical Isolationists

ON D-DAY in one of our cities three men were standing on a platform with the mayor before a great crowd of people. They had been invited to lead the people in prayer. The invitation which brought them there had made that clear, there were to be no speeches, only the prayers and a proclamation read by the mayor. Two of those men did what they had agreed to do: they prayed. One was a rabbi, the other, one of our bishops. The third, a Roman Catholic archbishop, stepped forward and said: "Prayer is a sacred thing and I cannot pray in a mixed group." So he proceeded to make a speech.

A priest of our Church writes us a letter in which he proudly says: "I refuse to belong to or participate in ministers' associations or meetings, including all union services."

We suggest that these men take as their theme song a new title we have just heard: "Come weal or woe, our status is quo." But that is not exactly appropriate, because what these people are trying to maintain is not even 'things as they are', but 'things as they wish they were' and as they are determined to make themselves believe they are. These ecclesiastical isolationists, like the political variety, live in a dream world; a world of fantasy in which they feel so insecure that they must keep themselves free from intrusion, from contact with the outside, which is reality.

And that leads straight to disaster.

A former President of the American Psychiatric Association said recently: "In many of its dimensions individual psychological isolationism (schizophrenia) is the miniature of national political isolationism." Or to put it another way, the America First Movement and such goings on as we describe above are symptoms of groups insanity. A very terrible form of insanity. For see what happens to the schizophrenic, the individual psychological isolationist. He maintains his pathological security only at a ruinous cost, and the end result is that the whole structure of his personality crumbles. The same thing can happen to a nation

or a church. If this process of make-believe continues long enough, disintegration is bound to come. No individual or group can cut themselves off from the real world and be sane. A church which tries to live to itself and for itself may look all right outwardly to the undiscerning, but when the protective layers of insulation are stripped away it will be seen by everyone how little of value is left.

## The Christian Line

A LINE is something that may be used for many purposes: to fish with, hang clothes on, walk along in attempted demonstration of sobriety, or as an expedient tactic of political strategy. It is in this latter sense that our consistent reactionaries accuse the communists of changing their policy from time to time. They not only find it confusing and opposed to their own simple and rigid dogmas but they consider it downright dishonest. It is, however, too easy to dispose of these annoying radicals by this sort of moral condemnation. There is really much more to it than that. It is rather a question of whether a given historical situation can be understood by easily enunciating an already over-simplified issue and then going on to repeat its formula in the hope of making the facts conform, or whether it is more useful to try to interpret each concrete event in terms of its actual

realities. Is it then always wrong to compromise and cooperate or may it not under certain circumstances be the right thing to do?

The Church is often confronted with this same problem of determining its own line in the face of different and varying situations. Some would say that unless Christianity condemns all kinds of killing that it is inconsistent in standing for such virtues as love and mercy. Our religion is certainly against war, but it may have to recognize it as the only means of bringing about an unwarlike condition. This is apparently as changeable as any party line. There is also the example that during Lent and Holy Week we emphasize sin to the ex-

## "QUOTES"

THE church must enter more articulately in the arena as an active champion of decency, morals, and observance of proper standards in life. The answer to this suggestion has always been that the people in church are not the ones who need the sermons. Is that, however, the whole truth? Is there not a great opportunity for the Church to vitalize respect for law observance and to reach the unchurched? Our metropolitan cities are confronted with hoodlumism. We have had a demoralizing spectacle of racial hatreds and clashes. Only the Church can set the moral force in operation by exhorting, preaching, teaching, as well as protesting against vicious conduct. It should take the lead in programs for better social living. The good that the Church does set in motion among its members will never be lost and will be a great factor in crime prevention.

—Nochem S. Winnet in a report of the Crime Prevention Association of Philadelphia.



tent of being morbid, as some would allege, but after Easter we easily seem to forget all about it regarding it as forgiven and done away. This is confusing to the absolutely consistent, yet surely it is in keeping with the whole experience of repentance. The Christian line in the past, has at one time been set on one thing, and at another on something else, depending on the particular situ-

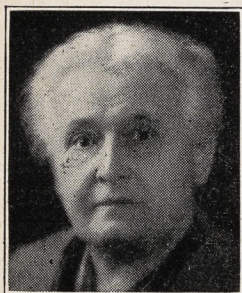
ation. There have been times when the Church has found it necessary to emphasize the value of the individual, but we have no hesitation in saying that in view of the condition of the world today, the Christian line must go all out for the value of society. Someday, we may again have to defend the individual, but that won't be this week.

# The "Pensees" of Pascal

by *Vida D. Scudder*

*Contributing Editor of THE WITNESS*

**M**ARVELOUS the variety within that garden of holy souls, the Church of God! Let no one think freedom inhibited or richness of experience denied, by choice to grow within that enclosure.



Never to allow the exploring mind to wander outside would be foolish, but at the same time every type of mind, every spiritual and intellectual approach to truth, can be at home in its wide precincts. The Christian life, personal and corporate, shows no monotony.

Pascal inspires this train of thought because he is a startling person to find living loyally in the Church. He is an arch-sceptic; he is also a humble believer. He proves that audacious thought pressing toward the frontier of negation and despair may be at home there; and few candles kindled at the altar of Catholic faith dart rays as far as his, into the world's ultimate darkness.

He was born in 1623, into an intellectual and devout French family. When twelve years old, he worked out by himself the first thirty-two propositions of Euclid, and at sixteen he wrote a treatise on Conic Sections which is still valued. Converted, he turned to the field of religion: there his mind rejected every evasion, and faced unflinching the stark contradictions innate in mortal existence. Pyrrhonism, as it is called, which may be regarded as an earlier form of Hegelian, or Marxist, dialectic, is the gist of his method; a method which leaves one plunged in universal doubt, unless it lead to the resolution of opposites in higher unity, which it doesn't always do clearly. Pascal seems relentlessly to seek difficulties, while his contemporary, Descartes, is concerned to smooth them away and to economize them. Brilliant apothegm and antitheses

help to give Pascal his abiding place in literature. But his method is agony to the heart: "I can approve only those who moan as they seek," says he; and also says bitterly: "We hasten toward a precipice with no worry at all, when we have put something in front of us to keep us from seeing it."

"Nature offers me nothing that is not cause for doubt and disquiet. If I saw nothing to indicate a Deity, I would decide to believe nothing about one. If I saw the signs of a Creator, everywhere, I would rest peacefully in faith. But seeing too much to deny and too little to be sure I am in a pitiable state . . . I know neither my condition or my duty."

"Seeing the universe dumb and man without light, abandoned to himself and lost as it were in this corner of the universe without knowing who has put him there, what he has come there to do, what will happen to him when he dies, incapable absolutely of knowledge, I enter into terror like a man who has been borne asleep into a desert and fearsome isle, and should awake without knowing where he is and without means of getting away."

Terror! It is his prevailing mood: "We sail upon a vast medium, uncertain and floating, pushed from one side to the other. To whatever end we thought to attach ourselves and find rest, it starts and leaves us . . . glides from us, and flees in an eternal flight. Nothing pauses for us . . . The eternal silence of these infinite spaces fills me with fear."

Thus Pascal, with the equipment of the scientist, contemplated affrighted the mysteries of time, space, the sensible universe, and his own being. And he called passionately on the Unknown God. "Deus Absconditus": "Doubtless Thou art a God that hidest Thyself"; the quotation is constantly recurrent through the "Pensées." It is as it were the leit-motif of his thought. And yet . . . and yet . . .



WHEN this man died, in his fortieth year, an inscription written on parchment was found sewed within his clothing. It read, in part:

"The year of grace 1634.

Monday 23rd November, day of St. Clement  
Pope and martyr.

From about half past ten in the evening till about  
half past twelve.

Fire.

God of Abraham, God of Jacob, God of Isaac,

Not of philosophers and of savants:

Certitude. Certitude. Sentiment. Joy.

Peace.

God of Jesus Christ.

My God and your God.

