

The WITNESS

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JANUARY 31, 1946

UNIVERSITY OF THE
SOUTH BOASTS MANY
STATELY BUILDINGS
(Story on page five)

ARTICLE BY HENRY A. WALLACE

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 and 9 H. C.; 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

EDITORIAL BOARD: Frederick C. Grant, Editor; Arthur Lichtenberger, Chairman; William B. Spofford, Managing Editor; Lane W. Barton, Beverley M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Vance Hayes, William R. Huntington, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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VOL. XXIX No. 16
JANUARY 31, 1946

CLERGY NOTES

ARGYLE, GEORGE H., formerly curate at the Good Shepherd, Ogden, Utah, becomes rector of St. George's, Chadwicks, N. Y. Feb. 1.

BENSON, GLION T., former vicar of the Good Samaritan, Gunnison, Colo., is now rector of St. Andrew's, La Junta, Colo.

FENWICK, LAWRENCE T., former army chaplain, is now in charge of Christ Church, Frederica, St. Simon's Island, Ga.

GENTLEMAN, WILLIAM B., formerly rector of All Saints', Cincinnati, Ohio, becomes rector of St. Paul's, Louisville, Ky., Feb. 1.

HARRIS, REGINALD M., rector of St. Luke's, Willmar, Minn., becomes rector of Trinity, Jacksonville, Ill., March 1.

HONAMAN, WARL M., former army chaplain, becomes locum tenens of St. Stephen's Cathedral, Harrisburg, Pa., on February 1.

KRAMER, FREDERICK F., retired, former warden of Seabury Divinity School, died at his home at Faribault, Minn., on January 5.

MAGEE, CHARLES F., rector at Clifton Forge, Va., until his retirement in 1944, died on January 18th.

MERRILL, HERBERT C., missionary to the deaf in the dioceses of Albany, Central New York, Western New York and Rochester, died on December 28th. He was one of the founders of the conference of Church workers among the deaf.

SHIRT, STANLEY C. S., rector of the Atonement, Westfield, Mass., died of a heart attack on January 17 in his 62nd year.

TRELEASE, RICHARD M., JR., was ordained priest at St. Andrew's Cathedral, Honolulu, on December 28 by Bishop Kennedy. He is curate at the Cathedral.

WEAVER, HAROLD J., formerly archdeacon of the diocese of Kentucky, is now on the staff of Grace Church, New York City.

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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Standard Revision of Bible Is Out February 11th

*Witness Editor Frederick C. Grant Served
On Commission of Distinguished Scholars*

By W. B. Spofford

Chicago:—The Revised Standard version of the New Testament, on which the foremost Biblical scholars in the United States have been working for sixteen years, will be for sale in book stores on February 11th. The project was sponsored and financed by the International Council of Religious Education which is to present the first official copy to Harold E. Stassen at the annual meeting of the organization which is to be held next month in Columbus, Ohio. The former governor of Minnesota and navy commander is the president of the Council. The presentation will be made by Dean Luther A. Weigle of Yale Divinity School who is the chairman of the revision committee.



DR. GRANT

Two of the nine men who served on the committee are Episcopalians. One is our own WITNESS editor, Frederick C. Grant, and the other is W. Russell Bowie, formerly the rector of Grace Church and now a professor at Union Seminary. Others on the commission are Prof. Millar Burrows of Yale; Prof. Henry J. Cadbury of Harvard; Prof. Clarence T. Craig of Oberlin; Prof. Edgar J. Goodspeed of Chicago; Dean Weigle; Dr. Abdel Ross Wentz, the president of Lutheran Theological Seminary. Also serving until his death in 1944 was Prof. James Moffatt, also of the Union Seminary faculty.

The translation of the Old Testament will take about four years more, the revision committee has announced.

The committee for revision of the translation of the Scriptures was formed in 1930. It was authorized by the forty Protestant denominations that compose the International Council of Religious Education.

The committee was asked to prepare a version in which the archaic language and the "inaccuracies" of the King James version would be eliminated, but which would retain its simple, classic style. The committee has worked in two sections, one dealing with the Old Testament and the other with the New Testament.

The latter has held thirty-one meetings, covering 145 days. When one member had completed his initial version of a particular book in the New Testament, a typed copy of his draft was sent to each member of the section for study. At the next meeting of the committee the draft was discussed verse by verse. A new draft, prepared by the late Prof. James Moffatt of Union Theological Seminary, who also had made a translation of the Bible, then was mimeographed and distributed.

In August, 1943, a meeting was held at East Northfield, Mass., birthplace of Dwight L. Moody, evangelist, and the manuscript of the entire New Testament again underwent scrutiny. Then the revised manuscript was placed in the hands of a small editorial committee. This group prepared it for publication.

This is the first standard Protestant revision published since 1831. The American Standard version appeared in 1901. An entire new grammar of the New Testament Greek has been evolved by scholars since the publications of 1881 and 1901.

Both the New Testament and the pamphlet called *Introduction* are published by Thomas Nelson and Sons.

Earlier scholars had followed the grammar of classical Greek, which anticipated New Testament days by about 300 years.

Greek had changed in these centuries, but the only literature available to earlier translators of the later period was the New Testament until fragments of Papyri more recently were found in ancient Egypt.

One feature of the revision will be that the familiar "Thee's," "Thou's" and "Thine's" will be missing except where God is addressed in prayer. "Jehovah" will be used where King James' version uses the word. Where this name is interpreted as "Lord" in the King James version it will be used likewise in the new revision.

In addition to the revision committee of nine there are an advisory board of forty-three men representing 35 of the larger Protestant denominations who assisted in the work. The representative of the Episcopal Church was the Rev. Cuthbert A. Simpson of the General Seminary faculty.

On the same date that the New Testament is placed on sale a pamphlet containing articles by members of the committee dealing with various phases of their work will be placed on sale. The volume contains nine articles with Dr. Grant writing on *The Greek Text of the New Testament* and Dr. Bowie writing of *The Use of the New Testament in Worship*.

Both the New Testament and the pamphlet called *Introduction* are published by Thomas Nelson and Sons.

RELIGIOUS EDUCATION CONFERENCE

Philadelphia:—A conference on religious education opened at the Church House here on January 22 and will meet for five consecutive Tuesday evenings. The headliners are the Rev. Henry Smith Leiper of



DR. BOWIE

the World Council of Churches; Bishop Remington; Mr. Louis M. Washburn, of the diocesan committee on a Christian world order; Dr. William Draper Lewis, director of American Law Institute, and the Rev. O. Frederick Nolde of the commission on a just and durable peace of the Federal Council of Churches. The theme is "Christian on Four Fronts for Peace."

In addition to many leaders within the diocese who will lecture on various subjects, there will be a lecture on labor relations by the Rev. Harry F. Ward, formerly of the faculty of the Union Theological Seminary in New York. Also one of the features of the conference will be a course for the leaders of youth.

RELIEF COMES FIRST SAYS ARCHBISHOP

London (wireless to RNS):—An immediate task of the United Nations must be the relief of starving populations in war-affected countries, the Archbishop of Canterbury declared at a mass meeting in Albert Hall to welcome delegates to the United Nations General Assembly. The meeting pledged its dedication to peace aims by reciting in unison the preamble of the United Nations Charter.

"There is one task," the Archbishop said, "ready to the hands of the United Nations in which all can unite, and which divides none—the task of the common humanity which makes the world one. That is to relieve as fast as possible the famine and starvation that is bringing many millions in many nations to misery and death."

Speaking on behalf of the British churches, he urged the United Nations delegates "to relate their words to the realities of human hopes and fears," especially in view of the danger that the world may lose touch with actuality and be threatened with confusion instead of harmony.

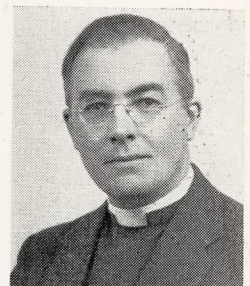
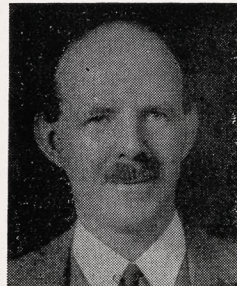
CONVENTION OF OKLAHOMA

Oklahoma City:—All resident clergy and an unusually large number of lay delegates attended the convention of the diocese of Oklahoma meeting here January 16. A highlight was an address by Congressman Mike Monroney, an Episcopalian, who said that the Church had provided the United States with the sole power among the nations to provide the leadership necessary to attain a just peace, a cooperative

economic arrangement and a wholesome social order.

