

The WITNESS

10¢
A COPY

LIBRARY COPY



JUNE 26, 1947

BISHOP LAWRENCE
AND REV. J. B. LYTE
OFF TO BALL GAME

(story on page four)

Episcopal Pacifist Fellowship

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, (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.
Open daily 7 A.M. to 6 P.M.

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
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8:00 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.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
5 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri. 5:30 Vespers, Tues. through Friday.
This Church is open 11 day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

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: 11:00 and 12:05.

The WITNESS

For Christ and His Church

EDITORIAL BOARD: Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; Hugh D. McCandless, John M. Mulligan, William B. Spofford Jr., Sydney A. Temple Jr., Joseph H. Titus, Andrew M. Van Dyke, William M. Weber, Hal M. Wells, Walter N. Welsh.



CONTRIBUTING EDITORS: Frederick C. Grant, Book Editor. F. O. Ayres Jr., L. W. Barton, D. H. Brown Jr., Adelaide Case, Angus Dun, R. S. M. Emrich, T. P. Ferris, J. F. Fletcher, John Gass, C. K. Gilbert, C. L. Glenn, G. C. Graham, G. I. Hiller, A. C. Lichtenberger, T. R. Ludlow, C. S. Martin, R. C. Miller, E. L. Parsons, J. A. Paul, Rose Phelps, Paul Roberts, W. K. Russell, V. D. Scudder, W. M. Sharp, M. H. Shepherd Jr., W. B. Sperry, C. W. Sprouse, W. B. Stevens, J. M. Suter, S. E. Sweet.



THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January, and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Church Publishing Association, Inc. Roscoe T. Foust, President; Mrs. Henry Hill Pierce, Vice-President; Elliott W. Robbins, Treasurer; Frederic D. H. Gilbert, Secretary.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the act of March 3, 1879.

JUNE 26, 1947

Vol. XXX

No. 27

Clergy Notes

ASHTON, MORTIMER S. M., rector of Christ Church, New Brighton, Pa., since 1926, died on June 4th.
BARNES, GEORGE W., formerly rector of Trinity, Redlands, Cal., is now rector of St. Thomas, Hollywood, Cal.
BOES, CHARLES P., formerly rector of the Epiphany, Vacaville, Cal., is now curate of St. Paul's, Oakland, Cal.
DAGLISH, FRED W., formerly rector of St. Mark's, San Diego, Cal., is now vicar of St. John Baptist, Capitola, Cal.
DRAPER, W. CURTIS JR., canon at Washington Cathedral, becomes rector of Trinity, Upper Marlboro, Md., and missionary of the diocese of Washington in July.
HULL, PHIL, formerly rector of St. Paul's, Greenville, Ohio, is now in charge of St. Paul's, Martins Ferry, Ohio.
KERSHAW, A. L., formerly rector of Christ Church, Bowling Green, Ky., is now in charge of Holy Trinity, Oxford, Ohio.
PRICE, GORDON S., former navy chaplain, is now assistant at Trinity, Columbus, Ohio.
RODGERS, R. C., formerly rector of St. Mary's, Nebraska City, Nebr., is now rector of St. Luke's, Bartlesville, Okla.
SCOVILLE, CHARLES O., rector of Trinity, New Haven, 1908 to 1936, died in his 85th year on June 4 at Brattleboro, Vt.
SMALL, EDWARD T., rector of Grace Church, Gainesville, Ga., becomes rector of St. Bartholomew's, Hartsville, S. C., August 15.
TEMPLE, JAMES W., has retired as principal of the Gaudet School, New Orleans, and is now chaplain of the school and rector of St. Luke's.
THOMAS HAROLD, rector of St. Luke's, Charleston, S. C. has resigned as of October 1, after serving the parish as rector for 30 years.

ST. PAUL'S CHURCH

San Diego, California
8th and C Street

The Rev. Harold Barrett Robinson, Rector
Sunday: 7:30, 11 A.M.; 7:30 P.M.
Friday and Holy Days, 10 A.M.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.

Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH Cambridge

REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 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

Summer Services
Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M. Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

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.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaffe, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

The Relations Between Germans And Poles Are Better

*Priest Says That He Frequently Receives
Presents from Poles for German Children*

By Percy W. Bartlett

London:—Hermann Hoffmann is a German Roman Catholic priest, long resident in Breslau and still there now that Breslau is included in Poland and called Wroclaw. He is about 65 years of age. He was formerly a teacher in a Catholic high school and was called professor. He retired comparatively early to devote himself to research in the history of the extension of Catholic education in Czechoslovakia. He has collected an invaluable library on this subject in his rooms in the convent in Breslau where he lives.

Professor Hoffmann remained in these rooms throughout the war and the occupation, though a bomb, which fortunately did not explode, only just missed the end of his bed. He has suffered a great deal of privation and persecution.

He recently sent to the office of the International Fellowship of Reconciliation here an account of recent experiences, which was published in *News Letter No. 54*. His account is passed on with the belief that it will be of interest to WITNESS readers.

A problem indeed—the time has not yet arrived to reach a solution, scarcely to make an attempt at one. Is it even the moment for discussion? Certainly we can now see the problem and feel it and realize its difficulty and its urgency.

Allow me to speak of my own personal experience. Here in Wroclaw I meet Polish people known and unknown, but for all of them I am simply a German.

The other day I met a woman going for water to my pump. I asked her who had given her permission. "My employer sent me," she replied. "Who and where is he?" I

asked. She came from a little restaurant in the ruins of a house. I went to see the man and pointed out that he ought to ask my consent. "Hitler took away all our property without our consent," was the reply. "But," I remarked, "a severe judgment has come upon Germany. Do you want the same thing in Poland? If you have no water nearer than my house, you may draw some; but you must pay for what you take." "Well, I cannot earn my living without water, so I am willing to pay if I may have some of yours." Thus we came quickly to an agreement.

Two men in the restaurant had intervened in our discussion. One was a shopkeeper and the other the director of a theatre. I paid the latter a compliment for presenting Municeszko's "The Terrible Court."

"Do you, a German, know Polish opera?" "Yes, I had the pleasure of seeing it at Warsaw when I was there for a F.o.R. meeting." "F.o.R.? What is that?" I began to tell him and said, "I am a pioneer of German-Polish understanding." "Impossible! The German and Polish nations will always be enemies." "Impossible! You and I, Polish and German men, can meet together here and discuss just such a difficult problem in friendly and peaceful fashion." "You are a gentlemen; but the other Germans . . ." "No. We are three gentlemen of two nations: we are a cell of peace and reconciliation. Cell draws to cell."

That little conversation is frequently repeated. Often it begins with the story of Nazi atrocities, personally suffered. Well, the sufferers must be allowed to make known what they have against the German people. But then the conversation can be turned to the problem of ending

hatred and of making a new beginning, and so to the question as to who shall be first with the new spirit.

But though numberless such private talks are possible daily, it seems to me that the time for general discussion and public meetings is not yet come. F.o.R. workers for German-Polish understanding remember very well all the earlier difficulties of the task. Now these difficulties have increased enormously. Poland was the first of Hitler's victims and perhaps the victim most cruelly tortured. Yet, in spite of all, I meet Poles who have suffered in the concentration camps, but who declare to me, "I cannot hate, not the German people; I hate the hate because it so diabolically corrupts human souls."

Relations between German and Pole are growing visibly better. Gifts for poor German folk are being sent to me by Polish people. At Christmas time I frequently received Polish gifts for German children, as did other priests also. So we can already see a new beginning. One kind of man is finding the other in the other nation. More than that, the Christian is discovering his fellow Christian. To see another man praying to the same God is an experience which reconnects separated men and estranged nations. German and Polish people are together attending the same service in the same church

E. O. W.

THE WITNESS appears every other week during the summer, from June 15th to September 15th. In common with all publications we have a difficult time with summer address changes since it takes fully two weeks to make them. Often this means that a subscriber no sooner has the address changed than we are notified to change it back to his permanent address. We suggest therefore that unless the change is to be permanent, or for a fairly extended period, that you arrange with a friend to forward your copies while on vacation. We will of course gladly make changes when requested to do so. In making the request please give both the old and new address and allow at least two weeks for the change. Notices should be sent to the editorial office at 135 Liberty Street, New York 6, N. Y.

—for which the Latin language of the Holy Mass gives unique opportunity. I give the Holy Communion to both Polish and German Christians. Over there a German is making his confession to a Polish priest, here a Pole to a German.

The statesmen are hard and severe. They seek by every means to make another war, a fresh German aggression, impossible. But human, Christian endeavour is also at work; and I foresee the time when our own work, the work of our Fellowship of Reconciliation, can again begin in Poland. It has begun already in a few small cells, not in organised form but in the spirit. Though the difficulties are greater than before, the spirit of love is still more powerful than the difficulties. Meetings and organisations are impossible for the moment. But something is at work from man to man, from cell to cell. Human sowing is possible; the harvest is of God's grace. It is possible to create—no, not to create, there is only one creator, God the Almighty—it is possible to awaken, to call out the spirit of peace, of good will, of reconciliation. Everywhere there are those who see our terrible dilemma: either we must kill war, or war will kill us. But power to kill war is given by God only to men of good will, those possessed of the spirit of reconciliation. How wonderful is this communion of thought and ideal in our dear Fellowship of Reconciliation. I am resolved to stay here as a fellow of reconciliation.

THE PICTURE ON THE COVER

New York:—Bishop W. Appleton Lawrence of Western Massachusetts is also the president of the Episcopal Pacifist Fellowship to which this number of THE WITNESS is devoted, edited by members of the organizations except for the news items. With him in the picture is the Rev. J. B. Lyte, the rector of All Saints', Providence, and chairman of the standing committee of the diocese of Rhode Island. The picture was taken last fall in Philadelphia at the time of General Convention. The smiles are due to the fact that the two men are ducking the business of convention to take in a baseball game.

ANOTHER DEADLOCK IN BUFFALO

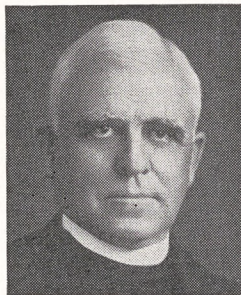
Buffalo:—The diocese of Western New York again failed to elect a successor to Bishop Davis at a special

convention held June 10. Four ballots were taken this time, resulting in a deadlock between the Rev. Louis W. Pitt, rector of Grace Church, New York, an evangelical, and the Rev. John S. Higgins, rector of Gethsemane, Minneapolis, who was supported by the Anglo-Catholics. The vote on the fourth ballot gave Pitt 30 clerical and 33 1/3 lay votes and Higgins 34 clerical and 28 1/3 lay votes. Election requires 33 clerical and 31 1/6 lay votes.