Oblivion of the world and of all save God.

Grandeur of the human soul.

Joy, joy, joy, tears of joy.

This is life eternal, that they may know Thee the  
only true

God and Him Whom Thou hast sent, Jesus  
Christ.

Oh that I may never be separated from Him!

Renunciation total and sweet.

This inscription, always kept on his person, was no mere record of an ecstatic moment. Pascal's later years were filled with Christian peace. They were spent in the famous Jansenist convent of Port Royal, which he had defended against the accusations of heresy preferred by the Jesuits, in one of the most witty and devastating books of religious controversy ever written, the "Lettres Provinciales." Unsurpassed in subtle irony, that book is a landmark in French prose. It is complete, a many-faceted polished gem. But the "Pensées," the great work on Christian apologetics which Pascal had designed, were left a mass of fragments written on odd scraps of paper, to be painstakingly reduced to order by successive editors. We have quoted sombre passages, but the work is also full of superb affirmations, it vibrates with that experience of God which is as he loved to say the end of human striving.

For God, when all was said, did not deny Himself to Pascal. He has a piercing saying: "Truth apart from charity is not God, but only His Image, and an idol which must not be loved or adored." Charity: Love: as the Greek has it, "Agape." Intellectual analysis must always grope in vain; "the heart's invincible surmise" has the last word. That "wager," the venture of faith demanded by a famous passage in the "Pensées" is justified by the proof which only life, not abstract thought, can give. Perhaps we need not grieve over the fragmentary state of the book. The demonstration of the truth of Christianity which the author apparently meant to build up on prophecy and miracle is outmoded and unneeded today. "The heart has its

reasons which reason does not know" said Pascal. Modern thought does not divide our personality so sharply; but the psychological approach, the discovery of the true grounds of faith in the activities not of the isolated intellect but of a complete humanity, is increasingly stressed by great successors not only in the Catholic Church but elsewhere.

Pascal was always an invalid. He died in 1662, after receiving the Eucharist with the prayer upon his lips: "May God never leave me." Out of man's very restlessness and misery, he had wrested the evidence of his grandeur; in ways too subtle for presentation here, denial itself had become to him a divine messenger, an angel of the Lord. "The corruption of our nature; our redemption through Jesus Christ": on these two facts whither both heart and mind have led him, he rests his case.

"We know God only through Jesus; but also, only through Jesus Christ do we know ourselves. We know life, death, only through Jesus Christ; apart from Him we know not what is either our life or our death, nor what God is nor what we are ourselves. In Him is all our virtue and felicity. Apart from Him there are only vice, misery, error, darkness, death and despair."

The "Pensées" of Pascal is an outstanding book, among the many veracious records of experience leading to the triumph of faith, which feed the life of Christians down the ages.

## Signifying Nothing

By

GORDON C. GRAHAM

WHY THE WITNESS has given your humble correspondent, (positively first and last time for this phrase), permission to conduct this summer column is shrouded in sheets of humidity, unless of course it wishes to show that after all it does believe in free enterprise. Naturally I am grateful for their generous opportunity and in return I ask that you, gentle reader, (see parenthesis above), do not hold it against said board. Any reference or similarity to persons quick or dead, heretofore or hereafter, is coincidental, existential, and subconsciously intentional.

\* \* \*

Old English chestnut from *Punch*, definitive source book of Britannic humor: A little girl kneeling by her bed—"Goodbye, God, we're off





to the country tomorrow." With possible elimination of the kneeling this might be said by many of the clergy as they begin their trek northward to return some time about October, at least as far as the services of their churches are concerned. How many working people ever get a vacation that is not really a lay-off? If any of them do now it is the result of their union activities and not of the Church as it was in the Middle Ages. Our system either lets people rot away in unemployment or works them to death. What our economy really needs is more holidays for everybody as the Puritanical gospel of work is technologically out of date. So this after all is in favor of time off and with it the curtailment of services to the essentials of worship. No sermon?

\* \* \*

When is 281 going to awake to the fact that there is a paper shortage?

\* \* \*

Any pessimism that may still be lurking around about General Convention is transmuted into unqualified optimism by contrast with the recent proceedings of the Republican Convention. Dr. Dewey and his suffragan certainly put themselves in communion with the elders of immediate self-interest but doubt may still be cast as to the long time verdict of the common man upon such violations of the meaning of history. As things look now, we seem to be entering another phase in a permanent war!

\* \* \*

Clergy often talk about "reaching the laity" who perhaps don't want to be reached in the sense of being made aware vaguely that hands from across the chancel are groping patronizingly toward them. Laity after all are people and people, as one of them once remarked, have more fun than anybody. There are, of course, functional distinctions in the Church which must necessarily be preserved but basically we are all the same both by nature and by grace. I just put this out because I do not want to be thought to be trying to reach anybody. All that any writer of words can hope today is that he does not reach the waste basket too quickly.

\* \* \*

Religion is what man does with his ferias. Summer definition in green!

\* \* \*

All for now and no "amen". This column is going to conduct a campaign against amens after hymns. They are artistically anticlimactic and musically banal especially when done barbershop fashion sepulchraly from the basement of the church. And there is more in it than you think.

page ten

## The Hymnal Presents

### A MORNING HYMN

*Songs of Praise*, which is the most eclectic of hymn-books, contains the morning song, "The Year's at the Spring," from *Pippa Passes*, by Robert Browning. It is absurd to accuse Browning of undue optimism in having written it, for the very scene from which it is taken relates the tragic story of Sebald and Ottima, the guilty lovers. But Pippa's cheerful song is only incidentally religious, and does not qualify for use as a hymn. Another morning song which like Pippa finds joy in the lark and the dew is also included in *Songs of Praise* and is distinctively a hymn.



*Awake, awake to love and work!  
The lark is in the sky,  
The fields are wet with diamond dew,  
The worlds awake to cry  
Their blessings on the Lord of life,  
As he goes meekly by.*

*Come, let thy voice be one with theirs,  
Shout with their shout of praise;  
See how the giant sun soars up,  
Great lord of years and days!  
So let the love of Jesus come  
And set thy soul ablaze,*

*To give and give, and give again,  
What God hath given thee;  
To spend thyself nor count the cost;  
To serve right gloriously  
The God who gave all worlds that are,  
And all that are to be.*

The author, Geoffrey Anketell Studdert-Kennedy, was vicar of St. Paul's Church, Worcester, England, before he became a chaplain in the first world war. As chaplain he was familiarly known as "Woodbine Willie" because of his practice of supplying the soldiers with cigarettes. After the war he was appointed chaplain to the King, and became rector of St. Edmund in London. His principal activity was in connection with the Industrial Christian Fellowship. He wrote several books, of which the best known is on the Apostles' Creed and bears the bizarre title, "Food for the Fed-up."

—HOWARD CHANDLER ROBBINS.

THE WITNESS — July 13, 1944



# The Church's Second Front

by Thomas O. Moehle

*Priest of the Diocese of Minnesota*

OUR LORD committed to the Church a double task: to win new souls and thus increase His flock, and to hold them for Him, restraining those inclined to wander and searching out and reclaiming any that might succeed in the inclination. These two tasks were to be prosecuted simultaneously. The Church has never denied its double responsibility; neither has it desired to favor one side at the expense of the other. Whenever the Church has seemed to favor one side of its responsibility over the other, it has really done so because it believed that, at that moment, the greater need or the greater opportunity made temporarily expedient a disproportionate division of emphasis. The desire and intention of the Church has certainly been to prosecute the work on both sides as vigorously as possible and to leave neither at any time undone.

Whenever and wherever the Church has moved into new areas, more emphasis has naturally been laid upon the winning of souls. Whenever no new field was immediately available, the Church has concentrated upon holding and consolidating that which had already been won. It has always been the practice of the Church to rely upon souls already won for support, especially in further efforts toward winning new souls. This has followed exactly the method of Jesus, and was the only intelligent course to take.