Resolutions were adopted urging the state to provide psychiatric services for children; commended certain newspapers for publishing news of the praiseworthy accomplishments of minority racial and cultural groups; urging the General Convention to continue Forward in Service; accepting college work as a diocesan responsibility rather than solely that of a local congregation.

Bishop Casady, both in his convention address and the one before the Auxiliary, stressed the need for providing personal counselling services. He said that emotional tensions were so great these days that the Church has a unique opportunity and duty to provide these services. Later the convention established a



CHURCHMEN IN THE NEWS: Bishop Casady of Oklahoma leads a lively diocesan convention; Dean Zabriskie meets with fellow educators to discuss problems of seminaries; the Rev. Robert D. Gribbon proposes pooling of clergy salaries at meeting of General Seminary alumni

department on personal counselling with the Rev. H. A. Guiley, rector at Enid, as chairman.

The convention also went on record as favoring a revision of the marriage canon and also urged that effective steps be taken to carry further the movement toward unity.

At the service in the evening various aspects of diocesan life were outlined; Dean John S. Willey on the functions of a cathedral; the Rev. Seth C. Edwards of the Redeemer, Oklahoma City, on the growth of Negro work; Judge W. Mills on the work of the diocesan laymen's committee.

Delegates elected to General Convention: Clergy: G. H. Quartermann of Ardmore; E. H. Eckel of Tulsa; P. R. Palmer of Muskogee; T. O. Moehle of Ponca City. Alternates: J. S. Ewing, Norman; A. V. Hock, Stillwater; J. A. Klein, Pawhuska, V. R. Hatfield, Ada. Laymen: J. B. McClelland Jr., Oklahoma City; C. W. Tomlinson, Ardmore; A. D. Cochran, Okmulgee; Judge C. M. Mills, Oklahoma City. Alternates:

R. W. Greensdale, Tulsa; Col. T. D. Harris, Ponca City; L. C. Ritts, Tulsa; Frank McCoy, Pawhuska.

The Auxiliary, meeting at the same time, passed resolutions which were sent to President Truman and other federal officials, urging that adequate funds be made available to UNRRA; that price controls be continued indefinitely as one means of preventing inflation; urging the whole-hearted cooperation of the United States in the United Nations Organization.

CHURCH SCHOOL IS MOVED

New Yorks—The National Council has received a cable telling that Mr. Robert A. Kemp, who has recently been working at the Union Middle School at Tsingchen, China, has now

reached Wuchang, and that the Union School itself, with all its personnel and baggage, is now en route from Tsingchen to Wuchang.

Mr. Kemp's forty years in China have been attended with many adventures. He did relief work in the province of Kiangsu during the flood and famine of 1906-1907. He worked as an engineer on road construction in the north China famine of 1921. He managed the Boone relief camp during the Hupeh flood of 1931, and supervised construction for the Wuchang camps. He served as advisor on the refugee relief Hankow committee of the International Red Cross in 1938.

Mr. Kemp passed through the capture of Wuchang by revolutionaries in 1911, the forty day siege and final capture of Wuchang by the Communist armies in 1926, and the capture of Wuhan center by the Japanese armies in 1938. Now, at the end of World War II he returns to Wuchang to prepare for the resumption of the Middle School program there.

THE WITNESS — January 31, 1946

College Education Essential For the Professions

*Vice-Chancellor of University of the South
Also Declares That It Is an End in Itself*

By Alexander Guerry
*Vice-Chancellor of the University
of the South*

Sewanee, Tenn.:—A college education is essential preparation for the professions. Two, three or four years of college are necessary for admission to a professional school. Four years of college or the equivalent is required for study in a graduate school. The greatest asset a man who enters a professional or graduate school can have, next to his own character and intelligence, is a superior college training.

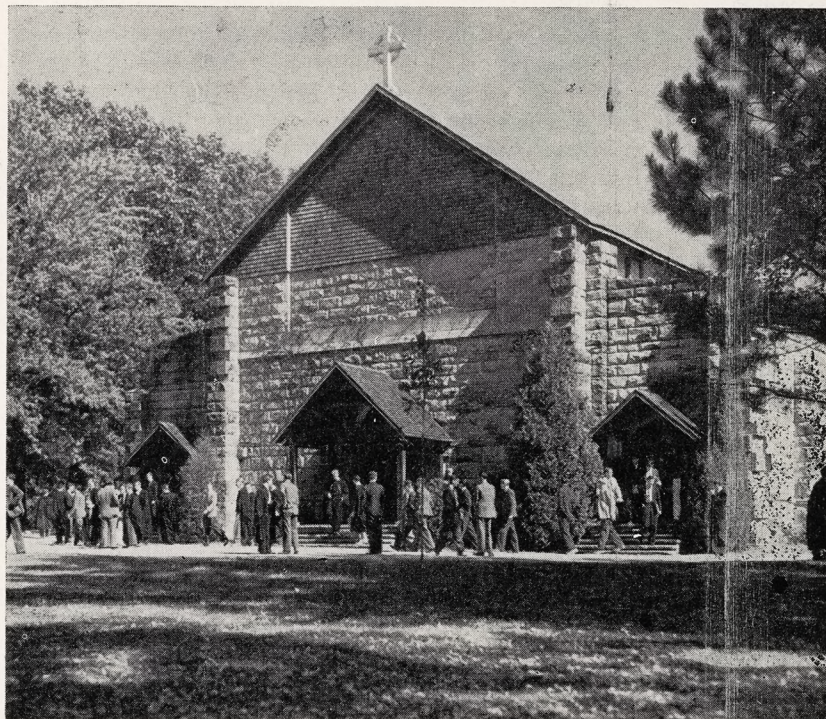
The greatest handicap will be an inadequate or mediocre college education. Failure or extreme difficulty in a professional or graduate school has come only too often from poor college preparation.

A college education is the finest sort of foundation for business or any occupation. The discipline of the mind, the capacity for logical reasoning, the capacity to draw correct conclusions and to make right decisions, the capacity for analysis and interpretations, the art of discrimination, insight, a sense of values, and a broad general knowledge, these are the fruits of a college education. And these qualities, in addition to a particular skill or special or specialized information, are the necessary foundation for the effective pursuit of an occupation or a business. Any person without a broad general knowledge and without certain capacities and ability, and with only a particular skill and specialized information, is limited in what he can and will accomplish in any field of endeavor. There is no doubt of that.

A college education is also an end in itself, the enrichment of the personality, the mind, and the character of the individual, whatever profession, business or occupation he may follow. The intellectual and spiritual growth of the individual is the goal of education and the goal of the individual for himself, especially in a democracy. The individual grows not only through his own experiences but through his knowledge of the experiences and aspirations of the human race and through his

understanding of the history of man and his institutions and of the world in which man lives.

A person becomes endowed with the qualities for citizenship in a government of the people not only through his own experiences and ideas but through a knowledge far beyond his own experiences and



The chapel is the center of the religious life at the University of the South

opinions, and, thereby, through a deeper understanding of the content of democracy as well as the structure of democracy.

All this comes in a large part from study in the great fields of knowledge at the college level. Study in the great fields of knowledge is liberal education, liberal arts college education.

The University of the South is essentially a liberal arts college. Its curriculum is composed of courses and classes which comprise the general fields of learning, the great fields of knowledge.

The University of the South offers

itself as the door of opportunity to the veterans who desire an excellent college education and who realize the importance and value of fine college training.

INTERRACIAL SERVICE AT CATHEDRAL

New York:—An interchurch, interracial service is to be held on the afternoon of Feb. 10th at the Cathedral of St. John the Divine, sponsored by the Interracial Fellowship of Greater New York in cooperation with the Federal Council of Churches and the Greater New York Federation of Churches. The sermon will be by the Rev. Howard Thurman, the dean of the chapel at Howard University. The Rev. Newton Chiang, Christian leader in

China now doing special work at Yale Divinity School, will take part in the service, as will Bishop Charles K. Gilbert.

PRAYER FOR UNITY IN FRANCE

Paris (wireless to RNS):—Churches of all denominations took part in the annual Week of Prayer for Christian Unity which began January 18. The observance was started nearly twenty years ago by two Protestant pastors, but it is now marked by all Church groups. Each day during the Week, the liturgy was celebrated in the Eglise des Carmes,

Roman Catholic Carmelite church, by the Eastern Rite Maronite, Melchite, Chaldean, Russian, Syrian, Ruthenian and Armenian Churches. Evening services were held, and on Sunday, January 20, a preacher stressed the need for unity among all Christians.

