

The WITNESS

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MAY 31, 1945



GETTING THE SUN
IN AN OFF-MOMENT
AT SAINT MARY'S
(Story on page thirteen)

ARTICLE BY ELMORE MCKEE

SERVICES In Leading Churches

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

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

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

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

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
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.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

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

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D., rector
Sunday Services: 8, 11 A.M. and 4 P.M.
Daily Services: 8:30 Holy Communion; 12:10 Noonday Services.
Thursday: 11 Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 and 11 A.M.
Daily: 8 Communion: 5:30 Vespers.
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
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M.—Holy Communion

THE WITNESS

For Christ and His Church

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MAY 31, 1945
VOL. XXVIII No. 41

CLERGY NOTES

ANDREWS, HALSEY I., formerly the rector St. Luke's, Hudson, Mass., is now the rector of St. John's, Arlington, Mass.
ARMSTRONG, GILBERT M., formerly of Williston, N. D., is now in charge of Grace Church, Jamestown, N. D. with residence at 411 2nd Ave. N. E.
BARKOW, CALVIN, dean of St. Michael's Cathedral, Boise, Idaho, has accepted the rectorship of St. Paul's, Oakland, California, effective July 1st.
BROWN, E. D., formerly rector of Grace Church, Chicopee, Mass., and Holy Trinity, Chicopee Falls, is now the rector of St. James', Fall River, Mass.
CARPENTER, MARK T., formerly rector of St. James', Derby, Conn., has accepted the rectorship of Holy Cross Church, Sanford, Fla.
CHURCH, WHITNEY, student at Sewanee Seminary, will take charge of St. John's, Bellefonte, Pa. July 1st.
COLLINS, PAUL D., rector of Trinity, Poulton, Vt., becomes the rector of St. Barnabas', Troy, N. Y. on June 10.
GARRETT, ELDON R., formerly the rector of Christ Church, Flint, Michigan, is now in charge of Christ Church, Bradenton, Fla.
GOLL, HARRY E., on the staff of the cathedral, Boston, becomes the rector of St. Luke's, Hudson, Mass., on June 1.
HARGIS, WILLIAM M., formerly of St. John's, Oklahoma City, Okla., is now the rector of St. James', Leesburg, Fla., and in charge of Holy Trinity, Fruitland Park.
HUSKE, JOSEPH S. JR., was ordained to the priesthood on May 1st by Bishop Darst of East Carolina at the Advent, Williamston, N. C. Mr. Huske is in charge of the parish at Williamston during the absence of the rector who is serving as a chaplain overseas.
KENNEDY, JAMES W., rector of All Saints', Richmond, Va., becomes the rector of Christ Church, Lexington, Kentucky, on June 1st.
KENYON, ARTHUR L., formerly the rector of the Ascension, Middletown, Ohio, is now the rector of Trinity, Alliance, Ohio.
MARTIN, GILBERT D., student at Philadelphia Divinity School, will become the vicar of Holy Trinity, Hollingsburg, Pa., June 15th.
PEARSE, MAX M. JR., was ordained deacon in the chapel of the Episcopal Theological School, Cambridge, Mass., on May 8th. He is to be the assistant at Grace Church, Grand Rapids, Michigan.
RIEMENSCHNEIDER, ROBERT, assistant at St. John's, Waterbury, Conn., becomes the rector of St. Paul's, Windsor, Vt., on June 12.

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
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sundays, 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days 11:15 A.M. Fridays, 8 P.M. Evening Prayer and Instruction.
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.

Clifford Nobes Tells of Life In Concentration Camp

Relates of Thrilling Rescue from Prison Skillfully Pulled Off by American Outfit

By W. B. Spofford

San Francisco: — "A householder when plagued with rats has to exterminate them. He can't say 'I must not take life' for if he does it will not be long before his house is unlivable. That's about the way I feel about the Japs, and I say it as a Christian priest. I presume they cannot be exterminated. But they certainly should be quarantined — put on their islands of Japan and kept there."

The speaker was the Rev. Clifford Nobes of the Philippines mission staff, who had that day gotten off a boat with his wife and two small children after years in Japanese concentration camps and prisons which had changed them from strong and sturdy human beings to skin and bones, with no knowledge yet of what diseases may be in their bodies, in spite of check-ups and excellent care and food by the army and the Red Cross since their liberation in February of this year.

The story of that liberation was the most thrilling of the many exciting experiences related to me by the tall, good-looking missionary. On December 26, 1944 the 500 or so Americans who were in a concentration camp at Baguio were told that they were to leave at once for Manila. Japanese army trucks were jammed with about 30 people and arrived in the city 24 hours later. Ordinarily it was a seven hour journey. But on this occasion the highway was thronged with Japanese troops moving north where they expected the American attack. "That Japanese army could have been wiped out," said Nobes. "Planes flying over could have liquidated that entire army. If they had of course all of us would have been killed too. But it just happened that American planes were grounded just at that time because there was not enough

gas to get them off the ground. That fact saved our lives."

Arriving in Manila they were thrown into Bilibid prison—the hospital of the prison which had been condemned as unfit for human habitation. "It was crawling with lice, bedbugs, rats and human filth. It was beyond description. We were there until February when we were liberated by the American army. A Japanese who was working for U.S.A. as a spy learned that all of us were to be machine-gunned on February 8th. He got word to General MacArthur who ordered two outfits to race for the city. The first to arrive was the First Cavalry with 6 tanks and 300 men. They could have easily been exterminated by the Japs. But that is where Yankee cleverness came in. They raced those six tanks around and around a block just as fast as they would travel. Our soldiers shot guns, screaming and yelling and making all the racket they could. The Japs counted the tanks as they went around and around and figured there must be hundreds instead of six. They figured the whole American army had arrived. So they took to their heels and this American outfit of 300 men with six tanks then batted down the prison walls and we were again free men and women."

The Nobes was not the only missionary family to arrive. There was also the Rev. and Mrs. George C. Bartter and the Rev. and Mrs. Cambell Gray and their four year old son, Franie. And a very interesting child indeed is Franie since he was born only a few weeks before being thrown into a concentration camp which conditioned his life up to his release just a few months ago. So it is not surprising to find little Franie repeating the commands of army life, such as "Civilians line up

for chow; remember the military come first."

The whole story of the imprisonment and treatment of these missionaries, engineers and other Americans taken by the Japanese is too long to tell here. Nobes gave it to me in chronological order, with dates and places and I have it so in my notebook. But let me give you some of the highspots which perhaps will make you understand why this Christian minister is for being tough with our enemy in the Pacific.

He and his family were at Bontoc in February, 1942, having been released from a concentration camp and placed under the authority of the religious section of the Japanese army. They were there when a looting party of Japs came, burned down the town and stole everything they could lay their hands on. They left in about a week on orders, but before going they threw 24 of their own wounded soldiers into a hotel, one of the few remaining buildings standing, and set fire to it. "They could not be bothered with wounded men. So they cremated them. They did not even have the decency to first knock them unconscious. We could hear the screams of these Japanese soldiers being burned to death."

A couple of months later more of the Japanese came to Bontoc. The Americans were prepared to put up a fight this time. The American officer in charge was a no-good coward said Nobes. So an American engi-

NOTICE PLEASE

* * *

All mail is to be addressed to

THE WITNESS
135 Liberty Street
New York 6, N. Y.

New subscriptions, renewals and changes of address are to be sent to the above office. Due to the difficulty of securing and cutting stencils it now requires from three to four weeks to put through an address change. We will therefore appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. Also in asking for an address change please make the request personally by letter or postal, giving both your old and new address.

neer took over. Pill-boxes and other defenses were built. But the Americans never fired a shot because the Japs on approaching placed American prisoners ahead of them. "We couldn't fire at the Japs without killing our own people," declared Nobes. "The way the Japs treat prisoners of war is frightful. I know of one group of 350 that had only 50 alive when we left. I know of another camp of 20,000 prisoners were 18,000 were killed. I have myself buried prisoners of war who were clubbed to death — clubbed so that there was not a whole bone in their bodies. I have seen men clubbed to death only because they were so weak that they could no longer work. And it is pretty tough to do a day's work on a handful of rice."

Nobes had been made a hostage in May, 1942, and ordered to get all the missionaries to come at once to Bontoc. If he had failed he would have been either shot or beheaded he informed me. But all came and soon were transferred to the concentration camp at Baguio — about 500 in all of whom 35 were Episcopalian missionaries, including Bishop Wilner. Life in the camp was run by committees, with "each for all and all for each" the practice. It was really communal living as he outlined it. They shared what little they had in a truly cooperative spirit under the chairmanship of Dr. Dana Nace, who was described to me as a particularly courageous and efficient man. One day, for instance, a Jap guard was beating a man to death with a baseball bat for a minor offense. To interfere in most instances would cost you your own life. But Dr. Nace ran to the Jap and shouted: "Stop beating that man at once." And Nobes said that the Doctor's command was given with such authority and dignity that the Jap said, "Yes Doctor," threw the bat to the ground and ran away.

