

The WITNESS

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NOVEMBER 22, 1945

CHILDREN OBSERVE
HARVEST FESTIVAL
WITH THANKSGIVING

ARTICLE BY C. LESLIE GLENN

SERVICES In Leading Churches

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

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

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

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 p.m. Evening Prayer and Sermon.
Wed., 7:45 a.m. Thurs., 12 noon Holy
Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Com-
munion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8, 11 A.M.; 4:30, 8 P.M.
Daily: 8, Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all day and night.

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

THE WITNESS

For Christ and His Church

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CLERGY NOTES

BEGGS, ROBERT, is now curate at St. John's,
Waterbury, Conn., and vicar of St. Paul's,
Waterville.

CHALMERS, W. S., has resigned from the
Order of the Holy Cross and is joining the
Oratory of the Good Shepherd. He continues
as headmaster of Kent School.

FEILD, JOHN F., has resigned as rector of
Christ Church, Roanoke, Va. where he
has served since 1933. He has accepted a
call to the Church of The Advent at Ocean
View, in the diocese of Southern Virginia.

HOPSON, MAURICE H., is to be rector of
Emmanuel Church at Bristol and St. Thomas'
Church at Abingdon, Va.

JONES, CLINTON, formerly chaplain, is now
vicar of St. James, Poquetanuck, Conn., and
curate at St. James, New London. He will
also minister to the students of Connecticut
College for Women.

LINSCOTT, BURTON L., was ordained a
priest by Bishop Kennedy on Nov. 4, at St.
Andrew's Cathedral, Honolulu. He is in
charge of Christ Church, Kealahou, Hawaii.

MOORE, B. STANLEY, formerly rector of
St. James Church, Kent, Washington, is to
be rector of Trinity Church, Hoquiam, Wash.
and Priest-in-charge of St. Mark's Mission,
Montesano, Wash.

PLYE, DAVID M., formerly in charge of
Grace Church, Merchantville, N. J. is now
assistant at St. Thomas, New York City.

ROLLIT, A. DIXON, formerly a chaplain in
the Canadian army, is now an assistant at
St. Thomas Chapel, New York City.

SQUIRES, FRANK, formerly of Havre,
Mont., is now the rector of All Saints, Oak-
ville, Conn.

UNDERHILL, GARDNER D., rector at Mill-
ville, N. J., is to become rector of St. An-
drew's Church at Clifton Forge, Va. He
will also have charge of St. Mark's Church
at Fincastle and Emmanuel Church at Eagle
Rock.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M.,
8 P.M.
Weekdays: Holy Communion, Monday,
Friday and Saturday 8 A.M. Holy Com-
munion, Tuesday and Thursday, 9 A.M.
Holy Communion, Wednesday, 7 and 11
A.M. Noonday Service, daily except Mon-
day 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
SUNDAY SERVICES
Sundays: 8:30, Holy Communion; 11:00
Morning Prayer and Sermon. Holy Com-
munion First Sunday.
Tuesdays: 12:10 Organ Recital.
Wednesdays: 12:00 Holy Communion.
Thursdays and Fridays: 12:10 Prayers.
Saints Days and Holy Days: 12:00 Holy
Communion.
The Cathedral is open daily for prayers.

EMMANUEL CHURCH
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 Com-
munion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Com-
munion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M.
Holy Communion.

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

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Com-
munion 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.

Most Japanese Episcopalians Were Loyal to Church

*American Soldier Meets a Japanese Bishop
Who Was Only Recently Released from Prison*

By T/Sgt. Murray Carroll
Candidate for Orders, District of Wyoming

Aomori, Japan, Oct. 29:—The majority of Episcopalians resisted the effort of the Japanese government to unite all faiths other than Roman Catholic into one State Christian Church. They stood by their rights at a heavy cost. Bishop Sugai of South Tokyo, with whom I spent the day yesterday, was released from prison only in June and all of our clergy and lay people alike suffered at the hands of the imperial government. In spite of the loss they suffered in the bombings, in spite of the persecutions of their own countrymen, they have managed to keep alive their faith and to increase their flock.

I am stationed here with the garrison hospital. We left Leyte, P. I. in the early part of September and made the original occupational landing of northern Honshu Island. The whole operation has gone very smoothly, with the Japanese people actually seeming to welcome us. There have been no incidents at all, in fact, the troops are getting along better here than in the Philippines.

The city of Aomori was the center of commerce for northern Japan, but one fine bomb raid and a few carrier raids leveled the whole area, not only neutralizing it as a military and industrial target, but leaving the majority of the civilians homeless. They seemed to have lost all spirit until we arrived, but at present rebuilding operations are going ahead with all possible speed.

The surrounding area is very delightful. The city is built on the slope between the mountains and the sea, a patchwork quilt of rice paddies and vegetable gardens starts at

the city's edge and extends to the very mountain edge. It is crisscrossed by many swift-flowing mountain rivers that enrich the land on their way to the sea. Apple orchards are seen everywhere. This is the apple kingdom of the empire, and in addition is one of the chief fishing ports—it is really the nation's bread basket.

The Church had an extensive congregation and had accomplished a great deal in the area. The see city of the diocese is Hirosaki. I have been unable to contact the Bishop so far, but yesterday I spent the day with Bishop Sugai of South Tokyo. The local Church, St. Andrew's, was well built, a brick building about the size of St. Mark's in Cheyenne. It was in the very center of the burned over area and is about all that was left standing. The building was, of course, gutted by the fire so that the walls are all that are left. Bishop Sugai doubts if they will be usable in the rebuilding, so actually it is a complete loss. In addition three of the four kindergarten and primary schools the Church had established were completely destroyed. On all Saints' Day they plan to reopen the one school that is left. As soon as lumber can be had they plan to build a chapel on the site of the church. They have not lost faith, they have not lost hope, and above all, they have not lost confidence in their home Church, in us. I think very few of us could undergo the hardships they have faced and come out with the same spirit.

I have started to obtain the necessary permits from the army to help them as much as I can. The non-fraternization ban has been lifted, so I can move among them freely. There is a great deal they need to continue their work; I realize of course that the National Council

will, in time, send help, but there are a lot of things that are needed now, a lot of the little things that go to make up a parish or a mission. I will be home in January and I hope to be able to make a personal appeal for help at that time, but I would appreciate it if you could see a way to help while I am over here.

Bishop Sugai has no communion vessels at all, the two churches left in Tokyo were missions and not equipped with their own sets, so he has no vessels left at all. All of his library of Church periodicals, etc. is gone. He would particularly appreciate any Forward literature. The local kindergarten lacks nearly all supplies, except for willing hands and hearts, and all of the local church fixtures were destroyed. I know that people will, naturally, be a little reluctant to send anything to Japan, but if they could see the faith these people have it would make them feel very humble. I never realized how important our mission work was until I arrived here. These people are the seeds for the new Japan we all hope to see; this is a means, better than any other, to help that seed develop.

THE PICTURE ON THE COVER

New York:—We thought the cover picture a nice one for Thanksgiving. The two youngsters are at the Everett Hall farm at Lyman, Nebraska. Just what they are gazing at was not revealed but those with imagination will be able to bring to their mind's eye the golden pumpkins and the fields of stacked corn. Anyhow they are two nice looking children, and well-fed too which can't be said of children in most parts of the world (See Editorial page seven).

PROMINENT LAYMAN DIES

Asheville, N. C.:—Haywood Parker, leading layman of the diocese of Western North Carolina, died on All Saints' Day at the age of 81. He had been for many years chancellor of the diocese and a member of the standing committee. He served several times as senior warden of Trinity Church here.

Murray Carroll is a technical sergeant who plans to enter a theological seminary when discharged from the service. This report, written October 29th, was first sent to Bishop Zeigler of Wyoming, his bishop, who in turn airmailed it to THE WITNESS.

INTERRACIAL CONFERENCE IN NORTH CAROLINA

Durham, N. C. (RNS):—Several of this country's most pressing problems were discussed and acted upon by the annual interdenominational and interracial conference on applied Christianity. Sessions were held at Duke University and the North Carolina College for Negroes.

