

The WITNESS

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JANUARY 10, 1946

THE FIRST REPORT
AFTER RETURNING
FROM A MISSION
(story on page four)



Official Navy Photo

COMPETITION OR COOPERATION?

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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JANUARY 10, 1946
VOL. XXIX No. 13

CLERGY NOTES

ANTHONY, KENNETH H., was ordained priest on December 12 by Bishop Phillips at St. John's, Roanoke, Va., where he is associate rector.

BULTER, FRANK M., was ordained priest on December 21 by Bishop Gilbert at the cathedral, New York. He is in charge of the Ascension, West Park, N.Y., and Holy Trinity, Highland.

BURRELL, GERALD F., formerly executive secretary of Forward in Service, becomes rector of Christ Church, Williamsport, Pa., on March 1.

FORBES, JAMES M., retired clergyman of diocese of Ohio, died in Florida, on Dec. 16.

HAFFER, KENNETH J., was ordained priest on December 19 by Bishop Heistrand at St. John's, Westfield, Pa., where he is rector.

HARGATE, ARTHUR W., formerly a navy chaplain, is now the rector of Trinity, Cockstock, Ohio.

HUNTSINGER, IVAN, was ordained deacon on Dec. 12 by Bishop Blair Roberts at St. Mark's, Aberdeen, S. D., where he is assistant.

JARDINE, CLYDE L., rector of St. John's, Mobile, Ala., has accepted the rectorship of St. John's, Helena, Ark., effective Jan. 15.

JOHNSON, WAYNE L., was ordained priest by Bishop Gesner at St. Luke's, Hot Springs, S. D., where he is in charge.

LAIDELEIN, ARTHUR H., was ordained priest on December 21 by Bishop Remington at St. Mark's, Frankford, Philadelphia, Pa., where he is assistant.

LUND, G. CLARENCE, rector of St. James', Milwaukee, has accepted the rectorship of the Church of Our Saviour, Akron, O., effective March 1.

MacBETH, WILLIAM 2nd, vicar of Holy Innocents, West Orange, N. J., has accepted the rectorship of Emmanuel, Alexandria, Va., early in 1946.

NEFF, EDGAR R., National Council field officer, is recovering from a recent operation for appendicitis.

(Continued on page 18)

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.

GETHESEMANE, 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.

Church Pension Fund Proposes Boost in Assessments

The Lower Income from Investments Makes It Necessary According to Its Statement

By Sara Dill

New York:—The continued downward trend in interest rates has compelled the trustees of the Church Pension Fund to take action toward increasing the rate of pension assessments from 7½ percent to 10 percent in order to compensate for lower interest earnings, according to a special report just released over the signature of Bishop Cameron J. Davis, president of the fund. This action which is to be effective January 1, 1947, subject to the approval of the General Convention of 1946 was taken by unanimous vote of the trustees at a special meeting called recently to consider the problem. As pointed out in the introduction of the report "Any financial institution can be successfully administered only if its income is sufficient to balance its disbursements. In the case of the Church Pension Fund, the two sources of income are the interest earned on its assets and the pension assessments payable in accordance with its rules. The total of these two must be sufficient to balance its pension obligations, not merely for any particular year but during the entire existence of the fund. Its promises extend to its potential future beneficiaries as well as to its present beneficiaries. It is for this reason that the Church Pension Fund is administered on an actuarial reserve basis."

The report, which reviews the background of the fund, its history in recent years, and the current situation, traces the steps which have previously been taken by the trustees in line with the steady downward trend over a long period of years in interest yields procurable on high-grade investments. There is a chart appended to the report illustrating this trend since 1917, when the fund started. It is pointed out that, at the time the fund started, many of the larger insurance companies were selling annuity

contracts on a 4 percent interest basis but that now their annuity contracts are being issued on a 2½ percent or 2 percent interest basis. The Church Pension Fund has, over the years, reduced its interest assumption from 4 percent in 1917, to 3½ in 1938, to 3¼ in 1944, and now plans a further reduction to a 2¾ basis beginning in 1947. Up to the present time however, the trustees have been able, by drawing on the fund's surplus, to avoid increasing the assessment rate beyond the original 7½ percent payable by every parish, mission and other ecclesiastical organization throughout the Church. It is stated that a further reduction to a 2¾ interest basis, which the trustees feel is essential for the future safety of the fund would require the use of substantially more than the present surplus of \$1,889,186 unless the assessment rate is also increased at the same time to 10 percent. A comparison with other ministerial pension systems shows that, with one exception where an increase is now being contemplated, their assessment rates are higher than 7½ percent. That of the Presbyterian Church, U.S.A. and of a number of others is now 11 percent and has been for some time.

Reviewing the investment portfolio the report outlines the principles which the Church Pension Fund has followed and which the trustees believe should be followed in administering a pension system of this sort "upon the integrity of whose promises thousands of present and future beneficiaries should be able to rely with confidence." It is stated that no single investment of the fund is in default as to interest or dividend income and that if the entire investment portfolio should now be liquidated the overall result, including accumulated profits and losses on all sales of se-

curities since the inception of the fund, would show a substantial profit. The average rate of interest earned on the fund's assets has however been steadily declining in line with general economic conditions and the report states that it is the opinion of the finance committee that "any substantial increase in the rate of interest which will be earned on its invested assets cannot be safely anticipated in the predictable future."

"It follows therefore," the report continues, "that the only other means of balancing the fund's future obligations on the basis of its present promises is to increase the income derived from the pension assessments. The alternative would be to eliminate the present extra benefits and decrease the basic promises of the fund. In this report it is assumed that the Church would not wish the trustees either to reduce the present extra benefits or to decrease the basic pension promises if that can be avoided."

Although the trustees have, under their charter powers and in accordance with the recommendations of the insurance department of the state of New York under whose supervision the fund is administered, voted to reduce the interest basis and increase the rate of pension assessments effective January 1, 1947, they took this action subject to the approval of the General Convention of 1946.

Get-Together

★ A large parish in a mid-western city seeks a curate for work mainly with young people, church school and calling. Salary is \$1800 with a liberal allowance for rent and for automobile. . . . A New England parish is looking for a rector; \$2,000 and rectory. A good spot for an older man who wants a less strenuous job in his latter years. This department has a considerable number of other parishes looking for rectors or assistants; also men seeking positions. This information about clergymen seeking positions will be sent, confidentially, to the vestry of any parish seeking a clergyman; information about parishes where positions are open will be sent to men seeking positions. Please enclose stamped addressed envelope in writing Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

THE PICTURE ON THE COVER

Washington:—As soon as a plane lands on a carrier (cover of December 27) the crew goes below to report to their unit. A unit is a very closely knit organization with the men, through long and hazardous association, having come to consider each other brothers. The two seated have not been on this particular mission but the other three in the foreground have been, and are reporting on what happened. The crewman who is talking is obviously still excited and very tired. One of the other men has just lit his first cigarette. After reporting to members of their own unit they go before a specially trained group where just what happened is recorded. This is one of a series of combat pictures taken by Fons Iannelli, who was a member of the special navy photo unit directed by Captain Edward J. Steichen. As stated in our last number, we believe that Mr. Iannelli caught, as words cannot, something of what young men went through during the war which it is well for all of us to keep in mind.

GERMANS PROTEST MOVES AGAINST CLERGY

By EWART E. TURNER
*Religious News Service
Correspondent*

Frankfurt, Germany (by wireless)—The first major crisis in the American Zone of Occupation between leaders of the Evangelical church of Germany and U. S. military authorities is expected to develop in the near future unless the Army changes its policy toward former members of the Nazi party.

American directives on the subject, which are much sharper than those promulgated by the French, British and Russians, demand the removal of all persons who participated actively in the Nazi party.

