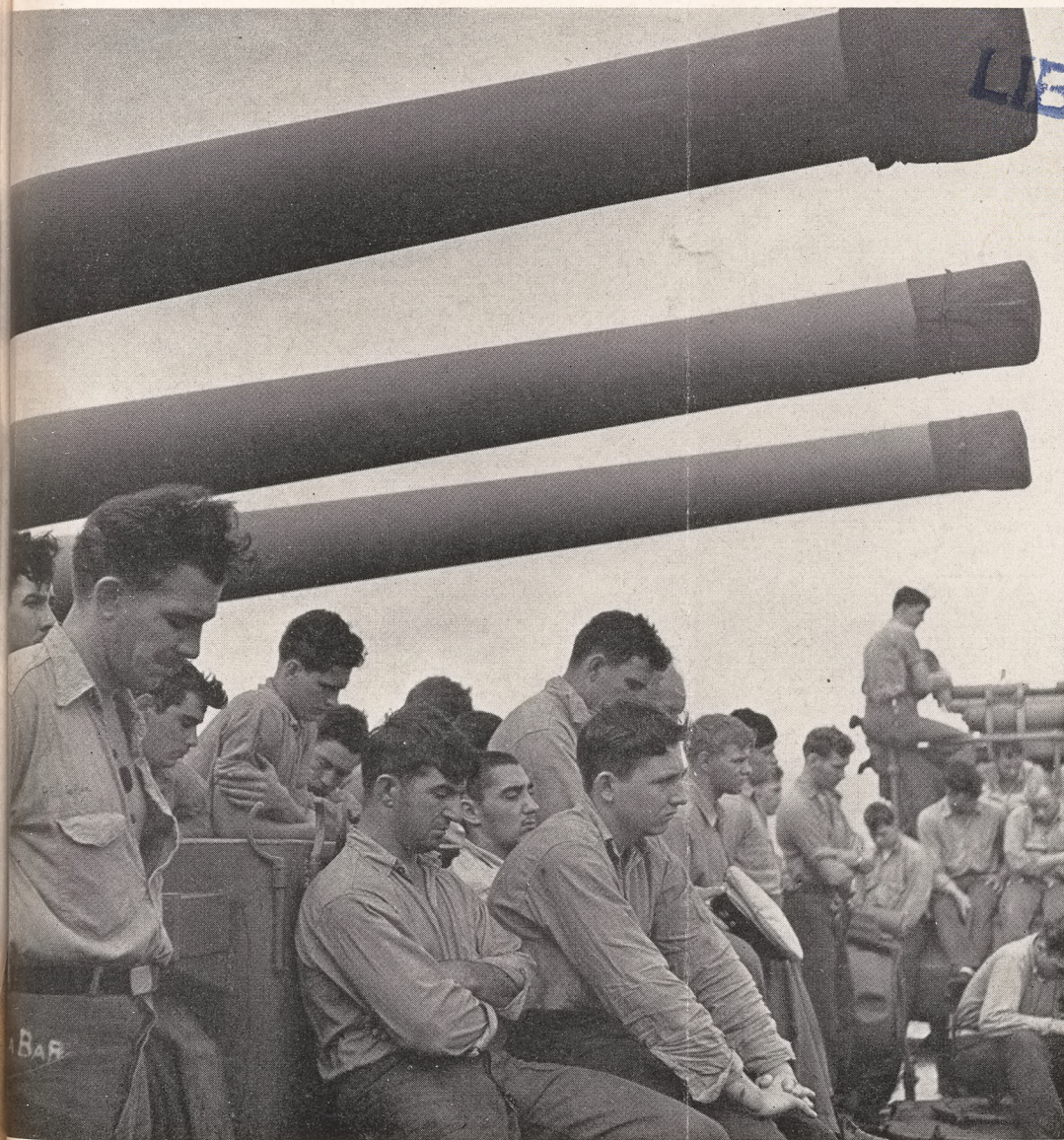


The WITNESS

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OCTOBER 18, 1945

PRAYERS BEFORE
A BATTLE IS A
SOLEMN AFFAIR
(story on page four)

Official Navy Photo

ARTICLE BY CHAPLAIN DEBORDENAVE

SERVICES In Leading Churches

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THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
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4:00 p.m. Evening Prayer and Sermon.
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Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

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

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5:30 Vespers—Tuesday through Friday.
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Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesdays: 11:00 A.M.—Holy Communion

THE WITNESS

For Christ and His Church

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OCTOBER 18, 1945
VOL. XXIX. No. 2

CLERGY NOTES

AGNEW, DAVID S., formerly missionary in charge of Trinity Chapel, St. Clair Shores, Mich. is now rector of Calvary, Saginaw.

BOND, JAMES S. JR., formerly rector of St. George's, Fredericksburg, Va. is now rector of Christ Church, Mobile, Ala.

CARTHY, VAN HISE, was ordained priest at Trinity Cathedral, Trenton, N. J. Oct. 6 by Bishop Gardner.

CREWE, B. H., formerly of Calvary, Saginaw, is now rector of the Church of Ascension, Detroit.

DONALDSON, ROBERT G., formerly curate at All Soul's, Miami Beach, Fla., is now assistant to the rector of Trinity, New Orleans, La.

GRAY, FRANCIS C., formerly assistant at the Church of St. Mary the Virgin, Sagada, Philippine Islands, is now curate at St. Paul's, Peoria, Ill.

HADLEY, HARRISON, rector of St. James', Bradley Beach, N. J., will become rector of St. Luke's Church, Montclair, N. J. Jan. 1.

PRICE, EDWARD, was ordained priest at Trinity, Weymouth, Mass. Oct. 4 by Bishop H. K. Sherrill.

SELWAY, GEORGE R., formerly of St. Mark's, Toledo, is now rector of St. Paul's, Lansing.

WATTS, DAVID E., was ordained deacon on Sept. 21 at Christ Church, Nashville, Tenn. by Bishop Dandridge. He is assistant at Christ Church.

WIESBAUER HENRY H., formerly rector of St. John's, Erie, Pa. is now a canon at St. Paul's Cathedral, Buffalo, N. Y.

YARDLEY, THEODORE, was ordained priest at Trinity Cathedral, Trenton, N. J. Oct. 6 by Bishop Gardner.

SERVICES In Leading Churches

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Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M., Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
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Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

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Sunday Services 8, 9:30, 11 A.M.

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

SUNDAY SERVICES

Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.

Tuesdays: 12:10 Organ Recital.
Wednesdays: 12:00 Holy Communion.
Thursdays and Fridays: 12:10 Prayers.
Saints Days and Holy Days: 12:00 Holy Communion.

The Cathedral is open daily for prayers.

EMMANUEL CHURCH

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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.

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Rev. Peyton Randolph Williams

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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.

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Lane W. Barton, Rector

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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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Universal Military Training Bill Well Sponsored

*Wife of General Patton Among Those Urging
Support of the Measure Now Before Congress*

By William Butler Sperry

Contributing Editor of THE WITNESS.

Pittsfield, Mass.:—Twenty clergymen from almost as many different states were gathered at a conference at the College of Preachers. California, Wisconsin, Nebraska and half a dozen southern and eastern states were represented with the college staff adding the proper tone of sophistication and profundity to the gathering.



During a brief period of leisure after dinner one day someone asked, "What about the universal military training bill? Is it likely to pass?" Little interest was aroused by the question and the comments were that what with V-J Day and the atomic bomb it was a dead issue. If it is a dead issue there is a very active and apparently well-heeled group who are not aware of it. On returning from the conference the writer was invited to a tea where the matter of universal military training was to be discussed. The tea was at the summer home of a French baroness. We found the home after a pleasant drive along autumnal Berkshire roads and it proved to be all that a baroness' summer home is supposed to be. A state patrolman in a neat blue uniform was keeping watch on thirty or forty cars parked in a spacious courtyard. A butler in white tie and tails who could have stepped out of a detective story waived us in with a flourish. Some attractive young women conducted us through a hallway and a room which reminded one of a stage set of an English manor house and we came to a large drawing room where

about a hundred women and three or four men were seated on folding chairs. A madame chairman whose voice and appearance suggested that she was Elsa Maxwell's alter ego was introducing Mrs. George S. Patton (yes, the general's wife). Mrs. Patton let us in on the secret that General Patton came from a fine Virginia family and that she herself was not exactly ashamed of her New England lineage. She thought that being an army wife was just about the finest career that an American girl could have. And of all the men she has ever met, she thinks that the ones who hate and detest war more than any others are the officers of the regular army. They are the core of the real peace lovers of America. Of course, she is referring to the regular army and she could not speak for all these reserve officers that have recently been added. And because they know war so well and love peace so much she feels that the task of preserving peace should be turned over to the regular army officers. And the army wives share this sentiment. In answer to a question about how the men in the army feel she said that, "of course we don't have much to do with the soldiers," but still the army wives find splendid ways to be useful and make life happy for the peace-loving officers. The madame chairman thanked Mrs. Patton most graciously and then introduced her "dear friend whom she had known for years," Mrs. Anesta Barlow, national chairman of the Women's National Committee for Universal Military Training for Young Men, "and if she can't convince you then God help you and the United States." Mrs. Barlow, who I was later informed was the former wife of the former

ambassador William C. Bullitt, was to tell us the facts about the universal military training bill. She proved to be an excellent speaker with a fund of knowledge. She told us how the young men of America were in dire need of discipline, health, recreation, education and spiritual life and how this bill would supply all these things. Some of us were somewhat surprised to learn that the bill would accomplish all this and showed our appreciation by polite applause.