At the American Church on the Quai d'Orsay, Eastern Orthodox priests joined Anglican, Swedish, American and French Protestant pastors in ecumenical services at which Marc Boegner, president of the French Protestant Federation, preached. The choir of St. Serge's Orthodox Church assisted at the ceremonies.

THE MAN BEHIND THE BOMB

Mobile, Ala.:—"The key to our salvation today is not the atomic bomb but the man behind the bomb," were the challenging words of the Rev. William Marmion, rector of St. Mary's, Birmingham, in the main address at the annual meeting of the Auxiliary here January 16-17. He said that a "new man is needed for the new day. The small scale individual is the greatest obstacle to the realization of our dreams of world peace." The theme was reiterated by Mrs. Douglas Arant, also of Birmingham, in her address as diocesan devotional chairman. Mrs. Arant was recently appointed representative of the 4th province to the national board of the Auxiliary, the first Alabamian to hold the office. Bishop Carpenter spoke of various needs in the diocese, especially for student work.

BOSTON CLERGY PICKET

Boston:—Eleven ministers of various denominations, together with a number of lay people, marched in the picket line around the East Boston plant of General Electric on January 23. They carried such signs as "Support the fight for decent wages at G.E."; "Millions in Profits for G.E. but no increases in wages. Sounds goofy"; "G.E.'s motto: high prices, low wages; our motto: decent wages and low prices."

The following members of the Church League for Industrial Democracy took part in the demonstration: the Rev. Joseph F. Fletcher, professor at the Episcopal Theological School; the Rev. Robert Cook, a graduate student at ETS; the Rev. Warren M. McKenna, rector of St.

John's, Roxbury; the Rev. David I. Hecht of the Oratory of St. Mary; the Rev. Hastings Smyth, also of the Oratory; the Rev. W. B. Spofford Jr., on the staff of the social service department of the diocese of Massachusetts, and also Mrs. Spofford, who is the secretary of the Boston chapter of the CLID.

Others in the picket line were the Rev. J. C. B. Murphy, Unitarian minister of Lawrence; the Rev. D. A. Wells, Methodist; Prof. John W. Brush of the Andover-Newton Theological School; G. Richard Kuch, associate director of Unitarian youth and the Rev. Stephen H. Fritchman, the editor of *The Christian Register*, Unitarian weekly.

These demonstrators have organized as the Workers Aid Appeal for the purpose of supporting the strikers with living necessities and moral backing.

WAR MEMORIAL IN WYOMING

Laramie, Wyo.:—The young people of Wyoming are raising funds for a war memorial. It will be a youth center for camp and conference located at the Harry Raymond Ranch which was recently presented to the district. They hope to raise \$5000.

CHARGES PRESIDENT STOPS RELIEF

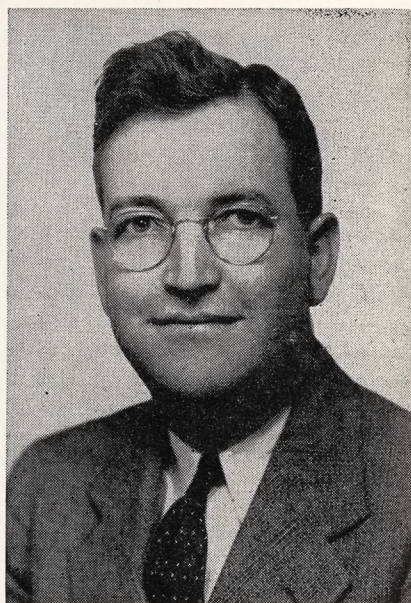
Chicago:—The Rev. Franklin C. Fry, president of the United Lutheran Church, in an address here on January 22 before 2,500 Lutherans, charged that President Truman had flatly refused to allow American Church organizations to ship clothing, food or medical supplies to any part of occupied Germany. He declared that the British government had, a month ago, informed the national Lutheran council that such shipments could be made. The speaker declared that he was "shocked" by the interview which he and Methodist Bishop G. Bromley Oxnam had with President Truman on the subject.

THE WITNESS immediately got in touch with Bishop Oxnam who stated that he got quite a different impression when he and Dr. Fry saw the President. He stated that Mr. Truman had listened to the statement about the great needs of Europeans with great sympathy and that he most assuredly had not refused to allow the shipment of relief supplies, though he was unable to set a

definite date when shipments could be made. Bishop Oxnam went on to say that he thought it would help if individuals and churches wrote Mr. Truman urging that shipments be allowed at the earliest possible time because of the emergency of the situation. He also stressed that it is all the people of Europe that we must aid and not merely the people of Germany.

BISHOP DUN HEADS WELFARE SURVEY

Washington:—Bishop Angus Dun has been made chairman of a city-wide survey of family and child welfare investigating the need for private assistance for families and children. The survey is being directed by professional social work-



The Rev. Cameron Hall, social service secretary of the Presbyterian Church, has accepted election to be the associate executive secretary of the industrial relations division of the Federal Council of Churches. He will take his new position on April 1

ers but is being made by volunteers. Virtually every home in the District of Columbia is being visited.

DINNER MEETINGS FOR VETERANS

Detroit:—Returned veterans from St. Mary's here held on January 16th what is hoped will be a series of dinner meetings at which matters of concern to them will be discussed. The 26 men who attended the initial meeting heard Ralph Watts, aviation reporter for a local paper, give facts and figures on the city airport.

Socony and the Church

ON A recent evening we sat at the radio listening to *Information Please*, one of our favorite programs. Mr. Kieran and Mr. Adams were at their best; the guest experts better than usual, and we were very much pleased with ourselves, along with a million other Americans no doubt, because we knew an answer that Mr. Kieran did not.

The program was as usual interrupted by a brief commercial. An energetic voice said, "Forty-five thousand Socony dealers all over the United States wish you good driving and they promise you the very best of service at the sign of the flying red horse." Then the sound effects . . . cloppity, cloppity, cloppity. We thought of the Socony dealer at the end of our street . . . the one with the red headed assistant. Probably he too was sitting at home with his wife listening to his radio program. Quite an organization he works for . . . forty-five thousand dealers.

Since we too are members of a large group, the Episcopal Church, with its fellowship and organization, we began to ponder. What does the national organization of Socony do for our friend in the station at the end of the road. Three things: one, it supplies him with his gasoline, pumps, oil and grease. Two, it supplies him with directives on how to use these things; ways of promoting their local sale; convenient pamphlets and road maps for his customers. Three, and this was what concerned us at the moment, it provides him with national advertising in newspapers, magazines, bill boards, radio. The local dealer feels himself supported by a national campaign to make people Socony conscious. The little man is supported in his work so that apart from anything he may do the Socony products and their value are held before the people.

What is true of Socony is likewise true of the Roman Church with her efficient and encircling

propaganda. The local priest or priests are provided with the tools they need: pamphlets, booklets, magazines, radio programs. He is sustained and supported by efficient propaganda that is piercing the country. Apart from anything the local parish may do people become conscious of, interested in, impressed by Rome. During the last Christmas season, to take the most recent ex-

ample, the public eye was caught by the movie *The Bells of St. Mary's*; the Pope's article in a mass circulation weekly; the naming of cardinals; the food drive for Europe; the Pope's Christmas broadcast . . . in addition of course to all the local news. The little priest is not alone. He is supported psychologically and in his work by the great modern methods of communicating information.

But what is true of Socony and Rome is not true of the Episcopal Church or of Protestantism in general. We do not supply our clergy with the pamphlets and booklets that are needed. We need good and inexpensive tracts and pamphlets on baptism, marriage, confirmation, burial, the Episcopal Church, the Anglican Communion, so that no clergyman will have the slightest excuse for not using such aids to parish life.

Our clergy, rather than finding himself supported by the press, radio and screen, finds himself oppressed and stifled by the secular and Roman wall

that is raised around him. He feels, not that apart from him a national organization is sustaining and encouraging him, but that everything in his community depends on his efforts alone. It is here that the great blind spot exists and here that much work must be done if the Church is to continue to grow.

We are aware that it is easy to write and difficult to do. Getting fair treatment in the press services; in the movies, the radio and the mass circulation magazines can only come as a result

"QUOTES"

AMERICAN Protestantism must have something even more far-reaching than national cooperative research. It must now have joint planning and the beginnings of a nation-wide interdenominational strategy that will think in terms of regions, cultures, migrations of groups, congenial settings, appropriate ministries, historic resources, and all the other paraphernalia of ecumenical logistics. Locally the community presents new problems that cannot be solved by an unmodified denominationalism. If solved at all they must be solved either un-denominational or interdenominational. If we wish to preserve the values of historic Protestantism we must do together what cannot be done otherwise. These are days when we need not more but better Churches, nor hordes of new, poorly assimilated Church members coaxed to belong to a Church that expects little or nothing of them, but better Christians whose winsome living will automatically increase the membership of the Church."