The resolutions that followed favored continued rationing of food in this country if necessary to prevent starvation in war-torn lands. Defeat of peacetime conscription and the internationalization of the atomic bomb was also strongly urged.

Declaring that social, spiritual, economic, and political problems in the south are vast, the conference said that the southern Church must become more conscious of social needs for the under-privileged, poverty-stricken minorities.

URGE CONTROL OF BOMB

New York:—The national board of the YMCA urged that the first assembly of the United Nations appoint a special committee to study and report upon measures to control the use of atomic energy. When such controls are set the U. S. should be willing to share knowledge of industrial processes.

MATRICULATION AT GENERAL

New York:—Bishop F. L. Barry, coadjutor of Albany, preached the matriculation sermon at General Seminary on October 31. The following day 27 new students signed the matriculation book, pledging themselves to be loyal to the life and work of the seminary. Of these 19 are juniors, 2 are middlers, 3 are graduate students and 3 are special students. There are 69 students in all at General this year, including several chaplains who are taking refresher courses.

URGES EXCHANGE OF SECRETS

Philadelphia:—Asserting that "war must be stopped at all costs," Prof. Thorfin Hogness of the University of Chicago said here that it can only be halted by international agreement. He went further in speaking to the commission on a Just and Durable Peace of the Federal Council of Churches saying, "We should ask for international

control of the (atomic) bomb with international inspection and free exchange of the basic scientific information." Hogness declared that "there is no counter measure, no secret that other countries cannot work out for themselves in a relatively few years" and that should there be another war it "could be over in an hour's time."

UNO ENDORSED BY CHURCHMEN

Pittsburgh, Pa. (RNS):—Religious leaders from the United States and Canada meeting here set up a nine-point program endorsing the United Nations Organization and embracing

RACE RELATIONS DISCUSSED

Richmond, Va. (RNS):—Problems of the demobilized Negro service men were among the subjects discussed at a two-day conference on the returning veteran, sponsored here by the Virginia Council of Churches and the Southern Regional Council. Thomas W. Young, Norfolk publisher, asserted that Negro service men want a fair chance to compete for jobs, freedom from fear and oppression, reasonable educational facilities, and the "privilege of enjoying public facilities and using public conveyances without humiliation and inequality which in-



The Rev. J. S. Ditchburn receives a visit from Lt. Col. J. L. Golsan at the church center at Baton Rouge, La. The cane was presented sixty years ago by the clergy of the diocese to the officer's great-grandfather, the Rev. Alexander G. Bakewell, for many years senior priest of the diocese

social and economic reforms through religious education work. The program was outlined at the victory conference of the World Alliance for International Friendship through the Churches. Henry A. Atkinson, general secretary of the Church Peace Union and World Alliance, sounded the conference note when he said that "a lasting peace cannot be won by material force alone—spiritual drive is equally necessary." Among the speakers at the conference was Bishop G. Ashton Oldham of Albany.

evitably follows senseless separation." White and Negro religious leaders, civic officials and labor representatives participated in the sessions.

CANTERBURY CLUB AT COLBY

Waterville, Me.:—Bishop Loring of Maine visited Colby College recently for the formation of a Canterbury Club, Episcopal students society. He was the guest of honor at a tea given by the college president, Dr. Bixler, attended by members of the faculty and students.

Friendship With Soviet Union Urged by English Dean

He Addresses Three Mass Meetings to Tell Huge Crowds That Russia Wants Cooperation

By W. B. Spofford

New York:—The Dean of Canterbury, Hewlett Johnson, addressed three large mass meetings last week to urge the closest relations between the United States, Great Britain and the Soviet Union in order to insure world peace. The first of these was held in Madison Square Garden, here, on November 14, before a capacity crowd (18,000). This meeting was followed by meetings in Boston and Chicago.

"Nothing in the world," he declared, "is of greater importance today than to create sympathetic understanding between the great powers of the west and the great powers of the east; in particular between your country and mine on the one hand and Soviet Russia on the other."

Having visited the Soviet Union for three months this summer, the Dean gave a stirring picture of conditions there, and particularly of their tremendous war losses and their determination to reconstruct their country in a peaceful world. "We must recollect all this loss and suffering when Russia seeks what appears to us to be super-security in the west and expresses by her acts her determination to insure that the government of her immediate neighbors shall be friendly."

He declared that he was allowed to go wherever he liked in Russia and to confer with anybody he wished to see. He also stated that there is religious freedom there and he quoted Stalin, with whom he conferred for an hour, as saying: "the state has learned the patriotism of the Church and the Church has learned the patriotism of the state." The Dean dwelt particularly on religious freedom in an address to about 400 clergy the following day—a thrilling address.

"Backed by unlimited resources of all essential commodities," the Dean pointed out, "and of a courage for which Stalingrad speaks, Russians could be terrible foes in any future war. They could no less be splendid friends in war or peace if once her suspicions were overcome. And Russia seeks both friendship and peace. Russia desires peace not war. Peace to develop her own vast resources

and work out to its conclusion her own theory of life."

Speaking also at the New York meeting was the under-secretary of state, Dean Acheson, son of the former Bishop of Connecticut. He declared that there is no reason why America and Russia should not be friendly, recalling that the two nations have gotten along well for nearly 150 years; "remarkably well when you consider that our forms of government, our economic systems and our social habits have never been similar." Never in the past, he said, "has there been any place on the globe where the vital interests of the American and Russian people have clashed or even been antagonistic and there is no objective reason to suppose that there should, now or in the future, ever be such a place." He then pointed out that both nations have adequate living space and are interested in developing and enjoying that space through peaceful development and trade.

Perhaps the most effective address of the evening was made by Joseph E. Davies, former American ambassador to Russia, who spoke quietly and yet with such conviction that it moved the vast audience to a deep emotion. He, too, told of the great suffering of the Soviet people; of their longing for peace and security, and received tremendous applause when he stated that no country has a more consistent record of trying to preserve peace.

Others to speak at the New York meeting were Paul Robeson and Nikolai V. Novikov of the Soviet embassy in Washington, the latter pledging the full support of his country to the United Nations Organization. He said that there were obstacles and difficulties, obviously, confronting his country and the United States in building real friendship but that "our efforts in this direction have every chance of being fulfilled with complete and brilliant success."

Dean Johnson arrived from England by plane on November 12, the plane being forced to land in Maine because of fog. On the following day he was feted at a party in Washing-

ton, given by Mr. Davies, which was attended by members of the cabinet, Supreme Court justices, and a large number of Congressmen and Senators. He also had a few moments with President Truman at the White House.

On November 15th he met at Calvary House here with about 400 clergymen, at the invitation of the Presiding Bishop, where the colorful dean, dressed in gaiters and the traditional full dress of British ecclesiastics, painted a glowing picture of life in all parts of the Soviet Union. On the welcoming committee,



Dean of Canterbury, Hewlett Johnson, addresses great mass meeting in New York and points out need for mutual understanding between the great powers

sponsored by the Presiding Bishop, were most of the big-name rectors and pastors of the city. All of which was in striking contrast to a few years back when THE WITNESS received scores of protests from subscribers for running a series of very illuminating articles by the noted dean. All of which, as far as this writer is concerned, can be placed very decidedly under the head of progress. These articles, incidentally, are available in pamphlet, under the title of *Christ and Society*, 15 cents, from THE WITNESS.

It might be added, just to give a final touch to this piece, that among the notables to have their names listed on the flossy welcoming committee I found the names of two distinguished Episcopalians who just a few years back wrote me vigorous letters of protest for publishing these articles. Perhaps it is too much to say that the world is moving ahead, but at least it can be said that some people seem to be.

BISHOP HARRIS IN LIBERIA

New York:—Bishop Bravid W. Harris has arrived in Liberia after a layover in Brazil awaiting plane reservations. He was greeted in a heartwarming manner and from the very start took on his numerous duties there. The Bishop writes that, "There has been a constant stream of visitors both by our own churchmen as well as officials of the government extending a most cordial welcome."

