

The WITNESS

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DECEMBER 13, 1945



THIS GIRL NOW IN
ENGLAND ESCAPED
THE FRANCO TERROR
(story on page five)

CATHOLICS ORGANIZE FOR FRANCO

SERVICES In Leading Churches

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

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

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

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

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

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

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

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

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

THE WITNESS

For Christ and His Church

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DECEMBER 13, 1945
VOL. XXIX No. 10

CLERGY NOTES

AXELROAD, BEN, was ordained priest at Porto Alegre, Brazil, Nov. 25 by Bishop Pithan. He is assistant at the Pro-cathedral.

BRAMHALL, ANDREW L., has resigned as rector of St. Andrew's, Algonac, Mich., to retire from the active ministry.

EVANS, JOHN J., is now a member of the staff of the city mission, Philadelphia.

FIFER, LOUIS, 3RD, is now rector of St. Paul's, Aramingo, Pa.

FRANCIS, RUSSELL E., is acting pastor of Episcopal students at the University of Pennsylvania.

FRYER, WILLIAM H., army chaplain, has accepted the rectorship of Trinity, Coatesville, Pa.

HARDMAN, ALFRED, was ordained deacon on Nov. 12 by Bishop Juhan at St. Luke's chapel, Sewanee, Tenn. He is to be in charge of churches at Monticello, Lloyd and Perry, Fla.

HYDE, HENRY N., has resigned as rector of All Saints, Portsmouth, Ohio, and will retire from the active ministry Feb. 15.

KNAPP, ARTHUR S., formerly in charge of Trinity, Houston, Texas, became rector of that parish on Nov. 23.

LUCAS, EDGAR A., formerly on the staff of city missions, Detroit, is now rector of St. Andrew's, Algonac, Mich.

MCKINLEY, GEO. S., is now rector of St. John's, Compass, Pa., and vicar of the Ascension, Parkesburg.

PAYNTER, H. S., formerly rector of Trinity, Coatesville, Pa., is now assistant at St. George's, Ardmore, Pa., and director of publicity for the diocese of Pennsylvania.

SMITH, JOHN W., is now rector of the Ascension, Philadelphia.

TAYLOR, R. DUNHAM, of St. Mark's, San Antonio, Texas, has accepted the deanship of St. Mark's Cathedral, Salt Lake City, effective Dec. 15.

TOWNE, HAROLD E., formerly assistant at St. Bartholomew's, New York, becomes rector of St. James', Birmingham, Mich., December 15.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.

Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.) 11 and 4:30 p.m.
Week Days: Holy Communion, Monday and Friday, 8 a.m. Holy Communion Wednesday and Holy Days, 12:00 noon. Intercessions Thursday, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.
The Cathedral is open daily for prayer.

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

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

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

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

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National Council Votes a Cut to Sufferers Abroad

Ten Per Cent of All Advance Fund Receipts Is to Go to Churches of Asia and Europe

By W. B. Spofford

New York:—Ten per cent of the receipts of the Reconstruction and Advance Fund will go for world relief, the money to be distributed by the Commission on World Council Services, the Church Committee for Relief in Asia and other accredited inter-church agencies. This action was taken at the meeting of the National Council, December 4-6. At the same time the minimum asking in the drive was raised from \$5,000,000 to \$8,800,000 "in view of the desperate world situation."

The report was presented by Bishop Hobson of Southern Ohio who prefaced the reading of the formal report with the statement that people of the Church are disturbed because of the inadequate part the Episcopal Church is playing in the program for relief, both in Europe and Asia, that is directed from Geneva by the World Council of Churches.

The statement declared that "Millions are today facing the threat of death from starvation and pestilence in war-torn Europe. Millions in Asia face a similar fate . . . As Christians we dare not neglect this responsibility and are confident that God will give us wisdom and strength as we meet this opportunity to bring hope and life to his children in their dire need."

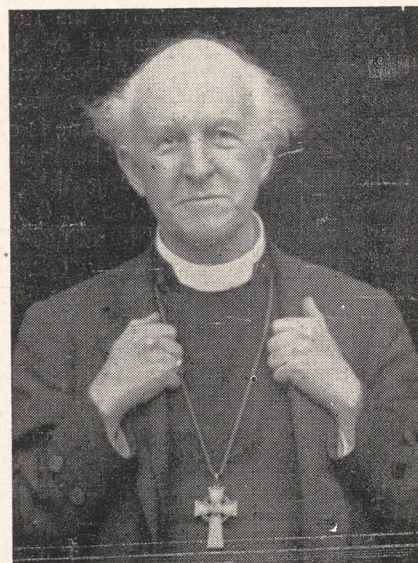
There was no expressed opposition to the granting of the 10 per cent but there was considerable discussion as to whether or not the program is sufficiently specific in presenting needs, and with various opinions expressed as to how successful the campaign would be. Bishop Hobson and Miss Mary Johnston were both of the opinion that the Church is not asking for enough to appeal to the imaginations of people, and both were wholeheartedly for aiding the people of the sister Churches of Europe and Asia. Lewis

B. Franklin on the other hand was pessimistic about the amount of money that would be raised by the Fund, as was also Mr. Jordon, director of the campaign. Mr. Jordon set the figure at from five and a half to six million. Mr. Franklin thought it would be considerably less than that, and both of these gentlemen had strong words for bishops and clergy whom they say are not backing the drive (see *Talking It Over*). Mr. Franklin stated that only about one-third of the dioceses have set goals for the campaign and that these totalled only \$3,200,000. "To set a goal is one thing; to get the money is something else again," he declared. Others, he believed, would set goals but the treasurer of the Council was of the opinion that only a feeble effort would be made in some dioceses.

Anyhow the minimum amount sought is now \$8,800,000 with the World Council of Churches having 10 per cent of all money raised turned over to their relief agencies.

The other news of this Council meeting was the adoption of a plan, presented by Mr. Jordon head of promotion, and unanimously approved, whereby a coordinated program of all the departments at 281 will be presented to the Church at the beginning of each year. This will be offered as a book wherein the emphasis of the Church for the year, plus the departmental programs, will be in the hands of clergy and others in advance of provincial and diocesan conferences at which representatives from headquarters will present the program personally. It is also believed that such a book will enable the clergy to build their own diocesan and parish programs in harmony with the national plan of the Church. Bishop Peabody of Central New York, while for the idea, pointed to the danger of imposing a

program upon the Church which many might not like. He also said that he hoped that representatives of 281, when they went about to conferences, would not act as though they had all the answers but would rather come in the spirit of conference for the exchange of ideas. Remarks were also made about the unrelated mass of promotional material that comes from headquarters with the Rev. John Huess Jr. of Evanston stating that if presenting the program in one book would pull this unrelated material together it would be a great gain.



Cosmo Gordon Lang, former Archbishop of Canterbury died suddenly on December 5 in his eighty-first year. He collapsed while taking a walk and was pronounced dead when taken to a nearby hospital

GET-TOGETHER

★ A chaplain with rank of captain, now on terminal leave which ends December 31, seeks a parish. He describes himself as liberal and evangelical. . . . A large parish in a midwestern city seeks a vicar. . . . A community of 25,000 in the state of New Jersey is seeking a rector for a parish. There is a good plant consisting of church, parish house and rectory. Salary, \$2,500 with rectory with all utilities paid by parish. Inquiries should be sent to Get-Together, THE WITNESS, 135 Liberty St., New York 6, N. Y. We are anxious to hear from chaplains and others seeking positions and from parishes needing rectors or assistants.

Training women for work in the Church was discussed at length after Vice-President Addison introduced the subject with a lengthy report telling of various institutions able to supply adequate training. The report stressed the fact that jobs are available for those who have the qualifications, and a committee was appointed to study the matter of placement, with a personnel bureau likely to be recommended at the April meeting of the Council.

