

The WITNESS

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JANUARY 17, 1946

BARD COLLEGE STUDENTS
HAVE A GREAT DEAL OF
FUN AS WELL AS WORK
(story on page five)

FASCIST THREATS AT HOME

SERVICES In Leading Churches

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

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

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

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion
11 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wed. at 8 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 p.m. Evening Prayer 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 9 H. C.; 11 A.M., 4:30, 8 P.M.
Daily: 8. Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all 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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JANUARY 17, 1946
VOL. XXIX No. 14

CLERGY NOTES

CHAPLAIN, PAUL, was ordained priest on Dec. 19 by Bishop Phillips at Tazewell, Va., where he is in charge.

DAME, NELSON PAGE, retired priest of Virginia, died on Dec. 30 at the age of 93.
DUGGLEBY, WAYNE L., was ordained priest on Dec. 28 by Bishop Haines at Trinity Cathedral, Davenport, Ia. He is assistant at St. John's, Ames.

EASTMAN, F. L., Woodsville, N. H., has accepted the rectorships of churches at Ashton and Manville, R. I.

FOSTER, L. RUSSELL, assistant at Grace Church, Lockport, N. Y., is now rector of the parish.

GROVES, EDWARD A. JR., was ordained priest on Dec. 22 by Bishop Block at St. James, Centerville, Calif., where he is vicar.

KUMM, KARL, former army chaplain, has accepted appointment to be vicar of St. Paul's, Chatham, N. J.

LONG, CHARLES H. JR., who graduates from the Virginia Seminary Jan. 31, has accepted appointment to be a missionary in China.

MACBETH, WILLIAM 2nd, former canon at Trinity Cathedral, Newark, N. J. became the rector of Emmanuel, Alexandria, Va., Jan. 15.

OTTO, WILLIAM R., former rector of Trinity, Oshkosh, Wis., will serve as acting dean of Trinity Cathedral, Phoenix, Ariz., through May 31.

PETERSEN, RICHARD O., rector at Norwalk and Monroeville, O., becomes associate rector of St. Paul's, Lansing, Mich., February 1.
RIDDLE, G. W., rector of Trinity, Bessemer, Ala., has resigned to retire from the active ministry.

SEEKINS, ROBT., has resigned as rector of St. Mary's, Warwick Neck, R. I., effective January 1.

SHIPLER, GUY EMERY, has resigned as vicar of St. Paul's, Chatham, N. J., effective Feb. 1.

TOURIGNEY, ROBT. A., was ordained priest on Dec. 15 by Bishop Block. He is assistant at St. Matthew's, San Mateo, Calif.

(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 S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean

Sunday services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.) 11 and 4:30 p.m.
Week Days: Holy Communion, Monday and Friday, 8 a.m. Holy Communion Wednesday and Holy Days, 12:00 noon. Intercessions Thursday, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.
The Cathedral is open daily for prayer.

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

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Sunday Services 10 and 11 A.M.
Rev. H. Robert Smith, D.D.
Minister-in-Charge

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.

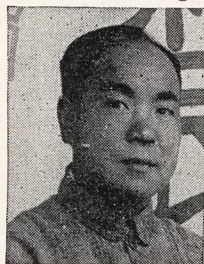
GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

Kimber Den Writes His Thanks To American Friends

*He Tells of the Thanksgiving Celebrations
For Victory and Plans for Reconstruction*

By Kimber H. K. Den

Lichwan, Kiangsi, China: — The other day I heard from our missionary treasurer, Mr. A. J. Allen in Kunming, of a receipt of \$1,000



U. S. from the readers of THE WITNESS and CLID members, for our work here. It came in very timely to meet our desperate needs. Let me salute you all and thank you with all my heart and soul for all the efforts my friends in America make in their continuous supply of financial assistance to us. I don't see how we could ever be able to pull things together here without your special help.

We are all mighty glad beyond expression to see this last world war ended with final victory for the allied nations. We had a big celebration of this happy event on our Thanksgiving Day. All of our refugees in our three refugee colonies joined in the celebration and offered their thanks to God for the happy restoration of peace, freedom and joy to the world. I do hope that this peace we now have may be a lasting one, built on the foundation of Christian love, brotherhood and sacrifice. All the peace treaties and pacts which we have made will mean nothing if men's hearts are still being filled with greed, hatred and selfishness. Hence if a new world is to be born the Christian Church must play a part in bringing it to birth. It makes me tremble with fear when I think of the vast problems of post-war reconstruction in war-torn China alone.

Perhaps you know that our field

centers, both in Hwangchen and Changshen have been made training centers for youth in this part of the country. This quiet corner of this hilly country has become a very important center for political and military activities overnight. I do hope we have the resources to develop our religious work in proportion to other activities of life. We have quite a large number of Christian students under training in the youth centers. Some of them are very devoted to their Christian faith. To meet their special needs we have started special services for them on Sundays. Also a special choir has been organized among them. These training camps offer us a unique opportunity for services of all kinds to the future leaders of China.

Both Mrs. Robin Chen (wife of the assistant Bishop of Anking) and her three daughters came to us some time ago. We are now living together here very happy and sound. In spite of the inconveniences and hardships involved in a country village life as we have here we feel very much blessed in many other things for which we can lift our hearts unto the Lord with praise and thanksgiving.

As soon as arrangements can be made I plan to take a short trip to Nanchang, free after six years of occupation by the Japanese. It is a city where I worked for twenty years before the war and I am quite anxious to see how is the condition of things down there regarding both our church properties and possibilities of rehabilitation for civilian refugees "returning home." It will take huge sums of money to restore our Church work along to say nothing of other reconstruction work there. I do hope that the Lord will

bless us with increased strength, new courage and wisdom to meet the tasks ahead. For this your humble brother will, of course, need more than ever your continuous interest and encouragement, so well manifested in the last few years. I hope to write WITNESS readers again to tell you in a concrete way of our needs in Nanchang after I have completed my visit there.

With improved mail service I trust this letter will be able to get to you sometime before Christmas. If so, kindly convey my best Christmas greetings to all WITNESS readers who have been so generous in helping with our work here, and to all my friends in America. The days won't be very long before we all can meet again for a happy reunion either in China or in America.

The letter was dated Sept. 5 and arrived in New York on December 27. It was by air mail and carried \$24 in Chinese stamps. If there are those who wish to help Kimber Den with his great work among refugees kindly make checks payable to "Treasurer, CLID," and mail to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y.

Get-Together

★ A parish in the metropolitan area of New York seeks a returned chaplain or an unmarried priest as an assistant. Salary, \$2,500 a year with three rooms and bath. . . . A chaplain, to leave the service in about a month, seeks a position as an assistant. He is described by a bishop as "fine, upstanding, alert and aggressive." He has been married about a year and there are no children. . . . Parish in a large mid-western city is looking for an associate rector. Salary, \$3,000 and a house for a married man. If single man provide his own quarters. . . . Another mid-western city parish is looking for an associate rector. Salary \$2,500 to \$3,000. . . . Chaplain, 42, married, two sons of college age, seeks position. Vestries seeking clergymen; clergymen seeking positions are asked to send information to Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y. We send bulletins monthly. Please note however that we sent information about vacant parishes only to clergymen, and information about clergymen seeking positions only to vestries, bishops, or rectors seeking assistants. No office calls please and a return stamped envelope will be appreciated.

