

# The WITNESS

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JULY 26, 1945



BEAUTIFUL CHAPEL  
OF THE MERCERSBURG  
ACADEMY . . . . .

ARTICLE BY CHARLES S. TIPPETTS



## 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.  
Weekdays: Holy Communion 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.  
11:00 a.m. Morning Service and Sermon.  
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. Roeliff H. Brooks, S. T. D., rector*  
Sunday Services: 8 and 11 A.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Thursdays: 11 A.M., 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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JULY 26, 1945  
VOL. XXVIII No. 46

## CLERGY NOTES

ANNA, W. P. JR., formerly rector of St. Alban's, Syracuse, N. Y., became the rector of Zion Parish, Beltsville, Md. on July 1st.

ASHTON, S. E., rector of St. George's, Arlington, Va., has accepted election to be headmaster of Blue Ridge School, Bris, Va.

BALL, C. STURGES, formerly rector of All Saints', Reisterstown, Md., retired from the active ministry on June 30 and is now living at 2104 Carterdale Road, Baltimore.

BEST, C. A., formerly a Baptist minister, was ordained priest on July 8th at St. John's, York, Pa., by Bishop Heistand. He is serving as assistant at St. John's.

BRAM, MARTIN J., has resigned as rector of St. Andrew's, Tampa, Fla., to accept the rectorship of Holy Trinity, West Palm Beach, effective Oct. 1st.

CLARK, RICHARD H., was ordained deacon on June 17 at St. Stephen's, Harrisburg, by Bishop Heistand. He is vicar of St. Luke's, Mechanicsburg, Pa.

CRUM, W. S., was ordained deacon at St. Peter's, Waterford, Pa. by Bishop Wroth of Erie. He is in charge of St. Peter's and St. Matthew's, Union City.

DIGNAM, F. PHILIP, assistant at St. Luke's, San Francisco, was ordained priest on June 17th by Bishop Sanford, retired Bishop of San Joaquin.

EASLEY, ALEXANDER H., was ordained priest on June 26 at Osgood Memorial Church, Richmond, Va., by Bishop Mason of Virginia. He is in charge of St. Mary's, Berryville, Va. and associated missions.

GAST, STUART F., rector of Christ Church, Williamsport, Pa., has accepted the rectorship of St. Stephen and the Incarnation, Washington, D. C., effective August 1.

HAFER, KENNETH J., formerly minister of the Dutch Reformed Church, was ordained deacon on June 20 at West Milton, Pa., by Bishop Heistand. He is vicar of St. John's, Westfield, Pa.

IRWIN, W. R. G., rector of St. Andrew's, Richmond, Va., died July 4th.

LONG, CHARLES H. JR., was ordained deacon on July 7th in Zion Church, Philadelphia, Pa., by Bishop Hart.

MARTIN, G. D., was ordained priest on June 29th at Holy Trinity, Hollidaysburg, Pa., by Bishop Heistand.

MAXWELL, GEORGE, retired priest of the diocese of California, died on July 8th in his 81st year.

(Continued on page 18)

## 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*

**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*  
**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.



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## New York Takes Steps to Curb Juvenile Delinquency

*Governor Dewey States It Is Experimental  
But Says It Is a Step in Right Direction*

**By Religious News Service**

*New York:*—Increasing interest on the part of state lawmakers in proposals designed to prevent juvenile delinquency and provide more effective means of rehabilitating juvenile offenders is revealed by analysis of developments in state legislative sessions throughout the country this year. Indicated trends include improvement of court machinery for dealing with juveniles; more effective correctional agencies to handle convicted juveniles; institutional separation of convicted juveniles; imposition of greater legal responsibility on parents; preventive measures such as broader recreational facilities and programs; and creation or extension of legislative commissions to further study the problem.

New York state's legislature enacted a series of bills recommended by Gov. Thomas E. Dewey designed to prevent juvenile delinquency and improve the care and treatment of juvenile offenders. One of these measures, expected to be watched closely by other states, creates a state youth commission, composed of the state commissioners of correction, education, labor, mental hygiene and social welfare, a member of the board of parole and one other member to be named by the governor. With an appropriation of \$800,000, the new commission is empowered to assist cities and counties in establishing youth bureaus to coordinate prevention of delinquency and efforts toward youth service in the communities. It also is authorized to assist municipalities, including towns and villages, in organizing recreation and education projects.

Under the New York state plan, the commission will match contributions of localities, dollar for dollar, in setting up youth bureaus, up to a maximum of \$15,000, with the

exception of New York City for which the maximum would be \$75,000. The commission also will furnish state aid to communities up to a maximum of \$250 for each 1,000 children, where the communities spend a like sum, in setting up recreational and educational projects.

Referring to the program as "frankly experimental" and admitting that it could not be expected to eliminate crime and delinquency overnight, Governor Dewey, in requesting the legislation, said state authorities did not know whether it would succeed or how long it should be continued.

"But it is, at least, a constructive program," he told the New York lawmakers. "It means action where action has been too long hit or miss or absent entirely. And it is the product of more than a year of effort and research by responsible cabinet members, each with wide experience in the field. I feel confident that it is an important step in social progress and that this sound and vigorous program can do much in overcoming the more menacing aspects of the increasing amount of delinquency that we find in our communities."

### STUDY POSTWAR MISSIONS

*South Bayfield, Mass.:*—The Companions of the Holy Cross are to hold a conference at Adelynrood, August 6-10, on missions in the postwar world. Mrs. Arthur M. Sherman, head of the national Auxiliary, is the chairman. Speakers are to be the Rev. Robbins W. Barstow, director of the commission for World Council service; Bishop Boynton of Puerto Rico; Bishop Craighill of China; Miss Ellen Gamack, personnel secretary of the Auxiliary; Bishop Harris of Liberia;

Dr. Eleanor Mason of India; the Rev. Clifford Nobes of the Philippines; Bishop Roberts of China; Mrs. John Scudder of India and the Rev. A. Ervine Swift, assistant of the national overseas department.

### QUAKERS URGE CHARTER RATIFICATION

*Philadelphia (RNS):* — Prompt ratification of the United Nations Charter was urged here by the Friends peace committee of the local yearly meeting. "We take this position without relinquishing the long-held pacifism of the Society of Friends," the statement said, "because we believe that the Charter offers the best means of basing world order more firmly on good will."

### NEW HIGH RECORD ON MONEY

*New York:*—Treasurer Lewis B. Franklin of the National Council reported on July 6th that National Council collections up to July 1 "amount to 125% of the amount due."

### FOR SUMMER

★Because of the difficulty of securing and cutting stencils during wartime we will appreciate it if you do not ask for summer address changes. You are permitted to leave stamps at the Postoffice for the forwarding of your copy. If that is not convenient we will send an extra copy to your summer address, in which case, kindly send us both your permanent and summer address and mark the notice "For summer only." As in former years THE WITNESS will appear every other week during the summer, resuming weekly publication the middle of September. All mail should be addressed to

The Witness  
135 Liberty Street  
New York 6, N. Y.



## DON'T GO TO SLEEP IN SUMMER

*Boston*:—Defying both heat and tradition, the men's division of the diocese of Massachusetts held a dinner the other evening and enthusiastically adopted a program of action. "Don't go to sleep in summer. Business doesn't. The Church and its activities shouldn't" was the slogan adopted.

## CLOTHING DRIVE A SUCCESS

*New York*:—The many parishes which shared in the recent national clothing drive for war relief, under the chairmanship of Henry J. Kaiser, will be gratified to learn the results. More than 7,000 local committees were active and the goal of 150,000,000 pounds was exceeded by 400,000 pounds. More than half the clothing was on its way overseas within a month after the close of the drive.