Pondering these things, I find myself compelled more and more to the conviction that the Church in most areas today is emphasizing the wrong side of its work, or at least is neglecting the more demanding side. Many considerations incline me toward that conviction; I regard the three following as the most compelling.

First, the most recent religious census taken in this country reveals that a little less than one-half the population claims any Church affiliation whatever. At first glance, this conclusion seems to suggest that the churches should throw all their weight into an effort to win to Christ the unattached millions. I believe that this should by all means be done; but I think that the churches are going about it in the wrong way, basing their efforts on a misinterpretation of the census figures. The census

indicates that half of the populace claims no church connection at this time, not that they have never had any church connection. I do not — cannot — believe that half of our people have never heard of Christ. In other words, the unattached are not unchurched, but are instead people whom the churches have lost. The effort of the Church, consequently, to win those people should be made on the second front of its responsibility and should take a direction and form appropriate to that sort of effort. Surely, the churches will all grant that the evangelization of essentially non-Christian peoples requires a different approach and method from that which will be likely to succeed in attracting souls once won but more recently lost, or souls which, though not actually evangelized, have a background and environment that is essentially Christian. I am committed to the belief that the churches will win more of the unattached millions by going after them on the basis of their past connection with the churches than will be won by high-pressure campaigns for new members.

In the past twenty years or so, the Episcopal Church has had the Bishops' Crusade, innumer-

## SONNETS

### *for ARMAGEDDON*

#### THE NICENE CREED

*A Sequence of Twelve Sonnets*

By

CHARLES RANN KENNEDY

### **And I Look for the Resurrection of the Dead: and the Life of the World to Come. Amen.**

For now you apprehend there is a shape,  
A planned beginning, middle, purposed end,  
To God's high comedy, wherein we lend  
Our valuable aid as mummers. Drape  
The stage, make ready for Act Five then! Gape  
Your muzzle: speak the speech, I pray you, penned  
By men that knew Greek Drama! Come, boys, send  
The big lines over: let no point escape! . . .  
What is he spouting, this new-buskin'd lamb  
Of God, the actor yonder? . . . He expects  
The dead to rise, a life to come, rejects  
Our "realistic thinking" as a sham!  
Christ's blood! What script is this that so reflects  
Reality's transcendent Name, I AM?



able less widely organized campaigns of various sorts, and now has Forward in Service — all designed to win new members, and giving far too little attention to “gathering up the fragments . . . that nothing be lost.” Meanwhile, the problem of the lapsed has grown increasingly acute instead of diminishing, albeit aggravated by contemporary world conditions. In the face of these things, is it unfair to suggest that these efforts were not so much badly organized or weakly prosecuted as that they were ill-adapted to the need of the times? Can it be that the effort was made on the wrong side of the Church’s responsibility?

**T**HE second consideration is the assertion, made recently by a representative of the National Council, that in 1942 more than twenty millions of people in this country, exclusive of those enlisting in the war services, changed their places of residence, and that at least three million more will have moved in 1944; thus losing track of people is the largest and most pressing and dangerous cause of loss of membership to the churches. The churches certainly are not aware of this problem, and perhaps the programs being organized to combat the danger are the best that can be invoked on the spur of the moment. But it is questionable whether the long established methods of following up migrant members are the best that could be devised, from the standpoint either of answering the immediate need of the churches or of insuring a satisfactory resettlement of members after the war period has passed.

Of course the Episcopal Church is not the only Church finding itself unable to cope with the situation. But experience shows positively that the Episcopal Church’s canonical provisions for keeping track of people and for following their movements are quite inadequate to insure a minimum of loss even in normal times, while the present emergency renders them no better than ludicrous. The Canon “Regulations Respecting the Laity” is not only inadequate but is generally misunderstood and misinterpreted by large numbers of the clergy, especially by those who have not studied it since it was revised in 1934 and 1940.

In his book, *The Hope of a New World*, Archbishop Temple has indicated the third consideration. He argues that the strongest and most compelling sort of evangelism is that carried on by a whole congregation — clergy and laity both — but chiefly by the laity. Unattached men and women, he says, will come readily to the church whose congregation can be seen demonstrating that they have found in their church release from the sense of frustration and irrelevance with which all modern minds are beset. The Church’s most pressing task today is not missionary in the sense of

winning new members, but in the sense of re-winning the lapsed and otherwise lost. The primary task of the Church is the development of Christian graces in those who are already inside or distantly related to the fold. Now the development of such graces is not accomplished by frequent membership campaigns, or even the most professional advertising. It can be accomplished only by constant, consistent, unflinching, unflagging spiritual nurture and contact. Fundamental and prerequisite to any such ministration is a systematic technique by which the Church can know its people intimately and stay with them wherever they go.

The Church must do at least three things to encourage a closer follow-up of members who remove from parish to parish: 1, Furnish parochial clergy with a uniform system of classification of membership, according to which a person’s degree of relatedness to the Church can be determined, such classification of members to be used for statistical purposes only (i.e., not disciplinary). 2, Adopt and insist upon the use throughout the Church of an official and uniform parochial membership registration system. This would be in addition to the bound volumes of parish registers and must deal with individuals as such, not with family groups, although family relationships should be indicated. 3, Revise the Canon “Regulations Respecting the Laity” to make it encourage and facilitate transference of membership from parish to parish within the Church. These points will be elaborated in another article, for I believe all three are indispensable if we are to regain lost ground and prevent further losses.

## THE SANCTUARY

### THE EARLY CHURCH AND THE INSANE

**T**HE patient was loved; his personal dignity was respected; and he was surrounded by an atmosphere of tender care. Every day he was visited by the Bishop, presbyters, and deacons (in Western Churches, also by the ordained exorcists), who encouraged and instructed him, prayed with him, blessed and exorcised him, anointed and laid their hands upon him, and (unless there was danger of irreverence) communicated him.

“On Sundays, and on many week-days also, he was blessed and exorcised publicly at the Eucharist, the whole Church interceding for him with affectionate interest. . . .

“Useful tasks, suitable to their capacity, were assigned to the ‘energumens,’ whose self-respect—a most important consideration in all dealings with the insane—was thus restored to them.”—Charles Harris, *Visitation of the Sick*, in *Liturgy and Worship*, Macmillan.

Conducted by W. M. Weber.



# Church Social Organizations Want More Democracy

*National Economy Should be Administered  
By and For the People Declare Churchmen*

**Edited by Lois Remmers**

*New York:*—The cry of bureaucratic dictatorship in Washington, given added voice as political conventions inaugurate the 1944 Presidential campaign, was answered today by the United Christian Council for Democracy in a report to 10,000 church leaders over the nation.

"What we are suffering from," the Council said, "is the dictatorship of an anti-democratic economy, operating through politicians to prevent us from winning full employment, an economy of abundance and equal opportunities for all.

"The reactionary section of big business, leading those of the smaller men who are confused by wartime restrictions, is calling for the return of free enterprise. Its leaders know that the enormous job of post-war reconstruction requires government aid. They want the help, without the controls that have been essential to wartime success. They want the government to get out of business, but they still want to use the people's capital and credit as they have long used its aid in tariffs, subsidies and contracts. They want all this and heaven too. What their cartel partners got in Europe, by using Hitler they hope to get here at a lower price by deceiving the people through propaganda, and using their elected representatives. This is the forming pattern of American fascism, seen in the Congressional coalition of Northern reactionaries and Southern poll-taxers representing the same economic interests."

Turning to the keynote of its sixth monthly report under the general title *Six Battles for Peace*, the Council called for an offensive throughout the land for the extension of democracy. The decision we have to make is whether our national economy and its international relations are to be administered by and for big business, or by and for the people through planning and administrative commissions composed of representatives of all the groups which participate in the economic process, the report contended.

