

The WITNESS

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JUNE 14, 1945

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A PHILOSOPHY OF EDUCATION

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

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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.
Weekdays: Holy Communion at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

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Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
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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.

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Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

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Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

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Daily: 8 Communion; 5:30 Vespers.
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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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VOL. XXVIII No. 43

CLERGY NOTES

ANDREWS, HALSEY I., began his work as rector of St. John's, Arlington, Mass., on June 3rd.

BARTON, FREDERICK M., rector of St. Peter's, Smyrna, Del., has resigned to retire from the active ministry.

DEGRAFF, GEORGE, in charge of St. James', Cheboygan, Mich., was ordained deacon on May 25 by Bishop Creighton at St. Andrew's, Detroit.

HINES, JOHN E., has accepted his election as Bishop Coadjutor of Texas and has resigned as rector of Christ Church, Houston.

LIESINGER, RUDOLPH O., formerly curate at the Advent, Kenmore, N.Y., is now the rector of St. Matthew's, Buffalo, N.Y.

MILLER, A. CURTIS, in charge of St. Mark's, Detroit, was ordained deacon on May 25th by Bishop Creighton at St. Andrew's, Detroit.

PARKER, PIERSON, professor at Church Divinity School of the Pacific, Berkeley, Calif., was ordained priest by Bishop Block in the school chapel.

RAPP, DUDLEY, assistant at Trinity, Newport, R.I., has resigned to accept the rectorship of St. Luke's, Catskill, N. Y.

SMITH, BIRNEY W., student at Seabury-Western, was ordained deacon on May 25 by Bishop Creighton at St. Andrew's, Detroit.

TOWNSEND, RICHARD B., formerly the rector of St. Matthew's, Buffalo, N.Y., is now the rector of St. Mark's, Buffalo.

WHITLEY, HARRY B., to do missionary work in Puerto Rico, was ordained deacon on May 25 by Bishop Creighton at St. Andrew's, Detroit.

ST. STEPHEN'S SCHOOL FOR BOYS

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Grades 3 Thru 9 (Day School)
Under the Church School
System of the
Diocese of Virginia
THE REV. EDWARD E. TATE,
Headmaster
2405 Russell Rd. Alexandria, Va.

SERVICES In Leading Churches

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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

SUMMER SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Wednesdays: 12:00, Holy Communion.
Thursdays and Fridays: 12:10, Prayers.
The Cathedral is open daily for prayers.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
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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.

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Rev. Arthur Silver Payzant, M.A.
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Class in "The Art of Living" Tuesdays at 11 A. M.

CHRIST CHURCH
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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.

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Christian Women Are Leaders At San Francisco

*Miss Wu Yi-Fang and Virginia Gildersleeve
Give Interviews to the Conference Press*

By W. B. Spofford

San Francisco:—There are two women attending the United Nations Conference as delegates that you ought to know more about. First of all they are both prominent in Church affairs; second, both are playing leading parts in the Conference. One is Virginia Gildersleeve, dean of Barnard College, an Episcopalian. The other is Wu Yi-Fang, a member of the Chinese delegation and the president of Gingling College, a missionary institution. Miss Wu is a Baptist.

Miss Wu is gentle, scholarly and feminine who told a press conference that she is "a very cautious type of person" and for that reason thinks it would be a good idea "to get rid of the system" deifying Emperor Hirohito once Japan is defeated. She spoke with a soft, cultured voice in English with hardly a trace of accent, her eyes sparkling with wit behind her steel-rimmed spectacles.

"The Emperor and the Shinto religion have been used by the Japanese military for their own purposes," she exclaimed, "and as long as the Emperor remains the Emperor there will be the possibility that ambitious people will use the legend that he is half divine for their purposes." When a questioner asked if Hirohito should be exiled or punished as a war criminal she merely smiled without making any reply. One rather gathered that she felt either would be better than he deserves.

Chinese women are doing a good work as volunteers, she stated. They collect funds, serve as nurses aids in military hospitals and in some provinces they receive training with the army. She expressed her gratitude to the other United Nations, and particularly to the United States, for the aid in the war

against Japan. "The horizon of peace seems not so far away to the Chinese people now as it has been in the long years when we fought Japan alone. We need power plants and flood control and water conservation so that we will be able to reproduce enough food for our people."

As an educator Miss Wu talked at some length on the inclusion within the framework of the World Organization of a division of social, economic and humanitarian relations. "We are working for fundamental principles and I believe that a basic scheme will be achieved covering these aspects of human welfare."

Prior to the opening of the Conference Dean Gildersleeve, the only woman on the American delegation, said: "I can be most useful to my sex by being a good delegate, competent and not too troublesome." Because of her modesty and desire "not to be troublesome" she has been rather inconspicuous, particularly at press conferences. There are reporters here even ready to brush her off as an innocent who does not know her way about such an affair as this. But as the Conference wears on it gradually comes out that she serves most effectively on committees, and that she, along with Commander Stassen, are the progressive torchbearers on the American delegation.

She seems unconcerned about these estimates that appear in the papers about her. "I hope that I have been a fairly good delegate," she said in a recent interview. "But after all there are hundreds of us here and no single one of us can do very much. We all have to do it together." She makes it clear that she did not come here as a crusader for any particular ideas or causes but rather as a human being and a

Christian, deeply concerned with the effort to build a workable system of world peace.

She sits on two committees, one of which concerns the principles, purposes and preamble of the world organization charter, the other dealing with economic and social co-operation. As she cannot speak at these committee meetings as an individual, but only as the representative of the entire United States delegation, it is in the daily meetings of the delegation that she most freely expresses her opinions on the concrete ways of building a world structure.

As she is less free in expressing these opinions publicly, her position



Miss Wu Yi-Fang, president of a mission college, who is a member of the Chinese delegation at San Francisco

on such snarled questions as regional arrangements, trusteeships and military arrangements remain something of a mystery.

Miss Gildersleeve's activities in behalf of world educational co-operation are well known, and it is generally conceded that it is due to her efforts that the economic and social council of the new organization will be specifically

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committed to the promotion of educational as well as cultural co-operation.

She encountered, she admitted, some opposition to the use of the word "educational." It was largely from members of her own delegation who felt that the Senate, which must ratify the charter, might think that this wording would give the world organization authority to edit American textbooks.

Miss Gildersleeve argued the point effectively and she was backed up by a large group of consultants representing labor, business, agricultural and women's organizations. In the end she obtained the approval of the United States delegation, the reconsideration of her proposal in the committee meeting and its eventual passage.

At the conference Miss Gildersleeve has crusaded for a world educational organization which would be semi-independent of the United Nations organization, a commission on human rights and a strong and vivid preamble to the charter.

"I do feel," she explained, "that a preamble should have some literary quality—that it should warm the heart as well as feed the mind. I would prefer, for instance, that it should say: 'We the peoples of the United Nations,' rather than 'we the high contracting parties'."