As Mrs. Barlow explains, the bill is to provide military training only and is not to provide men to be used for military purposes. The peace-loving officers of the regular army will see to that because they will now allow any more wars to occur. Mrs. Barlow answered questions also. To one question she replied that some of the opposition came from people who accused the army and navy of wanting to perpetuate and enlarge their services so that they would have more prestige and more control of the life of the nation. But only an old meany or one who does not really know the army and navy officers would think a thing like that. As for the opposition of some educators, she could answer that because she was the daughter of a college president and had two brothers who were professors at a college. If the educators would really admit it their opposition was because they did not want to relinquish a sort of vested interest in youth which they now have and turn over their present control and direction of young people to the army and navy. At least that was her opinion.

Mrs. Barlow said that she had talked frequently and recently with General Marshall, Secretary of War Patterson and Chaplain General Miller of the army all of whom had given her information and inspiration for her crusade. According to her account this legislation is very close to their hearts and they feel that the welfare of the country depends upon it. This reminded your correspondent that he had spent the previous week in Washington at the conference at the College of Preachers mentioned above. Brigadier General Luther D. Miller, chaplain

THE WITNESS — October 18, 1945

general of the army was living at the College and took his meals in the refectory with the conferees. The conversation ranged over a wide variety of subjects including service men, ex-service men, the world in general, the army, the chaplains, youth and most of the other things that a score of men will talk about at the dinner table. The subject of universal military training did not happen to come up on any of the half dozen occasions when this writer sat at the table with Chaplain Miller but if this legislation is a burning issue with him he successfully concealed it all during that week and apparently had hidden it from the college staff with whom he is living.

When Mrs. Barlow had finished speaking the madame chairman announced in booming tones, "Now let's all have some tea," and then having retired from one door of the drawing room soon appeared at the other end of the room where the attractive young ladies were hovering and whispered, "Come on girls, get going, we have to get those drinks mixed."

This signal, as to which was the proper exit, your representative was unable to follow because the one who had invited him to the proceedings insisted on piloting him up to one after another of the more articulate of those who had fallen under the sway of the oratory and deftly managed to involve him in discussion. One of these was a most voluble French woman, possibly the baroness herself; introductions were very casual. She assailed him with a withering blast in which it was revealed that "America is zee marvelous country. You have everying, good health, zee playgrounds for your young people, zee colleges, zee school—everying for your young people but zay will do noszing for ze country. Zis law will give zem zee discipline, it will give you ze esprit de corps. Ze butler's son and zee millionaire's son will wash zee dish togezer, zay will do zee drill togezer, zay will sleep, zay will play togezer and you will see—zen you will have no more of zeze strikes."

Eventually Mrs. Barlow herself was captured for a few moments. When she discovered that a clergyman was among those who had accepted the afternoon's studies with reservations she promptly produced from her brief case a statement by the Rev. John Witherspoon which she read—and read very well indeed.

page four

The Rev. John Witherspoon was a signer of the Declaration of Independence and he once said some very severe things about men who were unwilling to fight for their country. There did not happen to be any conscientious objectors or pacifists present but if there had been they would surely have felt very embarrassed to have heard Dr. Witherspoon's opinion of them. It seemed to clinch the argument for Mrs. Barlow but to make it very clear she again summed up the purpose of the bill, this time under three points. It will provide military training for youth, it will provide scientific research and development for the nation, and it will be a blue print for industry and production. Who would want to argue against such fine purposes? So the tea and the drinks were left to the peace loving militarists.

Few of those present seemed to realize that the road to peace lies in such surrender of sovereignty as will replace international anarchy with international law. They did not seem to understand that Berkshire county had surrendered some of its sovereignty to the state of Massachusetts and thus did not have to defend itself against Hampshire county; that Massachusetts had surrendered some of its sovereignty to the United States and thus did not have to war on New York state. Surrender of sovereignty by this nation would no doubt have struck them as treason.

This group seemed unable to realize that the lesson of the atomic bomb is that man has mastered one physical problem after another until the air provides his means of travel, the ether his means of communication, the atom his source of destruction; wind, waves, fire and heat he has learned to master or control but he has not learned how to deal with human beings. The relationship of man to man, race to race, nation to nation is the magnificent field before us for research and control. Yet here were people of education, culture and more-or-less Christian allegiance bidding us go back to the principles of the cave man.

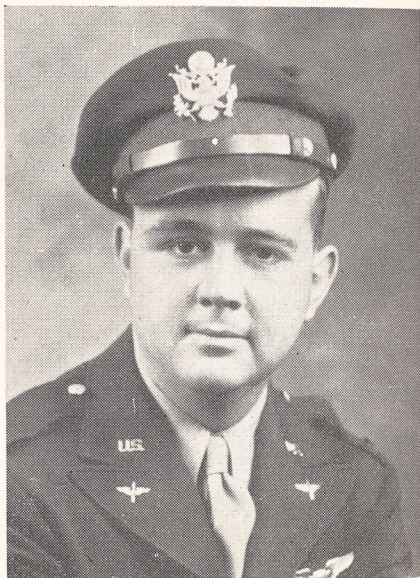
One can not argue against the universal military training bill by denying the various ways in which

Continued on Page 17

THE PICTURE ON THE COVER

Washington: — Under the after six-inch guns, crewmen of a light

cruiser attend a prayer service as the ship moves toward the September 1st raid on Jap-held Marcus Island. The navy photographer, who is one of the leading artists in the country, succeeded in catching a tenseness and a fear that was experienced by everyone on board. "Even the most irreligious turn to religion before battle," explained the photographer, "for there was nobody aboard ship who was not fully aware that life might soon end for him. This turning to God very often does not last,



Lt. J. R. Slay of the U. S. air corps is a postulant for holy orders from the diocese of Louisiana. It is from service men like him that we are seeking answers to the question: "It Is Over, So Now What?" This week a navy chaplain, Ernest deBordenave, tells us what sort of a world he thinks we ought to have and what the Church should do about it. Other articles by Servicemen are to follow

once battle is over. But the picture I think does indicate how real it is at the moment."

This is one of a series of navy combat pictures which will be featured in coming issues, all taken by the same photographer whose name cannot be revealed due to navy regulations.

It is a fitting tie-up with the article in this number by the Rev. Ernest A. deBordenave, formerly rector at Alexandria, Va., which was written aboard a warship in the Pacific. Chaplain deBordenave also saw action in Africa and Europe before being assigned to the Pacific where he is at present stationed. Another article in the series on "It's Over, So Now What?" will appear in our next number.

THE WITNESS — October 18, 1945

A Story of Lay Cooperation In a New England City

*Active Laymen's Group Brings a Fruitful
Cooperation Among New Bedford Protestants*

By Shirley B. Goodwin

Rector of All Saints', Attleboro, Massachusetts

Attleboro, Mass.:—In the short and narrow streets of the old whaling city of New Bedford, Massachusetts, changes of a startling nature have been made. Perhaps the weather-beaten Yankees of those early adventurous days would feel more content (if they could but know it) as fishing fleets again leave this port in search of the abundant piscatorial wealth of the Atlantic Ocean. The transition in the middle of the 19th century from whaling to the manufacture of fine cotton textiles was largely responsible for this upheaval and the gradual but steady increase in population.

Culturally, an influx of hundreds of English, Portuguese and French families who worked in the cotton mills, changed the atmosphere and thinking of the city. The original Quaker leaven was no match for the expanded lump. Out of it grew the many denominational churches so characteristic of New England cities. And with them a distrust and competitive attitude built of prejudice and old world tradition.

By way of contrast two forces in New Bedford worked ineffectively to bring the Protestant peoples together. A council of religious education was established after the first world war with the missionary motive of religious training for underprivileged children. The ministers' union, of uncertain origin and including representatives from the Boy Scouts, Y.M.C.A., and Childrens' Aid Society feebly carried on at first a program of interest to its members only. Later at times the union gave expression of opinion on controversial religious and moral questions which caused divisions among its own highly transient membership.