—Ross W. Sanderson
Minister of the Congregational
Christian Churches

of united Protestant planning. But it must be done and is one of the things in which we should have leadership from national headquarters. We live in a centralized age and only central and united planning can be effective in it.

High Pressure

THE pressure is on! During February, the effort to raise a Reconstruction and Advance Fund of more than eight million dollars will be in full swing. We mention this effort in terms of pressure because a friend of ours writes with some irritation, "When will a day go by without pressure from this fund?" Suppose for the fun of it, we admit that considerable pressure is being applied to the Church to raise this money. Then let's go a step further and analyze the pressure. Does it come from diocesan and National Council officials? In the imagination of many clergy such officials have created the pressure; in fact they seem to exist for no other reason than to irritate the clergy by concocting schemes and applying pressures. If this were so, life in the Church would be much more simple. We could refuse to cooperate, and go about our work in peace and joy without outside interference. The trouble with this is that it is pure imagination. Neither diocesan nor National Council officials invented this pressure. They, like us, are subjected to it. We might blame the House of Bishops. They are the ones who thought up the fund, set the tentative amount, and asked the Church to raise it. Baiting bishops is really great fun; almost as much fun as baiting diocesan and National Council officials. But if we aim to be honest we have to absolve the bishops, too! They along with the rest of us are subject to this pressure.

Some of it was pressure resulting from the war which wiped out a good part of the fabric of our missionary institutions. But most of it was a pressure of the nature of their office. Our bishops are missionaries,—administrative officials in an organism called the Church which by its very nature is a missionary organism. The primary responsibility of the Christian Church is the spread of Christ's kingdom. The real pressure therefore back of this fund is the pressure of a command Christ once gave to his Church. We might therefore answer our friend by saying that the pressure of this fund will abate as soon as the fund is raised. However this is poor consolation if one dislikes pressure, for as long as there is a single soul outside the fellowship of Christ, and as long as the relationships of men and nations rest on any foundation other than that of conformity to the will and purpose of God, the pressure will be upon us. The pressure will continue until Christ is king of kings and lord of lords.

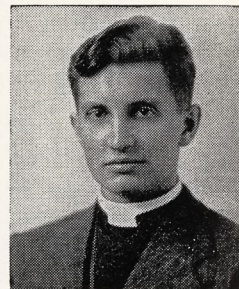
page eight

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

MARIE-LOUISE, the first of a series of Swiss importations, is a film that deals simply and humbly with the fate of Europe's children in the war. As an experiment, the National Council is making the film available for nothing to the churches of a number of dioceses as a part of the publicity campaign for the Reconstruction and Advance Fund. There is little doubt that this Swiss film is the best piece of argument for the Fund that has yet come my way and the National Council is to be heartily congratulated on sponsoring it.



The film is concerned with a young girl who has forgotten how to laugh. Marie-Louise received her first taste of modern warfare when her native village was bombed during the Nazi breakthrough in France in 1940. The horror of the moment, with her own house crumbling about her, makes an indelible impression upon her young and sensitive mind and nervous system. This first bombing is followed by others which turn her from a jolly child into a fear-haunted animal.

The main body of the picture deals with the rehabilitation of Marie-Louise in neutral Switzerland where a whole community — teachers, managers, mill-hands and secretaries — devote all of their effort to the salvation of the child victims of war. Even in that peaceful country, echoes of the conflict break in to destroy the slow and patient routine whereby mental and nervous health is restored. A peaceful airplane circling overhead gives Marie-Louise a nervous stroke; a telegram telling of her brother's death in an air-raid crushes her once again; the horror in the fact that she must return to war-torn France causes her to run away.

At the end, of course, Marie-Louise is again taught to laugh. In itself, I suppose, that is a minor thing. But so well is the script written and it is so expertly acted and filmed, that you can't help but feel that a major victory has been won. And who knows? Certainly a child's laugh

THE WITNESS — January 31, 1946

was meant to be the end-result of five years of world struggle.

Marie-Louise may well be chosen as the outstanding foreign film of 1945. The National Council is to be applauded for making it avail-

able and it is to be hoped that other such ventures are forthcoming. And, don't forget, hundreds of thousands of children in this world have not yet been taught to laugh. We're the ones that have to teach them.

Trade, Peace and Religion

by *Henry A. Wallace*

The Secretary of Commerce

THE policy of the good neighbor is the practical application of the principles of religion. A revival and expansion of trade between good neighbors during the next few years will profoundly influence our progress toward the great goal of enduring peace. The relationship between international trade and world peace is not always understood, but it becomes clear if we think in terms of human needs and of the good life so greatly desired by all members of the human family.

World peace must be built on the firm foundation of political stability and economic security within each nation. In the war-ravaged countries of Europe and the East, the immediate and urgent problem is to provide people with the basic things they need—food, clothing, shelter—and with the means for reviving their agriculture, their industries, and the vast mechanisms of distribution. Then, and then only, will these countries be ready for political adjustments and stable governments and for friendly relations with other countries.

UNRRA and certain private organizations are trying to give immediate relief where needed to sustain life itself; permanent rehabilitation must be undertaken by the people themselves and by their governments. But the countries ravaged by the war cannot rehabilitate themselves without obtaining basic products from overseas and from each other. Whatever the form of payment—cash, credit, or barter — each country's most urgent shortages must be filled before it can hope to establish a stable economy. Food, clothing, household goods, construction materials, machinery and ma-

chine tools, raw materials and fuel—these and many other items are needed in great volume.

During the war all countries, those outside of the war zones as well as those in which the war was actually fought, found it hard to keep their industries going and to maintain their normal way of life, because many of their usual sources for raw materials and products were cut off. This experience and the present emergency, during which war-torn countries cannot provide for their own basic needs, have driven home the fact that the

economic well-being of every nation is dependent on international trade. But the present great demand for materials and products, resulting from wartime destruction and interruption of normal trade, is exceptional only in its size and range. For, at all times, the countries of the world are dependent one on another, are members of one family.

In building the structure for the United Nations Organization, the governments represented at the San Francisco Conference recognized this interdependence in creating an Economic and Social Council. Provision is made through this body for collaboration of the nations in their many and varied peacetime activities

in order to promote, as stated in the Charter, "the conditions of stability and well being which are necessary for peaceful and friendly relations among nations." We may expect fruitful results from the proposed International Trade Organization, one of the specialized instrumentalities to be set up under the Economic and Social Council.

During the next few years, the United States will be the principal country that can supply other countries with the products and materials they so



HENRY A. WALLACE

urgently need. For a time, we shall doubtless have little difficulty in finding markets abroad for almost any goods that we can spare, and our exports will be much greater in volume than they were before the war. Fortunately, this situation will do much to ease some of our own reconversion problems, for in supplying these foreign markets we will provide jobs for millions of our own workers. Much of the demand from abroad will be for wheat, cotton, tobacco, fruit, lard and other staple agricultural products, and for railway equipment, trucks, tractors, industrial machinery and other products of our heavy industries, of which we have either surpluses on hand or potential productive capacity.

BUT we need to look ahead beyond this period of replenishment. Within a few years, the countries now eager to buy from us, that are indeed dependent on buying from us, will be approaching their own normal volume of production, and other countries will have reestablished their capacity for export. The financial reserves and the credits now being used to pay for importations from the United States will be largely depleted. Our foreign customers must somehow have sufficient dollars to pay for the American products they may wish to buy and we may wish to sell, and also to repay us for the goods we supplied on credit. Sound business procedure, our own long-term national interest, even our hopes for world peace demand that we plan now to make this situation possible.

Our great mistake during most of the period between World War I and World War II was that we did not see our foreign trade problem as a whole. We promoted the expansion of our exports, and for a time the lending of our surplus funds abroad. At the same time we unduly restricted imports by our tariff policy. Thus we closed the principal way in which foreign countries could repay us for exports and for our financial investments. We must plan better this time. We must keep ever in mind that international trade is a two-way road, and that in the long run we must buy from abroad through imports of goods and services at least as much as we sell through exports.