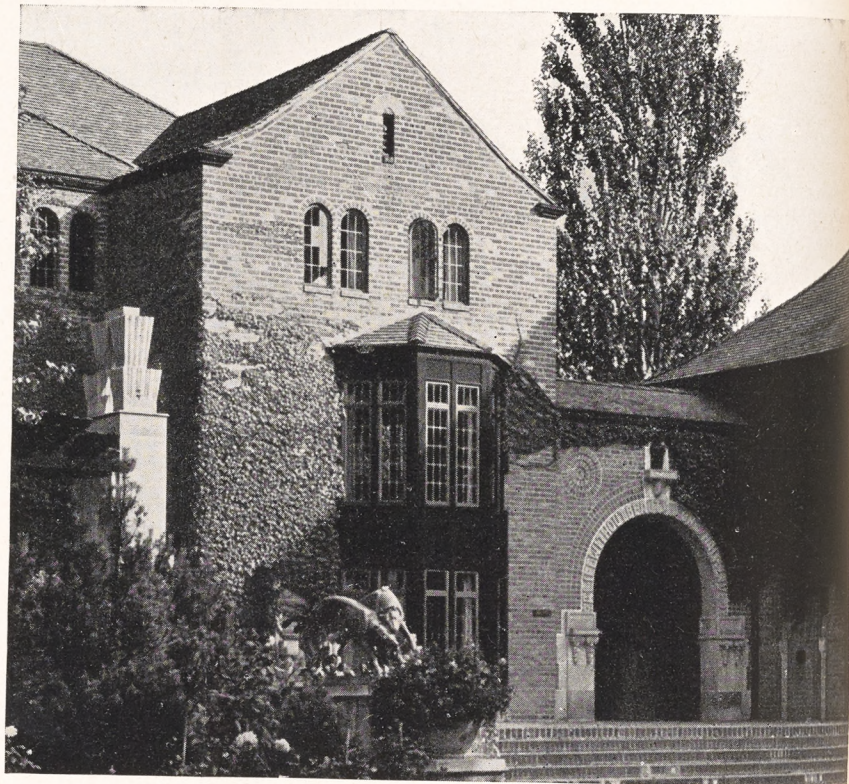
Despite the headaches and diplomatic tangles, despite the lengthy arguments over commas and semicolons, despite delay and confusion, Miss Gildersleeve takes an optimistic attitude toward the work that has been done in San Francisco.

"I have no sense of frustration," she concluded. "The one thing I really wanted was to see some kind of world organization constructed. And I really think we're doing it."

THE PICTURE ON THE COVER

Pasadena, Calif.: — Bill Casady, the youngest of the four sons of Philip M. Casady, a member of St. Mark's, here, entered the air corps before Pearl Harbor. He received his commission five days after Pearl Harbor, was married two days later, and within a few weeks was ordered to active duty in the South Pacific. In the spring of 1943 while flying on a patrol he failed to return. Several months later his plane and his body were found in a shallow

law lagoon on a small Pacific Island. An airfield was named in his honor. Not long after members of the squadron were pleased when the chaplain who was constructing a small chapel on this same island, suggested that it also be named in honor of Lt. Wilbur L. Casady. His uncle is Bishop Thomas Casady of Oklahoma who also has a son, the Rev. P. M. Casady, who is a chaplain in the army with the rank of captain.



Corner of quadrangle at Cranbrook School where Marquis Hall, one of the dormitories, and the Dining Hall join. Over the archway are inscribed the words "A Life Without Beauty is only Half Lived," which epitomize the philosophy of the donor, Mr. George G. Booth, in founding Cranbrook. An article by the Headmaster of the School appears in this number

SET A RECORD IN TEXAS

Houston, Texas: — At the beginning of the year there were 181 members of the Auxiliaries of St. Mark's. When the spring thank offering was collected there were 181 envelopes presented—a 100% offering which amounted to more than \$500.

MANY GRADUATE AT ST. PAUL'S

Lawrenceville, Va.: — There were 104 graduated from St. Paul's Polytechnic Institute at the commencement on May 29th. The commencement speaker was Bishop McKinstry of Delaware who urged the students to build bridges over the chasm be-

tween science and religion; to make sacrifices for democracy and to devote themselves to the cause of international cooperation and peace. The alumni speaker was Miss Ruby G. Vaughan, a supervisor in Virginia, who gave an inspiring address on her experiences as a teacher and social worker. The president of the Institute, the Rev. J. Alvin Russell, presented several awards for outstanding work in various academic fields.

CHURCHES DESTROYED IN GREECE

New York:—Over 1,000 church buildings have been destroyed in Greece according to Prof. H. S. Alivisatos of the University of Athens who conferred last week with the Presiding Bishop concerning the needs of the Greek Orthodox Church. Considered the outstanding layman of Greece, Professor Alivisatos represented the interests of the archbishop and regent of his country. An exchange of students between the two countries was suggested at the conference and also the exchange of fraternal delegates between the Greek and American Churches.

Bishop Sherrill Says Unity Of Allies Is Essential

Bishop Oxnam Also Reports On His Visits With Martin Niemoeller Freed from Prison

By W. B. Spofford

Boston:—"Force will solve nothing." So declared Bishop Sherrill of Massachusetts at a press conference which he called upon his return from visiting chaplains at the front. "Please note that I am not talking sentimentally about a soft peace. I am not minimizing the atrocity camps nor the misdeeds of the Germans. Those responsible must be punished and Germany must be prevented from waging war again. But in the long run the German people themselves must work out the destiny of their country. We must search out those elements in Germany desirous of building up that nation on Christian and democratic lines and cooperate with them. It is impossible to conceive of a society of 90 million people in the heart of Europe entirely isolated."

He stated that one of the impressions one brings back from Europe is the magnitude of the job ahead. He then stated that "for its execution unity among the Allies is absolutely essential. A unity such as did not exist after the first world war is required."

Bishop Sherrill outlined three steps which he believes should be taken. Military security he declared, must come first. But when that is secured he expressed the hope that the rule against fraternizing with the Germans will be lifted. "You cannot educate people if you are not going to have anything to do with them; moreover the Germans are a law-abiding folk and when they see a rule not being obeyed the effect is bad."

The second step, the bishop stated, is strict punishment for criminals. The third is the realization that rehabilitation must come from within the German people themselves and in that, said Bishop Sherrill, the German Church which resisted the Nazis should be of great help.

He paid a great tribute to chaplains and recalled that they have been in third place in the casualty lists. He also pointed out that more are now needed and also emphasized the great need for families, friends

and parishes to keep in close touch with the men in the service. He also thinks that the psychiatric approach to the returned soldier is being overdone; the men think that everyone at home is taking a course in psychiatry in order to know how to meet them and they are worried.

Meanwhile Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches, who visited Europe at the same time as Bishop Sherrill, told the press in New York of visits he had with Pastor Martin Niemoeller who was in German concentration camps from 1937 until released by the American army. Niemoeller believes that German youth between 16 and 22 might be changed in their ideology since their critical faculties are still alert and receptive. The German clergyman stressed that the basis for such re-education must be the "absolute truth," and must involve strict control. He felt that youth of this age, when confronted with facts which they could check, could be persuaded to a fresh point of view. In his discussion, Niemoeller frequently used the phrase "the cleansing power of truth," Bishop Oxnam said.

Asked about Nazi atrocities, Niemoeller told the bishop that what had been published not only was true, but that the stories could be surpassed. In trying to explain how his countrymen could have become so debased he said that a brutality that may at first have hurt the conscience of the perpetrator, when repeated gradually broke down the conscience, as happens when any sin is at first hesitantly practiced, until all inner protest is completely stifled.

On June 5th Niemoeller was allowed to hold a meeting with American newspaper men and told them that he believed the German people to be incapable of democracy in the American sense of the word. Germans must have an authoritarian regime in which ordinary people are not bothered with politics, he said.

He also admitted to the reporters that he had volunteered for service in the German navy, in which he served in world war one, and saw nothing inconsistent in offering to fight in defense of the regime that imprisoned him and denied him religious freedom. He also made it clear that he had not opposed Nazism for political reasons but purely on doctrinal grounds.

He stated that he planned to visit the United States and England to ask Christians to send food through their churches since he does not believe that the British and American governments will send a sufficient amount. John Chabot Smith, New York Tribune correspondent who was one of those to interview Niemoeller, reported that in his remarks the pastor emphasized the word "Christians."

All of which reminds us of an afternoon spent with Niemoeller in



Bishop G. Bromley Oxnam tells of his talks with Pastor Martin Niemoeller

1937, the very week that he was arrested. He revealed quite clearly then that he accepted Hitler politically and opposed him only because Hitler interfered with Church affairs. He told us then that he would gladly fight for the Nazis in the event of war. It is my opinion that American churchmen should hesitate a long while before turning Niemoeller loose on audiences. I will not go as far as some others do in thinking that Niemoeller was saved to "front" for German war lords in the event they lost the war. But there is the possibility that he will do this, even if he is himself unaware that he is fulfilling such a mission.