In the 1920's an abortive attempt at Protestant cooperation under the council of religious education with ministerial union blessing met with failure and left some pessimism in the city concerning such an effort.

In January 1939 with the religious education council fearing for the

future of its pet project—the daily vacation bible school, and the unsteady ministers' union inadequately sponsoring lenten union services in the center of the city, several hardy souls sent out a letter to the Protestant churches suggesting the formation of an inter-church council.

In February a letter followed calling for a meeting in March of the Protestant forces in the community to consider an enclosed proposed constitution for the new council which would be set up for formal action in April of that year.

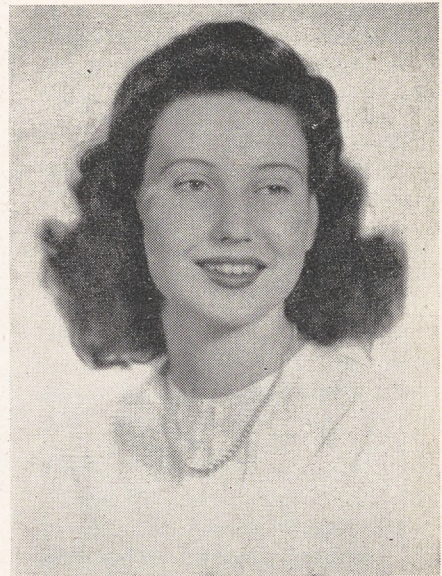
The happy plan emphasized the use of laymen and women, so essential a provision in a city beset with short-term clergy leaders. The April meeting was held, the constitution adopted and the Rev. Robert Weaver, young pastor of the small South Baptist Church elected president. Under his leadership and that of the Rev. Michael Testa, pastor of the First Presbyterian Church, the next president, the foundation of the inter-church council was laid and the tradition of Protestant cooperation formerly carried.

Here for all of that the story of Protestant cooperation in New Bedford might have ended in mediocre achievement so much like the struggling efforts of many new ideas which lie almost in a fallow condition—alive with some sowings but not seeded completely nor in any sense developed for full production.

In 1942 the daily vacation bible school was set up with a budget of \$600 but by July the treasury of the council was over \$200 short. Publicity was poorly conducted and with the willing and free facilities of a good local newspaper and a radio station this was almost sinful. Two additional difficulties were obvious:—subtle friction between the council and ministers' association as to function in the community, and indifference by several of the churches, particularly the largest denomination in the city, the Episcopal Church with its five parishes.

The finance committee's method of solicitation by mail was ineffective; but stirred by the new president and the urgency of the situation, in the middle of a hot July it raised the necessary funds by personal solicitation.

This experience left a vivid impression on the mind of the president who determined to inaugurate a plan for additional support for the work of the council. In the fall of 1942 he arranged (on paper) geographically and according to interest the forty-eight Protestant churches in the greater New Bedford area and also the five service organizations. Then group by group he called the clergymen and lay di-



Priscilla J. Hannah, communicant of St. Mark's, Pasadena, California, is a member of the national youth commission of the Church. A graduate of Pasadena Junior College, she is now a student at Occidental College and is preparing for vocational work in the Church, probably with college students

rectors together to discuss his proposal for increased support of the inter-church council's work for 1943. He suggested that each church agree to raise one-half of one per cent of their total budget, and indicated further that this amount could be raised in one or more of three ways:—through the church budget, by special collections or through special individual gifts.

The meetings had the advantage of bringing together both those partial to the plan and the skeptics; and resulted in greater unanimity brought about through the moral pressure exerted by those who believed in the feasibility of the proj-

ect. Furthermore, plans were laid to have a drive in January 1943 with a monetary goal of \$2500. Actually the money raised by this method was only \$1500.00 but increased activity of the council committees for the year brought the budget to the sought for goal.

The experience had been invaluable and more ambitious plans were made for 1944. Out of many small preparatory meetings a certain strength came:—namely, the great value of the democratic method of free discussion which brought to light certain weaknesses in the new plan.

A nine point program, stressing the things Protestant churches could do together and could not do separately, was set up as an expression of the opportunities and needs for inter-Church cooperation in New Bedford:—1. The employment of a full-time clergy executive secretary; 2. The appointment of hospital chaplains for all local hospitals; 3. The furnishing of religious services to adjacent military camps; 4. Provision of facilities for religious counselling for discharged soldiers; 5. The establishment and supervision of a program of week-day religious education; 6. The expansion of our daily vacation bible schools; 7. The organization of a religious survey of greater New Bedford; 8. A united church canvass; and 9. Many special projects including those already in operation.

Individual conferences with the clergy were set up by the president to secure their cooperation in publicizing and adopting the program. The plans were similar to those of the previous year with the important addition:—the clergy were asked to assume responsibility for special lay committee cooperation.

Negotiations were made for a dinner. Each clergyman was persuaded to bring his important business men. One hundred and fifty clergy and lay men sat down together in the ball room of the hotel for an unusual meeting. There was no scheduled big speaker or dazzling entertainment to be presented. The men were there at the request of their pastors. The business part of the meeting was opened with an explanation of the opportunities for inter-church cooperation which could be achieved through the adoption and support of the nine point program. Men rose from all over the floor and voiced confidence in the ability and desire of the churches for

such a program. The Rev. Frank Jennings, executive secretary of the Massachusetts Council of Churches, answered detailed questions as to the feasibility of certain aspects of the program especially the establishment of weekday schools for religious education.

The climax of the evening came in the presentation of a startling resolution, evidently prepared before the dinner but known only to one or two lay people, for the adoption of the nine point program and a yearly budget of \$10,000 for a period of five years. The toastmas-

done the work, that the technique of asking anyone and everyone in the area for help was not only acceptable but the best one, and that a deeper sense of appreciation for each other and willingness to cooperate with each other was brought about by the campaign.

Here the story of the inter-church council of greater New Bedford would seem to end, but in reality, it was only the beginning of the real effective work of the council. Nine months have passed since the Rev. Joseph W. Merchant, pastor of the Congregational Church in North



The photographer must have said something more amusing than "look at the birdie" to get all these smiles. These are business and professional women who are one branch of the Auxiliary at Grace Church, New Orleans. The officers, seated in front, are Mrs. Lawrence Lashley, president; Mrs. Lloyd Emmer, vice-president; Miss Viola Ritter, treasurer; Miss Marion Maier, secretary

ter called for an expression of opinion which brought out a unanimous raising of hands for the adoption of the resolution.

The important laymen of the Protestant churches in New Bedford were interested in an inter-church movement for the first time. The support of the lay women was also essential for a successful venture. A dinner for the women similar in many ways was held and their response was equally whole-hearted.

A special committee to publicize the program and raise the budget was formed. The details of setting up special lay committees in the thirty-three cooperating churches may be passed over, also the doubts of mid-campaign sluggishness and the thrill of accomplishment as the campaign passed its goal on the final report night.

Certain observations can be made, however:—that the lay people had

Wilbraham, Mass., was chosen as executive secretary. In this period the daily vacation bible schools increased in number, a successful school for adult religious education has been held, the radio program of daily devotions well organized, all publicity greatly enhanced, three part-time but paid hospital chaplains appointed, a religious census completed and plans for a program of weekday religious education set up for the fall of 1945. So the pioneering work carries on with greater and fuller lay participation and support.

MOSCOW SEMINARY HAS BUILDING

Moscow (RNS):—Work is being completed on the new building assigned to the Russian Orthodox Theological Institute here. Opening is scheduled for Nov. 1.

THE WITNESS — October 18, 1945

EDITORIALS

Now It Swings Both Ways

THE Christian Church has been filled with talk down through the ages and much of it has been aimless, circuitous talk that has continued to turn back upon itself without resulting in any positive action. At the Cincinnati General Convention the Church Society for College Work had in their exhibit a working model of the inside of a church with a glass covering one side. The "working" part of the exhibit was attached to a funnel in the pulpit. Periodically a handful of confetti would spray forth from the pulpit, only to be sucked back into the funnel in the next moment and then the same confetti sprayed again. Too often this picture has fitted our talk about Church unity.

Now the news comes that in one diocese men of courage and conviction are cutting through the cycle of consideration and talk, deliberation and talk, submission to committees and talk. The Rev. Philip Steinmetz, as you read here last week, has accepted a call to be pastor of a Congregational Church in the same town in which he is vicar of the Episcopal Church. In this town of only five hundred people the only two Protestant churches have thus joined hands and strengthened the work of both. Bishop Lawrence has not simply given permission but has approved the plan in these memorable words, "These are the days which call for more than talk. The Church can ill afford to stand in judgment of the nations, or urge them to come together, unless she herself does something to heal her own divisions. . . . We are now exploring this possibility." Here is a case where action has replaced talk and Christian unity takes another real step forward.