First, we need to find ways of widening the range and increasing the volume of foreign goods which we can import advantageously for our own industries and consumers and with a minimum dislocation of our own production. Secondly, we should encourage American travel in foreign lands. A billion dollars spent abroad by American tourists is just as effective in enabling foreign countries to pay for our exports as a billion dollars

paid out by us to those countries for imports into the United States. Quite apart from this aspect of money spent abroad by American tourists, wider travel in other countries contributes toward better international understanding. Thirdly, we should look with favor upon the sound investment of an appreciable part of American savings in foreign loans and enterprises, for such investment will rebuild and develop the resources of other countries. Witness the long-term investments which the British made in the nineteenth century in opening up less developed countries, including the building of railroads and factories in the United States. It resulted in the greatest expansion of world trade and the most rapid rise in standards of living ever experienced.

Our Congress has taken many steps within recent months to meet the long-range needs of our own foreign trade and to discharge our present responsibility as the chief nation able to help other countries regain economic security.

The President has been given renewed authority to conclude trade agreements with foreign countries for the reciprocal reduction of tariffs and other international trade barriers. A sizable expansion in the loanable funds of our Export-Import Bank has been authorized, and arrangements are being concluded with various governments for credits to cover their large immediate purchases of American goods, insofar as they cannot at present make payments for these goods through imports. The two Bretton Woods Agreements have been ratified: for an International Monetary Fund to aid orderly adjustments of the foreign values of currencies and to tide over countries with temporary exchange difficulties, and for an International Bank for Reconstruction and Development, the purpose of which is indicated by its name.

But this country cannot by itself set the pattern for commercial and financial relations between the nations of the world. This depends on the co-operation of many nations and on adjustments of diverse needs and interests. Unfortunately, many countries, faced with special problems and uncertainties in this postwar period, have less freedom than the United States in choosing the road ahead. Herein lies the difficulty in developing a coordinated and consistent program for international trade.

Unless present trends in many foreign countries are soon modified, world trade may be seriously curtailed after the replenishment period through import permit systems, exchange restrictions, trade-diverting preferences and discriminatory trading arrangements, and higher import duties.

In addition, government trading or state-directed trading, practiced by some countries, is likely to increase. Some of these current measures and trends may be temporary and precautionary. In the main, however, they are likely to become the controlling conditions of trade unless the United States takes courageous leadership in a program for expanding world trade on a liberal basis.

THE total volume of international trade is dependent upon economic activity in the chief industrial countries, especially in the United States. If we come through the reconversion period able to support close to full peacetime employment and a high and stable level of business operations, we will naturally be in a position to use large amounts of imported raw materials of many kinds and luxuries from a wide range of foreign sources. Imports to fill these large demands would increase the purchasing power of many countries and put an end to their fears of a possible slump in the markets and prices for their exports. As a result, severe restrictive controls on importations into these foreign countries would be eased automatically.

Thus it is clear that a prosperous America, utilizing its own human and material resources to the fullest extent, is the greatest single contribution we can make to the revival and expansion of international trade and to the prosperity of foreign countries.

Only concerted international action, however, can adequately handle certain situations that obstruct world trade. In the field of currency and finance, the Bretton Woods Agreements have already been worked out by joint international consultation. Parallel to these agreements, and recognized as essential to their effective operation, is a program for the reduction of trade barriers and other restrictive practices by as large a number of nations as possible. Such a program must be developed without delay, so that each country's domestic program to provide for high employment may support rather than frustrate economic advancement in other countries.

Before such a far-reaching program can be put before the family of nations with much likelihood of success, there must be substantial agreement as to general objectives among the principal trading countries. In this connection, the recent economic discussions at Washington between officials of the United States and the United Kingdom, the two leading commercial nations, were of the utmost importance, since they dealt with commercial policy problems as well as with the settlement of our Lend-Lease accounts and a

loan to the United Kingdom. Both countries were in substantial accord on our own long-range trade objectives and on the general approach to an international program of economic reconstruction. But the United Kingdom, unlike the United States, is not free to work out such a program until more immediate problems are solved; namely, how to finance imports needed during the replenishment period, and how to deal with war-born foreign debts, commonly referred to as "the blocked sterling balances."

It may be necessary for us to help some foreign countries to solve such specific problems so that they may then be free to support a broad international program. The British situation is a case in point. Our producers and exporters have been clamoring for the United Kingdom and other British countries to give up their tariff preferences with the Empire and their present systems of exchange control, which are discriminatory and restrictive for American trade. If substantial progress is to be made toward these objectives, and if the United Kingdom is to join with us in urging acceptance of the broad proposals for expansion of world trade and employment, financial backing must be provided.

Such backing is given in the proposal now under consideration to extend to the United Kingdom a credit of \$3,750,000,000 at moderate rates, repayable over a long term of years. Without such help the British feel that they will be forced further to tighten the sterling bloc and the Empire preferential system, continue wartime bulk trading and exchange restrictions, and enter into exclusively bilateral arrangements with outside countries that are largely dependent on the British market. If such restrictive action is taken, no foreign country would be more injured than the United States. Not only would our exports decline, but the general market for wheat, cotton, tobacco, and other commodities for which we have surplus production capacity would be depressed.

Although the British situation is now prominent, owing to consideration of the proposed credit, many of our other Allies, chief among them the U.S.S.R. and China, also need financial assistance in reestablishing their economies. In addition, the Latin American countries and others not directly affected by the war are anxious to develop their natural and industrial productive possibilities, and they look mainly to the United States for financial credits.

Assistance to the countries of Europe and Asia in recovering from the destruction of the war, and to other countries in the general development of their resources, will go far in restoring and ex-

panding international trade, and will promote our own domestic economy and that of the other countries. But the effect of such assistance is even more significant and far-reaching. We shall be making an investment in the well-being of all peoples. Such well-being is essential for political stability and for the maintenance of world peace.

These matters of economics and of trade, of industrial activity and reconstruction are more closely related to the ideals of religion than has often been appreciated. Loans and expanded trade agreements will come more rapidly and with less difficulty if the rank and file American who really wants peace studies these proposals. Ministers and Church people can help greatly by having a discussion of these practical economic programs on the agenda of their church forums. This kind of hard civilian thinking is as important now as it was during the actual days of the war. Religion and economics can be strong partners in building peace.

For Church School Teachers

By

WILLIAM GRIME

SOME of you who are very young teachers tell me that when you have to teach children about prayer you find you haven't a definite method of praying yourself. You report hearing sermons on the general subject of prayer but you would like to know how to pray so you may teach others likewise. Try this: it happens to be my own method of praying in private and before the altar. Kneel down reverently and quieten your mind. If you are going to spend five or ten minutes in prayer spend at least one in letting the sediment in your soul settle.



First think of God. Recall your favorite picture of Jesus Christ, for he is the unveiling of God the father in human form. Don't toss this out as "just imagination" for imagination has its high uses just as reason does. A saintly scholar once called him "the human face of God" for God is like Christ in spirit, affection, purpose and power. Faithfulness in this practice will lead you to find, especially in the holy communion, that that picture can come

alive and make you more keenly aware of the reality of him who under the forms of bread and wine draws near to your side to listen to your prayers with the deepest possible desire to share his life and love with you.

- a. Say something like this — we call it an act of praise: "Praise be to thee, O Christ" or "O Christ who didst come into the home of Mary and Martha, I thank thee thou hast come here to be with me."
- b. Sometimes I commence my prayers by singing (within) a hymn such as:
Jesus, the very thought of thee
With sweetness fills the breast,
But sweeter far thy face to see,
And in thy presence rest.

Here tell him you love him, for except you keep on becoming like little children in trust you cannot enter into the more mature experiences of divine fellowship.

Next think of others. The children in your class, friends, parents, the needs of the Church and the world, unemployed, economic injustice, the frightened, the faithful, etc. Then I say the Lord's Prayer and some collects in the Prayer Book that fit into these needs and follow this with quiet for a moment to see what suggestions for social living arise in my mind.

Last of all think of yourself — yourself always last — a long way last.

- a. You need penitence and forgiveness. Ask for the latter and claim it. Don't be satisfied just to believe it. Claim it and listen to him say: "Go in peace my child and sin no more."
- b. You need more fighting spirit — more determination not simply to be a good, but a devoted friend of his.
- c. End your prayer with another thanksgiving like "Glory be to Thee, O Lord." Don't forget Jesus did this. Listen. "Father, I thank thee that thou hast heard me."

Still some of you may say: I have done this yet I don't feel when I pray that I receive extra help. That may be quite true. Our feelings do not always give us positive assurance in this matter. You will best find you have received extra strength from God when you take what you have received in faith and begin to apply it to some specific endeavor.