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CONSCRIPTION HEARINGS ARE HELD

Washington:—Leaders of religious organizations were present in great numbers for the hearings which started on June 4 on proposals to enact a universal military training law. According to Religious News Service it is generally believed here that a decisive number of Congressmen have yet to make up their minds on peace time conscription so that these hearings, held before a "policy" committee (house committee on post-war military policy) will be helpful in clearing the air. Among the churchmen appearing are Bishop G. Bromley Oxnam, president of the Federal Council of Churches, and Bishop Herman Page of Northern Michigan who was a chaplain before his consecration.

WYOMING CHURCH CONSECRATED

Casper, Wyo.:—Clergy and others from all parts of the state were present at the consecration of St. Mark's Church here on Whitsunday. The church plant, one of the finest in this part of the country, is located on a site facing the city park just outside the business section. A tower and parish house are the next objectives of the building program. The rector is the Rev. M. B. Hitchcock. The consecration service was conducted by Bishop Ziegler who also preached.

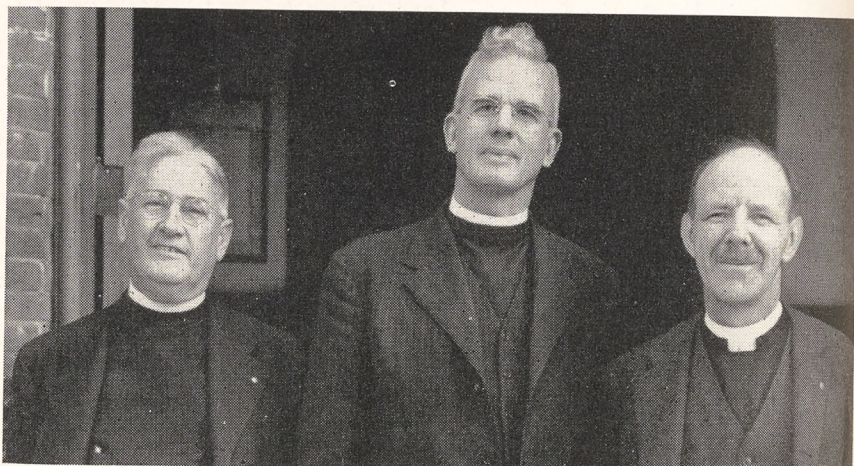
URGES MEN FOR MINISTRY

Burlington, Vt.:—Bishop Vedder Van Dyck of Vermont made a strong appeal for men for the ministry at the convention of the diocese, meeting here at St. Paul's. Emphasizing the need for the standards of Christianity to prevent moral deterioration, the bishop noted that men familiar with rural Vermont seldom went into the ministry. Bishop Oldham of Albany addressed both the convention and the Auxiliary meeting on his recent visit to England.

DIFFICULT DAYS FOR MISSIONS

New York (RNS):—Missions in India "may have difficult days ahead as nationalism comes to the front" was the opinion voiced by the Rev. John W. Decker, who has just returned from a 43,000 mile trip in

that part of the world. He feels however that the missionary program "may have a beneficial reconciliatory effect between the Hindu and Moslem." In China he found that the Communists have appeal because of "their concern for the common man" and that "the only hope for the Nationalist government (Kuomintang) is in democratic reform with a growing concern for the common man." He reported that he was in China when the staff of the National Christian Council made plans for the future and that they were "bold enough to hope" that the war in the Pacific will be over in 1946. In Australia and New Zealand he found a new appreciation of Christian missions evident among governmental and labor leaders.



Three distinguished churchmen recently smiled for the cameraman: Bishop Jackson of Louisiana, the Rev. Philip P. Werlein, rector of St. James, Baton Rouge, La. and Dean Alexander Zabriskie of the Virginia Seminary

ST. AUGUSTINE'S HOLDS COMMENCEMENT

Raleigh, N. C.:—Degrees and diplomas were awarded to 28 graduates at the commencement of St. Augustine's College, held here May 30th. President Goold in his address noted that an equal number of young men who started with the graduating class were now scattered all over the world, serving with the armed forces. Dr. Hornell Hart, professor at Duke University, gave the commencement address.

CAMPAIGN FOR NEW PARISH HOUSE

Cambridge, Mass.:—Christ Church here is seeking \$150,000 for a new parish house. The proposed building, to correspond architectural-ly with the old church built in 1761, will be erected on the site of the present parish house. The Rev. Gardiner M. Day is the rector.

A NEW CHAPEL IN TULSA

Tulsa, Okla.:—A new chapel and parish house of this city's east side is to be built soon according to the Rev. E. H. Eckel, rector of Trinity Church. Known as St. Luke's, the work will be carried on as a chapel of Trinity. The buildings are the gift of a member of Trinity and will cost approximately \$45,000.

SOCIAL REFORM ROLE IS URGED

London (wireless to RNS):—Clergymen must take an active part in social reform movements if they are not to remain "politically insipid" and negligible in the struggles of the future, Bishop E. W.

Barnes of Birmingham told his diocesan conference. "Is it pretended that clergymen," he asked, "should not take part in the general election when on one side there may be a struggling idealist and on the other a big business leader, who ten years ago sold arms to the Nazis and will do the same thing ten years hence?"

SOCIAL SECURITY FOR CHURCHMEN

Washington (RNS):—Congressman Dingell of Michigan, co-author with Senator Wagner of New York and Senator Murray of Montana, of the newly-submitted social security amendments, said here that the "general sentiment of Churchmen is in favor of getting coverage for religious workers." The General Convention of 1943 directed the National Council of the Episcopal Church to work for the inclusion of lay employees under the act.

Magna Carta Day, June 15th

WE DATE the definite beginnings of political and religious freedom from 1215 when Stephen Langton, Archbishop of Canterbury, and the nobles of England compelled the dictator, King John, in spite of foreign and ecclesiastical influences, to sign the Great Charter. Thus started the process of development of the freedoms which we cherish: the freedom of speech and of the press; the freedom of religion; the freedom from fear; the freedom from want.

Human processes of growth and progress are slow. It took until 1776, more than 550 years, to reach the next milestone, when George Washington and his associates effectively applied the principles of the Magna Carta in the oppressed colonies. This movement focussed in the Declaration of Independence on July 4th, 1776.

We are now, in the year 1945, absorbed in a titantic struggle to preserve all that was accomplished in 1215, 1776 and the years since. All the freedoms summed up by the word Liberty are at stake and we are working for dear life to make sure that government of the people, by the people, and for the people shall not perish from the earth.

To those who belong to the Anglican communion Magna Carta has special interest. Its first clause secures the rights of the Church and confirms the charter for a free election of bishops and frees the Church from all outside control. The Latin words are significant: "Ecclesia Anglicana Liberta sit." Note, "Ecclesia Anglicana" not Ecclesia Romana. This should be interesting to over-imaginative persons who still persist in asserting that the Church of England was founded by Henry VIII. He did not "found" it, for he found it. By the Great Charter it is perfectly evident that the Church of England, Ecclesia Anglicana, was strait and going affair in the time of King John and showed its influence in the part it took in extracting the Charter of Freedom from him in 1215. How a Church, thus strong and vigorous in that year, could have been founded by a person who was not

born until more than 275 years later is beyond comprehension.

How Free Is the Press?

RECENTLY we had an experience that troubled us very much. We attended a great meeting in Madison Square Garden, sponsored by the National Council for American-Soviet Friendship. It was a tribute to the G.I.'s of the armies of the United Nations. There were over 19,000 people present, tier upon tier of them right up to the ceiling. A meeting that draws such a throng would seem to have some news value.

The War Department considered the meeting so important that it provided the Combat Infantry Band, led in part of the program by Serge Kaissevitzy. Paul Robeson sang as only he can. The War Department fled from Germany Lieutenant Robertson, the American who made first contact with the Russians at the Elbe. He and a lot of other G.I. men were brought to New York just for this meeting. A three-star American general spoke, as did also a British general and a Russian general. One of the leading addresses was by a United States Senator.