The committee on the post-war ministry reported that a total of 562 service men have registered as looking forward to the ministry. Ages range from 18 to 42 and military rank from privates to majors. The integration of the army and navy commission with the National Council was effected by setting up a new department at 281, the army and navy division.

A committee, headed by the Rev. Robert A. Magill, reported on the Bishop Payne Divinity School and said that the committee was convinced that the work being done is of such value that it should be maintained adequately. So, presumably, a considerable sum from the R. & A. Fund will be used for buildings at this seminary for Negroes. (Resolutions have been passed at a number of places to the effect that there should be no seminary for Negroes, since this is segregation, but that Negro students should go to the other established seminaries. Apparently however the Council is to go ahead with the development of the seminary for Negroes.)

Guest speakers at the meeting were the Rev. Douglas Horton of the Federal Council of Churches, recently returned from Japan, who told the Council what has previously been printed in these columns; also Bishop Thomas of Brazil, who spoke feelingly of opposition our Church receives from Roman Catholics in that country.

Guess that's about all, except that they have a rule at these Council meetings that there is to be no smoking until four o'clock. At 3:59 Dr. Sill, president of Bowdoin College, and Dr. Alexander Whiteside of Boston lit their pipes, whereupon fifteen people lit up cigarettes in self defense.

Also one of the gentlemen, speaking with his hands in his pockets and so displaying a nice Phi Beta Kappa key, brought to mind a crack I once heard, that the height of frus-

tration is a man with a Phi Beta Kappa key wearing a double-breasted suit.

COLLEGE WORKERS HAVE SERVICE

Washington:—On December 9th Dean John W. Suter of the National Cathedral here, and the Church Society for College Work sponsored a special college work service at the Cathedral, emphasizing the place of religion in education.

A notable gathering attended. Thomas S. Gates, president of the



The Rev. Frederick T. Ashton (right) is being congratulated by Mr. Simms, vestryman of St. Matthew's, Wilmington, Delaware, for the fine work he did for the church. Mr. Ashton, chaplain of hospitals in the city, also found time to minister to the people of St. Matthew's and did it so effectively that he would have been named rector had he been free to accept. Bishop McKinstry describes his work as "the most constructive interracial work in the diocese"

University of Pennsylvania, delivered the address. The Rev. Thomas V. Barrett, recently appointed as executive secretary of the division of college work of the National Council, and Commander C. Leslie Glenn, a director of the Church Society, on terminal leave from naval duty in the Pacific and now back as rector of St. John's Church, read the Lessons. Other features included: a special litany for students, written for this service by Dean Suter; Canterbury Club representatives, college workers, chaplains and faculty members from George Washington University, the University of Maryland and other nearby educational institutions marching in the procession. The Rev. Theodore O. Wedel, warden of the College of Preachers and a director of the Church Society, also participated in the service.

CELEBRATION IN WASHINGTON

Washington:—The 50th anniversary of the diocese of Washington was celebrated on December 2 with an impressive service at the Cathedral. The preacher was Bishop Powell of Maryland, with the procession including the clergy of the diocese and hundreds of leading laymen and women were present. Bishop Angus Dun, under treatment in a hospital in Boston and therefore unable to be present, sent a special message which was read at the service.

ARCHBISHOP LANG DIES SUDDENLY

London:—Lord Cosmo Gordon Lang, former Archbishop of Canterbury, died suddenly here on December 5. He was eighty-one years of age. He collapsed while taking a walk and was pronounced dead by the time he was taken to a nearby hospital.

WANTS SIMPLER SERVICES

London (wireless to RNS):—The Archbishop of York urged "simple and non-technical" language in a plea for new methods of evangelism. "Much of our theological vocabulary is Arabic to the man in the street. The unchanging gospel must be preached in modern terms so that the man of science and the artisan can equally know what we mean."

Catholic Newspaper Employees Organize for Franco

They Are Among Pickets to Protest Meeting Addressed by Harold Laski of Labor Party

By W. B. Spofford

New York:—When Harold Laski entered a hotel in this city on the evening of December 3 he was greeted by a parade of pickets carrying posters which read: "Franco Saved Spain from the Reds"; "Hands Off Catholic Spain"; "Oust Laski, the anti-Catholic hate-monger." The presence of the pickets did not disturb the distinguished chairman of the British Labor Party who, with Mrs. Eleanor Roosevelt and Prof. Leo Szilard of the University of Chicago, addressed an overflow dinner meeting which concluded a three day conference on the atomic-bomb sponsored by *The Nation*, a national weekly.

This is not the story of this meeting but a story behind the story. On a recent evening about 250 members of the Catholic Institute of the Press met in another hotel in this city. They were told that unless the Catholic writers of the country helped to defend and preserve Franco they would eventually find themselves "sovietized" in the United States. Franco's only aim they were told was "to bring the government of Spain in line with the teachings of the Catholic Church" and because of this these newspaper workers were asked to use their influence "to try to save Spain" from Stalin who was termed "the enemy of God and the human race."

The Catholic Institute of the Press was organized about three years ago among reporters and rewrite men who work for Hearst's *Journal-American* and the Patterson-McCormick *News*. Its membership was at first open exclusively to Catholic employees of newspapers and magazines but since that time employees in all branches of radio, advertising and allied fields have been included. It now claims a membership of 800, many of whom are secretaries, typists, telephone girls and other workers in the communication field. There are also a number of reporters, editors, photographers and others whose influence might conceivably be of some value. In general it appears that Roman

Catholic reporters and photographers connected with the *New York Times* and the *New York Herald-Tribune* have stayed away from this organization. All of them however were circularized when the organization was founded.

The meeting of the Institute was held largely to back up Frank Fay, actor, who recently protested when other members of the stage took part in an anti-Franco rally in Madison Square Garden. Mr. Fay, it will be recalled, had been particularly incensed because the Roman Church in Spain had been termed "a rich monopolist" by Mr. Laski who addressed the rally by radio from London. Fay spoke at this meeting of the Institute, although briefly and some observers believed, incoherently. He received a big hand from those present for declaring: "I have insisted all along that there be an investigation as to whether these people aided and abetted a rally that would sponsor the horrible attack of one Mr. Laski in a cowardly way across the ocean." He then dashed off to a performance of his play and the meeting was taken over by Professor Edward T. Walsh of Manhattanville College of the Sacred Heart. Dr. Walsh has passed some time in Spain since the civil war and is rumored to have been once decorated by Franco, although this has not been confirmed. In any case his subject on this particular evening was *The Real Story of Spain* and it began with an attack on Laski and on "all the people of a slight pink or red tinge who say that Franco must go."

He charged that the Republican government in Spain had "robbed" the Church. He also stated that "because of the crooked election laws, which they had set up, the reds—or popular front—were able to have a majority in the Cortes. All their claims are now based on this crooked election." He then devoted some time to what he called "the red terror" of 1938, claiming that 11,000 priests and nuns were butchered and raped by the Republicans. "Nothing like

this," he said, "has been seen anywhere except perhaps in Soviet Russia in 1917. It was not Spanish in character—it was Soviet. Franco was almost too late—but he was just in time. What he did was to prevent the Sovietizing of Spain and to set up Spain as the western bastion of Christianity."

He admitted that "not everything Franco does is holy, or is the man a saint," but maintained that Franco was not a Fascist. "A Fascist," declared the professor, "believes that the state is all-powerful. Franco has repeatedly said that the state comes second, the Church first. He is a very good Catholic . . . his only aim is to bring the government of Spain in line with the teachings of the Catholic Church."

He explained Franco's use of German munitions and soldiers during the civil war by the assertion: "Franco got help where he could, just as George Washington got help where he could during our revolution."

"Franco has not set up a Fascist state; he has set up a Christian state, and he has done pretty well. He has a country that is out of debt in spite of the fact that the Reds took most of the gold out of the Treasury."