"The only way to prevent our economic autocrats from destroying

the people's political power is to take their economic sovereignty away from them and extend the people's democratic power over our economic affairs." This, the Council points out, means "the maintenance, the extension and the fuller democratization of the kind of economic controls we have found necessary for the winning of the war. This is the necessary road to the winning of the peace. To win the war the people's power had to be supreme over the capitalists' economic power in labor relations, the provision and use of capital and raw materials, the supplying of consumers' needs. With much more delay, profit, and waste than was necessary, because full democratic planning and control was resisted, we have done a better economic job than we ever did in peace time. We now have bigger needs ahead of us to be met. We need more economic democracy not less."

The report admits that bureaucracy is a continual danger in any big organization and quotes William Knudsen of General Motors who remarked that there was plenty of bureaucracy in big business "only we call it system." "But," says the United Christian Council, "it can be overcome. The planning and joint action which the machine age requires do not have to be done by financiers and their lawyers nor by political bureaucrats. It can be done by the people acting together. Many of our public undertakings, the cooperative movement, the progressive labor unions, the economic story of the Soviet Union, all demonstrate this."

"The extension of democracy is the increase of the people's power to control together every part of their common life. It is the way to progressively change life for the better, the way to the continuous improvement of the nature and life of man which religion declares to be the goal of living."

There are six unofficial Church organizations affiliated in the Council, with the Episcopal Church represented by the Church League for Industrial Democracy. The present

leaflet is the last of a series of six dealing with current national and international problems. They have received a great deal of attention by the labor press. There is still available a few sets of the leaflets to be had for 25c by addressing the CLID at 155 Washington Street, New York 6.



*Bishop Manning of New York has called a conference of clergy to consider the Church's ministry in this time of war. It will be held in the early fall*

## **Progressive Action**

*New York:*—From the meeting of the national board of the United Council of Church Women, meeting in Evanston, Illinois, came the following resolutions: (1) "Believing peace-time conscription to be opposed in principle both to the democratic way of life and the Christian belief in the worth and integrity of the individual . . . we urge that Congress take no action looking toward the peace-time conscription of youth." (2) "We must learn to see every local problem in its global setting. Poverty anywhere constitutes a danger to prosperity everywhere. . . . We pledge ourselves therefore to international and interracial justice and goodwill." (3) "We favor the setting up at the earliest possible moment of a United Nations Council to begin to plan for a general international organization." Principles for the committee on social, industrial, and race relations as adopted by the board included: co-



operation between labor, management, and government for democratic planning for economic security and the abundant life; social security for all workers; the provision of adequate housing and wholesome living conditions for all; the maintenance of collective bargaining in industry and office; the protection of children from exploitation in the labor market; the provision of equal educational opportunities, and adequate and constructive recreational facilities.

### Archbishop Speaks Boldly

*London* (Wireless to RNS):—Communism has "a particular significance" for Christians because it is "the evidence of an unfulfilled duty," the Most Rev. Jules Gerard Saliege, Archbishop of Toulouse, France, declared in a recent pastoral letter in which he called on French Catholics to join in a crusade for justice and charity. "You are afraid of communism . . . but I say that for Christians, communism has a particular significance," the Archbishop stated. "It is evidence of an unfulfilled duty; and it is time for us to return to the Gospel, re-read it, meditate on it, imprint it on our hearts, and spread it abroad." Asking Catholics to play their part in rebuilding the world, Archbishop Saliege declared that "the Christian should put himself at the head of a crusade for justice and should interest himself in public affairs, overlooking the risks involved."

### No Religious Instruction

*Richmond, Va.* (RNS):—The Richmond school board has voted down a proposal to inaugurate religious instruction in the city's senior high schools on grounds that to do so would violate the principle of separation of Church and state.

### USSR Commission on Religion

*Moscow* (Wireless to RNS):—Plans for setting up a state committee to deal with affairs of all religious bodies in the Soviet Union are being discussed here, the proposal being that the new group contain representatives of the Greek Orthodox, Jewish, Moslem, Baptist, Lutheran, and other churches. An interesting question is whether Roman Catholics will be included in the proposed committee. The recent conferences between Soviet officials and the Polish-American priest, Father Orlemanski, perhaps indicate that the government would not oppose representation of the Roman

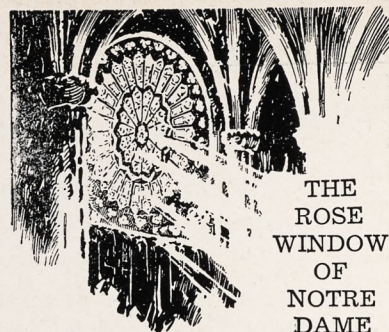
Catholic Church in Russia, although no central Catholic body has as yet been established. The new move is described as being in accord with the repeatedly expressed desire of the Soviet authorities to extend freedom of religion, especially in view of the fact that Greek Orthodox and other churches have given wholehearted and energetic support to the war effort.

### Bishop Oxnam Honored

*Boston, Mass.* (RNS):—Protestant, Catholic, and Jewish leaders here joined in a farewell reception in honor of Bishop G. Bromley Oxnam, head of the Methodist Church's Boston area, who was recently appointed to New York as successor to retiring Bishop Francis J. McConnell. Tributes to Bishop Oxnam were given by Mayor Tobin, Bishop Henry Knox Sherrill, the Rev. Michael J. Ahern, S.J., and Alexander Brin, editor of the Jewish Advocate.

### Post-war Plans

*Geneva* (Wireless to RNS):—Appointment of a special research secretary to survey European church needs was voted at the first meeting here of the coordination committee of the department of reconstruction and inter-Church aid. The department was recently set up here as part of the World Council of Churches, from which forty men representing ten countries will meet near Geneva July 29 to discuss the churches' post-war reconstruction and evangelization program.



## A Masterpiece of Beauty and Color

The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

## WINNSBORO BLUE GRANITE


"The Silk of the Trade"

It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the scintillating beauty and color of these jewels become visible. Winnsboro Blue Granite is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.



Write for FREE illustrated booklet, "FACTS for the Memorial Buyer."

**Winnsboro Granite Corp., Rion, S. C.**



# FREE

## BIG HANDBOOK

### For Sunday School Workers

Send today for "Victory" Catalog-Handbook of over 5000 items to make your Sunday School more effective. Here are Hand-work and Memory Helps, Books, Bibles, Story Papers, Gifts, Greeting Cards and Games. Also attendance building devices and scholarship incentive plans. New and abundant suggestions for every Department of your Sunday School.

#### Rich in Plans and Ideas

Opens a vision to greater growth, better teaching, richer results in winning children. Many thousands would not miss its amazing aid. Send for your copy TODAY. Write name and address below, clip and mail.

**DAVID C. COOK PUBLISHING CO.**  
813H No. Grove Avenue, Elgin, Illinois

Name \_\_\_\_\_

Address \_\_\_\_\_

I am teacher of ☐ Begin., ☐ Pri., ☐ Jr., ☐ Intermed.-Sr.

☐ Y. P., ☐ Adult Class in \_\_\_\_\_ Church



# THE ST. JAMES LESSONS FOR SCHOOLS

Horace W. B. Donegan, D.D. Chairman

Bernard Iddings Bell, Litt.D., Editor

## COURSES

- I The Lord Jesus and Children (ages 6-8) *How the children may love God and work for Him.*
- II Jesus, Lord of Heaven and Earth (ages 7-9) *The Life of our Lord and His presence among men.*
- III Friends of the Lord Jesus (ages 8-10) *The lives of outstanding Christian men and women.*
- IV The House of the Lord Jesus (ages 9-11) *A study of the Church building.*
- V Christian Virtues (10-12) *A study of the Ten Commandments.*
- VI The Lord and His Servant (ages 11-14) *Confirmation Course based on First Office of Instruction.*
- VII The Lord and His Church (ages 12-15) *Confirmation Course based on Second Office of Instruction.*

## NEW COURSES

- VIII The Lord Jesus Reveals God (ages 13-16) *The Life and Teachings of Jesus as they are found in the New Testament. This Course was devised and developed by W. Norman Pittenger, S.T.M. and Bernard Iddings Bell, Litt.D.*
- IX How God Prepared for the Coming of Jesus (ages 14-17) *The story of the making of the people of Israel into a nation, and how through their history God prepared the way for the coming of Jesus. This course, devised and developed by Cuthbert A. Simpson, Th.D., and Bernard Iddings Bell, Litt.D., will be ready by January first, 1945.*

The Lessons are published at cost, without profit. Pupil's illustrated Work Books for all Courses are 60 cents each; Teacher's Manuals for Courses I-III 40 cents each, and for Courses IV-IX 60 cents each. These prices include postage and handling charges, in U.S.A. only.