BISHOP MANNING TO BE HONORED

New York:—Bishop Manning is to be honored at the annual dinner of the Church Club on January 29th, the occasion marking his 80th birthday, the 55th anniversary of his ordination to the priesthood and the 25th anniversary of his consecration as a bishop. The speakers are to be Bishop Henry K. Sherrill of Massachusetts; Admiral W. T. Cluverius, the president of Worcester Polytechnic Institute and the Rt. Rev. H. St. George Tucker, the Presiding Bishop. The toastmaster at the dinner will be the president of the Church Club, Judge Robert McC. Marsh.

CHAPLAIN PENNINGTON RETURNS

Washington:—The Rev. Edgar L. Pennington, a navy chaplain since August, 1941, has recently been relieved from active duty. Formerly rector of Holy Cross, Miami, Fla., from which he was given a leave of absence but from which he later resigned, Chaplain Pennington served a large part of the time with a mobile hospital in the Pacific. In New Zealand he preached in over 30 Anglican churches and was the first American Episcopal clergyman invited to assist in an Anglican ordination in that country. He also preached before the general synod of the province and was given the honor of preaching in the cathedral at Auckland on Independence Day. He was released from the service with the rank of Lieutenant Commander. He is a contributing editor of *THE WITNESS*.

DISTINGUISHED PREACHERS FOR LENT

Providence:—Grace Church has announced Lenten preachers for Lent. They are Bishop Lawrence of Western Massachusetts, former rector of the parish; Bishop Bennett of Rhode Island; the Rev. Theodore P. Ferris of Trinity Church, Boston; the Rev. Gardiner M. Day of Christ Church, Cambridge; the Rev. Samuel M. Lindsay, Baptist minister of Brookline, Mass.; the Rev. Ralph W. Sockman, Methodist minister of New York; Bishop G. Bromley Oxnam, Methodist bishop of New York; the Rev. Boynton Merrill, Congregational minister of Columbus, Ohio, and the rector of the parish, the Rev. Clarence H. Horner.

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BISHOP BINSTED VISITS HONOLULU

Honolulu, T. H.:—On his way to the United States, Bishop Norman S. Binsted of the Philippines stopped here where he told of his experiences as a prisoner of the Japanese at an informal reception given by Bishop and Mrs. Kennedy. He stated that the people of the Philippines, even though they had lost their places of worship, were attending services in great numbers. He spoke of some places where they would have an average of from five to seven hundred at a single service, with the weekday communion services also exceptionally well attended. He declared that what he needs more than anything else is more men to help rebuild the work.

Bishop Kennedy, following the meeting, wrote that "Bishop Binsted



CHURCHMEN IN THE NEWS: the Rev. Theodore P. Ferris is to be a Lenten preacher in Providence; Bishop William T. Manning of New York to be honored by New York Churchmen; Chaplain Edgar L. Pennington ends his long service with the navy

said that since the war many have drifted away from Christianity due in a great measure to the influence of Russia. Our part now is to bring them back into the Church for they have gone into ways that have not used the influence of the Church as a basis for their beliefs. It is something we must face for it has had a far greater influence on the people than we realize.

"As for the stories of atrocities, the Bishop declared that most of the horrible things we have heard are true. But the character of the man is evidenced by his firm belief in the Japanese Christians who made a desperate effort to show they were not of the same calibre as those Japanese who were dominated by their military rulers. He knew the anguish of real starvation, for he lost many, many pounds during his internment as a prisoner of war. One cannot suffer and see suffering and not be touched by the tragedy of it all, but we who have

heard Bishop Binsted know that his experiences have made him know where to place emphasis on the values of life.

"He could not give too much praise to his Chinese churchmen, who really kept the work of the Church going by loaning him \$110,000 to see that his needs were met. This loan was made to him by word of mouth, no signing of notes, no pledge of a definite date for payment. Had this been done it could have been the means for his death as well as for those who gave him assistance. He secretly buried the money and gave it out when and where it was needed, even under the eyes of the military police. The debt to the Chinese has been paid in full by the National Council . . . a debt we are sure they very eagerly and proudly paid.

"It was a wonderful privilege to sit and listen to Bishop Binsted.

There was no bitterness in his voice as he revealed the sufferings of himself and his people; there was only an eagerness to start again and be about his Master's business, and a prayer that he might do it even more effectively because of these experiences which had come to him because men of good will had not worked hard enough and diligently enough to bring about a lasting peace."

DR. FRANCIS WEI AT E.T.S.

Cambridge, Mass.:—The Rev. Francis Wei of China is to lecture on Christianity and the cultural heritage of the Chinese at Episcopal Theological School on Monday evening from February 4 through March 11. They are to be held at 8 p.m. and are open to the public. These lectures are given concurrently at Union Seminary in New York and at Andover-Newton Seminary at Newton, Mass.

THE WITNESS — January 17, 1946

Bard College Offers Program For the Servicemen

Provides for Special Training in Various Fields to Round Out His General Education

By C. H. Gray

The President of Bard College

Annandale-on-Hudson, N. Y.—Bard College is already educating returned servicemen. Among them are men preparing to enter such varied careers as scientific research, the ministry, business, hotel administration, journalism, law, medicine, and writing. As a college of liberal arts, Bard does not believe that liberal education is unrelated or antagonistic to education for useful work in the world. It understands the need of the veteran to prepare himself or herself for some life work as well as to pursue with the maturity gained in war experience the questions of life that face all citizens of modern society. The College has made some significant changes in the procedures of American college education to meet these two needs of the veterans as well as other students.

At Bard the student's program is not made up of required subjects. Each student, with the aid of teacher-advisers, makes his own curriculum to suit as nearly as possible his own interests, tastes, ambitions, and vocational or professional objectives. The central course in his program is a tutorial course in the subject which is of major interest to him. In this course, in which he meets alone with his teacher, he helps to lay out the ground to be covered and he can go as fast and as far as his capacities permit. He gets down at once to essential problems in the field of study and begins to learn how to solve them. If he wants to be a scientist, he begins on scientific problems and finds out what it means and what it takes to be a scientist. If he wants to be an economist, a labor relations counselor, a clergyman, a diplomat, a novelist, or a sculptor, he learns through direct attack on essential tasks what it means and what it takes to be any of these things.

When the student finds that he needs special skills before he can solve the problems before him, he makes room in his program for such training. In the tutorial course, immediate trial and exploration of his

interests and skills are made, and his training takes the road dictated by what each individual wants and needs. What he needs, furthermore, is not dictated either by individual whims or by some abstract conception of "what every educated man should know," but rather by the standards of good work that have been established in his profession or field of interest.

The other courses in his four-course program are chosen each semester to supplement his study in the major field and to round out his



The ratio of students to faculty at Bard is such that students are able to get a great deal of personal attention. Here a faculty member talks over a problem of physics with a student who is majoring in the subject

general education. In the choice of these courses, the student's previous knowledge and training, and the kinds of experience that he needs for the development of his personality are taken into consideration by his advisers. An organic curriculum is thus the outgrowth of the student's curiosity and of the requirements of the career he foresees for himself.

The Bard faculty, therefore, take their students—not veterans alone, but all students—into partnership in their own educational planning. The Bard system offers the kind of adult relationship between the stu-

dent and teacher which the veterans will appreciate and make the most of.