Having finished our own little part in the program, during an intermission while photographers were busy snapping pictures of the celebrities, we sauntered over to a press table where a photographer leaned unconcernedly upon his equipment

"You don't seem to be interested in these proceedings we said. "What's the use, father, you know as well as I do that this stuff won't be printed," he replied. "Why?" we asked. A quizzical look and then, "Because the Russians are here. I am surprised to find you here, father" to which we addressed another "why?" "Because I thought you priests were not allowed to take part in these things." So I informed him that I was an Anglican priest. There was a startled "Oh" and a hasty withdrawal.

If that was the end of the experience it would have only individual importance. But the newspapers the following day did not carry a single

"QUOTES"

I BELIEVE deeply that our attitude toward Russia must be one of critical partnership in a huge world venture in which the common stakes must overshadow the variant social systems. I cannot regard the Russian Revolution as historically a failure or a catastrophe. I would oppose to the end the Russian one-party system or a political police if there were any question of applying them here. But I cannot condemn out of hand for the Russians an economic and social system that seems so completely to fill their needs and which solves many of the ills of modern life. And whatever I may think of it, whether good or ill, I do not regard Russia as a threat to world peace.

—Max Lerner.

picture of the meeting and gave it scant attention in their news columns. Why should a huge mass meeting, held for the purpose of establishing better understanding between the United States and Soviet Russia, be so treated by the press? Why become excited over the controlled press of Russia or the Argentine? Which is worse, an official censorship which moulds news according to its purpose or an official censorship which chokes news before it is printed? And who are the interested parties who are strong enough to strangle the news? How free is the press of America?

The Price of Reading

EVERY civilized country has a "book post," i.e. a special postal rate for books. The reason for this is that civilized men recognize the all-importance of ideas. If men are to be free, to be civilized, to live upon the highest cultural level, books must be as free to go and come as it is possible to let them. Democracy rests upon intelligence and faith: it is the other systems that rest upon coercion, ignorance, fear. Our present book post was established in 1938 by President Roosevelt at 1½ cents a pound — the regular rate for second-class matter, i.e. newspapers and magazines. In 1942 Congress doubled this rate, for books. In 1944 a revenue act still further in-

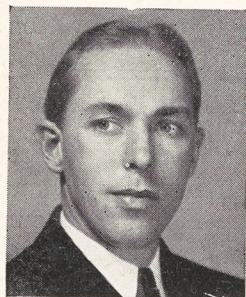
creased it. Now it is proposed in Congress that the book post shall be abolished, and books be treated henceforth as "merchandise." The excessive costs which will result in the South, West, and Far West, and in fact throughout the nation, will undoubtedly discourage the present increase in book-reading that has resulted from President Roosevelt's order. Curiously, it is a Southern Representative, McKenzie of Louisiana, who is the proponent of this reactionary bill. We wonder what his motives are? It is said the government is losing money on this book post. So it is — not "losing" but investing in popular education, to the extent of \$2,500,000 a year. This is however a mere bagatelle compared with the amount the government is "losing" in the handling of newspapers and magazines: that amount is \$99,000,000 a year. At the same time, the Post Office shows a profit — guess how much? Approximately \$121,000,000 for the first nine months of the present fiscal year! There doesn't seem any reason then why the book post should be abolished, and books go back into the classification of boots and umbrellas, pig-feed and fertilizer. Here is really a call to bring pressure on Congress, i.e. on your own representatives in Congress, if you believe, as we do, that this bill (H.R. 3235) is benighted, reactionary, uncalled-for, and inexcusable.

A Philosophy of Education

by *W. Brooke Stabler*

Headmaster of Cranbrook School

MANY and varied are the definitions of secondary education. One facetious writer describes it as "casting artificial pearls before real swine," while another says that it consists of studying "what you please, when you please, as you please, where you please, if you please." A third says that true education is "that which is left after you've forgotten all that you've learned," a definition which merits pondering. Still another points out that our word education comes from the Latin verb



educare, which means to nourish, not, as educators frequently insist, from *educere*, which means to draw out — though perhaps we might well claim both Latin derivatives. It seems to me, however, that our educational purposes are best set forth by William Witt Hyde, late president

of Bowdoin College, whose memorable words are applicable on the secondary school as well as on the college level: "to be at home in all lands and ages; to count nature a familiar acquaintance, and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasms and cooperate with others for common ends; to learn manners from students who are gentlemen and form character under professors who are Christians."

If these be our goals, how best may secondary schools attain them? I would make but four suggestions, recognizing that many important emphases and activities cannot be touched upon here.

First, our faculties should consist of men who can inspire as well as instruct. Of course, they

must have academic training of the finest calibre, but they must not be mere technicians. Of little use are Alexander Pope's "Booklet blockheads, ignorantly read, with loads of learned timber in their heads." Rather must they be men who are interested in boys and who are both aware of and qualified to meet the difficulties encountered in the student-master relationship. These have been admirably described by Ian Hay: "All their schemes of education are founded on the same amazing fallacy—namely that the schoolboy is a person who is anxious to be educated. Let us clear our minds on this point once and for all. In nine cases out of ten a schoolmaster's task is not to bring light to an eager and groping disciple, but to drag a reluctant and refractory young animal up the slopes of Parnassus by the scruff of his neck. The schoolboy's point of view is perfectly reasonable and intelligible. 'I am lazy and scatterbrained,' he says in effect. 'I have not as yet developed the power of concentration, and I have no love of knowledge for its own sake. Still, I have no rooted objection to education, as such—but I am much too busy, as a young growing animal, to have any energy left for intellectual pursuits. It is the business of my teacher to teach me. To put the matter coarsely, he is paid for it. I shall not offer him effusive assistance in his labors, but if he succeeds in keeping me up to the collar against my will, I shall respect him for it. If he doesn't, I shall take full advantage of the circumstance'."

Second, we must avoid extremes in educational philosophy. We must take the best from the conservative and the progressive schools of thought, not straddling the educational fence, but gleaning and preserving the best from the old, even while adopting and applying the best from the new. This implies a wide variety of courses designed to meet the capacities, the interests, and the needs of the individual student concerned. It means that our primary stress should be cultural rather than vocational, our task being to teach boys to live rather than to make a living. Sound college preparatory work is essential, but let us not become college preparatory "mills," measuring our success solely by the percentage who pass the college entrance examinations. The colleges are allowing ever-increasing liberality in the courses for which credit is granted, and there must be a real place in our curriculum for art, music, the crafts, and other kindred subjects, courses of infinite value to the well rounded individual.

THIRD, a work program should be a vital part of our educational philosophy and not simply a war-time, economic necessity. I have no patience with the silver platter, silver spoon type of edu-

cation; and to bring boys to fine schools, only to wait on them hand and foot, would be to defeat our major purposes. The boy who has not learned to work with his hands and to make his contribution to the welfare of the community of which he is a part, will be seriously handicapped in the years which lie ahead.

Finally, religion must be central. No one can frame an intelligent definition of education without coming up against religion. In America today we seem to have an unjustified faith in panaceas and to pay undue heed to the medicine man. In other words, we seem to feel that education will cure all our individual and social ills. I would in no way belittle the value of education, but I would most emphatically insist that education alone is impotent. As Andrew Lang once wrote, "Man has been going to Oxford for over six hundred years, and is not yet perfect." Education may be a light to illumine all mankind, but it will be "the light that failed" unless linked with the forces and inspirations of religion. Education alone cannot inculcate true philosophies. Education alone cannot coordinate the knowledge it gives. Education alone cannot provide adequate goals for living. Education alone cannot rid a generation of the haunting feeling of insecurity, unrest, and fear. Religion has been, is, and always will be the main-spring of growth in character; and if the building of men be our purpose, religion cannot be lightly dismissed or superficially treated.

Some people, I realize, are fearful of a religious emphasis in school. Apparently they think that religion is synonymous with narrow sectarianism, that its tenets are out-moded and conflict with other spheres of knowledge, that it is nothing more than a pious practice or a mild, insipid orthodoxy. None of this is what I mean by religion in school. True religion is virile, red-blooded, adventuresome. True religion is dynamic, positive, broad-gauged. True religion is of commanding interest to every healthy-minded youngster who wants to live.