Catholic and Protestant churches in Germany have officially protested to the American Military Government against alleged injustices done to thousands by wholesale mandatory removals rather than by judging cases individually.

Thus far, Military Government officials have recommended that 270 Protestant clergy be dismissed, basing their action on returns from a standard questionnaire submitted to all Germans. Church disciplinary boards already have removed more than 100 churchmen, but have re-

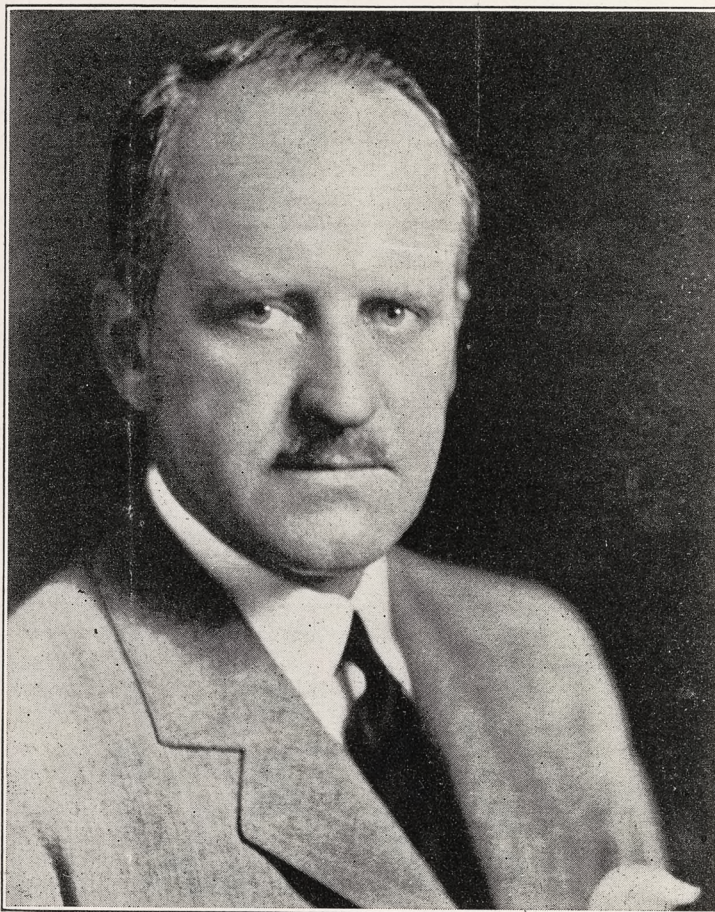
fused to take action on certain others.

This policy of the boards has been supported by Bishop Theophilus Wurm, president of the Evangelical Church of Germany, who was an outstanding anti-Nazi. Bishop Wurm has insisted that unless the ordination vows of the clergy were broken, they cannot be dismissed for political activity.

The Evangelical Church has set up its own standards of judgment for dismissal, covering two main

As the responsibility for denazification rests with the Office of Education and Religion, the crisis is expected to develop if the higher echelons tire of the seemingly slow progress the negotiations with church boards are making and start arresting clergymen.

Church officials think the impending disaster can be averted if religious and educational officials are given revised directives allowing them to deal with individuals, not categories. They then could imple-



Bradford B. Locke, the executive head of the Church Pension Fund, died suddenly at his home in Princeton, N. J., on January 6, at the age of 55

points: (1) Did the pastor belong to the German Christians, the pro-Nazi group within the church which assisted Hitler; and (2) Did the pastor seek a merger of the Nazi ideology with the Christian.

Even these two points, however, are not held to rigidly by Bishop Wurm and other church officials if there is reason for belief that the pastor has been "converted" and has since conducted his ministry along acceptable lines. In fact, several pastors in the American zone whose removal have been sought have outstanding anti-Nazi records dating back to 1939.

ment the change by resolutely removing those pastors whose records were, and still are, bad.

ARCHBISHOP TO VISIT THE CONVENTION

New York:—The Archbishop of Canterbury, the Rt. Rev. Geoffrey Francis Fisher, is to visit the United States and address the General Convention which opens in Philadelphia on September 10. He comes at the invitation of the Presiding Bishop. He is also to attend a meeting of the General Synod of the Church of England in Canada.

Kagawa Not Allowed to Preach By American Officer

Story in Servicemen's Paper Accused Him of Whipping Up Hatred Against the Americans

By Richard T. Baker

Tokyo (wireless to RNS):—A scheduled Christmas sermon by Toychiko Kagawa, noted Japanese Protestant leader, to American servicemen here has been cancelled by the local commanding officer. Reason given for the move is that the GIs should hear an American chaplain.

Posters announcing the sermon had been hung in American billets and offices, but they were hastily removed.

Although the sermon had been scheduled by Chaplain Paul W. Yinger, formerly with Congregationalist headquarters in Washington, the cancellation was issued by higher army officials and is thought to represent the policy of the supreme command.

The ban on Kagawa followed an article by Bernard Rubin in *The Stars and Stripes*, the Army's daily paper, which revived anti-American statements attributed to Kagawa during the war. In the alleged statements Kagawa condemned American bombings and "savagery comparable to the lowest cannibalism."

Rubin's story also accused Kagawa of whipping up racial hatred against Americans as well as having had questionable relations with Loshio Kodama, a war profiteer now in jail under charges of being a war criminal.

Also listed among Rubin's charges is the assertion that Kagawa went to the Philippines to aid the Japanese invasion. A spokesman for Kagawa denied this, however, declaring that Kagawa was invited there by Filipino Christians but that Japanese army authorities refused him passage.

While disavowing any political ambitions, Kagawa has been prominent in teachers' and farmers' unions as well as the Cooperative Party recently established. It is thought in some quarters here that his political activities may have been instrumental in contributing to the ban on his scheduled sermon.

Kagawa also is opposed in some quarters here for his strong support of the emperor as well as for his closeness to the imperial household

and his anti-Communist views. He was an advisor to the first post-surrender cabinet of Prince Higashi-Kuni, the emperor's brother-in-law. He also has been instructing the imperial household on Christianity and cooperatives.

Meanwhile it can be stated that Christmas festivities here did more to cement goodwill between the conquerors and the conquered than anything that has happened since American troops came to Japan last summer. Celebrating the first Noel in five years the city was decorated with greenery and bright lights and both the Yanks and the Japanese participated in parties and religious services. Most striking decoration in the entire city was a 2,100-light, forty foot sign on the headquarters building which reflected its "Merry Christmas" greeting into the moat around the emperor's palace.

Although GIs received their quota of turkey, civilians had less to eat but that failed to stop youngsters

from shouting "Merry Christmas" in the streets and getting chocolate and gum in return.

Three renditions of Handel's *Messiah* were scheduled, the first being held Christmas Eve with 250 Americans and Japanese forming the chorus, accompanied by the Nippon symphony orchestra. On Christmas Eve the city rang with the sound of carols. One of the most impressive gatherings was the gutted Holy Trinity Church where a huge bonfire was built around which members of both countries gathered to sing.

Services even were held at Sugamo Prison where the war criminals are held. American units there had turkey but the prisoners had to be content with their usual rations.

Biggest party for children was held at 11th corps headquarters where 600 youngsters and civilian workers were entertained. Soap boxes were placed in all army quarters for the collection of gifts for children.

SAFE ARRIVALS IN CHINA

New York:—The Presiding Bishop received a cable on December 26 informing him of the safe arrival in China of Bishop Craighill, Bishop William P. Roberts and the Rev. Claude L. Pickens.