After crediting Franco with a number of reforms, particularly in establishing "twelve great universities where Christian religion is taught," the speaker said that the leaders of the Republican government could not better this record for they are "murderers and blasphemers, dominated by Soviet Russia. If

Nominations Please

AT THE end of each year THE WITNESS presents an Honor Roll of men and women who have made during the year outstanding contributions to Christian life and work. Big names come to mind at once and of course they are not disqualified for that reason. But we also hope that readers will send us the names of people who have served effectively and yet are unknown to most of us . . . the hidden saints. All readers are invited to send in nominations, with facts to guide the editorial board. All of these will be carefully considered as a special order of business of the board and the Honor Roll printed in the December 27th number. We request that all nominations be at the WITNESS office, 135 Liberty Street, New York 6, not later than December 15th.

we listen to their siren songs it will mean that the Soviet will control Western Europe as well as Eastern Europe and there will be nothing between us and Moscow. You will then have Gibraltar not in the hands of a Christian gentleman but in the hands of someone like Marshall Tito."

His final plea to the members of the Institute was based on the assertion that Franco, like them, was "a member of the mystical body of Christ. No civil membership is as important as that membership in the mystical body of Christ. We American Catholics will be dumb dogs if we take any more of this nonsense about Spain from Mr. Laski or anybody else!"

After a prolonged period of applause Professor Walsh was asked by a rather timid young man whether any of the charges against Franco as a dictator were true, and whether any instances of insurgent brutality had been proved. At the request of a priest on the platform the young man and all subsequent questioners were asked to identify themselves. "Perhaps Franco is a dictator," Dr. Walsh replied. "But there are times when dictatorships are necessary. And as for brutality—the atomic bomb exploded any charges against Franco on that score."

The only voice of dissent in the audience was raised by a young woman who identified herself as an ex-employee of the *News*. "If you excuse Franco for obtaining munitions from Germany by saying that George Washington got help where he could," she asked, "why don't you excuse the Loyalists for obtaining help from Russia on the same grounds?"

Dr. Walsh answered that yes indeed, the Loyalists had gotten munitions and help from Russia and repeated that Stalin was "the enemy of God and the human race."

Several angry suggestions were made that the young woman be thrown out of the meeting but she stayed in her place.

As the question period ended another young lady asked the speaker how she and the other members of the Institute could act effectively on what they had been told about Spain. "That is not for me to say," he replied. "That is for all of you to decide."

Which brings us to the pickets in front of the hotel on December 3rd with the posters denouncing Harold J. Laski. Meanwhile inside the

hotel Mr. Laski, in a brief reference to the matter said that he had been charged with having "assailed the Roman Catholic religion all over the world. Nothing could be more fantastic or untrue. My life has been devoted to advocacy of tolerance wherever tolerance may be found." He referred to the Vatican as "a state widespread and powerful in influence though small in territory" and claimed the same right to criticize the Vatican as he has to criticize Great Britain. Charging that the Vatican has "assisted in the

Unitarian Church, in charge of the distribution, that unless large amounts are sent soon many people who had to flee from the terror of the Franco regime will die this winter. The clothing should be sent to the warehouse, Spanish Refugee Appeal, 715 Second Avenue, New York. Cash donations for this work should be sent to the CLID, which is cooperating with the appeal, checks being made payable to "Treasurer, CLID" and sent to the organization at 155 Washington Street, New York 6.



Members of the Spanish Hierarchy give the Fascist salute following a service at which their blessing was given to a number of Franco's generals. Roman Catholics in the United States are now organizing to defend the "Christian gentleman" who allied himself with Hitler

massacre of a great democracy," Mr. Laski said that he distinguished "between the right of men and women to hold a full faith in the religious beliefs they hold and the right of a political state arising out of these beliefs to turn to principles not built on democratic foundations."

Since this is the position of THE WITNESS on this matter (see editorial, Nov. 1) it is perhaps a good place to end this story and turn to other and possibly more important happenings.

SPANISH REFUGEES RECEIVE AID

New York: — Dorothy Parker, author, is the chairman of a committee now seeking clothing for Spanish refugees in Spain. Word was received by her last week from the head of the relief agency of the

CLOTHING AND FOOD FOR EUROPE

New York:—Five hundred bails of clothing, bedding, linens, shoes and food have been prepared by the Church committee on overseas relief of the World Council of Churches and have left here for shipment to Europe and Asia. It represents about seventy-five tons of goods. The collections are being continued indefinitely. A collection, called the Victory Clothing Collection, is to be held January 7-31 with the goal set at 100,000,000 garments.

NORWEGIAN CHURCH JOINS COUNCIL

Geneva (wireless to RNS):—The Lutheran Church of Norway has become the 90th communion to join the World Council of Churches.

THE WITNESS — December 13, 1945

EDITORIALS

Men for the Ministry

WE UNDERSTAND that a good number of men in the armed services have let it be known that they would like to enter the ministry. Naturally we hope that many of these men will choose the ministry of the Episcopal Church. But whether it be our Church or some other, the choosing isn't all on one side. The collect for the Ember Days suggests only part of the process: that the hearts of many may be moved "to offer themselves for this ministry." We need to pray that the Church may select from those who so offer themselves only the most capable. We need to see to it that the Church get busy and go after the best men. Let chaplains in the service and in the colleges, and clergy in our parishes go after those who are first-rate and persuade them to come in.

There will always be candidates from the ranks of the All-American Altar Boys, as one of our bishops calls them. And some of them make very acceptable parish priests in time if enough obstacles are put in their way so that they have to struggle to get in and in the course of the struggle lose their fascination for ecclesiastical trappings and the imagined prestige that comes to a man when he puts a stole around his neck or a chasuble on his back. The Church needs more men who would not naturally choose to be priests, but who, through the efforts of those who recruit them and by the power of the Holy Spirit, may be convinced and converted and dedicated to the Christian ministry.

Before the war a man who teaches in one of the great universities in the east said that the most capable men he knew chose science, medicine, the law, but rarely the ministry for their life work. During the past few years the college training of most men has been determined by the army or navy; the opportunity of choice has been greatly restricted. But if it was true in 1940 that candidates for holy orders were not usually top men it is quite likely to be so in 1946. And as the joint commission on theological education reported to the last General Convention, "The laity must be made aware that the adequacy of what the seminaries can do depends in large part on the calibre of their students. Unless our Church folk help

recruit some of the strongest and ablest young men for the ministry, no seminary can produce competent clergymen."

The Church Society for College Work has done a good job in seeking out the finest material in our colleges. They continue to do a good job. But the same kind of selective recruiting is the task of the whole Church, laity and parish clergy and certainly bishops. Let's go out and hand-pick the best men we can find. We certainly need them.

The Day of the Lord

WE RECOMMEND for pertinent study at this moment in history Isaiah 2: 6-19. In the first five verses of this chapter Isaiah sets forth a vision of the world united under the rules of Jehovah with war giving way to universal peace. This happy vision is followed by a passage dealing with the day of the Lord. The contrast between these two visions is striking. In the former the nations come voluntarily to bow before God and submit to his rule of justice and peace. In the latter all human glory is debased before the majesty of God when he comes to shake terribly the earth.

The prophet addressed these words to a people who lived many years ago. They were filled with pride; their land also was full of silver and gold, neither was there any end of their treasures. Their land was also full of horses, neither was there any end of their chariots. Their land was also full of idols; they worshipped the work of their own hands. In the day of the Lord, as seen by Isaiah, the loftiness of men shall be bowed down and the haughtiness of men shall be made low and the Lord alone shall be exalted. And they shall go into the holes of the rocks and into the caves of the earth for fear of the Lord and for the glory of his majesty when he ariseth to shake terribly the earth.