Bard is a coeducational college of liberal arts and sciences, with a present capacity for about 225 students. The ratio of teachers to students is about one to seven, a high ratio permitting a large amount of individual attention. Courses are given in a wide variety of subjects in the four major divisions of natural sciences and mathematics; social sciences; languages and literature; and fine arts, music, and drama. These courses are related directly to an infinite number of careers in the world. They introduce serious students also to the political, philosophical, religious, and social problems of our time, and thus provide the basis for a continuing liberal education through life.

Bard was founded in 1860 as St. Stephen's College. It has been associated from the beginning with the

Episcopal Church. The chapel, a beautiful example of Gothic architecture, is the center of the religious life. Its services are conducted by the chaplain of the College, who is also an instructor in religion and philosophy and is rector of the neighboring parish of St. John the Evangelist, Barrytown. A college chapel association and the chapel choir are student organizations appealing to those who desire more active participation in the religious life of the campus.

In the social organization of the College, the veteran will also find

that he is dealt with as a mature individual. Students, faculty, and other residents on the campus are organized as a democratic community. All matters relating to the common welfare are under the jurisdiction of the community government in which all the residents participate on an equal footing. Social and other extra-curricular activities are promoted by the community government. The general standards of conduct are those of good society elsewhere. Freedom is given to young people to live as responsible adults. Rules and regulations are made by the community whenever they are necessary to protect the welfare of the group. The aim is to develop individual responsibility rather than to prolong infancy by boarding-school restrictions. Students who come to Bard are offered the freedom of adult society and are expected to assume the responsibilities of such a society.

In helping young men or women to resume their education, the College has assumed that veterans will demand that their courses be planned to fit their own individual requirements. If their vocational or professional ambitions are fairly definite, the students will wish to begin training for their careers as early as possible, without the requirement of courses not too clearly relevant to their purposes. They will wish to be given a real trial of and a real exploration into their capacities for the special kind of work which their professions will demand. They may be in a hurry to get "degrees," but they will be more interested in the knowledge and skills that will result from their college studies. If veterans come to Bard with less definite vocational aims, they will still be eager to learn the answers to real questions, and not wish merely to "take courses."

These veterans have been accustomed in the armed services to be dealt with in large groups and to subordinate their particular temperaments and desires to the common good. Now that they are out of uniform, not only will they wish for an opportunity to follow the lines of their own inquiry, but they should be encouraged to do so. For the good of society, as well as of themselves, every effort should be made to overcome the effects of regimentation and to draw out whatever they may have of individual initiative, curiosity, and imagination.

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RELIGIOUS EDUCATION CONFERENCE

Chicago: — Forty denominations will be represented when about 1,500 religious educators meet at Columbus, Ohio, February 10-16, for the annual meeting of the International Council of Religious Education. One of the highlights of the occasion will be an address by Harold E. Stassen, former governor of Minnesota, and the presentation to him of the first copy of the new, revised standard version of the New Testament.

The Episcopal Church will be represented by the Rev. Maurice Clarke of South Carolina; Miss



The beautiful chapel is the center of religious life at Bard College

Maude Cutler of Norfolk, Va.; Miss Irene Scudds of Cincinnati; the Rev. R. U. Smith of Detroit; Miss Evelyn Spickard of New York, and the following representatives of the National Council: the Rev. Daniel A. McGregor, Miss Avis Harvey, the Rev. Vernon McMaster, the Rev. A. Ronald Merrix; Miss Charlotte Tompkins, Miss Frances Young.

SUMMER CONFERENCE ANNOUNCED

Burlington, Vt.: — The diocese of Vermont is the first to announce plans for a 1946 summer conference. It will be held from June 17 through 21, with the Rev. Charles S. Martin, rector of St. Paul's, here, as director and the Rev. Robert Rodenmayer of St. John's, Northampton, Mass., as chaplain.

Columnist Massey Shepherd Jr. of THE WITNESS, professor at Cambridge Seminary, is to be a member of the faculty. A new feature: arrangements have been made for boarding children, 3-9, so that younger married people may attend.

BISHOP REMINGTON ANNIVERSARY

Philadelphia: — A service to commemorate the anniversary of the consecration of Bishop William Remington was held in the chapel of the Church House here on January 10, with Bishop Hart the celebrant. Bishop Remington was con-

secrated suffragan bishop of South Dakota on January 10, 1918. In 1922 he was elected missionary bishop of Eastern Oregon and in 1945 he became suffragan of Pennsylvania.

FEDERAL COUNCIL BACKS TRUMAN

New York (RNS): — President Truman's directive of December 22 to allow the entry of displaced persons into the United States has been commended by the executive leaders of the Federal Council of Churches. In a letter to the White House the churchmen promised their support of action by the government looking toward the entrance "of such displaced persons and refugees as may qualify for admittance under existing quota laws."

THE WITNESS — January 17, 1946

EDITORIALS

The Seminaries in 1946

JUST as an army stands under the instant orders of its commander, so a living Church stands under the instant orders of its Lord. Like an army it is given special tasks at special times by its living leader. During the war our task was to keep the Church and its ministrations with the men in the armed forces and to adapt our endeavors to the peculiar circumstances of a dislocated society. In 1946 our assignment is a different one. We are to "rise up and build"; to raise up things that have been cast down; to advance in the name of the Lord. The special task now is to oversubscribe the Reconstruction and Advance Fund.

But it is likewise true that an army, even as it fights its most crucial campaigns, must be prepared for the long future that lies ahead. At the same time that the tragedy of Dunkirk was taking place young men were being trained for future battles on the quiet fields of England; and even as the Germans were sweeping across the plains of Russia, far in the hinderland new armies were being formed and trained. We have special tasks assigned to us at special times—that is true—but we must likewise continue to support the basic work upon which the future of the Church also depends.

The Bishop of Kunming has said, "The Chinese Church wants the west to send it well-trained priests more than anything else." Bishop Angus Dun of Washington writes, "There can hardly be any fundamental reconstruction and advance unless the professional schools which train our leaders are adequately maintained." Whether the Church will continue to advance, in brief, depends upon the quality, training, devotion and imagination of the men who come from the theological schools. Even while special tasks are being undertaken this theological education must receive the prayers and financial assistance of the whole Church.

Four immediate and pressing facts, and one abiding consideration, will show us the importance of theological education in 1946. First, in order merely to maintain its ranks the Church needs 150

new clergy every year. The total capacity of our seminaries is barely adequate for this and any expansion or improvement of their facilities will inevitably require the financial assistance of the Church. Second, during the war years our seminaries were compelled to run at about half their capacity and this has resulted in a clergy shortage which will not be ended even by the return of the chaplains. This question of recruiting men for the ministry of the Church should be the concern of every parish. There can be no advance of the Church unless the ranks of the ministry are kept

filled. Third, one of the happy things of the present year is that our seminaries, with the end of the war, are beginning to fill again. Serious and able men are turning to the schools from the armed forces. This is a grave responsibility that concerns the whole future of the Episcopal Church for the seminaries must be ready to train them with adequate staffs and equipment. Improved dormitory facilities, apartments for married students, and a chaplain temporarily added to the staff are among the most pressing immediate needs. No man who can become a good priest should be turned away and if there is to be any marked advance in the life of the Church our seminaries should run at more than their present capacity in the years ahead. Fourth, we owe much to our chaplains. In

many instances they have lived under great strain and in almost all cases they have had little opportunity for study or life-giving fellowship with their brother clergy. In fairness to them and their work in the future they must be provided with special opportunities for brief periods of study and refreshment. Needless to say this involves expense for the seminaries.