*Toychiko Kagawa
accused by Army
paper and is not
allowed to preach*



AMERICAN-SOVIET FRIENDSHIP

New York:—The Rev. Richard Morford, for the past three years the executive secretary of the United Christian Council for Democracy, resigned on December 27 to accept a position as director of the National Council for American-Soviet Friendship. Mr. Morford was listed in the 1945 WITNESS honor roll for the able leadership he has given the organizations affiliated with the UCCD in social action. The executive secretaries of the Methodist Federation for Social Service, the Church League for Industrial Democracy and the Social Action Committee of the Evangelical-Reformed Church were named a committee to find a successor to Mr. Morford for the UCCD position.

WILLIAM B. SPERRY GOES TO DETROIT

Detroit:—The Rev. William B. Sperry, rector of St. Martin's, Pittsfield, Mass., and an editor of THE



WITNESS has accepted the position of director of social relations of the Council of Churches of this city. He begins his new work on January 16.

CHURCH COMMITTEE TAKES ACTION

Gary, Ind.:—The social relations department of the diocese of Northern Indiana, the Rev. James E. Foster, chairman, has issued the following statement relative to strikes. "The public welfare is challenged by the current struggle between capital and labor. The facts are: 1. The take-home pay of many workers was sharply reduced after VJ day. 2. Some workers have struck and others expect to do so. 3. The corporations claim that wage rates cannot be raised unless prices are increased. 4. President Truman has said that 'industry as a whole can afford substantial wage increases without price increases.' Financial statistics support this statement.

"If the American economy is to function successfully it is imperative that these strikes be settled quickly, that wage rates be raised, that there be no general increase in prices.

"We suggest that these facts be made clear to your congregations and in your communities, that churchmen and citizens be urged to express their interest, that labor unions be advised of whatever support can be rallied for them in this struggle, that you and your congregation make your views known to the President, to your representatives in Congress, and in the public press.

"Our Presiding Bishop Tucker has said: 'The highest morality is that which acts in the public interest.' It is clearly the public interest which should be paramount in this matter and now is a time to act."

CONFERENCE ON THE MINISTRY

Buffalo, N. Y.:—The Rev. Gordon E. Gillett, youth director of the diocese of Long Island, is to lead a conference on the ministry, to be held at St. Paul's Cathedral House on Washington's Birthday. The meeting will follow the annual corporate communion of men and boys of the diocese.

YOUTH CONVENTION IS HELD

Philadelphia:—The annual youth convention of the diocese of Pennsylvania was held here at the Church of the Holy Apostles and the Mediator on January 5, with the Rev. William Crittendon, head of national youth work, the headliner. Others on the program were the Rev. B. J. Rudderow of the provincial commission on youth; the Rev. Louis E. Fifer and Miss Julia E. Hill of the diocesan youth commission, and Bishop Hart. A feast of lights was held in the evening with the young people's choirs of St. Augustine's and St. Matthew's leading the singing.

BERKELEY IS ACCREDITED

New Haven, Conn.:—The Berkeley Divinity School was accredited at the December meeting of the commission on accreditation of the American Association of Theological Schools. It is now one of six seminaries of the Episcopal Church to be so accredited.

SECRETARY OF FILM GROUP

New York:—Paul Heard, navy officer, has been appointed executive

head of the newly organized Protestant film commission. The board also voted to set a million dollar goal for a revolving fund to provide religious motion pictures, advise the industry and raise the standards of presentation. The officers of the organization are Rome A. Betts, secretary of the American Bible Society, president; S. Franklin Mack, secretary of the board of foreign missions of the Presbyterian Church, vice-president; Mrs. Norman Vincent Peale of the United Council of Church Women, secretary; Kinsey Merritt of the public relations department of the Railway Express Agency, treasurer.



Bishop DeWolfe of Long Island was one of the speakers at a mass meeting in Madison Square Garden on December 18 to further friendly relations with the Soviet Union. Other speakers were Mayor LaGuardia, Dean Virginia Gildersleeve, Labor Leader James B. Carey, Actor Frederic March

NEW PARISH HOUSE IS PLANNED

Huntsville, Ala.:—The Church of the Nativity here, which is the oldest church in northern Alabama, is to have a new parish house. Gifts of over \$50,000 have just been received from Mrs. J. B. F. Herreshoff and Mrs. A. F. Walker, both of Atlanta, Ga., in memory of their father, Dr. James L. Ridley, onetime local physician. The new building will replace a long inadequate store and loft structure. The present rector, the Rev. Randolph R. Claiborne, says that construction will start as soon as materials are available.

EDITORIALS

The Season of Light

THE strange new light that nobody understands yet." This phrase, which the *New Yorker* recently used concerning atomic energy, is also a valuable description of Christianity. Power lies behind that light; the light is significant mainly as a manifestation of the power. So it is with the faith. "We beheld his glory"—it was glory because "the world was made by him"—power lay behind the glory.

For a thousand years, the theologians have been separating the power and the glory. They have laid the center of gravity in the glory that can be seen in the mind's eye and felt in the heart. Some have represented Christianity as an intellectual belief, some as an emotional faith. They have largely ignored the social power of the Christian community in the midst of which the glory has been manifest, and will be manifest. The power of God incarnate is manifested in his Church, when his spirit is upon her. Yet, says Canon Wedel in *The Coming Great Church*, the two doctrines forgotten by the great theologians are the doctrine of the Church and the doctrine of the spirit. When the power is forgotten, what becomes of the glory?

The Epiphany season is the season of the glory, the season of light. The very word *epiphany*, and the name the Eastern Orthodox use, *theophany*, refer to the wonder that breaks on our sight—"the strange new light that nobody understands yet." It calls forth wonder at a glory which has power behind it: as at Christ's baptism, the heavens open and God's voice thunders. This strange new light was apparent in the word-made-flesh who dwelt among us; it was given to the apostles; it has appeared repeatedly in vital periods of the Church's history; it is in our midst now, but the world does not see it because of our unwillingness and inability to reflect it.

Parsons may preach as they will about the light manifest this Epiphany; until it has exploded with glory in the midst of the congregation, it will not be seen. No exaggeration is too great for the power that is in our midst. Atomic energy pales beside it. If God be made man; if the Church is the body of God-made-man, indescribable power and glory dwells among us.

Our civilization is dying for lack of this social

energy—"full of grace and truth"—which can transform torn lonely lives into one life that is the light of men. We cannot forthwith communicate it, for nobody understands it or will ever manipulate it. Our place, in Epiphany, is to wonder at this powerful, glorious light—to receive its power in our parish and community life, to see its glory in scripture, liturgy and song. It is *there*—strange and new as ever. One day it may explode again.

Let There Be Light!

EPIPHANY inspires us to some vagrant thoughts about darkness and light. We have been wondering whether Isaiah didn't mean us when he wrote, "For behold, darkness shall cover the earth, and gross darkness the people." Surely there seems to be a conspiracy of silence—of darkness—against the people these days. In three quite different fields we have sensed it. General Motors tells us that none shall look at its books lest such action destroy "free enterprise." What has free enterprise to hide, we naively ask, when we are informed as a reason for this that profits have nothing to do with wages and yet, contradictorily, we are adjured that prices will have to be raised if wages are to be increased? What sort of Alice-in-Wonderland talk is this? How about a little light for the people?

The foreign ministers of the Big Three come together in Moscow—in gross darkness. To be sure the results seem to be, in the main, good. But since it was all done in the name of us, the people, we can't help being curious as to what took place. Who of us, the people, yielded what—and why? Is there aught that must needs be covered up?

Our Church Commission on Approaches to Unity has been meeting these many months and no one has ventured to raise the curtain of darkness that surrounds it. Surely nothing devious could be going on under such holy auspices! Yet why aren't we the people told of the transactions that take place with our fellow Christians?