## CANTERBURY DEAN MEETS STALIN

*Moscow* (wireless to RNS):—The Dean of Canterbury, Hewlett Johnson, was received here by Marshal Stalin who spent fifty minutes conversing with the Anglican Churchman. Stalin voiced his desire for continued friendship between Great Britain and the Soviet Union "not only in words but in deeds," declared the Dean following the conference.

## ERNEST M. PADDOCK DIES SUDDENLY

*Cambridge, Mass.*:—The Rev. Ernest M. Paddock, for 35 years the rector of St. James' Church here, died on July 13 after being stricken with a cerebral hemorrhage. He was 73 years of age. For 25 years he served as chairman of the board of examining chaplains in Massachusetts and gave at each convention a report memorable for witty sallies.

## NINTH YEAR OF WAR IN CHINA

*Chungking* (wireless to RNS):—Churches in Free China held special services on July 7th to mark the opening of the ninth year of the war with Japan. Prayers of thanksgiving were offered for eight years of deliverance and for courage to face the future in a spirit of justice and love. The observance was suggested by the National Christian

Council of China which also sponsored a big United Nations service at which Methodist Bishop W. Y. Chen, still convalescing from cholera, presided.

## WAR MEMORIAL FUND FOR EDUCATION

*Salem, Mass.*:—A war memorial fund, the income of which will be used for religious education, is being raised at Grace Church here. The Rev. George L. Cadigan is the rector.

## SCHOOL OF THEOLOGY IN AFRICA

*London* (wireless to RNS):—Four Churches in South Africa have joined in plans to establish a school of theology at Rhodes University, Cape Province. They are the Church of England, the Congregational, Methodist and Presbyterian Churches. There is a great shortage of ministers in South Africa and the school will enable them to get training without going overseas.

It is also reported here that the Church of England, the Baptists and the Church of Scotland are to unite in sponsoring a theological school in Bengal, India.

## ORTHODOX LEADERS HIT VATICAN

*Erivan, Armenia* (wireless to RNS):—Charges that Vatican "Ambitions" are hindering "the lofty aims of Christianity" were made in a statement issued by the general council of the Armenian Gregorian Orthodox Church at the conclusion of sessions here. The statement was signed by newly-elected Catholicos Georg VI, and other leaders of the Church.

"Regretfully, the Vatican, heading the Roman Catholic Church, entangles itself in political ambitions," the statement said, "thereby hindering the bringing into life of the lofty aims of Christianity, and it defends destructive German forces that are the source of harm of all humanity. For this reason, the National Church Council denounces the position of the Vatican as not corresponding with the lofty ideals of Christianity."

Declaring that the Christian churches are called upon to play an extraordinary role in promoting ideals of "brotherhood, justice, and liberty" throughout the world, the statement added: "Politically directed activities on the part of Christian churches can only serve as a barrier

to these aims. They prepare the groundwork for a new and terrible war that may cause the destruction of millions of people and of the creative culture of mankind and bring incalculable disaster to mankind."

Among those who signed the statement were: Catholicos Gagerin I of Cilicia; Patriarch Kiuger II of Jerusalem; Bishop Mampre Sirunian, head of the Egyptian diocese; Chief Archimandrite Vagan Kostanyan, head of the Iranian diocese; Bishop Tiran Nersoyan of the North American diocese; Bishop Mampre Calfayan of the California diocese; Archbishop Karapet Mazlumian of the Greek diocese; Bishop Grigor Karpetian of the Bulgarian diocese; and Archimandrite Nerseyan of the Ararat diocese.



*The Rev. Caleb B. K. Weed who has done remarkable work over a period of many years as city missionary of New Orleans*

## ESTONIAN SCHISM IS ENDED

*Moscow* (wireless to RNS):—The so-called Estonian schism which arose after the Russian Orthodox Church in Estonia was granted autonomy in 1941 has been ended, according to an announcement in the Journal of the Moscow Patriarchate. Under the terms of reconciliation the synod of the Estonian Church will be liquidated and an Estonian diocesan council established, headed by an archbishop and consisting of two Russian and two Estonian members.

The same paper announces that more than 200 theological students had expected to enroll in the Russian Orthodox Theological Academy this fall.



# The Sewanee Military Academy Has High Standards

*Its Beautiful Location in the Cumberland  
Mountains Gives Academy Many Advantages*

**By G. R. Allin**

*Brigadier General. U.S.A. (Ret.), Superintendent.*

**Sewanee, Tenn.:**—The Sewanee Military Academy is located on a 10,000 acre domain which was ceded to the Episcopal Church by the state of Tennessee. This domain is part of a plateau, 2000 feet above the sea, in the Cumberland Mountains. The plateau has long been a summer resort for the people of the surrounding areas. The flowering trees and shrubs furnish an ever changing scene of beauty and the views from the elevated points of vantage are always inspiring.

The Academy was founded in 1868, as a part of the University of the South, to meet a dire need for such an institution in the South after four years of war. It is a college preparatory school which has maintained high standards of scholarship and conduct throughout its existence. It is a member of the Southern Association of Colleges and Secondary Schools which entitles its graduates to the privilege of admission to any college or university which accepts applicants by transcript of credits. It is a member of the Cum Laude

Society, the National Preparatory Scholarship Society organized for the purpose of encouraging and rewarding high scholastic attainment. That its purpose is being attained is evidenced by its reputation and influence which have extended beyond the Southern states to the nation at large and to many Central and South American countries.

The Academy has a unit of the Reserve Officers Training Corps to which are detailed officers and men of the regular army to supervise and give military instruction. This unit has long held, as a result of annual inspections by officers detailed by the secretary of war, the rating of "Honor School" and has contributed many fine young men to the officers reserve corps who are now serving their country as officers. It has always had a large number of its students in the national academies at West Point and Annapolis. At the present time there are 13 at West Point, 4 in each of the upper classes and 5 in the entering class and 2 at Annapolis. When the average num-

ber of students is considered this is an unusually large number.

As a war measure the Academy is operating on a trimester basis with three sessions of equal length during the calendar year. This plan enables students to complete three years' school work in two calendar years. The primary purpose of the plan, which was inaugurated in 1943, is to enable boys to complete their high school work before they become subject to induction into the armed forces. It also permits some who desire to obtain some college work before entering the armed forces to accelerate their preparatory work and enter college at a younger age than they would normally.

Believing that a man should be able to think clearly and speak convincingly the Academy gives thorough training in speech through the medium of forensics in its English department and in interscholastic competition. One of the few private schools in the South which has entered into forensic competition it has been unusually successful in the state and national leagues.

The purpose of the athletic program of the Academy is the physical development of the individual student. More attention is devoted to the physically backward student than to the natural athlete. The organization of teams in most of the usual sports is encouraged and competition with other schools are



*The Forensic Squad at the Sewanee Military Academy shown with their coach, Colonel Clyde A. Fasick, the head of the English department. In a recent inter-state competition in which there were over 400 contestants the Sewanee boys won first place on both the affirmative and negative sides of the debate, second place in original oratory, third place in extemporaneous speaking and third place in oratorical declamation*



held in football, baseball, basketball, boxing, track, golf, swimming, etc. There is also a program of intramural games to teach the fundamentals of the various sports.

The founders of the Sewanee Military Academy established an institution to meet a need at that time in the educational field. The regents have carried on the work of the founders, modifying the curriculum to meet the need of the times, always keeping in the mind the ideals of fine character, excellent mental and physical development and Christian leadership.