To these immediate and pressing needs which involve the life of the whole Church we must add the abiding need of interpreting Christianity anew to every age. Jesus Christ is the same yesterday, today and forever, but the people of the Church are in each generation in a new situation, facing different problems. The living word of God must be presented in the language of the present so that

"Quotes"

I BELIEVE that the reason of life is for each of us simply to grow in love. I believe that this growth in love will contribute more than any other force to establish the Kingdom of God on earth. To replace a social life in which division, falsehood and violence are all-powerful, with a new order in which humanity, truth and brotherhood will reign. I believe that the will of God has never been more clearly, more freely expressed than in the teachings of Jesus. I believe that this teaching will give welfare to all humanity, save men from destruction, and give this world the greatest happiness.

—Leo Tolstoi

men in the atomic age know both the judgment and mercy of him who ever lives. In this sense there is an eternal modernism . . . the need of the Church to be relevant to the age in which it lives. Only with a trained ministry can it be. The task of our seminaries, says one of our deans, is "to produce consecrated, authentic men of God; indomitable champions of the right; unmistakable interpreters of the good news of Christ; indefatigable helpers to men in their time of need; alert messengers to win the world."

In this work the seminaries ask the prayers and financial support of the whole Church.

General Convention Issues

WE ALWAYS have fun at editors meetings discussing topics for our Lenten series. Once in three years of course it is easy . . . The Issues Before General Convention. The problem then is to determine what the issues are and finding the best people to write on them. We have not yet completed the line up for 1946 but we are far enough along to make this preliminary announcement, with the hope that you will think well enough of it to plan now to use the articles in your parishes this Lent. When the program is completed we will send announcements to the clergy, with the usual return card for orders. Meanwhile here is the list as it now stands.

There will be two articles on *An Over-All Strategy for the Church, Domestic and Foreign*. The Rev. Herbert W. Prince, rector at Lake Forest, will write one of these and Bishop Keeler of Minnesota has been asked to do the other. There will also be two articles on *The Marriage Canon*, one by Bishop Parsons and the other by Mrs. Henry Hill Pierce. Likewise there will be two articles on *Unity With Presbyterians*. The first will be by the Rev. Henry Pitney Van Dusen, president of Union Seminary; the other article on this subject will be written by the Rev. Theodore Wedel, warden of the College of Preachers and a member of our commission on unity. *Social Reconstruction* will be written by the chairman of the commission, Bishop William Scarlett. Stringfellow Barr, the distinguished president of St. John's College will write on *Internationalism and the Church*. Then we have asked Bishop Powell of Maryland, chairman of the commission, to deal with *Clergy Placement* and we are hoping that another bishop will handle the matter of the proposed increase in assessment of *The Church Pension Fund*. Spencer Miller Jr., road commissioner of New Jersey, will write on *Social Security for Lay Employees*. Dean John W. Suter of Washington Cathedral and custodian of the Prayer Book will write on *Proposals for Prayer Book Revision*. Then too we have asked members of the commis-

page eight

sions to write on *The Presiding Bishops See* and on *Church Rural Work*.

Surely one of the most important and interesting events to take place at Convention will be the election of the new Presiding Bishop. It is a difficult subject to deal with. Nevertheless we propose to deal with it editorially by presenting what we consider to be the necessary qualifications for the office. Then we will urge discussion by readers, as indeed we hope all these matters will be discussed. The way to have a Church that is vital and alive is to have members informed. The way to have a Church that is democratic is to have free and open discussion of the problems facing the Church. It is our hope and belief that this Lenten series will contribute to these ends.

The series will start in our issue for February 28 and articles will appear in eight numbers . . . as a matter of fact articles on two General Convention issues will be in most of the numbers.

We urge your cooperation through the use of these articles in your parishes in the Lenten Season.

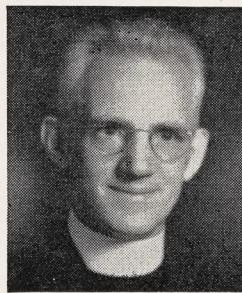
For Church School Teachers

By
WILLIAM GRIME

WHEN mid-year comes around some of you say you are "downcast when you compare the work done by your class with other classes."

If you are discouraged through contrasting your success with others, try this: First, read Luke 12:48, 19:12-26. You see, our Lord would here meet your need by helping you to balance your thoughts again. You are not to compare your achievements with teachers who have had greater advantages than you have had. Remember, "Unto whomsoever much is given, of him shall be much required." No, you are to contrast your success only with those who have had something like the same amount of experience, the same chances of experimenting with the better skills and the same opportunities that you have had to study content. Your success on this basis may be an even greater triumph than that of more experienced teachers.

Going further, try this: Go through one of the Gospels noting how often Jesus counseled His teachers not to over-worry. Then in your meditation face these simple facts. There are some fac-



THE WITNESS — January 17, 1946

tors in every teaching situation for which you are entirely responsible, such as, thorough preparation, willingness to guide, not push, readiness for emergencies and joyful consecration. But there are some factors in every teaching situation where your control is limited. For instance, you cannot determine what judgments your students will make on your teaching and you cannot coerce your students to put your attitudes or class experience into

steady practice. Therefore, concern yourself only about the situations you can control and do not worry unduly about factors beyond your control. In short, do not over-worry about results. "We shall reap if we faint not." If you cease to worry about factors in teaching situations where your control is restricted, this will surely release more of your mind and soul into your work as a Christian teacher.

Fascist Threats at Home

by Jack R. McMichael

*Executive Secretary of the
Methodist Federation for Social Service*

METHODIST Bishop Oxnam in a recent magazine article states that "the Nazis aren't all licked yet. They masquerade in Sunday-go-to-meeting coats as well as brown shirts." The Bishop was not just referring to Germans whom he met on his recent European tour. "The man who excludes a Negro from any of the privileges of this democracy, who connives with a real-estate agent to exclude a Jew from a neighborhood, who sets up barriers against any human being because of his race or his creed, is a Nazi. . . . It was a limited thing, to begin with, in Germany—the persecution of a minority within the borders of one country. It ended with the attempted enslavement of virtually all the peoples of the earth."

If the threat of fascism is still here, if the struggle against native fascism has entered a period of new intensity, we must learn how to spot the evil and how to eliminate it. The American army has rendered us a glorious service in this regard through its Orientation Fact Sheet 64, *Fascism*. The unspecified quotes in this article are from that fact sheet. "The people run democratic governments but fascist governments run the people. Fascism is government by the few and for the few." Understanding this we see why fighting fascism means fighting the poll tax and

white primary: "by the few and for the few." Fascist regimes "permit no civil liberties, no equality before the law." Knowing this we know that the Supreme Court ruling against the deportation of Harry Bridges was a victory against fascism—and that those Texans were fighting fascism who acted to help save the life of L. C. Akins, a Texas Negro condemned to die for an offense for which no white man has ever or would ever be so condemned: "civil liberties . . . equality before the law."

Historically all "fascism came to power . . . at a time of social and economic unrest. A small group of men, supported in secret by powerful financial and military interests, convinced enough insecure people that fascism would give them the things they wanted. . . . Wherever free governments anywhere fail to solve their basic economic and social problems, there is always the danger that a native brand of fascism will arise to exploit the situation and the people." Knowing this we can understand the fascist threat which lurks in the present and growing threat of mass unemployment and suffering. Victory in the present fight for full, *useful* employment (as opposed to militarization—the only fascist answer) is the surest guarantee that incipient fascism will be destroyed, our democracy preserved and extended.