At the previous election on May 20 the deadlock was between Mr. Pitt and Dean Edward Welles of Buffalo. On that occasion Pitt was within one clergy vote of election, with two clergy votes intended for

for the real techniques of human relationship and cooperation."

Bishop Ivan Lee Holt, Methodist of St. Louis, spoke strongly for Church unity and predicted that Protestantism within the next ten years would have the largest fellowship in history and said he hoped to "see the day when the Methodist and Episcopal Churches would be united." He was not supported in this however by the toastmaster, Episcopalian Robert Cutler, who was chairman of the committee promoting the affair, who stated that he doubted if union was possible "because the fundamental conflicts of spiritual beliefs and theological doctrine are the breath of liberty and life."



Bishop Mitchell, the retired Bishop of Arizona; Mrs. Henry Hill Pierce of New York; the Rev. Walcott Cutler of Boston are leaders of the Episcopal Pacifist Fellowship

him declared invalid because they were not properly marked.

Within 14 days of September 1 delegates will be elected for another convention which probably will be held sometime in October. Bishop Davis' resignation becomes effective September 1, which means that the standing committee will be the diocesan authority until the consecration of a new bishop.

TAFT HITS CHURCH FAILURE

Boston:—Charles P. Taft, Episcopalian and president of the Federal Council of Churches, told 700 Church men and women here last week that the Church had "missed the boat" almost entirely in meeting problems which laymen face in responsible leadership of business, politics and labor. The occasion was a dinner of the state's Council of Churches, with those attending paying \$50 to attend as a way of supporting the organization.

Mr. Taft said that "we have reached a time when the prophetic message and the battle for the underdog is not needed nearly as much as the reconciliation of bitter ideological conflict by a Christian probing

Among those honored at the dinner was the Rev. George L. Payne, Episcopalian, who was the executive secretary of the Greater Boston Federation of Church from 1923 to 1936. Bishop Nash of Massachusetts and Bishop W. Appleton Lawrence of Western Massachusetts were at the speakers table.

RICHARD LORING ELECTED BISHOP

Springfield, Ill.:—The Rev. Richard T. Loring, rector of St. David's, Baltimore, was elected bishop of the diocese of Springfield on June 9 on the first ballot. The voting was as follows:

	Clergy/Lay	
John S. Higgins of Minneapolis	1	4
Richard Loring of Baltimore	13	46
Herbert L. Miller of Champaign	4	19
Claude W. Sprouse of Kansas City	2	4
Jeremiah Wallace of Tucson	1	11
Edward R. Welles of Buffalo	0	4
Necessary to elect: 11 clergy and 45 lay votes.		

Civil Liberties Fight Matter Of Concern To Church

Unofficial Organizations Point Out That The Pattern Is Similar to Nazi Germany

By W. B. Spofford

New York:—The Church League for Industrial Democracy, and other denominational social action groups that are affiliated with the United Christian Council, last week urged Churchmen to wire or air-mail Attorney General Thomas C. Clark demanding the dismissal of the trials of those indicted for contempt of the Congressional Un-American Activities Committee. It is the contention of these Church groups that the defendants, by standing on their constitutional rights in defiance to the unconstitutional procedures of the Congressional committee, have committed no crime and therefore deserve no trial. It is also urged that Churchmen send protests to Congressman J. Parnell Thomas, chairman of the Un-American Committee, protesting the activities and procedures of this committee.

The communication sent by the Church groups quotes extensively from a letter recently made public by the faculties of Kenyon College and Bexley Hall, in protest against a proposed bill in Ohio to set up a state Un-American Activities Committee, the communication stating that "the excellent reasons given in this protest apply with even more force to the House Un-American Committee in Washington."

The Kenyon-Bexley statement declared that such an un-American committee was "a violation of the principles of democratic government" and gave the following reasons for their opinion:

"1. Through failure to define the term 'un-American activities' the bill sets up a body with power to label any activity un-American of which for any reason that body does not approve.

"2. It thereby empowers the proposed commission to interfere with the free discussion at any educational institution of any controversial issue, although the right of such free discussion is explicitly guaranteed by the federal and state constitutions.

"3. It empowers the commission to conduct investigations and to make search and seizures, without legal

check on its procedures, and with no provision for an appeal to the courts.

"4. It thereby empowers members of the commission to indulge in unrestricted accusations, allegations, libel, and slander, with no legal recourse for persons or institutions so treated: a privilege clearly contrary to established principles of law.

"5. In principle the proposed law goes on the totalitarian assumption



The Rev. Richard Morford who is on trial for contempt of Congress for his defiance of the Un-American Activities Committee. A social worker for the Presbyterian Church in Albany, he was for a number of years the executive secretary of the United Christian Council for Democracy and is now the executive director of the National Council for American-Soviet Friendship

that a small group of men may, by their own interpretations, dictate the political, economic, social, and religious teachings of the educational institutions of Ohio. Serious concern for the preservations of democracy in this state leads us, therefore, as American citizens, to protest against the law as itself wholly un-American."

The defendant best known to Church people is the Rev. Richard

Morford, who was for a number of years a social worker for the Presbyterian Church in Albany. For a number of years he was the executive head of the United Christian Council for Democracy which he left two years ago to become the executive head of the National Council for American-Soviet Friendship. This organization concerns itself with maintaining friendship between these two countries so as to prevent atomic world war three, and has listed on its letterhead among its sponsors the following distinguished Church men and women: the Rev. William H. Melish, chairman; Prof. Arthur Upham Pope of Yale Divinity School, vice-chairman; Prof. Joseph F. Fletcher of the Episcopal Theological School; Mr. William F. Cochran of Baltimore; Dean Christian Gauss of Princeton; Prof. Walter M. Horton of Oberlin; Bishop Malcolm Peabody of Central New York; Presiding Bishop Henry K. Sherrill; Canon Anson Phelps Stokes; Miss Mary van Kleeck of New York.

Called before the Un-American Committee, Mr. Morford challenged its authority and procedures, refusing to turn over the books and records of the organization. For this he was indicted for contempt of Congress, with his trial set for June 25.

Another defendant is Miss Helen Bryan, a former worker for the Friends Service Committee and more recently the head of the Joint Anti-Fascist Refugee Committee which aids the victims of Franco and other European fascists.

The first to be tried was Gerhart Eisler, German anti-fascist and communist, who was convicted on June 10th. Also to be tried is Eugene Dennis, general secretary of the Communist Party, who refused to appear before the committee.

The Rev. John Darr, executive of the UCCD, in commenting on the cases, declared that "the pattern is very much like that of Nazi Germany. The first to be tried are the Communists on the assumption that nobody gets excited when a Communist is sentenced to jail. After the Communists however come others—just as in Germany; first the Communists, then the Jews, then labor leaders, and finally the ministers both Protestant and Catholic, with of course all branded as 'communists.' The important thing for Churchmen to understand is that these defendants in Washington have already

taken a stand in upholding American freedom and democracy that the faculties of Kenyon College and Bexley Hall would have to take to implement their excellent statement with action should the Ohio Un-American Activities Committee become a reality. Not only these members of a college and seminary faculty, but every clergyman in this country who is determined to maintain a free pulpit would also have to defy this Committee, just as these people being tried have defied it. They are standing where the ministers of America will be standing unless immediate and strong action is taken."

COMMENCEMENT AT PACIFIC

Berkeley, Cal.:—Four men were graduated from the Church Divinity School of the Pacific on June 5: John G. Harrell, Paul E. Langpaap, Robert F. Lessing, Alfred S. Tyson. An honorary doctorate was conferred upon the Rev. Perry G. M. Austin, rector of St. Luke's, Long Beach, Cal. Bishop Gooden of Los Angeles in the commencement address gave a stimulating address on the attitudes of the Church toward communism, fascism, United Nations and other elements in our culture. Dean Shires announced that the Rev. E. Dargan Butt, authority on the rural Church, would initiate a new department on the rural ministry with lectures in the spring quarter of 1948.

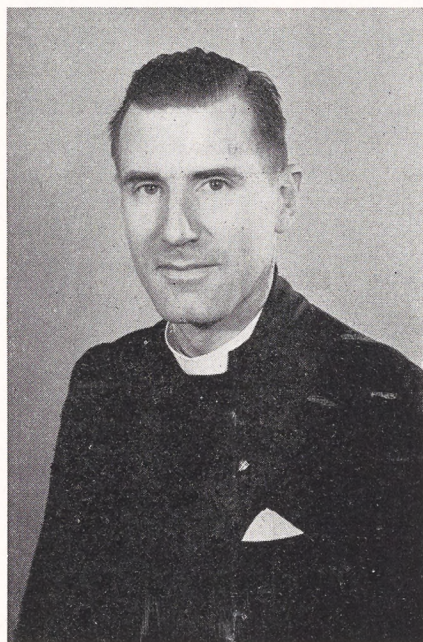
NATIONAL YOUTH LOBBY

Washington:—"The proposal for peacetime military training can't be discussed in a social vacuum and must be considered in light of the nation's reactionary domestic and international policies," the Rev. Wm. B. Spofford, Jr., executive secretary of the CLID told the National Youth Lobby, sponsored by the Young Progressive Citizens of America on June 15th and 16th. "When all angles are considered," he said, "it becomes apparent that this proposal is a step towards the increased militarization of our nation and has little relationship to the health, education and security benefits proclaimed for it. It is based on the premise that force of arms, regardless of social righteousness, makes for peace; that militarization of a people, regardless of the lessons of history, makes for security." In conclusion, he said, "Only as we expand our democracy,

increase our educational facilities, eliminate racial and religious antagonisms, secure disarmament throughout the world, can we achieve security. The U.N.T. proposal leads to a dead-end, both morally and physically." Other speakers on the two-day program included Mr. Henry A. Wallace, Dr. Clark Foreman of the Southern Conference of Human Welfare and Mr. Leslie Perry, legislative counsel for the National Association for the Advancement of Colored People.

