

The WITNESS

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FEBRUARY 1, 1945

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IN MEMORY OF WILLIAM TEMPLE

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE

NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

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Thursdays and Holy Days: Holy Communion, 11 A.M.

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11:00 a.m. Morning Service and Sermon.
4:30 p.m. Victory Service.
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The Rev. Vincent L. Bennett

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This church is open day and night.

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Sunday Services: 8 and 11 A.M.

Daily: 12:05 Noon—Holy Communion.

Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

THE WITNESS

For Christ and His Church

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FEBRUARY 1, 1945

VOL. XXVIII

NO. 24

CLERGY NOTES

ARTERTON, FREDERICK H., head of Youth work of the National Council, will become rector of All Saints', Belmont, Mass., on June 1.

ATKINSON, GEORGE W., of the diocese of Washington, died on January 14 at Vero Beach, Fla. He was rector of several Washington parishes before his retirement in 1935.

COOMBS, ROBERT R., was ordained priest on January 6 by Bishop Block of California at St. Paul's, Burlingame, Calif., where the candidate is an assistant to the Rev. Francis P. Foote.

CROFT, SYDNEY H., army chaplain in the Pacific, is to take up work in the Hawaiian Islands following the war. He was rector at Racine, Wis., before entering the army.

DIXON, H. CAMPBELL, rector of St. Paul's, Louisville, Ky., has accepted the rectorship of St. John's, Detroit, Mich.

DOW, D. HOWARD, formerly rector of St. Michael's, Anaheim, Calif., is now the rector of St. Mary's, Pacific Grove, Calif.

KELLEY, HAROLD H., superintendent of the Seamen's Church Institute, New York, was recently honored with the award of the Order of Orange-Nassau by the Netherlands government for his service to seamen.

KILBURN, EDWARD L., formerly vicar of the Good Samaritan, San Francisco, is now the rector of St. Luke's, San Diego, Calif.

LANGLEY, MALCOLM, formerly the rector of Christ Church and Emmanuel Church, Pittsburgh, Pa., is now the rector of All Saints', Calvert County, and St. James', Tracy's Landing, Md.

LARNED, ALBERT C., formerly rector of St. Alban's, Centredale, R. I. is now on the staff of the cathedral in Providence and in charge of St. Paul's.

LEE, HARRY B., formerly rector of Trinity, Escondido, Calif., is now the rector of St. Paul's, Modesto, Calif.

MYRICK, CONRAD, was ordained priest on Jan. 11th by Bishop Carpenter at St. Andrew's, Birmingham, Ala., where he is now the rector.

PENDERGRAFT, ALLEN C., formerly canon at the cathedral in San Francisco, is now assistant at the Good Shepherd, Buffalo, N.Y.

SERVICES In Leading Churches

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Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

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

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

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

TRINITY CATHEDRAL

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sundays 8:30, 11 and 4:30.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 12 noon Wednesdays, Holy Days 11:15.

The Cathedral is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Ernest Victor Kennan, Rector

SUNDAYS

8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.

8 P.M. Evensong and Sermon.

Weekday Services

Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.

Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newberry Street, Boston

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Rev. Arthur Silver Paysant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.

Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

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7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

11 A.M.—Church School.

8 A.M.—Holy Communion.

11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

A Tribute to William Temple By the New Archbishop

*A Simplicity of Character Greatest Thing
About Him Declares Former London Bishop*

By Geoffrey F. Fisher

Successor as Archbishop of Canterbury

London: — The greatest thing about William Temple was the simplicity of his character. With all his immense range of interests, with all his intellectual brilliance, with all his great influence in the Christian Churches, with all his vital concern for the Church of England, Christian unity, national well-being and so on, he was himself utterly simple, single-minded, without a thought of self, or of anything else but the service of love which he owed and gladly gave to God and to his fellow men. I heard him once at a great student movement conference, packed with young men and young women from the universities; the kind of an audience which above all he loved. He talked to them for forty-five minutes on religion. It was strong meat, a discourse closely argued, profound and challenging; then, for ten minutes at the end, he declared his own personal faith in the simplest words: faith in the Jesus whom he knew as Lord and Saviour and present friend. There was the real man, and all his brilliance of power never obscured it; that was the secret of his amazing capacity for friendship. All sorts of people were his friends, among the great and the humble. He never forgot them and was never too busy for them, and refused no call they made upon him. In any generation of Englishmen William Temple would have stood out as he conspicuously did in ours. So great was the range of his interests and his gifts and his effective influence that a brief appreciation like this must be altogether inadequate. The quality of his mind is shown in everything that he wrote or said. Whatever the subject, he found in it something original, stimulating, profound, and he held any audience by that characteristic delivery of his—vigorous, lucid and ut-

terly sincere. He did not know how to be commonplace, though he knew very well when to be frivolous. There were not limits to his intellectual interests, he ranged over the whole field of history, philosophy and theology. I remember him saying once that he was taking with him for his summer holiday certain books as he wanted to fill a gap in his knowledge of the history of Spain.

After his time at Rugby and Balliol College, he became a fellow and lecturer in philosophy at Queen's College, Oxford. If he had chosen to become a professional philosopher, he would have been a great one. When many years later, as Archbishop of York, he delivered the Gifford lectures, he made a notable contribution to the philosophy of religion, and he did it among all the distractions of his public office. He could even write philosophy on the train. I remember seeing him off once at the station on his way to York, when he told me that he hoped on the journey to turn a particularly difficult corner in his Gifford lectures. But at Oxford, other interests than philosophy already occupied him, and already he was throwing himself into those interests in people, and how they lived, and in their social problems, which never left him. There must be many people in Bermondsey now who remember that young, vital, bulky figure of his in the Oxford and Bermondsey clubs. There are very many members of the Workers' Educational Association, of which he was president for sixteen years, who remember his brilliant lectures, his fascination in conversation and that tremendous laugh of his. Already at Oxford, it was clear to him that above every other interest, was his concern for the Christian faith and the Church of

England and that to her service his life was to be dedicated.

It was no less clear to others that he would inevitably be a leader of it. After four years as headmaster of Repton, an interlude of sheer delight to him, he came to St. James's, Piccadilly. It is typical of him that even while he threw himself into every movement of the day, and was a great popular preacher, he had a special care for the spiritual interests of the servants of the many hotels in his parish. He became a leader of the reforming movement of the Church of England called the Life and Liberty, out of which in the end came the Church Assembly. He gave up St. James's to give himself wholly to that work. When it was finished, he became a canon of Westminster, but had hardly done so before he was appointed Bishop of Manchester. Thence after eight years, he went in 1929 to York, and only two years ago to Canterbury. All this time he was becoming a cen-



An informal snapshot of William Temple, then the Archbishop of York, taken at the Edinburgh conference in 1937

tral figure in what is called the ecumenical movement, the drawing together of the diverse elements of the Christian Church, Orthodox, Lutheran, Reform and Anglican. In a series of conferences, he became personally known to and trusted by the leaders of all these Churches and exercised a powerful influence by the virtue of his theological insight and his wide sympathies. There was no one else who held quite his position. To have him at Canterbury meant an immense strengthening of the ties between all the Christian Churches.

From Canterbury, together with the Archbishop of York, he launched a great program of advance for the Church of England. It had a strong emphasis upon social betterment, the cause which he always had at heart, and he did not hesitate to give his views on economic as well as social questions. His speeches caught the ear of the nation. Everybody admired his courage, his forthrightness, and the clear inspiration of his lead. But the social emphasis was never the chief thing in the speeches which he delivered in England and Scotland at that time. As he himself pointed out to critics, the larger part of what he said was devoted to theology and the Christian religion, and everything else depended upon that. Indeed, everything in his life depended upon that. It is an untold loss for the Church of England, for the nation, and it is not too much to say for the world, that so soon, so prematurely and at such a time, this great churchman, this great Englishman, should be taken from us.

THE PICTURE ON THE COVER

London:—In 1943 a mission composed of six prominent Chinese, well known in politics, journalism, education and law, visited England. They saw for themselves something of Britain's war effort by visiting naval and military bases, munition factories and educational establishments. In London they were guests at a reception given at the Chinese embassy by Dr. and Madame Wellington Koo. The cover picture is of the late Archbishop of Canterbury, William Temple, chatting with the leader of the mission, Dr. Wanf Shih-chieh.