Now of course you won't follow this outline slavishly. These are just tested suggestions worth trying.

Home Missions Leaders Plan For the Postwar Era

*A Greatly Increased Budget Was Adopted
By Agency Representing Mission Boards*

Edited by Sara Dill

Buck Hill Falls, Pa.—Challenged by their leaders to accept the responsibility of more effectively working together on the missionary task in the United States and its possessions during the postwar era, nearly 200 representatives of 40 home missions boards and societies planned cooperative programs for needy peoples, migrant populations and minority groups at the annual meeting of the Home Missions Council held here, January 6-9.

"However much the Church in general may lag in the matter of greater unity, the missionary agencies must go ahead together," declared the Rev. Mark A. Dawber of New York, executive secretary of the Council, in his annual report. "If this is now one world then there is one missionary task, home and foreign. We are now obligated to give a better and greater demonstration of the Church changing the lives of people on the American continent if the Church is to be taken seriously in other lands."

In describing the implications of the home missions task in the atomic era, Dawber stated that the Church must help humanity achieve the better things of life by lifting their burdens in the change from a world of scarcity to a world of plenty.

The delegates of 23 Protestant denominations agreed to allocate \$222,726 for interdenominational projects during the year, in adopting the 1946 budget of \$326,092 for the Council. The new budget represents an increase of more than \$87,000 over the 1945 budget. It includes \$45,810 for the general operating expenses of the Council, \$25,000 for the anniversary migrant work fund for the purchase and maintenance of a fleet of mobile units, \$20,000 for a joint program of public relations for home and foreign missions, and \$17,555 for the interdenominational bureau of architecture.

A new project for the training of Negro ministers in the cities will be started this year, probably in Indianapolis, Ind.; San Francisco, Cal., and Brooklyn, N. Y., with a budget allocation of \$15,000. Em-

phasis in the program, which will be administered by the committee on city and bilingual work, will be on in-service training for Negro pastors.

Rapid expansion in the interdenominational program of religious and social ministry for agricultural migrants during the past two years, and the increasing activity of state committees, has resulted in the adoption by the committee on migrant work of a new financial policy, it was reported by Miss Edith E. Lowry, executive secretary of the Council. Under the new plan, state committees will be responsible for salaries and expenses of the seasonal migrant staff workers, while the national committee will continue to raise the budget for the national staff, composed of year-round workers.

Adoption of housing standards for agricultural migrants, similar to the code now in effect in New Jersey, will be urged upon the legislatures of other states where migrant labor is used extensively by members of the committee on migrant work and state and local committees. Local church ministers and lay leaders also are urged to take the lead in efforts to improve the attitudes of people in their communities toward migrant laborers.

The Indian committee made plans to expand religious work among the American Indians in New Mexico, Arizona and Dakotas through additional workers. Many interdenominational and denominational projects now are serving the Indians who have left the reservations to work in the cities.

Churches were urged by the Council, in adopting recommendations of the committee on the Christian approach to the Jews, "to establish friendly contacts" with Jewish neighbors and "seek to bring them within the scope of their ministry." An expansion of this Christian ministry is needed now, "in view of continued immigration of Jewish refugees into the United States," the recommendation added.

In view of the fact that Protes-

tant churches are planning to spend \$600,000,000 for new buildings, the church building committee reported to the Council that it is determining upon a usable "measuring unit" for a satisfactory church building loan. An effort is being made to induce loaning agencies to consider churches as good risks in new building programs. On the other hand, the committee also is urging "wise, long-range planning" in building programs, in order to avoid "the follies of our yesterdays."

Bishop's Anniversary

Buffalo:—The anniversary of the consecration of Bishop Davis as bishop of Western New York was observed on January 23, the exact date of his consecration. There was a clergy conference on diocesan affairs after which the Bishop entertained the clergy at a dinner in the diocesan house.

Theological Education

Washington:—A three day meeting of the joint commission on theological education met at the College of Preachers to discuss a variety of subjects. Probably the most important was a revision of the syllabus on theological education, and proposals for a revision of the canons on which it is based. However no announcement is yet ready on a proposed canon. Other matters discussed were statistical reports submitted by the seminaries; the DuBose School in Tennessee, which

GET-TOGETHER

★ We have the names of a considerable number of men available for positions. Likewise we have a list of positions that are seeking men—one just came in for instance for an assistant in a midwest parish that will pay from \$3,000 to \$4,000 depending on experience, age, etc. Our procedure is as follows: twice each month we send to men seeking positions the list of rectorships and assistant positions, with the name in each case of the proper person to write. Then we send to the parishes, or to rectors seeking assistants, the names of men seeking positions. It is impossible for us, at least at this stage of the game, to give individual attention to the many inquiries that come in. We will however, unless we become swamped, send these mimeographed reports to those who are genuinely interested in seeking a man for a position or vice versa. We do ask however that no one ask for these reports merely to satisfy their curiosity. Address letters to Get-Together: THE WITNESS, 135 Liberty Street, New York 6, N. Y. and enclose a self-addressed envelope please.

is now closed; the needs of the Bishop Payne Divinity School; present life in the seminaries; their problems for the postwar era; scarcity of properly trained teachers; and that perennial, "have we too many seminaries?"

Attending: Bishop Augus Dun, chairman; Dean Taylor of ETS; Dean Fosbroke of General; Dean Roach of Bexley; Dean Zabriskie of Virginia; Dean Shires of the Pacific; Dean Rose of Berkeley and the Rev. Messrs. V. F. Pottle, Edgar C. Young, Bayard H. Jones and T. O. Wedel.

California Convention

San Francisco:—Bishop Arthur B. Kinsolving 2nd of Arizona was the headliner at the convention of California, held at Grace Cathedral January 28th-30th. He spoke on missionary service in the domestic field and also on the Church worldwide mission. Others to address the convention, besides Bishop Block, were Miss Katherine Grammer and the Rev. Charles Whiston on Church work as a vocation; Mrs. Eleanor Batte on women's work in the Church; the Rev. Karl Markgraf on Trinity Center in Oakland and St. Clara Elizabeth on St. Dorothy's Rest, a diocesan institution.

Support FEPC

Bangor, Me.s—A permanent Fair Employment Practices Committee was urged by the Maine council of churches at its annual meeting here last week. The council also went on record as opposed to compulsory military training in peace and the "discriminatory poll tax laws."

Convention Delegates

Grand Rapids, Mich.:—The following were elected delegates to the General Convention by the diocese of Western Michigan: Clergy: Donald V. Carey and H. Ralph Higgins of Grand Rapids; W. A. Simms of Battle Creek; W. C. Warner of Holland. Alternates: J. E. Allen of Saugatuck; A. G. Fowkes of Kalamazoo; Robert K. Giffin of Sturgis; D. M. Gury of Hastings. Laymen: Bernard B. Fallon and Norman A. Lilly of Grand Rapids; Charles R. Sligh Jr. of Holland; Chester C. Wells of Manistee. Alternates: Lee M. Holton of Kalamazoo; Otto P. Kramer of Grand Rapids; James Macgregor of Grand Rapids; James Stearns of Grand Haven.

Missionary Giving

Indianapolis, Ind.:—The diocese of Indianapolis, which five years ago

gave \$3,000 annually to missions has informed the National Council that it will give \$8,000 this year. The diocese also is aiming at a goal of \$30,000 for the Reconstruction and Advance Fund.

Study West Indies

London (wireless to RNS):—The Archbishop of Canterbury has named a five-man commission to confer with representatives of the Anglican Church in the West Indies on matters concerning its future welfare. Composed of three clergymen and two laymen, the commission will co-operate with a similar group representing the Episcopal Church in the United States. It was announced that 60,000 pounds have been raised to date toward a proposed minimum fund of 100,000 pounds for Anglican Church needs in the West Indies.

Unity in England

London (wireless to RNS):—Progress toward organic union of the Presbyterian Church of England and the Congregational Churches of England and Wales was reported following a second session at Cambridge of the joint conference set up by the Churches last year to discuss possibilities of union. It was announced that another session will be held in April. The meeting issued a statement stressing that the proposed scheme is not intended so much to embody a combination or dovetailing of existing Presbyterian and Congregational methods of government as to provide a new Church organization. The statement added that although the new organization will differ in some respects from those of both Churches, it will not do violence to the convictions of either denomination.