NEW SOUTH INDIA CHURCH

Bombay (RNS):—The new Church of South India will be inaugurated



The Rev. Philip H. Steinmetz, who is doing unique work as both rector of St. John's Episcopal Church and minister of the Congregational Church at Ashfield, Mass., is a prominent member of the Episcopal Pacifist Fellowship

at services at St. George's Cathedral, Madras, September 27. The rites will be presided over by Bishop C. K. Jacob of Central Travancore and will be marked by the consecration of nine new bishops. He will be assisted by other Anglican bishops and by presbyters of the Methodist and South India United Churches. The inauguration will be symbolized by placing upon the altar signed copies of the constitution of the Church of South India and a list of all bishops, presbyters and deacons who have signed the declaration of assent and accepted the constitution.

It was announced at a meeting of

forty leaders of the Anglican, Methodist and South India United Churches, meeting recently to complete plans for the union, that a letter had been received from the Archbishop of Canterbury endorsing as "fully acceptable" the services for the consecration of the new bishops and the ordination of presbyters.

PHILADELPHIA COMMENCEMENT

Philadelphia:—Bishop Alfred L. Banyard, suffragan of New Jersey, was the preacher at the commencement at Philadelphia Divinity School on June 5. The graduates were Horace A. Ferrell, Herbert Leswing Jr., James W. Rice and Robert C. Lap-hew. Charles M. Coldren Jr., received a doctorate in course and honorary doctorates went to Norman V. Levis, a graduate of the class of 1897; Harry C. McHenry, also of the same class; Charles H. Long, executive secretary of the diocese of Pennsylvania.

URGE DULLES REMOVAL

Chicago (RNS):—The social action conference of the Congregational-Christian Churches here, by a split vote, passed a resolution recently urging the Federal Council of Churches to supplant John Foster Dulles as head of the commission on a just and durable peace. He was also the center of a controversy at Northwestern University where members of the Progressive Student Association circulated petitions protesting his appearance as a commencement speaker.

CHOIR FESTIVAL IN ALBANY

Albany, N. Y.:—The diocesan choir festival was resumed here June 7 when a chorus of 450 voices, gathered from all parts of the diocese, gave a concert conducted by Duncan Trotter Gillespie, president of the Choirmasters Association.

COMMENCEMENT AT ST. AGNES

Albany, N. Y.:—The 75th anniversary of St. Agnes School was celebrated at the commencement, June 7-10, with over 200 alumnae attending the luncheon. Bishop Wand of London was the commencement speaker and Bishop Oldham preached the baccalaureate sermon.

Those Who Do the Will

The following editorial was written for this number devoted to the Episcopal Pacifist Fellowship by Mrs. Arthur M. Sherman, the national executive secretary of the Woman's Auxiliary, and has received the unanimous approval of the editorial board of THE WITNESS.

A RECENT book which has had wide publicity and general circulation and was the basis for the series of articles that appeared in THE WITNESS during Lent bears the title *Christianity Takes a Stand*. A good title and a good book. It is not enough, however, for Christianity to take a stand. We must have Christians who will take action.

We in the Church, in General Convention and in the Triennial Meeting, and in other national and diocesan groups pass many resolutions which take a stand on current political, economic, and social issues, and such procedure is important. But even in these cases we are more likely to pass general resolutions setting forth principles rather than specific resolutions calling for concrete action or opposing certain proposed legislation. It is easier to get a group to affirm faith in the United Nations, for example, than to secure endorsement for a world government which would require the United States to relinquish some of its sovereignty; it is easier to secure the passage of a resolution renouncing war as an instrument of national policy than it is to persuade a group to oppose universal military training as a practice in time of peace.

Resolutions and pronouncements are effective, but they are not enough. Christlike action alone is convincing. This takes courage, courage such as was demonstrated by the conscientious objectors during the war in resisting conscription.

It has been pointed out that "this common human weakness of being willing to endorse large scale general programs and principles but being much less willing to go in for hard work in applying or carrying out the particulars in part accounts for the fact that people in Germany let Hitler get the control he had."

A divergence between the declared objectives of the United States and the concrete policies used to achieve them is noted by Vera Micheles Dean in the May issue of the Foreign Policy Association Bulletin. Under the caption *Humanitarianism*

not Enough, she states, "One of the primary objectives of the United States is to give as much aid as possible to less fortunate peoples." In the matter of the nearly one million displaced persons "our unquestionably generous humanitarianism would seem more convincing to other peoples if we would squarely face the fact that . . . we might contribute to their resettlement and rehabilitation by immediate use of immigration quotas not filled during the war."

In 1943 the National Council adopted guiding principles to govern the Church's Negro work which pointed out that the first responsibility of the Church is to demonstrate in its own life "the reality of community as God intends it," and

that "the Church should not only ensure to members of all races full and free participation in worship, she should also stand for fair and just access to educational, social, and health services, and for equal economic opportunity, without compromise, self-consciousness, or apology." It is not difficult to approve these principles. The test comes when we are called upon to apply them.

Our expressions of belief should be supplemented by self-examination and the will to action:

I believe in peace.

What am I doing to build it?

What price will I pay to keep it?

I believe in the equality of all

men before God and the law.

How do my day by day actions bear witness to this belief?

What would I be willing to suffer to prove it?

It is not only in relation to our social responsibility that we discover the discrepancy between principles and practice, belief and action. In many aspects of the Christian life we are faced with the same necessity for consistency.

I believe in the world-wide mission of the Church.

How can I share in its extension? What will I give for its support?

I believe in intercessory prayer.

How regularly do I offer it? How much time am I willing to devote to it?

I believe in Church Unity.

"QUOTES"

FOR our failure to use the basic elements of life fairly, we pray. Voices in the air which should have spoken of friendship and courage have been harsh with words of hate. Sounds that should have been sweet music to the listening ear have been the thunder of bombs killing the innocent population of this planet. The production of this earth: food, minerals, metals, all of which should have gone into the making of a healthier, nobler race we have turned into poison. For the misuse of thy great gifts of nature, our Father, forgive us.

—World Day of Prayer, 1947

What steps am I taking to promote it? What sacrifices am I willing to make to further it?

Our Lord warned against words without deeds when he promised the Kingdom not to those who *call*, Lord, Lord, but to those who *do* the will of the Father.

Was It Worth While?

By

SHELTON HALE BISHOP

Rector of St. Philip's, New York

WHETHER one is part of a majority or a minority, victor or vanquished, the reaction after physical or spiritual encounter is quite naturally to put this question. It may not be entirely a valid question to put even to one's self. In part, it comes as the result of external pressure. Any evaluation we make of our moral convictions is partly conditioned by the recognized or imagined evaluation of the neighbor. He controls us of necessity and more than we think.

There is a sense, however, in which one must be independent of external opinion, criticism or evaluation. There must be an inner center of life-at-its-best when we never can ask, Was it worth while? This is the blessed isolationism of the human spirit. The true religious pacifist must be near this high estate.

When the war is over, any war, the pacifist cannot ask himself this question; and yet he does. He does because psychologically he cannot be completely isolationist or obscurantist. He knows that other people, not committed to his way of life, are asking the question about him. If his convictions do not falter and he escapes final disillusionment, the answer to his question comes before he puts it.

Eminently worth while! This rings out through his spirit as a clarion that no din can silence. It rings beyond his spirit in the silent majesty of his witness—a witness not confined within conscientious objection to armed struggle on a global scale, but spread out to include embittered and depersonalizing strictures in human relationships wherever found. If he succumbs and his witness appears many times to be ineffective, it will not be because of the lack of deep and abiding confidence in the supreme rightness of his cause, but because of the enormous power in the forces ranged against him through propaganda, military organization and mass hysteria. And, because of the seeming irrationality of simplicity, trust and love while the powers of darkness gather their own proof of worth.

Behind his confidence lies much reason. No

man can be a blind pacifist long — blind to the things which keep him true and sure. But that is not to say that he is not dealing with an intangible in human values that escapes logical demonstration. Behind his conclusions and convictions lies a whole realm of faith in the way life works that will not always prove reasonable or valid to his adversary. Reasons there will be a plenty, but they will be the reasons of faith.

For the religious pacifist, the way of the cross is the beginning of wisdom. Christ is the way, the truth, and the life in this matter for him as in all others. The state cannot settle upon the way and bid him follow in it. No substitution of "my country in travail" can be made for "God in Christ." The one great purpose of redemptive love has been manifested once for all, and anything short of that as a way of life under all circumstances is repudiated as radically by the servant as by the master. Of course, he understands that his obedience to his master is but a dull reflection, but such light as can shine through him must shine.

Does he ask, was it worth while? Is that a question he could ever dare ask? Would he not be flaunting a faulty evaluation of his obedience in the face of the perfect revelation God had made in Christ of his will for all men? Does a light ever ask was it worth while shining? Does one ever seriously ask whether Jesus died in vain? History may not have answered that question for the people whom Paul addressed, but it has for us, or we are of all people most deluded.

It is the man of military mind and commitment that must ask is his way ever worth while in the light of the Christian religion. Surely he would not say — does anyone of his persuasion ever say?—that his way is the way of redemptive love. This last war has proven in so many specific instances that men in their country's service secretly cherish the ideal of redemptive love in moments of real spiritual discernment, but when their country calls, lay it aside as a method of reconciliation between nations and races whose ideologies and habits have become too different, too aggressive and threatening. To lay aside this ideal as a way of overcoming differences, no matter how great, seems to me actually to deny the validity of Christ's death and the life that ended thus tragically and yet victoriously.

IT IS eminently worth while, historically and personally, if one dare speak that way, never to repudiate the way of the cross even in the face of the most threatening issues and eventualities of the affairs of men. One recognizes that it is one thing for an individual to practice, in a way called extreme, the fullest measure of redemptive love,

and quite another thing for a nation. But that, it seems to me, has never been an issue in Christian history. In the Hebrew tradition it was. The Christian conceives of a fellowship within the nation—the Church, if you will—as the instrument through which Christ redeems. There is always the thought of the twelve, the seventy, the inner circle. The remnant that had not bowed the knee to Baal was not an “inner circle,” not “the leaven to leaven the whole lump,” as the blessed company of the faithful is. The conception is similar, but essentially different, especially in function.

It is a question whether the genius of a nation can be conceived of as any higher agent of God than the arbiter of justice. The Church is the protagonist of redemptive love—that primary and essential element in salvation—with justice only secondary.

But even beyond that there must be the “inner circle of absolutists,” if you will, who feel a divine responsibility to witness to their unflinching faith that in all political, economic and social arrangements, in all secular life as well as spiritual life, love and not justice is their primary concern. These are the pacifists within the Church, within any Church. Their number is small. In this they are conformable to history and tradition. The inner circle must always be small. Its genius is not only in the over-all Christian life they feel called upon to live, but in the peculiar association they may have with their lord and master out of which comes continuously the message and the life of peace and of the healing of the nations and the breaches in society to which they feel strangely commissioned to bear witness.