Recently, an editor of Time, after spanking the independent schools rather severely, came to an astounding conclusion. He said, "From the tone of these remarks, you might almost think I went to a Church school. I did. You might almost think I believe in Church schools. I do. A Church school usually means, to the boy, at the time, chapel—too much of it—and a one-hour class called sacred studies. Later on he sometimes finds that it meant more than that. If he ever learns that poetry is not a dead dialect or a snobbish hobby, but a living language, he may remember that it was in chapel that he heard it, every day. When eventually he comes to realize that a man has to have

faith, as surely as he has to have bread, he will find that the faith he is looking for is the same faith men have always sought, and that it is in chapels and churches, in traditional forms and worshipping the timeless tradition of God, that they have always sought it."

It is my conviction that concentration upon these four principles, together with sound training in physical education which we can assume without comment, will enable us to build leaders qualified to lead the world into the paths of peace.

Talking It Over

By

W. B. SPOFFORD

SAN FRANCISCO is the capital of "the peace loving nations" while the United Nations Conference is in session. But to understand what is going on it is necessary to know that it is also the



world capital of the Fascist underground. It would take a lot of space to list the organizations which opened headquarters in the city for the purpose of disrupting the conference, largely of course by pouring out anti-Soviet propaganda. It is important also to know that these agencies have a very receptive

press, particularly in the Hearst papers which are in effect house organs for these people who apparently would rather have a war between the U.S.A. and the USSR than a world organization to maintain peace.

Charles Rozmarek, president of the Polish-American Congress, opened a well-staffed office from which press releases are issued on every conceivable subject, from demands that the voting procedure of the World Organization be "by simple majority vote" to fantastic charges of Russian atrocities inflicted upon "the democratic leaders" not only of Poland, which he claims to represent, but also of Latvia, Estonia, Yugoslavia, Lithuania, Bulgaria and about everywhere else. His agents pin neat notices of press conferences on bulletin boards urging reporters to come to the Palace Hotel to hear Mr. Rozmarek reveal more of Russia's sins and there are enough papers in this country slanted that way to make it an effective propaganda technique.

There is also Anthony Olis who represents Lithuania and one of whose press conferences I attended quite by chance. I had met that morning T. X. Dombrowski, the editor of *The People's Voice*, a Polish-American weekly that supports the present Warsaw government. He was anxious to hear what Mr. Olis had to say. So we went to a small hotel room to find an American businessman expounding on the crimes of the Soviets to about a dozen people, including several representatives of Mr. Rozmarek's Polish Congress. Following the meeting my well-informed friend questioned Mr. Olis rather closely on Polish-Lithuanian relations and asked if common hatred of Russia has resolved their own bitter differences. Mr. Olis insisted that he did not even know the Polish gentlemen present at his conference. However a couple of hours later we ran into Mr. Olis arm in arm with two of these London Poles as they got their air and sunshine on the deck of a ferryboat. And the next day the Hearst papers presented the release that Mr. Olis had given to the handful who were interested enough to find out what he had to say. Of course it is not only the Hearst press that gladly picks up these attacks on Russia. The Chicago Tribune, the New York News, the Scripps-Howard papers and many others follow the same anti-Soviet line under such headings as "Fear of Russian Expansion," "German Red State Seen," "Fear Communist Regime," "Russians Issue Veiled Threat," etc., etc. Anything to create fear of Russia, with Columnists Simms, Sokolsky, Pegler, Crowther, Von Wiegand and others pouring it on day after day, with the latter, posing as a champion of Christian civilization, shouting in big black type that "the Christian era of civilization is tottering under the impact of scientifically organized, militant atheism and totalitarian Communism."

YUGOSLAVIA's General Mihailovich has his emissaries at the Conference in the persons of Louis C. Christopher of the Serb National Federation, and Zivko Topalovich, president of the Yugoslav National Democratic Committee, both of whom got big newspaper space as a result of their press conference at which Tito was denounced as a murderer and, of course, a mere tool of the Soviets. Stephen Shumeyko of Maplewood, New Jersey, got a long story sent out by one of the press services when he claimed to represent "twenty-five million Ukrainians" who are determined to get out from under Soviet tyranny. Even Carl O. Alexander, representing himself to be a spokesman for Finland, got space for his press release about the "brave democracy of the north" that had not wanted to fight really on the side of the Nazis but had been forced to do so because

the Russians are such horrible people. Present also is Capt. Francisco Lucientes, officer of the blue shirt army of the Falangists of Franco Spain, the equivalent of the Nazis' stormtroopers, who has been staging a behind-the-scenes campaign to win a place for fascist Spain in the World Organization — and at one point was making such progress that the Friends of the Spanish Republic called a hasty conference to determine what steps should be taken to offset his campaign.

There are also the agents of Norman Thomas running about, weeping over the fate of the 16 Poles whom they really don't care a hang about but it does offer a swell opportunity to do some more cracking down on the Soviets. Thomas, incidentally, is now writing letters to the papers and making speeches urging a soft peace for Japan, just as he previously urged a soft peace for the Nazis, affirming that the only one to gain by the unconditional surrender of Japan will be "Joe Stalin and the communists."

That of course does not exhaust the list of anti-Conference agencies. The notorious Gerald L. K. Smith was holding press conferences and posted notices for a mass meeting "to which everybody is invited but the Russians" — a meeting which never came off incidentally since a newspaper exposed that the "Protestant League" sponsoring the meeting did not even exist. Then there is Mrs. Lyril Clark Van Hyning, representing the We the Mothers Mobilize for Peace, Inc., who held a press conference at which she pleaded for a "permanent, righteous peace" which meant that it must not be contaminated by any Russians.

The hierarchy of the Roman Church of course cannot be overlooked. For days before the Conference opened the Rev. Fulton Sheen, the number one anti-Soviet spellbinder of Rome, was addressing mass meetings up and down the Coast on the sins of the Soviets. A well publicized solemn mass was celebrated by Archbishop John J. Mitty "to bless the cause of Poland" (meaning the London Poles) with huge space given to the service while not a line appeared about a United Nations service held at our cathedral which was a standing-room-only affair — this in spite of the fact that members of the cathedral staff personally called upon editors to invite them to the service. And while this was going on in San Francisco mass meetings were sponsored by the Roman Church in Chicago, Buffalo, Cincinnati and elsewhere, with archbishops and other dignitaries as headliners, to present the Vatican line which was frankly stated last week by his Holiness Pope Pius XII who, after first trying to squirm out of the tie-up between the Vatican and the Nazis, charged Russia with having "created those mobs of dispossessed, disil-

lusioned, disappointed and hopeless men who are going to swell the ranks of revolution and disorder in the pay of a tyrant no less despotic than that of those for whose overthrow men planned."

So when Z. Zhukov, a very genial Russian correspondent at San Francisco, charged that there are agencies at the Conference spreading anti-Soviet "calumnies" in an effort to smash the unity of the United Nations, he was reporting facts. When he called it "Catholic propaganda which mostly follows outright reactionary political aims" and when he stressed the tie-up between this propaganda and such agencies as the Polish-American Congress and others I have mentioned he was right again. Likewise when he called them "people who are stubbornly holding to the rags of Goebbel's heritage" he was also right.

The anti-Soviet stuff that fills the papers these days is not accidental. So use your head before you fall for it.

Is Union Possible?

By

JOHN WARREN DAY

Dean of Grace Cathedral, Topeka, Kansas

IN CONSIDERING union between the Episcopal Church and the Presbyterian Church, the greatest stumbling block will be that which St. Paul referred to as the "letter that killeth." For four hundred years the two Churches have developed their own distinct customs and ways. Friedrich Nietzsche once said that every tradition grows ever more venerable; and the more remote is its origin, the more confused that origin is. Four hundred years is a long time and certain customs and ways of doing things, certain orders of ministry and certain liturgies and politics have gathered a reverence that not only demands veneration but also inspires awe. In a very real sense these customs have assumed in each Church the position of what St. Paul means by "the letter that killeth."