COOPERATIVE EFFORT IN ALABAMA

Birmingham, Ala.:—The Auxiliary of Alabama, meeting at the Advent on January 17-18, voted to join an interdenominational undertaking

to support an educational worker in one of the state prisons for women. The opportunity facing the Church in college work was presented by the Rev. James Stirling, student worker at the University of Florida. A feature of the meeting was the showing of a motion picture of Washington Cathedral.

BREAK RECORDS ON COLLECTIONS

New York:—Collections by the National Council for 1944 was \$38,414 in excess of expectations. The collection ratio was 102.2%. Every diocese and district in the United States paid 100% or more. The total budget giving was \$1,796,473 which was an increase over 1943 of \$313,424.



The Archbishop of Canterbury chats at the front with General Sir Bernard L. Montgomery. The officer in the center is not identified

MEET SOCIAL ISSUES SAYS LEADER

London (by wireless):—The Rev. Ronald Allen, connected with the World Council of Churches as secretary of the department for reconstruction of Christian institutions in Europe, has challenged the Church to meet social issues squarely. He is the rector of a parish in Manchester, and was the speaker at the 1944 meeting of the Church Publishing Association for whom THE WITNESS is published. "We must all grasp not only the fact of world revolution but also the fact that of all world institutions the Church alone remains to bridge the gap between

the old and the new era." A united Christian approach will be indispensable in strengthening the authority of a militant Church, he said, adding that "much hopeful progress" has already been made in this direction through the ecumenical movement.

BISHOP TUCKER HONORED

Baltimore:—Presiding Bishop Tucker was presented with a medal on January 19th designating him the "outstanding Virginian of the year." It was presented by the Virginians of Maryland. The speaker at the dinner was Bishop Powell of Maryland, with the Rev. Richard H. Baker, retiring president of the society, who is rector of the Redeemer, presiding.

Sounds like a strictly Episcopal affair.

GOOD EXAMPLE TO FOLLOW

Columbia, Mo.:—The Rev. Roger Blanchard, rector of Calvary Church here, in ordering a bundle of twenty-five copies of THE WITNESS through Lent, makes this comment: "We have used THE WITNESS series the last two Lents and have found them very effective for discussion groups." There is still time for you if you send your order at once to THE WITNESS, 135 Liberty Street, New York 6, N. Y. We will bill Easter week at five cents a copy. The series on *God and Our World* starts next week.

THE WITNESS — February 1, 1945

Summary of Cleveland Meeting With an Appraisal

*Immediate Task of the Churches Is to Make
Their Opinions Known Before It Is Too Late*

By Richard Morford

Secretary of the United Christian
Council for Democracy

Cleveland:—As reported in THE WITNESS for January 25, the Dumbarton Oaks Proposals for world organization received unconditional approval, at the same time nine specific improvements in the proposals were called for and a score of other fundamental recommendations directed toward the achievement of world order, justice and freedom were passed with the overwhelming majority support of the 450 delegates at the second national study conference of the Churches on a just and durable peace meeting in Cleveland January 16-20.

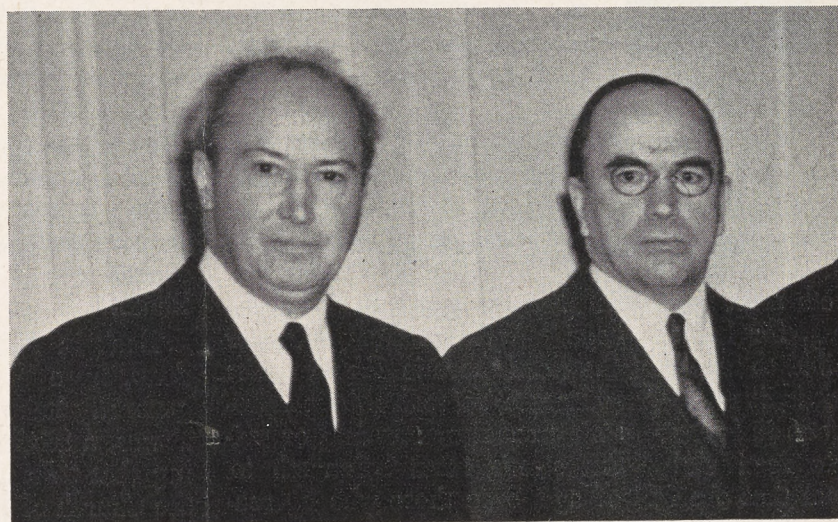
The suggested improvements in Dumbarton Oaks are as follows:

(1) The final charter should contain a preamble accepting the long-range purposes of justice and human welfare set forth in the Atlantic Charter; (2) provisions for the operation of the organization under specific international law, which law must be expanded and codified; (3) withholding of voting rights in the Security Council from a country whose own case is being considered; (4) making procedure for amending the charter more liberal; (5) a special agency to deal with and be responsible for colonial and dependent areas; (6) another agency on human rights and fundamental freedoms; (7) eventual membership of all nations willing to accept the obligations of membership; (8) more specific proposals aimed at the limitation and reduction of armaments; (9) provisions designed to protect and defend the smaller nations more adequately from possible subjection to the arbitrary power of the great.

The sense of urgency concerning world organization to which the churchman gave more attention than to any other subject was made emphatic in their appeal to the President to issue invitation for a United Nations conference to be held as soon as possible to consider the Dumbarton Oaks Proposals.

Among other recommendations written into the 3,000 word Message to the Churches are these: the United Nations are urged to make explicit now their attitudes on the

post-war treatment of Germany and Japan, to remove from these countries the "power and will" to wage war but not to be "vindictive" in the necessary discipline which must be exercised for the crimes committed; to stimulate liberal German and Japanese elements in the re-education of their fellow-citizens and to make opportunities for productive industry and trade available to both. Also urged was the abandonment of



Two of the leading members of the findings committee of the peace conference were Bishop William Scarlett, chairman of the commission on social reconstruction of the Episcopal Church and Bishop G. Bromley Oxnam, Methodist Bishop and president of the Federal Council of Churches

the unilateral determination of boundaries, the development of an international bill of rights. Repeal of the Oriental exclusion act was asked. Opposition was registered to all discrimination against racial and minority groups both at home and abroad. Thus support was given to the proposal for a permanent Fair Employment Practice Committee, the repeal of the poll tax, and to non-discriminatory housing. Anti-Semitism as a rising threat to brotherhood must be wiped out. Congress was asked to defer action on peacetime military conscription until after the war. The conference pleaded for a larger federal unity in Protestantism, preserving the freedom of various denominational groups and at the same time co-

ordinating the resources of Protestantism to apply them to the solution of social, economic, and political problems dealt with in the conference. The need for a united Protestant missionary movement was declared, and as well the need for American Protestants to join with Catholics, Jews and others who, in recognition of the moral law, share our social objectives in building a world order.

Extended and thoroughly democratic discussion featured the conference sessions. Realistic, concrete proposals in considerable detail which the summary above does not adequately suggest were the outcome. There was fifteen hours of give-and-take for all the delegates on all the content of written memoranda submitted by commissions which had been at work several months. The

findings committees in each of the three discussion groups gave additional hours to sifting the preliminary recommendations; a central findings body did heavy midnight to dawn work. In plenary session all the delegates again had their chance for seven hours to modify and amend the final recommendations.

What came forth is not a statement of principles alone although the basic imperatives of the Christian faith for our time are the foundation of the message. No fear of overstepping the traditional, circumscribed functions and responsibility of the Church hindered these churchmen from making specific pronouncements on economic, social and political matters, nor of asserting

(Continued on page fifteen)

The Drama of the Dogma

by Joseph F. Fletcher

Professor at Episcopal
Theological School

DOROTHY SAYERS in an essay called *The Greatest Drama Ever Staged* says that official Christianity "of late years, has been having what is known as a bad press. We are constantly assured



that the churches are empty because preachers insist too much upon doctrine—'dull dogma,' as people call it. The fact is the precise opposite. It is the neglect of dogma that makes for dullness. The Christian faith is the most exciting drama that ever staggered the imagination of man—and the

dogma is the drama.