These words have an ominous ring. Are there people today who glory in the fabulous wealth of their nation? Are there people today who rejoice in the military might of their nation and imagine themselves secure behind this panoply of worldly might? (For "chariots" read tanks, planes, world's largest navy, powerful army, atomic bomb.) Are

"QUOTES"

EVERY implication of this discovery (atomic bomb) means planned internationalism, economic, social, political. It is an international discovery. The planning of its application has been international. The organization of its future use must be international also. There is no nation-state fit to be trusted with the development of atomic energy.

—Harold J. Laski.

there people today who worship the work of their own hands? (For "idols" read industrial machine, selfish pleasure, Nordic supremacy, atomic energy.) Are there people today drunk with haughty pride and arrogant conceit? (An army clique is reported to be agitating for war with the Soviet Union within the next few months.)

The prophet warns that nations which will not

humble themselves before the majesty of God will be humbled by their own arrogant pride.

The way of man leads to the caves of the earth and the suicide of civilization.

The way of the Lord leads to the mountain where God is worshipped; where his law is heeded and under whom the nations of the earth live together in peace and justice.

Hope or Despair?

by Henry Knox Sherrill

The Bishop of Massachusetts

FIFTEEN years ago I was consecrated bishop.

Fifteen years is a short period in the history of the Church but it has been long in the seriousness of the times. It is literally true that there has not been a normal year in the fifteen; first a depression of unprecedented severity, then years clouded by the threat of war and then the war itself. As a result, as I look back, I realize that we have not met all our hopes and anticipations. We have made progress in certain directions and above all else we have retained a deep unity of the spirit. I believe it to be a fact that with healthy differences of point of view, essential if we are to keep a sane balance, we are a Christian Fellowship.

If I were to choose a text for the times it would be "A great and effectual door is opened and there are many adversaries." Let us start with the adversaries. We must face the facts with unblinded vision and courage and we must beware equally of wishful optimism, as well as of hopeless despondency. We live in apocalyptic days. They echo that mysterious and awesome picture in the twenty-fourth chapter of St. Matthew "For there shall be great tribulation such as was not since the beginning of the world to this time." It is not the physical destruction of property, nor is it alone the millions of men, women, boys and girls in sorrow, in suffering, in utter destitution. The sobering fact is the spiritual failure of men everywhere which has made these things possible. To say this is not to lessen the responsibility of arch criminals, for their deeds of utter cruelty, but no people, no nation, no individual can escape responsibility for our lack of spiritual power and the resulting moral chaos. The important questions of the present are: have we learned anything in the crucible of these war years? Have our lives been transformed in any deep way? I wish that it were possible to give a strong affirmative answer, but sincerity does not allow this. Abroad one has the impression

of the dead weight of despair without great faith, and at home there is the all-out effort to return to prewar life and habits, and especially comforts, as rapidly as possible. We lower the speed limit to conserve tires, but we cannot keep it there to save human lives. The air is filled with talk of competition between nations and groups. The foreign ministers conference dragged along to a weary and disillusioning end. There are riots in India, Java and Indo-China as a protest against the empires of the west. Nowhere does there seem to be the clear northwest wind of high purpose and of acute spiritual perception. The churches themselves are not awake to the fact that they are placed in a pagan world to witness to the truth and especially to the way of Christ. They still seem to feel that they can hold to the luxury of division and of secondary aims and purposes. Despite all that we have seen and heard the iron has not really entered into our souls.

In any generation this is serious, but today it is doubly so. It is obviously impossible to assess accurately one's own times. But everything points to the likelihood that we are in a turning point in history. The secret of the atomic bomb must be shared with other nations. We do not as yet seem to realize that the discovery of atomic power, with its possibilities of cruel destruction as well as of blessing, cannot and must not be kept as means of political power. For selfish and unselfish reasons it must be shared with the world under the noblest of scientific practices and conditions.

All the signs are here. Is the cataclysm through which we are passing the agonized throes of a dying civilization or are we seeing the birth pangs of a nobler day? What we are, what we do, is of untold significance to generations yet unborn. Do we see this, do we understand? The adversaries are not without, but within the human heart; pride, selfishness, lust, greed, these cannot be conquered

by force of arms. They cannot be overcome by man alone. We can devise new and terrifying forces of mechanical power, but within our own limits we cannot take the place of God. In a moment of clear perception we may well cry, "Who can deliver us from the body of this death?" Perhaps if we can truly utter that cry of despair, there will be found the beginning of wisdom.

FOR us the answer to that question is found in the simple and perhaps too familiar statements, "The word became flesh and dwelt among us." "The light shineth in darkness." Strange as it may seem to many of the wise and prudent, we who are Christians, see in Jesus of Nazareth, who walked the highways of men, the character and the purpose of the everlasting and eternal God. This is not merely a figure of poetic imagination, nor is it a subtle compliment to ourselves and our own humanity. He was human, yet he was a gift of God bringing new power, new strength and new assurance of eternal life. His teachings stand the acid test of experience and never more so than today. The absurdity of greed is so clearly revealed in the short sentence "Thou fool, this night thy soul shall be required of thee." The falsity of position and power is shown "He that is greatest among you shall be as one that serveth." The shallowness of discrimination among men is so simply defined by the question "Who then was neighbor to him that fell among thieves?" No clearer chart of the way men and nations should go can be given than again the all too familiar "Thou shalt love thy neighbor as thyself." Here is wisdom for the market place, arbitral assemblies, homes, for us all in every walk of life. It is absolute realism and the sooner we realize this to be so, the wiser we will be.

The master not only taught, he lived. In his communion with God, in his courage and steadfastness, in his complete self sacrifice, we see in life all that is meant by his words "Be ye perfect even as your Father in heaven is perfect."

Companionship with him lifted men and women above themselves to great heights. Fishermen, a publican became apostles of the kingdom. With his resurrection, his living presence strengthened the early Christian community. Those early disciples had no easy time, but they were changed and possessed with great sources of inner strength and power. They went out into that cruel, sordid, materialistic Roman world with the message of the good news.

It is that power from Christ which the world of today so sadly needs. Millions in despair call for the assurance that God is love. Thousands in sorrow long to know that "death hath no more dominion over us." Multitudes, strained and over-

burdened would hear the truth in "quietness and confidence shall be your strength." We need character which alone can come from daily companionship with God in Christ. The one unanswerable apologetic for Christianity is the Christ-like life. Men are set, as perhaps in no time since Apostolic times, for the evangel of a Church which attempts bravely to be Christian. The picture of Christian missions as an attempt to force a religion upon someone else having an equally good religion is utterly false. Christian missions at the best is not to be confused with the spread of western civilization, if there is such a thing, but the desire to share with others the blessings which are ours as the gift of God. We have learned that the world cannot remain part Fascist. We should know that the world cannot remain largely pagan and part Christian, and that is true, too, of ourselves.

These years should have taught us, too, something else. We have found out that the war could not be won without great cost in money, in material, in effort, in human life. We should know that this is always true. Nothing worthwhile is ever accomplished without paying the necessary price. The Church only goes forward as there is sacrifice of time, of money, of consecrated lives. The wonder is that so much has been accomplished by so few, for if most of us are honest we will be forced to admit that our Christianity has been an aside rather than the central fact of our existence. Yet Christ's call is imperative.

Given mothers and fathers who follow Christ, there will be no question as to the quality or the quantity of Christian ministers. Given men and women who care for Christ, we will be given the resources to carry on the world-wide work of the Church at home and abroad. Without this central fact of our own devotion, all our ventures are but sounding brass and tinkling cymbal. It is in the long run only the reality of the spiritual quality of the Church which counts.

We face difficult days, not only in the building of peace, but in the use and control of new and awe-inspiring sources of physical power. But this is no reason for faint-heartedness. The Church has failed most when she has been complacent. The Christian saints have always responded to trying times. There is something in adversity which draws out the best in true men and women. The days of testing and of opportunity are here.