### URGE CATHEDRAL FOR ROCHESTER

*Rochester, N. Y.:*—Bishop Reinheimer of the diocese of Rochester urged the building of a diocesan house to provide offices and conference rooms, in his convention address delivered here at St. Thomas' Church on June 5th. He also urged the establishment of a cathedral foundation looking to the ultimate erection of a cathedral. Due to wartime restrictions the convention was strictly business which was transacted in one day.

### AFRICAN STUDENTS TO BE LODGED

*London (wireless to RNS):*—Church families in England have been urged to provide lodgings for African students expected to enter British universities in the fall. The appeal was made by the Church Missionary Society, an organization of the Church of England. They are urged also to offer hospitality to the students during weekends and holidays.

### DELAY ACTION ON CONSCRIPTION

*Washington (RNS):*—Although adoption of the "broad policy of universal military training" was recommended in a report signed by 16 of the 22 members of the House committee on post-war military policy, observers here are convinced that Congress will not pass any peace-time conscription legislation this year.

### COMMANDER STASSEN ADDRESSES CHURCHES

*Washington*—Commander Harold Stassen, a member of the United States delegation to the United Nations Conference, told churchmen here that churches should help inform their members about world af-

fairs and so end "devious" diplomacy. The former governor of Minnesota, who is about to return to active duty in the navy, declared that Americans almost unanimously agree that "the walls of isolation are gone forever."

### RELIGIOUS FREEDOM IN POLAND

*Warsaw (wireless to RNS):*—A series of laws guaranteeing religious freedom to all sects in Poland is being prepared by the new Polish government, it was announced at a

the war, however, the government did not observe the constitution, especially in regard to religious problems."

### SUMMER CAMPS HELD AGAIN

*Birmingham, Ala.:*—Two camps for young people were held this month in the diocese of Alabama, a resumption of diocesan camps after an interval of four years. Both sessions drew capacity crowds, as did also the adult conference held the weekend of July 7th.



*When the convention of the diocese of Los Angeles met this year a notable visitor was Derwyn T. Owen, Archbishop of Toronto and Primate of Canada. He is shown here with the two Los Angeles Bishops, Bishop Stevens and Bishop Gooden*

press conference here by minister of justice Henryk Swiatkowski, who has been placed in charge of Church affairs. "Poland is basically a Roman Catholic country, and the government is of the opinion that, first of all, full rights must be accorded to the Roman Catholic Church, but this must not be to the detriment of other denominations," Swiatkowski said. The present government is trying to eliminate past errors which aimed at damaging and impeding the activities of the smaller denominations and will guarantee full freedom of conscience and belief to all."

Referring particularly to the Methodist, Baptist, and Anglican denominations which, he said, had not been given equality under Polish law, Swiatkowski added: "Poland operates under the Constitution of 1921, and this constitution guarantees full religious freedom. Before

### URGES WIDER USE OF RADIO

*Galgary, Alberta:*—The Church of England in Canada was urged to make wider use of the radio in a resolution adopted at the annual meeting of the diocese of Calgary which covers all southern Alberta. Another resolution called to a "friendly attitude" toward loyal Japanese-Canadians and recognition of their equal rights as citizens. Need for greater national unity among Canadians was stressed by Bishop Ragg who said that the country needed national instead of provincial education, one marriage law for the whole of Canada and one language. He warned against the establishment of French-language radio stations in western Canada as part of a "carefully and well-laid plan for the conversion of Canada into a French-speaking country."



## Bishop Anderson Was Right

THE next General Convention is scheduled to meet a year from this coming September. One of the most important matters to come before it is the proposed union with the Presbyterian Church of the U.S.A. We have had a commission of the Convention at work on the proposal ever since 1937 when the Convention adopted the following resolution: "The General Convention . . . acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the U.S.A. to join with it in accepting the following declaration: The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic union between their respective Churches. Upon the basis of these agreements the two Churches agree to take immediate steps toward the framing of plans whereby this end may be achieved." This resolution was unanimously adopted by both houses of the Convention, amid great enthusiasm, and with prayers to God for his blessing upon the undertaking. The Presbyterians, on their part, were equally responsive and enthusiastic, and met our proposal more than half-way.

But where are we today, eight years after? Three plans of union have been put forward, have been accepted by the Presbyterians, and then we have backed down. With another Convention scarcely more than a year ahead of us, the commission has not given us any indication of what it intends to report—no further plan has been submitted, or revision of an earlier one. It is said that the commission has difficulty in getting some of its members to attend meetings. What right has a man to accept appointment to a commission if he does not have the time to attend its meetings? Some of the most violent and determined opposition to the very proposal of reunion has come from members of the commission—as if they were entitled to such views, after accepting appointment on

a commission acting under the authority of the General Convention and committed to "take immediate steps toward the framing of plans whereby this end [reunion] may be achieved." A man who objects to the whole idea has a right to his views; but he has no right to accept appointment on the commission and then sabotage every plan that is proposed. It was a confidential confession of an early member of the commission on faith and order, years ago, that he accepted appointment on it with the idea of preventing the commission from

doing anything—"since *anything* it might do would be dangerous." Are there men of like temper on the present commission on approaches to unity? If so, the Church has a right to know it. We would hang our heads in shame if we discovered this to be the fact. But better to hang them now, among ourselves, than to wait and let the whole plan die of internal disagreement, and then hang our heads publicly the rest of our lives. "This man began to build, but was not able to finish." We have something to be ashamed of, to begin with—for this is now the third time in less than a century that we Episcopalians have invited the Presbyterians to join with us in a re-

united Church, and we have backed down, every time! It is becoming a disgrace. Let us either "put up, or shut up," as the late Presiding Bishop C. P. Anderson said at the Washington Convention in 1928.

## Road to Revolution

PM of July 5th, under a Washington date line, carries an interesting comment by Frank R. Kent, political columnist of the Baltimore Sun. PM's lead line is as follows: "Kent has plan to curb labor." The gist of the story is simply this. Mr. Kent passes on the suggestion made by a large contributor to one of the political parties that he was going to refuse to make any more contributions to his party's campaign fund unless that party went on record advocating strong anti-labor legislation. Mr. Kent picks up the story here and makes the further suggestion that a strike by campaign contributors to force both major parties to

## "QUOTES"

AMERICA has had gifted conservative statesmen and national leaders, and they have often determined the course of public affairs. But with few exceptions, only the liberals have gone down in history as national heroes. America is, as we shall point out, conservative in fundamental principles, and in much more than that, though hopelessly experimentalistic in regard to much of the practical arrangements in society. But *the principles conserved are liberal* and some, indeed, are radical.

—Gunnar Myrdal in  
*An American Dilemma*



adopt anti-labor policies would be in line with popular feeling.

It is always dangerous to take issue with an astute political commentator as Mr. Frank Kent, but we beard the lion in his den. We are sure Mr. Kent and the group he represents do not wish a revolution. We are certain that if the method he suggests was adopted it would be a sure road to revolution. Of course substantial contributors to any political party or philanthropic organization have a perfect right to withhold their contributions if they disagree with the purpose of that political party or organization. However we wonder if Mr. Kent has not forgotten that both the Republican and Democratic parties are made up largely from the ranks of the ordinary citizen; and it is the ordinary citizen that holds the balance of power. There are many union members in both parties. To follow the logic of Mr. Kent's suggestion union members and ordinary working folk would have to be barred from both parties. I suppose this would eventually lead to a third party composed entirely of management and the heads of large financial corporations. This would lead away from democracy to managerial dictatorship. Managerial dictatorship might well lead to revolution.