William Temple more than any of the Christian men from whom I've learned my lessons taught me what strong meat the faith of the Church provides. And strong meat whets the appetite. The epistle to the Hebrews tells us that "everyone that useth milk is unskillful in the word of righteousness, for he is a babe." William Temple never failed to note that the word there is *dikaiousuneis*: that is, justice—troublesome, radical, critical, prophetic judgment—not personal or mystical or private rectitude! "But strong meat belongeth to them that are full of age, even those who by reason of use have their senses exercised to discern both good and evil."

I have no desire to do "obsequious sorrow" as Shakespeare said in scorn, but we all feel awed, and perhaps even a bit frightened, by the Archbishop's sudden death, and in this mood I'd like to suggest that this truth that the dogma is the drama in the lesson, above all others, we can learn from his life. Somehow I feel sure that he would prefer us to think on his life rather than to dwell upon his death, just as Temple himself always turned for inspiration from the Pauline preoccupation with our Lord's death to the Johannine discovery of atonement in the life and the light and the love.

What I am trying to say is colored no doubt by my own personal experience and indebtedness to Temple. The year before I entered the seminary he published *Christ the Truth* and its incarnation-centered faith caught me—has held me helpless but willing ever since. The year after I started theological study he showed me the dramatic stat-

ure of Christian courage by his stand for the English miners in the general strike. Here was a preacher and prophet on a scale that American Church life always hinted at but never provided.

Later in England in spite of the press of his own studies and his duties in the northern primacy, he never failed to help me when I ran into snags in the search for backgrounds of Christian political and economic theory. Never have I known anybody with such incredible wealth of information ready to be turned on by a simple question or a superficial opinion not easily squared with the facts. And those of us who lectured from '29 to '32 for the English Workers' Educational Association had frequent reason to thank God for his chairmanship of the common people's school. Temple was the people's archbishop fully as much as St. Thomas of London or William Laud ever were. In our own times no religious leader has been as truly a national figure with the possible exceptions of Cardinal Manning and General Booth.

Back in 1922, in a book called *Painted Windows*, by a "Gentleman with a Duster" who was generally known to be Sidney Dark of the *Church Times*, a modernist theologian was quoted as saying that "Temple is the most dangerous man in the Church of England. He is not only a socialist, but is also Gore's captive, bow and spear!" William Temple was not a socialist but he *was* a prophetic man of God and therefore his championship of the Labor Party and of British workingmen no doubt made him a socialist as far as most un-modern modernists are concerned. He was no captive of Gore's Anglo-Catholicism, neither by bow or spear, but a truly central and classical believer—but I suppose that that put him in a class with liberal Catholics—and the archbishop was proud to be so numbered. But this modernist was telling more of the truth than he could really understand; he was saying that the dogma is the drama. His use of socialism to heighten the charge of Catholic conviction—as far as Temple was concerned—only served to illustrate the old saw that "any stigma will do to beat a dogma." The archbishop understood that even rarer than Christian charity is Christian faith.

At that time, 1922, he was still the Bishop of Manchester, and Sidney Dark also said, "I regard him as a man whose full worth will never be

known till he is overtaken by crisis." Temple had already shown his courage in the Life and Liberty Movement which led to the creation of the National Assembly, and the frank threat of disestablishment if Parliament refused to relax its Erastian control of the Church. He gave Dark's words their proof in the first post-war period at Birmingham, in 1924, in the conference on politics, economics and citizenship. And he proved them without doubt in the general strike of 1926 and at the Malvern conference in 1941, when the blitz was at its height and the iron was hot for revolutionary Christian utterance. The Malvern Manifesto is an impressive demonstration of Temple's own rational faith that revelation is no intuitive and mystical fiat, but—as he always put it—"the coincidence of event and appreciation."

It's hard to indicate the richness of his influence as it came in such a steady stream through his elaborated works like the Gifford lectures and the Penguin book on *Christianity and Social Order* (of which the appendix is a time bomb yet to explode), or in prophetic addresses like his attack two years ago in Albert Hall on the scarcity economy of modern credit monopoly and the five big banks, or the many shrewd remarks to be found studding his essays, meditations and episcopal charges. But I find my thoughts centering, briefly, on three scores: his ecumenical leadership, his radical social leadership, his leadership as a modern apologist.

WE all know of his hard labor in the ecumenical movement. The wisdom and skill he brought to Oxford and Edinburgh in 1937 inevitably caused him to be put into the presidency by a loud and ready acclamation, of the World Council of Churches. The most sectarian and bigoted of Christians and the most eager of haste-makes-waste reunioneers all respected his simple distinction between "unity" and "union" and his insistence that the one comes before the other. I feel sure that he believed profoundly that the way to Edinburgh leads through Oxford, that the way to universal faith and order is to be found in universal life and work, that cooperation is the key to communion. Many of us realize that the ethical points of interest in the epistle to the Ephesians would have obscured its ecumenical importance for us if it had not been for his grace, who saw its practical message for a modern Church so broken as to deny the risen Lord. It was precisely Temple's faith in the classical dogma of the Church as the risen body of Christ which made him, compelled him, to work so unceasingly under Christ "in whom all the building fitly formed together groweth into an holy temple in the Lord."

To be a "radical" means literally to go to the root of matters. Both prophecy and physics research are by nature radical, and they both lead us to the same truth that organic unity is the truth about the nature of things. This conviction about the unity (not singularity) of things was the key perhaps to Temple's life and thought. Spiritual unity, physical unity—they require that their being, the reality of them, shall be acknowledged in Church and government, economics and culture, and that the sacramental unity of the spiritual and material orders themselves shall be made plain. He always understood, with the simplicity that comes of careful study, that a planned society will surely come in the very nature of social process and he therefore always tried to show us that our task is to preserve personal liberty in a planned society by planning for it and not by resisting history itself in a mood of decaying individualism and stupid reaction.

He was of course a son of aristocratic people, indeed the archbishop son of an archbishop father, but he had in him a lot of "the best of the old school tie!" Nothing galled him so much as the knowledge that the Church was still too much cluttered with "squires from the shires and spinsters from the spas," the conservative party at prayer. I am myself convinced that he turned away so obviously from Anglo-Catholicism (except for its social radicals like Canon Demant and Mr. Reckitt) because his patience could not stretch to so many young priests who were easily excited about the proper place of the gloria in the order for holy communion but unconcerned about the proper place of the workers in a Christian society. He was too fully aware of the word of God as the light of the world, and stood in the tradition of Maurice, Kingsley, Holland, Westcott and Gore.

Canon Scott Holland once said in St. Paul's Cathedral that the more he understood the incarnation the more he was concerned about drains, or "sewers" as we say in America. Although his only brother is a sanitary engineer, an expert on drains, Archbishop Temple probably knew little about them. But he certainly knew what Scott Holland was getting at. Temple made it even more unmistakable; he was forever pointing out that there is nothing secular but sin, that Christianity is a materialistic religion, that no more dialectical materialism can be conceived than the claim that the Word was made Flesh, that redemption of the world means revolution—redeeming means re-ordering the structure of social and personal relations, that both personal and social sin are matters of disorder and not of corruption, that the image of God is obscured but not destroyed in

men. The dogma is the drama. He didn't succumb to the cynicism and despair of Neo-Calvinism! And always he brought good humor into his defense of classical integrity, as once at a seminarians' conference after Reinhold Niebuhr had lectured:

At Swanick, when Niebuhr had quit it,
A young fellow said, "Now I have hit it.
Since I cannot do right
I must find out tonight
What sin to commit, and commit it."

But he could be sharp as well as witty as when he wrote to me in a personal letter about a quietly circulated attack on Malvern which went the rounds in the National Association of Manufacturers, that it was "for the most part silly." When Temple went to Canterbury, he went from Malvern as well as from York.