CHECKS MUST ACCOMPANY ORDERS NO BOOKS SENT ON APPROVAL  
Please allow two weeks for delivery east of Chicago and three weeks west of Chicago.

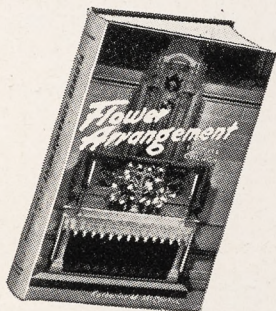
Orders and inquiries should be addressed to:

**THE ST. JAMES LESSONS**

865 Madison Avenue

New York 21, N. Y.

*A New Book*



## FLOWER ARRANGEMENT IN THE CHURCH

**By Katharine Morrison McClinton**

A Book For All Altar Guilds and Those Who Love Flowers

### CONTENTS

#### CHAPTER

- I. General Rules of Church Decoration
- II. Colors for Church Decoration
- III. Flowers Suitable for Church Decoration
- IV. Simple Rules of Flower Arrangement
- V. Altar Fittings
- VI. Christmas Decorations for the Church
- VII. Decorating the Church for Easter
- VIII. Other Church Festivals and Celebrations
- IX. Decorating the Church for Weddings
- X. Church Gardens



Each week, members of Altar Guilds arrange flowers in thousands of churches all over the country. No matter how small the church—no matter how large the church—the arrangement of flowers on the Altar is a matter of paramount importance. It can be done artistically or it can be done haphazardly. There is an art to flower arrangement and this book will help you to cultivate this art.

Here is a practical, easily read reference book for all who love flowers and are interested in the artistic and decorative use of flowers in the church.

The author has done a splendid piece of work—the book is comprehensive and as useful for a Cathedral as it is for the small parish church.

*Eight beautiful illustrations.*

*Price, \$1.54, Postpaid*

14 E. 41st Street

**Morehouse-Gorham Co.**

New York 17, N.Y.



## Mortgage Burning

*Boston, Mass.*:—Latest church to indulge in the popular sport of mortgage-burning is St. Stephen's, Fall River, held on June 25, with the Rev. Herbert L. Johnson preaching. Among the other Massachusetts parishes burning their mortgages recently have been All Saints', Methuen, and All Saints', Stoneham.

## Indian Convocation

*Greenwood, S. D.*:—Each year, at the convocation of the Niobrara deanery, the Indians representing every reservation in South Dakota present the offerings which they have earned and given during the previous year. In spite of adverse conditions they made an all time record this year, presenting over \$8,000—\$1,900 more than last year. The convocation was held this year on the Yankton Reservation, June 22-25, with Bishop Douglass H. Atwill of North Dakota as special guest and speaker.

## Notable Sword

*Boston, Mass.*:—Visitors to Christ Church, Salem Street, may now see the sword of Major Pitcairn who fell at the battle of Bunker Hill. It was presented to the church by the daughter of the man who, as a little boy, received it from his great-uncle to whom it had been given by the man originally receiving it from the Colonial soldier who picked it up after the battle. Confusing?

## Outdoor Services

*Boston, Mass.*:—Out-of-doors services on Sunday nights are now in full swing at the Cathedral Church of St. Paul. For the past two years, the sponsor has been not merely the cathedral but the Boston area council of Churches, the full roster of Protestant Churches, with clergymen of the different denominations preaching. The program began on May 28 when Dean Edwin Jan van Etten spoke on "When D-Day Comes."

## Church in Politics

*Grand Rapids, Mich.* (RNS):—The general council of the Congregational Christian Churches decided here to enter the field of politics, the first denominational body in the United States to do so. The council approved a program which will provide information to church members on important issues in public life and will supply facts about candidates and their records. Church members will also be encouraged to

take an active part in local, state, and national public service projects and to work for better government on all levels. The old New England custom of "election sermons" will be revived, and ministers will be asked to preach on the relationship of politics and Christianity. Presenting the program to the general council, Arthur H. Bradford, Providence, R. I., said its purpose is to "help the people of our churches to be as bold and wise in political action today as were the pilgrims when they planted the seed of democracy in the new world."

## Union Gives Aid

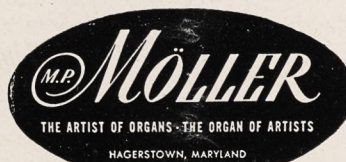
*Baltimore, Md.*:—Local 858, International Longshoreman's Union, Baltimore, presented \$500 to the maintenance fund of the George F. Bragg Church home for boys. This home is an institution of the diocese of Maryland for Negro boys, was formerly known as the Maryland home for friendless colored children, and recently received its present name as a memorial to its founder, the Rev. George F. Bragg, a Negro clergyman.

## OUR IMMEDIATE ATTENTION IS ON YOUR POST-WAR ORGAN

NOW... more and more Möller Craftsmen are being released from war production. NOW... Möller Craftsmen are turning their immediate attention to planning again The Artist of Organs—The Organ of Artists.

If your plans for a Möller Organ have, of war-necessity, been halted, NOW is the time to remember Möller Craftsmanship. Your order NOW assures you a top position on the Möller Preferred List of those who will be among the first to secure early possession of a post-war Möller Organ.

Write Möller NOW—your name on the Möller Preferred List insures our immediate attention to your post-war Organ.



BUY MORE WAR BONDS

## 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 10:30 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 Barker, Canon. Sundays: Holy Communion, 8 A.M.; Church School, 11 A.M.; Morning Prayer and sermon, 11 A.M.

**ST. PAUL'S CHURCH**, 8th Ave. at C. St., San Diego, Calif. Rev. C. Rankin Barnes, D.D. Rector; Rev. Wayne Parker Sun.: 7:30, 11, 7:30. Fridays and Holy Days, 10.

**ST. MARK'S CHURCH**, San Antonio, Texas. Rev. Thomas H. Wright D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz. Sundays: 8, 9:30, 11. Fridays and Saints Days, 10.



## Latin America

*Grand Rapids, Mich. (RNS):*—Reporting “a widespread, indigenous, vital, and growing Evangelical Protestant movement” in Latin America, Fred F. Goodsell, executive vice-president of the American Board of Foreign Missions, asserted here that “no one who knows the facts can doubt that it has its legitimate place in the minds and hearts of multitudes of Latin American people.” He stated, however, that the Protestant movement is not nearly as strong as it would be if it were united.

## Prayer Book Revision

*New York, N. Y.*:—Authorization for a new revision of the Prayer Book will be sought by the standing liturgical commission at the next General Convention.

## Enter Politics

*Mt. Pleasant, Mich.*:—America's future leaders must consider politics as a calling "comparable to the ministry" if they hope to solve capital-labor and other social and economic problems, the Bishop Whittemore of Western Michigan told the graduating class of Central Michigan College here. "It is hoped," the bishop said, "that these

problems may be solved within the business world of capital, management, and labor itself, but unless there can be enlightened leadership, the wrong kind of leadership will emerge and no man can tell what the result will be. Young men may help to solve these problems through some of the best of them considering politics as a calling comparable to the ministry. They must make a renunciation of any hopes of a life of wealth and ease, and devote their lives to the arduous tasks of government."

## CLERGY NOTES

BELL, W. W. LLOYD, has been appointed layreader in charge of Upper Truro parish, Herndon, Va. Formerly a clergyman of the Reformed Church he is now preparing for ordination in the Episcopal Church.