The two outstanding problems of union between the two Churches are the different attitudes of the memberships in regard to the orders of ministers and the sacraments. Union of the two Churches both Churches have affirmed to be the will of God.



Whether it becomes the will of the leaders and memberships of the two Churches remains to be seen. I am quite sure that our own Church is not yet ready for union and I am fairly certain that the Presbyterian is not. First, there must be more of what St. Paul refers to as "the spirit that giveth life" in both communions. The Christian people in these two groups are altogether too well satisfied with what they already have to seek a new synthesis of the cultures and traditions of both Churches. How much of the spirit of St. Paul can be found in these Churches? Can we say that their leadership and their fellowship are full of courage, faith, hope, love, and the missionary spirit that dominated St. Paul's life and work? How many of us can honestly say: "God has made us able ministers of the New Testament; not of the letter but of the spirit; for the letter killeth but the spirit giveth life"? How many members in both Churches really believe and are prepared to act upon the belief that:

New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth.

IN BOTH Churches the attitudes and convictions about the orders of the ministry and the sacraments are basically good, if they have been useful in spreading the gospel of Christ and making him known to men; but on the other hand, if we really believe it to be God's will that the two Churches unite, then certainly the leadership and the membership of both Churches should be more interested in doing God's will than in preserving the traditions of men, no matter how holy and sacred they may seem to be to the faithful. For certainly there will not be much attention paid to the pleadings and demands of the Churches that the nations of the world establish some kind of world order, based upon international law, unless the Churches first do some uniting among themselves. The Methodists have done a significant work in this field. What will the Presbyterians and Episcopalians do?

At the end of his challenging book, *Jesus and the American Mind*, Halford E. Luccock says:

In Mr. E. C. Montague's finely written novel entitled *Rough Justice* there is presented an unforgettable picture of a boy, the hero of the story, with a great power of love in him.

We see the boy taken to church for the first time; a church where his uncle was a vicar. The preacher climbed the pulpit stairs and gave out a piece of terrible news. It was a rending tale of some brave and kind man, ferociously hurt a long time ago, and feeling a dreadful pain even now, because there was not done that which he wanted them all to do for him. Bron, the boy, wept beside the nurse in

the family pew, shrinking shamefacedly back into his corner. But the people seemed to be strangely tranquil. Instead of rushing out to help, they sang another hymn, quite slowly. Even when they came out of church they walked away as if nothing remarkable had happened and nothing had to be done. And the nurse, when questioned, only said: "We must not take things too much to heart; people would think us odd if we did."

But there sounds also another voice which says: "Do take it to heart!" For Calvary is the story of a man who took things terribly to heart.

Yes, he took to heart the teachings of the Old Testament morality of an eye for an eye and a tooth for a tooth. He took to heart the letter of many of the primitive laws; but that was not all. He did something about changing the letter of the law that killeth. He placed in its stead a spirit which giveth life, and in his endeavor to bring to the world that new spirit which giveth life he found it necessary to make a sacrifice of his own life to his high enterprise.

Will the Episcopal and Presbyterian Churches make any sacrifice in order to form a union? What do you think? Will the membership of both Churches be like the worshippers in the church described in Mr. Montague's book? Bron, the boy who was moved by the service, wanted to do something about the man on the cross—the man who had prayed to God the night before he was killed on Calvary that his followers might all be one, as God and he were one. How many of us are deeply concerned about the horrible divisions of the body of Christ, the Church? Have we done anything to help heal the wounds of Christ's body?

It was the utter contentment and smugness of the Pharisees, their assurance that they were the best people, that prompted our Lord to call them vipers and hypocrites. It was their confidence that if they were loyal to the letter of the Mosaic Code they would be sure of salvation, that led St. Paul to doubt the sanctions of the Hebrew religion; while on the other hand, it was the demands of faith, hope and love that attracted him to our Lord's revelation of God's nature, and made St. Paul Christianity's greatest exponent and missionary. He saw that slavishness to the Mosaic Code made bigots and self-satisfied formalists and intolerant fanatical dogmatists out of its most devoted adherents, while loyalty to Christ and his humble, loving spirit gave power, confidence, vision and understanding to his followers. That is why he could write to the people in the struggling church in Corinth: "God has made us able ministers of the New Testament: not of the letter but of the spirit: for the letter killeth but the spirit giveth life."

Bishop Keeler Thinks Unity Is Hope of the World

Tells Presbyterian Assembly That a United Protestantism Is Essential for These Days

Minneapolis (RNS):—Bishop Keeler of Minnesota told the Assembly of the Presbyterian Church meeting here to "be patient, study and have fellowship" until negotiations for union between the Episcopal and Presbyterian Churches could be consummated. "On polity some Presbyterians are fearful of bishops," the bishop declared. "However there are bishops and bishops. I have seen some of whom I have myself been afraid. I believe with all my heart and soul that we can come to unity in polity quite as significantly as our unity regarding the word of God, the sacraments and in doctrine." The hope of the world, religiously speaking, he declared to be "a united Protestantism."

Havana Dean

Havana, Cuba:—Bishop Blanking-ship of Cuba has announced the ap-

DURING THE SUMMER

AS IN FORMER years THE WITNESS will be published every other week during the summer. The next number therefore will be the issue of June 28th. We will return to weekly publication the middle of September. Because of the difficulty of securing and cutting stencils we will appreciate it if you will not ask for a summer address change unless you are to be away for an extended period. You are permitted to leave stamps at your postoffice for the forwarding of your copy; or if that is not convenient send us your summer address and we will send an extra copy to you there each issue while you are away. In doing this kindly give your permanent address as well as your summer address, and mark your notice "For summer only." All mail is to be addressed to

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

Edited by Rita Rubin

pointment of the Rev. Elden B. Mowers to be the dean of Holy Trinity Cathedral here. He will succeed Bishop R. H. Gooden, now bishop of the Panama Canal Zone. Mr. Mowers is at present the rector of Zion Church, Philadelphia.

General Convention

New York:—The 1946 General Convention is to be held in Philadelphia, September 4 to 14, according to an announcement made on June 5 by the Presiding Bishop. The early date was made necessary by the fact that only for that period can the Philadelphia Convention Hall be secured.

Laymen Confer

Boston:—The new conference of the diocese of Massachusetts had its official opening on June 9 when the men's division of the Church Service League held a week-end conference. Led by President F. W. Holmes of Dedham and Vice-President Francis A. Parker Jr. of Marblehead, the men discussed the work of men in the diocese.

More Chaplains

Washington:—The war department is asking for more than 700 army chaplains. The appeal to the Episcopal Church makes no mention of quotas but begs that every effort be made to enlist men.

Seek Millions

New York:—Bishop Manning announced on June 3rd that the Cathedral of St. John the Divine is seeking \$10,000,000 to complete the structure.

Layman Honored

New York (RNS):—Charles H. Tuttle, Episcopalian and one of the incorporators of the Church Publishing Association for whom THE WITNESS is published, was awarded the Grand Cross of the Order of the Holy Sepulchre, highest honor of the Eastern Orthodox Church. It was conferred "in gratitude for services rendered to the cause of Orthodoxy in America." President Harding and

President F. D. Roosevelt are the only other Americans to have received the award.

Flag Day

Philadelphia:—The Rev. Daniel A. Poling, Baptist, was the preacher on June 10 at a flag day service held here at historic Christ Church. Historic associations took part in the service, with a color guard of fifty men in dress uniform placing flags before the chancel at the start of the service. Fitting of course to hold a flag day service at Christ Church since Betsy Ross who made the first American flag attended church there and held pew 12 which was next to the pew of George Washington.

Wright Accepts

Wilmington, N. C.:—The Rev. Thomas H. Wright, rector of St. Mark's, San Antonio, Texas, who was recently elected Bishop of the diocese of East Carolina, has accepted the election.

Support Coops

Philadelphia (RNS):—Organization of study clubs within churches on the subject of cooperatives was recommended at a panel discussion held as part of a regional confer-

DO LADS LIKE YOU NEED LITANIES?