The road away from revolution will come by clear implementation of the democratic processes of government. If labor needs to be curbed, let us think of curbing it in the honest democratic way by the orderly method of legislation.

One further thought—after all there may be some virtue in having a further curtailment of large contributions to political campaigns that would make them more representative of the people as a whole.

We wonder when even enlightened political commentators will learn that collective bargaining is now accepted as a part of the American way of life. This will not lead to revolution.

## THE SANCTUARY

conducted by W. M. Weber

PASCAL: SECULAR AND RELIGIOUS EDUCATION

AT THE very hour when this scholar was being acclaimed by the world of secular science, he was urging his sister Gilberte to mark the great difference between religious and secular truths. The distinguishing mark of secular truths is this: It is enough to learn them once, and to retain them well in the memory, so that there is no further need to be taught them again. Religious truths, on the other hand, can never be reduced to impressions in our memory. A person knows religious truths only in virtue of the inward operation of God's Spirit.

Emile Caillet, *Pascal*,  
Westminster Press., 1945

## "Going to Be All Right"

By

CHAS. S. TIPPETTS

Headmaster the Mercersburg Academy

SEVERAL days ago I was informed that one of our old boys, an army lieutenant, was sitting in a car outside of the administration building. He had sent word in asking if I would come out to see him, as he had been wounded, and it was hard for him to get out of the car. No wonder he said he could not come in! He had had both legs shot off last August in France. He told me he had artificial legs but was not used to them yet and felt uncertain when he stood up. Soon, however, he would be walking as well as ever. His attractive young wife was with him, smiling, cheerful, trying hard to be gay. The boy wore on his jacket the ribbon of the Silver Star for gallantry in action. When I asked him about it he said it was nothing. He waved his hand and laughed as they drove off, calling back, "Everything is going to be all right."

You and I have complained about little inconveniences during this war. We have been critical of things that made us less comfortable, or interfered with what we wanted to do. I was on a train a while ago on which there were people returning from vacations in the south. They complained because the car was not air-conditioned, because there was so little choice of food in the diner, because they could not get red caps and had to carry their own luggage, because they had to ride in uppers instead of lowers, because they could not get enough gas for their cars.

I wonder what this boy who had lost his legs to defend these complaining people would have thought had he heard them. Probably he would have wondered whether his sacrifice had been worthwhile. What had they endured compared to him?—lying for hours before he could be moved from the spot where he was wounded, agony on the stretcher, operations on his legs, ten months in the hospital being waited on hand and foot until he was ready for artificial legs. They complained, but he did not. "Everything is going to be all right."

You hear many persons say, "These boys are going to be such a problem when they come home. It will be hard for them to settle down. What shall we do with them?" My feeling is that those of us who stayed home will be the problem, not these boys. We shall have to be careful or we shall be such a problem to them that some of them will wish they had never come home.

Of course, they may be different. Why not? How can we expect boys and men to go through what they have experienced and come back the



same as when they left home for service? There will be a period of readjustment. But we should be willing to make some readjustments ourselves and not expect them to do it all.

**M**Y OWN conclusion is that people as a whole expect too much of the returning veteran. I remember how irritated I became when I returned from France in 1919, after serving in the infantry. Crowds will form, give a few cheers, throw a few flowers around and then go on about their business.

I found people still being as petty as ever, still as selfish as ever, still complaining about things that to a soldier have little importance. I tried to find a job; was offered \$15 a week. The reason given for the low salary was that I had "lost" two and a half years in service and would have to start at the bottom. If my old university had not needed a teacher and given me an opportunity, I do not know what would have happened to me.

This week I read in the papers that a trade union was insisting that a veteran had lost his seniority by going off to war. If there is anything that can stir up more bitterness than decisions of that kind, I do not know what it is. Men who have known the miserable existence of a soldier in combat are not going to put up with any policy that discriminates against men who have faced death in favor of those who stayed home and made big money.

The legless officer said, "Everything is going to be all right." It will be if we see to it. We cannot afford to have him and others like him disappointed or disillusioned.

We must make certain that all this does not happen again. We are now trying to create a world organization for the prevention of another war. But we will not get it if we continue to criticize our former allies at every opportunity and create distrust on every hand. If we break with those who fought beside us in this war, there is no hope of peace. Yet, many Americans are doing their best to drive us apart. An isolated America is not possible. No country can have all it wishes. Each must give up something. To make a political issue of these differences of opinion is laying the powder train for another conflict.

Finally, let us postpone consideration of post-war compulsory military training for at least five years. There is no necessity for an immediate decision. To adopt compulsory training now, would, in my opinion, wreck what chances we have of creating and maintaining a successful organization for the maintenance of peace. Other nations would become suspicious of us and conclude that we must be watched carefully to see whether or not we would be the next to embark on a career of aggression and conquest.

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## For Church Schools

By

WILLIAM GRIME

### THE CHALLENGE OF THE CHURCH by R. C.

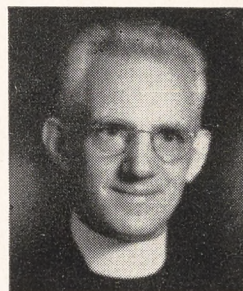
Miller is a fascinating course from one who understands the hearts and minds of high school students. Its six units of work—The Church and the Crises of Life, How the Church Came to Be, The Church's Faith, Prayer and Worship, What is the Church Doing?, How Wide Is the Church?—are not just more old stuff. They are a series of fearless challenges designed to bring students to say "here are more facts about the Church, put to us without any authoritarian imposition, facts calling for thought and action, facts which find us being persuaded to recommit ourselves to the blessed company of the faithful. There are some who may not like the amount of freedom-under-guidance given here, but many are the students who will respect this trust.

In the leader's book there is a wealth of rich content and a variety of sound methods. Its approaches and procedures with individual lessons are alive. They sparkle at times with good humor and show genuine realization of the needs of this age group. Yes, here is a guide that really guides, one that will give confidence to any teacher who is in earnest.

Likewise the pupil's book is attractive and full of rewarding reading. It starts with the students confused ideas about the Church and her ways and leads them through its historic strength and weakness to its challenge to themselves and the world today. Thus they are brought to see the truths and purposes of the Bible, Prayer Book, sacraments, creeds, missions, Church unity and the Christian principles of social action, mediated to men through the Church, can never be treated as optional truths and purposes, but that they must be dealt with as the indispensable means of grace for the redemption of man and his entire civilization.

While it is true this course will be welcomed in our high school departments, it can also be of great value in our week day religious education and confirmation classes. Cloister Press. Teacher's book, 90 cents. Pupil's book, 80 cents.

Then if you want a good sixth grade course consider *The Story of Jesus in Pictures* by Charlotte Jones. Its thirteen lessons are centered around the world's best Christian art, beautiful copies of which are in the pupil's workbook. The aim of the



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course is to help boys and girls to appreciate the main events and truths in the life of our Lord by Bible reading and study that leads into picture interpretation, creative writing, and correlated activities. The procedures in the pupil's book are simple and varied. Also they give much opportunity for student participation and individual expression. The teacher's book gives clear suggestions for starting and sustaining interest in individual lessons. Some of these helps you may not want, others you will want to enrich. But this must be said—you don't have to be a critical judge of art to guide this endeavour into significant consequences, for sufficient information is supplied for each picture to be studied. Pilgrim Press. Teacher's book 35 cents. Pupil's book 25 cents.

## Vacation Time

By

GEORGE I. HILLER

**T**HE period up to a vacation is a rather trying time. This is true whether we have a good time or a dull one, because it means a break with habits and who is not more of a creature of habit



than he realizes. It often means new friends, and friends color our thoughts; it means another type and kind of financial planning. At the best it is up-setting to the regularity of our lives. To be sure we need a change and it is of inestimable value if only we get the value out of it; while if we are totally in-

different to real values it can be fraught with considerable harm.