**BRAITHWAITE, W. A.**, has resigned as rector of Grace, Baldwinville, N. Y. and St. John's, Phoenix. Summer address: Snoeshoe Bay, Henderson, N. Y.

CLARK, GEORGE D., was ordained deacon on June 19 by Bishop Creighton at St. James', Birmingham, Mich. He is a student at Sewanee.

COOK, EDWARD HERRICK, was ordained to the diaconate on June 4th by Bishop Heron, suffragan bishop of Massachusetts, in the Church of the Redeemer, Chestnut Hill, Mass.

D'AMICO, SAMUEL R., was advanced to the priesthood on May 30th by Bishop Heron in St. Mark's School Chapel, Southborough, Mass. He has been an instructor in St. Mark's School since graduating from the Episcopal Theological School, Cambridge, in 1943.

DENNIS, PETER M., formerly rector at Tullahoma, Tenn., is now the vicar of St. John's, Bedford, Ind.

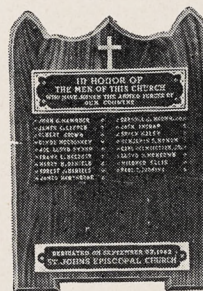
ELLIS, MARSHALL J., graduated from Union this year, is now acting rector of the Incarnation, Atlanta, Ga. He is to be ordained priest this month and is waiting a call to serve as a navy chaplain.

GETZ, HENRY B., joined the staff of St. Mark's, San Antonio, Texas, on July 1. He graduated from E. T. S. this year.

HAMILTON, ASTON, formerly rector of Grace, Millers Tavern, Va., became the rector of St. Phillip's, Richomnd, Va., on July 1st.

HAMPSHIRE, W. ROBERT, formerly priest-in-charge of Christ Church, Bellport, Long Island, has been elected rector of St. Thomas's, Farmingdale, N. Y., effective July 1st.

## Beautiful HONOR ROLLS



**A fitting tribute**  
for those of your  
Church now in the  
armed forces.

**Looks Like Bronze**  
Plaques are cast from a special plastic formula, resembling bronze. Mounted on genuine walnut. Easily attachable nameplates may be ordered as needed.

All kinds of designs and sizes available. Modestly priced—within reach of all. Write for full information to:

**"Bronze Tablet Headquarters"**  
**U. S. Bronze Sign Co.**  
570 Broadway, New York 12, N. Y.

# THE CHURCH PENSION FUND

and its subsidiaries

*administered for the benefit of the Church*

**THE CHURCH HYMNAL CORPORATION**

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

# THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

# THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

*Further information available by addressing any of the above at*

## 20 Exchange Place

## New York



## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays  
Tropicals Serges Worsteds  
All Wool

Samples and Measurement Charts  
sent on Request.

Clerical Tailors for 50 Years

**C. M. ALMY & SON, INC.**

562 Fifth Ave. New York 19, N.Y.

## Memorials

STAINED GLASS IN ACCORDANCE WITH  
THE BEST TRADITIONS OF THE CRAFT  
FOR NEARLY FIFTY YEARS.

Notable installations in forty states  
and five foreign countries.

Illustrated and printed material on request.

**THE D'ASCENZO STUDIOS**

1604 Summer Street Philadelphia, Pa.

**ALTAR ORDERS PROMPTLY FILLED**  
**BREADS SAINT MARY'S CONVENT**  
KENOSHA • WISCONSIN

## BUY DEFENSE BONDS

Buy Defense Bonds out of the proceeds of  
Sunflower Dish Cloth sales. Your group can  
buy twice as many and gain twice the benefits  
for your organization.

Sample Free to Official

Sangamon Mills, Est. 1915, Cohoes, N. Y.



## ERNEST W. LAKEMAN

designer and worker in

STAINED GLASS

1210 YONKERS AVENUE  
YONKERS, NEW YORK

## Before buying ANY laxative, consider these 3 Questions

*Ques.* Does it make any difference  
what laxative you buy? *Ans.* It  
certainly does; most people prefer  
a laxative that is *satisfactory* in  
action, *thorough* in results. *Ques.*  
How can you know what laxative,  
when taken as directed, will usually  
give prompt, thorough relief? *Ans.*  
One simple way is to ask for Black-  
Draught. *Ques.* Is Black-Draught  
economical? *Ans.* *Very!* Only 25c  
for 25 to 40 doses.

Black-Draught is purely herbal.  
It has been a popular selling laxa-  
tive with four generations. Many  
say the new *granulated* form is even  
easier to take. Caution. use only  
as directed.

page eighteen

HARBACH, SHELDON T., director of boys'  
work and young people's work in the diocese  
of Michigan, has announced his resignation  
on September 1, when he will become rector  
of St. Andrew's Church, Dayton, Ohio.

JOHNSON, HERBERT L., formerly rector of  
Grace Church, Everett, Mass., began his new  
duties as archdeacon of New Bedford on  
June 25th.

JOHNSON, ROBERT L., was ordained priest  
on June 29th by Bishop Sherrill of Mass., in St.  
Paul's Church, Natick, Conn.

JONES, PERCY DAVID, was ordained to the  
diaconate on June 13 by Bishop Creighton in  
St. Mark's Church, Detroit, Mich. He will  
be rector at Lincoln Park and Belleville,  
Mich.

KELSEY, ARTHUR C., was ordained priest  
on June 29th by Bishop Wroth of Erie. He  
is at present in charge of St. John's, Frank-  
lin, Pa.

KOLB, J. CLEMENS, WITNESS contributing  
editor who is chaplain of the University of  
Pennsylvania, received an honorary doctor-  
ate from the university on July 1st.

LANDSDOWNE, BURDETTE, formerly rec-  
tor of the Good Shepherd, Boston, is now  
the rector of St. Mark's, Dorchester, Mass.

MORRIS, TURNER, was advanced to the  
priesthood on June 7 by Bishop William A.  
Brown at St. Mark's, Bracey, Va. He is a  
priest in charge of several colored missions  
in Southern Virginia.

MOTT, JOHN C., was ordained deacon by  
Bishop Brown at the Ascension, Norfolk,  
Va., on June 25th. He has not yet been  
assigned work.

NISHI, SHUNJI F., was ordained priest by  
Bishop Turner of Ohio on June 29th, acting  
for Bishop Stevens of Los Angeles.

PEAKS, GRANVILLE V., JR., rector in  
charge of several colored missions in South-  
ern Virginia, was ordained priest on June  
7 by Bishop William A. Brown at St.  
Mark's, Bracey, Va.

PIKE, J. EDISON C., was ordained to the  
diaconate by Bishop Sherrill in Grace Church,  
Everett, Mass.

RUBINO, GERARD, has been appointed  
priest-in-charge of St. Mary's, Auburndale,  
N. Y., effective July 1st.

SHRIVER, GEORGE, missionary to India,  
is serving as chaplain in the British army.  
He will resume his work in Dornakal fol-  
lowing the war.

THOMSEN, WILLIAM E. JR., rector of St.  
Paul's, Prince Frederick, Md., has accepted  
the rectorship of Emmanuel, Alexandria, Va.,  
effective September 1st.

TOBER, LAWRENCE H., was ordained dea-  
con on June 20th by Bishop Beverley Tuck-  
er in Trinity Cathedral, Cleveland, where he  
is to serve as curate.

WIELAND, GEORGE A., received a doctorate  
from Kenyon College on June 24th. He is  
director of the home department of the Na-  
tional Council.

WORKMAN GEORGE A., was advanced to  
the priesthood on June 4th by Bishop Pea-  
body in the Church of the Redeemer, Water-  
town, N. Y.

### PRIEST WANTED

Young priest to assist in large Southern  
California parish. Best qualifications in  
scholarship and young peoples' work required.  
Address Box P. THE WITNESS, 135 Liberty  
St. New York 6, N. Y.