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of Common Prayer)
(For Sixth and Seventh Grades)

By the

REV. WILLIAM GRIME, M.A.
Saint Paul's Church, Great Neck, N.Y.

Foreword by

MURIEL STRIEBERT CURTIS
Author of "Youth and the Bible"

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ence of Church and labor on consumer cooperation here. The panel was conducted by Benson Y. Landis, secretary of the committee on the Church and cooperatives of the Federal Council of Churches, which sponsored the sessions.

Representative Jerry Voorhis of California, an Episcopalian, told the conference that cooperatives are "the people's surest defense," and appealed for "missionary zeal" by persons of all faiths to build them. He stressed their extensive contributions to agriculture, and called on labor unions to do "collective buying" in addition to practicing collective bargaining.

Wide interest on the part of Negroes in cooperatives was reported, and rapid organization of credit unions was noted, some of it in church parishes. About 20 per cent of Philadelphia's credit unions were reported among religious groups.

Clinton S. Golden of the United Steel Workers of America, CIO, and a vice-chairman of the WPB, spoke on Labor and Co-Ops, and Nelson H. Cruikshank of Washington, director of social insurance activities, AFL, on Labor as Consumers.

Marriage Instruction

Buffalo: — Believing that the Church should be more specific in its counsel to prospective brides and grooms, the newly appointed committee on holy matrimony of the diocese is formulating instructions on marriage to be used by the clergy of all parishes in Western New York.

Headed by the Rev. William Thomas Heath, rector of Trinity Church, Buffalo, the committee is preparing a syllabus to guide rectors in enlightening couples on the demands of married life, including the economic, spiritual and physical aspects.

While many rectors give detailed advice to couples contemplating marriage, the idea of making a uniform syllabus to be used in all parishes is new, Mr. Heath explained. The present marriage canon says rectors must instruct couples before marriage, but it does not specify the kind of instruction to be given.

At the request of Bishop Davis, the committee also is preparing an office of instruction on marriage and family life patterned after offices of instruction in the Book of Common Prayer. Offices in the Prayer Book deal with religion in general while the proposed new offices will

treat on the spiritual side of marriage.

As chairman of the national commission on holy matrimony Bishop Davis has led the Church's movement for a liberalized canon on remarriage. He is asking the committee to draw up a new canon covering the whole marriage question and his commission is urging all dioceses to offer suggestions so an "ideal" canon can be drafted for the General Convention in 1946.

Discussing the proposed syllabus, Mr. Heath said he thought it would cover all subjects that couples might have questions on. He said it might deal with reasons for marital failure, use of family income, choice of friends, the matter of "in-laws" and adjustment when differences of opinion arise.

"In my own parish I usually deal with the matter of sexual relations and recommended books on this subject, and also bring up the matter of children and the responsibility of parents to them," Mr. Heath said.

Wide lay participation was sought by Bishop Davis in appointing the committee which is comprised, in addition to Mr. Heath, of the Very Rev.

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Rectors Called Down

Boston:—"My rector has written to me only a couple of times during my two years of service," writes a Churchman GI from the Southwest Pacific. "You know of course that griping is the favorite indoor sport among servicemen," he continues, "so I will make this gripe to you, hoping that you may pass it on to rectors and folks back home.

"I was a faithful attendant at all Church services and activities and assisted my rector in every way I could. So I am sure that what is happening to me is probably the fate of many of my fellow parishioners in the service. I feel that he and probably many like him are failing in their duty to us. Just because we are in the service and away from home, we don't want to lose touch with our home parishes. In fact, we need their interest and a sense of belonging now more than ever before. I hope that you will try to stir them up to an awakening to this essential part of their duty, which I think is terribly important.

"After the war we in the service want to return to the sheltering arms of the parish churches that have guided us from our beginning to the present time. Certainly we don't want that care to stop just when we need it most and we don't want to lose that comforting sense of belonging to something as great and wonderful as Mother Church. Just as letters from loved ones at home reiterate their love, so do letters from rectors, as representatives of the parish, reiterate the Church's love for us. I think if the importance of keeping in touch with parishioners overseas could just be emphasized to them, they wouldn't hesitate to take the necessary time to write to us. Please drive that fact home to them."

Support FEPC

Washington (RNS):—Twenty-two religious and church-related groups have voiced their support of legislation for a Permanent Fair Employment Practices Committee, Representative Mary T. Norton (D) of New Jersey declared in asking other

members of the House to sign a discharge petition to get the measure out of the rules committee.

She listed the following organizations: American Jewish Congress, American Jewish Committee, American Unitarian Association, American Unitarian Youth, B'nai B'rith, Catholic Interracial Council, Central Conference of American Rabbis, Council for Social Action of the Congregational Christian Churches, General Synod of the Evangelical and Reformed Church, the United Christian

Council for Democracy, the Church League for Industrial Democracy.

Also, Federal Council of Churches, General Conference of the Methodist Church, Methodist Ministers' Union, National Conference of Christians and Jews, National Council of Catholic Women, National Council of Jewish Women, Presbyterian General Assembly, Union of American Hebrew Congregations, United Council of Church Women, Women's Division of Christian Service of the Methodist Church, Women's Di-



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vision of the American Jewish Congress, and the National Boards of the YMCA and YWCA.

Missionary Reports

New York:—First of the liberated missionaries from the Philippines to reach New York, the Rev. Raymond E. Abbitt formerly of the Upi mission, stopped at Church headquarters on his way to his home in Victoria, Va., where he will rest and recuperate. Mr. Abbitt, while in New York, is to have a physical checkup, though he said he believes that he is all right. He lost 65 pounds and is unable to eat much food at a time, even now, but he is gaining, and thinks that rest and normal diet will restore him to complete health rapidly. He hopes to return to the Philippines as soon as he is able physically.

He had been interned at the Santo Tomas camp, where conditions were bad. In the camp he worked particularly in ministering as best he could, to sick in the isolation hospital. Illness was mostly the result of malnutrition, and there were many deaths. Never did the internees have an adequate food supply and there was beri beri and tuberculosis. Mr. Abbitt had been a missionary of the Episcopal Church since 1940, going to take up work immediately after his ordination.

London Service

London (wireless to RNS):—A service for world recovery was held at St. Paul's Cathedral on April 24 with intercessions for the success of the San Francisco Conference. Taking part were the Archbishop of Canterbury, the Moderator of the Church of Scotland and the Moderator of the Free Church Federal Council. Dean W. R. Matthews of St. Paul's was the preacher.

Scholarship Fund

Mobile, Ala.:—George H. Dunlap 3rd, member of Christ Church here, has established a scholarship fund of \$25,000 in memory of his son, recently killed in action. The income is to assist men at the University of the South, appointed by the Bishop of Alabama, first choice going to members of this parish.

Commencement Speakers

Northfield, Minn.:—The Rev. Phillips E. Osgood, rector of Emmanuel, Boston, and Dean Luther A. Weigle of Yale Divinity School were the speakers at the commencement of Carleton College, held here June 3-4.

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Vermont Conference

Burlington, Vt.: — The Rev. Charles S. Martin, rector of St. Paul's here is to be the director of the conference of the diocese of Vermont, meeting June 17-22. The attendance is limited to fifty and the request has been made, because of transportation, that those outside the diocese do not attend. The chaplain will be the Rev. Robert Rodenmayer, rector at Northampton, while the dean of studies will be the Rev. Harry H. Jones, rector at Middlebury. To give courses: Bishop VanDyck, Dean Victor Hoag of Eau Claire, Wisconsin, Vernon Detarre, organist of the Ascension, New York, Mrs. Helen Hogue, director of the Girls Friendly Society.

Pastoral Training School

New York:—When the 20th anniversary of the rectorship of the Rev. Samuel M. Shoemaker was celebrated on June 1 at Calvary Church, announcement was made of the establishment of a school of pastoral training for young clergy. It will be interdenominational and aims to give men just entering the ministry a year of internship in pastoral work. It will also be open to chaplains leaving the service who desire

a year of study before resuming parish work. The Rev. Quintin Warner of London, Ontario, will be one of the leaders, with other clergymen of wide experience his co-workers.