Several years ago the daily proceedings of the City Council of New York were broadcast. Then the spotlight of radio that was thrown on the deliberations of our city fathers was abruptly cut off. No one knows why, but it was whispered that the "people" had begun to lose respect for their

"Quotes"

I AM NOT a Christian any more than Pontius Pilate was but I am ready to admit, after studying the world of human misery for sixty years, that I see no way out of the world's troubles but the way Jesus would have found had he undertaken the work of a modern, practical statesman.

—George Bernard Shaw

chosen representatives as they listened to their lively and often unintentionally humorous discussions.

THE WITNESS is for open covenants openly arrived at. It feels the people have the right and ought to know and follow in full light what is being decided in their name—and for their ostensible benefit. This holds in our business economy, in our relations with other nations and in the Church. Suspicion and doubt spawn in darkness. Let there be light!

Steel Strike

By

JOHN G. RAMSAY

*Presbyterian Layman and Staff Representative
of the United Steelworkers*

THE strike shall commence on January 14, 1946 at 12:01 A.M." The international wage policy committee of the United Steelworkers of America reached this decision in conference in Pittsburgh, Pa., on December 11, 1945.

Many are the questions being raised in the minds of the public. This will be a strike which will be the largest in magnitude in the history of the United States of America. It will affect us all. The public has a right to know the facts and reasoning in this labor-management controversy.



PHIL MURRAY

Who is this wage policy committee? By what right do they set a strike date that will stop production of the industrial giant Steel?

The wage policy committee is made up of men from the steel mills from all sections of the United States and Canada. They are elected delegates from the local unions of steel towns meeting with the international executive board of the union. The members of the international executive board are the officers of the union and the thirty-nine district directors. These representatives of the union are elected by a referendum vote of the entire membership of the union. They are delegated with authority to speak and act for the union.

Besides the democratic process within the union itself, there is the added mandate of the steelworkers throughout the nation in the recent strike vote. This vote was conducted by the National Labor Relations Board in conformity with provisions of the Smith-Connally labor disputes act. Close to

500,000 votes were cast by the steelworkers with a five to one majority voting to support a strike.

This great vote was cast in spite of a campaign on the part of many steel companies to keep down the size of the vote. Many steel companies refused to supply a list of eligible voters to the government and others refused to post official notice of the election in the plants. Almost without exception, steel management conducted a virtual "blitz" against the union on the false charge that it was violating agreements through the strike vote. While some steel companies cooperated to the extent of permitting balloting on the company premises, hundreds of them denied the government and their employees this convenience.

The lack of cooperation on the part of management shows clearly that while they were able to secure the Smith-Connally Act against labor's opposition, they were not sincere about having a democratic strike vote by their employees. The vote proved to the public that labor leadership does have the support of their membership on a strike issue.

Here are the facts leading up to the strike vote, and the setting of a strike date.

On August 18, 1945, President Truman issued executive order 9599. This order authorized unions and employers to agree upon wage increases of any amount without obtaining the approval of the War Labor Board subject only to the condition that increases are not to be used in whole or in part as a basis for seeking an increase in price ceilings.

In conformity with the union's contract with the steel companies and this executive order by the President of the United States, the international wage policy committee met on September 11, 1945 and formulated its demand for a wage increase of \$2.00 per day and immediately requested collective bargaining conferences with the steel companies. This demand represented but a partial restoration of the wage cut the steelworkers have received as a result of loss in working time and downgrading of hourly wages.

The request of the United Steelworkers of America when presented to the many steel corporations, was met with an abrupt "No." Collective bargaining was not engaged in. The answer of the corporations was uniformly given within a few minutes — practically no counter offer has ever been made — simply an arrogant and provocative "No."

The Secretary of Labor, on November 3, addressed communications to the union and to the

The editorial board has requested an executive of one of the large steel companies also to write on this subject in order that both sides may be presented.

United States Steel Corporation asking them to resume collective bargaining with the assistance of a mediator to be appointed by the government. The union accepted. The corporation repeated its adamant "No."

The Secretary of Labor, on November 9, renewed his request to the United States Steel Corporation. The answer was the same cold "No."

It was ninety days after the union initiated collective bargaining with the steel corporations on the wage issue that the decision to set a strike date was made by the steelworkers, aluminum workers and iron ore miners, under the jurisdiction of the United Steelworkers of America.

The membership of the union made every effort to avoid taking strike action. They are endeavoring at all times to accomplish a peaceful settlement of this all-important issue.

Over 400,000 workers throughout the nation, in a secret ballot, have given their mandate—to strike in self-protection.

Each separate contract the union has signed with the corporations will be studied by the legal department under the direction of General Counsel, Lee Pressman. No local union will be authorized to vote or strike if it would be a breach of contract.

In a letter to President Philip Murray, Mr. Pressman says:

"The union clearly maintained that all matters covered by the agreement except the issue of a general wage increase would be fixed for the full term of the agreement—until October 16, 1946. The issue of a general wage increase, however, under the agreement could be reopened for collective bargaining at any time prior to the termination date provided there would occur a change in the national wage policy. In the event the subject is reopened and in the course of collective bargaining the parties cannot agree—clearly the union would have a perfect right to strike on this issue.

"To deny the union this right is to make meaningless the right of the union to reopen the matter of a general wage increase."

THERE is much more in this fight for a \$2.00 per day wage increase for steelworkers. The national economy is at stake. "As steel goes, so goes the nation" is an old but not outworn economic slogan. President Philip Murray in his closing remarks to the wage policy committee said, "Our wage fight is to the national interest. The underlying motive that prompts us today is the welfare of the nation."

In a recent statement Mr. Murray also said, "The sharp slashing of the pay of American wage earners spells economic disaster for the American nation. We seek a wage increase to assure adequate earnings with which to provide for our families, to raise our purchasing power and that of the rest of the country—so that the national economy will have enough consuming power to keep the wheels of industry going."

In 1929 we had too much of our nation's money in the hands of too few of our people. Millions of our people were unemployed because they did not have the purchasing power to consume what they could produce. Labor is saying that this must not happen again. Are we to find again in this year of 1946 that we have too much of our nation's money in the hands of too few of our people?

Let us face the facts—they are hidden from an unsuspecting public. The financial ability of the steel industry to meet the wage demands of the union can be completely demonstrated. The following facts have not been refuted.

1. The profits of the steel industry, before taxes and during the five war years, 1940-1944, rose 276% over the peacetime level of 1935-1939—from \$933 million to over 3 billion, five hundred million.

2. Profits after taxes, rose 113% during the war period—from \$576 million to \$1,000,225,000.

3. Open profits acknowledged in 1944 were \$190,366,000. Concealed profits in 1944 were \$271,165,000. This is a total profit of \$407,531,000 after the payment of all taxes. The peacetime average for the industry was \$115 million.

4. Tax refunds from the United States treasury, amounting to \$149 million, or 29% more than peacetime profits, can be collected by the steel industry in 1946 if it breaks even.

5. The steel industry can thus meet the union's request for a \$2.00 day wage increase and in 1946 still earn over \$400 million in net profits after taxes—or 3½ times its peacetime average.

This inequitable distribution of the industry's earnings is not only an injustice to steelworkers; it is a threat to the post-war prosperity and security of America because the bulk of the nation's savings is not in the hands of the people who do the bulk of the consuming.

The steelworkers feel their demands are just, their cause is the cause of our nation. They will strike if they must. They are fighting for justice in sharing abundance and economic stability for all.

Competition or Cooperation?

by Herbert W. Prince

Rector at Lake Forest, Illinois

NOTHING is of more prominence right now in the Episcopal Church than the Reconstruction and Advance Fund, and nothing is of more importance than a critical appraisal of it. There should be as little timidity as restraint in subjecting the policy of the National Council to scrutiny by clergy and laymen.