If a vacation is to be entirely without thought of God, if we are to forget our prayers because our habits are interrupted, if we have no desire to thank or praise him because new friends and pastimes occupy all our waking moments; then we may return with the idea that we can get along without him.

The same thought presses hard on me in relation to the Church school. If a vacation in Church school meant that parents and pupils found additional time to worship God in one of the regular services of the church, it would be a valuable change; but if parents are going to encourage children in forgetting the day and all duty to God then the vacation is not a refreshment but a lapse.

I am not pleading particularly for church attendance during vacation period, but for what is far more important—you cannot leave God home when

you go away on a vacation—if he is at all real to you.

God is the same. Your need of a change may evidence itself in a change of your method of worship or thought of him, but it cannot demand a change of Gods. New pleasures, new interests, new friends, mean a refreshment and invigoration, but they cannot mean a new God.

There is another value in the leisure which some types of vacations afford. Many of us have little or no time in the daily round of things to think—I mean serious and worth while thinking through. We are prone to declare our snap judgments and the decision of our prejudices, environment, customs or experience to be the product of our thoughts, when in reality they are but by-products of a rather full life.

We would not lose the joy or fun of a period of leisure if instead of just being lazy we did some real thinking; on the contrary many of us would be strengthened and refreshed beyond our hopes.

What is the purpose of my life? How can I use it to a greater adventure? What have I done with the blessings that a merciful God has given me? How can I give more of myself to my children, not simply provide material things for them? Have I tried to think for what God might use me? Do I know what are the enduring values? Have I faced squarely the disposal of my material wealth should I die? Have I tried to make intelligent provision for the people and things I love? Will I leave something more than money in the world when I go out? Do I know what spiritual strength is? Is hope and courage within me or dependent entirely on material things outside of me? Am I repulsed by sin in myself? Do I try to forgive and understand it in others?

In other words a vacation might be a glorious opportunity to know thyself.

## Sick and Nervous People

By

CARL J. WEBB

*Rector, St. Philip's Church, Easthampton, Massachusetts*

**O**NE of my duties is to serve as Episcopal chaplain in a large state hospital for mental diseases. Many patients are referred to the chaplain by patients, parents, friends, and out of town ministers. It is quite obvious that one cannot be strictly sectarian working among over 2000 sick people. I therefore conduct public services of two types. One is an informal service of hymn singing, prayers, scripture reading, and sermon. Sick people love to sing or to hear singing. The real opportunity for emotional release and self expression comes best through music. The old familiar



tunes bring comfort and healing. The sermon is the same as one would preach to well people. Sick people who are able to attend a public service want to be considered normal. Many of the mentally disturbed patients have their normal periods. Harm may be easily done by talking down to them as if they were children. The sermon should be from ten to fifteen minutes long, drawn from familiar scripture, and illustrated and applied to life by the use of simple everyday life illustrations.

The other type of service is the regular Prayer Book service of Holy Communion. The patients use the Prayer Books and follow the service with enthusiasm and reverence. The page numbers are mentioned frequently to make it easy for all sorts and conditions of men and women to follow the service with as little distraction as possible. Participation by kneeling, sitting, and standing, and the saying of responses are as normal and reverent as in most parish churches. When the communion is received, some kneel and some sit, depending on the condition of the patient. It is an inspiration to share the reverence and whole hearted participation of the patients in this service. Not once has a Holy Communion service been interrupted by a disturbed patient. Most of those who receive Holy Communion are Episcopalians.

The service has real healing value, especially for those who have a good Church background. Recently, at the close of a communion service, a young man who was frequently confused, uttered this ultimate insight: "The service is helpful and a man's own conscience ought to make him attend regularly." Would that more laymen in our parish churches possessed this insight! On one occasion, when I was taking communion to those who were not able to attend the service, I almost passed up a young lady in her teens who appeared too confused to make any response when I offered her the communion. But when I closed my case to leave the room, she knelt by the closed door, held out her hands, and said in a clear voice, "You haven't given me my communion." My next visit found her improved.

One cannot tell how much the communion means to a mentally sick person by the way he acts. However, I am convinced that the service does bring comfort and calm to many troubled souls. Although many patients will never regain normal health, they are certainly entitled to the ministries of the Church during their illness.

In America today, over 50 per cent of all hospital beds are occupied by mentally disturbed patients. The percentage is being increased every day by the casualties of the war and the problem of keeping the ministry of the Church with the sick is an increasing challenge.

THE WITNESS — July 26, 1945

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\*\**The Westminster Historical Atlas to the Bible.* Edited by George Ernest Wright and Floyd Vivian Filson. Westminster Press. \$3.50.

This is one of the most beautiful books we have seen, and one of the most useful as a companion to the Bible and as a guide to its historical geography. It makes the geographical and historical background really live before our eyes. The maps are almost like aeroplane views of the world — drawn and printed by a new process, specially devised for this volume. In fact, the book is three volumes in one, we might almost say; a history of excavation in Palestine, a history of the Bible (which is superbly illustrated from 77 photographs), and a first-class modern Atlas with maps that are accurate and reliable. It is a book that ought to be in every clergyman's library, every parish library, every public library throughout America — in addition to libraries of colleges, universities and seminaries, and also, we hope, many private libraries of Christian people who read and love Holy Scripture.

—F.C.G.

\*\*\**The Church and the Returning Soldier.* By Roy A. Burkhardt, Harper and Brothers, \$2.00.

If there are words that can persuade you to read Roy A. Burkhardt's *The Church and the Returning Soldier*, I would like to set them down here; for this book should be read by all.

Realizing the immensity of the Church's task in helping the soldier to return to the ways of the civilian, Dr. Burkhardt has wisely refrained from advocating patterns and formulas. Instead, he has tried to set forth the issues involved and to motivate each church and community to prepare its own plans as best adapted to its needs.

Not only has he put the challenge squarely up to the individual church; he has, with deep sincerity and conviction, tried to show that we first must prepare ourselves for the job of helping the returning veteran personnel.

Perhaps the full scope of his views will be grasped by quoting Dr. Burkhardt's own words: "The return of the soldier is part of a larger epic: the redemption of mankind, the salvation of men, the freeing of individuals and of groups from whatever hinders growth toward a discovery and acceptance and readiness to live by the will of God and for the good of all men."

Such a view could hardly avoid an appeal for Church unity, with which Dr. Burkhardt concludes his book. In the long run, only a Church that unites men around the world in Christian brotherhood can

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satisfy the majority of veterans whose fervent prayer is to see the end of war for all times. How else, but in the unity of all God's children, can we avert the war that will bring with it the problem of the returning veteran in still another generation?

—V. H.

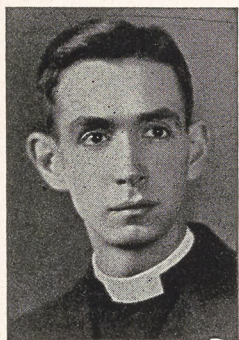
## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### THE "CHALLENGE TO RELIGION"

**F**OR a Christian these days are stirring days. The way which is breaking up modern man-centered civilization . . . is driving us back to the fundamentals of our Faith. When journalists describe this situation, as they



are apt to do, as a 'challenge to religion,' they reveal a singularly superficial understanding of the real condition of society. It is as if a patient who has consistently disobeyed his doctor's explicit instructions, and now finds himself at the point of death, should regard himself

as a 'challenge to medicine.' It is not the Christian Faith that is being called in question, but the whole basis of modern civilization."