How can such a one ask, is all this worth while? It is one's life. There seems to be no other. It has absolutist quality. It becomes immediately relative only because it appears to be so illogical, unreasonable and unnecessary to so many just as convinced, just as faithful and just as humble as he. If one is to look for consequences—for proof of whether it is worth while—one looks searchingly at his interior life and the quality of his relationships with all others of whatever persuasion. There he sees God redeeming him and his relationships, and believes in that divine action as eminently worth while for all. Nor can he see in the uniform, or gun, or tank, or the atomic bomb of his military comrade, the same hope of salvation through such symbols. If such a hope there be, it is too well concealed and scarcely placed in Jesus and his cross. But his own submission to Christ must shut out for him a search for results or their value. His witness, no matter how impaired, is worth while to his Lord. He must leave

it there and be grateful if he can have been found faithful. If misunderstanding, social ostracism, C.P.S. camp, imprisonment or even a large measure of disillusionment be his suffering, he will glory in it for Christ's sake. If his Church forsake him, or deny him entrance into its ministry; if his family have suffered, or, upon release, friends stand off and employment seems remote, he will remember all men suffer in war. It can be part of the process of his own redeeming, lest there be any vestige of pride in him.

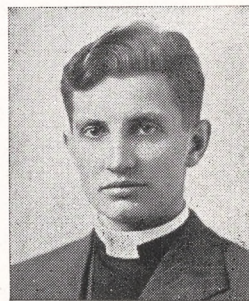
Those who are of the Episcopal Church, and pacifists as well, will find much added solace in the fact that the whole Episcopal Church was not left without this distinctive witness to her lord in time of national emergency. This is not a boast. Many a man and woman in the armed forces shared this sentiment. To have known that every Christian Church (so far as I am aware) had its company of witnesses who withstood the claims of government with the prior claim of Christ, and that this great Church of ours “was not disobedient to the vision” and in this became associated with all Churches of Christian allegiance—this too is to have made our witness definitely worth while.

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

Monsieur Verdoux, the first Charlie Chaplin film in several years, has received more critical attention than any other film of 1947. And well it might. Many critics scorned it. Others, like James Agee who criticizes for both *Time* and the *Nation*, consider it the most significant picture of the past six years. My own opinion approximates that of Agee.



I doubt that Charlie Chaplin knows anything about the theology of “judgment” in an academic sense but *Monsieur Verdoux* proves that, as a sensitive artist of the people, he knows much of what seminary professors have been teaching for the past twenty years. The plot deals with a bank teller who, scorned as a moral man by an immoral society—i.e. forced into unemployment by the last depression—uses his God-given brains in the life-work of marrying wealthy widows, murdering them and inheriting their fortunes. For years, the dapper murderer and bigamist manages to succeed but,

inevitably, is caught, tried and hanged.

It is a simple, macabre story but, wonder of wonders, Charlie Chaplin does manage to get his old-time humor and pathos into it, even though the "little tramp" of the *Gold Rush* and the *Circus* is no longer on the scene. He can still get more dramatic passion in the simple exercise of snipping a bouquet of roses than most other actors can get in their climactic clinch with the heroine just before their pictures end. And Chaplin's attempts to "love 'em and poison 'em" are masterpieces of art, truly combining real humor and honest tragedy. Many critics said that this was not a successful experiment. I believe that it was.

Even more important, however, was the message that Chaplin was trying to get across—the message for which sundry Hearst and Scripps-Howard papers rolled out their big smear-guns. In short, it was a condemnation of any political and economic system which takes qualified human laborers (personalities, not commodities) and cuts them off from creative activity in the prime of life so that, as an

alternative, they have to turn to the decadent existence of Monsieur Verdoux, the mass-murderer... or follow the dictates of even greater mass-murderers named Hitler and Mussolini. The sermon that Chaplin preaches is a powerful—and true—one. His prophecy certainly does not please our powers-that-be and opinion-makers. Even now, they are trying to prevent the showing of this picture and, of course, doing it in the name of "patriotism." They are afraid that the message will get across to the people. The fact that a sophisticated New York audience clapped for a full minute after the film the day I saw it shows that their fears are justified.

Maybe Chaplin doesn't know anything about theology in an academic sense but I'm sure that theologians, whether they follow Temple, Barth, Kierkegaard, St. Thomas, St. Augustine, St. Paul or Jesus Christ, would hate to be forced into a position of arguing with the film, *Monsieur Verdoux*. It's a powerful, biting satire and more than worthy of your attention.

The Lunatic Fringe

by Sydney A. Temple Jr.
Rector of the Mediator, New York

EMERGING from a recent political conference Mr. Ed Flynn, the well known political boss of the Bronx, pontificated, "Henry A. Wallace is a part of the *lunatic fringe* which every political party has." The words were well chosen and truly said for Mr. Wallace can certainly qualify as a member of such a fringe which is possessed not only by every political party but also by every state and every society. What were the Apostles in their day and the prophets before them but a fringe considered insane by the "steady citizens" of their times? In the last Beatitude our Lord stated their case and prophesied the perennial problem which face men who dare witness for that which they hold to be true, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."



for their fellow men. It helps us some to realize that Mr. Wallace is a consecrated and practicing churchman who was accustomed to serve at the altar of his church at the early service during a part of his official term in Washington.

Let us look for a moment at some of the ideas which have caused Mr. Wallace to be in such disrepute in certain political circles. Almost any car-

We need not consider that Henry Agard Wallace is of the line of the prophets and apostles in order to justify our looking at him in the light of the last Beatitude, for whatever the merits of his case, certainly none will gainsay that he is a Christian who holds his ideals so dear that he is willing to meet scorn and ridicule and turn his back on political advancement in order to fight for what he holds to be the right. It is enlightening for Church people to turn their attention from canonized individuals of the past to men of our own day who, saints or not, are truly trying to "fight the good fight"

toon which concerns him, and they are legion, shows him carrying a milk bottle or with a ridiculous little milkman's cap on his head. Do you remember the source of this great joke? This character was foolish enough to suggest that every child in the world has a right to a pint of milk a day. What a terrible thought! Can we think of the people of South America and the crofters of bleak Iceland affording daily milk for their children, the coolies of China and the Untouchables of India knowing such luxury, the babies born to Russian factory workers and the children in London's Limehouse District having a chance to grow with sound teeth and ricket free? It's unthinkable that for such purpose my child should lose his portions of ice cream or have the slab of cake in his lunch box cut down. Why it might even come to the point (horrible idea) that he would be deprived of his just quota of bubble gum.

Such insanity reminds one of the time when the Bishop of Melanesia, spoke in New York City. In answer to those who would say that the natives of the South Sea Islands should be left in their happy native condition, he stated that the birth mortality among the natives was about 8 out of 10 while in the United States and Australia it is 3 or 4 out of 100. It is only because of the insanity of missionaries that doctors and teachers are sent to change the status quo. So in India, where even the highest caste children have never seen fresh milk, and throughout the world we should leave well enough alone.

The lunatic ideas of this man are now expanded and he dares suggest that we help all people of the world, even when they differ from us. He would even go so far as to suggest food for Yugoslavia and agricultural tools for devastated Poland. We can find much better uses for our money than that! Standard Oil and Texas Co. have a great interest in the Saudi Arabian oil fields, therefore we must keep a feudalistic order in Greece and force the people to support their king in order to protect this noble enterprise in Arabia. We shall insure our capital investment with loans, munitions, planes, yes even with the lives of our sons molded for battle in universal military training if the need should arise.

The *Pax Romana* was wicked for by that the ancient Roman Empire sought to keep peace in the Mediterranean at her own price. The power of Rome was such that she could say to those nations on her sea, "Do it our way or die." For such use of power we have unqualified condemnations. . . . but the *Pax Americana* is something else and to be thought of in an entirely different light. The whole world is our field and Democracy marked *made in U.S.A.* our product. All nations must follow our way, and our pattern if they would not have all our power, our wealth, our atomic stockpile

raised as a threat against their "revolutionary elements." Only a lunatic fringe would say that there is another way, a way of conversion and suasion rather than power and threat, that the way of the United Nations and of greater understanding is any sort of workable world policy.

Of course the Quakers take that "Good Samaritan" stuff literally. After the first world war, during all the difficult years of reconstruction at that time and in like manner today they are quietly going about the business of helping all people. These Friends are loved and respected where Americans are increasingly hated and feared. But the Quakers always were a queer sect whose members have a tendency toward overdoing their liberalism.

But wait! Even in our own Church we are in the midst of raising the Presiding Bishop's million dollar Fund for World Relief, which may be dangerous. When the World Council of Churches distributes the money and the supplies the recipients are not asked how they voted. Beware of this, for it may well be undermining the official policy of our government by its equal distribution in certain suspected countries.

LET us frankly face all the problems raised by this man Wallace. Now we read that he is recommending that a loan of several billions of dollars be extended to Russia for reconstruction there. Why? I really don't know what all the facts are nor what arguments are given but I believe that we can see something of the problem if we look at things the other way round. Assume that the U.S.A. were invaded and the whole eastern part of the country ravaged. The enemy was stopped at Chicago and St. Louis and all that remained of eastern industrialism was that which we had been able to remove and set up in the Rocky Mountains. Our land would not simply have had a war fought across it but the people had been sent into slavery, everything pillaged and only rubble remained. In this reversed situation the U.S.S.R. would have sent her young men to war but her country and its industrial potential would have benefitted greatly by the war. There would be numbers of new war millionaires and every person would be richer. Ascending spirals of wages would be paid there in order to retain the wartime prosperity.

If I were living in the U.S.A. under such reversed conditions I honestly believe that I might look to prosperous, war rich U.S.S.R. for a loan. I am sure that if that untouched U.S.S.R. were continuing to devote one-third of its total budget to preparation for the next war I should be a bit worried and suspicious in my struggling U.S.A. If military missions of this mighty Croesus were sent to Argentina and Panama (guardian of our Dardanelles) terror would be struck to my heart.

When you look at it that way it does make you stop and think, doesn't it? All that anyone can ask

is that Christians stop to-day and think; that they refuse to be taken in by newspaper and other inspired propaganda. Men and women in America should remember that the Vatican declared war on Russia several years ago and that they wield a great pressure upon the American press. Right now the industrialists of Germany are being brought to trial, and we are reminded that without their backing Hitler would not have come into power. And Hitler preached "oppose Communism my way."