This exploration is doubly important for it ties in with that provision we have in our canons which makes possible a joint ministry for one who comes from another communion. Canon thirty-five, section one, sets the rules by which a minister from outside our Church may minister to a group of Episcopalians under his charge. Some portions of this canon are worth quoting for its regulations

are not generally known: "In case any minister who has not received episcopal ordination shall desire to receive such orders . . . without giving up or denying his fellowship or his ministry in the communion to which he belongs, the bishop . . . may confirm and ordain him: *provided* also that the congregation . . . in which such minister officiates shall declare . . . its desire for such ordination on behalf of its minister and its purpose to receive in future the ministrations and the sacraments of one who shall be ordained to the priesthood by the bishop."

In communities where it is inefficient to have many denominations, each with a pitifully small congregation, there is nothing to keep us from uniting with other communions, when canonical requirements are met. The law of the Episcopal Church as it now stands makes ample provision for the minister of another Church to have supplemental ordination so that as a priest he can administer the sacraments to our people. The courage of Bishop Lawrence in approving the action in his diocese has opened the door for our clergy to minister to members of other communions. The door now swings both ways.

It means that we have finally gotten over the hurdle of talking unity and are now ready to practice it. If the negotiations with the Congregationalists which took place prior to 1922 and the meetings on unity with the Pres-

byterians have been more than mere talk-fests we should now be ready, without any further resolutions of General Convention, to put our plans into action. The Methodists sometimes ask why we have talked unity with them and we are often reminded that the southern division of the Presbyterian Church has had no part in our discussions with the northern section of that Church. When it is generally recognized that provision has been made and precedent established for the two way movement of the ministers between our Church and any Christian communion in America it will be evident to all that the Episcopal Church means what it says about Christian unity and that it

"QUOTES"

CHRISTIANS should strive with unending determination toward the kind of society that will provide full employment, that will enable every man to have a self-respecting job. It is axiomatic that the nations of the world cannot live as a family in peace and harmony if there is widespread unemployment throughout the world or even in some nations of the world irrespective of whether these nations be former friends or enemies. This was the lesson of the decade of the thirties when we experienced the world-wide unemployment that was one of the causes of the war.

—Gardiner M. Day
Rector of Christ Church,
Cambridge

does not limit its approach to any one or two Churches.

It means that a new day should dawn in missionary efficiency both in the domestic and the foreign field. How much fruit this joint ministration could bear in a missionary district like Nevada, for example, where the population is scattered very thin! The congregations in each place could be more sizable; the ministers could receive a reasonable stipend and so would be willing to remain in the field; there would be much less need for travelling over great distances. In the foreign field, where the work is taking on renewed vigor after the difficult years of war, the money and the missionaries can be used to much better advantage if we are willing to use this provision for joint ministry.

It means that we need not depend on resolutions

and speeches to bring unity in the Christian Church in America. The Churches can begin now to grow together as the need arises and the spirit of the people is found ready. We need neither hurry into immediate formal unity as one group in our Church seems to desire nor yet veto the whole idea of uniting with other Protestant groups as another group appears to demand. The unity to come by this road will not be the unity forced down from above, but a oneness of Christian brotherhood built upon the basis of common congregational worship. The Church which led the world in the movement for Christian reunion when it brought forth the Chicago Quadrilateral in 1886 has been true to its promise and is still moving forward toward its ideal of a one, holy, catholic and apostolic Church for all Christians. The Episcopal Church has begun to show its true catholicity by acting like a Catholic Church.

It's Over: So Now What?

by *Ernest A. deBordenave*
Chaplain United States Navy

THINKING is all confusion at first. San Francisco. Potsdam. Abandon ship. Peace. Atomic bomb. Reconversion. Full Production. Baka bomb. They all clamor for attention when one thinks—but gradually out of the confusion a picture of the future begins to take shape. It seems familiar too.

Man wills to have peace. Nations meet to devise the means. Words are produced, examined and acclaimed. Fundamental cleavages—ambitions and interests that conflict—are barely touched, making necessary the continued preparedness for war and thus adding to the surety of its coming. Is it 1919 again so soon?

You know, we believe in a God who wills—and in the long run—*requires* justice. That means a caring for our fellow men—putting them first in our efforts, thus making real our love of God. How else can love for him have any reality? And the whole record of his relationship with men is a story of nations refusing to achieve the justice he requires until through catastrophe and suffering they are brought to repentance—to change—to an effort to achieve what God demands.

Believing this, I am disturbed about what I saw and experienced in those few months that I spent in the States. Instead of the suffering that has come to innumerable families having produced a

real penitence, it seemed that there was the most acute avarice on every hand. From what we hear now, instead of new insights into how to implement our will to peace we feel a new pride in our physical might.

The future? Inevitably a Russia, stronger and more influential in Europe and Asia than we dare to admit or have any idea how to prevent or ability to understand. And a Russia unable to allay her suspicions enough to begin to understand us. Britain has her areas of conflict with Russia, but economically her dependence is on us. To meet this challenge—and opportunity—from Britain will appear to be a conflict with our own self interest because it will demand a real sacrifice. I see nothing to indicate belief that we will make it. She'll get a better deal for her far eastern oil, Gibraltar and Suez from the Russians and, for survival, will take it. It then becomes the new world against the old—except that Roman Catholicism with what influence it has, will be with the new. The paradox is, however, that the new world will be defending what will have become the old—the old order of things.

That will really be the struggle! As Niebuhr pointed out recently, it will be a struggle "within civilization," without the clear decision of the war period when civilization itself was attacked. The

present struggle will cause cleavages within nations on each side—and within the souls of individuals on each side. Which represents the scourge of God and the object of his displeasure? It will be a difficult question. Probably no Christian group, except the Roman Catholic Church, will have the arrogance to presume to answer definitely.

THE one thing that will be clear will be that the struggle itself is the judgment of God—for it will undoubtedly leave the whole world so prostrate that history itself will reveal to nations that they co-operate or die.

Does this sound like the prophecy of doom to come? Yes—I guess that's what it is. Yet I am not dismayed by the prospects and I hope that my children will not be dismayed by its actuality. It is really an assurance that God is king—only that we haven't suffered enough to acknowledge it.

When Britain was being blitzed it seemed that her suffering was producing a penitence—then the prospects of victory appeared to have undone the good. Yet the recent elections there reveal that it was not entirely lost. The people have registered a desire and a determination to achieve a greater measure of justice. Whatever the results—a measure of penitence has come to them.

And our country is not without suffering—at least with those who faced the imminence of death. I've seen its effects. A few weeks ago there were sailors aboard who were irresponsible kids, with a normal proportion of loafers and bums. But many of them have seen hundreds of shipmates killed and others know it. As we shoved off for the Kamikaze zone there wasn't a man aboard who didn't realize his own responsibility and his interdependence with his shipmates. Maybe some of us will remember this experience, when we become civilians again.

But I must close now. There's one last boat going ashore and I want to be sure to catch it. I have business to attend to! Its a funny thing though. One of the fellows just heard that his wife is dying of cancer and I'm going ashore to try to arrange to have him flown back to the states so that he can be with her before she dies. What's funny about it? Well, its funny that Christianity makes us do things like that, while not so long ago we sent the rest of the guys aboard up to die if need be, at the hand of the Japs—with none of their loved ones with them before they shove off.

Life is certainly a profound and paradoxical thing.

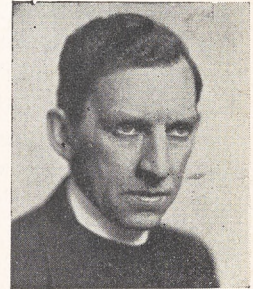
And certainly only a thing as profound and paradoxical as Christianity can make any sense out of it.

Talking It Over

By

W. B. SPOFFORD

LETTERS received about intinction, following our editorial of October 4 urging the appointment of a fact-finding commission, indicates clearly that it is a practical problem. Dean Jack Day of Topeka, commending our suggestion, writes that if laymen were less immune to some of the antics of the clergy there would have long since been passed legislation approving intinction. He also says that communion has been administered by intinction at the Topeka Cathedral for fifteen years and that "the number of people receiving communion the first year after intinction began increased twenty-five per cent over the year previous." The practice there was started by a physician who had been recently confirmed and at his first communion was one removed at the altar rail from a person who had been in his office the day before with a virulent mouth disease. The physician commented to the dean and to the bishop: "It is a strange thing that of all institutions the Church has to be the one which disobeys the state law in regard to the unhygienic use of the common cup." "A few more protests by laymen," writes the dean, "would no doubt convince the House of Bishops of the necessity of stopping passing the buck to the Lambeth Conference which has no jurisdiction for our Church."