Fascism comes to power through "pitting religious, racial, and economic groups against one another." Are there such attempts in America



JACK McMICHAEAL

"Orientation Fact Sheet 64" can be had from the CLID, 155 Washington Street, New York 6, N. Y. at 10c a copy. Highly recommended also is Fact Sheet 70, "Prejudice" to be had at the same price from the Methodist Federation for Social Service, 150 Fifth Ave., New York 11, N. Y.

today? Yes, says our war department document: "In the United States, native fascists have been anti-Catholic, anti-Jew, anti-Negro, anti-labor, anti-foreign-born. . . . Interwoven with the 'master race' theory of fascism is a well-planned 'hate campaign' against minority . . . groups." Such a campaign is being waged on the very floor of Congress today in the anti-Negro, and anti-Semitic tirades of men like Eastland, Bilbo, Rankin. We detect it also in the columns of the Hearst and McCormick and other press.

We find this campaign of racial hatred and anti-Semitism under the cloak of Catholic Christianity in men like Coughlin and Protestant Christianity in men like Gerald L. K. Smith. Such "Christian" native fascists find roots for their anti-Semitism in a false and irreparably harmful interpretation (which organized Christianity has yet to fully repudiate) of the relationship between Jesus and his people. Note this statement from a widely used Catholic New Testament: "The Jews are the synagogue of Satan. The true synagogue is the Christian Church." Or from Snowden's Sunday School Lessons (written by a Presbyterian minister) these words which could well have come from Hitler: "The Jew in the modern world has arrogated to himself . . . outstanding leadership in *all* nations and in *every* branch of human activity." Or from this parochial textbook: "The Jews hated our Lord. . . . And ever since the Jews have wandered about, a people without a flag, a country, a priest, an altar, or a sacrifice, a living testimony that indeed the vengeance of God fell upon them and their children." Such statements are as false as they are anti-Semitic. Jesus burned with indignation against the few who oppressed his people, but had warm love for, and deep faith in, the oppressed Jewish people themselves. He spoke of them as "salt of the earth . . . light of the world." And those Jewish "common people heard him gladly," for he was their friend, their champion. It was not "the Jews" who murdered Jesus. He was executed by Roman soldiers under orders of the Roman, Pontius Pilate. His execution was also fostered by an alliance of native Quislings (called Herodians) and ecclesiastical bigots who worked hand in hand with the foreign oppressors of the Jewish masses.

Today in America native fascism is on the war-path. Jewish boys are attacked and beaten on the streets. Synagogue windows have been broken. Anti-Semitism and racial bigotry in general are rampant. Openly fascist hate-groups are coming out of hiding. As our army document reminds us, fascists everywhere have used the "divide and conquer Hitler method." We see it today in the fear and hate-inciting rumor-mongering being directed against the Negroes and other minorities; in the attacks against Japanese-Americans and their rights on the West Coast; in the efforts to di-

vide veterans from non-veterans (especially workers); "Christian" veterans from Jewish veterans; in the fostering of disunity between men and women workers. This is the pattern followed in every fascist country. These are ominous evidences of it in post-war America today.

In preparation for this article I spent a good deal of time reading the stomach-turning publications of American fascism—from the blatant pages of Gerald L. K. Smith's *The Cross and the Flag* to the more subtle columns of the Hearst and McCormick-Patterson press. Without single exception these publications in every issue play the trumpet of psychological preparation for war against the Soviet Union. Fascists have their differences. But they are united as to the importance of sowing suspicion and hostility against the Soviet Union.

Repudiation of America First nationalism, insistence on solid international economic and political cooperation in general and friendship with the Soviet Union in particular—must be part of the battle against our native fascists. It particularly needs assertion today that temporary American monopoly of the atomic bomb is no substitute for, but an additional imperative towards, that cooperation and friendship. The contrary path points to more war, more fascism.

IT IS historically true, as our army document proves, that fascists have been "in the pay of certain big industrialists and financiers who wanted to run the people with an iron hand." The army document affirms what Prof. Robert A. Brady so amply documents and proves in *The Spirit and Structure of German Fascism*—viz, that fascism does not destroy monopoly capitalism, but only speeds up the tendency within it towards ever greater concentration of power and wealth in the hands of the few. This also underscores the consistent fascist program of undermining and destroying genuine trade unions. The current legislative and propaganda campaign against trade unions, collective bargaining, the union shop, is completely in harmony with all fascist plans for America. We see this in its more subtle and respectable form in the voluminous Ball-Burton-Hatch Bill which professes the aim of industrial peace but is actually calculated to undermine labor's Magna Charta, the Wagner Act, and which was drawn up without the consultation of a single trade union or trade union leader . . . hardly a realistic way to promote industrial cooperation and peace. Less subtle is the anti-labor legislative campaign waged in state after state by Christian American, a native fascist organization led by Vance Muse and Lewis V. Ulrey. They call the C.I.O. "Marxian," and Ulrey insists that the Federal Council of Churches is part of a conspiracy to destroy the "American social and economic sys-

tem!" The anti-labor activities of both men are of long standing. Ulrey opposed the Child Labor Amendment because of "socialistic-communistic origin." Muse in 1918, helped raise \$250,000 from railroads to oppose the Adamson 8-hour day bill. He also raised money to oppose women's suffrage and the participation of ministers in political matters. In typical fascist pattern Muse wrote to the Louisiana legislature (which roundly rebuked him and his organization) that "From now on white women and white men will be forced into organizations with Black African Apes whom they will have to call 'brother' or lose their jobs." Ulrey wrote for Gerald B. Winrod's *Defender* that "it is not strange that the Germans decided against the Jews in favor of Hitler." Muse worked hand in glove with reactionary Pappy O'Daniel and helped promote the anti-New Deal convention in Macon sponsored by Talmadge, in which fascist Winrod participated and at which Muse circulated many photographs of Mrs. Roosevelt with Negroes. Christian American has been vigorously and effectively opposed by the Methodist women in Georgia and Texas and by other churchmen who rebel against such use of the term "Christian."

Fascists everywhere go in for hysterical red-baiting as our army document points out. Fascists in America prefer the "indiscriminate pinning of the label 'Red' on people and proposals" for social change to coming to grips with our social and economic evils: poverty amidst potential plenty, mass unemployment in peace, nation-wide racial

discrimination, segregation and bigotry, which are the soil in which revolutionary movements grow. In the reactionary aftermath of the last war we had our witch-hunting Palmer raids. Today we have our Rankin or Wood "Un-American" Committee which carries on in the anti-progressive, anti-democratic fashion of its Dies Committee predecessor and is warmly welcomed and supported by native fascists. Unfortunately the dangerous weapon of red-baiting is employed also in the best of families and churches. The "Commu-Nazi" slogan was coined in America by our most notorious hate-spreading fascists. It is propagated today by very respectable Christians who follow the easy expedient of lumping fascism and communism together under the ambiguous term "totalitarian" without perceiving and proclaiming the profound gap between the two from the standpoint of the prophetic Christian ethic. Our army document helps us to make this distinction so vital for the fight against fascism—native or foreign. "Among the early opponents of fascism, the Communists were in the forefront . . . fascism means war . . . has never been secretive about its glorification of war." On the contrary, says Sumner Welles, "When the Soviet Union entered the League of Nations, even the most obstinate were soon forced to admit that it was the only major power which seemed to take the League seriously." It is Donald Nelson who states: "I know from what I saw and heard in Russia that the leaders and the people of that great country are anxious to work with us. They know that only world cooperation and enduring peace can produce the rapid internal development of Russia which is their main concern." Here is a basic contrast between fascism and communism: one glorifying war and one needing and seeking peace.