No intelligent American would trade the Communist way for our way here in America. The Christian does not press for the downfall of Democracy nor defend either the system set up by Russia but one generation removed from serfdom nor the methods inherited from the Czars and little changed to-day. But the Christian is one who is concerned to be a peacemaker and who is anxious to make sure that the methods of the Inquisition or of Salem witch hunts are not again substituted for the way of Christ in helping neighbors to live together.

PRAPAGANDA based upon greed and fear catches on all too soon and memory is short. Only four years ago we all agreed with the words of a poem by Dan Blanding, read by Upton Close on his broadcast of July 4, 1943.

What did you eat, Soldier . . . what did you eat at war?

I ate the sour bread of fear, the acrid salt of gore.

My lips were burned with wine of hate, the scalding drink of Cain.

My tongue has known a bitter taste I would not taste again.

What did you think, Soldier . . . what did you think at war?

I thought, how strange we have not learned from wars that raged before,

Except new ways of killing, new multiples of pain.

Is all the blood that men have shed but blood shed all in vain?

What did you learn Soldier . . . what did you learn at war?

I learned that we must learn sometime what was not learned before,

That victories won on the battlefields are victories won in vain

Unless in peace we kill the germs that breed new wars again.

The greatest danger is always that men will agree to the general principle of peace while running down the road that leads to war. Again so soon the wielders of threats are popular and the prophets of peace in disrepute. When Mr. Wallace was refused permission to speak in the Hollywood

Bowl it was easy to remember the words of Jeremiah, when he said to Baruch, "I am shut up; I cannot go into the house of the Lord. Therefore go thou and read . . . the words of the Lord in the ears of the people." Others have been refused the right to speak before this.

Then the owners of Gilmore Stadium in Los Angeles granted Mr. Wallace permission to use their structure which will hold as many persons as will the Hollywood Bowl. The strength of democracy is still alive in our country. We know that such could not happen in Russia and just because it can happen here our responsibility to all mankind is greater. Democracy can win, not by money, by force, by threat but by its moral power. Why is it that the people of the earth who used to see the U.S.A. as the star of hope and flock to her shores seem now to be turning to Communism? Just because we have lost our positive moral power, because our faith in our fellow man which started the great experiment on these shores has become weakened and we are more concerned now in guarding our horde of wealth.

Bishop Lane Barton, the new bishop of Eastern Oregon said in his first address to the district words which should be widely read (WITNESS, May 1, 1947).

"As Christians we have rejoiced that for much of our history our influence has been potent because it has been an influence based upon moral power. We cannot view with complacency this new swing to a policy based upon naked military and economic power. God give us wisdom to regain our moral influence. Let us feed the hungry because they are hungry and not because we want to use those people against an alien ideology. God help us regain our leadership in uniting the world in cooperation toward the securing of peace and security for one world."

The situation is far from hopeless. In all the confusion and hate-mongering our Christian conscience in America has not been lost. Jeremiah who was put in stocks, hooted at, thrown into dungeons and escaped into exile was not always to be held in disrepute. His words were saved and came to be so highly honored that 2500 years later they are still read with profit. The *lunatic fringe* does find first a few followers, then more until society catches the vision. This is the way that progress comes to humanity. We have reason, therefore, to exult in those who fight for their ideals, though they are reviled and persecuted and all manner of evil is spoken against them falsely. We can rejoice and be exceedingly glad for it is in the practice of the faith of such leaders that we can be sure that we are not existing temporarily under the shadow of the atomic bomb, but are living constantly under the promise of Christ's redemption of this whole world.

A Number of Important Books On the Causes of War

Cartels Played an Important Role in Nazi War Machine Revealed by Vital New Books

Reviewed by W. B. Spofford Jr.

****Treason's Peace* by Howard K. Amburster. The Beechhurst Press. \$2.50.

****I. G. Farben* by Richard Sasuly. Boni & Gaer. \$3.00.

These two books, which should be read together, deal with frightening and guilty role played by the German dye, coal, steel and munitions cartel, known as I. G. Farben, in the rise and explosive expansion of Hitler's Nazi machine, and the subversion and sabotage of the war efforts of the allies. Through an intricate web of over 2,000 cartel agreements, reaching into practically every country in the world and involving individuals of much social respectability, I. G. Farben managed to be the guiding economic force in Germany's plan of conquest. Mr. Amburster, who is an industrialist in the chemical dye field, deals particularly with the role that I. G. Farben played in this country during its growth and through the war. Mr. Sasuly, who was a leading member of the A.M.G. team appointed to investigate the dealings of this economic monster on the continent, points up the inner workings of the home office. But men give documentary proof that I. G. Farben is not dead and that it has not changed its plans. The knowledge contained in these books, which read like an Eric Ambler detective novel, should be obligatory reading for all persons who truly desire to understand the inner mechanism of World War II and are passionately devoted to the idea that such a catastrophe shall not be repeated.

****Behind The Silken Curtain* by Bartley C. Crum, Simon and Schuster. \$3.00.

A straight-forward account of the work of the Anglo-American Committee of Inquiry on Palestine which sets this vital issue, along with the questions of the D.P.s, Zionism, the Arab Higher Committee and Nazi crematoria, against the realistic frame-work of contemporary Near East diplomacy between the major powers. Mr. Crum, a Willkie Republican and a Roman Catholic lay-

man, presents the intricate maneuverings of our State Department, the British Foreign Office and the ruling Arab chieftains in an unholy light and, to our shame, he speaks with authenticity. In a book made exciting by the introduction of such witnesses as Albert Einstein, Chaim Weissman, Ibn Saud and, above all, the remnants of European Jewry, Mr. Crum presents a documentation of a major problem which anyone, who desires to understand present world political and economic developments and who is honestly concerned with the plight of the D.P.s and the working Arab, must read.

***Stalin Must Have Peace* by Edgar Snow. Random House. \$2.50.

The associate editor of the Saturday Evening Post, who has the reputation of being one of the most reputable reporters in the journalistic field, explains why the Soviet Union desires and needs peace. His analysis will not please American oil, military or monopoly interests—nor even most members of Congress. Nevertheless, he punches objective facts home and it would take a closed-mind to refute them. Unfortunately, we seem to have too many of the latter type in our high-policy-making circles. As an antidote to our "free" press, Snow's book should be read by all who, honestly, desire to understand what is going on in the world.

****Man Against Myth* by Barrows Dunham. Little, Brown & Co. \$3.00.

A witty and wise book which

analyzes the destructive social myths of our culture and shows them for what they are—convenient rationalizations perpetuated by those who can profit, either in terms of power or monetarily, by keeping them alive. Typical shibboleths that are dissected by the professor of philosophy from Temple University are: You can't change human nature; There are two sides to every question; You cannot mix art and politics; All problems are merely verbal (for all semanticists); Words will never hurt me (for name-callers in general); That you cannot be free and safe; etc. This book should be read by ministers, all persons who call themselves liberals or progressives, everyone who ever reads a daily newspaper—in short, by all of us.



"The Nativity", one of three interesting and beautiful grisaille windows recently designed, executed and installed by RAMBUSCH in a small Brooklyn Chapel

RAMBUSCH
Designers Decorators and Craftsmen

2 West 45th St. - New York 19, N. Y.

Rambusch for Decoration, Murals, Altars, Altar Rails, Pulpits, Stained Glass Windows, Candlesticks and Lighting Fixtures

GIRLS' FRIENDLY CAMPS

Monroe, N. Y.

SHERWOOD PIONEER UNIT: For girls 14 to 18

INTERLOCHEN: For girls 16 and over

On a hilltop between two lakes
Swimming - Tennis - Campfires
Overnight Hikes

June 28th to September 3rd
Rates: \$3.75 a day, \$25.00 a week
Special rates to G. F. S. members
Apply to the Director,

Mrs. A. C. Ockenden

Dictatorship Is Threatened By Military Training

Several Hundred Clergymen Send a Statement
Against Proposal to President and Congress

Edited by Sara Dill

New York:—Several hundred clergymen of all denominations have sent a communication to President Truman and to Congress opposing universal military training. They declare that "a sound and constructive foreign policy and the preservation and strengthening of democracy at home require (1) that the administration should abandon its efforts to secure the adoption of peacetime conscription and that Congress should decisively reject any compulsory universal training programs which should be laid before it; (2) that the president and Congress put forth the utmost possible joint efforts to secure an immediate agreement of all nations to a program of universal abolition of conscription and universal disarmament with international control of the development of atomic energy for peaceful purposes."

They declare further that the

adoption of peacetime conscription would be to announce to the world "that we have no faith in the efforts we and they are making in the United Nations to achieve peace through world organization and disarmament."

The statement urges that American people should "refuse to be turned by fear of other nations from our imperative task, the abolition of war, while there is yet time" and they say further that every effort must be made now "to preserve this land from the blight of militarization and dictatorship."

Episcopalians among the 652 to sign the statement were the Revs. William H. Marmion of Birmingham, Ala.; E. L. Pennington of Mobile, Ala.; Bishop Walter Mitchell, retired bishop of Arizona; John C. Leffler of San Francisco; Richard Millard of Danbury, Conn.; Frederick B. Wolf of Belvidere, Ill.;



COLLEGE AVENUE METHODIST CHURCH
WEST SOMERVILLE, MASS.

*This church speaks
to an entire community with
CARILLONIC
BELLS*

In selecting bells to give eloquence to your church, remember this simple precept: *choose by sound.* It is this accurate method of comparing and choosing by ear that has resulted in the selection of CARILLONIC BELLS for so many hundreds of churches. CARILLONIC BELLS, with a beauty and brilliance of tone far surpassing all ordinary bells and chimes, shows its natural leadership in performance.

The minister of the College Avenue Methodist Church shown above writes us of the pleasure the "deep, soft tones" of CARILLONIC BELLS create in his community. He speaks, too, of the versatility of this modern carillon; it can be played inside or outside, alone or with the organ. "We send forth the music of the great hymns twice a day; and, at Christmas and Easter, lovely programs of carols."

CARILLONIC BELLS can be installed in your church at moderate cost, without additional construction. For further details, please write to us, Dept. W-24.



"CARILLONIC BELLS" • TOWER MUSIC SYSTEMS • ACOUSTIC
CORRECTION UNITS • SOUND DISTRIBUTION SYSTEMS • CHURCH HEARING AIDS
SELLERSVILLE, PA.