A letter also comes from Rose Phelps, one of our contributing editors, who says that "Current excitement about intinction suggests the question, which is more desirable: to uphold a symbol or to prevent hard feeling? The symbol of unity in the common cup is very pretty until it causes communicants to be less 'of one heart and mind.' He whose keen eye always penetrated through forms to their essential meaning does he care whether the symbol of his blood be received on a wafer or directly into the mouth? Why should the physical method of reception matter if the heart of the recipient be truly and gratefully open to our Lord? If his heart be closed let him shun the altar rail. Surely forcing common cup supporters to receive by intinction, or intinction supporters to accept the common cup, divides solely on grounds of form

and symbolism faithful people whose fellowship could well be strengthened by freedom to receive their Lord by whichever method seems to them most cleanly, most reverent, most meaningful. Have we not more vital religious matters to absorb our energies?"

THEN there is my friend and classmate, Sam Edsall, the rector of Trinity, Geneva, N. Y., who has coped with the problem for two years without finding a satisfactory answer. He has therefore sent a letter to his people reminding them that "We have tried it out over this period in an optional manner at our late service. During this period your rector has found it almost impossible to administer the Blessed Sacrament in this way without touching the lips or the tongue of one or more communicants with his fingers, or having his fingers breathed upon in some way, surgically speaking, contaminating. In the Burrows and Hemmers report, read by the rector at the last parish meeting, these two Chicago University bacteriologists proved that the silver or gold plated chalice has a positive sterilizing action that makes it less possible through its use to spread infection than the air itself, much less than the fingers of the priest. For this reason we will discontinue the method of intinction. If however there are communicants who do not wish to receive from the common cup let them simply leave the rail after they have taken the consecrated bread which will be placed in their hand as usual. It is needless to add that those with any contagious disease whatever should receive in this way. And finally those who use lipstick should remove it before touching their lips to the chalice."

Pastoral theology, if that's the head this comes under, is not my department, and I hasten to agree with Rose Phelps that we have more vital religious matters to absorb our energies. Just the same I do want to add my bit. A number of years ago Harry Darlington, the rector of the Heavenly Rest, New York, invited me to take services in the summer. The practice of administering the communion there seems so sensible that I have practiced it ever since, with satisfaction to everyone, in Christ Church, Middletown, N. J. which I serve. We use two chalices, one a small private communion chalice. When the bread is administered those who wish to receive by intinction hold it between thumb and forefinger, easy for the priest to see. When the wine is administered, with both chalices used at the same time, these communicants merely dip the edge of the wafer in the small chalice and place it in their mouth. Those who prefer to receive from the common cup do so. It is a method which is not difficult for the celebrant and is dignified. Furthermore, even in a small parish where everyone knows everyone else rather

intimately, I doubt if anyone in the congregation could say, following the service, how others received. Certainly it is a method that overcomes the difficulties that Sam Edsall describes. Anyhow I pass it on for what it is worth.

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

A QUOTE from *The True Glory*: "When things go according to plan in a war, well, that's good. But when things go better than the plan, you begin to figure that the chaplain's been working overtime."

D-Day to V-E Day; from the Normandy hedgerows to the Belsen concentration camp; from a lingering death on the beach to a glass of vodka on the Elbe with the comrades of the Red Army—all of that is the picture, *The True Glory*, filmed by 1600 cameramen of the western Allies. This full-length documentary, edited by Garson Kanin and Carol Reed, two of filmdom's most talented directors, is a picture that *has to be seen* by every single person who had even the slightest part to play in the war. Invasion and victory were complicated movements involving plans, resources, ideologies—and human beings. None of the ingredients could be left out and, as the picture vividly shows, none of them were.

The True Glory traces the whole intricate pattern of our victory in Europe. It shows the periods when the "chaplain was working overtime"—at Montain, where the infantry held off the first great counter-attack; Saint Lo, where Patton's third army broke through; the Remagen Bridge, where the Allies crossed the Rhine without wetting their feet through the courtesy of the 9th army. Likewise, it shows those periods when the chaplain didn't seem to be working at all—that section of the invasion coast known as Omaha Beach; the paratroopers trapped and wiped out at Arnhem; the chill and fear and death of "The Battle of the Bulge." Throughout the war, cameramen of all nations have been recording history. *The True Glory* coordinates their work and presents us with what is certainly the best documentary film yet made.

War as seen through the eyes of those who fought it—from the members of the supreme command down to the private driving a supply



truck—and narrated by their voices: that's *The True Glory*. It's religious significance? Well, it shows what human sacrifice and human greatness can be. Likewise, it shows what a horrible thing, what a powerful thing, what a demonic thing, human sin really is. Call it "Moral Man and Immoral Society" or "The Children of Light and the Children of Darkness"—or just call it *The True Glory*.

PM's John McManus has said that it is a picture that every American should see. I second his motion—and widen it to include all human beings. Especially, I hope it will be seen by certain U. S. senators from Ohio and Montana and by certain newspaper publishers from Chicago and New York — and by all others who go around speaking glibly of America's power and the possibility of another war. *The True Glory* should prove to them that it was a great and dirty job which the human race will never be able to repeat.

New Books

***Excellent

**Good

*Fair

**LIFE IN THE CHURCH by DuBose Murphy. Cloister Press. \$.75.

Few things are harder to find than a good confirmation manual. There are plenty of manuals but so many of them are so overladen with detail or baffle the reader with intricate points of Church doctrine or history that they are of little help to the ordinary layman. Some express such an arrogant Episcopalian attitude that a Christian with a sensitive conscience hates to give them to people and thereby advertise the fact that one of the besetting sins of Episcopalians is an inordinate pride in his own Church. For example, in one manual the author in explaining the difference between the Roman Catholic, Protestant, and Anglican Churches declares that the Roman Church is like a glass of muddy water, the Protestant Church is like a glass from which the mud has been filtered out but some of the other qualities have been lost, "whereas ours is all pure as it was everywhere originally."

Consequently, it is a pleasure to commend this excellent little book of DuBose Murphy to rectors who are looking for a simple straightforward, concise, and well-written manual covering many of the things that a rector would want to impress upon the members of his confirmation classes. The pamphlet is so clearly written that it can be used not only for adults but also for older young people.

No two persons writing a confirmation manual would devote the same amount of space to any one

of the various subjects presented. Mr. Murphy has chosen well on the whole in both the quantity and quality of his instruction and I am confident that this manual will be welcomed by many teachers of confirmation classes. Mr. Murphy is to be commended for leading up to his final chapter on Christian doctrine rather than beginning with the difficult phrases of creedal belief. I cannot recall having read a chapter on the Reformation period particularly in relation to England covering the essential facts so well and yet so briefly.

G. M. DAY.

For Church School Teachers

By

WILLIAM GRIME

YOUR teachers meetings can be improved. Whereupon someone says "how?" It depends upon the church school supervisor who in most cases will be the rector. If he genuinely cares about reviving these meetings so as to be willing to give them the time, study and devotion they deserve, then and only then will they improve. Furthermore he will be wise at the start to work out with his teachers and officers some objectives as to what constitutes a good teachers meeting. Vagueness at this point can mean only failure later.



Here are the results of one group who gave some real thought to this matter that turned out to be rewarding. Teachers must be made to feel that the meetings are opportunities and not just requirements. Meetings must be well planned. General topics suggested for the current year and for future years:—the laws of learning, the transfer of learning, the art of questioning, the use and abuse of memorization, the teaching methods of Jesus, meanings in the Apostles creed, the history of Christian worship etc.

Topics for the six monthly meetings must be decided upon and posted where all teachers can see them. A time schedule must be decided upon for the supper, devotional presentation and discussion periods. Administrative details and other irrelevancies are to be avoided. Routine matters can be taken up directly with the rector or with the teachers in one's own department. Incidentally, this opens the way for many parishes in a community to hold their teachers meetings together.

There must be something cumulative in these

page eleven

gatherings. Something definite must be accomplished by the end of the year. Teachers should be prepared and encouraged to lead in the discussions and a record of proceedings should be kept and filed. A good friendly happy spirit must prevail if unity and cooperation within the group are to be promoted.

Put this plan or part of it to the test and your teachers meetings will improve.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

"ONE WORLD"

AN ACQUAINTANCE of mine in the British diplomatic service was telling me of his favorite hymn, Ellerton's "The day thou gavest, Lord, is ended," and as he recited it he became rhapsodic at stanza 3:

As o'er each continent and
island
The dawn leads on another
day,

The voice of prayer is never
silent,
Nor dies the strain of
praise away.