Our Army document stresses that "Learning to identify native fascists . . . is not easy . . . But it is vitally important to learn to spot them, even though they adopt names and slogans with popular appeal, drape themselves with the American flag, and attempt to carry out their program in the name of the democracy they are trying to destroy." As both Bishop Oxnham and the army fact sheet point out, "Fascism thrives on indifference and ignorance." The answer is in an informed, concerned and active citizenry—loyal participation in a continuing program of social education and action. "It involves being alert and on guard against the infringement not only of our own freedom but the freedom of every American. If we permit discrimination, prejudice, or hate to rob *anyone* of his democratic rights, our own freedom and all democracy is threatened." Nor should we forget in this ever smaller world that "if we want to make certain that fascism does not come to America, we must make certain that it does not thrive anywhere in the world."

SANCTUARY

Conducted by W. M. Weber

THE DECLARATION OF AN ECUMENICAL CHRISTIAN

AT BAPTISM I was admitted to no local or sectional order. The intention was to make me a member of the Church of Christ. As a member of the Church Universal, a representative of Christianity in all lands and ages, I am bound in loyalty to that Great Church, far more than to the particular denomination or local church to which I belong. I am an organ of Christian unity; a steward of the whole Church's spiritual heritage, of the whole Church's vision of truth and duty, of the whole Church's ranges of devotion, of the whole Church's resources in organization for fellowship and the cure of souls, of the whole Church's endowment as a channel for the grace of God. I should like, if it be not presumptuous, to appropriate St. Augustine's words: "I take a whole Christ for my Saviour; I take the whole Bible for my staff; I take the whole Church for my fellowship."—Adapted from the words of the late Principal Richard Davidson of Toronto, by the World Council of Churches.

Talking It Over

By
W. B. SPOFFORD

BURIED in the book shelves of many of the clergy and not a few laymen is a book called *Rethinking Missions*. It might be a good time to dig it up. Mr. John D. Rockefeller Jr. put up



large money to send a team of experts to the Orient to study missions. It was a painstaking job, checked and double-checked, with much speculation while the study was on as to what the report would eventually contain. "Just wait and see," an officer of our National Council

said to me during a long conversation on the subject. "You will find that this important commission will report that the mission work of the Episcopal Church is the best." Officers of mission boards of other Churches doubtless were saying the same thing.

What the commission did report, summed up in a sentence or two, was that the Christian Church would do a far better job through a united endeavor, at least in the fields of social service and education, than they could possibly do by going their several ways on a competitive basis. One good hospital in Shanghai would be far better than six small ones, all poorly equipped and understaffed, so how about getting together and doing the job right? They asked for efficiency and planning and a first-rate job in the name of the Christian Church.

But the debate was not kept long on that level. What about doctrine? What about theology? How can we cooperate with people who insist on baptism by emersion? How can we cooperate with people who do not accept the three orders of the ministry? How can we cooperate with people who use grape juice instead of the fermented grape? The answer was obvious and a good many people gave it: what has emersion, orders of the ministry, apostolic succession, wine or grape juice, got to do with removing the appendix of a sick Chinese child? Why can't we cooperate in running good hospitals, good schools and colleges, without compromising any of our cherished theological convictions? Nevertheless the debate went on for months on this theological level—whether or not kept there deliberately by those who wanted to discredit the report I presume nobody will ever

know. In any case the time came when *Rethinking Missions* went into the book shelves to gather dust and there it has remained.

WAR, it is being drummed into us, has blasted off the face of the earth a good many of these hospitals, schools and universities. So we are urged "to arise and build." And it is important to know that not only are Episcopalians being so urged but practically every major Protestant Church in the United States is now in the midst of a campaign similar to our Reconstruction and Advance Fund. Are these campaigns, our own as well as the rest, based on the "return to normalcy" attitude which has raised such havoc everywhere? Certainly there are many who think so. Just yesterday I received a letter from the rector of an important parish. He writes: "What the plan invisions for the post-war Church is, in the last analysis, little more than a bigger and better pre-war Church. It overlooks entirely the famous statement in the Malvern Manifesto that the war is just a symptom of the sickness which has beset the modern world; a sickness which is to be found in an exceedingly virulent form within the Church. There are no doubt many ways in which this lack of vision might have been overcome. One is to have combined the plan with a scheme of cooperation with other Churches. Anyone who has lived and worked in an over-churched community cannot help but despair when all Churches are raising huge funds to carry on missionary work in the same territory. There are, at this point, enough potential converts for everyone and to spare, but the thought that the unhappy divisions present here are being foisted evermore securely on the Chinese, for instance, is almost more than can be borne. Granted that all differences will never vanish over-night, the Reconstruction and Advance Fund will live up to its name if some recognition of and some first steps towards this goal are included."

It isn't too late. My understanding is that how and where the money is to be spent is yet to be determined. What is needed is not less foreign missions but better foreign missions. What is needed in this One World is not Methodist missions, Presbyterian missions, Baptist missions, Episcopal missions—all petty jobs in comparison with what could be done if we united our missionary endeavor as Christian missions. And surely the present gives us a supreme opportunity when, literally, the building in many areas has to be done from the ground up.

Somewhere in our Churches there must be leaders with such a vision, possessing the statesmanship to make it a reality. Anyhow somebody ought to try.

Urge a Suffragan Bishop For Work of Chaplains

*Social Service Workers of Third Province
Discuss Common Problems at a Conference*

Edited by Sara Dill

Washington:—Heads of diocesan departments of social relations of the third province want a suffragan bishop designated to supervise the work of chaplains in the army, navy and the veterans' administration. At a meeting in Washington last week they adopted a resolution asking the National Council to bring the matter before the General Convention next September.

The group discussed social relations programs for dioceses and parishes, Church-labor relationships, and the program of the Church with reference to veterans of the war. The Rev. W. Carroll Brook of Staunton, Va., presided.

The Rev. Almon R. Pepper of the National Council's division pointed out three divisions of the work of social relations: Social education and action, including race relations, world order, returning veterans, world relief and the Church and labor: social work, including keeping institutions related to the Church, improvement of their standards, and development of the Church's ministry to public institutions; social worship, assisting dioceses to observe special days, and dramatization of special problems, such as housing or race relations. Pepper believes that a diocesan department has three duties: To prepare a program for the diocese; to serve as a resource for information, and to act as the agent of the bishop and council in hospitals, jails, etc.

The Rev. Brooke Moseley of Washington, director of the Washington department, told how the work is organized there. He stressed the importance of a well-defined diocesan program, the necessity for full backing by the bishop and council, and the value of using experts in the field of social work.

The Rev. Francis McPeck, director of social service of the Washington council of churches and legislative chairman of the social action of Congregational-Christian Churches, spoke on the religious affinity of the Church and labor. He

stated that he aligns himself with the late Archbishop of Canterbury, Dr. Temple, especially as to the centrality of the family in the Christian religion. He urged that the Church concern itself with such matter as child welfare, full employment, and other social problems as they arise.