Nobes' own job was chief of police. "Not an easy job since I had to keep people from stealing garbage, and once I had to arrest a person for stealing two teaspoons of fat. Food in our camp was mostly moldy corn. Rice was a luxury. Our daily ration made up 300 calories, 95% of which was corn, whereas the minimum sustenance died for a person lying in bed and doing absolutely nothing is 1200 calories. We were compelled to work on those 300 calories. We had gardens for one thing in which every-

one over eight years old was obliged to work at least two hours each day. In theory we were supposed to get the produce. But it was always "borrowed" by the guards so that all we got was wormy sweet potato greens. We had meat once in 5 weeks; 15 pounds of meat or fish which had to last 500 for 3 days. I was on the fish cleaning detail for awhile. Every barrel of fish was so rotten that most of it had to be thrown away. And when we got a hog the guards would chop off the head and shoulders for us and keep the rest. You perhaps will understand why Jane, our youngest, has lost all her back teeth and why

now that he is back in the States, he replied: "Eat and sleep for awhile. Then I shall get ready to go back. There is a missionary school at Alab. The chapel has been completely destroyed. From 20 to 30 American soldiers died at Alab. I hope to raise \$15,000 or so with which to build a stone chapel and school as a memorial to those young soldiers."

As Nobes arose to go he held his thumb and forefinger about half an inch apart. "My Christian charity and forgiveness has narrowed to about that as far as the Japs are concerned. And I say that deliberately as a minister of the Gospel."



An example of the social work of the Los Angeles City Mission Society is this picture of men enjoying the relaxation of a quiet game of checkers

practically everyone was suffering from some intestinal disease."

I asked if they had not received packages from the Red Cross. "We got only one Red Cross shipment. We found out later that the Japs had stolen all the rest. I got one Red Cross package. It was supposed to last ten days. We made ours — four of us — last a year and two months. A K-ration, which is supposed to be a very bad single meal for a soldier, we made do for three meals for four people. So my children, and all the rest of the children, weighed less after three years than when they entered the camp. I entered the camp weighing 170 pounds; I came out weighing 110. Mrs. Nobes, whose job was teaching and cleaning the moldy corn, went from 145 to 115."

When asked what he plans to do

LAYMEN ANSWER BISHOP

Brooklyn:—Over 100 laymen and women of the diocese of Long Island issued an open letter to Bishop DeWolfe on May 21st, criticizing him for his recent letter to the clergy in regard to the speech by Mr. John D. Rockefeller. They charge their bishop with misrepresenting Mr. Rockefeller and deplore his suggestion that the Episcopal Church withdraw from the Federal Council of Churches. They also support the position taken by THE WITNESS at the time by stating that Bishop DeWolfe was "wholly inaccurate" in his charges against the Federal Council since that body "had no official connection either with sponsoring the address or with its publication."

Churchman Presents Challenge Of Number One Problem

Mr. Lawrence A. Oxley Declares That Church Is Not Even Aware of Our Greatest Problem

By W. B. Spofford

San Francisco:—"Minority groups is the number one domestic problem and it cannot be solved by any ostrich-like approach." So declared Mr. Lawrence A. Oxley, distinguished Negro Churchman who is the senior technician of the minority groups service of the federal War Manpower Commission. I ran into him quite by chance on a train which gave us an opportunity for a good confab. He has been on the west coast for some time investigating and setting up conferences where leaders of business, labor, church and civic groups face up to the problems they are likely to run into in the days immediately ahead, with reconversion, likely unemployment and all the strains that will go along with it.

He presented me with startling figures on the increase in Negro populations in centers on the coast, and declared quite bluntly that in these cities — Portland, Seattle, San Francisco, Oakland, Los Angeles — were all the factors that made for riots and bloodshed in other cities. And Oxley should know for he investigated the race riots that took place in Houston, Beaumont, Detroit, New York and elsewhere.

His special concern in his talk with me was with the Church and he pulled no punches. "Our Church," he said, "is not even aware of this great problem, let alone doing anything about it. I know the churches out here for I make it a part of my job always to visit them wherever I go. Other Churches have moved in, investigated, set up programs. With very few exceptions we have done nothing. Yes it is true that a representative of the National Council came out here to investigate. He spent one day in Seattle, one in Portland, three or four in San Francisco, about the same time in Los Angeles and then went back to New York. If the Church is serious about this advance and reconstruction work for which five million dollars is being asked, it might be well for them to consider sending an expert investigator out here to do a

thorough job. And that means six months, not a week."

Oxley then presented some startling facts. Before Pearl Harbor the Negro population of Seattle was 3,000. Today there are 33,000. The Episcopal Church has one mission for Negroes, St. Philip's. There is no church. Services are held in one of two rooms that constitute the mission. There is a Sunday school for the tiny congregation. There is no priest, white or colored, but a white priest does come to the mission one Sunday a month for a service.

Bishop Dagwell, he stated, was showing genuine interest in the Negro in Oregon and has been back of the building of a new community house in Portland, also called St. Philip's. But here also there has been a startling increase in the Negro population — from 2000 before Pearl Harbor to 22,000 today — and the Church has much to do if it is to minister to these people effectively.

In the bay area of San Francisco, according to Oxley, the Negro population has increased since the war from about 4,500 to over 75,000. In Oakland there is a parish serving this vast number of people, St. Augustine's. It has been there for 25 years and has about the same number of members today that it started with, in spite of the influx of 70,000 Negroes in the past three or four years. In San Francisco there is a Negro mission with about 50 members, with the work so insignificant that the vicar works during the week in the shipyards.

Los Angeles had about 47,000 Negroes before Pearl Harbor. Today there are approximately 150,000 in the city. Here Oxley thinks a good job is being done by our Church, with St. Andrew's doing a "tip-top job, well backed by Bishop Stevens. A good job is being done in Pasadena also."

However Oxley ended the interview on the same note with which he started it. "This problem of minorities is the number one do-

mestic problem. It is packed with dynamite. Layoffs are already setting in.

Soon thousands are likely to be unemployed and of course the Negro worker is going to be the first to lose his job. Soldiers are going to come home soon. The Japanese-Americans are likely to return. And they will return to find, in most cities, that the Negro population has taken over their 'Little Tokyo.' Well-meaning people are advising the Negro to return to Arkansas, Oklahoma, Texas and Louisiana where 99% of this new Negro population came from. But they are not going to return — not many of them. I have talked with a lot of them and it was all summed up for me the



LAWRENCE A. OXLEY

other day by a worker in Seattle who knew the day was not far distant when he would be laid off. I asked him if he planned to return to Arkansas where he lived before he came to help in the war effort by working on the waterfront.

"His reply was typical," continued Oxley, "He looked me straight in the eye and said 'Listen, mister, you too are a Negro. So I ask you, would you rather starve in Seattle or in the dust-bowl of Arkansas? No sir tell 'em I'm staying here.' And he and thousands like him are staying. And it is going to cause trouble and serious trouble. But as I have said, the Church for the most part isn't even aware of the problem let alone doing any-

thing about it. It ought to be the job of the Inter-Racial Commission that was set up by General Convention. I was a member of that. I say *was* instead of *am* because as far as I know it is completely dead. You fellows that are connected with the Church press might want to look into that. What and who killed it? Might make an interesting story."

With that he was off the train to set up another conference on race relations. He had recently held them in San Francisco, Los Angeles and Portland. At all he had for speakers the outstanding leaders of business, labor, government agencies, civic groups, churches, newspapers. To check through the list of those who attended was convincing evidence that Lawrence Oxley was presenting the challenge to people who could do something about the situation if they would. But as effective as this government representative is, he is but one man and he would be the first to urge that all of us, and particularly those of the Churches, accept the challenge of "America's number one domestic problem—minorities."

JOHN E. HINES ELECTED BISHOP COADJUTOR

Houston, Texas:—The Rev. John E. Hines, rector of Christ Church, Houston, was elected bishop coadjutor of the diocese of Texas on May 22nd. He has been the rector of the parish since 1941 and is a member of the National Council. Mr. Hines is 35 years of age and is a graduate of the University of the South and the Virginia Seminary.

BERKELEY DIVINITY GREET'S BISHOP

New Haven:—Bishop Bell of Chester visited the Berkeley Divinity School on May 15th and gave an address in the chapel hall before a large group of clergy and laity, and at luncheon in the School refectory met a representative group of New Haven clergy of different churches, as well as the faculty and students of the school. After luncheon, the Bishop was shown about the Yale Divinity School by Dean Weigle, who was a guest at the Berkeley luncheon.