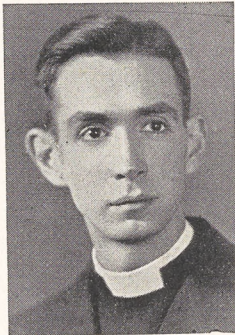
The sun never sets on the British flag, you know. Yes, and it never sets on the Book of Common Prayer. Future historians of Christianity can say of the Church's life from the early nineteenth century to our own day that its greatest single achievement has been the planting of the Gospel in all parts of the earth. This achievement is all the more marvellous when one considers the obstacles set in its way: the imperialism of the western powers, the increasing detachment of so-called "Christian nations" from the sanctions of moral law and spiritual order, the wasteful rivalries of Christian denominations living contrary to God's will in open schism. Indeed the modern missionary enterprise more than anything else has opened our eyes to "the great dangers we are in by our unhappy divisions."

This bloody war, too, strange as it may seem, has opened our eyes. For God is able to make the wrath of man turn to His praise. We are conscious as never before of the inter-relatedness of all nations and peoples, that God truly has made

them "of one blood." We know that the peace and well-being of our own land is bound up with the success of the Gospel of peace in China, in Brazil, in Russia, in the once dark continent of Africa. In one world it is no longer accurate to speak of home missions and foreign missions. Thousands of our young men and women have seen the Church at work on a front as world-wide as their own armed services. They will come home from the South Seas, the Burma Road, and the concentration camps of Europe with a challenging vision of what the communion of saints means, that "in Christ there is no East nor West." They have knelt with peoples of all races and tongues at the same altar rail to receive the same grace.

The Bishop of Melanesia wrote in *Forth* last January: "Witness of the Church in Melanesia has utterly and completely changed the outlook of many a Marine, sailor, soldier concerning missionary work. They have seen the sons of former head-hunters as men of a kindly disposition, ready and anxious, at no matter what cost to themselves, to serve those in need. They have seen the change from the bondage of heathen darkness into the glorious liberty of the children of Light in the faces of these Solomon men and women, boys and girls. . . . The Melanesians have seen things, too. They have been thrilled at the kindness of the Americans who have lived among them; and the readiness of so many of them to come in and share in the worship in their little village churches. It has been an encouragement which will mean a tremendous amount to them in their citizenship with each other in the Kingdom."

As our Church launches its Reconstruction and Advance program there will be some ignorant and perverse people turn up who say they do not believe in "foreign" missions and who will resist the opportunity afforded them of doing something concrete for the Gospel they profess. Such people should be warned that they are hypocrites and perjurers so long as they come to Holy Communion. In the Holy Communion we offer ourselves completely in response to our Lord's complete oblation of Himself *for the sins of the whole world*. The Holy Communion is the most perfect missionary service in the Prayer Book. It is sacrilege for a religious isolationist to partake of it. And there is no thrill in blaspheming. After a wonderful fashion we are born into this world by nature in divers nations, races and tongues. But more wonderfully still we are reborn by baptism into the Holy Catholic Church, a citizenship international, supernatural and supernational, a royal priesthood who with one voice praise and magnify one holy Name. This is the most exciting privilege of life.



Churches Call for World Wide Spiritual Reformation

Support of United Nations Organization Urged as One Hope for an Enduring Peace

Edited by Sara Dill

New York (RNS):—Christians of all lands were called to “join hands and hearts in a spiritual reformation that will encompass the earth,” in a message issued here by the Federal Council of Churches, the Foreign Missions Conference, and the American Committee for the World Council of Churches. Together, these national inter-church agencies represent a constituency of more than 27 million persons.

The message, which is being transmitted to the official heads of church bodies in 50 countries through the department of international justice and goodwill of the Federal Council, asserted that “we interpret the cessation of hostilities as a clarion call to Christians to achieve in the here and now a righteous world order.”

It appealed for a total mobilization of the Christian forces throughout the world to support the United Nations Organization, urged relief for countries devastated by war, and invited representatives of church bodies overseas to visit this country.

The message warned that neither the end of the war nor the projection of the United Nations Organization “has brought to an end the crisis of our generation,” and stressed that “this crisis is primarily spiritual in character.”

Outlining the principles which North American churches have proclaimed essential to the establishment of a just and durable peace, the message said: “We believe it is contrary to the Gospel that nations in their dealings with one another should be motivated by the spirit of revenge and retaliation. We believe it to be incumbent upon our own and other nations to promote and safeguard the general welfare of all peoples. We believe that that government which derives its just powers from the consent of the governed is the truest expression of the rights and dignity of man.”

The message expressed the desire to be associated with Christians everywhere in the task of making the United Nations Organization an effective instrument for the removal of the political, economic, and social

causes of war, for the peaceful settlement of disputes and the achieving of justice in international relationships.

“Beyond this,” the statement said, “we see for ourselves and our fellow Christians the duty of bringing the life of nations into conformity with the divine imperatives of the Gospel.”

It added that an enduring peace must be a global peace, and requires that all nations willing to accept and fulfill the obligations of the Charter should thereupon be made members of the United Nations Organization. The statement expressed the belief that “the treatment of Germany and Japan should aim to bring these nations at an early date into normal relations with the world community.”

The message proclaimed “again and yet again our citizenship in a kingdom that is without geographical or racial division.” It indicated a desire to reestablish fellowship at the earliest possible moment with Christians all over the world, and extended a welcome to representatives of the churches from other countries affected by the havoc of war in order to “strengthen the bonds of Christian love within the family of God.”

Uprooted Peoples

New York (RNS):—Increased efforts to aid uprooted peoples in congested emergency housing areas during the reconversion period were urged upon community religious leaders, councils of church women, and ministers of local churches, in an appeal issued here by the Volunteer Service Division of the Home Missions Council of North America.

Miss Edith E. Lowry, executive secretary of the Council, pointed out that surveys just completed show that only about 25 per cent of those now living in government housing projects and trailer camps in the war industrial areas are going “back home.”

“With USO units closing their activities in congested housing areas

by March 1, 1946, there is a greater need than ever before for community programs and individual help for these people sponsored by religious groups on an interdenominational basis,” Miss Lowry declared. “The church must not lose this chance of serving the industrial migrants who remain in the community.”

Convention Plans, 1946

Philadelphia: — A preliminary meeting of the General Convention committee has been held, to discuss tentative details. Bishop Oliver J. Hart met with the chairman of the General Convention Committee, Thomas S. Gates, president of the University of Pennsylvania; William H. DuBarry, vice-chairman of the committee and vice-president of the University of Pennsylvania; Mrs. Francis A. Packard, president of the Pennsylvania Woman's Auxiliary, and the Rev. Charles H. Long, secretary of the diocese of Pennsylvania.

It was arranged that the opening meeting of the General Convention is to be held in the Convention Hall, Tuesday, September 10, 1946, followed by the organization of the House of Clerical and Lay Deputies in the Irvine Auditorium, and the House of Bishops in Houston Hall. The Woman's Auxiliary Triennial will meet in the University Museum auditorium.

Plans are being worked out to have all three bodies provided with luncheons in the Museum, and space is to be provided for non-commercial exhibits.

Further details will be announced as worked out.

World Churchmen Meet

New York (RNS): — Churchmen from all parts of the world are scheduled to convene at Geneva, Switzerland, next February. They will attend the International Missionary Council meeting Feb. 16-19, and the provisional committee of the World Council of Churches, Feb. 21-24.

Restoration of missionary work in countries where it has been interrupted by the war will be one of the many questions dealt with by the International Missionary Council in considering the opportunities and problems which lie before Christian missions in the post-war world.

Composed of 26 national missionary organizations and Christian Councils, the missionary groups sessions will be attended by represen-

tatives from American, British, Scandinavian, French and Dutch missions, as well as from the churches in India, China, Africa, and other countries. Occupation authorities have been asked to permit a delegation from the German missions to attend.

The provisional committee of the World Council of Churches will discuss plans for calling the first assembly of the Council to constitute the organization, formally. Countries represented on the provisional committee include United States, England, France, Switzerland, Sweden, Germany, Yugoslavia, Scotland, the Netherlands, Russia, Denmark, Canada, and Hungary.

Delegation to Russia

New York:—The Most Reverend Alexi, Archbishop of Yarislavl and Rostov, special envoy of the Patriarch of Moscow, called upon the Presiding Bishop at the Church Missions House on October 9. He expressed his interest in the Episcopal Church in the United States, and told of progress being made by the Russian Church.

"The Russian Orthodox Church," said the Archbishop, "wants to get acquainted with the churches in other countries. Hitherto the Russian Church has been somewhat isolated. We feel it is important to have contact with other religious bodies, and that much benefit will result from friendly intercourse with churches abroad, especially those in Great Britain and the United States."

Archbishop Alexi said that he is encountering many new and strange customs in America, especially the shortage in housing. He expects to be in this country for about a year, and thus far has been unable to secure a house or apartment.