SUMMER SERVICES

New York City

CHURCH OF THE HOLY TRINITY
316 East 88th Street
The Rev. James A. Paul, Vicar
Sunday: H. C. 8 a.m. Morning Service,
11 a.m. Thursday, 11 a.m.

CHURCH OF ST. MARY THE VIRGIN
46th Street, east of Times Square
The Rev. Grieg Taber, Rector
Sunday Masses: 7, 9, 11 (High).
Evening Prayer and Benediction, 8.

Denver, Colorado

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

ST. MARK'S CHURCH
The Rev. Walter Williams, Rector
Sunday: 8, 9:30 and 11.
Wednesday, 10 a.m. Thurs. and Holy
Days, 7 a.m.

Ann Arbor, Michigan

ST. ANDREW'S CHURCH
University of Michigan
The Rev. Henry Lewis, Rector
The Rev. John H. Burt, Student Chaplain
Sunday: H. C. 8 a.m.; Morning Prayer,
11 a.m. (H. C. first Sunday).
Canterbury Club (students), 6 p.m.
Wednesday & Holy Days, H. C. 7:15 a.m.

Ridgewood, New Jersey

CHRIST CHURCH
The Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

Tulsa, Oklahoma

TRINITY CHURCH
The Rev. E. H. Eckel Jr., Rector
The Rev. Victor Hoag, D.D.,
Associate Rector
Sunday: 7 and 8; Church School, 9:30
(Except August); Morning Service, 11 a.m.
H. C. Friday and Holy Days, 10:30

Evanston, Illinois

ST. MATTHEW'S CHURCH
The Rev. John Heuss, Rector
The Rev. Wilbur Dexter
Sunday: 7:30, 10, 11.
Daily: 7:00.
Wednesday: 7, 11.

Providence, Rhode Island

GRACE CHURCH
Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School,
9:30 and 11 a.m. Morning Prayer and Ser-
mon (H. C. first Sunday), 11 a.m.; Y.P.F.,
5 p.m. Evening Prayer and Sermon, 7:30
p.m. Thurs. H. C. 11 a.m. Daily Noonday
Prayers, 12 noon.

Omaha, Nebraska

ALL SAINTS' CHURCH
The Rev. Fred W. Clayton, Rector
Sunday: 8 and 11 a.m. H. C. first Sun-
day at 11. Weekday, H. C. and Interces-
sions Wed. at 10 a.m.

Philip H. Steinmetz of Ashfield, Mass.; Bishop W. Appleton Lawrence of Western Massachusetts; Sydney A. Temple of New York and George S. Trowbridge of Philadelphia.

Racial Equality

Sewanee, Tenn.:—Bishop Scarlett of Missouri made a plea for racial equality in his sermon to graduates of the University of the South. He stated that the mature American is beginning to realize "the meaning of the Christian doctrine of unity regardless of race and class, the doctrine of a society in which each is responsible for the welfare of all."

Deyo Heads Huguenots

Washington:—Mr. Harrison Deyo, chairman of the house of deputies of the synod of the province of New York and New Jersey, and warden of the French Church du Saint Esprit, New York, was recently elected president of the Federation of Huguenot Societies.

Labor Bill Protested

New York:—Bishop Scarlett of Missouri was one of a number of religious leaders to wire President Truman expressing opposition to the Taft-Hartley labor bill. The group

declared that they wanted a conference with him to "express the personal concern of over 400 religious leaders" who assert that "the ethical and social implications of the bill for a growing democracy are of fundamental significance. We believe the bill should be vetoed."

Clinical Training

Iowa City, Ia.:—Four theological students were present at the opening of a new summer clinical training program here on June 15. The school was organized by the Rev. F.

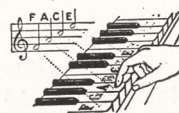


LEARN AT HOME Simple as A-B-C—lessons consist of real selections, instead of tiresome exercises. Each easy lesson adds a new "piece" to your list. You read real notes, too—no "numbers" or trick music. Method is so thorough that some of our 850,000 students are band and orchestra LEADERS. Everything is in print and pictures. First you are told what to do. Then a picture shows you how. In a short time you may become a good musician!

Mail coupon for Free Book and Print and Picture Sample. Mention favorite instrument. (49th year.)

U. S. School of Music
626 Brunswick Bldg.
New York 10, N.Y.

Easy as A-B-C



FREE! Print and Picture Sample

U. S. SCHOOL OF MUSIC, 626 Brunswick Bldg., New York 10, N. Y.
Please send me Free Booklet and Print and Picture Sample. I would like to play (Name Instrument).

Have you Instrument..... Instrument?.....
Name..... (Please Print)
Address.....

HOW WELL DO YOU HEAR?

Do you miss things you should hear? Do voices sometimes sound indistinct at parties, church and home? Try.....

PARAVOX XTRA THIN

ONE-CASE • ONE-CORD HEARING AID

Brings to your ear, clearly, increased volume of sounds. Slender, light. Only one case. Serviced in 1 minute. 7 big advantages. Up to 75% saving on "A" batteries. Send for full facts.

Shorter Than a Pen

Accepted by the Council on Physical Medicine, American Medical Ass'n.

Paraphone Hearing Aid Inc.
2022A E. 4th St. Cleveland 15, Ohio
Write Today

BOOKLETS mailed to you in plain envelope **FREE**

Bulletin From the Seminaries

Theological Education Sunday receipts so far this year come to eighty-six thousand dollars.

Increasing operating costs will cause a serious handicap in training men for the ministry unless the whole Church responds to the Presiding Bishop's Appeal.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.

W. Putnam, rector of Trinity, here, and the Rev. Joseph G. Moore, director of pastoral training at Seabury-Western. It is planned to increase the size of the school to eight and possibly twelve men in 1948. The Rev. Mr. Putnam is chaplain and director and there will be lectures by doctors, nurses, social workers and professors.

Doctorate for Caution

Lincoln University, Pa.:—The Rev. Tollie Caution, national secretary for Negro work, received an honorary doctorate here on June 2.

Committee on Evangelism

New York:—The Presiding Bishop has appointed a special committee to present to the National Council, at its meetings during the remainder of 1947, matters pertaining to the campaign of evangelism. They are Bishop Peabody of Central New York; the Rev. Robert A. Magill of Lynchburg, Va. and Clark G. Kuebler of Ripon College.

Go by Transport

New York:—A military transport is to leave here June 30 with 324 young men and women aboard on their way to the youth conference at Oslo, Norway. The boat was placed at their disposal by the state department because of the shortage of accommodations on regular commercial ships. Each delegate is paying first class fare, it was stated by a spokesman of the college department of the Episcopal Church.

Carleton Commencement

Northfield, Minn.:—President Laurence M. Gould announced at the commencement of Carleton College, June 9, that the family of the late Mrs. Frances Laird Bell of Winona, Minn., had made a gift of \$200,000, the income to be used to further religious education at the college. It will be used for support of the chapel services and its program of counseling, as well as for instruction in religion. He also an-

nounced a gift from Mrs. E. C. Congdon of Duluth, in memory of her husband, to establish a professorship in government.

Glenn Visits Europe

Washington:—The Rev. C. Leslie Glenn is one of a number of clergymen who left by plane for Europe on June 23 on a 35-day observation tour as guests of the army. They are to visit Rome, Geneva, Vienna, Berlin, Munich, Berchtesgaden, Heidelberg, Frankfurt, and will report to the war department on problems confronting the army in occupied Germany and Austria when they return on July 28.

Russell Resigns

Wilkes-Barre, Pa.:—The Rev. William K. Russell, rector of St. Stephen's Church, one of the strongest parishes in the east, announced his resignation on June 15th. Following an illness in Lent he stated that he "feels the need of a good rest." The vestry tried to persuade him to take a leave of absence but the rector stated that "such an arrangement would not be fair to the parish."

School Leaders Meet

Richmond, Va.:—Theology, parent work, curriculum, visual aids, worship were presented to 51 superintendents and leaders of Sunday schools at a conference held here June 6-8, sponsored by the educational boards of the dioceses of Vir-

ginia and Southern Virginia. Leaders were A. A. Smoot, the Rev. E. A. de Bordenave, the Rev. W. L. Ribble, Mrs. Harold Kellerman of the diocese of Washington, Miss Maude Catter of the Philadelphia Divinity School and Miss Martha C. Pray, consultant of the diocese of Virginia.

Church Schools

CATHEDRAL CHOIR SCHOOL

NEW YORK

Established 1901

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and Information address:

The CANON PRECENTOR,
Cathedral Choir School,
Cathedral Heights, New York City 25

SAINT MARY'S HALL

Faribault, Minnesota

81st YEAR

Bishop Whipple's famous church boarding school for girls, ages 12-19. Thorough college preparation, comprehensive general courses. Beautiful buildings. Healthful climate.

Phyllis M. Newman, M.A., Headmistress

STUART HALL

Located in Shenandoah Valley—noted for beauty and healthfulness of surroundings. 104th session. An Episcopal school emphasizing best in Southern tradition and culture. Effective preparation for College Entrance Boards and for colleges admitting on certificate. General Course for Non-College Girl. Music, Art, Dramatics. Definite religious instruction. New Academic building, gymnasium and tiled swimming pool. Sports. For booklet, address:

ANNIE POWELL HODGES, M. A.
(Mrs. Wm. T.) Principal
Box J-L, Staunton, Va.

ST. FAITH SCHOOL

Saratoga Springs, New York

Boarding and Day School for Girls, Grades IV to XII. College preparatory and general courses. Established 1890.

The Rev. Leonard C. Steele, Principal

St. Margaret's House

School for Christian Service and Deaconess Training School of the Pacific

A graduate school preparing women for Church positions in the fields of religious education, social service, and evangelistic work. Opportunity to work for advanced degrees. Special training for work in Orient.

ADDRESS THE DEAN
1820 Scenic Ave. Berkeley 9, California

THE ANNIE WRIGHT SEMINARY

Tacoma (3), Washington

announces the opening of its 64th year September 9, 1947
Resident and Day School for Girls
Kindergarten through Class XII
The Bishop of Olympia, President
Miss Ruth Jenkins, Headmistress

\$25.00 to \$100.00 for Your Church, Sunday School or Society

It is amazing how easily a large number of church groups—Ladies' Aid Societies, Sunday School Classes, Pastors' Guilds and other fraternal and civic societies are raising needed funds by our simple, refined method.

We have a variety of attractive, useful and inexpensive household and gift items which will be welcomed in most American homes. Write NOW for our proven plan—it is FREE—you can't lose by it.