In a project so unusual as a new beginning of Church work in international fields there can be no Christian justification for each separate denomination to commence rebuilding its lost work without regard to the work of other denominations in the same area—no justification, that is, in this new age in which we are living; no justification in this new day of the World Council of Churches. It is possible that, unknown to all the rest of us, the National Council has prepared the way for re-entry into China, Japan, and other overseas fields of service by consultation and arrangement with other Christian Churches or denominations. If so, well and good; but if not, then the rank and file of the Episcopal Church membership should have something to say and should declare its mind on the subject.

Are we as a Church to return to China and other lands and set up the same machinery as before for running an Anglican Church mission among the Chinese in the same areas as the Roman Catholics, Presbyterians, Methodists, and others without clearing the ground ahead of time in a sharing process which will prevent overlapping, rivalry and multiple administration?

Can the Christian Church in any of its parts conceivably think it is Christian any longer to persist in unilateral missions in lands where the work is reduced to zero and all of us have the chance of starting afresh? Or, along other lines, can any Christian Church defend any longer the abominable thesis that the converts of one denomination are clearly superior as Christians to the converts of another? Still further, dare we as Christians first, and denominationalists or churchmen second, insist on the continuance of a denominational Christianity in foreign lands, whose Christian history is in no way tied to the theology, doctrines and issues of the Reformation?

Looking at these questions from a Christian point of view first, last and altogether, it doesn't seem possible to come to any other conclusions than the following:

1. The Christian Churches are no longer justified in pursuing separate courses of action in the reconstruction of Christian work in foreign lands.

2. The Christian Churches must recognize the essential unity of spirit and purpose animating all of them, the membership and life of all members being imbued with similar Christian principles.

3. The Christian Churches must put the obligations of their common Christianity ahead of their loyalty to the particular branch or denomination.

4. The Episcopal Church membership demands that before any reconstruction or advance work is begun in China, Japan, the Philippines, India or any other field of service abroad, a thorough survey be made of the previous and present work of all Churches in those fields, and of the needs of those fields for western missionary service, supervision or aid; that as a result of such a survey Christian missionary service be offered and distributed in accordance with the needs and requests of native Christian Churches without overlapping, duplication, and demands of special privilege.

THE rejoinder will be made that the larger denominations are already raising large sums, far larger than our eight million, for the prosecution of their separate denominational work in these countries without relation to us or any other communion. This is unhappily true.

The answer is that every effort must be made to rectify this very bad start before actual denominational rivalry begins once more to entangle the Christianity of the new or young Churches of missionary lands. If Methodists, Presbyterians, Baptists and others have not taken the lead in pooling resources, workers and administration, then the honor of recommending this course belongs to us; and who among all Church leaders is in a better position to make the recommendation than the honored Presiding Bishop of the Episcopal Church, recently also President of the Federal Council of Churches of Christ in America! As a matter of fact, thirteen of the larger denominations and missionary boards have already agreed to combine their efforts and resources in presenting a single or united Protestant Christianity to Japan.

Another rejoinder will be that the Roman Catholic Church stands outside all schemes of unified Christian effort, whether at home or abroad, thereby wrecking all real designs for cooperation, federation and unity. That also, unhappily, is true.

But it cannot and must not forever prevent the co-operating, federating or unifying efforts of all the rest of us, especially in this new day of reconstruction in devastated lands.

There is one way, and one only, which will in the end force the Roman Catholic Church to shift from its autocratic position of isolation, and that is a powerful combine of Anglican and Protestant churches of America, Britain and the Dominions working together in reconstruction and advance in all lands where such work is under consideration. Until that time comes the other Churches of Christendom have no alternative but to work out their own destiny, attempting to do the will of God.

Do the Churches and we in particular have such a responsibility to the past that the future is continually crippled by its inheritance? Must the dead hand of ancient differences rest so heavily upon the fluid present as to hold the Christian religion back when all else moves forward?

Above all other considerations today is that of a united Christian front to the world, for the world; if necessary against the world. The atomic age is here now and in our midst. There is one voice that can give hope and confidence to mankind for the future. It is the voice of united Christianity through the Churches.

We must speak to the governments and the nations as the custodian of the word of God—written, incarnate, the word of hope, of judgment, of redemption. Nothing less can save our world from corruption and despair. A divided Christendom and rival Churches have become the sin against the Holy Ghost—sin against the light.

People Come First

By

DAVID M. FIGART

Layman of Luling, Texas

IT IS conceded that prosperity depends on a solution of our distribution problem—which boils down to employment security. If men in industry have steady jobs, then men in transportation and the service industries will have steady jobs, farmers will sell their crops at profitable prices, shareholders will get a return on their investment, government will collect its revenue, capital will prosper. But if men in industry become unemployed, the whole structure topples.

We know that no matter how well a business is managed, there will be some unexpected interruptions in its operations. Fluctuation in demand is certain to characterize the years ahead, particularly after the present shortages are made up. How will management meet this situation? As now set up, it can do one of two things. It can

keep its labor employed and accumulate inventories in the hope that any slackening in demand will be only temporary. If it guesses wrong, its last state is worse than its first. Or—it can lay off unneeded labor until demand recovers. But such unemployed labor loses its purchasing power; and the remaining employed labor gets frightened and starts a buyers' strike; and this leads to a concerted movement — perhaps unconscious—among the big corporations to curtail operations on a national scale, such as occurred in 1929 and the years following, and we'll be in another heart-breaking depression. No amount of good resolutions on the part of industry and labor and public bodies will prevent this happening.

But there is a way to prevent it—and that is by corporations accumulating reserves earmarked to carry labor through temporary periods of idleness, just as family heads accumulate savings for a rainy day. The responsibility of the corporation to its employees, largely deprived of economic liberty in a machine age, is of the same order as the responsibility of a man to his wife and family. A family head takes his bank savings, his insurance policies, everything he has, to feed and clothe and shelter his family when trouble comes. How logically this points to the need for the corporation to follow the same policy—that of accumulating reserves for the express purpose of taking up the shock of temporary interruptions in business by maintaining purchasing power in the community until the situation is corrected. And since misfortune never hits all businesses at the same time, you thus deal with the source of infection the moment it appears, and prevent an epidemic.

To point out to corporate management the need for such employment security reserves is not sufficient. Management must be given a compelling incentive to build them up. Tax exemption for employment security reserves would undoubtedly provide the needed incentive, particularly as labor and the public, knowing that management could accumulate such reserves without tax penalties, would insist on this insurance against a repetition of 1929.

Just as administrators of fire insurance try to prevent fires, so administrators of employment security reserves would try to prevent unemployment. The possession of employment security reserves would change the whole outlook of corporate management. Every expansion program, every advertising or selling campaign, would be scrutinized with the utmost care to gauge its ultimate effect upon employment security. And success in providing employment security means that you are doing a profitable business; for you can't have one without the other.

There is a widespread feeling that the problem

of unemployment can be met through the expansion of government unemployment compensation. But a point which seems to have been overlooked is that government unemployment compensation actually stimulates unemployment, in that it gives industry an incentive to lay off employees (since government will take care of them) instead of exerting every effort to keep them profitably and steadily employed.

If Congress passed a law granting tax exemption to employment security reserves, the news would electrify the country. Of all measures advanced to combat future unemployment, surely this is the most obvious.

Corporations build reserves to safeguard bricks, mortar and machinery. How much more should they build reserves to safeguard human welfare?