These spirited words launch an unusually competent and pithy little book by the Rev. Gordon W. Ireson, diocesan missionary of Exeter, entitled *Church Worship and the Non-Churchgoer* (London: S.P.C.K., 1944), which I feel obliged to recommend to those of my readers who may not have come across it. I had not seen it when I wrote my article "Worship for the Unconverted" (WITNESS, May 31, 1945). To my great surprise I received a large number of letters from all parts of the country, from chaplains and civilian clergy, all in unanimous agreement with my remarks. This testimony seems to me to give evidence of the serious situation we face in our immediate times regarding the lack of understanding, even by confirmed communicants not to speak of those outside the Church, of the basic principles of our liturgical worship. And this stems in turn from their lack of understanding and whole-hearted espousal of the primary dogmas of our faith. This is the thesis also of Fr. Ireson, a liberal who has turned Catholic, but a Catholic very much tempered by the spirit of the Liturgical Movement. And I might add that he is also thoroughly in sympathy with the declaration of the Malvern conference.

What can we do about this situation? Fr. Ireson has some very practical suggestions, based upon a number of years' experience in mission work. Unlike so many writers on worship, he is not doctrinaire. He tells you what you can do and how to do it. At the same time he never oversteps the bounds of sound liturgical principles, or the authority and aims of the Church's worship as set forth in the Prayer Book. Unlike many Catholics he is not contemptuous of Matins, and unlike many liberals he refuses to condone the practice of bowdlerizing the service to make it "popular." In brief, his thesis is that adults must be instructed in doctrine before they can honestly and helpfully participate in the liturgy. He calls for the development of an adult catechumenate, extending beyond confirmation if need be, organized about small groups ("cells"). The leader of these groups will first explain some major doctrine, then direct a period of "training in prayer" based upon that doctrine. He gives a number of sample talks and devotions to show how it is done. He also discusses the education of children in worship. In their case he believes it is better for them to participate in the drama of the liturgy before instruction. They must *experience* it before any teaching about it can be significant. My space only allows me one more quotation to give you a taste of this savory book, but you will see from it that you are in for some good food for thought:

"The leader who hopes really to train his people in the art of prayer and worship will be extremely careful never to plunge them into any act of thanksgiving, confession, petition or intercession without a preparatory act of recollection and dedication. . . . The purpose of all prayer and worship is not (of the two alternatives) to make *us* more real to *God*, but to make *God* more real to *us*. It is not as if we should say, 'O God, here we are. Please give us your attention for a few minutes, as there are one or two matters we want to put before you.' In the first place, it is unnecessary to call God's attention to us. 'And it shall come to pass that before they call, I will answer; and while they are yet speaking I will hear.' Neither, secondly, is prayer a method by which we try to persuade God to do something that *we* want done. The purpose of prayer is to put ourselves into the way of doing what God wants. A recently published pamphlet . . . contains the following piece of advice: 'Bring God into the things of your everyday life.' It is not mere quibbling to say that such advice is fundamentally misguided. It should run, 'Bring the things of your everyday life to God.' It is very natural that Christian apologists should strive to show that God is 'relevant' to modern life. But ultimately what man must do is to make modern life relevant to God."



# Many Millions Will Be Spent On European Churches

*The Estimated Property Loss of Protestant Churches Alone Runs to Billion and a Half*

Edited by W. B. Spofford

*New York (RNS):*—A tentative four-year budget of \$8,980,000 has been set by the World Council of Churches for relief and rehabilitation activities in Europe. Nearly a million and a half has been allocated for repairs to damaged churches and partial rebuilding of destroyed churches, which represents but one tenth of one per cent of the estimated loss of \$1,450,000,000 suffered by the Protestant churches on the continent.

Of the four-year overall budget \$3,600,000 would be devoted to relief for pastors; \$1,200,000 would be used to train a new ministry and \$1,400,000 for literature.

## Combat Prejudice

*Denver, Col.:*—Dean Paul Roberts of St. John's Cathedral is the chairman of a committee in Denver, made up of all religious faiths, to combat prejudice and discrimination against minority groups.

## Conference Held

*San Rafael, Calif.:*—No trains were necessary to transport the 201 students who attended the California summer conference, held here June 24-30. One bus was needed for those who had no other transportation.

## Praises Charter

*Chicago (RNS):*—The Charter of the United Nations was hailed by Archbishop Stritch of Chicago as the only promise the world has that international anarchy will not return. Roman Catholic leaders generally have been critical of the document, but the Chicago Churchman stated that defects can be eliminated gradually.

## Urge Ratification

*Washington:*—Various Church organizations have urged the Senate foreign relations committee to ratify the United Nations Charter promptly. Among the organizations were the Federal Council of Churches, the national board of the YWCA, the United Christian Council for Democracy and the Church League for Industrial Democracy.

## Bishop Harris Preaches

*Philadelphia:*—A missionary service was held here at Holy Trinity at which Bishop Harris of Liberia was the preacher, the service being under the auspices of The Clericus, an organization consisting of the Negro clergy of the dioceses Pennsylvania and New Jersey. The procession consisted of 200 choristers, 50 acolytes, 9 layreaders, 3 divinity students, 30 priests, 1 deacon and 2 bishops. A collection of \$300 went for the work in Liberia.

## Metropolitan of India

*London (Wireless to RNS):*—Bishop George C. Hubback of Assam has been elected Bishop of Calcutta and Metropolitan of India, to succeed Bishop Foss Westcott who is to retire at the age of eighty-two. Originally opposed to the South India reunion scheme, Bishop Hubback later advocated its adoption as a means of healing breaches among Christians.

## General Is Honored

*Beverly Farms, Mass.:* A service of thanksgiving for the leadership of General George S. Patton Jr. was held recently at St. John's here by the rector, the Rev. A. Abbott Hastings. General Patton was married in this church in 1910. Following a sermon by the rector, General Patton spoke briefly.

## Ludlow In Bostin

*Boston:*—Bishop Theodore R. Ludlow, suffragan of Newark and on the WITNESS editorial board, is the guest preacher for the fourth consecutive summer at Trinity Church here.

## Appeal for C.O.'s

*New Haven, Conn.:*—Conscientious Objectors receive no pay, no disability allowance, no allowance for dependents, no death allowance from the government, Bishop W. Appleton Lawrence, chairman of the joint committee on conscientious objectors, points out in an appeal to the Church to help maintain the very small group of Episcopal CO's who are now working in mental hospitals,

and in civilian public service camps.

"One of the four freedoms for which this country is fighting is freedom of conscience," Bishop Lawrence said. "We want the people of Germany and Japan and the other countries to have the right to worship and think with freedom of conscience. Certainly we want that right maintained here in the United States. I am sure you will agree with me that it would be unthinkable to have it otherwise in our own Church."

The last General Convention set up and authorized the joint commission to raise funds to meet the \$30 a month maintenance expense for CO's. "It is easy to believe in freedom of conscience for others in distant places, at no cost to ourselves," Bishop Lawrence concluded. "Here is a chance for people to show that they really believe in freedom of conscience at home within our Church, by supporting these men with whom they differ."

## Joins Council Service

*Syracuse, N. Y.:*—Bishop Malcolm Peabody of Central New York has been made a member of the commission for World Council Service. The commission was organized early this year and is closely related to the department of reconstruction and inter-Church aid with headquarters in Geneva. Included in its program is work with the chaplaincy commission of the prisoner of war camps.