Prefacing his address in chapel hall the bishop spoke of his friendship of long standing with the late Dean Ladd and expressed his interest in the Berkeley plan of English lecturers which has been in

abeyance during the war but which will be resumed soon. It has been through Bishop Bell's suggestion and recommendation in past years that a number of English lecturers have come to Berkeley.

The bishop took as the topic for his address *The Church and Peace* and stated that it was on collaboration between Great Britain, the United States and Russia that the future of world peace depends, and that it is on the collaboration of Great Britain and the United States in particular that the next stage in the war depends. He felt it of great significance that at the moment the European war ended, the San Francisco conference should be taking place. Very great sacrifice should be made, especially by the great powers, in order to secure the success of that conference and the setting up of a satisfactory world organization for such an opportunity may not occur again. If it is achieved, even though not perfect, it will represent one step forward from world anarchy to world order.

Speaking of the political, economic, and spiritual bases of future peace, Bishop Bell dwelt chiefly upon the moral and spiritual factors, insisting however, that "Everything that concerns the people concerns the Church."

THOMAS COSTIGAN IS DEAD

New York: — Thomas Costigan, for many years the elevator operator at the Church Missions House and known to many as "Tom," died at his home in New York on May 18th following a stroke.

HOPE FOR MEETING WITH GERMANS

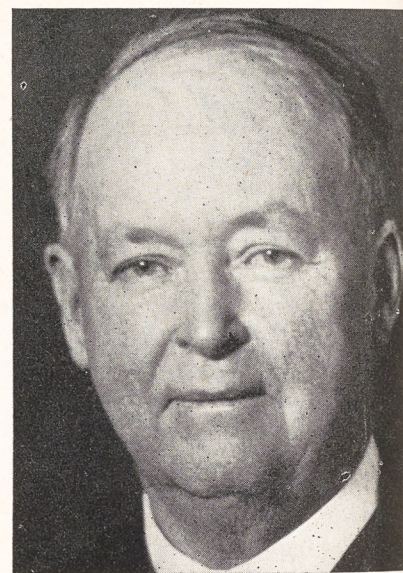
New York (RNS):—A message to the churches expressing the hope that in the near future a "means may be found for frank and intimate discussions among churchmen of both sides of the war" has been issued by the 13 officers and members of the provisional committee of the World Council of Churches. "Only through such meetings," the statement said, "through speaking the truth in love, and through prayer, can the deep wounds which the war has caused be healed."

VIRGINIA URGES UNITY

Richmond, Va.:—A resolution passed the convention of the diocese of Virginia, meeting here at St.

Paul's, May 16th and 17th, expressing "heartfelt desire that organic union be achieved between the Episcopal Church and the Presbyterian Church" and the hope that this union would eventually include other communions. A resolution was also passed citing the achievements of the Federal Council of Churches in "increasing the mutual understanding of the Churches, furthering cooperation among them and making their joint enterprises more effective, notably in the case of the general commission on army and navy chaplains." The resolution also commended the provisional committee of the World Council of Churches for its various services.

CHANCELLOR



Ivan L. Hyland, chancellor of the diocese of Olympia, is a prominent attorney of Seattle. He has not only taken a lead in Church affairs but in civic affairs as well

CHAPLAINCY SERVICE FOR VETERANS

Washington (RNS):—The Rev. Crawford W. Brown, formerly the rector of the Redeemer, Elgin, Illinois, has been appointed chief of the chaplain service of the veterans administration, the first chaplain ever employed by the agency. As soon as he assumes his duties efforts will be made to procure at least 100 chaplains to serve in veterans establishments throughout the nation. They will serve in the 11 domiciliary homes and in the 70 hospitals with at least 500-bed capacity. In some of the larger hospitals a number of chaplains will be engaged. Brown has been serving as a chaplain with the rank of captain.

Power After Pentecost

VICTORY finds us entering one of the most dangerous periods in the history of mankind. It is dangerous for two reasons. First, because for six years the civilized nations of the world have been drenched with blood. That war is destructive of material wealth goes without saying. But that war is just as destructive of spiritual strength is often overlooked. For a long period we have bent our energies on the one hand to destroy all those evil forces that breed hate, distrust, vindictiveness and contempt of one group for another.

We wonder if on the other hand we as victors have put forward safeguards that will protect us from becoming victims of the very evil we set out to destroy. The flush of victory is always dangerous. It is easy to become self-righteous and if there was one thing our Lord inveighed against it was that. The parable of the two men at prayer—Pharisee and Publican—stands in sharp outline today. Better, it speaks in strong terms to the victorious nations. This is no plea for a soft peace. It is no plea for a perfectionist plan for insuring the peace of the world. It is a plea for a realistic Christian self-examination of our failures.

Seen against the background of the first day of Pentecost, we realize how far we have missed the goal. The Master said "Ye shall have power when the Holy Spirit is come upon you." The Holy Spirit came and the first disciples went forth with power and changed the course of history.

What of our power today? The Christian Church is an influence in the affairs of men. But even its most devoted followers recognize that it does not have the influence that its Founder intended that it should exert. In the complexities of our modern civilization the Church finds it difficult to define her position. On the first day of Pentecost that position was crystal clear, at least to those upon whom this new power descended—the conversion of the world. The position of the Christian Church is the same today. It may not be as simply and as clearly defined, but it is there and we know it. It is the power that we lack.

Why? We lack the power because in the first place we find ourselves hopelessly divided. We are one in the confusion of tongues of the first Pentecost. Or better, we are the descendents of the children of Babel. This is not to deny the hopeful signs of cooperative Christianity. It is merely facing reality. The war stimulus has forced us to pull together but basically we are still divided into racial, creedal, economic and political groups. We lack the power to work together because we are schooled to think only in terms of man made schemes and not in terms of the God-given principles that alone can band human kind together.

We face a danger. We may meet that danger in the fortitude of Christian faith, or we may dismiss it as of no importance. If we do the first, we take our place beside the first disciples, facing up to defeat but when defeated rising up to carry on the fight. The other way is the way of indifference.

May we as Christians pray more earnestly for power to become true converters, but also pray for the strength to be true examples of the unity which should bind all believers in Christ.

Christian Justice

CONFLICTING reports come from Europe regarding the disposition of the German general staff. One dispatch says

that some are to be classified and dealt with as war criminals, while another announces that they may be used to establish order in chaotic Germany. One wonders if we can be foolish enough to follow the latter course and thus play into the hands of the enemy. If the allied military government makes use of these generals because they have standing with the German people, their influence will be enhanced. These generals are already unloading responsibility for the loss of the war on Hitler and the Nazis by spreading the story that if Hitler and the Nazis had not interfered, the war would have ended with Germany victory. And so they prepare for the next war!

There is no doubt about the guilt of the German general staff. Some, like von Runstedt, by planning the systematic and scientific starvation of the

"QUOTES"

THE purpose of God is that his righteousness and love shall be applied to personal life and social order and to all human affairs. That needs power, the power of God to form our minds and bend our wills: the power of God by which we may bear patiently the obstinacy of things, combat resolutely the perversity, poverty and self-pride of human hearts and enlist in his service all the self-abnegation, comradeship and sacrifice of which those same human hearts are splendidly capable. That power God is ready to give us, and gives us through the Holy Spirit. In that power it is for the Church and the nation to fashion society to the will of God, in which each is free to find himself in the service of God and his neighbor.

—GEOFFREY FISCHER,
The Archbishop of Canterbury.

children of occupied countries, are more guilty than others, but all are guilty of planning and plotting German wars of aggression.

What shall be done with them? It would be nice if as Christians we could wash our hands of this dirty business and leave it to the military. Yet, as Christians we can neither evade responsibility, nor fail to urge that the treatment accorded war criminals comport with our Christian faith. Does this mean that we must love our enemies and forgive them? Absolutely! But the love with which we love them must be no mushy sentimentalism but sound and solid Christian love which, as the late Archbishop Temple reminded us, is based upon justice and righteousness. And as for forgiveness, only the penitent can be forgiven. The person who impenitently awaits an opportunity to repeat his crime, must first see the error of his ways and desire forgiveness.

To wreak vindictive vengeance upon war criminals will not repair the damage that is done. Besides we do not want to imitate the methods of the Nazis. Even execution after a fair and impartial trial seems too easy—for them and for us. To deport them to some isolated isle to live out their days is also too easy. As Christians it is our duty to bring them through education to reformation and repentance, that is, to the state where they see the error of their ways and to the point where they appreciate Christian love based upon justice and righteousness. Why should not the Runstedts, the Goerings, the Keitels together with the whole constituency of the German military caste down to the rank of captain be educated in the cost of war by being assigned to cleaning up and rebuilding the devastated areas in the countries they have ravished? Hard labor on K-rations would reveal the less glorious side of war. Honest toil would help to teach respect for the man who builds and for the product of his labor. Also, keeping these architects of destruction hard at work for the rest of their natural lives at rebuilding what they have destroyed would prevent their planning another war and bring to an end their arrogant Prussian military tradition.