The Rev. Crawford W. Brown, chief of chaplains of the U. S. veteran's administration, commended the suggested program for ministry to veterans, and commended the program prepared by the National Council's division as the most helpful he has seen. Chaplain Brown has the task of building a corps of 200 full-time chaplains for work in veterans' hospitals. It is planned to have one chaplain for each 500 men, and men of unusually high quality, and of better-than-usual training and experience, are being sought. Preference is given to returned army and navy chaplains. Chaplain Brown regards it as of special importance that clergy of parish churches near veterans' hospitals, shall arrange for a regular ministry to Episcopal Church members.

The group passed the resolution asking for a Bishop for chaplains, and another asking the National Council to appoint the Rev. James Carman to give leadership and help to bishops and departments, in the development of programs of work with veterans in hospitals.

Among the men present were the Rev. Charles W. Sheerin, host to the conference, which met in Epiphany Church; the Rev. Messrs. Brooke Moseley, Edward H. Ehart, Talleyville, Del.; S. C. V. Bowman, Sharon, Pa.; R. C. Batchelder, Lancaster, Pa.; Felix Kloman, Philadelphia; Edward E. Tate, Alexandria, Va.; Thomas B. Smyth, Birdsboro, Pa., Mr. Pepper and Mr. Carman.

Moving Day

San Diego, Calif.:—People of downtown San Diego had the opportunity of witnessing a sight unusual even in highly-motorized California,

a church on wheels, when St. James' mission was moved to a new area, under the direction of the dean of convocation, the Rev. Donald Glazebrook.

In 1892 a mission church was built in a then flourishing part of San Diego. Population changes over the years caused a decline in the usefulness of the work. In 1945 the mission was officially closed and on recommendation of Dean Glazebrook permission was secured to move the wooden structure, still in excellent state of preservation, to a rapidly growing part of San Diego, known as Mission Beach, twelve miles from the original site of St. James'. After many delays, due to war-time conditions and the difficulty of moving such a building through a downtown area of a city of 400,000 population, the long journey was finally started and the mission church was in its new location ten days after the building had started on its pilgrimage.

Much comment was caused by the sight of a church moving along the busy streets of a modern city. The constant presence of a large staff of electricians, wire manipulators, experts on housing moving, and traffic policemen was required.

The Men's Club of Dean Glazebrook's parish, St.-James-by-the-Sea, La Jolla, assumed responsibility for the preliminary details necessary for the moving of the building and the subsequent improvements which are to be made now that it is in its new location.

The church will serve a hitherto unchurched area of three thousand people in Mission Beach, together with the area of Pacific Beach with approximately fifteen thousand inhabitants. The new vicar will be associated with Dean Glazebrook.

Large Attendance

Washington: — Dean John W. Suter of Washington Cathedral reported on January 5th that there was a total attendance of 135,312 persons at 1,150 cathedral services in 1945. He also predicted that Americans this year will devote much time to religion and things of the spirit.

The cathedral, which is open to visitors from 9 to 5 o'clock daily, attracted 161,000 pilgrims last year, Dean Suter reported. On Saturdays the rate of visitors was up 72 per cent over 1944. Many thousands were also attracted to organ recitals, lectures, festivals, and special serv-

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ices commemorating historic events.

The College of Preachers, affiliated with the cathedral, in 1945 continued its schedule of preaching conferences for more than 500 clergymen. The college was host, too, for numerous groups such as the World Council of Churches, the Federal Council of Churches, and the United Council of Church Women for discussion of Church unity problems.

Plan Schools

Burlington, Vt.:—The department of religious education of the diocese of Vermont has outlined a program for vacation church schools throughout the state. It is under the direction of the Rev. John B. Midworth, rector at Montpelier.

A three-fold aim has been established: (1) to strengthen the work among children in smaller parishes and missions; (2) to start a program of evangelization in new areas; (3) to attach the isolated children reached through these vacation church schools to the church school by mail.

A further proposal for evangelization was made by the department to be worked out in conjunction with the laymen of the diocese.

This will be the use of the radio to present some facts about the Episcopal Church, its history, ritual, and doctrine. Laymen will deliver the addresses over local radio stations and music will be supplied by recordings.

Catholics Resign

Berlin (wireless to RNS):—Andreas Hermes, Berlin Catholic lawyer, has resigned as president of the Christian Democratic Union in Germany, a group composed of remnants of the former Catholic Center Party but open to adherents of all denominations. Walther Schreiber, deputy chairman of the party, has also resigned. Both men will continue as party members. The resignations, according to informants here, were made under pressure from Soviet occupation authorities who are said to regard the Union as the most markedly Rightist of the "Big Four" German parties.

Russian authorities were reported especially critical of the Union's protest against "undemocratic" handling of land reform measures and its subsequent failure to sign a statement advocating help to small landholders granted holdings from

dismembered Junker estates.

Press and radio campaigns conducted in the Russian-controlled areas charged that Christian Democratic Union groups had repudiated Hermes as "reactionary." It was said that at a meeting in Berlin on December 21, the Union decided that both Hermes and Schreiber should quit, and their places taken by Jacob Kaiser and Ernest Lemmer, trade union men.

Meanwhile a report from Paris states that the resignations were demanded by delegates of the party in all four occupational zones because of suspicion that the Christian Democratic Union was becoming a cover for pro-fascist elements.

Priest Sentenced

Paris (wireless to RNS):—A Roman Catholic priest, 60-year-old Canon Polimann, has been condemned to five years' solitary confinement by the tribunal of Neurthe-Moselle on charges of collaborating with the Vichy regime during the German occupation. He was accused of writing articles in the Paris magazine, *Croix Meusienne*, which were said to have discouraged many Catholics from joining the local resistance movement.

Sunday, January 27, 1946

For peace to endure, the Church's influence must be more widely and deeply felt, and that depends upon the character of its spiritual leadership.

Men from the armed forces are coming to the Church's seminaries, firm in their purpose to enter the ministry. To prepare them adequately, the seminaries need your generous support.

Sunday, January 27, 1945

has been appointed for such contributions from all parishes.

This advertisement is provided in the interest of all our Church Seminaries by:

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Catholics Challenged

Budapest (wireless to RNS):—The Roman Catholic Church in Hungary, comprising 70 per cent of the population, is being challenged by sweeping changes in the nation's closely-interlocked economic and social system which tend to undermine its strength and influence. Russian occupation authorities have not attempted to interfere directly in religious affairs, but Hungarian Communists are openly agitating for abrogation of all church-state relations, including abolition of state subsidies to the clergy, and removal of the Church as a vital force in the schools. Already Communists have brought about the nationalization of all but 3,000 of the 478,618 hectares of land formerly owned by the Church. The seizure of church-owned estates was carried through under a program of land reform which was bound to meet with widespread approval in a country where 700,000 peasants are landless and 250,000 have holdings of from only one to two-and-a-half hectares.

Confronted by the loss of revenue-producing property, and deprived of aid from the landed aristocracy, whose estates have also been seized, the Church must now turn to the

middle and working classes for means to finance its social institutions and schools. Loss of its land has threatened especially the influence exerted by the Church through its schools. Forty-five per cent of all schools in Hungary are confessional, and 80 per cent of these are Catholic. For the present, the state is paying teachers' salaries, but confessional schools are now without independent resources and their financial plight is beginning to be apparent.