## Honorary Degree

*Princeton, N. J.:*—The Rev. Arthur Lee Kinsolving, rector of Trinity Church here received an honorary doctorate from Princeton University on June 23rd.

## Race Relations

*Johnson, Vt. (RNS):*—White families in 20 different towns in this area will be hosts this summer to 125 Negro children from New York who will spend a two weeks' vacation in Vermont homes, a project launched last year by the Rev. A. Ritchie Low, pastor of the United Church here. In an effort "to increase friendliness between the white and colored races, and break down the barriers of racial prejudice," Mr. Low last summer arranged for 75 children to visit white homes here. The experiment was so successful, he said, that "this year they have been offered more homes in which to spend



## 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 Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.; Thursday, 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. 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;

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. PAUL'S CHURCH, 116 Montecito Ave., Oakland, Cal. The Very Rev. Calvin Barkow, D.D., Rector. Services: Sunday 8 and 11

CHURCH OF THE ATONEMENT, 5749 Kenmore Ave., Chicago, Ill. The Rev. James Murchison Duncan, Rector. Sundays: H. C. at 8, 9:30, 11. Daily: H. C. at 7 A.M.

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the vacation than there are children available."

The children are to be selected from the Abyssinian Baptist Church, where the Rev. Clayton Powell, U.S. Congressman, is pastor, and St. Philip's Episcopal, where the Rev. Shelton Hale Bishop is rector. As reported here at the time, Mr. Bishop recently addressed a group of Church people at Grace Church, Manchester, N. H., on this plan and there is every likelihood that a similar project will be carried out there under the direction of the Rev. Bradford Young, the rector.

## Church on Okinawa

*Boston:*—A chaplain in the Marines, now on Okinawa, writes to the army and navy commission that things have quieted down "though artillery fire moves overhead and I can see a slight sniper scuffle." He doesn't like sniper fire, saying that "it is very annoying because it is hard to detect its source." Under existing conditions it is impossible to hold regular church services, "for to concentrate a group of men in one spot would be foolhardy." He tells of visiting the men up on the front lines, talking with them, taking hastily scribbled messages to be mailed home, and distributing New Testaments.

Exploring the Island, this chaplain discovered a small church. "It had been pretty well demolished," he said, "but I had a good chance to rummage through what was left, for there was a lull in the fighting at the time. From the things I found there, and from subsequent talk with natives via an interpreter, I learned that the clergyman in charge was an native Okinawan, educated in Japan. The books from Union Seminary in New York indicate his thinking was not necessarily controlled by Japan. Shattered glasses about the size used for communion in Baptist churches point toward a Protestant group, and a picture of Wesley suggests Methodist leanings. Old Christmas and Easter cards, signed with English names may testify to the rector's having acquaintances, perhaps religious, amongst white people before, and when asked if they have seen white people, the natives always refer to the Chinese who happened to visit the island. There were large picture studies of God in Nature, Easter, and numerous Old Testament subjects. The mission seems to have

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ceased functioning about two years ago, possibly with the interruption of Japan's war efforts.

"I found the large Bible which must have stood on the altar or reading desk. It is written in Japanese, although on the cover are the gilt-lettered words 'Holy Bible,' in English. The binding is broken and a piece of shrapnel must have hit the book, for it has been considerably torn.

"There is a Japanese doctor on this island who claims to be a Christian. I hope to locate him and learn more about the mission. If I can locate any members of the congregation, they may be in a civilian compound set up near the site of the church, I plan to hold a Christian service for them in the hope that it will not only be of spiritual help to them, but also may make them realize that if we have nothing else, we have Christ in common."

### Interrace Meeting

*Swannanoa, N. C.*:—Students and faculty members representing 11 theological seminaries, both white and Negro, met at Warren Wilson Junior College here for a three-day conference. Speakers included Dr. Walter M. Horton, of Oberlin Divinity School; President J. W. Haywood of Gammon Theological Seminary, Atlanta, Ga.; Dean J. H. Satterwhite, of the Hood Theological Seminary, Salisbury, N. C.; and Dr. William E. Cannon of the Candler School of Theology, Emory University.

### Summer Vacation

*Chicago*:—For the first time in the history of this city, Negro boys and girls will spend two weeks in the homes of downstate white families. Duplicating the Vermont experiment of last summer, 45 Negro children, all members of the Presbyterian churches here, will be the guests of white Presbyterian families in Ashton, Franklin Grove, Hersman and Danvers. They will also attend a vacation Bible school which formerly had only white children.

### Training Center Filled

*New York*:—Windham House, graduate training center for Episcopal Church women, is completely filled for its summer period. Sixteen young women are there for special study. They come from thirteen dioceses and districts, and in the group is a teacher from China, two Negro girls and one Japanese.

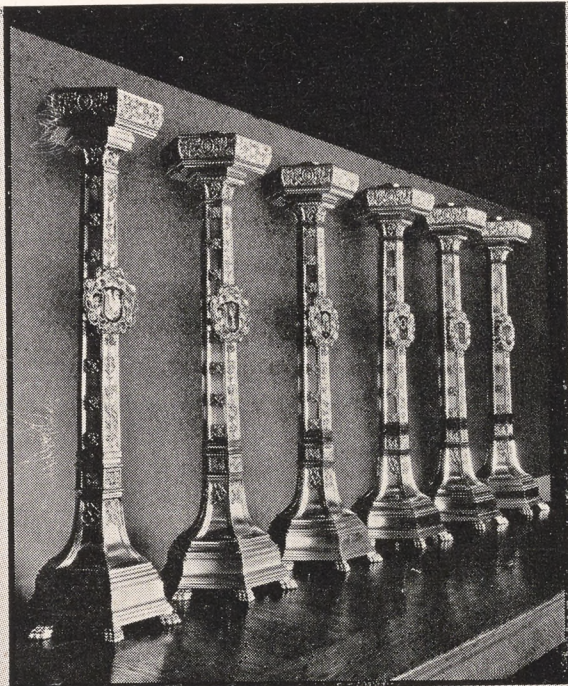
All are here for graduate study. Miss Ellen Gammack, personnel secretary of the Woman's Auxiliary is in charge at Windham House as acting director, for the summer period.

### No Basic Stipend

*Montreal (RNS)*:—Basic stipends, which would provide for equalization of clerical salaries with addition of family, living and traveling allowances, were a subject of debate for the third successive year before the Anglican Synod at its closing

session. With clergy and laity split on the question, no agreement could be reached and the special committee constituted to deal with the subject was asked to further explore the matter and report at a later date.

Clergy in the diocese of Montreal are at present guaranteed by canon a minimum basic salary starting at \$1200 a year for mission priests and \$1500 for rectors. Adoption of the principle of one basic diocesan stipend would result in the pooling of available funds for equal distribu-



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tion among all the clergy, regardless of their standing. Opposition to the measure came largely from the lay delegates.

### Negro Priest Called

*Crane, Ind.*:—The Rev. John Quincy Martin, serving here as a navy chaplain, has resigned as rector of Calvary Church, Philadelphia, to enable the calling of the Rev. Thomas Logan, vicar of St. Michael and All Angels. Neighborhood changes have been so great since the war that Mr. Martin last fall recommended the calling of a Negro priest as his successor and offered then to resign to make it possible. It is expected that the entire congregation of St. Michael and All Angels will transfer to Calvary and an effective evangelization of the neighborhood will result.

### Sympathy for Jews

*Montreal (RNS)*: — Concern for the "sufferings of the Jewish people in recently liberated concentration camps in Europe" was voiced by the annual synod of the Anglican Church's Montreal diocese in a resolution adopted at the close of its four-day sessions here. The synod also expressed "sincere and heartfelt sympathy with our Jewish people in

Canada on their long period of strain and anxiety."