CANON V. A. DEMANT TO LECTURE

New Haven, Conn.:—The Berkeley Divinity School has announced that it has chosen to resume its former policy of inviting prominent scholars of the Church of England to join the staff for part of each year. The Rev. V. Auguste Demant, Canon of St. Paul's, London, has been asked to come into residence as a special lecturer for the autumn term of 1946. Under this plan men like the late Rev. G. A. Studdert-Kennedy; Canon Percy Dearmer of Westminster; the Rev. F. W. Dwelly, Dean of Liverpool; the Rev. C. E. Hudson, Canon of St. Alban's, and the Rev. L. Dewar, Canon of Gloucester, have been introduced to the American Church.

Canon Demant is one of the outstanding thinkers and scholars of the Church of England. His part in the Malvern Conference, his books on *The Religious Prospect* and *Prospect for Christendom* together with earlier writings mainly in the field of Christian sociology have earned him a solid reputation as a leader of Christian scholarship to acute problems of the day. Canon Demant will lecture to the Berkeley students in the general field of moral and pastoral theology and will in addition give the Kingsbury and Page Lectures.

Canon Demant first visited the United States a number of years ago when he gave a number of addresses in various cities under the auspices of the Church League for Industrial Democracy. He was also on the faculty of the School of Sociology which was a part of the Wellesley Conference and which was directed by the CLID.

MILITARY TRAINING CONDEMNED

Boston:—The social service department of the diocese of Massachusetts at a regular meeting on

November 9th passed a resolution "that it would be ill-advised for Congress to act on any of the present proposals for compulsory military education until a more adequate study be made of their implications in terms both of our foreign and our domestic policies." The commission then urged that Congress set-up a commission comprising leaders in education, business, industry, labor and public life "who with the aid of military advisors should make a survey" to determine the best plan for "the security not only of the United States but of all mankind from war in the future."

FULL EMPLOYMENT IS URGED

Washington:—Congressman George E. Outland (D.-Cal.) in a speech favoring the full employment bill told his colleagues in Congress that Church organizations are backing the bill "because they realize it is the necessary first step in assuring continuing job opportunities for the working men and women of America." The Congressman quoted at length in his defense of this measure from testimony previously given before a Senate committee by Bishop G. Bromley Oxnam, president of the Federal Council of Churches and Msgr. John O'Grady, secretary of the national conference of Catholic charities.

The bill has been the subject of extended hearings in a House committee having passed the Senate last September. President Truman recently upbraided the committee for holding up this important legislation.

BISHOP PARDUE WILL BROADCAST

Pittsburgh, Pa.:—The Rt. Rev. Austin Pardue, Bishop of Pittsburgh, will be the next speaker on the Episcopal Church of the Air. He will speak from here over a network, at 10:00 A.M., December 23. His subject will be related to the Christmas observance.

RELIGIOUS DISCRIMINATION IN ITALY

New York:—A plea for aid in procuring religious freedom in Italy was made here by Bernardo Cacciapuoti, professor of physics at the University of Rome, who said the position of Protestants had suffered severely even before the war because of the Concordat of 1929 be-

tween the Vatican and the Italian government. As a result of the signing of the Concordat, "Roman Catholics and fascists were united in their efforts to restrict our liberties and our religious work," Cacciapuoti said at a luncheon of thirty Protestant leaders. The luncheon was sponsored by the American committee of the World Council of Churches.

HUNTINGTON PARISH CELEBRATES

Huntingdon, Pa.:—At a service of evensong on All Saints' Day Bishop Heistand of Harrisburg challenged the congregation of St. John's Church here to measure up to the courage and devotion of those who organized the parish a century ago. The occasion was the celebrating of the one hundredth anniversary of the incorporation of the church. On November 3 the parish held an open house, entertaining its many friends in the community. The church received congratulatory messages from nine former rectors; and from the presiding Bishop, Governor Martin and President Truman.

RELIGIOUS SURVEY IN BOSTON

Boston (RNS):—About 4,000 Protestant volunteer workers, representing 65 churches and 20 communities in greater Boston, engaged in a simultaneous house-to-house survey on Nov. 11 to determine the religious affiliation of residents. Although part of the Greater Boston Baptist Church School enlargement program, some of the communities conducted the survey as an interdenominational effort. Purpose of the campaign is to develop more effective programs and facilities for Christian education.

BISHOP'S HOUSE MADE CENTER

London (wireless to RNS):—Bishop F. R. Barry of Southwell, England, has turned over his manor for use as an education center because he has found it impossible to maintain the large official residence. The Nottinghamshire education committee will undertake responsibility for maintaining and improving the building, but the arrangements are temporary. Meanwhile Bishop Barry will retain the use of the chapel and an apartment in the building, and its large hall will be available for diocesan activities.

THE WITNESS — November 22, 1945

Effective Thankfulness

A VERSE from I John 3:17 haunts us this Thanksgiving Day. *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* While we sit at our groaning tables, people in Europe will be dying of starvation and the diseases fostered by starvation. We are told that twenty pounds of fats and oils a year are needed to maintain health. Italians consume five pounds and Poles three pounds while we in the United States put away forty four pounds! In seeking to hamstring the United Nations Relief and Rehabilitation Administration by curtailing appropriations to that agency, (our appropriation was a solemn obligation agreed to by Congress) a member from Michigan is said to have informed Congress that Europe did not need these supplies because they were not used to having them! True perhaps, but this does not alter the fact that fifty five babies out of every hundred in Italy die before their first birthday. It is hardly necessary to recite more figures of deficiency diets and the resulting mortality rates. Nor will it accomplish much if we forego our fat Thanksgiving turkeys. What we can do if we would give expression to our thankfulness is to translate those turkeys into an avalanche of protests to our Congressmen that immediate and adequate action be taken to carry out our full commitments to the UNRRA. Some may think of this as charity; some will consider it political wisdom; all who call themselves Christian will regard it as nothing less than proper gratitude to God. God has given us this good land and all its bounty not to hoard but to be used to his glory. We shall be truly thankful only as we exercise our stewardship. We are a people in a land of plenty. The use of that plenty in ministering to a bitter, bewildered and stricken world is the measure of our gratitude to God as we celebrate Thanksgiving Day.

The War Against Want

DO YOU now pay rent, but hope to own your own home? We trust you have the know-how to build it with your own two hands. Lacking that you had better keep on with those monthly rental checks. Your government has so arranged it that you write the same amount on that check this month as you did last month. If you build with your own hands you will also find the government has exercised its governing power over the materials you'll be buying. The price of lumber and bricks, mortar and lath is kept in good condition by the ceiling which our government has kept in reasonable repair for our benefit. But there is no longer a protective ceiling over a finished house—houses for sale are left out in the bleak post-war weather of "free competition." Of course it may not matter to you whether you pay \$6000 or \$7500 for your house. If fifteen hundred dollars is small change in your particular pocket this editorial may not concern you. But it does concern most of the nearly four million families who want and need houses. Two thirds of these four million people can't pay more than \$5000 when they buy or \$50 a month if they rent.

Two thirds is a good-sized majority. It is for the majority that price ceilings are maintained. The majority of the people are in favor of price control; the opinion polls

have shown that. In other words the government is exercising its authority by consent of the people which happens to be the democratic basis of governing.

Now Mr. Ira Mosher, president of the National Association of Manufacturers, disagrees with the government's price control system. In the October 27th issue of a national magazine, Mr. Mosher said that the OPA must go by June 30th next. On November 9th the NAM dared shorten the time to February 15th. This demand (representing, remember, only one segment of big business) is interesting. If gov-

"QUOTES"

IN EVERY part of the world where, under adversity or in extremity, the Christian Church has stood unshattered, uncorrupted and undaunted, it has been made strong to endure by profound revival of life and faith. This is the teaching of these latter days: the Church is strong just in the measure that it is united; and, where it is united, God grants renewal. Unity and revival—these have been the two secrets of the Church's power in wartime. Christian unity has moved through two stages: consultation and cooperation. A further step is clearly indicated for us—our own national history furnishes precedent. Confederation, coalition—the pooling of resources, a united strategy and unified deployment of men and means, the conscription of the ablest leadership out of very Church for the service of all the Churches, loyal enlistment in sharing tasks at whatever private or organizational sacrifice.