Dedicate Parish House

Blacksburg, Va.: — The parish house of Christ Church here was dedicated by Bishop Phillips of Southwestern Virginia on a recent Sunday. In addition to filling the usual functions of such a building, it serves as a recreational and religious center for the students of Virginia Polytechnic Institute.

Synagogue Service

London (wireless to RNS):—The principal synagogue in Amsterdam, Holland, was filled to overflowing for the first Jewish services held there since the German occupation. Eighty per cent of the congregation was non-Jewish, and guests of honor were three Amsterdam police officials who constantly risked their lives by warning the Jewish population against Nazi manhunts and hiding fugitives in their own homes.

"During the occupation," the officiating rabbi declared, "Holland became a shining example of tolerance and brotherliness."

Church Backs Tito

Moscow (wireless to RNS):—Pledges of support to Marshal Tito in creating "a better and happier future" in Yugoslavia were voiced at a meeting of Serbian Orthodox clergy in the Backa diocese, according to a Tass News Agency report here. The Serbian churchmen, according to the report, agreed to work "in close contact and collaboration" with the Russian Orthodox Church.

A resolution adopted at the meeting stated that the Serbian clergy "is ready now as before to serve its people and to safeguard the rich conquest of the national liberation struggle, which the people have achieved at the cost of enormous sacrifices under the leadership of our national hero, Marshal Tito."

A Large Class

Burlingame, Calif.:—Whitsunday was the date of the confirmation of a large class at St. Paul's Church, Burlingame, California. There were 88 persons, including 46 of grammar and high school age, and 42 adults, ranging from 18 to 61. The rector, Rev. Francis P. Foote, emphasizes that the candidates were faithful in attending classes preparatory to confirmation. Juniors met in two sec-

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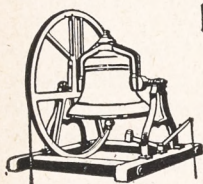
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tions, either Tuesday or Saturday, each week, under the direction of the Rev. R. Richard P. Coombs, assistant in the parish; while the adults met with the rector, on Monday evenings for eight weeks. Bishop Block confirmed the class. The following Sunday, after the class corporate communion, breakfast was served by members of the altar guild, assisted by a committee of the 1944 class. That class, incidentally, numbered 79 persons. Members of the vestry were hosts to these new communicants. The parish list 806 active communicant members.

Bishop Oxnam Preaches

Paris (by wireless to RNS):—Bishop G. Bromley Oxnam, president of the Federal Council of the Churches, was the guest preacher at services in the Episcopal Cathedral here and later preached at the newly reopened American Church on the Quai d'Orsay. Both services were attended by large congregations of American service men and women.

Cross Is Lighted

San Francisco:—The huge cross atop Mt. Davidson, visible from any part of this Pacific Coast city, was illuminated for the first time in many months for the United Nations Conference on International Organization. The cross shone each night during the first week of the Conference, and it will be illuminated again during the final week of the parley. San Franciscans look upon it as the symbol of hope for a world of peace.

No Minnesota FEPC

St. Paul, Minn. (RNS):—A bill to create a state fair employment practices committee, strongly supported by religious groups, died in the state legislature here. Adjournment found the measure on general orders in the House and unreported from committee in the Senate.

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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.

ANGUS DUN
The Bishop of Washington

I am not much on writing to church papers, but confess that I am disturbed by the little article in your number of May 10, page 5, referring to the decision not to hold Bishop Bravid Harris's consecration in the Washington Cathedral, and referring also to an address by Bishop Barnwell.

I would like to make one or two things perfectly clear to you and to the readers of THE WITNESS. We did offer to have the consecration service in the Washington Cathedral; I thought it would accentuate the national, and indeed international, significance of this service. I was personally disappointed that our invitation was not accepted, but I have no reason whatever to doubt the motives of Bishop Harris or his advisors. There was surely much reason for holding the service in the area where Bishop Harris had served so effectively.

As to your comments on Bishop Barnwell's address, I am told on excellent authority that he said nothing about outsiders meddling, and did not say, "We know how to deal with the Negro." On the contrary, I am told that his was a fine and courageous plea that the South should go on to solve race questions by efforts from within and not have to be forced to it by pressure from without.

You are responsible for what you quote and for the interpretations you offer. Since my name was mentioned, I want to make it quite clear that I had nothing to do with either of these in this case.

ANSWER: We believe that the consecration of Bishop Harris should have been held in Washington Cathedral for the reason Bishop Dun gives: because it would have "accentuated the national, and indeed the international, significance of this service." We can state positively that it was not held there because of pressure from the South. As for the quotes from Bishop Barnwell's convention address, they were taken from the report sent to us by the officially appointed correspondent for the diocese of Georgia.

* * *

H. G. BRANT
Layman of St. Paul, Minnesota

THE WITNESS (May 10) had an article by W. B. Sperry on *What Happens at Holy Communion*. He says "We know it by other names—the Eucharist and Mass." Who knows it by the other names? Not many Protestant Episcopalians. He also says "we then hear the ten commandments." In some churches the commandments are not recited once a year unless at an instruction class. Surely not at the 11:00 A.M. service. All we get is the summary of the law. Again he says "In the gospel and epistle we listen . . ." We try to and may hear if the priest would face the congregation. It has been my understanding for many years that when the priest faced the altar he was speaking to God for the people and when he faced the congregation, he was speaking for God to the people. Nowadays the priest faces

the altar for gospel, epistle and about the only time the congregation sees his face is when he recites the words preceding the offering.

Coming to the consecration of the elements and ". . . each person is given bread and then wine." The first Lord's Supper was "in the night in which he was betrayed"; why so much stress on the early service and to go fasting. If we are to take the words of Christ literally and accept the cup "after supper," where does the element of fasting come in?

In the same issue Prof. Massey speaks of intinction. Again if we are to follow Christ's instructions and acts how can anyone find any ground for intinction for again in the words of consecration "He took bread etc. and gave it to them." Likewise after supper he took the cup . . . saying drink ye etc. Where, with these words can anyone find anything on which to base intinction.

I KNOW THE WITNESS accepts articles to show different points of view of its contributors, but why such articles as that from their authors who should know; articles that cast doubt so that one does not know what to believe. It is a case of "Just as I am though tossed about. With many a conflict, many a doubt." And in my mind after being a churchman for over fifty years and after reading THE WITNESS for over ten years there is "many a conflict and many a doubt" being presented by writers that should know what they are writing about. There probably are many others like me.

* * *

PAUL MACY
Executive Secretary of the Friends of the World Council of Churches

The World Council number of THE WITNESS (May 24) is splendid and we certainly owe you a deep debt of gratitude. I do like the way you lay out a number. It's interesting and so many of our Church papers are not. You did a specially good job on this number. I am sure it will give the World Council a big lift in the ranks of your constituency.

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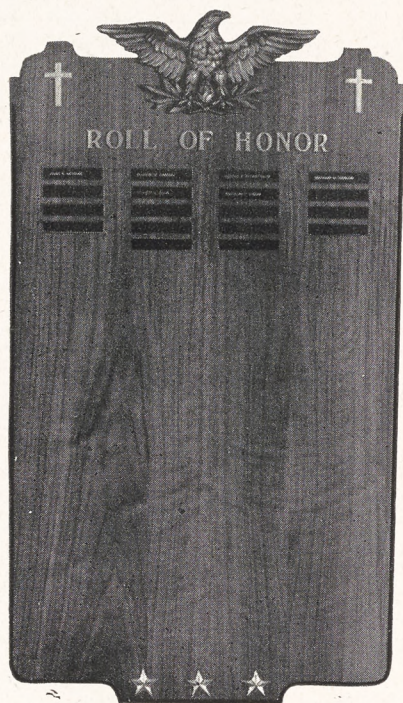
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