We do not suggest this in hatred or bitterness. When a child ruins a lovely piece of furniture by an injudicious use of his Christmas hammer and saw, it is not hatred or bitterness but plain ordinary justice which prompts the parent to teach the child the proper use of saw and hammer. The least these plotters of destruction can do for the society they have so nearly wrecked is to devote the rest of their lives to rebuilding what they have torn down. The least we can do for the world they have ravaged is to see to it that they never again have an opportunity to plan or practice their evil business.

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Our Common Bond

By

ELMORE McKEE

Rector of St. George's, New York

MY FIRST reaction to the horrible persecution of the Jews in Europe is not self-righteously to throw stones. It is a feeling of definite personal responsibility for the plight of the Jew in the modern world. Am I not aware that our own so-called Christian nation is unfair to Jews? Are there not clubs where Jews will not ever be considered for membership? Is it not much harder in many quarters for Jews to secure jobs than for those called Christians? These are but aspects of American anti-Semitism, hidden, yet powerful. Anti-Semitism has existed for hundreds of years to the everlasting shame of the Christian community. The Christian Church's response to the persecution of the Jews in recent times has, on the whole, been inconsequential. To do little or nothing has been, in a measure, to acquiesce. Surely we acknowledge a sense of sin and of common responsibility for an unhappy condition that affects millions of our brothers-in-God.



My second thought is that Jesus was a Jew. My Lord and Saviour was a Jew. We like to westernize and modernize Jesus, and dress him up in our national patterns. But it cannot be done. Jesus was more Oriental than Occidental. In dress, in manner of speech, in imagination and poetic insight Jesus was a Jew, with the great East stamped upon him. It was surely by intent that God chose the most spiritually-minded people of all the ages, at the very peak, perhaps, of their development for the revelation of the invincible power of holy love. It is ironical that it is the race of Jesus which is being treated in some quarters as a menace to mankind. Our heads hang in shame as well as in sympathy.

Thirdly, I am convinced that the colossal problems of our day will be solved not by Jews and Christians separately but by Jews and Christians working together. As Robert Nathan said in *The New Yorker*: "Shall the flower deny the root or the root the blossom? They are one, one growth, one planting, now and forever." If Christianity is thought of by many of us as the flower, then its roots are in Judaism. Rather than repudiate our roots we would honor them.

THE WITNESS — May 31, 1945

FOURTHLY, there is utterly no basis in science for the myth of Nordic supremacy and the inferiority of non-Nordic stock. Where is the scientist of repute who will maintain that any race or color or nation is to be considered biologically superior to any other, however much at any moment in history one group may enjoy advantages greater than another. Rather may the truth be told by the following picture: In August of 1937 I stood high up in the Austrian Tyrol at an altitude of nearly 7,000 feet in a little pass known as the Zeinisjoch near Galtür in Voralberg. My feet were placed on either side of a tiny stream some six inches wide. Just in front of me the little stream forked, and as the nearby sign told, the stream to my right flowed into the Danube and the stream to my left into the Rhine. That to me is a convincingly clear picture of life. God is the source of the river of life. He is the father-spirit of all the sons of men. The peoples of the Danube and the Rhine and of all the world are his common children, however much cultural, economic, political and even religious conditions may have unhappily pulled them apart. There can be no sanctity, no order, no peace save as we refuse to surrender this most obvious starting point for all our thinking, namely universalism under one God.

Fifthly, the tragedies that occurred do not represent the desires of all Germans. The Christian Church in Germany, wherever it is really Christian, hangs its head in shame and sorrow. I do not forget my conversation with Pastor Niemöller a few years ago. We were discussing the attempt of officials to strike the names of Christian Jews from the rolls of the Christian Church. My friend of the Church said, "In injuring them they injure us. For we are all one." Germany has many great Jews and great Christians—some just out of prison. She has heroic churches and synagogues. In so many ways she has given of her scholarship and culture and religion to the world. May God lead Germany to her true spiritual destiny!

And lastly, while we abhor and repudiate the spirit of short-sighted revenge now at work, while we brand its sub-human and sub-personal savagery as anti-Christ and as a reversion to the Dark Ages, let us remember that the doers of iniquity are those really who in the long run suffer most. The plight of the cruel man is no less hell, though he may know it not. Phyllis Bottome in *The Mortal Storm*, presents the picture of a gallant Jewish professor in a concentration camp speaking thus to his small son who asks, "But could they, father, could they kill you?" "If they kill me," his father said in a cheerful voice, "it would not help to spread their creed. Fortunately, the ideas they have are greatly

discredited by their acts. All persecution is a sign of fear."

Out of the broken homes, the cruelty, the bereavement and the deaths of these days may there come a new day when the Christian Church, in humility and sadness, but in redeeming love, shall seek, by study, by prayer and by courageous action to atone for its sins and to set about its great task of healing.

Talking It Over

By
W. B. SPOFFORD

San Francisco:—Some years back I was a labor manager for a large clothing firm, with the job of seeing that the terms of a contract entered into with a union were maintained. There were to be no strikes or stoppages of work since the contract provided impartial machinery for the settling of all disputes, whatever they were. But there were many times during those days when workers with a grievance, real or imaginary, violated their agreement by folding their hands and refusing to work. The reason was simple: for years those workers, without a union, without any other way of righting a wrong, had used a stoppage of work as their only weapon. It was impossible to change them over night simply because the president of the firm and the president of their union had signed a piece of paper. They had to be reconditioned to peace and it took time. But it was accomplished so that today there are neither stoppages nor labor managers since things run so smoothly that they are not necessary.



The United Nations Conference will set up a world organization to maintain peace. It was for that purpose that delegations from forty-nine nations, with their staffs of technicians and experts, came to this city. They will accomplish their aim and in doing so will do more to give the world peace and security than any meeting in history. It is tremendously important for all of us to keep constantly in mind that the creation of machinery to maintain peace is the primary objective of the Conference, with all other things secondary. This has been stressed repeatedly by leaders here. Mr.

Eden made it clear in his opening speech. Mr. Stettinius said it over and over again — "we are here dealing only with machinery; no consideration will be given at this Conference to specific problems."

Naturally many are disappointed, particularly the hordes of people who are here on the fringe using pressure to have their own special interests served. But if you will read back over the record since April 25th I think you will agree that the Conference ran into most of its difficulties when it considered matters that never should have come before it. This Conference was not called to settle disputes between the London and Warsaw Poles; between the Jews and Arabs over Palestine; between empires and their colonies. This is not a world legislature but an organizing committee out of which will come the set-up with the apparatus to deal with all the hard problems that confront the world. And if that is accomplished, and it is going to be, then this Conference of the United Nations will be the most successful international meeting ever held. Out of it will come, as Mr. Stettinius has pointed out "new world community institutions such as courts, police organizations, parliamentary and welfare groups." He also said that great emphasis is being placed on the importance of the Economic and Welfare Council of the World Organization. "Men see," our Secretary of State told the reporters, "that they have to create a world economy that will give to the people and nations the things they need. You can't talk peace to hungry people."

THAT IT IS a tremendous and long time job of course everyone in his senses knows. The people of India want to be free. The people of Africa want to be free. The people of the world want to be rid of armaments and all the burdens that go with war. This Charter, which will be signed by the representatives of forty-nine nations, will, when ratified by their governments, create the machinery for the peaceful settlement of these and many other problems. But it is of course silly to think that all the problems are to disappear merely because forty-nine men put their signatures on a document. The people of this world are conditioned to get things the hard way — by fighting for it. It is going to take a long time to educate them to understand and use the machinery being created here. So we ought not to expect too much too soon. If it took four or five years to educate 2000 workers in a factory how to work under an agreement which provided the machinery for peaceful living, you can imagine the difficulties we are going to have making this World Organ-

ization effective. Again to quote Mr. Stettinius: "The millennium will not arrive the morning after the conference closes but we will be able to say we have made distinct progress toward world peace." And as far as I am concerned — and in spite of all the crabbing and knocking and pessimism that one reads and hears over the radio — I think that is an understatement.

There is another angle to this Conference which I want to report, and that is the recognition by our State Department that there are people other than governmental officials who are interested in world organization. From the very first release of the Dumbarton Oaks Proposals the people, individually and collectively, have been encouraged to offer their suggestions and criticisms. The attitude was illustrated by a story told by Archibald MacLeish at one of the meetings held daily here for the representatives of national organizations, sponsored by the State Department. At a meeting on Dumbarton Oaks held this past winter, a woman representing a large organization interested in peace came up to him and said: "Mr. MacLeish I am here upon your invitation. But I want it distinctly understood that I did not come in order to find out what the State Department wants me to do. I came in order to make the State Department do what I want it to do."