—HENRY PITNEY VAN DUSEN
From an address November 16 when he was inaugurated President of Union Seminary.

ernment does not determine prices, who or what does?

Well, after world war I, government did not interfere. Maybe you remember tramping city streets with a list of "for rent" ads clutched in your hand. Rents you found had climbed 54% above the pre-war level. Then perhaps you looked into the possibility of building your home since rents were so exorbitant. That bit of investigation really did something to your morale, for you found that building materials were up 218 per cent, and construction costs 189 per cent above the 1914 level. As for food you may remember some of these interesting items from the statistics of that time: 5 lbs. of sugar, \$1.34; what you are paying today is 34c. Oleomargarine, 44c a pound; you now pay about a quarter. Coffee was 49c compared with the 30c you are now paying. Ten pounds of flour was 88c; now it's 64c.

Perhaps in the last war you were a business man. If you weathered the 1920 price storm yourself you knew men who sank in that storm—good men too, some of them friends of yours. For 106,000 businesses went bankrupt and 425,000 farmers lost their farms through foreclosure—over half a million Americans were caught in that squeeze. Five million workers lost their jobs in industry. In a labor force of some 42 million, 51½ million, one-eighth of the whole, disappeared as parts of our economic system.

Responsible business men have faced this historic picture. As a result, the Committee for Economic Development and the National Planning Association (which also includes leaders of labor and agriculture) have sought responsible solutions for post-war problems to avoid the kind of irresponsible anarchy which prevailed from 1918 to 1920. Apparently the NAM has not been impressed with the aftermath of world war I. They advocate the very conditions which produced it and they give it little emphasis in their publicity.

The sensible opinion, expressed and unexpressed, of the great public is faced with the loud frenzied expressions of the NAM pressure group:—that in a nutshell is the price control situation at the moment. This is one battle in the war against want, a battle against the mistaken prejudices of powerful men. Against these men are pitted the great mass of the American people. Mere numbers will mean nothing without organized effort. The OPA, believing in price control, has furnished leadership in this battle: the proposal of Victory Over Inflation weeks in communities throughout the nation. Get in touch with the information panel of your local OPA board and see what you can do. This is an opportunity to share in the feeding of the multitude of this nation.

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A Double Gift

WE ARE earlier this year than usual in asking you to consider giving subscriptions of THE WITNESS to friends for Christmas. In previous years a considerable number have acted on the suggestion that is announced on page seventeen this week. Naturally we hope that a great many will avail themselves of the opportunity this year. It has always been the policy of THE WITNESS to keep the price at the lowest possible figure, thus making it possible for a larger number to subscribe. This means that we operate on a narrower margin than most papers so that we have little money for circulation promotion.

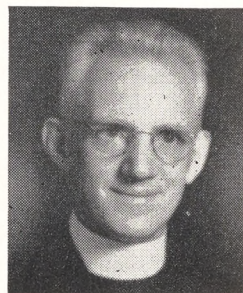
This Christmas gift offer is a way for those who believe in what the magazine stands for to extend its influence. It is a convenient gift for the donor; an acceptable gift to the recipient. And it is actually two gifts, for it is a gift to us as well as to the one who will receive THE WITNESS each week during the year ahead.

The time necessary to place a new reader on our lists is longer than it was in former years, due to the shortage of stencils and other war-time shortages. Hence this early announcement. Won't you please give the matter consideration and if it does appeal to you, send us the names and addresses of those for whom you wish to have subscriptions entered? We will then be doubly sure of starting these with the Christmas number, with the card announcing the gift reaching your friends Christmas week.

For Church School Teachers

By
WILLIAM GRIME

THERE is another reason why we should use wisely this law of learning, "practice makes perfect." In our zeal to give children the content of our Christian faith we too often fail to devote enough time to guiding them into the meanings and testings of that content. For instance, examine the current curriculum material on the Prayer Book. It reveals a strong preference for teaching facts about the book instead of going on from there to suggest rich purposeful experiences with the book. My friends, to use Christian language just to give us the satisfaction of receiving the sounds of printed symbols back again from children is an abuse of Chris-



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tian language. Language is to be used not only for memorization and recitation but also to convey, clarify or correct the meanings of words; to awaken desirable attitudes; to control emotion; to arouse commitments and challenge its recipients to reproduce within the world-wide fellowship of the Church, not only the Christian experience behind the language, but also a desirable quality of Christian experience for themselves.

Furthermore, it is not being suggested here that we discard indoctrination in sound Christian content. If we don't do this "the world, the flesh and the devil" will. Children seldom get fed up with Christian truth. It is what we leave out in our spirit and methods of presenting Christian truth that gets children fed up with it. This over-accenting, this letting children drift into the getting of misunderstood content is to my mind one of the chief causes for all this unchecked rise in secular learning. It is one of the reasons why our bishops across the country have to keep speaking to us about lapsed communicants by the thousands and one of the chief factors as to why too many communicants are giving five dollars to the Church's universal mission when they should be giving fifty dollars. How can we expect young people to relate with conviction the rites and teachings of the Church to their worship, to their individual and social problems, if the significances and emotional drives within the rites and teachings of the Church are well nigh un-thought-about and un-tried-out forms to them?

Now I know that considerable parts of the historic Christian revelation have to be taken on faith. I am one who is glad there always will be mystery in "The Mighty Acts of God" to beckon us to come and search for more of the eternal truth therein. I also firmly believe that "spiritual things are spiritually discerned" and "The Holy Spirit shall take of mine and show it unto you." But I also remember our Lord saying, "Thou shalt love the Lord thy God *with all thy mind.*" Therefore, in our pupil-teacher relationships let us by all means count on the former but let us by all means not forget the divine demand of the latter.

If we must err here, let us select better. Let us even reduce the amount of content we strive to teach, to give us more time to guide our children into the intents and intended experiences within the forms. Oh I realize what some of you are saying, "we don't always know the meanings of these holy words." Some of you tell me that you skip the hard words. Ah, but if you do this, your children will interpret your silences. So don't bluff, don't bluff. Your rector should be approachable enough and never too busy to give you the help you deserve here. And perhaps this matter I am raising, if taken seriously at your next teachers meeting, might raise it from the dead.

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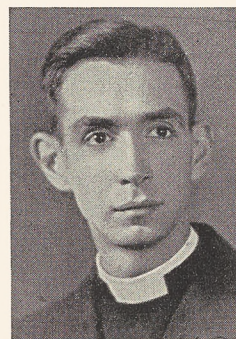
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

"WHAT HATH GOD WROUGHT"

ANYONE who has been a leader of classes or conferences on Christian worship has come up against this question from his listeners: Why do Roman Catholics attend their Church's worship more faithfully and dutifully than do Protestants (including, of course, Episcopalians)? Some people have a very ready answer to this. Roman Catholics, they say, are afraid *not* to go, not only because of the penalties imposed by their Church, but also because of a dread of the consequences in the life after death. I should not for a moment wish to deny that there is an element of truth in this answer; but it is such a partial truth as to be well-nigh a distortion. Most of us count many Roman Catholics among our friends. It is safe to say that we seldom, if ever, meet them on their way to mass showing any sign of being under the tension of fear or dread. Quite the contrary, they appear most happy to be about their Father's business.



No, the difference in this: Roman Catholics believe something very important, indeed a thing most important, *always* happens in the Church's worship. Too many Protestants do not. The fault is not with the Protestant theory of worship, which is as sound in principle and as objectively centered in God's living and redeeming word as is the Catholic mass. Rather the fault is in the devotional attitudes and habits which are allowed to pass among so many Protestants, who have otherwise a very respectable "standing" in the Church. When we meet a professing Christian who says he does not go to Church regularly because "he gets so little out of it" or because the minister does not speak to his heart and need, he reveals a sad reversal of values. The obvious answer to him is that "he gets so little out of it" because he doesn't go with the intention of giving very much to it. He fails to understand that common worship is an *act* of offering, doing with Christ the work of Christ, manifesting before God and the world his salvation, and "filling up that which is lacking in Christ's sufferings for His Body's sake, which is the Church" (cf. Col. 1:24).