As a modern apologist for our faith Temple's contribution is too rich and acute to be more than mentioned here. His *Nature, Man and God* is perhaps the most vital Anglican work of its kind in modern times. The germinal brilliance of his recent supplement to the *Christian News-Letter*, republished in the *Forward-Day-by-Day* may be

of even greater importance—if we can raise up strong interpreters. Speaking for myself, I am supremely grateful to him for his firm but humble loyalty to natural theology, not as a wicked instrument of human pride, as Barth and Heim and Brunner suggest, but as a necessary safeguard against bigotry and superstition and the religious anarchist whose opinions are always prefaced by "Thus saith the Lord." Only such a man could so completely face down all forms of religious idealism and its subtle schizophrenia and boldly assert Christian realism instead.

When there is no vision the people perish. God is faithful and just—but who are His servants who fear not to see the drama in the dogma? Perhaps Middleton Murry has stated our present case too well for comfort when he warns us that the "Church fails in leadership because it shows no sign of having known despair; no evidence of having been terrified by its own impotence." What Murry says digs deeper now that Temple is gone, but no requiems will fill the place he leaves. The Church needs more actors in the drama of the dogma.

Memories of William Temple

by Mrs. Reinhold Niebuhr
Of the Barnard College Faculty

WHEN I went up to Oxford in 1926, William Temple was Bishop of Manchester, but to most people he meant many things more than just a bishop. He had supported and advised the workers' educational association; he had been connected with COPEC (conference on political and economic co-operation); he had been headmaster at Repton; he had edited the *Pilgrim*; he had written big books and little books; *Mens Creatrix* was published towards the end of the last war, and *Christus Veritas* in 1924, while earlier that very year there was published *Personal Religion and the Life of Fellowship* as the Bishop of London's Lent book—a little book which today, as then, eighteen years ago, speaks simply and yet profoundly to the mind and conscience of the average person in the Church. Those who knew him and remembered his father prophesied that the son would go far, despite his unworldly tendency to espouse certain political and social causes—even to the extent of being a member of the Labor Party. Those of the younger generation, concerned with and questioning issues of ecclesiastical and political life or troubled or perplexed by intellectual problems looked to him for lead-

ership and inspiration as well as for direct counsel and advice.

So it was no wonder that undergraduates as well as their elders thought much of him and listened eagerly to him whenever he came to Oxford. A Balliol man, he had held a fellowship at Queen's College, and had tutored in philosophy; and to many he was the embodiment of all the qualities that go together to make the perfect Oxford tutor.

He was wise, learned, and at the same time simple, Socratic and impersonal in discussion, yet always kind and generous as well as understanding of the problems and points of view of others. If you had once seen or heard him discussing, either with his fellow theologians, or with undergraduates, you could not forget it. The dispassionate judgment, the close attention, the clarifying definition of points and problems, the neat rejoinder and even neater summing up—all this made him a great teacher, a true doctor of the faith for all those who came into contact with him: his clergy, leaders of the Christian student movement, those who gathered under his direction at missions or schools of prayer or at retreats,

and countless others who were associated with him in his various fields of interest—social, educational and theological.

Whenever he came to Oxford he was sure to find an eager and crowded audience. St. Mary's, the university Church, would be packed for the Sunday evening university sermon, or for the successive services of a university mission, with undergraduates sitting cheerfully on the stone floor or chancel steps. One of such occasions is still vivid and I can remember it as if it were yesterday—his straight-forward, unsentimental discussion of worship and prayer. The worship of God was the beginning and end of the Christian life and the worshipping attitude could not be "used"; it was not to be regarded as a "helpful" adjunct to the active life. In an equally matter-of-fact fashion, he insisted that if the act of worship did not affect one's ethical and social attitudes then it was not worship of God, but spiritual self-indulgence. He spoke simply and easily as he always did, without strain or effort, yet neither his manner nor what he said could be described as facile. His words had the mark of much thought and discipline and even more of prayer and meditation. The head of a college spoke to me as we left the Church. "There is no swept-awayness in that kind of sermon," he said and further explained, "The Archbishop uses his mind and expects you to use yours and yet he speaks simply and directly, only as Oxford 'greats' man (i. e., classical scholar) could have preached that sermon." And, allowing for the bias in the remark, on the whole the comment was correct. The Archbishop's appeal was never emotional. There was a curious power in his speaking and preaching, both in substance as in the manner of presentation, and so often what he said was so amazingly relevant to the occasion and to the situation that his words had moral and spiritual authority.

THE Archbishop looked then in the late thirties very much as he looked ten or fifteen years earlier. His hair may have become more sparse, but his face was unlined, his expression as serene, and his glance behind his steel-rimmed spectacles as keen as ever. The outward and visible man was very much an expression of his mind and spirit. His courage and appearance had a kind of stately sprightliness and, in spite of the portliness of his figure, his gait and movements were agile and easy. Unfailingly friendly and pleasant, he was never effusive or hearty, and the straight-forward ease of his manner showed that he moved among his fellows in simpleness and sincerity of heart. He also had the modesty of the truly great; sometimes one was struck by the

contrast between him and perhaps some over-pretentious cleric or intellectual who was trying to impress. Such people he always treated with sincere courtesy, and sometimes his attitude of charity helped to banish some of the grounds of their arrogance or pretention. But his courtesy and charity were not calculated; they may have been the fruits of a mind *naturaliter Christiana*, but the grace of such modesty in the last resort was because he walked humbly before God.

I can recall all sorts of pictures of him: the Archbishop at Oxford, chatting with the porter at his old college, discussing with his former colleagues or present-day undergraduates, and giving all his same cordial interest and attention. Or again, leading retreats or quiet days and sharing with others the discipline of silence and worship. When he was elevated to the primacy of York many wondered how in that office he could possibly combine its administrative responsibilities with intellectual life and with the spiritual direction he gave to so many groups in the Church. But in his first diocesan letters he announced that he was going to keep one day a week free of outside engagements for the particular purpose of study and meditation. In the following years he wrote and delivered the Gifford lectures at Glasgow university, while the *Readings in St. John's Gospel*, published in 1937, were the fruits of study shared in retreat and conference with various groups of clergy.

A photograph of William Temple that was taken soon after he became the Archbishop of York



But, to return to my memories—I can see him going off after some meeting, bouncing about cheerily in the ancient and minute baby Austin of some impoverished curate, rather than in the upholstered limousine some might regard as befitting so eminent a churchman. I can see him spending two whole days chairing a small conference of younger clergy and university dons, not many of the important or obviously key people; and, with consistent interest, discussing and clarifying issues of theology and politics with them. Other recollections: the Archbishop happily drinking a mug of hot cocoa after a strenuous day of meetings or going over some of the problems under discussion. His sudden laugh, so friendly and contagious, and the quick phrase and flash of wit come back to mind; and one realizes how dreadfully as a person as well as a leader he will be missed.

The Archbishop feasting and fasting on an apple, and an apple only, for breakfast, while the rest of us consumed porridge, toast, bacon and eggs. But the last memory I have is of a sermon broadcast on the last Sunday in August, 1939. It was in the last days, and, although war officially was not declared until the following Sunday, the inevitable was upon us. The Archbishop was preaching at Bristol but most of England heard him over the radio. We sat in our Sussex village and heard him describe the moral and spiritual issues underlying the political and military challenge of Hitler's Germany. It was a great address, both in its religious reference, and also in its analysis of the issues confronting England and Englishmen. No one else could have spoken to England or for England in that moment as he did and he was able to do it because his ultimate loyalty was to more than to England. He was knit and related to so many phases of our natural life, but he was first and last the servant of God and of his Church, and was able to relate the tragedy of history to the gospel in terms of immediate realism as well as of ultimate hope.

It was seemly and fitting that All Saints-tide followed the time of his death. That season, commemorating the blessed company of all faithful people, stands as a lively symbol of the faith which he served so loyally and which others felt he embodied so well.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy son, Christ, our Lord; Grant us grace to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee; through Jesus Christ, our Lord. Amen.

Temple As Friend

By

CHARLES W. LOWRY

Rector at Chevy Chase,
Washington, D. C.