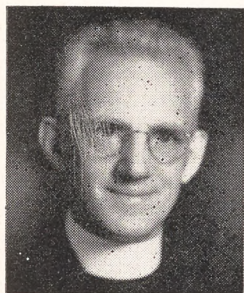
If the State Department is not doing what the people want to have done it is surely not because the Department has not made every effort to understand the will of the people. There are 75 national organizations represented here, each with two consultants. There were those who came thinking that it was a mere gesture and that they would neither be consulted or taken seriously if they were. All of them now testify that quite the opposite is true. They do meet regularly with the American delegation and many of the amendments, particularly those dealing with human rights and basic freedoms, can be credited to these consultants. Commander Stassen paid a great tribute to this group at one of his press conferences. Likewise did Mr. Stettinius who told reporters that "many suggestions made by individual citizens or civic groups are reflected in these amendments" and he went on to describe the assistance and advice of the consultants as "invaluable." "Seldom," he said, "has there been a greater demonstration of respect for democratic rights or a fuller proof of the high value of democratic procedures."

All of which is something for all of us to remember when the Charter being drafted here goes to the United States Senate. That will be another time when we have to make the democratic process work by insisting upon ratification.

For Church Schools

By
WILLIAM GRIME

AS TEACHERS we are rightly counselled to use modern authorities on teaching methods. But while doing this we seem to have bypassed the teaching methods of Jesus, the master teacher.



True enough his divine nature baffles analysis, yet within his human aspects he is still the world's master teacher.

Take for instance St. John 4. 1-42 where he is teaching the woman of Samaria. Observe first how he uses the element of surprise to arouse an interested relationship between teacher and pupil. "Jesus saith unto her, Give me to drink." Though a Jew he had spoken to a Samaritan. He had amazed her, "for the Jews have no dealings with the Samaritans." Later watch him employ the same technique on his own disciples when they came back with food from the city. "In the meanwhile his disciples prayed him, master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, "My meat is to do the will of him that sent me, and to finish his work." You see he awoke her curiosity and thus produced a mental readiness needed for the reception of eternal truth.

Then note, if you will, Jesus is using throughout this experience the conversation method. Seven times he spoke and six times she spoke. It was only the return of the disciples that stopped their dialogue.

Also watch him use one of his favorite methods — passing from the concrete to the abstract, from the known to the unknown, from the material to the spiritual, from the particular to the universal. The conversation started with a request for a drink of water but it developed into the disclosure of another kind of water, "living water springing up into everlasting life." The conversation continued about a cup, "thou hast nothing to draw with." It included ancestors and the temple, but it ended in his telling her God could be found everywhere as "a spirit" by those who would "worship him in spirit and in truth." There was no boresomeness in that out-of-doors class room. Certainly from now on her worship must have taken on richer meaning.

Furthermore let us notice how he seeks with quiet confidence for personal inward change which would mature into outward witness. She was a

sinner and she tried to bluff him. "Jesus saith unto her, go, call thy husband and come hither. The woman answered and said I have no husband. Jesus said unto her Thou hast well said, I have no husband. . . . in that sayest thou truly." (How quick he is to appreciate genuine response). Then consider here his attempt to pierce her incrustated conscience, not to confuse it but to enlighten and heal it. After a while this friendly dealing caused her to leave her water pot and go back to the city saying, "Come see a man which told me all things that ever I did: is not this the Christ?" And later we read, "many of the Samaritans believed on him for the saying of the woman . . . and they besought him to tarry with them: and he abode there two days." You see he was teaching for personal decisions. She started as a sinner but under his influence she grew into a missionary and an evangelist.

Now there are many more helpful suggestions in this incident. "Seek and ye shall find." And if you wish a stimulating book on the subject, one that will enliven any of your teachers' meetings, get *Jesus, The Master Teacher* by Horne, Association Press.

Incidentally, you will find here a rewarding way of Bible study.

New Books

***Excellent

**Good

*Fair

****They Found the Church There.* By Henry P. VanDusen. Scribners. \$1.75.

This is a perfectly fascinating account of the way in which our armed forces, chiefly in the Southwest Pacific, have discovered Christian missions. In fact a great many of our men owe their lives to the missionaries, either directly or indirectly. Time and again the stories have come back — men have had to bail out from their planes and been cared for by friendly natives, and whereas they expected to fall among cannibals they have come to in Christian villages where they heard Christian hymns being sung and discovered natives who were reading the Bible. Dr. VanDusen's book is factual — it is made up of quotations from letters that men have written home. Enough of the background of missionary history has been added to make the letters intelligible. This is a book that everyone who believes in missions — i.e. in the Christian religion — will find perfectly thrilling, and one that ought to convince even the hardened skeptic, the man who says that heathen religion is good enough for other people, and that mission-

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aries are an interfering lot. In fact any man who disbelieves in missions these days ought to be challenged to read this book! I doubt if he could survive the ordeal, without changing his mind on the subject.

—F.C.G.

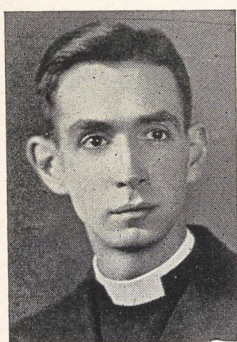
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

WORSHIP FOR THE UNCONVERTED

THE Church has two essential duties: to preach the Gospel to the unconverted, and to nurture the faithful. In many of our parishes today these duties are complicated by the fact that so many of



the faithful, i.e. confirmed communicants, are in actuality still unconverted. It is not that they are hostile, or even indifferent to religion. But they have never committed themselves wholeheartedly to the implications of their Christian profession for their own lives and the life of their community.

In the case of many, perhaps, they have not as yet clearly understood what these implications are. As to the urgent issues of our time, such as war and peace, economic justice, race relations, it is often difficult to distinguish the views and activities of churchmen from those of non-believers. Alas, that is not always a case of the working of the leaven of sincerity and truth outside the bounds of church membership; often the very opposite, the leaven of malice and wickedness has not been purged from the lump of Christ's followers.

There is too much dead wood in the Lord's vineyard these days. Why? There is no simple answer, but a few reasons may be suggested. "Joining the Church" is too easy; and once one is in, the discipline administered is very lax. In private morals we have been watchful over the flock; but we have been too careless of the public conscience. At Malvern Miss Dorothy Sayers stated the situation bluntly enough: the Church "will condemn those sins which respectability has condemned already, but not the sins by which respectability thrives." Religion is no longer the dominant value in our public education, and the attempts of our "Sunday Schools" to make up for it are notoriously ineffectual. Adult religious education in our Church is

still in its infancy. And family worship has almost entirely disappeared.

The impact of this situation upon our "common prayer" is confusing to say the least. The Prayer Book services were not designed for the "heathen" but for those who are "called to be saints." While all of its offices are pre-eminently evangelical; they are by no means evangelistic. Morning and Evening Prayer are appreciated by sophisticated people, sensitive to poetry and style; and sincerely devout people, who know something of the art of meditation and practice it regularly, find these offices gracious and uplifting. But there are so many in our congregations now who do not read and study the Scriptures, who find it difficult to pray imaginatively, and who are very vague in their understanding of the central doctrines of their faith. For such people the Daily Office, which they hear at most three Sundays out of four in the month, rarely conveys anything relevant to the tough world they live and struggle in; it remains by and large an incomprehensible formality. For them the sermon and the hymns, which are strictly not part of the Office, must bear the burden and heat of the day.

The Eucharist, of course, being more dramatic and more concentrated in emphasis, is more searching to the conscience and more evocative of dedication and commitment. But it is too long, and at times too argumentative, and its language archaic. The radical social implications of its Offertory are often missed—God's provident gifts, man's labor, his stewardship of property, his willingness to sacrifice for the common good, especially for the "household of faith." Yet with all its imperfections, the service retains its power to lift men out of themselves and throw their lives into the perfect self-offering of Christ, and attain, for the moment at least, an experience of the holy fellowship of His Body.

The forecourt to this experience of perfect society realized in fellowship with Christ is, and has always been, the Ante-Communion with its simple statement of the Law and the Gospel, and some doctrinal explanation of their relation, in between the two, in the Epistle. We would do well to rediscover the evangelistic possibilities of this ancient catechetical office for our present-day "baptized catechumens." A few hymns, a sermon after the Gospel, and modern prayers relevant to present needs at the conclusion will make it a much better "mission" of worship to the unconverted than Morning Prayer. (Of course, the lectionary will need a thorough going-over.) In the long run, too, its more frequent use may lead to the re-establishment of the entire service of Holy Communion as the norm of worship of instructed, disciplined and re-converted Christians.