Dom Gregory Dix in *The Shape of the Liturgy*

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(the publication of which by the Dacre Press is the outstanding event in liturgics this year) has with the support of his massive learning and moving eloquence brought home to us the central place of the eucharistic action as the very essence of the life of the Church. Speaking of the contrast between Christian worship in the age of persecution and the pagan mysteries, which, as Aristotle said, men attended "not to learn something but to experience something," Dom Gregory says: "The Christian came to the eucharist, not indeed 'to learn something,' for faith was presupposed, but certainly not to seek a psychological thrill. He came simply to *do* something, which he conceived he had an overwhelming personal duty to do, come what might. What brought him to the eucharist week by week, despite all dangers and inconveniences, was no thrill provoked by the service itself, which was bare and unimpressive to the point of dullness, and would soon lose any attraction of novelty. Nor yet was it a longing for personal communion with God, which he could and did fulfil otherwise in his daily communion from the reserved sacrament at home. What brought him was an intense belief that in the eucharistic action of the Body of Christ, as in no other way, he himself took a part in that act of sacrificial obedience to the will of God which was consummated on Calvary and

which had redeemed the world, including himself. What brought him was the conviction that there rested on each of the redeemed an absolute necessity so to take his own part in the self-offering of Christ, a necessity more binding even than the instinct of self-preservation" (p. 153).

The liturgy is the celebration of what God hath wrought and what God continually works in the members of his son. Something always happens in this celebration, be our faith ever so frail, and however we may "feel" at the time. The work of man's redemption is set forth, and because this is so it is a Christian's "bounden duty and service" to assist in this work and to realize his status as a living member of Christ's holy Church. As the dark night of envy, hatred, malice and fear settles upon our world, there is no place for a Christian to grope for some future revelation of God's redeeming purposes. The liturgy reminds him of the fact that in Christ evil has already been conquered, Satan has been overthrown, the sting of death has been taken away and the gate of paradise opened wide. So with "boldness and access with confidence by the faith of him" he may come joyfully, courageously, resolutely, "strong in the Lord and in the power of His might" to win with Christ in the holy mystery of perfect self-oblation the victory which overcometh the world.

War Service and Church Unity

by C. Leslie Glenn

Chaplain in the United States Navy

WHAT effect has experience in the armed services had on Church unity? 1. It has made men more sympathetic to other churches. 2. It has made them have a warmer loyalty to their own church. I write these two apparently contradictory effects together because they have to be discussed as a paradox.

We are thinking of men who have the root of the matter in them and want an opportunity to worship God. These men have had to take whatever service was provided by the chaplain assigned to them, whether Baptist, Methodist, Episcopalian, Roman Catholic, or Lutheran. In Bible classes and informal discussions they have seen how other Christians hold the truth. If they have the root of the matter in them, and this must be emphasized, they have recognized in widely di-



vergent forms the universal experience of Christ.

It annoys an Episcopalian to hear a Baptist say, "There was a real message in that hymn we just sang, fellows. Let's hum the last verse over again, very softly," and it disappoints a Baptist to find an Episcopalian limited to these words on the ship's public address system after a battle: "We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them. . . ."

In spite of these and more serious differences, each has testified on innumerable occasions that his heart has been warmed by the devotion of his fellow Christian of a quite different Church. If he were capable of so precise a statement, Isaac Pemington's words in the 17th century would be his: "All truth is shadow except the last truth. But all truth is substance in its own place, though it be but shadow in another place. And the shadow is a

true shadow, as the substance is a true substance."

But men have grown fonder of their own Church in the war. Whenever they run across a chaplain of their faith in conversation or in public worship there is a stirring of childhood memories and all the old familiar ways. When Episcopalians have an opportunity to make their communions with one of their own priests, according to the Book of Common Prayer, there is renewed devotion, not only to Christ, but to that part of His Church represented by the Protestant Episcopal Church.

Practically, it means that the average soldier or sailor will be glad to get back to his own Church, but he will also say quite vehemently that he met plenty of fine Christians in other Churches. And practically also, if he moves to a new community after the war, where he does not find a branch of his Church, he will not have difficulty in settling into a different branch of the Christian Church.

Every clergyman must be prepared to find that the communicant veterans that move out of his parish won't necessarily transfer to an Episcopal church in the place they move to, but by the same token, many non-Episcopalian veterans moving into his parish will come to the Episcopal church.

It should not be summed up by saying that denominational lines have been weakened, but that appreciation of other denominations has been strengthened. Veterans won't love their own Church less, but will love other Churches more. And that is a positive factor in church unity.

The thoughtful ones realize that unity does not mean uniformity. Informed ones know that in the undivided church, before the Reformation, there was more liberty of expression than in any of the Protestant churches or the Roman church after the Reformation.

3. It has made Protestants realize afresh the reason for the Reformation.

The full story of what the average Episcopalian (both lay and clerical) has learned in the armed services, from close contact with a non-Protestant Church, will take space in the Church papers for a long time to come. Here we are concerned only with the effect of this first-hand knowledge on Church unity.

The Episcopalian differs from other Protestants in that he has no horror of Rome. He does not mind attending her services when there are no others, and he will go readily to her priests. (In this way, he has learned how high is their average of manliness and consecration.) For this reason it is fair to say that the Episcopalian returns from war with a fairly objective estimate of Rome, and as a result, he is once more glad for the Reformation. As the late D. B. Updike used to say about Church restoration in architecture, "If you restore something, you will see why they took it down in

the first place."

There is no open conflict. On the contrary, my observation is that socially, the Episcopal chaplain gets along very well with his Roman Catholic brother. But the outlines of spiritual totalitarianism begin to appear as soon as they leave the ward-room. This is noticed also by the Episcopal layman, who usually likes the Roman chaplain. Yet he feels, although he does not have the terms to give reasons for it, that the differences between Protestants are superficial, the difference with Rome is profound.

The effect of this on Church unity is clear—veterans sense that Rome is completely distinct from the rest of the Catholic Church, and Rome herself insists that she is and repeats it in many ways. Hence veterans are bound to be impatient if any possible unity is postponed among other branches of the Catholic Church for the purpose of waiting for the Roman branch. The same day by day living together and fighting together which has shown the essential unity of Protestants has also shown the hopeless alienation from Rome. And this may hasten unity, for it has destroyed for many men the hope of finding terms with the Pope other than unconditional surrender.

4. It has underlined the great practical dangers of disunity.

Because they did not act together, the Protestant Churches were never able to do as much for Protestants as the Roman Catholic Church or the Jewish welfare board did for their relatively much smaller groups. By this is not meant bringing political pressure or securing privileges. We discount the tales of quick access to influential ears that certain Churches are supposed to have had. Even if true, such influence is undesirable. And unnecessary for the army and navy are scrupulously fair. Such intolerance as existed here against Protestants, there against Catholics, and in another place against Jews, was corrected as quickly as reported.

NO, THE failure of Protestantism was not that it wasn't enough of a political unit, but that it never brought into action its full ministry. This point is not appreciated by all ranks like the first three, but is an observation of Church leaders. They see what a tragedy our disunity was in the face of the opportunity of the war, and this additional evidence will be a factor making for unity.

Individual Protestant Churches did all they could as individual Churches, but there was a limit to this. The fullest ministry could only be exercised in co-operation. It was as if we were being forced to work together or be restricted.

Some Church leaders held that the only thing that was forcing us to work together was a government that had thoughtlessly lumped all Chris-

tian non-Roman Catholic Churches into one category, but it is clear that even if the Episcopal Church had been allowed to operate in a separate and distinct ministry it could not possibly have covered the army and navy. Sheer numbers precluded it. The question was a purely academic one as far as this war is concerned, although it is a fair question for the future.