AMONG all the arts there is none more rare and difficult than that of friendship. Yet there is perhaps nothing else in life that is richer or more deeply satisfying. For Christians friendship is forever hallowed by the words of our Lord: "Henceforth I call you not servants . . . , but I have called you friends."

In a recent letter from England a canon of the English Church, for many years closely associated with Dr. Temple, writes: "Prominent among his great gifts was a genius for friendship." There will doubtless be many testimonies to the same effect for I believe that William Temple was a great friend. By this I mean much more than that he was a friendly person though he was that. He was friendly because he was a Christian and was essentially a humble and simple and loving person. Friendship however is a high art, involving the capacity for love, sensitivity, imagination, and a selfless thoughtfulness.

This short article is a transcript of some phases of an intimate experience. It is not easy to write, but it would be harder to decline to do so.

I did not meet Dr. Temple during my years at Oxford and in England, though I heard him for eight nights at his remarkable mission to Oxford University in 1931, I stayed for a short while in a line of students waiting to see him, half a block long, and subsequently I brushed sleeves with him walking in the parks. When I did meet him at the College of Preachers, Washington, in 1935, and recalled these contacts without personal fruition he made the somewhat breath-taking reply: "I was sure when you came up (at the opening ceremony of the conference) to sign the book that I had seen you somewhere before." That week, or fragment of one, which was for him surely one of the most crowded a mortal ever put in, he found time to invite me twice up to his quarters in the tower, to drive to Mt. Vernon, and to slip by the Virginia Seminary for a hastily swallowed cup of tea. Thereafter no December ever passed that I did not receive a letter recalling our meeting at the college. This has always seemed to me one of the most extraordinary instances of thoughtfulness I have ever encountered. In all I have perhaps 35 letters from him, all save two or three written by hand. After he became Archbishop of Canterbury he continued to write, though more briefly and sometimes with the plaint that he was horribly pressed and had to take time out of sleep for personal correspondence.

The spectacular chapter in my friendship with the Archbishop came in the summer of 1937. I encountered him first at the Archbishop of Canterbury's garden party for the delegates to the great conferences at Lambeth. He joined the line behind me several yards, Mrs. Temple with him. I left the line and greeted them, the meeting being definitely British. On the formal side, so to speak. However, it was not so very long—as I discover from a detailed diary kept that summer—until the Archbishop and I were handing tea to Mrs. Harper Sibley and Mrs. Stebbins, as well as Mrs. Temple. Then there happened suddenly one of those incredibly thoughtful acts. I was on the point of paying my farewell respects to our Archbishopial host when Dr. Temple advanced and said: "Your Grace, I hope you will not only meet this man but get to know him." In consequence my farewell took two or three minutes.

FROM London I went to Bishopthorpe (the ancient palace of the Archbishops of York) to spend the week-end before the Edinburgh conference. A galaxy of distinguished persons arrived Saturday afternoon but mine was the rare fortune to be invited on Friday and to have twenty-four hours as the only guest in the palace. On Saturday morning we went over the Archbishop's hoods, which took up virtually a whole room. Pulling out those given by Princeton and Columbia, he said: "I must wear one of these on Sunday in the minster; which do you think is the more honorable?" On Sunday the Archbishop was the celebrant at an early service in the parish church and in the evening I preached with His Grace reading Evening Prayer. In between at a great service in the minster, with Bishop Perry preaching, I had the honor of acting as chaplain to his grace.

At Edinburgh on the eve of the conference we had tea together. The Archbishop was on a strict diet, only fruit for breakfast and nothing but tea at tea. But on this particular afternoon he said, "I believe I'll break over this once," and ate cake. In this conference he was great as a presiding officer but he was still greater in the informal contacts of Cowan house where about a hundred delegates lodged and had two meals a day together. I had the opportunity of observing both him and Mrs. Temple in constant and not unwearied intercourse with folk of all nations and ecclesiastical denominations. They were both superb.

I remember so well the last evening. An eminent American delegate made a very nice speech in which he paid tribute to the Archbishop of York. Then he continued: "And to Lady York, (sic) too, we want her to know . . ." My eyes were fixed on the faces of both the Archbishop and Mrs. Temple, but—thoroughbreds that they were—I was unable to detect even a change of expres-

sion. Earlier in the conference I was beside the Archbishop at table when we got into a discussion of English versus American table manners. I tried to interpret the American point of view on the use of knife and fork. He accepted my rationale with humor and humility. "Yes, I suppose we English must seem like very gross feeders to you Americans." Toward the end of the conference a snarl developed on the subject of the ministry. Angus Dun, now Bishop of Washington, intervened at a tense moment with a motion that the chair appoint a committee to bring in a statement the next morning. That evening at Cowan house the Archbishop in great humor said: "Horatio Dun saved the bridge."

The last time I saw his grace was at Amsterdam in 1939. Again I had a rare privilege—I met him at his hotel and accompanied him to his boat train. We conversed in his compartment at some length. I was rather full of *Mein Kampf*, which I had just read preparatory to an expedition into Germany. He confessed that he knew nothing about it, having only an impression gained from reading a few excerpts, then went on to quote Plato and Aristotle in Greek on slavery.

His memory was phenomenal. His brain was a flawless machine. His intellect was spacious and constructive to a unique degree among modern theologians. Even larger was his stature as a Christian. Out of his single-minded devotion to God in Christ flowed his social vision as well as his genuineness and simplicity as a man. But to those to whom he gave himself in personal relationship, nothing can ever outweigh his devotion and goodness as a friend.

Temple, The Scholar

By

DAVID E. ROBERTS

Dean of Union Seminary

ARCHBISHOP TEMPLE often declared that we need someone who can do for our day the work which St. Thomas Aquinas did for his. Undoubtedly he would have regarded it as preposterous to declare that he approached this goal more nearly than anyone else in his generation. For he produced no *Summae*; his books—even such extensive treatises as *Mens Creatrix*, *Christus Veritas* and *Nature, Man and God*—were composed during spare moments in an incomparably busy life. Yet the fact remains that the "system" implicit in the score of volumes and numerous essays which he wrote is in many respects the most inclusive, the most versatile and the most lucid achievement of our age in philosophical theology. And in one sense his intellectual contribution was all the more adequate precisely because

it was made amidst staggering ecclesiastical and other public responsibilities. His enthusiastic interest in philosophy might easily have led him into a purely academic career, wherein his dialectical gifts would undoubtedly have assured him of a prominent place in British intellectual life; but his writing could not then have incorporated the scope and the concreteness which brought his intellectual interests into an integral relationship with a reformer's vision and a pastor's concern.

The most striking characteristic of his work as a philosophical theologian was his earnest quest for coherence. He acknowledged a profound debt to Edward Caird, but the integrity and clarity of Temple's mind would have impelled him toward structural orderliness even if his training had been under another master. The magnificently sustained and cumulative character of the argument in his Gifford lectures is all the more remarkable because, as the author confesses in the preface, it was written without conscious reference to his former opinions; he applied his mind *de novo* to the central issues of philosophical theology and discovered that the convictions which arose within him had an imminent consistency and inevitability which lay outside the sphere of his volition. Anyone who studies the volume carefully will discover that it is best understood as though the argument were a synoptic intuition—like a complete symphony entering the consciousness of the composer in a single flash. And as one surveys Dr. Temple's writings as a whole, finding many passages in his briefer and more casual works which are substantially identical with sections of *Nature, Man and God*, he realizes that this coherence was not artificially superimposed, but reflected the personal integrity of a great soul.

This is not to say that his thinking was inflexible; he devoted his attention to the shifting tendencies of theology over more than thirty years, discussing each new problem on its merits. Thus his "system" was like a growing plant, deriving nourishment from its environment in order to sustain an unfolding flower. His polemical method, in dealing with opposing positions, was uniformly one of restating as fairly and forcefully as possible the measure of truth which he could discern in them, incorporating that truth in his own body of conviction, and then politely but massively resisting them at the points where they seemed to him to have gone astray. Toward the end of his life he recognized that the type of thinking most congenial to his own mind had to some extent gone out of fashion in theology. He accepted this fact ungrudgingly and encouraged younger men to be content with less imposing structures if thereby they could make the impact of the gospel more effective within the Church and

upon the world. Yet he remained confident that in less catastrophic days theology would need to "take up again its larger and serener task and offer to a new Christendom its Christian map of life, its Christo-centric metaphysic." (*Thoughts in Wartime*, p. 107.)