Following the visit of the Russian churchman, Religious News Service issued a release stating that the Presiding Bishop had announced that an official delegation would visit the Soviet Union shortly. No definite arrangements have been made regarding the personnel nor has any time been fixed for departure.

Protestant Enthronement

London (RNS):—Several hundred persons milled about the entrance of St. Paul's Cathedral here in a demonstration against the enthronement of J. W. C. Wand as bishop of London. The demonstration was organized by the national union of Protestants, whose director, the Rev. W. St. Clair Taylor, spoke to the

assembled crowd through a loud speaker and protested "Roman catholicism in our Protestant church of England, where it is illegal."

Many in the throng carried banners bearing inscriptions saying "Shall priests our laws defy?" Others listed the names of Protestant martyrs. On the arrival of the lord mayor of London, and a corps of sheriffs, demonstrators stood on the cathedral steps and sang, "Stand up, stand up for Jesus."

Within the cathedral, the enthronement ceremonies proceeded without incident.

Urge Share A-Bomb

Janesville, Wis. (RNS):—Sharing of the atomic bomb principles with all members of the United Nations was urged by the Wisconsin Congregational conference here. Copies of the resolution are to be sent to President Truman, Secretary of War Robert P. Patterson and to Senators Alexander Wiley (R) and Robert M. LaFollette (Progressive) of Wisconsin.

Atomic Bomb Control

Boston (RNS):—"No one nation should claim or maintain an exclusive monopoly over the atomic bomb," Bishop Lewis O. Hartman urged recently in a statement issued on behalf of the Methodist Federation for Social Service, of which he is president.

Bishop Hartman favored control of the atomic bomb by the United Nations Organization and its Security Council and warned that temporary American monopoly over the bomb cannot guarantee the security of America or the peace of the world. He criticized the current campaign aimed at withholding the secret of the bomb's manufacture from her war allies, and from Russia in particular.

"Peace makers cannot emphasize too strongly," Bishop Hartman said, "that the atomic bomb is no substitute for international cooperation in general or friendship with the Soviet Union in particular."

The Federation asked that immediate consideration be given to the constructive possibilities of atomic power, and declared itself in favor of public or social ownership and control.

Charge Bishop

Moscow (RNS):—German-born Roman Catholic Bishop of Danzig, Msgr. Karl Maria Splett, is charged by the Polish authorities with having been ill-disposed toward the Polish populace and in favor of the Nazi occupation regime, according to a report here from Warsaw.

Bishop Splett is accused of having issued a pro-Nazi pastoral letter in September, 1939, and with having prohibited use of the Polish language in churches or during the hearing of confessions. He is also said to have ordered removal of Polish inscriptions in cemeteries.

Proceedings against the bishop were said to have been ordered by the Polish minister of justice.

Ask Humane Treatment

London (RNS):—The British Council of Churches has appealed for "orderly and humane treatment of populations which have been or are being transferred" in Europe. In a resolution sent to Prime Minister Clement R. Ailee, the Council urged the British government to act with other governments to attain this objective, as envisaged by the Potsdam

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declaration. The Council also requested the British government to intensify its efforts to bring immediate relief to liberated countries and Germany "by all available and devisable means," and to facilitate the relief work of accredited voluntary organizations.

Stressing the "terrible conditions of destitution and disease prevailing in Europe today," the Council's resolution expressed certainty that "these sufferings will become more terrible unless remedial efforts are made comparable in determination with that which brought military victory."

The Council said it had "good reason to believe that members of the Christian Churches and others are prepared to this end to accept willingly the continuation of existing restrictions, and further, where the economic situation allows, to make voluntary surrender of food and clothing."

Education of Japan

Sydney, Australia (RNS):—Despite antagonism towards the Japanese by returning prisoners of war, Australian churchmen are urging that Japan be educated to take her place in the family of nations.

Bishop C. L. Riley, Anglican chaplain general, declared that Japanese atrocities were the hardest problem the church had to face, but that "somehow the Japanese have to be brought into the Kingdom of God."

The Rev. E. J. Davidson, Anglican clergyman of Sydney, asserted that "we cannot afford the dubious luxury of hate as hate perpetuates the problem of war by obscuring and enlarging the area of self assertion."

Accepts College Post

Brunswick, Maine:—Walter Houston Clark of Lenox, Mass. and Westfield, N. J. has accepted a position in the department of psychology at Bowdoin College here for one year. Mr. Clark recently resigned as senior master at Lenox School in Lenox.

Mr. Clark is in the unusual position of being a member of the First Presbyterian Church of Westfield, N. J. and of the vestry of Trinity Episcopal Church in Lenox. He was a member of the standing committee and the committee on church unity of the Episcopal diocese of Western Massachusetts and was secretary of the board of managers of Ascension Farm School in South Lee, Mass.

He is an associate of the American psychological association. He was one of the original masters on the staff of Lenox School and acted as headmaster in 1942-43.

Study Latin America

Boston:—Bishop C. Alfred Voegeli of Haiti and the Rev. Curtis Fletcher, Jr. of southern Brazil spoke this week on Latin America before the women's division of the church service league in the Cathedral Church of St. Paul.

Latin American handicraft, examples of missionary shipments from the supply bureau and church school work and illustrated material was displayed. Miss Josephine F. Bumstead, diocesan chairman for Latin American missions, was in charge of the program.

Memorial Triptych

Washington:—The beloved Negro employee of the National Cathedral School for girls for 40 years, the late J. Archie Thompson, has been memorialized through a triptych given by the alumni association of the school for a mission in New Guinea.

Mr. Thompson was "Dean" of the custodial staff of the Cathedral for many school generations. Long before his death early last spring, his ability to remember names had become legendary. He is supposed to have been able to recall upon a moment's notice the name of every student of the school during his regime.

The triptych was executed by Ellis Wilson, a Negro artist. The center panel shows Christ carrying his cross up Calvary, and back of him, lifting the burden slightly, is a Negro disciple.

Religious Education

Providence:—The importance of religious education in our time was stressed in an institute of religious education held in Grace Church, Providence, R. I., the evenings of Oct. 9, 16, and continuing for the next two Tuesday evenings.

The institute is sponsored by 38 Episcopal parishes of the Blackstone Valley and Providence area. The sponsors arranged courses to attract people who are interested in making religious education more meaningful and relevant to the present needs.

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Courses for Chaplains

Berkeley, Calif.:—Chaplains who wish to spend a week, month or more in study will find a program especially designed for them at the Church Divinity School of the Pacific.

Under this program chaplains may enter the school at any time, take courses for credit, audit them, or establish special tutorial courses for their own benefit. Chaplains will be given free room and tuition.

Some of the special courses are recent theological literature, Paul and the mind of today, devotional life of a priest, and modern liturgical problems.

Does Psychiatric Work

Great Barrington, Mass.:—After spending three weeks' research in psychotherapy and volunteer work in psychiatric interviewing and counselling in personality problems at the Southard Clinic, Boston, the Rev. Richard Mortimer-Maddox, recently resumed his duties as rector of the St. James' Church.

His work was chiefly with new patients who came to the outpatient department. The youngest was a 10 months old baby girl who was looking for adoption. The oldest was a man in his 70's, who has lost all interest in life. There were a number of men and women who are just tired or worried and boys and girls who have difficulty with lessons, teachers, or parents.

Recruit Rural Clergy

Philadelphia (RNS) — Systematic recruiting of young men for lifetime service in the ministry of rural churches will be undertaken by denominational executives of Protestant churches that are members of the committee on town and country, it was decided at the closing session of the committee's annual meeting here.

Stressing the shortage of ministers in rural churches, Benson Y. Landis, executive secretary of the committee,

page sixteen

called upon Church leaders to aid in the recruitment campaign. It will be aimed at campuses of agricultural colleges, and cooperation of federal and state departments of agriculture will be sought.

Open Midwest Office

New York (RNS):—The American committee for the World Council of Churches has opened a midwest regional office to promote international interchurch cooperation in that area, it was announced at the committee's fall meeting here.

The Rev. Paul G. Macy, who has been secretary for education and promotion of the American committee, has been appointed director of the office. The midwest region includes Minnesota, Missouri, Wisconsin, Illinois, Michigan, Indiana, and Ohio.

Women in World Situation

Detroit:—The relationship of the women of the Church to the world situation was the theme of the recent meeting of the Woman's Auxiliary in the diocese of Michigan. The meeting, under the chairmanship of Miss Elizabeth S. Thomas of Highland Park, was held in Mariners' Church.

Lots of Money

New York:—Treasurer Lewis B. Franklin reports another excellent month in payments on expectations from dioceses and missionary districts. His statement shows that amounts received to October 1, 1945 amount to 108.6% of amount due; that 33 dioceses have paid amount due, and four dioceses have paid the

entire expectation for 1945, these being Mississippi, Alabama, Tennessee and Honolulu.