A large number of organizations regularly supplement the gifts made to their work in this easy way. We are sure you will join them.

Hudson Products Corporation

Dept. G3 1123 Broadway
New York 10, N.Y.



ST. JAMES LESSONS

A nine course series of instruction for Episcopal Church Schools including illustrated work books—150-250 pages (60c each) and teachers' manuals (I, II, III 40c each, IV through IX 60c each).

No Samples Payment with orders

St. James Lessons, Inc.
865 Madison Ave. New York 21, N.Y.

SCHOOLS OF THE CHURCH

St. Andrew's School

An all-year boarding school for boys

West Barrington, Rhode Island

Established in 1893

Rev. Irving Andrew Evans, Rector

Wooster School

Danbury, Conn.

Cardinal principles are Religion, Intellectual Excellence, Simplicity, Hard Work. Small School. Near New York. Reasonable tuition. Accredited. Individual attention.

Write Rev. JOHN VERDERY
Ridgebury Road, Danbury, Conn.

St. Paul's Polytechnic Institute

Lawrenceville, Virginia

St. Paul's offers Courses on the four year College level in the following fields—Industrial Education, Agriculture, Business Administration, Home Economics and Teacher Training.

J. ALVIN RUSSELL, A.M., D.D., President

THE NORTHWESTERN MILITARY AND NAVAL ACADEMY

Lake Geneva, Wisconsin

A distinctive preparatory school for boys 13 to 18, grades 9 through 12. Fireproof buildings and 90 acre campus, beautifully situated along lake shore. Excellent academic and military training together with a full complement of athletic activities. For information write to: The Rev. James Howard Jacobson, Superintendent and Rector.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

Excellent College Preparatory record. Special courses arranged for girls not contemplating college. Day pupils range from Kindergarten to College Entrance. Boarders from Grade 8 to College Entrance.

MISS BLANCHE PITTMAN, Principal
Albany New York

MERCERSBURG

A distinguished preparatory school beautifully located in the mountains of Southern Pennsylvania. Modern equipment. Small classes; 10,000 Alumni. Close personal supervision of each boy. 85 miles from Baltimore and Washington on Greyhound route. Beautiful Chapel with famous Carillon. Summer Session.

Charles S. Tippetts, Ph.D., Head Master
Box W, Mercersburg, Pa.

CRANBROOK

Preparatory school for boys in grades 7 through 12. Post-graduate course. Beautiful, modern buildings. Single rooms in fire-resisting dormitories for all resident students. Small classes. Strong faculty. Graduates in leading colleges. Exceptional opportunities in arts, crafts, sciences, music, competitive scholarships. Broad program of athletics. Near Detroit. Over night by train from New York, six hours from Chicago. Catalog.
Rev. W. Brooke Stabler, Cranbrook School,
Box W, Bloomfield Hills, Michigan

"At the Nation's Shrine"

Valley Forge

MILITARY ACADEMY

Valley Forge graduates are leaders in Peace as they were in War. Coll. Prep & Jr. Coll. Ages 12-20. Small personalized classes, guidance & testing bureau; reading clinic. Distinguished faculty. All varsity sports, swimming, Intramural athletics for all. 30 modern fireproof bldgs. Motorized Field Artillery, Cavalry (75 horses), Infantry, Band. Sr. R.O.T.C. Catalog. Box W, Wayne, Pa.

ST. MARGARET'S SCHOOL

Established 1865 • Incorporated 1875

A New England School for Girls emphasizing preparation for the leading colleges.

ALBERTA C. EDELL, A.M., Principal
Box 1070, Waterbury 90, Connecticut

Church Workers Wanted!

Prepare for Service in the Church at

THE NEW YORK TRAINING SCHOOL FOR DEACONESSES AND OTHER CHURCH WORKERS

Address: Deaconess Ruth Johnson
St. Faith's House 419 W. 110th St.
New York 25

ST. MARY'S HALL

San Antonio, Texas

A residence and day school for girls. . . . Preparing for the leading colleges. Fully accredited curriculum. . . . Training in leadership and Christian character. Emphasizing outdoor sports, throughout the year. 4 acre campus—modern buildings—swimming pool.

Gretchen Tonks, Head Mistress
117 East French Place

The Hannah More Academy

Est. 1832, Episcopal school for girls, grades 7-12. Outstanding preparation for leading colleges, also General Course, Music, Art, Athletics and Riding carefully supervised. Eighteen miles northwest of Baltimore. Moderate rates because school incorporated not for profit.

Janet Ward, M.A., Columbia University,
Headmistress, Reisterstown, Md.

Porter Military Academy

A Church School for Boys

Established 1867

College Preparatory and General Courses
Fine Athletic Program.
Grades 4 to 12

COL. PAUL M. THRASHER, President
167-199 Ashley Avenue
Charleston 17, S. C.

St. Catherine's School

Richmond, Va.
Member of Church Schools in Diocese of Virginia

An Episcopal Boarding and Day School for Girls in suburb of Richmond. College preparatory course with graduates in leading Eastern colleges. General courses also, with music and art. Attractive fireproof buildings. Riding (all year); other outdoor activities and swimming pool.

Louisa deB. Bacot Brackett, A.B.
(Mrs. Jeffrey R) Headmistress

DeVeaux School

Niagara Falls, New York

Founded 1852

The Church school of the Diocese of Western New York. Military form of student government. Grades 7 to 12. Accredited. For catalog, address Rev. William S. Hudson, Headmaster.

ST. JAMES SCHOOL

Diocesan School of Maryland. Grades 6 to 12. Teacher pupil ratio 1 to 7. Enrollment limited to 105. Individual attention stressed. Excellent Lower School. All sports, music, dramatics, debating. Fully accredited.

Vernon B. Kellett, Ph.D. Headmaster
St. James, Washington County, Maryland

BRECK SCHOOL FOR BOYS

Day and Boarding, Grades 1 thru 12

Preparation for college and that experience we call Life under highly trained men. Athletics of all kinds, including horseback riding.

Chester H. Desrochers, Headmaster
2477 Como Avenue, W. St. Paul 8, Minn.

SAINT MARY'S HALL

BURLINGTON, NEW JERSEY

Boarding and Day School for Girls.
Strong Elementary Department
College Preparatory, and General Courses.

Music - Art - Dramatics - Sports
Careful attention to individual growth and progress.

FLORENCE LUKENS NEWBOLD,
Headmistress

St. John's MILITARY SCHOOL

Salina, Kansas

Since 1887 St. John's has been perpetuating the cultural traditions of the Church by stressing sound scholarship in Christian atmosphere. Grades 5 through 12. Fully accredited.

SEWANEE MILITARY ACADEMY

Thorough prep. for college. Summer session. Small classes—every boy instructed how to study. Private mountain domain of 10,000 acres in summer resort area. Endowed; moderate rates. 80th year. Catalogue.

Superintendent Box W, Sewanee, Tenn.

St. John Baptist School FOR GIRLS

Offers College Preparatory and General courses music, art, outdoor sports, and a happy home life, with character building extra-curricular activities for resident and day students, under the care of the Sisters of St. John Baptist. In the country near Morristown, New Jersey.

For catalog address
The Sister Superior, Mendham, New Jersey

Saint James School

Since 1901 Faribault, Minnesota

A Military country boarding school with the atmosphere and individual attention of the home. Grades 3-8, and only fifty cadets accepted. An Episcopal Church School which stresses the Spiritual, the Mental, the Moral. Summer sessions during June and July.

Marvin W. Horstman, Headmaster

HOWE MILITARY SCHOOL

Training young Americans for leadership. R.O.T.C. Accredited college preparatory, business courses. Junior School. Small classes. Every boy participates in sports. Balanced program. Episcopal. Established 1884. Summer Camp, boys grammar school age. Catalogue.


COL. B. B. BOUTON
13 Academy Place, Howe, Indiana

Voorhees N. and I. School

Junior College Denmark, S. C. High School Co-educational. Accredited by State Dept. of Education of S. C. and the Southern Association of Secondary Schools and Colleges. Under the two Dioceses of S. C. and The American Church Institute for Negroes. Expenses reasonable. Limited scholarship aid for worthy students. Apply:

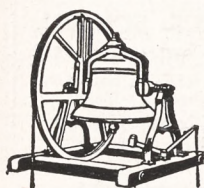
J. E. BLANTON, Principal.

Write us for
Organ Information
AUSTIN ORGANS, Inc.
 Hartford, Conn.



**STUDIOS OF
 GEORGE L. PAYNE**
 ONE LEE PLACE - PATERSON N.J.
 FOUNDED 1896
CHURCH MEMORIALS
STAINED GLASS-WOOD-METAL
ALL CHURCH CRAFTS
 NO LONGER ASSOCIATED WITH THE PAYNE-SPIERS STUDIOS

ALTAR BREADS ORDERS PROMPTLY FILLED
 SAINT MARY'S CONVENT
 KENOSHA • WISCONSIN




**MENEELY
 BELL CO.**
 22 RIVER ST.,
 TROY, N. Y.
BELLS



R. GEISSLER, INC.
 71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
 IN CARVED WOOD AND
 MARBLE-BRASS-SILVER
 FABRICS + WINDOWS

VESTMENTS for CLERGY
 and CHOIR
 Altar Linens Embroideries
 Tailoring . . . Episcopal Flags. Send for Catalog
J. M. HALL, INC.
 14 W. 40th St., New York - Tel. CH 4-330
 Office & Salesroom
 American Distributor of Stained Glass Windows
 for James Powell & Sons (Whitefriars)
 Limited, London, England.

**Need a
 LAXATIVE?**
Black-Draught is.
 1-Usually prompt
 2-Usually thorough
 3-Always economical



**25
 to
 40
 doses
 only
 25¢**

**Get
 BLACK-DRAUGHT**
 CAUTION: USE ONLY AS DIRECTED

**THEOLOGICAL STUDENTS
 HAVE MEETING**

Oxford, Ohio:—Charles P. Taft, Episcopalian and president of the Federal Council of Churches, told the 900 theological students from 75 seminaries, in conference here at Miami University, that he does not believe that "civilization is at the point of death. Nor do I think it even needs a major operation. Furthermore, I don't believe any revolutionary change will make things different. Russia, with the most notorious revolution in history, hardly is any different today than under the czars."

Others to address the conference were Prof. Theodore Green of Yale, also an Episcopalian, and Dr. More-decai Johnson, president of Howard University, who declared that "the spirit of Christ crosses all lines and color."