IN accordance with his quest for philosophical coherence he sought to show the way in which knowledge, art, morality and religion present four lines of evidence which tend to converge. But he recognized that so long as sin and evil last these lines cannot converge perfectly in any system that the mind of man can conceive. At this point he believed Christian revelation and its central "fact"—the Incarnation—supplied just what was needed. Thus he distinguished between introducing faith arbitrarily and introducing it exactly at the point where one should expect the intellect to be baffled. As a philosopher his mind moved upward inductively from the world to God; as a theologian and a man of faith he sought to bear witness to the divine initiative whereby God acts redemptively in history. This laid him open to criticism from both directions. Philosophers could claim that his metaphysical constructions were always warped in the direction of coincidence with Christian doctrine. Theologians could claim that the manner in which he accepted and reinterpreted Christian doctrines was always influenced by desire to harmonize them with a pre-conceived metaphysic. Yet few of his critics could rival his religious devotion in the presence of mystery and his serene grasp upon intelligibility wherever the latter could be found.

Virtually all of his books reflect this double standpoint in dealing with the great themes which occupied his major attention: the nature of God, the relations between revelation and reason, the incarnation, the atonement, the Church and the sacraments, the nature of personality, the relations of Christianity to secular culture and to other religions. His lifelong study of the fourth gospel, which issued in his two-volume work *Readings in St. John's Gospel*, is indicative of the fact that he stood near the center of Anglican "incarnational" theology. What he wrote about the atonement in *Christus Veritas*, *The Faith and Modern Thought*, or *Basic Convictions*, for example, leaves no doubt about the centrality of the cross for his own religious faith and practice; but it fits the work of Christ into a sacramental view of the universe which stands in sharp contrast with continental Protestant theology with its overwhelming stress on sin and justification.

At the time of his lamented death, Christians all over the world felt so keenly the incalculable loss in connection with the role of the Church in the postwar world, that the corresponding loss to con-

structive theology has tended to take a secondary place in our attention. Yet without minimizing in the slightest the magnitude of his influence for social reform and for cooperation among the churches, it is fair to say that in Archbishop Temple's death Christendom also lost its most persuasive advocate of a concordat between philosophy and theology.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

TEMPLE ON THE EUCHARIST

ONE seldom has to search long in William Temple's writings for a statement of the relevance of Christian worship to whatever problem he has taken in hand to discuss. He had not only



the grace to live a full human life, he had the gift of clarifying its complex wholeness, so that he could pass at once from a theological exposition of the sacraments to its application to a social problem such as unemployment without the slightest strain upon reason,—or for that matter, upon the formulas of the Prayer Book, to which he was devotedly,

not slavishly loyal.

In his *Christus Veritas* (Macmillan, 1924) occurs perhaps his best theological discussion of the eucharist. Analyzing the word "Present," he finds it to mean "accessible" or "apprehensible." "Through the consecrated elements we find Christ specially apprehensible so that though he is not personally localized, he is accessible by means of what is local." The elements do not undergo a change of substance but of value. "There is nothing here of magic or even of miracle, if miracle means a fact for which other experience offers no analogy. But there is here . . . a clear manifestation of the principle which informs the whole universe, the utilization of lower grades of being for the purpose of the higher, even the highest." This accessibility of Christ is "spiritual, not material or local, and Christ is only actually present to the soul of those who make right use of the means of access afforded."

"The Presence is given to be received; when received it incorporates us into the body of Christ, so that in the power of His eternal sacrifice we may take our allotted share therein, 'filling up what is lacking of the sufferings of Christ for His body's sake, which is the Church.' The proof that

we have received the Presence is the increase of love in our daily lives. . . . If a man goes out from his communion to love and serve men better he has received the Real Presence. If he feels every thrill and tremor of devotion, but goes out as selfish as before, he has not received it. It was offered, but he did not receive it." It is evident that Archbishop Temple took the Thirty-Nine Articles seriously.

In a little devotional book, *Personal Religion and the Life of Fellowship* (Longmans, 1926), he wrote: "It is impossible to separate the individual and corporate aspects of the holy communion without irreparable damage to both. That such damage is common there is no doubt. There are many extremely devout people who treat this service as in effect the most intimate of private devotions. That at once reduces it to the level of a mystery cult. It is the family meal, where the children gather 'round the table to receive what their Father gives them. And what he gives, through his incarnate Son, is his own nature; in other words, it is love. But if we receive love, of course we become more loving; we are more closely united to our brother-men."

This thought is taken up with characteristic application to modern society in his recent *The Hope of a New World* (Macmillan, 1941). Bread and wine, he said, "are the perfect symbol of the economic life of man. Before there can be bread the land must be ploughed, the seed scattered, the harvest gathered, the corn threshed, the flour baked; and before all that there must be the gift of God in the life of the seed, the nurturing quality of the soil, sunshine and rain. Bread is an instance of God's gifts made available by human labor for the satisfaction of men's needs. The same is true of wine. In the production of these things man co-operates with God. . . . It is a great mistake to suppose that God is only, or even chiefly, concerned with religion."

Hence the holy communion service is "a perfect picture of what secular society ought to be; and a Christian civilization is one where the citizens seek to make their ordered life something of which that service is the symbol." But this, he says, is not enough because man needs chiefly "not guidance but redemption. Something must be done for him and in him that he can never do himself." So "we need not only citizens who have the right picture of society, but also enough citizens who have found the redeeming power that is in Christ," who may receive in the broken body "the power to give ourselves unto death, and through his blood—his life sacrificially offered—may receive the life which is not destroyed by death but rather released by it that it may be united to God for ever."

Harvard Divinity School Dean Pays Tribute to Temple

*His Humanity and Capacity for Friendship
Unimpaired by the High Offices He Held*

Edited by W. B. Spofford

Cambridge, Mass.:—Dean Willard L. Sperry of the Harvard Divinity School delivered a fitting tribute to his friend, the late Archbishop of Canterbury at a memorial service that was held in the chapel of Harvard University.

"It is difficult for me to speak formally of William Temple since my personal memories of him go back forty years to the fall of 1904, when, as a young man of twenty-three, only a year out of Balliol, he had come to a fellowship at Queen's College in Oxford," said Dean Sperry. "I had gone up to Queen's that year as a Rhodes scholar. He was very near us in age and shared our life with us as a contemporary rather than as one of our elders. My most vivid memories of him still cling about the long evenings spent in his room in college, while he read us poetry—mostly Browning.

"In the intervening years he had come far from those informal and unconventional days. Great honors had been given him and greater responsibilities vested in him. A lesser man would have allowed the intimacies of those earlier days to be supplanted by later associations and subsequent dignities. It says very much for William Temple that he kept to the last the good comradeships of the college where we were, and that, wherever he was and whatever his office, he met us in these later years as he had met us at first—simply unaffectedly and wholeheartedly. His native humanity and his capacity for friendship were to the last unimpaired by the high offices he held.

"William Temple had been, more recently, Bishop of Manchester, Archbishop of York, and now for the last two years Archbishop of Canterbury. He was loyal to his own communion. He believed in doing things decently and in order. He was always constitutional in his procedure. His administration of the domestic affairs of the Church of England was as correct as it was courageous.

"But his influence was not restricted to his own communion. He

had become, by the tacit consent of all concerned, the recognized spokesman for the Christian conscience of England at a critical time in her history. He more than any other one man united the Nonconformist Churches and the Roman Church together with his own Church in a common Christian witness. In the areas of economic and industrial concern he was trying to prophesy a better future for the common man. As for the war, in which we are now engaged, he believed that it must be fought to a victorious end, if the framework of our religion is to be preserved in the western world. Yet there was no bitterness, or hatred, or threat of vengeance in anything he said. And at the time of his enthronement at Canterbury he made special point of offering prayers for our enemies.