The conference said it hopes shortly to publish a comparative factual statement on some ten

actual or projected unions involving Presbyterian and Congregational Churches, which show a general similarity in the solution of questions of doctrine, polity, and organization which have proved acceptable to both.

Discussions at the meeting indicated that acceptance of credal statements or confessions will not prove an insuperable barrier to union, but it was stated that further consideration will have to be given to the uses to be made of the creeds by the united Church.

Support for UNO

New York (RNS):—Prompt adherence of the United States to the educational, scientific and cultural organization of UNO is urged by the executive committee of the Federal Council of Churches in a message to the state department. The message is also to be sent to Congressional leaders. Terming the cultural group a step in an approach to world cooperation, the committee said that the "political instrumentalities for the maintenance of security and peace must be undergirded and supplemented by non-political forces that are related through intellectual, cultural and spiritual interchanges among the nations of the earth."

Against Union

Grand Rapids, Mich.:—The proposed merger of the Episcopal and

Don't Forget KIMBER DEN

We have not run appeals for this great work in China since Christmas. But the work is going on and the need for help is greater than ever due to ever mounting inflation. We want to send him a sizable donation Easter.

Will You Help?

The last letter we received from him stated that \$15 would take care of a child orphaned by the war for a month. Adopt a Chinese child.

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Charles F. Rogers, Jr. ~ Manager

Presbyterian Churches was opposed by Bishop Whittemore in his address before the convention of the diocese of Western Michigan last week. "We should not have a shot-gun wedding," he declared and then expressed the hope that "the whole project will be dropped." He was critical of national Church leadership on the matter and stated that the House of Bishops "has never had an opportunity to discuss this matter in free and open debate. With the best intentions in the world this affair has been badly stage-managed and is riding for a fall."

Indonesia

San Francisco:—Intercession by President Truman to stop the conflict in Indonesia was urged by the board of directors of the local council of churches of which the Rev. John Leffler, rector of St. Luke's is president. The statement declared: "We request the President of the United States to use his good offices with Great Britain to bring to an immediate end this slaughter of people whose dependency upon the Netherlands' government for 300 years has been so fruitless for them."

Millions for Relief

New York (RNS):—The Lutheran world council is to raise ten million dollars for the relief of the peoples of Europe. The first of 500 mass meetings was held last week in Chicago at which the Rev. Ralph H. Long and the Rev. Franklin C. Fry, both recently returned from Europe, stressed the need for immediate action to alleviate the suffering and distress there.

Citizenship Sunday

Montreal (RNS):—This city's English-speaking Christian population, both Protestant and Roman Catholic, celebrated January 13 as citizenship Sunday, sponsored by the Christian Social Order. Challenging all "to recognize and fulfill the obligations and duties of their Christian citizenship" the statement urged the application of Christian principles of living "not only in personal matters but in everyday affairs of the life of the city."

Clergy Placement Discussed

New York:—A provocative panel discussion on clergy placement was a feature of the mid-winter reunion of the alumni of the General Theological Seminary on January 16th. The subject was presented in brief addresses by four clergymen covering the urban, rural, college work-

er, and returned serviceman point of view, under the chairmanship of the Rev. Albert A. Chambers, rector of St. Peter's, Auburn, New York. For rural work the Ven. Charles B. Persell, archdeacon of Rochester, spoke urging that rural communities which have gone modern in such matters as refrigerators, radios, and cars should pay clergy salaries in line with present-day prices. The Rev. Otis R. Rice, acting Chaplain of Columbia University, pointed out the increasing opportunities for chaplains in colleges, hospitals, and the veterans' administration. The Rev. Godfrey W. J. Hartzel, recently of the navy, commented on the helpfulness of refresher courses for returning military chaplains and the difficulty of readjusting from army income to small Parish stipends. The Rev. Robert B. Gribbon, rector of the Church of the Holy Cross, Plainfield, N. J., speaking for urban churches, urged a realistic placement system for the whole Church with the possible adoption of some scheme for pooling all clergymen's income thus equalizing in a fair way (allowing for experience and size of family) the average income of the clergy. A spirited discussion from the floor followed.

Race Relations

New York:—Churches are asked to take the lead in combatting race discrimination by the Federal Council of Churches in a statement which is asked to be read in churches on Race Relations Sunday, February 10. The message calls upon churches specifically to open membership to all races, to support efforts against discrimination in employment, education, housing and recreation.

Center in Jerusalem

London (wireless to RNS):—The British Royal Air Force has opened a leadership center in Jerusalem for Anglican personnel in former premises of the Church of England missionary society. A similar center has also been established for servicemen belonging to the Free Churches. The centers will be open both to members of the RAF and its women's auxiliary. In addition to offering

general leadership courses, the centers will conduct retreats, and hold classes for servicemen who intend to enter the ministry. They will also provide refresher courses for chaplains.

Westminster Abbey

London (wireless to RNS):—The first lists of civilian war dead have been placed in Westminster Abbey in a memorial shrine designed by Sir Charles Peers, surveyor to the abbey. The lists record particulars of nearly 60,000 civilians killed by enemy action in the United Kingdom. Names typewritten in four volumes will be inscribed on printed or engrossed lists when the records are completed. One volume, over which a light is kept burning, lies open in the shrine, and a page is turned over each day.

The Best Cure

London (RNS):—Religion is the best cure for neurotic people in this nerve-wracked world," Bishop H. A. Wilson told the annual conference of the Industrial Christian Fellowship. "I do not believe it is an accident, when so many people have lost their grip on spiritual reality, that they have also gone to pieces as far as nerves are concerned."

Hits Communists

Rome (wireless to RNS):—Alfred Ildefonso Cardinal Schuster, Archbishop of Milan, replied here to Communist charges that a recent pastoral letter by the bishops of Lombardy has created political unrest by condemning Communists. Writing in the Milan Osservatore, Cardinal Schuster asserted that the bishops'

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letter was not an attack on Communists, but merely a reminder to Catholics that the Communist attitude toward religion has several times been condemned by the Popes. "It is not possible to follow Christ and Marx at the same time," Cardinal Schuster declared. "If Italians try to make a compromise between Christ and Marx, the result will be to betray Christ, religion, and the Italian people."

Intolerance

Geneva (wireless to RNS):—Intolerance is still being shown to Protestants in Italy despite promulgation of religious freedom by the Allies, according to a dispatch from Rome to the International Christian Press with headquarters here. The report charges that although the status of the Roman Church was clearly defined in the Vatican-Italy concordat, the question of Church-state relations as it affects the Protestant Churches has not been clarified by Italian authorities. "Such urgent questions as the reinstatement of pastors who were dismissed years ago on the ground of resistance to Fascist political activity, and the reopening of places of worship, have

been held in suspense without any valid reason."

Laymen's Program

Montgomery, Ala.: (RNS):—Baptist laymen of Alabama, at a recent meeting, issued the following program for their Church for 1946: 1, Aid to veterans in returning to school and in re-establishing their homes, securing jobs. 2, Independent laymen's surveys designed to assist the local pastor in fashioning a church program related to local needs. 3, Increasing study and action on juvenile delinquency. 4, Massing Christian forces to help Americans become world citizens and forestall another world war.

Novel Experiment

San Sebastian, Puerto Rico (RNS):—A novel experiment in which Christian youth will have the opportunity to give several years of service to the people of Puerto Rico is to be tried out at the El Guacio rural rehabilitation project here. Supported by the board of national missions of the Presbyterian Church, the project is designed to help solve the economic, spiritual, and health problems of the local population.

The plan calls for the building of such facilities as a community center, crafts center, and a clinic. It is expected to take from five to ten years. This year the project will need 12 workers — a doctor, three construction men, a laboratory technician, a farmer, a cook and laundryman, a boys' group worker, a girls' group worker, a religious educator, a pastor, and a business manager. Five youths already have volunteered for the service. Future plans call for 18 workers in 1947 and 24 in 1948.

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Another to Moscow

Prague (wireless to RNS):—The Czechoslovak Orthodox Church has been transferred to the jurisdiction of the Russian Orthodox Church, it was announced here. Czech Orthodox have hitherto been subject to control by the Serbian Orthodox Church. The announcement said that the Orthodox bishopric of Prague, which is vacant at present, will be raised to arch-episcopal rank, and that the new incumbent when appointed, will receive the title of Patriarchal Exarch.

Evangelistic Drive

London (wireless to RNS):—British Protestant leaders have appealed to churches to sponsor a nationwide evangelistic campaign based on the theme that world peace must depend upon recognition of Christian values rather than upon a United Nations organization. The appeal, adopted at a three-day conference in Cambridge sponsored by the British Council of Churches, called upon churches of all denominations to unite in warning the people that "there is no such thing as security based on material possessions or upon organization alone."