Bishop of Chichester Tells Of Task Before Church

He Says Chaos Is Likely On the Continent And Calls for Help to Restore Church Life

Edited by Rita Rubin

New York:—The new Archbishop of Canterbury, Dr. Fisher, was very close to Archbishop Temple and the Archbishop of York thought he was an obvious successor to the high office. So declared the Bishop of Chichester, Dr. Bell, at a luncheon given by the Presiding Bishop in honor of the distinguished British visitor. He said that Archbishop Fisher is a good organizer and executive, possesses clarity of mind and lucidity of speech and desires to follow the policies laid down by his predecessor.

Dealing with the problems now facing the Church of England Dr. Bell put recruiting and training men for the ministry as number one. Second he thought there should be a better follow-up of confirmations in order to stop the leakage, and suggested that a separation of confirmation and first communion might provide one means of doing this. An improvement in facilities for religious education is needed, he said, with day schools doing effective work in his own diocese of Chichester. The damage done to church buildings by bombs was on the list of problems but the Bishop was more concerned about the revolution going on in social life, both in England and on the Continent, with the crisis in Europe even greater than in England.

Millions of displaced persons: slave labor; Germans in a chaotic country without any government; people in the liberated countries—Holland, Belgium, Norway, France—trained as patriots in sabotage and in disobedience to law in order to defeat the Nazis; all these and other factors created the most difficult moral and spiritual problems. People trained to make sabotage and disobedience a virtue might well carry on the same tactics against a legitimate government, particularly since that government will have great difficulty in providing the people with food, transportation, employment.

The Bishop then stated that the hope was in the churches, even in

Germany, where the Confessional Church has stood firm against the Nazi idolatry. The question is how can we help the clergy to build up Church life in these areas. The World Council of Churches had been organized, fortunately, prior to the war, and it has been able to keep contacts alive and to look ahead to restoration of Church life (see WITNESS, May 24).

He then stated that there had been a remarkable advance in cooperation between the Churches in England during the war, even with the Roman Church. Not all members of the Church Assembly of the Church of England were enthusiastic about cooperation with non-Episcopal Churches, with a compact minority, mainly clergy, raising their voices whenever plans of the World Council are presented. But when the Assembly is asked for help for definite needs the vote is generally unanimous to join fully in the reconstruction program. At the present time a commission of clergy and laity is seeking to raise a million dollars for the World Council program. Each of the 42 dioceses is aiming to raise from five to ten thousand pounds, working at it their own way. The appeal is for the reconstruction of the entire Church in Europe but contributions can be earmarked for specific countries, and it is likely that the first \$50,000 will go to the Orthodox in Greece.

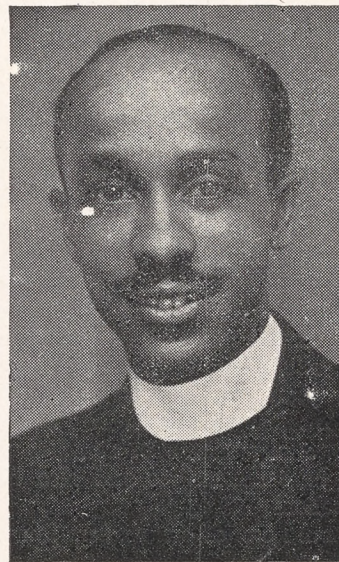
The Bishop laid stress on the fact that the money is not to be used for buildings but for salaries for clergy, theological training, religious literature, etc. And he ended by stating that if the Church of England and the Episcopal Church here in America could work together with the World Council of Churches that we could do much for the revival of spiritual life in Europe.

Guests at the luncheon were Bishops Washburn, Gilbert, Budlong, Ludlow, Sterrett, Learned, McKinstry, Gray and Harris. Also Mrs. R. L. Kingland, Mrs. J. E. Hill, Mrs. William Leidt, Mrs. Arthur Sherman, Mrs. Henry Hill Pearce. Lay-

men present were John Glenn, Samuel Thorne, William Leidt, Colonel Dyckman and Colonel Lydecker. The clergy there were the Rev. Franklin Clark, the Rev. Clifford Samuelson, the Rev. Floyd Tomkins, the Rev. George Wieland, the Rev. Cuthbert Simpson and the Rev. Henry Smith Leiper.

St. Mary's, Sewanee

Sewanee, Tenn.:—St. Mary's School for girls is located here on the beautiful Cumberland Plateau, eighty-six miles from Chattanooga and one hundred miles from Nashville. The altitude is twenty-two hundred feet above sea level and the climate is invigorating. Classes begin with the seventh grade and go through high school; and as the en-



The Rev. Tollie L. Caution, vicar of St. Luke's, New York, is the new secretary for Negro work of the National Council, succeeding Bishop Harris of Liberia. He is a native of Baltimore, graduate of Lincoln University and Philadelphia Divinity School and was the rector of St. Augustine's Philadelphia, before coming to St. Luke's

rollment is limited the atmosphere is that of a happy family and not of an institution. The school is under the direction of The Sisters of St. Mary and is fully accredited with the Southern Association of Colleges and Secondary Schools.

There are 339 acres in the school property, including a large campus, athletic field, riding ring, a farm and a dairy. The buildings are of stone, well heated and ventilated, and each is provided with fire protection. Special attention is paid to the health of the students. A graduate nurse is employed to care for the sick, and to train the girls to

guard against unnecessary exposure. All possible precautions are taken to guard against illness. A healthful location, a pure water supply, and a well balanced diet all help to make the health record almost one hundred per cent.

There is a service in the beautiful school chapel each morning for the entire household. The day is thus begun with the blessing of our Lord. On Sunday the song service is an inspiration for at this service plain song is rendered in all its ancient beauty.

Activities are many. Physical education makes the days merry with basketball, tennis and other sports. Riding days are delightful for after lessons are completed in the riding ring picnics come. What can be more thrilling than to meet the sun coming up, as a woodland trail unfolds itself with bacon and eggs and coffee cooked out in the open. The girls who are interested in good literature enjoy the Edgar Allen Joe club. Dramatic clubs, the school paper, *Hilltop Highlights*, and the Girls' Friendly Society are active also.

St. Mary's wishes to give every opportunity to students who will appreciate the atmosphere and excellent education offered. The self-help plan provides work in office or house, so that girls who are not able to pay full board and tuition may help themselves and also help the school.

Should any of our readers journey in Tennessee St. Mary's stands ready to give them a warm welcome.

To Have Coadjutor

Hartford: — Governor Raymond Baldwin presented a resolution to the convention of the diocese of Connecticut, meeting here May 15th, urging that consents be secured from bishops and standing committees for the election of a Coadjutor. It was passed unanimously. Since Bishop Budlong had made it clear that he did not contemplate the possibility of three bishops it means that Bishop Walter Gray, now suffragan, will be elected coadjutor and thus will succeed to the office of diocesan.

Bishop of Arizona

Pittsburgh:—The Rev. Arthur B. Kinsolving 2nd was consecrated Bishop of Arizona on May 29th in Calvary Church where he has served as rector for the past four and a half years. The Presiding Bishop was consecrator and Bishop Beverly

Tucker of Ohio and Bishop Walter Mitchell, retired Bishop of Arizona, were the co-consecrators. The presentors were Bishop Pardue of Pittsburgh and Bishop Scarlett of Missouri, while the attending presbyters were the Rev. Richard Baker of Baltimore and the Rev. Arthur Lee Kinsolving of Princeton, a cousin of the new bishop. The sermon was preached by Bishop Powell of Maryland. Following the service a luncheon was served to the visiting clergy in the parish house. Bishop Kinsolving is to have his last service at Calvary on June 3 when, with the permission of Bishop Pardue, he will confirm a class that he prepared as rector.

Food for Italians

Boston: — Food boxes for the women of St. Paul's American Church in Rome, Italy, was urged by Mrs. Samuel Tyler, wife of the former rector of the parish, in addressing the women of the diocese of Massachusetts. She said that for the first time the Auxiliary of the parish in Rome had failed to send in an offering for the U.T.O. because there is so much suffering and malnutrition about them. She further revealed that during the imprisonment of their rector the wom-

en of the parish had conducted devotional meetings which were of great value. Also when the Allied armies reached the city the women opened the parish library for the soldiers and aided them in many ways. There is urgent need now for food and clothing. Instructions about mailing can be had at any postoffice. Packages should be sent to Mrs. Katharine Tuccimei, Via Taro 39, Rome, Italy.

To Visit Germany

Geneva (wireless to RNS): — A group of Church leaders will visit Germany "as soon as permission is granted" it was decided at a meeting of the department of reconstruction and inter-Church aid of the World Council of Churches here. It was reported that Church reconstruction plans have been received from France, Holland and Finland, and that tentative plans have been drawn

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THE WITNESS

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up by leaders in Belgium and Italy.

J. Hutchison Cockburn, former moderator of the Church of Scotland, who was present for the first time in his capacity of senior secretary of the department, was instructed to visit Holland and Belgium as soon as possible.