"Not only so, but in these last years Archbishop Temple has become more and more identified with the various movements looking to world-wide Church unity. These movements have now issued in The World Council of Churches, and at the time of his death the Archbishop was its presiding officer, as he had been its leading spirit. That Council is still imperfect in that it still falls short of representing the totality of organized Christianity throughout the world. Some churches at the ecclesiastical left and others at the right are not as yet included in its membership. There is need for further patience and tolerance, if we are to have the truest catholicity.

Meanwhile this World Council is one of the major religious facts of our time and stands today as perhaps the one cause above all others to which William Temple had given an ever-increasing amount of his time and strength. No man is indispensable; but he can be ill-spared in this connection. In so far as we share his convictions and his hopes, his death lays upon us all added responsibilities in carrying on his unfinished work—that they all may be one."

New Hymnal

Chicago:—The Rev. Arthur W. Farlander, rector of the Incarnation, Santa Rosa, Calif., a member of the hymnal commission and a contributing editor of THE WITNESS, was the speaker at a choir festival held on January 21 at St. James' Church. A choir composed of voices from seven parishes was directed by Leo Sowerby, choirmaster at St. James'. Dean Farlander also addressed the students at Kember Hall on the 18th on the hymnal. He urged that the hymnal be read as well as sung and suggested that parishes train their people to sing many of the hymns that are in the hymnal for the first time.

Visits Arkansas

Little Rock:—Bishop Oliver Hart of Pennsylvania was the speaker at a dinner for laymen held in connection with the convention of the diocese of Arkansas, meeting here January 24-25 at Christ Church.



Lenten Booklet, 1945

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Summary of Cleveland Meeting

(Continued from page five)

their determination to follow up the recommendations with political action directed to the President, the department of state, other administrative agencies and the Congress.

This was a highly selected group of churchmen—only 450 of them—board secretaries, officers of Church agencies (both laymen and clergy) and additional nationally known preachers and lay leaders. There were not too many ordinary churchmen. The lay delegates carried the ball in the discussion groups a considerable portion of the time which helped to bring results down to earth. Be it said, however, that the clergy demonstrate increasing ability to make realistic appraisal of contemporary problems and show willingness to chart a course of specific political action.

The question remains nevertheless whether this highly selected group can make its recommendations stick with the rank and file of ministers and Church members back home. Particularly whether the pacifist inclined clergy over the nation or the fearful-of-cooperation-with-Europe people who sit in the pews will go along wholeheartedly with the Dumbarton Oaks approval.

A further open question is whether anything set in motion at Cleveland by way of program or procedure will really galvanize the Church people into concrete action as citizens to influence the shaping of the charter for world organization while there is yet time. For the conference itself called upon the President to call a meeting of the United Nations at the earliest possible moment to consider the world organization. We do know that Mr. Roosevelt is headed shortly toward a meeting with Mr. Churchill and Mr. Stalin at which certain of the proposals will surely reach a definitive stage.

True, with the backing of this conference the Federal Council of the Churches as a central body intends to exert all possible pressure upon the state department (with whom Church officials kept in constant contact throughout the Cleveland sessions) for the consideration of the nine recommendations. But while state department officials and other highly placed leaders in Washington may give attentive ear to Mr. John Foster Dulles, chairman of the commission on a just and durable peace,

Is Religion a Deterrent to Crime?

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when he speaks on behalf of the Federal Council, these officials must be able to determine with greater directness whether Mr. Dulles really has the backing of millions of Church members. From the President down everybody knows that this time the plan of world organization must gain the mass support of the American people in the early stages or it will be defeated when it comes to the Senate for ratification.

While the Methodist leadership is ready to ask its eight million members to write letters to Washington in support of Dumbarton Oaks, also recommending improvements, many denominations are not so far along. Most of them, including the Methodists, are trying to initiate study programs for the next few months. At this rate they may be ready officially to recommend specific action by April or May. It is probable that a "shall we" or "shall we not" decision of the U. S. Senate will be the only practical alternatives subject to influence by Church people at so late a date, with little chance left of amending the basic plans for the world organization.

Moreover whatever the Cleveland conference recommends in the name of the 26 affiliated Protestant Churches generally or whatever the council of Bishops may recommend to the Methodist constituency particularly, the freedom of action so cherished among Protestants will not permit these recommendations to be offered as directives. Which is as it should be. But the chances are that in spite of the determined and forthright stand on world organization taken at Cleveland, history will again record for the churches "Too little, too late."

Among these selected churchmen the finest spirit of cooperation and fellowship in spite of differences was apparent. They adopted a ringing statement of Christian faith but they drew back from fighting over particular tenets. In considering final recommendations they did not fail to catch one statement: "The only effective assurance for justice in an abiding world order is in the expansion of allegiance by men and nations to the Christian faith." The "only," said some, might be so misunderstood and doubted by those of other faiths or of no faith as to hinder our cooperation with them for world order. "Can we not modify this statement even though many here may believe in its absolute truth?" "Yes," was the reply and they did. The "only" became "most."

Would it not have been true a few years back that theological controversy on this point might have overshadowed and precluded the witness to the world of Christian determination to cooperate in the building of world order?

Indeed, the most outstanding and determined conclusions of the conference, in this writer's judgment, came at this point of reconciling the ideal which we dare not forsake with the practical demands of the historical situation. Can we maintain our Christian ideals without compromise and yet in good conscience take the next steps, imperfect as they may have to be, overshadowed by the danger that unless our Christian influence finally succeeds these steps may be turned later in the wrong direction? Further, can we join ourselves with those who do not recognize the imperatives of our Christian faith to work for world order? The nearly unanimous answer of the delegates to the Conference was in the affirmative. This is the way they put it:

"Christians must act in situations as they exist and must decide what God's will demands of them there. An idealism which will not accept the discipline of the achievable may lose its power for good and ultimately lend aid to forces with whose purposes it cannot agree. If we accept provisionally situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them. That would be stultifying. It is the possibility of change which is the bridge from the immediate to the Christian ideal. When a concrete proposal for world organization is presented, Christian leaders must help the people to de-

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cide whether it marks a step in the right direction and, if so, urge them to give it their support."

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Churchmen Lead

San Diego:—Two churchmen were headlined in the labor institute which was held here January 19-20 under the joint auspices of the CIO and A. F. of L. The Rev. C. Rankin Barnes, rector of St. Paul's and assistant secretary of the House of Deputies, took part in a panel discussion along with labor leaders, educators and industrialists; Paul J. Hartley, who in addition to being the vice-mayor of the city is also treasurer of St. Luke's, was a speaker at the opening session. There was also a Congregational minister and a Roman Catholic priest on the program. There are about 70,000 members of unions in San Diego.

Religious Liberty

New York: — An international agreement on religious liberty, if attained after the war, might be implemented through the world organization recommended in the Dumbarton Oaks Proposals, it was suggested on January 22 by Henry S. Villard, chief of the state department's division on African affairs. He also stated that pronouncements of Churches on the subject of freedom of worship and of conscience had received "the careful consideration of persons within the department concerned with the post-war settlements."

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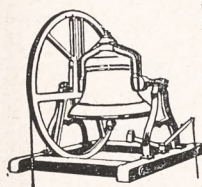
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His Last Book

Review by Richard S. Emrich

Professor at Episcopal Theological School

The Church Looks Forward is the title of the recently published last book of William Temple. (Macmillan, \$2.) It contains addresses delivered by him as Archbishop of Canterbury during the years 1942-43. He who reads it will be impressed again with the inestimable loss suffered by the Church in his sudden death, for William Temple as scholar, preacher, social prophet, ecumenical Christian, and Church statesman speaks with power in these pages. Amid the confusion of war, and the dislocation of life caused by it, here at least was one voice that spoke sanely, courageously, prophetically to his people and the world. It is no exaggeration to say that our hopes for a just peace and for a Church alive to its prophetic task in the present have dimmed with his passing.