### FOR SALE

Reasonable. 23 church pew cushions in good  
condition. Length, 3 yds., 1 ft. Address Box  
R., THE WITNESS, 135 Liberty St. N. Y. 6,  
N. Y.

### Try our Bible course on

### The Life of Christ

It has been tested in Church Schools, large  
and small. Carefully graded; easy to teach;  
inexpensive. Write for descriptive litera-  
ture.

THE BIBLE STUDY PUBLISHING CO.  
103 Park Row New York 7, N. Y.

### Church Workers Wanted!

Prepare for Service in the Church  
at

THE NEW YORK TRAINING SCHOOL  
FOR DEACONESSES AND OTHER  
CHURCH WORKERS

Address: Deaconess Ruth Johnson  
St. Faith's House 419 W. 110th St.  
New York 25

## VESTMENTS for CLERGY and CHOIR

Altar Linens Embroideries  
Materials by the Yard Tailoring  
Episcopal Church Flags. Send for Catalog

**J. M. HALL, INC.**

Office & Salesroom

14 W. 40th St., New York - Tel. CH 4-3306

Miss J. Hall may be reached at

Delhi, New York Tel. Delhi 33F21  
American Distributor of Stained Glass Win-  
dows for James Powell & Sons, Ltd., Lon-  
don, Eng.

Write us for

### Organ Information

**AUSTIN ORGANS, Inc.**

Hartford, Conn.

## PURE IRISH LINEN

Limited quantities available to Par-  
ishes needing replacements. Prices  
under O.P.A. rules. Samples Free.

MARY FAWCETT CO.

Box 146

Plainfield, N. J.

### CATHEDRAL STUDIOS

Washington & London, England. CHURCH  
VESTMENTS, plain or embroidered, surplices,  
exquisite Altar Linens, stoles, burses & veils.  
Materials by the yard. See my NEW BOOK  
"CHURCH EMBROIDERY" & CHURCH VEST-  
MENTS a complete instruction. 128 pages, 95  
illus. Price \$4.50. And my HANDBOOK for  
ALTAR GUILDS, price 50c. Miss L. V. Mack-  
rille, 11 W. Kirke St., Chevy Chase, Wash-  
ington, D. C. 30 minutes from U. S. Treasury.  
Tel. Wisconsin 2752.

### Surplices Stoles Cassocks

Clerical Suits

ALTAR LINENS and ALTAR  
HANGINGS

**C. M. ALMY & SON, INC.**

562 Fifth Ave. (at 46th St.), New York

## CAPS and GOWNS



For Choirs, Choral Groups,  
Graduation. Fine materials,  
beautiful work, pleasingly low  
prices. State your needs. Cata-  
log and samples on request.  
DeMoulin Bros. & Co., 1188 S.  
4th St., Greenville, Illinois.

## The Payne-Spiers Studios Inc.

Studios at  
Paterson, New Jersey  
Carved Wood  
Chancel Renovations Church Furnishings  
Murals Memorials Tablets  
Stained Glass  
Inquiries Solicited

**Lloyd**

WALL PAPER PRICES ARE FAIR  
Insist on seeing them to satisfy yourself  
NEW YORK • BOSTON • CHICAGO • NEWARK

THE WITNESS — July 13, 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.

STEPHEN H. FRITCHMAN  
Editor, *Christian Register*

I am preparing to write an article on the work of a number of Protestant churches in America that are progressive people's churches. Could you tell me of the two or three that most likely in your opinion represent the best examples in your denomination?

I would use as partial tests of what I mean by progressive a church that is interracial in its membership in more than a token fashion, a church that serves workers and has trade union members on its boards, a church that holds forums, classes, institutes on community, national and international problems, a church that has youth activities for all classes of youth, etc.

Your suggestions of two or three ministers conducting such programs will be most cordially appreciated.

ANSWER: If readers can tell us of parishes that fit Mr. Fritchman's qualifications we will be glad to hear of them, and of course forward the information to him.

\* \* \*

WILLIAM P. JOHNSON  
Layman of New York City

I shall be glad to have you give your authority for the statement by the Archbishop of Canterbury. You state in your editorial *Narrow Chaplains* that he said "that the rubric at the end of the confirmation service is to be interpreted in no such narrow sense as refusing communion to the unconfirmed."

ANSWER: Bishop William Lawrence of Massachusetts, in addressing the convention of that diocese just before his death, said: "I am also asked whether persons other than those who are communicants of this Church may receive communion at our altars. My answer is 'Yes, certainly'. English scholars such as Bishop Creighton, Archbishops Benson and Temple, affirm that the rubric at the end of the confirmation service should be interpreted historically and as a directory only as regards those of our own Church. The question has been answered in this country by the general practice throughout the whole history of the Church of administering Holy Communion to those who are not members of the Church who may approach the altar."

\* \* \*

THE REV. H. L. RUSSELL  
Clergyman of Minneapolis

There is no doubt in many minds that you are giving us the model Church paper. Not too big, not too pietistic, not too high, not too low. Now from an old priest who for eleven years was on the staff of the old N. Y. World, I want to suggest that you cut down on the length of both editorials and articles. What you need on your fine board of editors is what is known in the newspaper game as a rewrite man. Not that anything in THE WITNESS needs polishing up. What it does need too often is cutting down. Parsons do not know how to be brief and bright at the same time. Some brave man with a large blue pencil is needed to cut out the

rhetorical embroidery, the fine-spun theological arguments, and get down to the early Church simplicities. Bishop Johnson is the star model. All of his articles in early numbers should be studied both for style and brevity. Personally I'd like more Spofford. I like his spunk. No mawkish rehash but direct presentation of truth—yes, of course, truth as he understands it. But the main thing is to cut down, cut down and cut out. I know the heartbreak it will be to the the-o-log-i-cal rhetoricians, but all to the good for your readers. This is a sassy letter. Be Christian and forgive a retired, but not tired, old priest, who is still going all over our one Minnesota diocese.

\* \* \*

MALCOLM G. HUMPHREYS  
Organist, St. Mark's, New Britain, Conn.

For some time I have read the comments on hymns from the *Hymnal, 1940* and have thought them interesting. For several years I have been in charge of the music at a young people's summer conference and this year have decided to teach some new hymns. Have you these articles in pamphlet form?

ANSWER: No. But if a sufficient number desire them in a pamphlet we will be glad to get one out and the lowest cost possible. Please write the New York office.

\* \* \*

LT. CALVIN C. HOGGARD  
Camp Grant, Illinois

In a recent communication from the army and navy commission of the Episcopal Church I was told that your paper will be glad to send copies to chaplains. I have a number of Episcopalians in my hospital unit and will be very happy to distribute copies. If you are able to respond to this request I will be very happy to hear from you.

ANSWER: We are sending Chaplain Hoggard ten copies each week. If any care to aid us in this, or with other chaplains who make similar requests, we can sent ten copies for ten weeks for \$5.

## SCHOOLS

### KEMPER HALL

KENOSHA, WISCONSIN

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. For catalog, address: Box WT.

### MARGARET HALL

Under Sisters of St. Anne

(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field and tennis court. Riding. Board and Tuition \$750. For catalog, address: Mother Rachel, O.S.A., Box A, Versailles, Kentucky.

## SCHOOLS

### Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Music, art, expression. Graduates successful in college. Well-equipped buildings. Tiled swimming pool. Outdoor life. Founded 1843. Catalog, Annie Powell Hodges, A.M. (Mrs. Wm. T.) Prin., Box A, Staunton, Va.

### The Hospital of Saint Barnabas and the University of Newark offer a full course in NURSING

to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to  
Director of Nursing  
HOSPITAL OF SAINT BARNABAS  
685 High Street Newark, N. J.

### DE VEAUX SCHOOL

1852-1944

Niagara Falls, New York

A military boarding school for boys. Grades six through twelve. Small classes. Thorough preparation for college. Chapel services of the Episcopal Church. A large proportion of recent graduates now officers in United States service. Valuable scholarships for fatherless boys who have good school records.