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

FURTHER COMMENTS ON HOLY BAPTISM II

3. *The Blessing of the Font.* In the 1549 Prayer Book this was a separate office to be used at least once a month. The 1552 Book incorporated it into every Baptism service. Our American revision of



1928 put it into the solemn preface-form familiar in the consecration prayer of the Eucharist. It might help to mark off this section of the service if the rubrics directed the minister to pour the water into the font at this point rather than at the beginning—but that is a minor matter. It is especially re-

grettable that the Blessing contains no allusion to the burial and resurrection of Christ; although this is the one place in the service where it would be most appropriate to recall our burial with Christ by baptism into His death that we might be raised with Him to walk in newness of life (see Rom. 6:4; Col. 2:12). Instead we are given a reference to the obscure and debatable symbolism of the "water and blood" which the Fourth Evangelist describes as shed from our Lord's pierced side. Neither the ancient Fathers nor the modern critics are agreed regarding what the "water and blood" signified in the mind of the Evangelist. Some refer it to the purifications of the Old Covenant, others to the Baptism and Passion of our Lord; still others to the two Gospel sacraments.

In regard to the font itself, I should like to take this opportunity to appeal to our Church to have some common agreement as to where it should be placed in the church. The traditional place, of course, is near the church door, since it symbolizes our entrance into Christ's Holy Church. Another good place is at the entrance to the choir. But a vigorous protest is in order against the practice of some architects of providing a mere cubby-hole or tiny recessed chapel for the erection of the font, where so few people may conveniently witness the baptism or take an active part in the service. And the font ought to be larger than a bird-bath.

4. *The Baptism.* The signing with the cross with its superb explanation belongs, of course, in this brief but most important part of the rite. It is strange to contemplate the acrimonious bickering which this beautiful piece of ceremonial has caused in times past. No further comment on this section is needed except to note that the rubrics require the minister who baptizes to dip or to pour, not simply to dampen or moisten the head of the baptized.

5. *The Thanksgiving.* The bidding to thanksgiving, like the one on page 276, sounds stilted and unnatural, and it is not a particularly good introduction to the Lord's Prayer. It is entirely fitting that the Lord's Prayer be the first prayer which a new member of Christ's family says with his brethren. But it should have a proper introduction comparable to the one in the Holy Communion. The thanksgiving prayer might then be given a less grandiloquent bidding, though it is not necessary to have any at all. A rubric also might be added allowing other prayers before the Blessing, or else some optional prayers might be given (as in the Burial Office), for the home, for the sponsors, for the Church's mission, etc. This would be particularly useful when the Baptism rite is used independently of Morning or Evening Prayer.

During the processions to and from the font psalms or hymns may be sung. The hymns provided or suggested by our new hymnal by no means exhaust the possibilities. Turning through its pages at random I note the following: for the procession to the font: Nos. 331 (stanzas 1-2), 380 and 398; for the procession from the font: Nos. 351, 362, and 385. If the sacrament is administered during Morning or Evening Prayer, the canticles after the lessons may suffice to cover these processions. The singing of the *Benedictus* after a baptism is quite marvellous—the entire *Benedictus*, to be sure — with its climactic lines:

To give light to them that sit in darkness,
and in the shadow of death,
and to guide our feet into the way of peace.

Church in Japan Holds Synod To Start Rebuilding

*Presided Over by Bishop Paul Shinji Sasaki
Who Was Only Recently Released from Prison*

Edited by Sara Dill

Tokyo:—Richard T. Baker, Religious News Service correspondent in Japan, in a story dated December 31, reveals that the first postwar general synod of the Episcopal Church in Japan has just been held, starting the wheels of reorganization turning after five years as an outlawed organization. When the religious bodies law was passed in 1940 Japanese Episcopalians refused to alter their constitution and canons in line with the official policy. As a consequence they were legally banned in Japan, persecuted, and their top leaders were finally thrown into jail. However, Episcopal leaders here do not admit that ecclesiastically the church was dissolved.

The synod, which met on the campus of St. Paul's University here, reincorporated the Nippon Seikokwai (Japan Episcopal Church) with its original constitution and canons in line with the new policy of religious freedom in Japan.

The Episcopal leaders set up a new national council and staffed it. They resolved to incorporate the Church under the forthcoming religious legal corporations act in order to protect its property. Also, they changed the Japanese words in usage for "bishop," "presbyter," and "deacon," decided to rebuild immediately the closed Central Theological Seminary, and launched a fund-raising campaign for the rehabilitation of Episcopal churches and institutions destroyed during the war.

Bishop Paul Shinji Sasaki, 58, presiding bishop of the Japan Episcopal Church, who emerged last June from four months' confinement as a "thought criminal," presided at the synod's sessions. The Rev. Keitaro Nishimura, rector of the Church of the True Light in Tokyo, was elected head of the national council.

The council was reorganized with five sections: general affairs, finance, education, literature and missions, with the following persons the respective heads of the sections: Rev. Hidetoshi Nosei, pastor of St.

Andrew's Church, Shiba, Tokyo; Tatsumi Ishikawa, member of the Omori Church, Tokyo; Professor Furo Kurose, of the Central Theological Seminary; the Rev. Ryo Okumura, pastor of All Saints' Church, Tokyo; and the Rev. Yoneo Muruoka, pastor of the Kawasaki Church, outside Tokyo.

The Episcopal seminary, across the street from St. Paul's University, was closed during the war and its halls used for a school training Japanese gauleiters for the southern empire. Its main building and chapel were razed in the bombing of Tokyo, and will now be rebuilt. The school now meets with two students in a house on the campus.

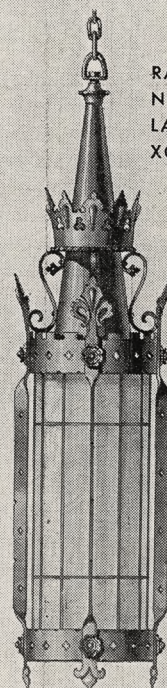
The Japan Episcopal Church was the fourth largest Christian body in Japan, with about 240 churches, 31,000 members, and some of the best social and educational institutions in the country. At least eighty of these churches were burned during the war, and four schools. The synod approved plans to arrange for the rebuilding of destroyed property.

Under the official interpretation of the religious bodies law in 1940 the Episcopal Church was required to join the United Church of Christ in Japan. Because of its unique constitution and polity, Episcopalians refused to join the union. This act made them suspect throughout the war. Churches were visited weekly by police, and members were questioned and terrorized until all but a few stayed away from church.

In February, 1945, Bishop Sasaki, of the Tokyo diocese, Bishop Todomo Sugai, of the South Tokyo diocese, and the Rev. Mr. Nosei were taken into custody. Bishop Sugai and Pastor Nosei were beaten with bamboo rods. They were charged with responsibility for the church's refusal to join the union, with having loyalty to America and Britain and communications with both those enemy lands, with being spies, "peace thinkers" and defeatists. There was no proof of any of the military police charges, and the

three men were freed in June.

One diocese of the Japan Episcopal Church, centered in Osaka, left the mother Church and joined the union. About sixty-eight of Japan's Episcopal congregations, most of them in the Osaka diocese, conformed to the government regulation and united with the rest of Japanese Protestants. Bishop Sasaki expects most of these churches to return to the Episcopal connection. He further predicts that the union as a whole will break up.



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The bishop, two clergy and two laymen from nine of Japan's diocese made up the general synod. The Osaka diocese was not represented. Eight bishops were present. The diocese of Kyushu has no bishop for lack of funds, but a suffragan bishop will be named soon, Bishop Sasaki said.

Education Council

San Mateo, Calif. (RNS):—Twelve Protestant Churches have joined together to organize a council of Christian education to serve the three cities of San Mateo, Burlingame and Hillsborough. The council is composed of the minister and two lay persons from each church, and will convene each month to co-ordinate inter-denominational activities. Three committees were appointed to develop released-time education, church school teacher training and daily vacation Bible schools.