For all the Churches in this war, it was cooperate or limit your ministry. There was no way, for example, of reaching all Episcopalians with Church war crosses or prayer books unless we distributed them through chaplains of all Churches, since only one Episcopalian in twelve ever saw an Episcopal chaplain. There was no way by which the Lutheran Church could reach its men on my ship interested in the ministry except through me. And no Church official could visit only the Episcopal chaplains, or only the Baptist chaplains. He had to visit all Protestants in the name of all Protestantism, or not come at all. Consequently, for quite a while, nobody came at all, though greatly needed.

So haphazard was the joint effort at the start that letters or printed material of interest to all chaplains could be sent only by the slow method of securing the list of each church separately. Of course, the war or navy department could address all chaplains, but we are discussing the direct communication of the Church with all her ministers in the services, such as Rome had with all her priests, or the Jewish welfare board with all her rabbis. As an instance the work of peace study under John Foster Dulles' leadership reached the soldiers only through the public press in months old papers. Here was the Federal Council of Churches carrying on a magnificent program of education and having no way of informing its members under arms.

The heroic work which Bishop Sherrill did for our own Church as chairman of the Episcopal commission, he and Dr. Pugh of the Presbyterian Church were unable to do in the General Commission until the last six months of the war, because of the lag in all cooperative efforts. Thus failure to act unitedly meant that the enlisted man (depending upon his chaplain) was cut off from the stream of American Church life, since his own Church acting alone, could not keep him in touch with it. The disunity of Protestantism had grave practical consequences in what was left undone.

a. Here in the army and navy was the largest concentration of young men and women the world has ever seen.

b. For a long time, up to five years! People were bemused by the memory of the last war—over in 18 months. The interim efforts that were made by Protestant Churches acting individualistically

shows that they never grasped the immensity of the numbers and the time.

c. The government pleaded for chaplains and more chaplains, and while it did not make adequate provisions for getting enough older men, it gave chaplains every opportunity for influencing personnel. But Protestantism never supplied all the government was willing to take. Christian missionaries were asked for a whole generation of men, at no expense to the Church, to be with them for an average of three years, and the Church did not supply the man power! There are several reasons, but no list of reasons is complete without the phrase disunity of Protestantism.

d. Over ten thousand Protestant chaplains were able to serve, and then the Christian Church lost them. I don't mean they did not make up their salaries, pay their pension premiums, keep positions open and follow them with prayers and affection. I am talking about a further practical step for the Church's benefit. These ten thousand clergy were in key places of influence for the future. The Church by letter and above all by visitation, should have kept them inspired and informed, just as for instance civilian Episcopal clergy are inspired and informed by their brethren and Bishops and by our Presiding Bishop. The chaplains were cut off from the Church's life at the very moment when they had the greatest opportunity to transmit that life. And no list of reasons is complete that omits disunity of Protestantism, for it was impossible for the Churches in this vast field to visit independently.

e. One important detail in this is the procurement of men for the ministry. The war seriously curtailed the supply of Protestant ministers. There are spiritual advantages for our future seminarians in that they were in the armed services instead of colleges through these war years, but somehow the loss in numbers must be made up of those whose education was put off by the war. Or to put it positively, the Church might have recruited many more men for a great advance in the ministry from those touched by the war.

To do this would have meant encouraging the chaplains to do it, and sending them materials and reminders and visiting them. And that was the precise job which a disunited Protestantism seemed incapable of doing, except at the very end of the war, and in an inadequate way.

These considerations weigh on the minds, not of Christian G.I.'s, but of Church leaders among them, and will be a negative factor making for unity. In the face of such an opportunity our disunity was appalling. War experience may be another means by which God's grace seriously lays to our hearts the great dangers we are in by our unhappy divisions.

Clergy of Massachusetts Want Bomb Internationalized

Urge a Three Power Conference to Prevent An Armament Race Through Planned Control

Edited by Sara Dill

Boston:—The Massachusetts Clerical Association, comprising 240 clergymen of the diocese, passed a resolution by unanimous action on November 13 calling upon President Truman to call a conference at once of representatives of Great Britain, the Soviet Union and the United States, to devise ways of controlling atomic energy internationally. The resolution was later unanimously approved by the social service department of the diocese.

The resolution first stated that:

"1. The use of the atomic bomb marks the discovery of the most destructive force known to mankind.

"2. Any attempt to formulate our foreign policy on the basis of temporary superiority in atomic weapons will force other nations, as well as ourselves, into an atomic armaments race.

"3. A domestic policy providing for free scientific investigation and discussion as well as public surveillance and criticism of the application of atomic energy, is the best guarantee that peace will be secured and that the public will be given full use of any scientific developments which, furthered under government sponsorship, belong primarily to the people.

The resolution then declared that "1. A system of international control and cooperation be established in order to safeguard world peace, and

"We urge that the President of the United States immediately invite the governments of Great Britain and the Soviet Union to a conference to prevent a competitive armament race, to plan international control of mankind's most devastating weapon, and jointly to utilize international machinery to make available to all people the peace-time benefits of atomic energy.

"2. That a domestic policy for the control and development of atomic energy, in harmony with an international system of control and cooperation, be established by the President and the Congress of the United States providing for scientific freedom and a peace-time utilization

of atomic energy in the interests of the people as a whole."

Following the meeting the Rev. Howard Kellett, executive secretary of the social service department, stated that during the discussion a number of speakers expressed the hope "that some of the other brethren will do something about it" by passing similar resolutions and sending copies to the President and their representatives in Congress.

Van Dusen Inaugurated

New York:—The Rev. Henry Pitney Van Dusen was inaugurated president of Union Seminary in special ceremonies November 14-15.

Attending were 300 delegates of universities and seminaries. A dinner in honor of the new president was held when the speakers were John

Foster Dulles, Congressman Walter Judd of Minnesota and the Rev. John A. MacKay, president of Princeton Seminary. Van Dusen is a Presbyterian minister who is also a confirmed member of the Episcopal Church.



Invited to Russia

Vancouver, B. C. (RNS):—The Rt. Rev. H. E. Sexton, Anglican Bishop of British Columbia, has been invited by George Zarouin, Soviet Ambassador to Canada, to visit Russia in December. Bishop Sexton has not indicated as yet whether he will be able to make the trip.

Tito Wasn't There

London (wireless to RNS):—Patriarch Gavrilo, head of the Serbian Orthodox Church, officiated here when the infant Crown Prince of Yugoslavia was baptized according to Greek Orthodox rites in Westminster Abbey, with King George VI of Britain acting as godfather. It was the first time that the sacra-

mental rites of another Church were performed in the Anglican cathedral. Present at the baptism were King George II of Greece, Princess Helen of Serbia, Princess Aspasia of Greece, the Duchess of Kent, and godmother Princess Elizabeth heir apparent to the British throne. Assisting Patriarch Gavrilo were Serbian Bishop Nikolai and Archbishop Germanos, of the Greek Orthodox Church.

The British monarch carried the infant three times around the baptismal font before Patriarch Gavrilo anointed him with holy oil. He was then immersed three times in warm water and given the name of Alexander, after his grandfather, Alexander 1. Overhead was suspended the sacred ikon of St. Sava, Serbian national saint, which was brought to England for the occasion.

In acting as godfather, King George VI fulfilled a promise made when he served as best man at the wedding of the Crown Prince's parents, King Peter and Queen Alexandra. In the Serbian Church, this entails an obligation to be godfather to any children of the marriage. The British monarch was dressed in an ornate naval uniform.

Study France

New York:—The men's club of Holy Trinity held on November 5 the second forum in a series to consider the Allied Nations, with France considered. The leaders were Prof. Andre Mesnard of Columbia University and Mme. Pierre Charreau, English born, who has spent a large part of her life in France. The evening before a special service was held honoring France at which the Rev. John A. Maynard, rector of the French Church, L'Elise du Saint Esprit, was the preacher.

Day of Penance

Berlin (wireless to RNS):—An appeal to cleanse "our personal and public lives" has been made by the Brandenburg synod of the Evangelical Church of Germany which urged special emphasis this year on Buss-tag, traditional day of penance in Germany, to be observed November 21.