Certainly we have great spiritual resources. We have a sacred heritage from the years which have gone. We have above all our faith in God in Christ, with the promise "Behold I give unto you power." Without that power man would be inexorably caught in the pitfalls of his own making. With that power we can overcome all things.

Talking It Over

By
W. B. SPOFFORD

WOMEN have not been members of the National Council long. In that conclave, like all august bodies, you are supposed to keep your mouth shut until you have earned your letter. So,



I imagine, Miss Mary Johnston, representing the Auxiliary, had a pretty fast heartbeat when she told the assembled brethren that they were a bunch of pikers for setting their sights so low with the Reconstruction and Advance Fund, the condition of the world being what it is.

She was saying what that group of Boston clergy said last week (WITNESS, Dec. 6), namely, that the Episcopal Church ought to stop thinking exclusively about its own needs and start thinking about "children by the millions who are in the imminent danger of starving and freezing as winter comes to Europe unless immediate help comes from countries which have food, clothing, vitamins and medicines" (cable from Church leaders in Europe).

Bishop Hobson, to his credit and with a good deal of what folks call dialectics, had offered a resolution proposing that ten per cent of all money raised by the Fund should go to aid the people of Europe and Asia, the money to be handled by the committees of the World Council of Churches (story on page three). He declared that the people of the Church were disturbed because we were doing so little to aid in this great emergency. He mentioned the statement by the Boston clergy, which brought out an aside from the Presiding Bishop to the effect that "Church people all over the country are saying the same thing."

At this point Lewis B. Franklin, treasurer of the Council, was asked for his opinion. Prefacing his remarks by asking whether "they wanted the truth or just pleasant remarks" he launched into a denunciation of bishops and clergy for not enthusiastically backing the Fund. "It was ordered by General Convention," he asserted. "The program was then approved by the House of Bishops. But there is a lack of willingness on the part of bishops and clergy to follow any plan. The laity want to give. The clergy, instead of giving leadership, merely get in the way. We are not a Church but merely a collection of congregations. Not more

than ten per cent of our parishes have asked for material to conduct the canvass. This means, I take it, that ninety per cent will have nothing to do with it, with some saying so frankly. For the Church not to respond to this appeal in the face of the world's need is an outrage."

He really took the clergy—including two-thirds of the bishops—for a ride and Mr. Jordon, in charge of the campaign, made it unanimous as far as he and Mr. Franklin were concerned, by arising to say: "I endorse completely what Mr. Franklin has said." So, boys, you can take it from these two top officials at your Church headquarters that you are just a bunch of no-good guys.

MR. FRANKLIN'S denunciation, so it seemed to me, was based on sheer legalism. What he said was true enough—a lot of the clergy are not backing this program of 281. What never seemed to occur to him is what was pointed out by those Boston clergy, by Miss Johnston and by Bishop Hobson, that they have offered a program which does not even remotely meet what he called "this world's need." General Convention, sure enough, authorized 281 to raise money for reconstruction and relief. The bigwigs went into a huddle and made up a program. It asks us to give *solely* for Episcopal Church needs, without a dime for the suffering people of this world. But if you don't like it—if you have shriveling children on your mind—then, take it from Mr. Franklin and Mr. Jordon, you are just a disloyal so-and-so.

As you will see from the story on page three, the protests that came from Boston and other places has at least partly corrected the situation. The Boston clergy asked that the first million dollars raised go to the suffering people of Europe and Asia. They believe, rightly I think, that if the Episcopal Church will stop being a petty sect and start doing something for somebody else that our own needs will then be adequately taken care of by Church people, made enthusiastic by an imaginative program that has some relationship to the immediate needs of this world. The National Council apparently didn't have quite that much faith in either God or man. But they did vote a cut of ten per cent to put a bit of food into the bloated bellies of Europeans, providing the remaining ninety per cent could be used to put up buildings in various parts of the world, including Cuba, Brazil, Haiti, Puerto Rico, Panama, the Virgin Islands and various parts of continental United States. Pretty hard to put some of these places under the head of "this world's need," but let that go.

After all, ten per cent is a pretty big crumb to fall from the rich man's table, so I presume those starving people of Europe and Asia will be duly grateful.

Evelyn Underhill and Our Times

by Marjorie Hoagland

Churchwoman of New York City

A DISTINGUISHED authority on modern European history recently left his job with one of the country's great educational and research institutions. His reason, tersely stated, was this—"I am convinced that five years' time will see the end of the world, of all present civilization. I might just as well do the many *little* things I've always wanted to do, before the holocaust."

He was thinking of the atomic bomb.

He was thinking of the statements issued by the scientists whose researches made usage of atomic force possible—the men who have said that it gives to mankind power hitherto wielded by God alone. That power conceivably might, they add, result in the death of 40,000,000 Americans in 20 major cities during a few hours of enemy attack.

It is pathetically evident that we have won the war—and scared ourselves half to death in the process. Everyone recognizes that other nations soon will develop the bomb. Almost no one believes that mankind has the brains and the attitude of heart—in short, the political and spiritual maturity—to keep from wiping itself out. We are remembering too late and too feebly the warning issued a decade ago by England's Maude Royden—that certain earlier forms of life (for instance, the huge Neanderthal man of the Stone Age) died out, not from lack of brute strength but because of being literally too stupid to survive.

I suggest, however, that political and spiritual maturity *can* be developed—adequately, and on time. I urge with all the fervor I command that the issue basically is spiritual. I would stress that God has the power (now, as in ages past) to save his people everywhere—that his alone is the power—and that the most glaring defect of these times is that we are looking tremblingly to ourselves and to each other to find a ray of hope, whereas the leading and power would be here in abundance if instead we looked to God. We must get the right focus . . . and it is upward, not on ourselves. We cannot save ourselves, even physically.

It now has become a matter of serious moment (of "life and death") to every human being whether he and his neighbor are Christian. For the first time in history, universal Christianity is a stark essential. As never before, most men and women are sobered by the realization that unless we live greatly, we may not live at all.

The situation resolves itself into this—

During the next brief years of leeway, shall we—like the history professor—turn in despair to the "little" things, the last mad pleasures of desperate men . . . or shall we turn with such conviction and utterness to God that from him can come the leading and power to save the worthwhile potentialities of civilization?

That is the issue, the primary issue of these times. The decision is up to us. If we want to perish for lack of vision, we can. More than all else we need voices great enough to give us an adequate Christian call to arms—voices saying in mighty strength that if we would become humble because of the end—all contrempts to which our human "brilliance" has brought us, then perhaps we might let God lead us to sanity, and righteousness, and peace.

WE NEED many such voices. One of the most distinguished was that of the late Evelyn Underhill of England. She continues to speak through her books, many of which, despite their high degree of specialization were best sellers. In those books she performs two major services: (1) she summarizes the richest resources available from the past, tying them in with present social and spiritual requirements and making them available anew to us; and (2) she presents, in peculiarly vivid style, the need for that contemplation of and commitment to God from which lasting sociopolitical action best springs. In other words, she gives the gist of what the Christian mystics have found to be true and does it in understandable terminology, and then she says in effect, "You too can have power . . . real power . . . as and only as you find it in God, in pure love of him and *secondarily* and as a consequence in a turning outward to others." She suggested always the primacy of God. Many moderns have worshipped God, but apparently thought—in a dangerous confusion of identity—that they were he. Real spiritual strength and insight is a derived thing—derived from God.

Evelyn Underhill knew that. Evelyn Underhill . . . 1875-1941.

She is listed in the 1940 *Who's Who* (London) as a fellow of King's College (faculty of theology), University of London. She was educated privately and at King's College for Women. During 1921-22, she was Upton lecturer on religion at Man-

chester College, Oxford. She was married to Hubert Stuart Moore, F.S.A., barrister-at-law. In 1939 she received an honorary D.D. degree from Aberdeen in recognition of her immense contribution in the field of religion. She was religious editor of *The Spectator* and reviewed books for it and other publications. She spent much time in retreats and in making addresses on the spiritual life; for instance, her superb little volume *Concerning the Inner Life* was made up of three lectures to clergymen of the Liverpool diocese.