Urge Reforms

Montreal (RNS):—A more adequate wage structure, improved system of social security, better housing, and participation of the public in industrial negotiations, planning and regulation were demanded in a statement issued here by the Montreal Council on Christian Order. The Council, representing the Anglican, Roman Catholic, Baptist, Lutheran, Presbyterian, Russian Orthodox, Salvation Army, and United Church bodies in Canada, called for the curbing of "irresponsible ownership" in industry, and suggested that "the primacy of human rights over property rights be more fully recognized in positive law."

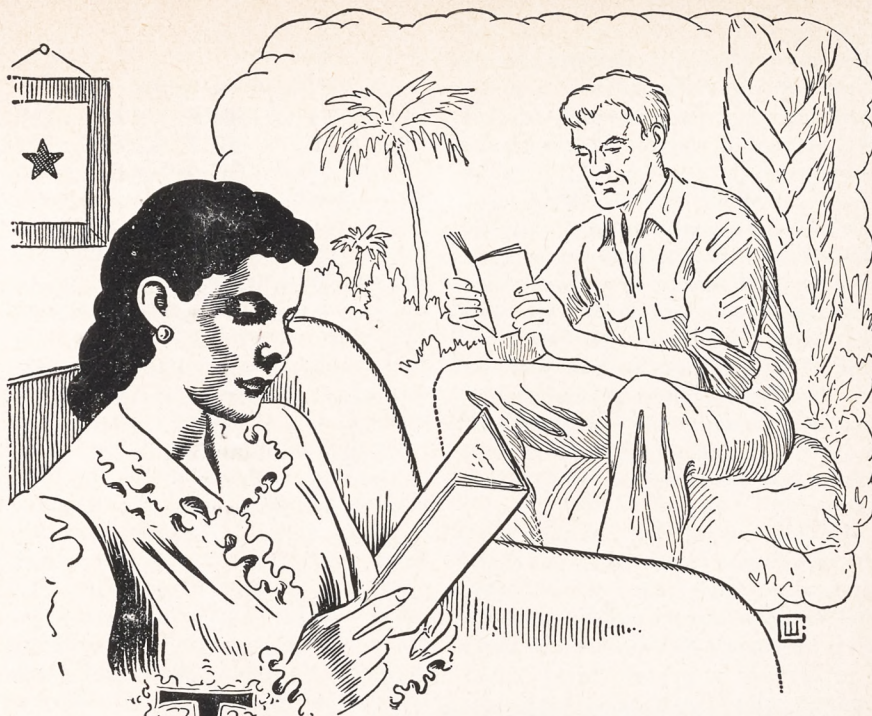
Peace Proposals

Martinsburg, W. Va.:—Endorsement was given to the Dumbarton Oaks Proposals at the convention of West Virginia, meeting here at Trinity Church, with communications sent to the American delegates at St. Francisco urging them "to persist in their efforts to establish a family of nations." Bishop Strider announced to the convention that \$28,000 of a proposed fund of \$100,000 had been raised for a conference center. The business was largely routine.

Merchant Marines

Philadelphia:—Men of the Merchant Marine came in for deserved praise here on May 20th when the Rev. Frederic Underwood, chaplain at their academy on Long Island, was the preacher at a special service held at historic Christ Church in their honor. Reviewing contributions of the merchant marine in the present war, Underwood said, "Since the beginning of the war men of the merchant marine have participated in every hazardous landing and invasion of enemy held territory. Hardy old timers along with hastily trained officers and men of the maritime academies and schools were at Dutch Harbor, at Guadalcanal, at Tarawa, Saipan, North Africa, Italy, and at the greatest invasion of history — Normandy."

Recalling that at the beginning of



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the war, when our fighting forces were not yet ready, that it was the American merchantmen who carried "the sinews of war on the dangerous submarine infested Murmansk route" he spoke of their sacrifice of the highest casualty ratio of any of the services. He pointed out that it was the first service of sufficient size engaged in this world struggle, and that with the end of the European war, "Our merchant sailors shall be our continuing ambassadors, carrying the religion, trade and culture of a free and democratic people into cities and ports where no consuls ever visit."

Underwood pointed out that after the first world war, many merchant ships were neglected, but he hoped that "a grateful and wise nation will keep her merchant marine this time. For here is a proven loyal naval reserve which costs the taxpayers little or nothing, in time of peace, and yet is ever ready to serve our country in every emergency."

Smells of Liquor

Atchison, Kansas:—The Rev. Samuel E. West Jr., says that an Indian named Louis Roubideaux is using his knowledge of the church to sponge cash from the clergy. The man tells a convincing story about his Church connections in South Dakota, and he carries a Niobrara Prayer Book. Word from the Rev. Paul H. Barbour of the Rosebud Mission is that the man is not worthy of assistance. He is nearly six feet tall and weighs about 170 — and if that isn't enough take a good whiff of his breath — liquor.

Parish Celebrates

Detroit:—Christ Church Parish in this city is observing its 100th anniversary this month. It opened on May 3rd when the Presiding Bishop preached. The following Sunday the vicar of the mother church conducted the service, while that evening a reception was held at the reopening of Ledyard Hall, the center of activities for the downtown parish. The final special event was an anniversary service on May 13 when the rector of the parish, the Rev. Francis B. Creamer, was the preacher.

One for Ripley

Birmingham, Ala.:—A year or two ago the Rev. John C. Turner, rector of the Church of the Advent, suggested to Charles Bromberg that carved wooden plaques for the front

of the main altar would be suitable for a projected memorial for Mrs. Bromberg's deceased parents. Mr. Bromberg put off a decision, and then he left for service in the navy. Mr. Turner meanwhile had designs drawn for thirteen plaques — for the twelve Apostles and St. Paul — and sent blueprints of the designs to Lt. Bromberg, FPO San Francisco. The ship carrying the prints was sunk, and when the mail cargo was recovered the address had been washed off. Officers opened the envelope and discovered the name of the Rev. John Turner on the blue prints. Efforts to find Mr. Turner, no address, were unavailing, so the prints were turned over to a naval officer for suitable disposition. The officer was Lt. Bromberg! He considers it "divine intention" that brought the prints to him in this roundabout fashion, so he wrote to Mr. Turner and told him to go ahead with the project.

A Leading Layman

Detroit:—Warren E. Bow, trustee of the diocese of Michigan and a vestryman of All Saints, this city, died in his sleep on May 12th in his 53rd year. He was the superintendent of the Detroit schools and president of Wayne University.

Supports Birth Control

Hartford, Conn.:—The Rev. Lawson Willard, rector of Trinity, New Haven, appeared before a committee of the Connecticut legislature to support a bill which would remove an old law against contraception. He termed the issue as one "involving civil liberty" and contended that Roman Catholics, who strongly opposed the new bill, had a right to refrain from contraception themselves but had no right to put the same restraint on others.

Seek Ministry

Washington:—A thousand names of soldiers and sailors are on file in the office of the commission of army and navy chaplains as being definitely interested in entering the ministry after their discharge.

School Becomes YMCA

Birmingham, Ala.:—St. Mark's Normal and Industrial School, an institution for Negroes, is to be converted into a YMCA for Negroes under terms of a transfer of property recently completed. For more than a year the diocese and the Y have been at work on details, with the dio-

Summer Services

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

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

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.

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

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

ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The 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. 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; Wed. at 12:30; 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; Rev. W. Armistead Boardman, Assistant. 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. Thursday at 11 A.M.

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

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.

ST. JAMES CHURCH, W. Wisconsin Ave. at N. 9th St., Milwaukee. Rev. G. Clarence Lund, Rector. Sunday: 8 & 11 A.M. Thursday: 10 A.M.

GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

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

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

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cese choosing to turn the property over to the Y rather than accept a higher bid from a commercial firm. A city-wide campaign for \$150,000 to develop the property is now under way.

Commencement Speaker

Berkeley, Calif.:—Bishop Remington of Eastern Oregon is the commencement speaker at the Church Divinity School of the Pacific on June 7th. The alumni paper is to be read by the Rev. Pierson Parker. There will be eight graduates.

Dr. Sockman Teaches

Berkeley, Calif.:—The Rev. Ralph W. Sockman, Methodist minister of New York, is to be on the faculty of the summer school sponsored jointly by the Church Divinity School of the Pacific, the Pacific School of Religion and the Baptist Divinity School. There are to be other well known visiting lecturers as well as members of the faculties of the sponsoring schools.

Acolytes Festival

Rutland, Vt.:—The annual acolytes festival of the diocese of Vermont was held at Trinity Church here on May 10th — a revival of an event which had been postponed during war days. Many parishes were represented by the 50 boys in the procession. And just so you may know what Vermont can be like in May, a couple of rectors had to cancel the trip because of six inches of snow. Bishop VanDyck preached when the Rev. John B. Midworth, the scheduled preacher, got off the road in the snow storm.