The message was issued to the Brandenburg parishes, all of which, except three sectors in Berlin, lie in the Russian occupation zone, and was drawn up at a meeting of the synod in Spandau, British-controlled area of the German capital. It was

the first statement made by the church body since the war began.

"We Germans," the message said, "have removed the Ten Commandments from our public life and have acted contrary to the law of God. Now we are reaping the consequences of our deeds. We have become a godless, outlawed people. But God's word also calls us to the cleansing of our personal and public lives. All the innocent blood shed cries to God against us, all the blasphemy against his holy name, all the inhumanities which took place in our midst, especially against the Jews."

The Brandenburg synod supported Pastor Martin Niemoeller during 1933 in the first open church resistance against National Socialism. Thirteen out of fifteen members of its governing council were arrested by the Nazis, including Pastor Hans Scharf of Oranienberg who recently returned from a war prisoner camp in Italy.

Another to Moscow

Moscow (wireless to RNS):—Transfer of the Mukachevsko-Priashovsky diocese of the Serbian Orthodox Church to the jurisdiction of the Russian Orthodox Church was announced here by Georgi G. Karpov, chairman of the Soviet Council on Orthodox Church Affairs. This is believed to be the first development of its kind affecting Orthodox churches in two friendly countries.

Petition for transfer to the Moscow Patriarchate was made last December by a delegation of Serbian church leaders from Mukachevo, northeast Galicia, once part of the old Austrian-Hungarian empire, and now under Russian occupation. The petition was signed by Deputy Bishop Abbot Feofan Sabov and twenty priests of the Mukachevsko-Priashovsky diocese, and was declared to represent the wishes of all its Orthodox clergy.

Tito Attacks Hierarchy

Belgrade (by wireless to RNS):—Marshal Tito, premier of Yugoslavia, has published an open letter here charging that the Roman Catholic hierarchy is "deeply hostile toward the new federated Yugoslavia." His statement, which appeared in THE VOICE, official organ of the Yugoslav National Front, was in reply to a recent pastoral letter signed by all bishops in the country.

The bishops had protested religious persecutions which allegedly have taken place throughout the country, complaining especially

against "false accusations" of war guilt crimes which had been made against ecclesiastics. The hierarchy urged that an impartial international commission be formed to conduct trials of persons accused as war criminals. "The enemies of the Catholic Church," the pastoral stated, "being also the followers of materialistic communism, which the entire Croatian nation with one assent rejects, have in our Croatia, exterminated with fire and sword priests and the more eminent of the faithful."

Marshal Tito warned the Yugoslav prelates that "there are laws forbidding sowing chauvinism and discord and endangering the achievements of the great liberation fight." He said that in the bishops' pastoral letter "roves the old spirit of sowing hatred among peoples, not only against people of another faith, but also among Croats themselves."

"The best proof that there is no persecution of the Church in Yugoslavia," he added, "is that all the authors of the letter enjoy freedom and that up till now nobody has hindered them in their destructive work. Speaking in Zabreb with representatives of the Church, I expressed my wish for collaboration and loyalty from the Church in the new Yugoslavia and showed my readiness for friendly solution of all questions between church and state, but I did not promise any concessions to the Church at the people's expense, nor anything in disagreement with the spirit of the new federated Yugoslavia. I emphasized that we remain faithful to the policy not to touch freedom of faith and work of the Church for the benefit of the

people. I expected at the same time that the bishops would take the lead so that by pacification of spirits the last traces of the disgrace the Ustashe put on the Croatian people would be removed, but that was a mistake, and the pastoral letter is proof."

Ecumenical Service

Berlin (wireless to RNS):—A strong plea for unity among Christians was voiced by Archbishop Alexander of the Russian Orthodox Church at the first ecumenical service held here since the beginning of the war. The service took place in St. Mary's Church, a slightly-damaged Evangelical sanctuary in the Russian sector of Berlin. Archbishop Alexander, who was accompanied by two other representatives of the Russian Church, asserted that "all branches of the Christian Church must unite against the forces of ill will and hatred in the world," and that "we must forget our separation and affirm those things which unite us."

In welcoming the ecumenical representatives, Bishop Otto Dibelius of the Evangelical Church of Germany,

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said that a similar meeting would have been impossible after the first world war. "That such a meeting can be held," he declared, "is a tribute to the great world leaders who during the last two decades taught belief in the Holy Universal Church."

Dr. G. K. A. Bell, Anglican Bishop of Chichester, was the principal speakers. A member of the World Council of Churches, he also heads relations with churches abroad for the Church of England.

After the service, huge throngs milled at the church entrance to greet Pastor Martin Niemoeller, making his first visit to north Berlin after eight years in concentration camps.

Look to Ministry

New York:—From Bishop Norman S. Binsted in the Philippines a letter has been received in the office of the Presiding Bishop's committee on the postwar ministry. Bishop Binsted writes:

"One of the most delightful parts of my work now is the hours that I spend with churchmen in the armed forces who are good enough to call on me. I have had interviews with at least twenty-five postulants or can-

didates for orders. In addition I have had several conferences with men who feel strongly that they have the vocation for the ministry but have not yet become postulants. With one or two exceptions all are of the highest type which makes me feel most hopeful for the future of the Church.

"It is reasonable to think that some of these men, after they have completed their studies, will wish to return to the mission fields with which they have become acquainted during their life in the army. I take every opportunity to acquaint all the churchmen who come to the house with the work in this field and the other fields known to me. I feel that this is an opportunity which seldom comes to the Church. I think we spend an average of eight to ten hours a day with the G.I.'s who call on us.

"It is especially gratifying to me to meet all Church chaplains, who, without exception, are doing splendid work. Their work is appealing not only to men in our own Church; when one sees their work at first hand, he realizes what a strong appeal our Church makes to men with various religious backgrounds.

There is no doubt in my mind that our Church, with its dignified service and fine leadership, has something to offer which the men in the armed forces find helpful when they are facing the issues of life and death.

Life in Service

Boston:—A WAVE assigned to hospital duty in Honolulu was much impressed by the work of the Church there. She wrote about it to her home rector who passed her letter on to the army and navy commission.

"My first Sunday out found me in St. Andrew's Cathedral. It was communion and I wish you could have heard the singing. The choir was made up of Japanese, Chinese, Hawaiians and Americans of the U. S. All were clad in brilliant choir robes of a red orange against an altar of white marble. Each child and adult sat side by side singing praises to Christ. Soldier, sailor, marines, all sat side by side.

"The following Sunday I went to our chapel service here. It was then I thought about home. My thoughts were not of a very pleasant kind because I was wondering just how many folks back home had remembered the day to be Sunday. Yet

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New York

around me were boys standing against a crutch, reading the prayers with a patch over one eye, holding a hymnal with only one arm. That chapel was so crowded that we had marines standing outside the doors and in the aisle. Most of these boys were without a complete set of clothing. One boy with a locked jaw asked if he could go to church. He was afraid he couldn't because he had no tie. As you know, our boys are never turned away from church because of such details. Later on this same fellow saw me and said, 'Do you know why I didn't receive communion Sunday?' It never dawned on me to ask him that question. He told me he really wanted to receive, but couldn't open his mouth enough to accept the wafer. Little things like that are the things that wake us up and make us think about our blessings and our good fortune. Back home I just wonder how many lifted themselves out of their beds to give a second's thought to God who has given them everything. After seeing as I have seen, no excuse is good enough for me when folks say 'I was too tired to go to church this morning'."

Friendly Relations

Paris (wireless to RNS):—Promotion of friendly relations between Protestants and Roman Catholics in France was urged by speakers at a meeting of the General Assembly of French Protestantism at Nîmes. Guests at the meeting included W. A. Visser 't Hooft, of Geneva, general secretary of the World Council of Churches. Two former war prisoners among the delegates asserted that one lesson their captivity had taught them was the need for closer relationships between Catholicism and Protestantism in France. The Protestant attitude, they declared, should be one of "fidelity to convictions, but also fraternal charity and understanding." Another speaker, Pastor Jean Bosc, asserted that with the moral position in France "as grave as it is," only a return to Christian principles "can ensure a real national renaissance."