Though Dr. Underhill's first full-length books were novels, they contained some of her most profound teachings—a clear forecast of the potential scope of her work. Among the novels were *The Lost Word*, *The Grey World*, etc.

Her major contribution, however, lies in these books: *Mysticism*, *Practical Mysticism*, *The Life of the Spirit and the Life of Today*, *Worship* (The Library of Constructive Theology series), and *The Golden Sequence*.

Many Church authorities regard *Worship* (1937) as one of the most scholarly and also most spirit-filled contributions made in this century to our religious life and thought. To them, it synthesizes her best teaching.

She makes a thorough survey of the nature of worship, ritual and symbol, sacrament and sacrifice, characters of Christian worship, corporate worship, liturgical elements, The Holy Eucharist, its nature and significance, and personal worship. Then in a broad way she studies other forms: Jewish, the beginnings of Christian worship, eastern and western Catholicism, the reformed Church practices and that in the free churches, and finally—intensively—she focuses upon the Anglican tradition in all its glorious realizations and outreach.

Throughout the whole, Miss Underhill points supremely to one fact valid for all time! that man's life cannot come to anything momentous while it is self-centered and earth-centered, but instead has lasting significance *only* as his small life is lifted to God and lived in the glow of that ultimate and radiant reality. As she has it, "... The successive life of man freely offered ... and the abiding life of Christ received, not for our own sakes, but in order to achieve that transfiguration of the whole created universe, the shining forth of the splendour of the holy. ..."

Here classically stated is the solution to mankind's present problem, available to those who hear. If we try to save our lives, even in a broad social sense, we shall lose them, because we shall be making them the end-all of existence. We must yield to higher influences, mightier forces—we must yield to God and live constantly in the light

of the "splendour of the holy." We are behaving collectively like a swimmer who has gone down for the second time—grasping wildly and fatally at everything within reach, choking off our own salvation. If we open our lives to him, we'll find that there is a "wonder-working power" entirely adequate for all situations.

New Books

***Excellent

**Good

*Fair

****The Coming Great Church* by Theodore O. Wedel. Macmillan. \$2.00.

"The ecumenical movement . . . is scarcely a generation old. One has to go back in Christian history hundreds of years, a thousand years, or even longer to find real parallels to it. Here is a Christian family once more gathered. It is again a universal *ecclesia*, an assembly." As the title of the book suggests, the author looks to the challenge of Christian unity as presenting great promise for the ecumenical Church not simply as representing a forced expedient for the healing of schisms. He sees catholicity as something which concerns the future as well as the distant past, the Reformation past and the confused present. He approaches his subject with a positive point of view, thinking of the contributions each can bring to the "Great Church" which will add up to more than the sum of its component parts. The supreme value of this work consists in the fact that it begins the whole discussion of Church unity with a consideration of the doctrine of the Church, and that it makes a real contribution to sound thought on this important subject.

Canon Wedel is one of the few men in the Episcopal Church whose words are accepted by all parties, Evangelical and Anglo-Catholic, Liberal and Conservative. This small volume has the greater contribution to make for that reason. He is aware of the great contributions to the united Church which every denomination has to offer yet he will sell short neither the catholic Church order nor the historic tradition of Anglicanism. He is not afraid to use harsh words in stating that the extreme Anglo-Catholics run the danger of forming a new sect, but in the same breath states, "An ecumenical Anglo-Catholicism would, I believe, be welcomed by the whole of non-Roman Christendom." If this is true Canon Wedel has struck a positive and hopeful note in the discussions of Church unity.

—S. A. TEMPLE JR.

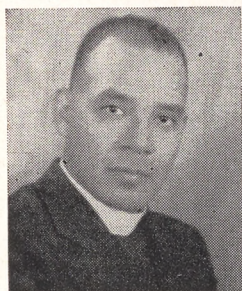
THE WITNESS — December 13, 1945

John Johnson Heads Committee On Negroes in Baseball

Ten Man Committee Agrees Keeping Negroes Out Nothing But Prejudice and Tradition

Edited by Sara Dill

New York:—The Rev. John H. Johnson, rector of St. Martin's, last week submitted a report to Mayor LaGuardia as the chairman of the



mayor's committee on baseball. The task of the committee was to deal chiefly with discrimination against Negroes in the sport, but the

report also brought out other interesting facts. There are forty leagues in normal times operating with about 8,000 players involved and doing an annual business of approximately one hundred million dollars.

There are also four Negro leagues, loosely organized, without any proximity to the quality of discipline and training achieved in white baseball. The report states that about 400 Negro players participate in baseball through these leagues. These four leagues do a two million dollar business annually, with \$100,000 paid in rentals to the New York Yankees alone for use of their parks in New York, Kansas City, Newark and Norfolk.

On the matter of discrimination the report declares that the committee did not find "a single individual who would admit that Negroes do not possess potential physical capacities which would make them worthy of major league competition" and the exploits of Negroes in boxing, football, basketball and track are pointed out to back the statement.

The conclusions drawn from the study of the ten man committee, which included Larry MacPhail of the Yankees and Branch Rickey of the Dodgers, were as follows:

That there is no difference between the potential ability of Negro and white youths. Keeping Negroes out of organized baseball "is sheer prejudice and tradition."

Negro youths have demonstrated

their abilities both to perform and to cooperate with other players in team-work in practically every other sport, leaving organized baseball as one of the last to square itself with the ideals of democracy.

The exclusion of Negroes is due to segregation—something more than silence is needed if this barrier is to be hurdled—positive action is required.

Southern white players should respect the customs and laws of those sections of the country in which the big league clubs are located.

"We believe that the only equitable solution to this problem is that individuals be treated alike and with relation to their abilities throughout organized baseball."

The report concludes with a tribute to the Brooklyn club for having signed Jackie Robinson, a Negro, to a contract, and states that it "paves the way for others to follow."

Turns to America

Woonsocket, R. I. (RNS):—Europe is no longer the bulwark of the Catholic Church, declared the Rev. Louis Bouchard, Jesuit of Quebec, in speaking at a communion breakfast here. He explained that in 1940 the Pope, realizing how weakened was the condition of the Roman Church in Europe and in Asia, saw the propagation of the faith as a task for the new world.

A Big Brother

Detroit:—One of the most effective factors in the battle against juvenile delinquency in Detroit is the Big Brother Movement, which in recent years has been commended many times by the courts and various official groups for its excellent service. The Rev. Edgar A. Lucas, of the staff of the Detroit Episcopal City Mission, is the Big Brother worker for the diocese of Michigan, and part of his responsibility is the Boys' Republic, famous for many years under the name of the Ford Republic, where a practical rehabilitation program is carried on successfully.

For three successive years, Mr.

Lucas has prepared and presented for confirmation a class of teen-age boys from the Republic, each class larger than the one before. The latest confirmation service for this group was held November 19, in St. Paul's Cathedral. The class presented by Mr. Lucas consisted of 19 boys, and they were confirmed by the Rt. Rev. Donald B. Aldrich, bishop coadjutor of Michigan. Mr. Lucas had baptized nine of the boys.

Church Cooperation

London (wireless to RNS):—Inter-church cooperation to meet post-war problems was stressed here by Bishop Eivind Berggrav, primate of the Norwegian State Lutheran Church, who returned to Oslo after several weeks in England. In a farewell interview, the Norwegian Church leader said he had been impressed during his stay in England by the "comradeship" among the Churches in seeking to meet common problems.

"The barriers between Churches," he declared, "have been broken down, and we can now work together for the Christian reconstruction of Europe."