### New Professorship

*New York*: — Francis Cho-min Wei, president of Central China College, is to be the first incumbent of a new professorship at Union Seminary which will bring to the school each year a leader of world Christianity. The chair was established in honor of the Rev. Henry Winters Luce, a graduate of Union who was an outstanding leader in the development of higher education in China. Dr. Wei will also give lectures at Andover-Newton School and the Episcopal Theological School.

### Half the Fund

*New York*:—The army and navy commission of the Church had received \$215,600 up to June 6 it was announced at a commission meeting held at the Church Missions House. The amount needed for the year, at the present rate of expenditure, is \$400,000. Brigadier General Luther D. Miller, new chief of chaplains, attended the all day session and urged that steps be taken to get more Episcopal chaplains even if they must come fresh from theological

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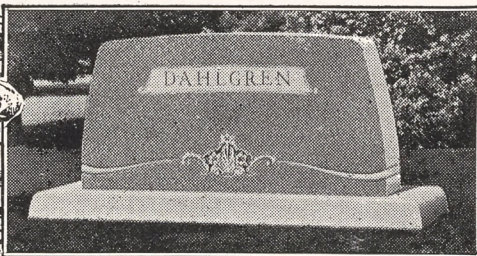
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schools. It was also reported that a commission is working on plans affecting the placement of chaplains when they return, with Bishop Hart of Pennsylvania reporting that the committee feels that the needs of the returned chaplains will be for jobs, rest, study and readjustment to normal life. The responsibility for placement is with the dioceses but the army and navy commission is ready to help in all possible ways. Bishop Sherrill, head of the commission, reported on his recent trip to England and the Continent.

Contrary to a widely prevalent belief, the close of hostilities in Europe has not ended the need for additional chaplains in the armed forces. Seven hundred are called for at once by the army and four hundred for the navy. The end of the European war finds many chaplains overseas who have endured for months and even years the heat and burden of the day. Constant strain, borne of combat duty has reduced their physical and nervous reserve. To the end that armed forces may return these veterans to less arduous posts in the U. S., it is imperative to secure replacements. Young clergymen, up to the age of 35, are urgently needed

for duty with combat troops. We must recognize that because the clergy do not come under selective service, nonetheless they can not escape their moral obligation to meet this vital spiritual demand. In order to serve their country, men of other professions have left their families

and splendid incomes. For the clergy in this critical time to do less is unthinkable. It is our considered judgment that this is the time for renewed self-examination by every clergyman in this age group not now in uniform, to determine whether he can still refuse his country's call.

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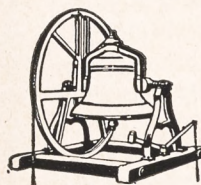
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### Parish Celebrates

*Hannibal, Mo.*:—President Truman sent greetings to Trinity Church here on the occasion of its centennial. One of the high lights of the celebration was a pageant in which 300 citizens took part as well as a choir composed of all the church choirs of the city. Every church, including the Roman Catholic, was represented in the pageant. Another event was a union service, participated in by all the local churches, at which Bishop William Scarlett preached.

### Women Recognized

*Moscow (wireless to RNS)*:—For the first time, articles by women have appeared in the Journal of the Moscow Patriarchate, official organ of the Russian Orthodox Church. Latest issue of the Church publication contains two articles written by women. The issue features detailed reports of the recent all-Russia council, or sobor, and texts of greetings received from leading Protestant and Eastern Orthodox churchmen in Europe, the United States, and Canada. A new biography of Patriarch Alexei is published.

### CLERGY NOTES

(Continued from page 2)

ROMILLY, W. S. L., retired priest of Virginia, died recently at the hospital in Staunton, Va.

SMITH, DORSEY G. JR., was ordained priest on June 21 at Christ Church, Lancaster County, Va., by Bishop Mason of Virginia. He is rector of Grace Church, Kilmarnock, Va., and associated churches in Lancaster and Northumberland Counties.

SMITH, ROBERT M., was ordained deacon on July 7th in Zion Church, Philadelphia, Pa., by Bishop Hart.

WARREN, HAROLD H., in charge of St. Mary's, Hamilton, Texas, and associated missions becomes assistant at Trinity, Tulsa, Okla., August 1st.

WHISTON, CHARLES F., is now in residence as professor of Church history and moral theology at the Church Divinity School of the Pacific.

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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 RT. REV. OLIVER J. HART  
Bishop of Pennsylvania

There is in the United States a deep emotional recognition of the necessity of our nation taking its full responsibility for world order. To do this we must have

(1) a large professional army

or

(2) universal military training.

To me it is just that simple.

I am under no illusion that universal military training marks an advance in civilization. I earnestly wish that all nations could be delivered from the burden of it. But collective security will depend, in part at least, upon military force and we in this country have much more to fear from a large standing army than from universal military training. A large standing army might go a long way towards militarizing the country while universal military training could produce citizen soldiers in whom has been developed sound and clear ideas of responsible American citizenship.

It is a sound American principle that the military should be subordinate to the civil. As citizens we should demand that the best possible provisions be made from an educational point of view. I have confidence that the general staff will want the advice and counsel of the ablest civilian educators in the country. I believe that such a group can deal intelligently with the educational difficulties involved in military training and let us recognize frankly that they do exist. I am sure that the war department does not want to kill the initiative and creative spirit in our young men. It does not want to teach them merely to obey and not to think. Certainly we should be strong enough to compel the war department to change its plans if we detect that its real purpose is to develop millions of militarists.

The war department has stated that it does not recommend nor desire that trainees be inducted into the army for military service. It does not propose that all of our young men spend a year of indolence in military barracks. It proposes a year of *training*. I have heard various schemes of training proposed. I should like to see us decide the issue now and then bend all our energies towards making the training as effective as possible. It would be worse than folly for us to suppose it will be easy to make universal military training a creative extension of our educational opportunities but we can try to achieve that goal.

Many of my friends are violently opposed to universal military training. One of the main arguments is that we ought to wait until four or five years after the war before taking action on this important matter. By that time, it is argued, we would know better whether or not it was necessary, we could think more calmly and above all the veterans of World War II would have a chance to vote their opposition. I have heard it said that at least seventy per cent of the men now in service are opposed to universal military training! I do not know how such information could have been obtained. It

is clear that if such is the case, the veterans will have enough influence to have universal training abolished.

Universal military training seems to me the better plan for us at this time. Its adoption now will reassure the other peace loving nations of the world that the United States proposes to cooperate with them in outlawing war. At any time that it becomes apparent that universal training is not needed or is undesirable, we can easily drop it.

\* \* \*

THE REV. RICHARD WILKINSON  
Augusta, Georgia

I have been a reader and admirer of THE WITNESS from the beginning. I think the paper is the most informing in every way. Spofford has a mind and knows what to say and how to say it and does no trimming at all. And the editorial staff does excellent work. Best wishes to you all.

\* \* \*

THE REV. W. APPLETON LAWRENCE  
Bishop of Western Massachusetts

Let me heartily commend your editorial against peace time conscription. It is straight to the point, telling and persuasive, as well as being forthright and courageous. Some will condemn it. I write to praise it.

\* \* \*

THE REV. J. CLEMENS KOLB  
Chaplain at University of Pennsylvania

Under the picture of Bishop Remington in the July 12 WITNESS it said that he was elected suffragan on the second ballot. This is a mistake by just one ballot. We elected him on the first and are rather proud of that fact as not too many Episcopal elections are settled with such unity of opinion. The vote as listed in the caption was correct.

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Page nineteen



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