New York Branch

New York:—A new branch service center of Youth Consultation Service of the diocese of New York is to be opened in June, located on 149th Street in a district known as the "Hub of the Bronx." This will make three centers in the city.

Hits Prejudice

London (wireless to RNS):—A proposal of the Johannesburg City Council to transfer all Africans living in western areas of the city to an unspecified district was branded as "a flagrant example of race prejudice" in an article written for the Church Times here by the Rev. Trevor Huddleston. Under the city's plan, slums of Sophiatown and Martindale would be converted into attractive suburbs for Europeans, and a separate native township would

be built for the benefit of the Negro community.

While admitting that housing, school, and hospital accommodations for Sophiatown's Negro community of 60,000 persons were "appalling," Mr. Huddleston questioned the expenditure of thousands of pounds in rebuilding and replanning for the European communities and not for the Africans. The answer, he added, was "brutally plain."

"It is because Europeans don't want an African suburb adjoining theirs," he said. "It is an objection based on purely racial grounds. Years ago, the Europeans refused to buy land in Sophiatown, owing to the proximity of a refuse dump. Africans bought what the white man rejected and made homes there. The western native township was built with money from native revenue, and for more than 30 years it has been the home of a large part of Johannesburg's African population."

Mr. Huddleston declared that the residents of all communities in Johannesburg were consulted about the scheme "with the exception of the Africans who are most concerned." They first learned of it, he said, when it was mentioned in the press, and the news "not unnaturally caused serious riots in the threatened areas."

"As Christians," he added, "we cannot allow men to be moved about like cattle without any consideration of personal ties whatever."

Bless Flags

Burlington, Vt.:—Flags of all the United Nations were blessed at St. Paul's here by the Rev. Charles S. Martin. They were carried in a colorful procession by Church school pupils, members of the young people's fellowship and members of the Canterbury Club of the University of Vermont.

Women Vestrymen

Wilmington, Del. (RNS):—Women of the diocese of Delaware will be considered eligible to serve as vestrymen and wardens in local parishes, and as delegates to diocesan conventions or the provincial synod, it was decided at the annual convention here. The decision was announced after a committee named last year to study the question reported that nothing could be found in the Church constitution to prohibit election of women to these offices. Plans for increased activity among migrant workers and Negroes

throughout the state were made by the convention, including religious services and instruction, kindergarten and nursery supervision, and social welfare.

Closer Cooperation

Algiers (airmail to RNS):—Closer cooperation of all Protestant groups in North Africa was discussed at the North Africa annual conference of the Methodist Church here, at which Bishop Paul Neff Garber of the denomination's Geneva area presided. The French Reformed Church, Anglican Church, North Africa Mission, Algiers Mission Band, Rolland Mission, Salvation Army, and Plymouth Brethren were invited to send fraternal delegates to the conference.

Despite the war, Bishop Garber said, much progress has been made toward closer cooperation of the



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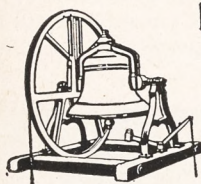
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various Protestant churches and missionary agencies engaged in work with the Moslems in North Africa, and three interdenominational agencies have been organized.

Salary for Chaplains

Toronto (RNS):—The Toronto synod of the Church of England in Canada has decided that arrangements should be made to pay not less than \$1700 annually for two years to any returning military chaplains for whom civilian positions are not available. Action was taken when it was reported that no vacancies were open to 45 chaplains who have returned or will return shortly. It was said that several parishes have indicated that they are not eager to accept ex-chaplains as rectors. Archbishop Owen cracked down on this attitude, declaring that chaplains, instead of being discriminated against, should be regarded as having additional qualities.

Racial Commission

Minneapolis:—The Negro worker in Minnesota could obtain full employment in wartime as a fair chance for upgrading. However in peace time a much larger proportion of Negroes than whites cannot obtain work and their chances for upgrading decline. This is stated in a pamphlet being widely distributed in the state by the governor's inter-racial commission. On the commission are Bishop Keeler and Layman Talmage B. Carey, treasurer of St. Thomas', a Negro parish in this city. Governor Thyne has stated that if the report is studied and discussed in the light of fundamental American principles the racial patterns for employment will steadily change for the better.

MEMORIAL

THE MEMORIAL to the Rev. Thomas J. Lacey, Ph.D., will be dedicated Sunday morning, June 10th, by the rector, the Rev. Mr. Hutchins, in St. Thomas Chapel, Church of the Redeemer, 4th Ave. and Pacific Street, Brooklyn, N. Y. Also several Greek Crosses will be presented by his sister, Dr. Margaret E. Lacey; a small painting of the Crucifixion over 100 years old and a painting in memoriam will be given by some members of the parish and some who are not. A simple repast will be served to visiting clergy and their wives and others. A cordial invitation is extended to all of Dr. Lacey's friends.

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BACKFIRE

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

THE REV. A. T. MOLLEGEN
Professor at Virginia Seminary

In the editorial, *Rivalry with Russia*, (May 10th) you write, "We sometimes despair of the accuracy in news reporting." It is a little paradoxical but many of us would like to join you in your despair because we despair of WITNESS accuracy in reporting. It is pretty terrible really. For instance in the same issue there is what appears to be a news item, *Urges Northerners Stop Meddling* which is a strange blend of news, insinuation and debate. The first two paragraphs qualify as news. The last paragraph begins by "answering" Bishop Barnwell. Who answered him under the place heading Savannah? Why is he not reported by name?

In this last paragraph there is alleged a new fact, that the Southern bishops used "pressure" so that the consecration service was not held in the Washington Cathedral. Fair reporting would say what constitutes pressure and why it was used. I can think of many perfectly valid reasons (for the Norfolk choice) which serve the interests of inter-racial justice and Christian fellowship. Is there any doubt that this paragraph is slanted against the Southern bishops with only insinuation as support?

Frankly, this sort of thing happens so consistently that I would be terribly afraid to go to bat on any issue when the facts were gathered from THE WITNESS. This is a rather bad predicament to be in and I mention it because there are scores of clergymen who feel the same way.

I suggest that news be reported as news and editorializing be done as such. The reporting, then, would be no worse, at least, than the ordinary newspaper.

ANSWER BY W. B. SPOFFORD: Since I am responsible for the news in this paper I'll answer personally. I editorialize news frequently and will continue to do so. I also check facts insofar as possible. A reporter in checking is frequently told not to reveal the sources of his information, for various reasons, one of which is that it would get people in jams. But I can say, on the highest authority, that pressure and a lot of it was used to prevent the consecration of Bishop Harris from being held in the Washington Cathedral. Also the story was not slanted against Southern Bishops. It was slanted against Jim-Crowism and if there are Southern Bishops who are Jim-Crow in their attitudes that's for them to worry about, not me.

There is no reporter, or mighty few, able to write "pure" news. To illustrate: I have read the reports of the United Nations Conference, day by day, as they have appeared in about a dozen metropolitan dailies. I will wager that these stories could be read to me, so that I could not identify them by heads or type, and that I could name the paper in which the story appeared and be right 80% of the time since I know the slants of the papers.

Anyhow I haven't the ability to write "pure" news, nor is that my function in life. I editorialize because I want to. There are those who do not like it;

others seem to. So I am not going to worry much about this criticism. I will worry when someone points out to me that the editorializing is off the beam. Up to now, I hope and believe, that it has been on the side of better race relations, more justice in industry, against anti-Semitism, for organic Church unity, for a One World setup internationally. When it is slanted in other directions on these and other matters I hope some good friend will take me in hand.

But to return to Mollegen's letter: the statement made by Bishop Barnwell at his diocesan convention I consider Jim-Crow stuff. I wrote my piece of news deliberately to bring out that fact. Not to have the consecration in Washington — the first Negro to be consecrated in years — was, in my judgment, a great mistake. I slanted my story to bring out that opinion. That pressure was used, and strong pressure, not to have it in Washington is a fact. I so stated. And if to state the fact without presenting supporting evidence is "insinuation" then I think a lot of people ought to be happy since a number of the facts are not pretty. Also, I repeat, the story was not slanted against Southern Bishops. It was slanted against Jim-Crowism which I had always supposed Mollegen hated as much as I do.

In his comments on reporting he not only shows a lack of knowledge of that job; he also sounds very much to me like a perfectionist. If so then I certainly want to urge him to take a refresher course with his good friend Reinie Niebuhr.

* * *

THE REV. DUBOSE MURPHY
Rector at Tuscaloosa, Alabama

Leading editorial (March 26) "we venture to think that no president since Abraham Lincoln..." How about Woodrow Wilson? As Jan Masaryk said at the San Francisco Conference, "He started all this."

ANSWER: Mr. Masaryk's mention of Woodrow Wilson received applause at the Conference. All the many references to President Roosevelt also received applause. Both were great presidents and it will be for history to determine the greater.

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