Commenting that the British people have lost their so-called insularity, Bishop Berggrav said he was "amazed" by their warmhearted desire to help rehabilitate his country.

"This is all the more astonishing when I look around and see your blitzed cities, and when I notice how overworked and tired you all are," he added. "Norway does not like to be in the beggar market of Europe, but at the moment she is forced to rely on outside help."

Give to World Council

Geneva (wireless to RNS):—A gift of \$10,000 from the American section of the Lutheran world convention will be used by the World Council of Churches to pay one-fifth the cost of its new headquarters here. The money is a token gift in appreciation of the Council's work.

Lutherans Give

Geneva (wireless to RNS):—The Lutheran Synod of Missouri has presented \$100,000 to the World Council of Churches for aid to deportees in central Europe. Earlier the synod gave a similar sum to the Lutherans in Germany to provide an orphanage in the northern part of that country.

Student Pastor

Hartford:—The Rev. John G. Magee of St. John's, Washington, has been appointed pastor of Episcopal students at Yale, it was announced on December 3 by Bishop Budlong and Bishop Walter Grey. Mr. Magee was a missionary in China for many years and has more recently been in charge of the Washington parish during the absence of Rector Leslie Glenn who has served during the war as a navy chaplain. Before going to China he was general secretary of the Yale University Christian Association.

Million Dollar Gift

New York (RNS):—The World Council of Churches has received a gift of a million dollars from John D. Rockefeller Jr. About half of the money will be used for the Council's relief and reconstruction program in Europe and Asia while the rest will go to establish and maintain a laymen's training center in Europe.

Study Strikes

Detroit (RNS):—The local council of churches has appointed three committees to study the strike situation here and to formulate an ex-

pression of Christian opinion. Under the leadership of the Rev. Owen M. Geer, minister of Mt. Olivet Methodist church, Dearborn, one committee will study the facts and issues in the strike and the industrial situation generally; another headed by the Rev. Thoburn T. Brumbaugh, executive secretary of the council, will formulate a statement of the Christian position on labor and industry; and the third, with the Rev. Paul G. Musselman, rector of St. Alban's Episcopal church, Highland Park, will deal with certain questions the church has to ask of both labor and management.

Interracial Clinic

Toledo (RNS):—Racial discrimination in employment, housing and recreation was protested here by the clinic for interracial unity, sponsored by the Federal Council of Churches. The city council and the state assembly were urged to pass legislation against discrimination in employment.

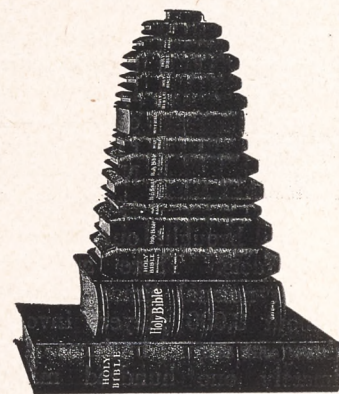
Hobart College

Geneva, N. Y.:—Chairmanship of the board of trustees of Hobart and William Smith Colleges will be filled in rotation by bishops begin-

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20 Exchange Place

New York

ning July 1, 1946, according to an announcement made by President John M. Potter. The purpose is to strengthen the 149-year old tie between Hobart and the Church.

Youth Meeting

Lock Haven, Pa.: — Prayer and action in the everyday life of every member was the theme of the annual conference of the young peoples fellowship of the diocese of Harrisburg, meeting here November 23-24. Bishop Heistand was the principal speaker at the conference dinner.

Elected Trustee

New York:—The Rev. Clarence H. Horner, rector of Grace Church, Providence, R. I., has been elected a trustee of the Church Pension Fund and a member of the executive committee. He succeeds Robert H. Gardiner whose death occurred some time ago.

Archbishop Appeals

London: — The Archbishop of York appealed to America for increased aid to starving war-sufferers in Europe at a mass meeting held in the Albert Hall here. He also called upon British authorities to do all in their power to fight starvation and disease in Europe. He warned that unless speedy and urgent action is taken Europe may witness "a catastrophe setting back for centuries the recovery of western civilization."

Fellowship Service

Albany, N. Y.:—The Rev. Arthur L. Kinsolving, rector at Princeton, N. J. was the preacher at a union service held here at St. Paul's on December 9th. The service was sponsored by the Episcopal Evangelical Fellowship, with the invitation extended by the Rev. Bradford Burnham, president; the Rev. George A. Taylor, secretary and the bishop coadjutor, the Rt. Rev. Frederick L. Barry.

Michigan Auxiliary

Detroit:—The bishop of Derby, England, was the headliner at the meeting of the Auxiliary of the diocese of Michigan on November 26 at which Bishop Creighton was guest of honor. There were over 200 present, representing most of the parishes of the diocese.

A Long Service

Cheyboygan, Mich.:—We used to hear of services in the days of our pilgrim fathers that lasted all day but in these days for a congregation to stay in church for three or four

hours is a rarity. It happened here at St. James' on November 25 when Bishop Creighton made his visitation. There was a confirmation; then the choir and congregation had a procession into the parish house for the dedication of a children's altar. This was followed by a simple breakfast after which they went back to church for the ordination to the priesthood of the Rev. George W. DeGraff who is in charge.

Expand Council

Harrisburg, Pa.: — The Pennsylvania Council of Churches took steps at the annual meeting held here to set up council in every county in the state. At present there are 21.

Report on Japan

New York:—The Rev. Luman J. Shafer, a member of the delegation of four Protestant leaders recently returned from Japan, declared on December 4 that Christians in that country were regarded as spies and traitors during the war. Spy activities, in propaganda movies, were invariably placed in Christian circles and the military government sought to destroy Christian churches and schools. Many Christians were imprisoned and some died there. Some leaders yielded to the pressure "but we found no case of actual defection from the Church among Christian

leaders. There were conspicuous examples of defiance."

"We found the Christian Church depleted but intact," declared Shafer, "with its leadership tired and aged by the experiences through which they had come. However they were vigorous, resilient and eager for the new day with its opportunity to create a new Japan."

What Christians themselves most desire, he said, is that some plans be worked out for meeting the critical shortage of food and clothing.

Bi-Racial Community

Americus, Ga. (RNS):—An experiment aimed at demonstrating the workability of the New Testament plan of a Christian community of goods is entering its fourth year near here. Known as Koionia Farms—the name deriving from the Greek word for "commune" or "fellowship"—the project was originated by the Rev. Clarence L. Jordon, 33. A prime purpose of the experiment is to show that Negro and white Christians can live together on the principle of love.

The project began in November, 1942, when Jordon purchased a 440-

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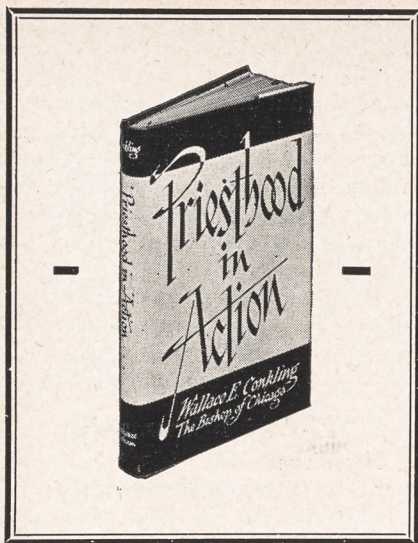
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"Partnership is not on the basis of monetary investment but on life investment—we share and share alike and all expenditures are made on the basis of need," Jordon explains.

No More Cruelty

London (wireless to RNS): — Clergymen of the Church of England who are divorced for desertion or cruelty must resign their posts under an amendment to the clergy discipline act of 1892 which has been given general approval by the Church assembly here. The measure, however, does not yet become law, pending final acceptance at the spring session. At present, the act makes it imperative for clergymen who are divorced on a charge of adultery to vacate their post without further ecclesiastical court trial, but it does not provide for the cases of clergymen divorced for desertion or cruelty.