For catalogue, address  
Reverend William S. Hudson, Headmaster

## HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector  
Box W. Plymouth, N. H.

### All Saints' Episcopal College

Vicksburg, Mississippi

A small church school for girls offering four years of high school (specializing in college preparatory) and two years of college. Emphasis on thorough work.

Borders on the National Park in historic Vicksburg and overlooks the Mississippi.

Arts. Mild Climate. Outdoor Sports.

Address:

The Rev. W. G. Christian, Rector

### FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

### CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Assistant to the President  
CARLETON COLLEGE  
Northfield Minnesota



# SCHOOLS OF THE CHURCH

## ST. ANDREW'S SCHOOL

*An all-year boarding school for boys*

West Barrington, Rhode Island

Established in 1893

Rev. Irving Andrew Evans, Rector

## WOOSTER SCHOOL

Danbury, Conn.

Small School. Near New York. Reasonable tuition. Accredited. Individual attention. Summer Program. Cardinal principles are Religion, Intellectual Excellence, Simplicity, Hard Work.

Write Rev. JOHN VERDERY

Ridgebury Road, Danbury, Conn.

## CRANBROOK

Preparatory school for boys in grades 7 through 12. Post-graduate course. Beautiful, modern buildings. Single rooms in fire-resisting dormitories for all resident students. Small classes. Strong faculty. Graduates in leading colleges. Exceptional opportunities in arts, crafts, sciences, music. Broad program of athletics. Near Detroit. Over night by train from New York, six hours from Chicago. Catalog.

The Registrar, Cranbrook School, Box W, Bloomfield Hills, Michigan

## St. Paul's Polytechnic Institute

Lawrenceville, Virginia

St. Paul's offers Courses on the four year College level in the following fields—Industrial Education, Agriculture, Business Administration, Home Economics and Teacher Training.

J. ALVIN RUSSELL, A.M., D.D., President

## THE NORTHWESTERN MILITARY AND NAVAL ACADEMY

Lake Geneva, Wisconsin

A distinctive preparation school for boys 12 to 18, grades 8 through 12. Fireproof buildings and 90 acre campus, beautifully situated along lake shore. Excellent academic and military training together with a full complement of athletic activities. For information write to: The Rev. James Howard Jacobson, Superintendent and Rector.

## CHRISTCHURCH

VIRGINIA SCHOOL FOR BOYS

The Ideal Place for Your Boy

Intermediate School: Sixth to Ninth Grades. Upper School: College Entrance Requirements. Sound Churchmanship. Moderate Rates

The Rev. S. Janney Hutton, Headmaster

Christchurch School

Christchurch, Va.

## MERCERSBURG

A distinguished preparatory school beautifully located in the mountains of Southern Pennsylvania. Modern equipment. Small classes; 10,000 Alumni. Close personal supervision of each boy. 85 miles from Baltimore and Washington on Greyhound route. Beautiful Chapel with famous Carillon. Junior School. Summer Session.

Charles S. Tippetts, Ph.D., Head Master  
Box W, Mercersburg, Pa.

Parents appreciate importance of young gentlemen under 18 being educated at distinguished Mil. Acad. for leadership in civil life as well as in the Army (over 1000 alumni now officers). Small classes. Tutoring & Guidance Bureau. Sr. R.O.T.C. 22 modern fireproof bldgs. All sports. Motorized Field Artillery, Cav., Inf., Band. "At the Nation's Highest Govt. rating. Shrine" Catalogue

Box W, Wayne, Pa.  
**VALLEY FORGE Military Academy**

## SHATTUCK SCHOOL

America's Oldest Church Military School

Offers religious, academic, military and physical training to boys in grades 7 through 12.

Catalog and viewbook

THE REGISTRAR, BOX W

Faribault, Minnesota

## THE CHOATE SCHOOL

Wallingford, Connecticut

A catalogue of the School will be sent upon request—with addresses of parents who know the School intimately through their sons.

The School tries to make its charges in the way great surgeons and doctors charge.

## SAINT MARY'S HALL

San Antonio, Texas

A residence and day school for girls. . . . Preparing for the leading colleges. . . . Training in leadership and Christian character. Emphasizing outdoor sports throughout the year. 4 acre campus—modern buildings—swimming pool.

Katharine Lee, A.M., Head Mistress  
117 East French Place

## The Hannah More Academy

Est. 1832. Episcopal school for girls, 10 to 19 years, accredited to leading colleges. Pleasant location in the country. College Preparatory and General Courses, Music, Art. All athletics and riding carefully supervised. Modern Equipment. Moderate rates because school not run for profit.

JANET WARD, B.S. Columbia University  
Headmistress  
Reisterstown, Md.

## The School of Theology

The University of the South

Sewanee, Tennessee

for information address

Dean Fleming James, Sewanee, Tenn.

## St. Margaret's School

Established 1865 • Incorporated 1875

A New England School for Girls emphasizing preparation for the leading colleges. General course with music, dramatics, art, secretarial work and homemaking courses. Hockey, riding, tennis and other sports. Country estate, fire-proof buildings.

ALBERTA C. EDELL, A.M., Principal  
Box C, Waterbury, Connecticut

## Kingswood School Cranbrook

Boarding and day school for girls. Grades 7-12, post-graduate. College preparatory and general courses. 50 acres on lake near Detroit. Unusual opportunities in arts, handicrafts, sciences. Music, dramatics, typing, sports. Catalogue. Secretary, 160 Cranbrook Road, Bloomfield Hills, Mich.

## ST. BERNARD'S SCHOOL

Gladstone, New Jersey

A Church Boarding School for Boys Beautifully situated in the Somerset Hills of northern New Jersey.

Grades 6 through 12

Founded 1900 — Enrollment 78

Tuition, Board and Lodging \$500

Address H. D. Nicholls, Headmaster

## ST. JOHN BAPTIST

SCHOOL FOR GIRLS

College preparatory and general courses with music, art and outdoor sports. An Episcopal school for day or resident students under the care of the Sisters of St. John Baptist. In the country near Morristown, New Jersey.

For catalogue address

The Sister Superior — Mendham, New Jersey

## ST. MARY'S HALL

BURLINGTON, NEW JERSEY

Episcopal Board and Day School for Girls.

Strong Elementary Department

Thorough College Preparatory, and General Courses.

Music - Art - Dramatics - All Sports  
Careful attention to individual growth and progress.

FLORENCE LUKENS NEWBOLD,  
Headmistress

## St. Faith's School

Chartered by the Board of Regents  
Approved by Synod of New York  
and New Jersey

SARATOGA SPRINGS, N. Y.

The Rev. Leonard W. Steele, B.A., B.D.

Rector and Principal

## ST. JAMES SCHOOL

Since 1901 Faribault, Minn.

A Military boarding school for boys with the individual attention of the home. Grades one through eight. Chapel services of the Episcopal Church. Situated on the bluff overlooking the beautiful Straight and Cannon Rivers near Faribault's other historic church schools.

Marvin W. Horstman, B.S., Headmaster

The Very Rev. Osborne R. Littleford  
Rector

## Jane Iverson Memorial Hall

The Cathedral School for Girls

Laramie, Wyoming

Josephine W. Whitehead, Principal

## SAINT MARY'S HALL

Faribault, Minnesota

79th Year

Bishop Whipple's famous church boarding school for girls, ages 12-19. Thorough college preparation, comprehensive general courses. Beautiful buildings. Healthful climate.

Margaret Robertson, N.A., Headmistress

## SEWANEE MILITARY ACADEMY

Thorough prep. for college. Register early for summer session. Small classes—every boy taught how to study. Private mountain domain of 10,000 acres. All sports. Gym, pool. Endowed: moderate rate, 77th year. Catalog.

Gen. C. R. Allin, Supt., Box C, Sewanee, Tenn.

## Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to

George L. Barton, Jr., Ph.D., Headmaster,  
Box 408