To Visit USSR

London (wireless to RNS):—A representative of the British Council of Churches will be among seventeen young people scheduled to visit Russia shortly at the invitation of the Soviet government. The church representative is Henry Jones, a Congregationalist, who is a staff member of the Student Christian Movement, working closely with the youth department of the British Council of Churches. Jones was chairman of the British delegation at the recent World Youth Conference in London and is now vice-chairman of the World Federation of Democratic Youth. Jones says he has been assured that he will meet Russian church leaders during the tour, which is sponsored by the Anglo-Soviet South Friendship Alliance.

Prays in Parliament

Belgrade (wireless to RNS):—Exarch Stefan, head of the Bulgarian Orthodox Church, read prayers at the opening of the Bulgarian Parliament and imparted his blessing to the assembly, according to a Sofia dispatch here.

Race Relations

New York (RNS):—The growing tension and friction in race relations which developed through the war can only be arrested by aggressive action by the Church, the Rev. Edwin M. Poteat, president of Colgate-Rochester Divinity School, told those attending the annual meeting of the

race relations department of the Federal Council of Churches, meeting here last week.

"The instruments of politics," he stated, "will be important without public support of decent, democratic and Christian race attitudes, and public support will not be developed except by those who see it as a moral priority of the first order. No hypocrisy is more odious and obvious than that of which many churchmen, lay and clerical, are guilty in these affairs."

Visits Germany

London (wireless to RNS):—Re-education of Nazi-indoctrinated youth is the German Church's major problem according to Dean W. R. Matthews of St. Paul's Cathedral who has just returned from a visit to that country.

"The one really hopeful thing we saw in Germany," he told the newspaper men, "was the vigor of Church life and the way Church leaders, including Roman Catholics, are taking hold of the situation. In Church life we saw the only genuine sign of vitality in Germany today."

Professor John Baillie of the Church of Scotland, who was also on the visit, disclosed that the thousands of churches which escaped destruction are crowded regularly with worshippers.

Case Worker

Washington:—Miss Priscilla A. Lee has been appointed case worker of the social service department of the diocese of Washington. She was born in Kulang, China, where she lived until five years old when she came to Chatham, Virginia, where her father is the head of Chatham Hall. She is a Vassar graduate and did her social service work at the New York School of Social Work.

The director of the social service department is the Rev. J. Brook Mosley.

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THE WITNESS — January 10, 1946

St. Paul's University

Toyko (wireless to RNS):—St. Paul's University, one of the three Christian universities in Japan to be recognized by the government, and operated by the Episcopal Church, is slowly recovering its normal life. For three years it was in the hands of extreme Japanese nationalists who erased every mark of Christianity. Today there are 800 students, with another 1,000 in the middle school.

Peace Memorial

Johannesburg, South Africa (wireless to RNS):—The partly-built cathedral of the Church of England in Pretoria is to be completed as a peace memorial. To date only the chancel and sanctuary, designed by Sir Hubert Baker, have been finished.

Religious Freedom

Budapest (wireless to RNS):—The Church in Hungary enjoys full religious liberty under the Soviet occupation but its influence is being weakened by lack of funds, aggravated by post-war inflation, declared Bishop Ladislaus Ravasz, president of the general synod of the Hungarian Reformed Church.

Protests Return of Dead

New York:—The Rev. Elmore McKee, rector of St. George's, vigorously protested the plan to bring back the bodies of American dead from Europe in his Christmas sermon. Branding it "an example of organized paganism" he said that "it is also an affront to the graciousness of Christmas. Whence comes the driving force behind this plan? Is it from interests which will make money from the transaction? Overemphasis of the body is pure paganism. It stems not from Judaism or Christianity but only from a secularism that clutches the transitory. These men fought not for things material but for indestructible values of the spirit, untrammelled by the limitations of earth and of the mortal body. Would they not certainly wish their bodies to serve as permanent promise that Europe and America can be one?"

Legalize Amen

Brookings, S. D. (RNS):—How loudly one may recite "Amen" during a church service without creating a disturbance will be determined in circuit court here as result of an action filed by the Church of Christ.

The church and its trustees are attempting to enjoin Mr. and Mrs. Allen R. McMillan, residents near here and members of the congregation for many years, from attending services since they were expelled from the membership by an action taken September 9, 1945. In its petition the church accuses Mr. and Mrs. McMillan of disturbing services by repeatedly shouting "Amen" during the services, and cites one particular instance when the couple disrupted the first sermon of Rev. Hubert Prather on August 12, 1945. It is claimed that the couple continued to disturb services after being warned.

McMillan contends in an affidavit that he never uttered "Amen" loudly during any service and wants to continue coming to church. He said he had been a member for 16 years, and if unable to attend the Brookings church he would have to drive to Arlington, S. D., to find a church of similar faith.

Criticize Cardinals

Paris (wireless to RNS):—Designation of Archbishop Pierre Petit de Julleville of Rouen and Archbishop

Clement Emile Roques of Rennes as members of the College of Cardinals has created adverse comment in anti-clerical circles throughout France. These charge that the Vatican has "flouted resistance opinion" by naming two supporters of the former Vichy regime to the Curia.

Hailed with general approval, however, was the selection of Archbishop Jules Saliege of Toulouse, whose outstanding anti-Nazi record has given him considerable prestige and popularity in all circles. Sixty-five years old, Archbishop Saliege was arrested by the Germans because of his resistance activity, but because of his health he was allowed to remain in his diocese. A native of Nantal, the Cardinal-designate was ordained in 1895, made Bishop of Gap in 1925, and succeeded Monsignor Germail as Archbishop of Toulouse in 1928.

Barth to Berlin

Berlin (wireless to RNS):—The Russian-sponsored University of Berlin has invited Prof. Karl Barth, internationally-known Swiss theologian, to lecture at the university this month. Barth, who will be visit-

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ing Berlin for the first time since the start of the war, has been invited to lecture on "The Gospel and the modern world." He will be accompanied by Prof. Fritz Lieb of the University of Basel, an authority on Russia, who will speak on "The Russian man in history."

Also on Barth's itinerary will be an address before the pastors of the Confessional Church of the Province of Brandenburg who have requested him to talk on "The political task of the Church." This latter request is taken here as reflecting an increasing awareness, particularly among the younger German clergymen, of the necessity of individual political responsibility if Germany's rehabilitation is to succeed.

Several high Red Army officers have invited Barth and Lieb to dinner during their stay here.

Priests Condemned

Belgrade (wireless to RNS):—Two Roman Catholic priests were condemned to death and three others sentenced to hard labor at the conclusion of a mass trial in Ljubljana of thirty-four persons charged with pro-Nazi collaboration during the war. The condemned priests were

Father Peter Krizjau, of Ljubljana, who was ordered hanged; and Father Franz Tserkovnik, of Shent Jernej, who was sentenced to be shot. Father Alfons Klemenchic received a sentence of 20 years' imprisonment, and Fathers Henrik Gorichan and Jozje Savor were given terms of 15 and 12 years, respectively.

Five Franciscan monks and two nuns are among a large group of suspected collaborationists who are at present on trial before a people's court in Sarajevo.

Urge Boycott

Portland, Ore. (RNS):—The Portland Council of Churches, through its department of race relations, has urged a boycott of restaurants and other establishments which discriminate against non-whites. The action came in the form of a resolution, adopted first by the First Congregational church. In its concurring action, the council said of the freeze-out methods of many local firms, "the situation is deplorable and definitely contrary to the principles to which a democratic people is dedicated."