A New Order

Versailles, Ky.: — The Sisters of the Convent of St. Anne have formed a new community, to be called the Order of St. Helena, having been released from their obligations to the Order of St. Anne. The new order is under the direction of their former warden, the Rev. Alan G. Whittemore, Superior, O.H.C. Bishop James M. Maxon of Tennessee, continues as Episcopal visitor. The Sisters are continuing their work at Margaret Hall School.

A Simple Question

London (wireless to RNS): — Greater recognition for women in the work of the Church of England was urged at a meeting of the Church assembly's house of Laity here. T. W. Balmer of Chichester, father of 12 children, said that the midwife who attended his wife was a good churchwoman and when one of the children fell seriously ill, the midwife baptised it. If she could baptize a child at the mother's bedside, why, he asked, couldn't she baptize it in church. The house passed a resolution approving the appointment of a sub-committee to draw up a statement on the history of the order of deaconesses.



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— LUKE 14:23

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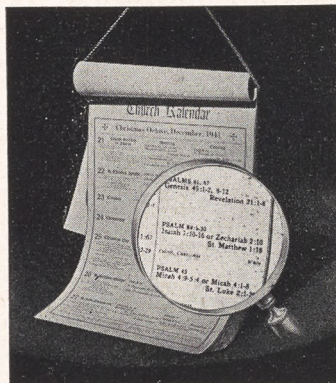
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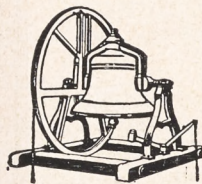
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Auxiliary Meeting

New York:—Plans for the triennial meeting of the Auxiliary to be held in Philadelphia next September, at the time of General Convention, was one of the chief matters discussed at the meeting of the executive board, December 1-3. The meeting is to be held in the auditorium of the University Museum where seating space is so limited that diocesan representation must be limited to delegates. Among those to address the Auxiliary meeting were the Rev. Thomas V. Barrett, new secretary of college work; Mrs. Clinton S. Quin of Texas, presiding officer of the triennial in Philadelphia; Miss Margaret Wrong, secretary of the international committee on Christian literature for Africa; Vice-President James T. Addison; Dr. Francis C. M. Wei of China; Mrs. Henry Hill Pierce of New York, a member of the General Convention commission on matrimony.

On Ministry

Tallahassee, Fla.:—A conference on the ministry for the fourth province will be held here Dec. 27-29 under the auspices of the department of college work. It is hoped particularly to have servicemen present who wish to learn more about the work of the ministry. The speakers are to be Bishop Juhan of Florida; the Rev. Thomas Barrett, national secretary of college work; the Rev. Hamilton West, chairman of the provincial department and Dr. John Gooch, layman from New Orleans. The Rev. J. S. Ditchburn, student chaplain at Louisiana State University, Baton Rouge, La., is in charge.

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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.

MRS. BRADFORD YOUNG

Churchwoman of Manchester, N. H.

Are we to infer from the heading and final paragraph of your news item on Bishop Wurm's plea for mercy for the women and children of Germany (WITNESS, Nov. 15) that THE WITNESS rejects Jesus' revision of "an eye for an eye" and, indeed, would like to see it expanded to include "a woman's agony for a woman's agony, the death of a child for the death of a child"?

* * *

JOHN M. KRUMM

Rector at San Mateo, California

Perhaps a letter like this published in your paper will serve to change a most unwise directive which has recently been made by the war shipping administration, which will abolish the chaplaincy of the merchant marine corps by January 1st, 1946. Here in San Mateo where we have a cadet basic school of the merchant marine corps, we have had opportunity to see the fine work that the chaplains have done and the enthusiastic response the cadets have made. Until late September the chaplain for the Protestants was the Rev. Clinton R. Jones, a priest of the diocese of Connecticut. I know that several men were baptized and confirmed under Chaplain Jones' supervision. After he left and before the arrival of his successor I took one of the Sunday services and found an amazingly large and enthusiastic congregation. The reason given for the abolition of the chaplaincy is "economy." The question remains as to why the merchant marine cadets should be denied religious ministrations made available still to army and navy trainees.

A protest ought to come from every Churchman interested in the welfare of young people. Perhaps if the volume of protest is large enough a change will be made and this ill-advised directive rescinded. Direct your protests to Commodore Telfair Knight, War Shipping Administration, Washington, D. C.

* * *

E. T. LAWRENCE

Layman of Tillicum, Washington

When a bishop of the Church takes up two whole pages of our valued magazine, as did Bishop Lawrence (WITNESS, Nov. 15th) he should at least tell us something calculated to give us both a spiritual and moral uplift, but instead he goes into a rigamarole about pacifism which, if it means anything, means that it is a sin for a man to fight in defense of his country, or rather prepare himself to fight. I personally hate war as much as any man living but at the same time I am somewhat of a realist and when I see a nation arming itself to wage an aggressive war, I do not close my eyes and imagine it is not so, it doesn't make sense, and if the bishop was not blinded by his obsession, he would realize as all straight-thinkers do, that unpreparedness invariably invites attack.

Take this last war as an example. Hitler told all of his neighbors that they had nothing to fear from him, well, we know what happened. Then take our own case. If the United States had been in a position to call a large army of trained fighters into active service at short notice

with a navy strong enough to command the seas, the Japanese most certainly would never have attacked us; our criminal negligence at Pearl Harbor notwithstanding. Of course we all know, with shame, how the pacifist members of Congress opposed every effort made by our late President to meet the attack which he and all other sensible people knew would come and we also know how dearly we have paid, both in blood and treasure for our pacifism.

Of course there is another side to this question; namely, the religious side. It is customary to speak of the peoples of our continent and the continent of Europe as Christians, which should mean if it means anything, that they and we believe in and follow the teachings of Christ. Now if this were true, or if but 50% of the people were motivated by the Christian spirit, there would be no wars, and of course, no preparation for war, but alas, we know only too well that the majority of the population in all these countries are anything but Christian save only in name. That being the case, we can expect no help from a God we do not serve, consequently, we have to fight our own battles and the victory will invariably go to those who can fight the hardest and last the longest.

* * *

THOMAS F. OPIE

Clergyman at Great Barrington, Mass.

Massey Shepherd (WITNESS, issue Nov. 22nd) tells us in so many words that "Roman Catholics attend their Church's worship more faithfully than do Protestants." That would seem to be the common view, for one hears it on all sides. I challenge the truth of this presumption. The way to ascertain whether or not this is the case is not to look in on a single Protestant church and then to look in on a Catholic church! That's a fallacy. Rather, look in on half a dozen or a dozen Protestant churches at a given time—and then look in on the one single (united) Roman Church in the same community. Compare the total of church attendance in all of the local Protestant churches in a given locale with the total attendance at a specific Catholic church (which church ministers to all of the Catholics—while all of the Protestants are by no means found in a given Methodist, Episcopal, Baptist, Lutheran, Congregational, Presbyterian church). Just why thinking folk cling to this presumption, without in the least measuring the implications, is more than I am able to understand. Let's stop this canard—for it simply is not true that more Catholics, in proportion to total Catholic-noncatholic membership, attend their church activities.

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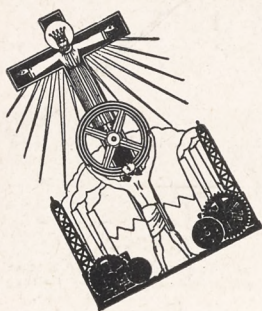
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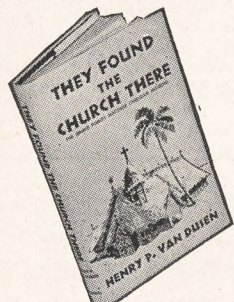
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