Marriage Clinic

New Orleans (RNS):—Local ministers believe they have one solution for the problem of skyrocketing divorces in a marriage clinic for this city. Although still only an idea, the ministerial union hopes to make the clinic one of its big projects in 1946. Divorce and separation have become too legion to remain "every couple's own business," the churchmen believe. They substantiate this theory by citing the divorces which numbered in 1944,—2,195 compared to 840 in 1941. And where there were but ten annulments in 1941, there were 105 in '44. Just how many homes have been broken up other

than those in which legal divorces and separations have occurred, cannot be determined, but the clergymen believe it to be a high figure.

School Is Honored

Paris (wireless to RNS):—The Institution Notre Dame de Guincamp, Roman Catholic boarding school in Brittany, has been awarded the Croix de Guerre by the French government for the part its teachers and pupils played during the occupation of France. The school was the first building to fly the tricolor after the liberation. According to the official citation, arms left on the school grounds by retreating French troops in 1940 were hidden by the teachers and students and then destroyed so they might not fall into German hands. The institution was searched many times by the Nazis, but this did not prevent French and Allied underground agents from being hidden there. The school was eventually denounced by the Vichy regime as a resistance center and was obliged to vacate the larger part of its properties. The remaining buildings, however, continued to be used as a meeting place for resistance leaders.

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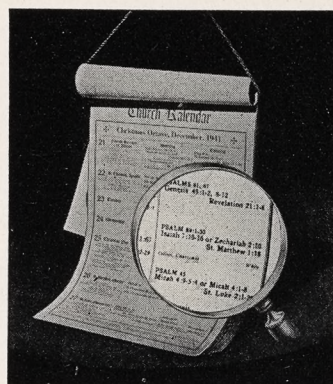
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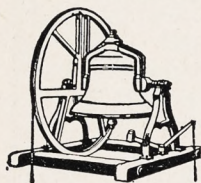
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Christmas In Moscow

Moscow (wireless to RNS):—Dense crowds packed the Yelokhovskiy Cathedral here as Orthodox believers joined in Christmas Eve services. The Christmas festival is traditionally observed in the Eastern Church on January 6, in conformity with the Julian rather than the Gregorian calendar. Many women in the Moscow cathedral fainted as the surging throng followed the colorful liturgy conducted by Patriarch Alexei, supreme head of the Russian Church. Worshippers began gathering from early in the evening and those not able to gain admittance stood outside.

Inside the cathedral the congregation pushed forward to place candles before the altar. All sections of the population were represented, the attendance numbering many men, especially those of middle age. The younger element was composed mainly of girls in their teens and early twenties. Reports from other churches in Moscow as well as throughout Russia also stressed overflow attendances at Christmas observances.

Asia Relief

New York (RNS):—A goal of \$1,600,000 in 1946 to aid the people of Asia has been set by the Church committee for relief in Asia in a program designed to help clothe, feed, house and care for millions whose lives have been ravaged by the war. In announcing this cash goal the committee points out that the sum will be supplemented by an expected seven million dollars worth of used clothing.

During the last seven years of the eight years of war in China the committee spent a total of over six and a half million for relief programs and in a single year as many as three million persons received aid.

Clergy Notes

(Continued from page 2)

WILLIAMS, ERNEST H., former navy chaplain, has accepted the rectorship of Trinity, Arlington, Va., effective Jan. 15.

WOOLF, H. GRUBER, has resigned as rector of St. Thomas, Providence, R. I. and has taken orders in the Syrian Orthodox Church.

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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.

HENRY K. SHERRILL
The Bishop of Massachusetts

I appreciate your publishing the report of the visit to Germany (WITNESS, Dec. 27) but I wish that some correction could be made in some way. The report was not written by me alone but was a composite report composed by Bishop Oxnam, Dr. Fry and myself and signed by all three. I feel a little embarrassed to be given as the sole author of a report which was entirely a joint production.

ANSWER: We did not keep the original copy from our diocesan correspondent but as we recall it there was nothing to indicate that it was a joint production. We therefore thought it would add weight to the report to by-line it with the name of Bishop Sherrill. We are glad to make the correction.

* * *

CORNELIUS P. TROWBRIDGE
Rector at Chestnut Hill, Massachusetts

May I take this opportunity to tell Sgt. James F. Manser how heartily I agree with his letter which appeared in the December 27 issue and to assure him that there are many of the older clergy who will welcome such men as he into the ministry with open arms. We believe that the point of view he represents is the hope of the Church and that it still represents the majority opinion.

* * *

PHILIP L. SHUTT
Rector at Belvidere, Illinois

Something should be done by our General Convention which meets this fall about representation on joint committees and commissions. At present, out of an approximate 355 members, 199 may be found concentrated among the clergy and laity of provinces 1, 2, 3, the eastern and largely urban section of America. If to this figure we add the total of 41 in province 4, the southland, the entire half of the country east of the Mississippi is dominated in Church legislation by an urban viewpoint; and what can 41 persons do against 199, even if the south should not be considered anything but rural?

The Diocese of New York has 33 members followed closely by the urban dioceses of Massachusetts, Pennsylvania, Washington, and Newark, totalling 104 together.

The Diocese of Chicago, with a representation of 10, perhaps the only really urban diocese in province 5, and the diocese of California in the far west province 8, also largely urban, with 7 members provide no comparison with the east. Virginia, with 10 committeemen and women has the largest representation of province 4 and of the southern dioceses.

Of the 17 missionary districts in America, 4 have no representation and of the remaining 13 the same number, 13, may be found serving on committees and commissions.

The following dioceses seem to have no representation: Dallas, Erie, Lexington, North Texas, Northern Indiana, Northern Michigan, and Quincy. Of this group only Erie is in the east.

Of 67 bishops who serve on committees and commissions, 25 come from the east. The nearest number to this is 16, represented by middle western diocesan leaders. Others: south, 13; west, 11; southwest, 2.

The outlook of the Episcopal church is urban, and it will continue to be so due to two circumstances, the first of which is that it was firmly established in eastern centers and has been poorly established in the other sections of the country. The second circumstance is that as long as Convention and its commissions and committees are dominated by the east, the Episcopal Church will remain narrowed.

At least, a start should be made on better representation. And I have a hunch that many of these bodies need new blood—too many bishops, clergy, and laity, have served too long.

* * *

H. J. MAINWARING
Layman of Wollaston, Massachusetts

Sgt. James F. Manser (WITNESS, Dec. 27) writes, "Ask the average Episcopalian in what category he places himself, and he will say the Protestant group."

But let us follow his "average" Episcopalian on a little journey to the "average" Episcopalian Church. He has already been baptized by a priest, using a Catholic sacrament, into the Catholic Church. He has been confirmed by a Bishop of the Apostolic Succession and of the same Catholic Church, by the Sacrament of Confirmation. With all the other "average" Episcopalians present he stands, and says publicly that he believes, and believes in—"One Catholic . . . Church." Then he receives the Blessed Sacrament of Catholic unity. The entire service is according to one of the great Catholic liturgies, celebrated by a priest. If during the week our "average" Episcopalian becomes ill and sends for the priest, his pastor will pray that they both "may die in the communion of the Catholic Church" (P. 316, Pr. Bk.). And he may even receive the ancient Catholic sacrament of Holy Union.

No doubt, Sgt. Manser is an "average" Episcopalian. So he, too, does these things,—which Protestants decidedly do not do. Hence, it ill becomes him to denounce our priests who believe they are Catholic priests, teaching the Catholic Faith, in a Catholic Church. They stay where they are because they are *right* where they are. Sgt. Manser will do well to read the article in your same issue on educated and uneducated Episcopalians.

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