Amount due on expectations to October 1 was \$1,239,341. Amount paid by the dioceses and districts, \$1,346,305.88.

Religious Schools

Detroit:—Perhaps indicative of a growing interest in religious study, a report from Michigan points out that there are three schools of religion operating simultaneously in as many different centers of the diocese.

The Wayne Episcopal school of religion, developed by the Rev. Waldo R. Hunt, is being held in St. John's Church, Wayne, on Sunday evenings, Oct. 7 to Nov. 11.

Two institutes on religious subjects will be conducted as convocational features in cooperation with the diocesan department of Christian education. In the Southwest Convocation a Christian education institute for Church School teachers, officers, parents and young people will be held in St. Andrew's Church, Ann Arbor, on Tuesday evenings, ending

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Oct. 30; and in the North Side Detroit convocation, a school of religion will be held at Christ Church, Cranbrook, Bloomfield Hills, on Wednesday evenings ending Oct. 24.

Special Service

Detroit:—A special service for Church School teachers and officers, parents and leaders was held recently in St. Paul's Cathedral as a part of the observance of religious education week in the diocese of Michigan.

Eightieth Anniversary

Aplena, Mich.:—The eightieth anniversary of the founding of Trinity Church was observed recently. Bishop Donald B. Aldrich, coadjutor of Michigan, joined with the Rev. Walter Fry, rector, and the people of Trinity Church in the observance.

To Show Film Strip

Detroit:—A film strip promoting the program of the diocese of Michigan has been developed by members of the diocesan department of promotion, with commentary by the Rev. G. Paul Musselman, chairman of the department. The strip, made into slides by the Rev. James G. Widdifield, rector of St. Paul's Memorial Church, Detroit, is being shown as a part of the program in eleven convocational vestry conferences being held during October.

Boston C.L.I.D. Affiliates

Boston:—To implement its work in backing the Murray-Patman Full Employment Bill and similar measures for achieving full employment, the Boston area Church League for Industrial Democracy recently affiliated with the newly formed Council of Massachusetts organizations for full employment. This organization includes among its members the Rabbinical Association, the American Friends Service Committee, the A. F. of L., the C. I. O., the Mass. Citizens Political Action Committee.

Institute To Open

New York (RNS):—With Protestant, Roman Catholic, and Jewish scholars serving as lecturers, the institute for religious and social studies, established at the Jewish Theological Seminary in 1938 will hold its annual sessions from Oct. 23 to March 12. Among the courses offered will be "bridges to intercultural understanding" and "spiritual autobiographies of labor leaders."

Universal Military Training

Continued from Page 4

its proponents claim it may be indirectly useful. These may be questioned, but the only real argument against the bill is its basic, primary purpose. That purpose is wrong. That purpose is to arm our nation because we fear our neighbors. We have just concluded a pact with these neighbors which provides that we will help maintain an international police force. We know that there are predatory people, unjust people, covetous people, unfairly ambitious people, and we trust in a police force to cope with them. There are predatory, unjust, covetous, unfairly ambitious people in the United States, in the state of Massachusetts, in our home towns, and we trust the police force to cope with them. We do not employ our own private guards. We assume that our neighbors are peaceable and if they are not the police will handle them. Nations must surrender their right to carry arms the same as citizens have surrendered that right.

It was said at this meeting that if the United States knew that other



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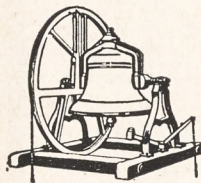
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great nations would not have universal military service we of course would be glad to forego it. In other words, we know it is wrong and are asked to take the lead in the wrong doing. Fear of damage to our property or our pride is the cause of war. Surrender of some of our sovereignty will provide the means of our protection; justice in dealing with all our neighbors all over the world will provide us with security; unreserved application of Christian principles will provide the atmosphere in which peace may be designed and won. It is beneath the dignity of mankind as created in the image of God to conscript his own sons because we are afraid of our neighbors.

We were given one bit of practical advice at this tea. Write your Congressman, your Senators and your President about this bill. Talk to people about it. Organize meetings about it. Write to your local newspapers about it. Tell them you do not want it.

Those who *do* want it are not idle. The United States Chamber of Commerce is still sending out literature in favor of it. The citizens committee for Universal Military Service still thinks it is a live issue. So does the National Committee for Universal Military Training of Young Men. And Mrs. Patton and Mrs. Barlow and others who are equally able to impress people with names and teas are going about the country. Whether it is because they love army wives, want to prevent strikes or relieve the youth of the land from the domination of educators it is hard to understand. But one thing is rather demonstrable and that is that universal drafting of young men for military service has never prevented wars from beginning, nor won wars after they have started.

The issue for a Christian to decide is simply this, is this bill right or is it wrong? Even its proponents do not claim it is right. They claim that it is useful or practical or desirable. So are many other things but Christians have to say "No" to things that are wrong.

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THE WITNESS — October 18, 1945

BACKFIRE

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

THE REV. LANE W. BARTON
Rector of Grace Church, Orange, N. J.

You run a lousy sheet which gives one a dangerous case of blood pressure. In fact it's about all I can stand. So to keep my wife out of my hair, off my neck etc., I am entering a subscription for her so that she and I won't fight for the paper as soon as it comes in the house and both try to read it at the same time. This is an exorbitant price to pay for domestic peace and tranquility, but a man has to have some peace and if he can't get it reading THE WITNESS I guess the only other place is home. So for more peace at home if we can't get it from THE WITNESS, and with ardent good wishes, I am—

* * *

REV. HENRY H. WIESBAUER
Canon, St. Paul's Cathedral, Buffalo

I thought there was some pretty solid thinking in the article on unity by Ewing Everett (WITNESS, Sept. 20). It says what a wise old priest who was vicar of our college town mission used to utter every now and then: "There are just two kinds of churchmen, high and low. The high are very high type and the low are very low." These tags can be misleading I find. That old priest was considered a very low churchman but all of us who knew him knew that he was very high type. And it seemed to me then, and still does now, that he had made a rather accurate observation. I agree with Mr. Everett in his thinking and believe that unity, like charity, must begin at home.

* * *

MR. JOHN PEELE
Layman of Elizabeth City, N. C.

May I heartily amen the Rev. Frederick W. Kates' excellent article on The Parish and the Press (WITNESS, Sept. 27). I am a newspaperman and canvass my church for news of my denomination, but the advice to rectors and churchmen upon sound relations with the press is excellent. I have graduated from Columbia University's school of journalism with a graduate degree and worked two years for the Associated Press before returning home to help manage my father's newspaper so that I have had wide experience in knowing how clergy and churches can help the newspapers.

* * *

REV. C. LESLIE GLENN
Chaplain in the Navy

Many people at home have sent clippings from the daily press and Church papers of the fact that one thousand men in the armed services had expressed their intention to go into the ministry. Several of my correspondents had the impression that the thousand men were all Episcopalians. An analysis of the figures published in The Chaplain (July, 1945) gives the following sobering statistics: Church of the Open Door, 1; Evangelical Congregational, 1; Friends, 1; Jewish, 1; Moravian, 1; Plymouth Brethren, 1; Unitarian and Universalists, 1; Christian Reformed, 2; Church of the Brethren, 2; Four Square, 2; Holiness Christian, 2;

Missionary, 2; Pentecostal Holiness, 2; Pentecostal Assemblies of the World, 2; Bible Protestant, 3; Christian Science, 3; Church of the Open Bible, 3; Evangelical Free, 4; Latter Day Saints, 4; Pentecostal, 5; Reformed Church in America, 6; Salvation Army, 6; Seventh Day Adventist, 10; Church of the Nazarene, 11; Evangelical, 11; Christian and Missionary Alliance, 12; Evangelical and Reformed, 12; all Mennonite bodies, 12; Disciples of Christ, 33; all Lutheran bodies, 72; all Presbyterian bodies, 103; all Methodist bodies, 188; all Baptist bodies, 276; denomination undesignated and churches not listed in the Year Book of Churches, 40.

A mathematical eye will detect that this adds up to 834 instead of 1,000. It is to be hoped that the missing 166 men in the list are all Episcopalians. I know of one ship where, out of 12 candidates whose names were sent in, 3 were Episcopalians. Almon Pepper at our Church Missions House, for the Presiding Bishop's committee on the post war ministry, has quietly gone ahead and collected several hundred names of Episcopal candidates, and some of these must be in the list of the first thousand.

Important questions are, does the number compare favorably with the candidates for the ministry that the Church lost by the war? How many men normally go into the ministry each year? And how large a deficit was created because the normal supply of candidates was cut off?

I write this, not to detract from the cheering effect of an ambiguous news item, but to urge greater efforts at recruiting for the ministry among returning service men, and stronger support for Canon Pepper's fine work.

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