This should be required reading for all of us for it contains the finest thought of one of the greatest contemporary Christians speaking at the height of his power. It is in fact the cream of his thought and life and it combines the simplest and most beautiful Christian piety with a prophetic grandeur. There is scarcely a great concern facing the Church today which is not dealt with in these pages. There are three addresses on Church unity; a series of five addresses, entitled the Church looks forward, dealing with the task of the Church in society; addresses on finance, production, and consumption and the Church's approach to the problem of venereal disease; an analysis of the fundamental causes of the war and the decline of our culture; a scholarly address on "an increasingly effective religious education"; and discriminations on the relationship of love to justice considered in connection with the future relationship of Britain and Germany. And in among all this are simple and beautiful sermons delivered over the radio on Christmas and Good Friday.

It is a book written by a man who combined social concern with a tremendous stress on individual piety, realism with hope, breadth with standards, humility with power, a tremendous sense of the Church's task with a vivid realization of her present inadequacy. "When worship," he said, "is once more the consecration of all life, and when life itself, industry and commerce no less than family and friendship, is the expression of worship, then we shall see a Church fully alive and the fulfillment of our social dreams." And on the same page, "Will you day by day submit your thoughts and desires, your hopes and your plans for yourself and for the world, to the directing influence of His Holy Spirit? In short will you be His disciple in all parts of your life? And I trust our answer is one that can be expressed in the words of the old mission hymn—'Wave the answer back to heaven, by thy grace—we will'."



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

THE REV. CHARLES LEWIS BIGGS
Carlsbad, New Mexico

We are at one of the turning points of history, the greatest to date. For the first time three great empires have emerged, with possessions and therefore responsibilities reaching quite around the world. For the first time these three are cooperating in a common cause. Further, two of the three are English speaking, with like institutions, common law, and much the same traditions. Was ever the stage more fortunately set for a post-war agreement among them to enforce peace?

Further, the hitherto separated, non-communicating Churches of Christendom, except the Roman Catholic, have so far drawn together as to have discovered no inconsiderable areas of both intellectual agreement and physical cooperation. Witness the Madras conference of 1938 with representatives from over sixty nations and the encyclical that issued from its deliberations. Has articulation and single mindedness among the Churches gone far enough to enable them to bring moral aid and pressure on the three great empires so as to help them to an over-all agreement among themselves that they will not quarrel with each other for the period, let us say, of twenty years? In that time presumably adjustment machineries can get into such good working order that another twenty years can be ventured on. Is not that a worthy objective, not for individual Christians only, but for all Churches as Churches?

* * *

MISS MARJORIE WILLCOX
Teacher of English, Fredonia, N. Y.

I was much interested in your column with the list of words and pronunciations contributed by Dr. Bohanan. I am in hearty agreement with the article in general and with the pronunciations of all the words but one. That is the word "thoroughly." I would very much like to know the authority for "threw-ly." Webster's dictionary certainly does not give it, even an 1859 edition. Webster says "thuro-ly" (U as in curl).

As an English teacher, I am especially interested. I don't want to lead any of my students astray, so please let me know the authority for "threw-ly."

ANSWER. The pronunciation given by Dr. Bohanan is the pronunciation of the biblical word "thoroughly," used in such passages as "Thoroughly to cleanse his threshing-floor" or "Wash me thoroughly from my sins." We repeat this explanation, because a good many readers have been disturbed by what was obviously a misprint. Dr. Bohanan was referring to the biblical word "thoroughly" not to our modern word "thoroughly."

* * *

MISS MARY LAIRD
Churchwoman of Montgomery, Ala.

I have read the numerous articles in THE WITNESS strongly urging the common worship and further social acceptance of the Negro in our churches. In theory this

may sound possible but it is sure to defeat its own purpose and increase the tension now existing between the two races. It is undoubtedly only right and the Christian thing to work toward better relations; toward improving living and working conditions for them and toward improving their economic security. Much should be done that has long been left undone.

But the Negro's own happiness lies in living his own life among his own people and worshipping in his own churches. The two races may still live in friendliness and mutual cooperation and still apart. If the Church yields to pressure and the Negroes should be admitted into membership of white Churches, in close social contacts, two evils are certain to follow. First, the white members will fall away from their own membership and attendance, and the Negro will suffer a constant bitterness and resentment at the attitude of the white members. For the natural instinct that keeps the two races apart will not be removed by this suggested pressure and will only increase.

* * *

MR. JAMES O'BRIEN YOUNG
Layman of Port Arthur, Texas

There is one question that comes to me often these days, and the more I read THE WITNESS and other Episcopal periodicals, especially letters to the editor, the more I think about it: How can the Episcopal Church expect to be able to teach its members race tolerance when it is split by a religious intolerance unknown to any Christian Church in existence today? Our Church represents both the Catholic and the Protestant viewpoint in its doctrine and form of worship . . . as different as baptist and buddhism. We are Catholic or Protestant as we are spiritually inclined or as we may have been educated as children. It is a beautiful heritage of our Church, however few Episcopalians seem to know much about it; nevertheless, he usually takes a definite stand which he manages to get off his chest now and then.

Unfortunately, the House of Bishops has never seen fit to institute a national program of Church School study on Church history for people of all ages. It is a study that could be made vitally and intensely interesting. The removal of ignorance would certainly unite us more than we are now. All over this country in every parish and diocese at one time or another, if not at all times, clergyman and layman are practicing a bigotry that is basely unchristian but oddly quite Episcopalian.

High-Churchmen must learn that their Low-Churchmen are not agnostics and freethinkers, and Low-Churchmen must learn that High-Churchmen are not Roman Catholics in disguise. This is not a problem to be afraid of. Our House of Bishops has many men of courage, intelligence, tolerance, and vision who could unite us as one body intelligent, hence broadminded of the different interpretations of Episcopal doctrines and creeds and the diversity of the forms of worship in our Church.

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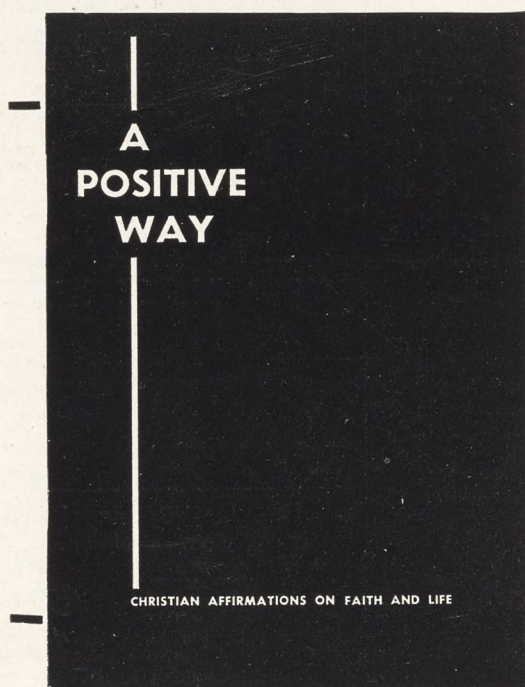
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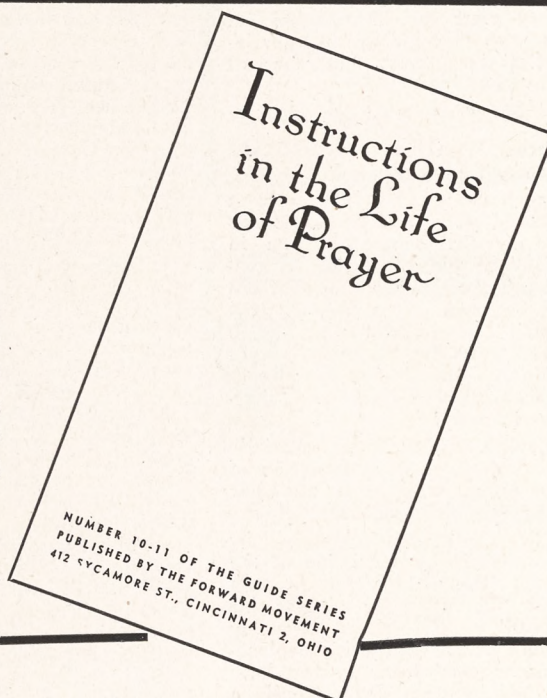
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