Experts on Race

LaGrange, Ill.:—Social science experts are being employed by the Congregational-Christian Churches to serve as counselors to cities in which racial tensions arise, it was reported to the annual meeting here of the denomination's American board of foreign missions. Declaring that tensions between Negroes and

whites will be one of the major problems of the next few years, Alfred Grant Walton of Brooklyn, N. Y., president of the Congregational board of home missions, told the delegates that the social science staff had been organized to be called into areas where race riots seem imminent.

"The Negro will never give up the gains he has achieved," Walton said, "but there are certain to be those who will resist him and attempt to thwart his efforts to realize the justice to which he is entitled."

Shelter for Homeless

Sydney, Australia (RNS):—The Rt. Rev. E. H. Burgmann, Bishop of Goulburn, has gained wide public support for his demand that the federal government take drastic steps to provide immediate shelter for homeless people in Australia. Bishop Burgmann is the first Church leader to speak out on this crucial situation.

World Council Relief

Geneva (wireless to RNS):—Prof. Joseph L. Hromadka, who is on leave from Princeton University, has been named by the World Council of Churches here to take charge of the Council's material relief program in Czechoslovakia. W. A. Visser 't Hooft, general secretary of the Council, said that consideration was being given to the possibility of sending goods to Czechoslovakia by Swiss airplanes, because of the acute need which exists in that country.

In a telegram to Mr. Sylvester C. Michelfelder, commissioner of the American section of the Lutheran world convention, who is heading the Council's new division of material aid, Professor Hromadka said he was compiling a list of needy persons and groups. He urged immediate delivery of heifers, mules, bicycles, wheat and other goods.

Mr. Hromadka, who has been in Europe for about four months, was recently elected president of the student Christian movement in Czechoslovakia.

May Visit Shrine

Boston:—More than 100,000 names have been written in the service men's remembrance book, and about 200,000 persons have visited the Prayer Shrine at the Cathedral of St. Paul here since it was established over three years ago. The shrine on the Cathedral Porch carries a sign each day asking prayers of special importance.

New M-G Books

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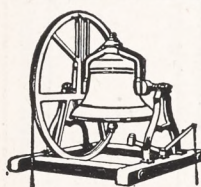
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Vestrymen to Recruit

Chicago:—Bishop Conkling has asked vestrymen of the diocese to bring him 500 men for confirmation in February, the 5th anniversary of his consecration. "The growth of the Church is largely dependent upon the witness of her laymen," the bishop stated in making his request. "A single word from a layman to the unchurched means ten times more than it would from a clergyman. We are a self-contained, self-satisfied Church. We are not producing children. Unless we can bring ourselves to greater witness to the faith we love the picture of the Church in the future is a sad one."

Parish Clears Debt

Chicago:—The Advent here is to have a special service the first Sunday in Advent to celebrate the clearing of the debt of \$35,000. The church is to be consecrated on Whit-sunday by Bishop Conkling. The Rev. Gordon E. Brant is the rector.

During the past year and a half seven other parishes in the diocese have removed all indebtedness: St. Luke's, Evanston; St. Matthew's, Evanston; Christ Church, Winnetka; St. Lawrence's, Libertyville; the Annunciation, St. Thomas' and St. Alban's, all in Chicago.

Atomic Energy

New York:—Bishop Gilbert, suffragan of New York and a WITNESS editor is the chairman of a committee of church leaders which is planning a conference on the significance of atomic energy to the churches. Under the auspices of the Protestant Council the plan is to set up an organization through which the Protestant churches of the city may express most effectively their opinion on public issues.

Bishop to Lecture

Evanston, Ill.:—Bishop McElwain, instructor in Biblical literature and languages at Seabury-Western Seminary, delivered the Hale lectures last week on the permanent elements in Old Testament prophecy.

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BACKFIRE

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

WILLIAM E. SPRENGER
Director New York Protestant Episcopal
City Mission Society

THE WITNESS did a splendid job for our Society (Nov. 1) and I am sure that everyone who received this paper will become conscious that New York does have a City Mission Society. There is one problem that I would like to bring to your attention with the hope that in a succeeding issue you may be able to clear it up, and that is the omission of the word "Episcopal" in referring to the Society. New York City Mission Society is the corporate title of a non-denominational organization. Since I have been here we have had two legal cases because people in wills did not mention our full title. Do you suppose there is some way to make it clear that if anyone desires to contribute or remember us in their will the money should be sent to the New York Protestant City Mission Society, 38 Bleeker Street, New York, 12, N. Y.

* * *

GEORGE E. RATH
Vicar at Millington, N. J.

Congratulations upon your splendid issue devoted to The Church of the Future (WITNESS, October 25).

* * *

DANIEL E. WILLARD
Layman of Nebraska City, Nebraska

Mr. Richard McLaughlin in a recent letter to THE WITNESS states that "the objective of the United Nations Charter is world peace." He says, truly, that "to attain peace we must have the desire for peace deep rooted in our hearts." That is absolutely so. Then he says, "Many are preaching world peace but clamoring for compulsory military training" and "it is impossible to make these two things harmonize."

Here we part company. I think the great majority of the American people desire peace, love peace, desire to live and let live in peace. I think the great majority of the American people have so great desire for peace that they would be willing to fight for it if compelled by the attack of a greedy nation which attempted to wrest that peace from us by force and make us slaves. This is my sentiment. Let us love peace, seek peace, live peace. Let us love peace so much that we are willing to guarantee it by force of arms if necessary.

Mr. McLaughlin thinks there would have been no world war 2 if our leaders had taken a firm stand when Manchuria was invaded and Germany grabbed Austria and invaded Poland. I quite agree. But we were not prepared and both Germany and Japan knew it. Greed led them to think that they could overcome their neighbors before they could get ready to defend themselves. Japan thought she could overwhelm the United States before we could get ready to defend ourselves. If we had been militarily prepared by previous training of our young men it seems to me there would have been no war. We sought peace but it was known we had no big stick. A good big stick does not necessarily mean a large stand-

ing army. It rather means a large body of trained men who can be quickly called to their country's service in time of necessity.

It seems to me that a sensible system of universal military training would be a guaranty of peace. Mr. McLaughlin says we cannot have this and world peace. I do not see why. I do not see how we can be assured of world peace unless we have military training. Mr. McLaughlin thinks physical fitness can be obtained by other means. What means, pray tell, will train men to take care of themselves on the field of battle or foxholes but vigorous military training? College gymnasias and football fields are a poor parallel to the terrible conditions of the battle front. When attack comes, and it has come intermittently between nations since the world began, talking peace but not carrying a big stick will not stop greed which has been the cause of wars throughout the history of the world.

* * *

RANDOLPH CRUMP MILLER
Faculty, Church Divinity School of Pacific

About intinction: There is another factor besides sanitation, especially in the larger churches. The use of two cups is almost as slow as the traditional method, and one of the problems when communicating over 100 people is that of time. A method which has become popular in many places is to ask the people who wish to receive by intinction to come first, and the priest administers the wafers after dipping them in the wine, going down the row just *once*. This combined operation has the value of simplicity (no accidents, no psychological barriers, no worry about method by the communicant), of elimination of sense of hurry (because one trip suffices), and of actual saving of about half the time it usually takes. Then, those who wish to receive in the traditional manner come afterwards, with the usual method. There are two disadvantages to this method: inadvertently, the damp wafer may leave a trace of wine on the hand, and it separates the methods with obvious movements (sheep from goats, as Hal Hallett criticises). But, in my opinion, the advantages far exceed the disadvantages. The combination of sanitation, no accidents, less loss of time, and reverence makes for a satisfying spiritual experience. It eliminates the problem of communicants' leaving the church while others are communicating; it helps where there is a shortage of assistant priests; and it increases the number of those receiving. And in most congregations, from 75% to 100% prefer the option of intinction!

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