Senator Norris Memorial

Norris, Tenn. (RNS):—Erection of a church as a memorial to the late Senator George W. Norris of Nebraska, father of the Tennessee Valley Authority, is being considered by the Norris Religious Fellowship. The Rev. Tom ("Shorty") Cowan, pastor, suggested at a dinner of the Fellowship that \$100,000 be considered as a goal, funds to be raised by contributions from liberals throughout the nation.

Tracy B. Augur, TVA official, is chairman of a committee investigating the feasibility of such a project. An act of Congress would be required to erect the church on government property. Proposals are for a \$30,000 Norris memorial chapel and \$70,000 to be invested as an endowment fund to keep alive the "liberal spirit" associated with Senator Norris.

The only religious building in Norris now is Fellowship House, a chapel seating 50. It was originally a fire hall, but was moved and remodeled by volunteer labor. It is used for weddings and christenings, while regular church services are held in the Norris High School gymnasium.

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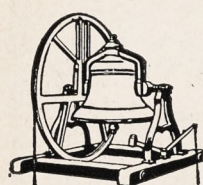
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New School Head

Gladstone, N. J.—The Rev. Robert L. Clayton, at present chaplain and history teacher at St. Bernard's School, has been elected rector of the institution, effective June 1. The school has been without a rector since the death of the Rev. Thomas A. Conover in 1943. Mr. Harold D. Nicholls has been head of the school since that time. Acting upon his recommendation the trustees have chosen a clergyman as rector, with Mr. Nicholls remaining as the senior master.

Auxiliary Meets

Newark:—The Auxiliary of the diocese of Newark held its first 1946 meeting on January 2 at the diocesan house. Mrs. John E. Hill of Philadelphia, a member of the national board of the Auxiliary, spoke on opportunities for Church women in the post-war world and Bishop Ludlow spoke on the Reconstruction and Advance program.

Chancellor Appointed

Orlando, Fla.:—The Hon. A. Eugene Carpenter of this city has been appointed chancellor of the diocese of South Florida, succeeding the late J. Picton Warlow. The position has been filled by a member of the same law firm since the diocese was organized in 1893.

Clergy Notes

(Continued from page 2)

PARKER, WILLIAM, was ordained deacon on December 21 by Bishop Remington at St. Mark's, Frankfort, Philadelphia, Pa. Mr. Parker is a school teacher and remains so for the present.

RICE, NORMAN S., formerly assistant at the Church of Our Saviour, Akron, Ohio, is now assistant at St. Luke's, Montclair, N. J.

ROSE, FRANK L., Jr., was ordained deacon December 16 at St. Stephen's, Richmond, Va., by Bishop Goodwin. He is a student at the Virginia Seminary.

SWIFT, MILTON J., was deposed from the ministry on Dec. 26 by Bishop Stoney of New Mexico, in accordance with the provisions of canon 52, section 1 (1) and canon 63, section 3(d).

THOMPSON, C. O'FERRALL, formerly in charge of St. Mary's, Bluefield, Va., is now rector of St. Paul's, Summerville, S. C.

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THE WITNESS — January 10, 1946

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. W. E. Cox

Churchwoman of Southern Pines, N. C.

I have recently seen the picture *The Southerner* and I heartily agree with the Memphis board of censors that it gives an "unfair picture of southern life." The only thing typical of the South was the cotton crop. Any other crop would or could have placed it elsewhere. I also think you would find no doubt fewer "hostile and anti-social neighbors" in the South than anywhere else in the country no matter what they had gone through with. This was my reaction to the play at its close and the lady setting next to me made the same comment on the way out. Why I am writing this at this time is because I read the piece about this movie in the *WITNESS* some time ago.

* * *

PHILIP H. STEINMETZ

Rector at Ashfield, Massachusetts

The letter in *Backfire* for Dec. 13th from E. T. Lawrence of Tillicum, Washington, with its frank paganism reminds me of a prayer attributed to John Lesley, a 17th century bishop in northern Ireland which I pass on to you for whatever it may be worth. To me the resemblance to Mr. Lawrence's closing sentence is startling. Lawrence says:

"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."

Bishop Lesley says:

"Almighty God, unto whom our hearts are open, thou knowest the righteousness of the cause we have taken in hand, and that we are actuated by the clearest conviction that our motive is just. But, as our manifold sins and wickedness are not hid from thee, we presume not to claim thy protection trusting in our own perfect innocence. Yet, if we be sinners, they are not saints. Though, then, thou vouchsafest not to be with us, be not against us, but stand neuter this day, and let the arm of flesh decide it."

* * *

MR. WINSLOW AMES

Layman of Coshocton, Ohio

I rise to the bait offered by Mr. Lawrence in *BACKFIRE* of 13 December, not so much to defend Bishop Lawrence, who can hand it out and take it too, as to say Mr. Lawrence's argument is literally damned nonsense. Nonsense because it is irrational and from a pragmatic point of view without sense or practicality, and damned because it is bad regardless of practicality or impracticality. It is not unpreparedness that invites attack, but a false position; and this is true whether or not the attacker is in a pathological condition as the Nazi was. The false position I refer to is that of the big self-satisfied cock of the walk, complete with protective tariffs, insulting immigration restrictions, and other selfish paraphernalia.

It is a serious error both in definitions and in counting to refer to pacifist members of Congress. Jeanette Rankin if not a pacifist *pur sang* is very close to one; and by my count she was the only pacifist in Congress in a long long time. It is

an error to say our pacifism when what is meant is isolationism. Pacifists are pacifists to a considerable extent precisely because they are not isolationists.

But what really makes me cry nonsense to Mr. Lawrence is his final paragraph, as nifty a counsel of despair as a professing Christian could put up. Admittedly some of what he says is true, namely that if we don't serve God we are condemned to fight battles in general (he seems to take much the Morrison-Niebuhr view which in this respect has considerable virtue). But his view of victory is plainly contrary to his own simple Christian instruction.

Further, the condition-contrary-to-fact which he sets up, namely that if but 50% of the people were motivated by the Christian spirit there would be no wars, is a perfectly sound true pacifist argument. He seems to have failed to observe that it is the pacifist idea to get not 50% but 100% if possible of the people to just that motivation. If that is so, why tell the pacifists to shut up? How get the people to that motivation? You might as well tell a man it was not expedient for him to have children, that he would only be allowed to have grandchildren.

I promise not to say *damn* or *nonsense* to Mr. Lawrence. It is my hope and prayer that he will study some elementary logic and philosophy and then take a look at some classic pacifist literature.

* * *

MR. RICHARD C. S. DRUMMOND

Layman of Auburn, New York

My congratulations for giving us Sherman Johnson's splendid article of 6th December *Places Where God Speaks*. This is perfectly splendid work. It represents a going back to fundamentals which we lack sorely in our preaching and instruction. The doctrine is old, but it is new, and we ought to get it from our pulpits—get it more, get it constantly.

Never have I seen such an admirable setting forth of these important fundamental elements of our faith, and of what is in and what is meant by the "Word of God."

I am clipping this item and laying it aside in my folder. But I feel that I should do more—at least write to say that Dr. Johnson is entitled to great praise for the scholarly fashion in which he handled this topic.

But please—oh, please—do not deprecate the use of the King James version. The other translations are useful, but their words lack majesty and dignity and power such as we get in the Elizabethan stateliness of the King James Version.

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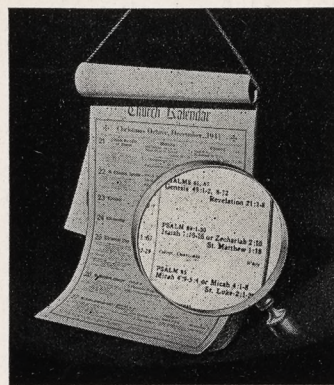
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