ASSISTANT WANTED

Delightful opportunity for the right young man to assist in a California parish, located within ten miles of Los Angeles. Adequate housing provided. Churchmanship moderate. State age, experience, etc. Box G, THE WITNESS, 135 Liberty St., New York 6, N. Y.

WANTED

Rector for parish near New York City. Evangelical, under forty. Specialist with youth and children. \$4,000 and six room apartment, Box DG, THE WITNESS, 135 Liberty St., New York 6, N. Y.

NEEDED

Young associate rector in parish of 1200 communicants to work with 300 young married, youth, church school. Great opportunity for real accomplishment and advancement. Write Rev. Harry Longley, 1105 Quarrier Street, Charleston, West Virginia.

WANTED

Ex-Chaplain as associate rector in New Jersey parish. Small salary to start. Moderate Churchmanship. Plenty of hard work. Box B, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

RURAL MISSIONS

An eastern diocese seeks clergymen to take charge of rural missions. There are two fields now open, both offering unusual opportunities. Box P, THE WITNESS, 135 Liberty St., New York 6, N. Y.

**SHORTHAND in
 6 Weeks at Home**

Famous Speedwriting system. No signs or symbols; uses ABC's. Easy to learn; easy to write and transcribe. Fast preparation for a job. Surprisingly low cost. 100,000 taught by mail. Used in leading offices and Civil Service. Write for free booklet. 24th year.

Speedwriting

Trademark Reg. U. S. Pat. off.
 Dept. 3206-7, 55 W. 42 St., New York 18

STAMMER?

This new 128-page book, "Stammering, Its Cause and Correction," describes the Bogue Unit Method for scientific correction of stammering and stuttering—successful for 45 years. Free—no obligation.

Benjamin N. Bogue, Dept. 5809
 Circle Tower, Indianapolis 4, Ind.



**Everything for the
 Episcopal Church**
Ammidon & Company
 HORACE L. VARIAN
 31 S. Frederick St. Baltimore 2, Md.

Linens Join the Drive

We offer 10% off our entire list of linens and cottons for all Church uses on orders placed in May and June. Buy now for summer work replacing your Sacristy needs. Samples free.

MARY FAWCETT CO.

Box 146 Plainfield, N. J.

CATHEDRAL STUDIOS

Washington, London. Materials, linens, by the vd. Surplises, albs, Altar Linens, stoles, burses, veils. My new book Church Embroidery & Church Vestments (1st edition sold out, 2nd edition ready soon). Complete instruction, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds 53c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Md. 15. Tel. Wisconsin 2752.

**DYE-FAST SANFORIZED
 FLY-FRONT**

Black Clerical Shirts

made of

Fine Light Weight Pongette Shirting. All collar sizes 14-17½. All sleeve sizes 32-35.

Plain Bosom \$4.50

Pleated Bosom \$4.95

C. M. ALMY & SON, INC.
 562 Fifth Ave. New York 19, N. Y.

The Payne-Spiers Studios Inc.
 Studios at Paterson, N. J.
Carved Wood
 Chancel Renovations Church Furnishings
 Murals Memorials Tablets
Stained Glass
 Inquiries Solicited

VESTMENTS

Cassocks - Surplises - Stoles - Scarves
 Silks - Altar Cloths - Embroideries
 Priest Cloaks - Rabats - Collars
 Custom Tailoring for Clergymen
 1837 Church Vestment Makers 1947
 Over One Hundred Years

COX SONS & VINING, Inc.
 131 East 23rd Street, New York 10, N. Y.



X SHRINE MONT X Vacations: May to October for clergy, laity, families, friends. In Alleghenies, 100 miles due west of Washington by Southern Ry, Greyhound Bus & auto. Grounds of rare mt. beauty; mineral spgs.; many recreations; modern lodges, cottages, central halls and refectory. *Noted Cathedral Shrine*—perpetual trust of the Church. Raes: \$20 to \$30-\$35 a wk., room, meals, service, ample baths. *Prospectus*, Rev. E. L. Woodward, M.D., D.D., Director, Shrine Mont, Orkney Spgs., Va. **CLERGY SEMINAR of Gen'l Church:** July 14-25, 11 days, \$25; evening lectures and daily services open to all guests.

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.

STANLEY D. PETER
Warden, Grace Church, Paducah, Ky.

The Living Liturgy by Rev. Massey H. Shepherd, Jr. (WITNESS, June 5) described the depressing experiences of some of our clergy who have congregations of passive, listless sitters. In my humble opinion, this condition can be materially bettered if the afflicted clergy will repetitively urge their congregations to take active part in services.

Most people want to participate in the services but the inherent shyness of a normal person prevents him from speaking out. Any minister really anxious to improve on this condition should actively urge his people to fully participate in all parts of the service. If the minister cannot bring himself to a point of charging his congregation with full participation for greatest enjoyment of the service, he should at least be able to urge each and every member of his vestry to actively participate and set an example for the rest of the congregation.

A vestryman, certainly during his term of office, should be willing to assist the rector in any plan that makes sense, and if he is requested to assist. Any rector who fails to charge his vestrymen each year with their various obligations to him and to the Church, is passing up an opportunity for aid that is his for the asking. Most vestrymen want to help, but their help must be actively solicited by the rector.

First see that each person has in front of him a prayer book and hymnal. Then actively and repetitively urge the use of them if you wish to relieve a condition of "spectatoritis."

* * *

REV. WILLIS M. ROSENTHAL
Rector at Columbus, Nebraska

I hope that your editorial on a basic stipend for the clergy struck a responsive chord here and there in places where it will do some good: there are people who could do something about it, but I don't see what the average parish priest can do. The basic stipend would seem to be a practical economic application of Christian principles, and after all, it would simply be an intelligent extension of the "minimum stipend" principle which many dioceses have already adopted. I think that a subscription to THE WITNESS might well be considered in a basic stipend; I very much regret that I am simply unable to renew my subscription at this time, much as I will miss receiving your magazine. Like most of the clergy, my real income has gone steadily down for the past year or more. It doesn't help any to read of cases like that of the rector of a certain famous parish whose salary was recently raised by an amount larger than the average total stipend of our clergy. Some cuts at the top might help put such a program into operation. That is too much to expect, of course, but not too much to ask, I think.

I wish some information would be given out explaining in what sense some returned chaplains have been, and still are, "unemployed" and have gotten a bad deal from the Church. It simply doesn't add

up, as far as I can see, with the call for more prospective parsons and with the fact that many vacancies undoubtedly exist, both at home and abroad. The vacancies don't pay a chaplain's salary, no doubt, nor are some of them as pleasant as some chaplaincies were. Just what does the Church owe these men? I honestly don't understand what it is all about, and there must be others who don't, too, and I certainly don't want to be unfair or unsympathetic.

My nearest Church World Service regional center (at St. Louis) wrote in answer to my inquiry that CWS could place to good advantage copies of our obsolete "New Hymnal." It occurred to me that our Church has an unusual opportunity to help out in the matter of hymnals on a scale that would really do some good, since there must be many thousands of copies of the hymnal already discarded and not used, with more being added to the discard all the time. Why not an effort on a national scale to help with hymnals through CWS?

ANSWER: THE WITNESS has a Subscription Fund which is drawn on to take care of subscriptions of clergy, missionaries and others who want the paper but cannot afford it. Donations should be sent to THE WITNESS, 135 Liberty St., New York 6, N. Y.



BARD COLLEGE

(formerly
St. Stephen's)

*A coeducational college of
liberal arts and sciences.*

Annandale-on-Hudson, New York

CARLETON COLLEGE

Laurence M. Gould, D.Sc., President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota

Address: Director of Admissions
CARLETON COLLEGE
Northfield Minnesota

ST. AUGUSTINE'S COLLEGE

Raleigh, North Carolina

Accredited Class A Church College for Negro Youth. Co-educational. B.A. and B.S. Degrees. Teacher Training; Religious Education; Commerce; Music; Physical Education. Address: President.

Legal title for bequests: Trustees of St. Augustine's College, Raleigh, No. Carolina.

Okolona College Okolona, Mississippi

Co-educational, Private American Church Institute for Negroes (Protestant Episcopal Church) **Established 1902**
High School and Junior College - Trades and Industries - Music

For information write: W. MILAN DAVIS
President
Today's Training for Tomorrow's Opportunities

SCHOOLS

The Hospital of Saint Barnabas and the University of Newark offer a full course in **NURSING**

to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to

Director of Nursing

HOSPITAL OF SAINT BARNABAS
685 High Street Newark, N. J.

MARGARET HALL

Under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field and tennis court. Riding. Board and Tuition \$850. For catalog, address: Sister Rachel, Prin. O.S.H., Box A, Versailles, Kentucky

HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 206 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector

Box W. Plymouth, N. H.

Saint Mary's-in-the-Mountains

An Episcopal college preparatory boarding school for fifty girls. Piano and Choral instruction. Art. Domestic Science. Mountain hikes and winter sports afforded by location in White Mountains. Horseback and Skiing lessons. New gymnasium. For catalogue address

Miss Mary Harley Jenks, Principal
Littleton, New Hampshire

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Semester. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to
George L. Barton, Jr., Ph.D. Headmaster,
Box 408

KEMPER HALL

KENOSHA, WISCONSIN

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. Under direction of the Sisters of St. Mary. For catalogue, address: Box WT.

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-help system, and informal, personal relationships among boys and faculty.

Rev. Robert L. Curry, Headmaster

Lenox Massachusetts

UPROOT

The Causes of War

LEARN

to live in love with friend and foe

JOIN

The EPISCOPAL PACIFIST FELLOWSHIP

MEMBERS SIGN THIS STATEMENT:

"In Loyalty to the Person, Spirit and Teachings of Jesus Christ, my conscience commits me to His way of redemptive love and compels me to refuse to participate in or give moral support to any war."

Associate Members sign this statement:

"In Loyalty to the Person, Spirit and Teachings of Jesus Christ, my conscience commits me to His way of redemptive love.

I agree that war is monstrous evil and confess the sin, personal and social, which leads to involvement in it; and dedicate myself to the establishment and maintenance of a true peace, advocating such social, economic and international readjustments at whatever cost to class privilege and to nationalistic prestige and self-interest as may be necessary to remove the causes for war and to abolish it as a fact."

Applications for either form of membership may be obtained from

THE EPISCOPAL PACIFIST FELLOWSHIP

9 East 94th Street

New York City 28