"The message of the atomic bomb," the plea stated, "is that no society, no country, is safe unless it can look for its security to those human, personal relationships of friendship and respect for the immortal soul of man. It is not enough for the nations to agree to lock up the atom bomb and 'give the key to father.' Somebody will certainly steal the key or make another bomb in the back garden."

The religious leaders charged that the churches have been identified with "a dying era" and that they have not given the right leadership for the future. It was urged that in the new evangelistic movement not only should the churches work together, but "laymen should be the new evangelists."

Although stressing that the United Nations Organization must have the fullest support of the churches, the leaders warned that "no one should be deceived that this organization will prove the last word in security, which depends ultimately on Christian values."

Seeks Fund

Roanoke, Va.:—The executive board of the diocese of Southwestern Virginia, meeting here January 18, fixed a minimum of \$48,000 as the goal of the diocese for the Reconstruction and Advance Fund. Noting the relation of this sum to the total amount of the diocesan expense assessments for the year, the board is urging each congregation to assume an objective of at least three and a third times the amount of its diocesan assessment.

Auto Accident

Roanoke, Va.:—The Rev. Charles O. Thompson, driving to his new parish at Summerville, S. C., from his former charge at Bluefield, Va., had a collision with a bus. Mrs. Thompson and their child escaped injury but Mr. Thompson was rather badly hurt and had to be taken to a hospital in Wytheville. It is hoped however that he will soon be fully recovered.

Church Woman Honored

New Haven:—Mrs. Albert S. Cook, who died recently, is to have a memorial in her honor at St. Paul's where she was a leader for many years. She was particularly active as a leader of the Girls' Friendly, now raising the money which will be used to establish a scholarship for some worthy girl each year at a Church summer conference. Mrs. Cook was a member of the vestry of the parish for about fifteen years.

Apostates on List

Tokyo (RNS):—Christians in Japan find it interesting that on the list of Japanese war criminals there is not one Christian "in good standing," although there are five so far who have dabbled in the faith and are now considered apostates. On the list is Naoki Hoshino, black-sheep son of a Christian pastor and a brother of Miss Aiko Hoshino, president of a Christian college in Tokyo. Hoshino got into jail for his years as a Tojo secretary and his experience as a Japanese empire-builder in Manchuria. He was chief cabinet secretary for Prime Minister Hideki Tojo from 1941 to 1944. Hoshino's father was the late Rev. Kota Hoshino.

Yosuke Matsuoka, foreign minister in 1940-41, is another of the war criminals who, Christians point out here, was brought up as a baptized Christian but wandered far

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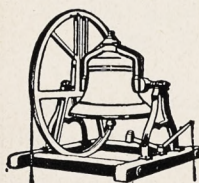
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from the fold in his later years. It was Matsuoka who led Japan into the tripartite Axis pact and turned rabidly anti-American, despite the fact that he was brought up in Portland and was graduated from the University of Oregon.

Shozo Murata, also on the Christian inactive list, took the job as Japanese ambassador to an "independent" Philippines and for that was placed on the list of criminals to be tried. Murata was once active in the Kobe student YMCA., president of the Japan Rotary Club, and was president of the Osaka Shosen Kaisha, shipping company.

Ichiro Tokutomi, who turned out to be one of Japan's prize journalistic propagandists during the war, was once a student at the Christian Doshisha University in Kyoto and was baptized. When Joseph Niishima, veteran president of Doshisha, died, Tokutomi turned back his certificate of baptism. He became president of the Great Japan press association. Fifth of the renegade Christians on the list of criminals is Nobutake Shiota, Japan's chief anti-Semite.

End Segregation

Buck Hill Falls, Pa.—Integration of people of Japanese descent into the membership of non-Japanese congregations was urged in a set of principles adopted at the closing session of the annual meeting of the Home Missions Council. Adopted by the 200 delegates for reference to the executive committee, the council's statement recommended that "separate Japanese churches be organized only in very exceptional cases, and that they be organized on an inter-denominational basis." The statement also urged that pastors of Japanese ancestry be given positions in churches not exclusively related to the serving of Japanese.

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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.

E. B. VINCENT
Layman of New York City

The article by the Rev. Herbert W. Prince on Competition or Cooperation (WITNESS, Jan. 10) should be made into a tract and distributed as a part of the Reconstruction and Advance Fund drive. I have talked with a good number of laymen and I have yet to find one who does not agree that some way should be found to pool the resources of Protestant Churches in order that first rate work would be done in the foreign mission field. It is my conviction that if this could be done that the challenge would be so appealing that not ten million but twice that sum would be raised by our Church, and I dare say by other Churches as well.

* * *

GRIFFIN C. CALLAHAN
Rector at Roncerverte, W. Va.

The appeal for united re-building in the mission field (*Talking it Over*, Jan. 17) should be acted upon without debate! How can we preach and pray for unity between people in matters of international cooperation, in the field of management and labor, or in family quarrels if the Church, Christ's body, is dismembered. If there be any good to be found in war at all, I feel that it would be here in this matter: We have a clean slate and a fresh chance to build together; an opportunity that we cannot have so easily in our own land.

In our small towns in my field we often discuss in our ministerial meetings what a glorious job could be done if we were less divided in leadership and in our use of local financial support. Why should we extend unnecessary divisions into the new fields of Christianity, unless it be for the sake of pride and tradition? Most laymen I know would be happy to give more toward building inter-Church projects, such as hospitals, churches and schools, in the mission field, than they will toward re-building their own. Here in Roncerverte, we have an inter-Church group of men from six denominations who meet monthly and their interest and enthusiasm is worth relating. I hope later to have more news from them, and they will have this article before them at their February meeting, I promise you.

* * *

MICHAEL FITZGERALD
Roman Catholic Layman of New York

I was shocked at the statement in Mr. McMichael's article (WITNESS Jan. 17) that a widely used Catholic New Testament states that "The Jews are the synagogue of Satan. The true synagogue is the Christian Church." It is a false statement. There is no such Catholic New Testament and I defy you to name it. You do a great harm and injustice by printing such a statement.

ANSWER: The book referred to is *The New Testament of Our Lord and Saviour Jesus Christ*, edited by Catholic scholars under the patronage of the Episcopal commission of the Confraternity of Christian Doctrine, published by St. Anthony's Guild Press, Paterson, N. J. in 1941. On page 701 there is a footnote

in reference to verse nine, chapter two, of the Book of Revelation as follows: "The Jews are the synagogue of Satan. The true synagogue is the Christian Church."

New Testament scholars are not agreed as to the meaning of Revelation 2:9 but it is thought that the writer was referring to those who claimed to be Jews but were in fact Gnostics. Scholars are agreed however that there is no anti-semitic implication.

* * *

JOSEPH F. FLETCHER
Prof. at Episcopal Theological School

We should not be surprised if we find that a textbook on Christian morals which regards slavery as theoretically justifiable also indulges in anti-semitism. In the second volume of *Moral and Pastoral Theology* (Sheed and Ward, 1943) by the English Jesuit scholar Henry Davis, the theoretical justification of slavery is found on pages 269-270.

The anti-semitism occurs in a passage on page 259: "... God wishing to recall the Jewish people—naturally prone to cruelty—to a sense of pity forbade certain appearances of cruelty in respect of dumb animals."

Davis refers to Thomas Aquinas as authority for his discussion of man's proper treatment of dumb beasts. As a matter of fact, Aquinas in the *Summa Theologica*, did say that the Jewish people "were prone to cruelty" but even if his meaning was that cruelty was still a culture trait of the Jews as late as the thirteenth century there is no reason for Davis to perpetuate such a pre-scientific, un-anthropological notion.

It is at least doubtful that Aquinas meant anything more than that the primitive Israelites (like most early peoples) were indifferent to the feelings of dumb brutes. It should be noted that a relevant passage (not cited by Davis) in Aquinas' *Summa Contra Gentiles*, has no hint of such a prejudice. In any case Davis has definitely twisted Aquinas' treatment by referring to the Jews as "naturally prone to cruelty."

This textbook is a recent and popular one in Roman Catholic seminaries, has gone into at least four editions, and enjoys the usual *nihil obstat* and *imprimatur*.

* * *

HAMILTON H. KELLOGG
Rector of Christ Church, Houston, Texas

The editorial *Season of Light* (Jan. 10) certainly rang the bell in my humble opinion. Keep pitching them over the plate.

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