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# The WITNESS

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FEBRUARY 7, 1946



FINAL INSTRUCTIONS  
BEFORE GOING ASHORE  
FOR THE FIRST TIME  
*(Story on page four)*

## CHURCH AND SEX RELATIONS

## 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. Kussell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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FEBRUARY 7, 1946  
VOL. XXX No. 17

### CLERGY NOTES

ARNOLD, MORRIS F., former army chaplain, is now the rector of Grace Church, Medford, Mass.  
BALLARD, L. F., former army chaplain, is now the rector of St. Philip's, Garrison, N. Y.  
BATES, CARROLL M., former army chaplain, is again curate at St. Alban's, Olney, Pa.  
BONNER, JOHN H., JR., formerly in charge of a number of missions in the diocese of East Carolina, is now rector of Trinity, Lumberton, N. C.  
CLARKSON, DAVID H., retired priest of the diocese of Albany, died at his home in Rhineback, N. Y. on Jan. 22 at the age of 74.  
FRYER, WILLIAM H., formerly an army chaplain, is now the rector of Trinity, Coatesville, Pa.  
HORNBY, FREDERICK B., has resigned as rector of St. Luke's, Eddystone, and St. Luke's, Chester, Pa., to retire from the active ministry.  
JOHNSON, RICHARD A., former assistant at the Resurrection, New York City, is now an army chaplain.  
LARSEN, LAWRENCE B., formerly rector of Holy Nativity, New York City, is now the rector of Christ Church, Pelham Manor, N. Y.  
OLVER, PAUL S., former army chaplain, resumes the rectorship of Zion Church, Rome, N. Y. on February 15.  
PEIRCE, RODERIC, former rector of the Covenant, Philadelphia, is now the rector of Trinity, Buckingham, Pa., and in charge of St. Philip's, New Hope.  
REED, PEMBROKE W., in charge of St. Andrew's, Barberton, Ohio, died suddenly on January 20th.  
SAUNDERS, JOHN L., has resigned as rector of St. Jude and the Nativity, Philadelphia, to retire from the active ministry.  
THOMSON, P. van K., navy chaplain, will become the rector of St. Stephen's, Providence, R. I., upon his release from the service.  
WEBER, JOHN M., former rector of St. James', Hestonville, Philadelphia, is now rector of St. Luke's, Bustleton, Pa.

## 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.

CATHEDRAL  
Hartford, Conn.  
F. McKenny, Dean  
30, 10:05, 11 A.M.

COMMUNION, Monday,  
A.M. Holy Communion  
Thursday, 9 A.M.  
Tuesday, 7 and 11  
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CHURCH  
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Higgins, Rector.  
1 A.M.  
Days: 10:30 A.M.

CATHEDRAL  
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C. Lichtenberger,  
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## Bishop Manning Hits Revision Of the Prayer Book

*Tributes Paid to Him at the Annual Dinner Of the Church Club of New York at Waldorf*

By W. B. Spofford

New York:—Tributes were paid to Bishop William T. Manning of New York at the dinner of the Church Club on January 29th at the



BISHOP MANNING

Waldorf-Astoria. While the events do not come until May, this annual dinner was the occasion for the celebration of Bishop Manning's eightieth birthday, the fifty-fifth anniversary of his ordination to the priesthood and the twenty-fifth anniversary of his consecration.

Bishop Henry K. Sherrill of Massachusetts expressed his gratitude to Bishop Manning and the clergy and lay people of New York for the fine support given to the army and navy commission of which he is chairman. He stated that in the past two years he had travelled 40,000 miles, mostly by plane, and that since the organization of the commission over a million and a half dollars had been raised to carry on the work. Over a million Prayer Books have been distributed by the commission to men in the armed forces. He also stressed the interesting fact that in raising this sum of money that there has been not more than ten gifts of \$1,000 or more—that the vast sum had been raised through the small contributions of many people.

He declared that the Episcopal Church has about 500 men serving as chaplains and he paid a great tribute to them for the fine work they have done in ministering to the men in the services.

Referring to his recent trip to

Europe, he said that he came back in a pessimistic frame of mind because of the horrible conditions he saw there. "I wonder if iron has really entered into the souls of Americans? I doubt it. We seem to be interested solely in pleasure and amusement, without even an awareness of the tragedy which is Europe today. It is certain that a united Christianity is essential if the world is to have a lasting peace."

He then went on to say that the Church today is preoccupied almost entirely with petty things and is neglecting the great issues that confront the world and the nation. He referred particularly to the missionary enterprise where he said the Episcopal Church was "merely playing at mission."

Bishop H. St. George Tucker, the Presiding Bishop, praised Bishop Manning for his moral leadership. He also expressed his gratitude to Bishop Manning for postponing the raising of funds for the completion of the Cathedral of St. John the Divine until the drive for the Reconstruction and Advance Fund is over.

Bishop Manning, responding to the nice things said about him, said, "I accept these kind words simply as a challenge and as something for me to try to live up to during the next twenty-five years or so."

He declared that we are in a new era with "tremendous problems, unmeasured responsibilities, vast uncertainties and grave dangers." He then went on to say that it is the Christian religion which will give us social vision and "that freedom from race and class prejudice, that spirit of brotherhood toward all men, which the world situation now absolutely demands and upon which the hope of world peace depends."

To accept "the great words of the

Prayer Book" is the surest way "to be conscious of our relationship with God" and so Bishop Manning declared that "we should not at this time enter upon another period of revision. Too frequent revision of that great book is weakening and unsettling to the spiritual life and work of the Church. What we need in the Church now is not to revise the Prayer Book but to believe, and teach, and live the Prayer Book."

Bishop Manning also paid a fine tribute to Bishop Charles K. Gilbert, praising him for the fine cooperation he has always given him and for the fine service he is rendering the diocese.

The chairman of the dinner was Judge Robert McC. Marsh, who is the president of the Church Club.

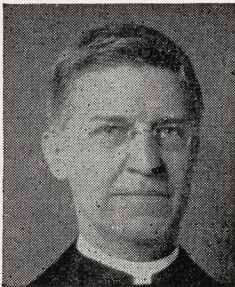
"Perhaps never since Darwin revolutionized thought have conditions been so favorable for Christianity," declared Judge Marsh in his introductory remarks. "But the difficulties which are appearing in London and the industrial strife in America, to take only two examples, even though these may subside for a time, suggest that the old forces are still at work and are not to be overcome without unprecedented effort. There is surely great danger that in spite of its fear of the atomic bomb the world will soon forget its desire to avoid war and will retract its recent confession of having neglected God, unless the Church as a whole makes a new effort to carry forward the banner of the Cross, not only to all the nations of the earth but to every form of social, educational, and industrial organization and institution. This may mean doing more than the Church has done for a thousand years but the time to move is now.

"It is a matter of good fortune," Judge Marsh continued, "that this first year after the war is the year for holding a General Convention. Churchmen will watch with intense interest the action of the Convention; will look to see what measures it takes to answer the Macedonian cry of the world. For the fund now being collected for use in foreign lands our National Council has chosen an inspiring name, Reconstruction and

Advance. The two words belong together, for reconstruction is hardly worth while except to be followed by advance, nor can any significant advance be accomplished without some measure of essential reconstruction. Moreover, the phrase can, and should be, applied to rebuilding more than destroyed or outgrown physical plant. Some reconstruction of our habits of thought and of our forms of organization will surely be necessary to permit the Church to advance far in the great task of bringing the world back to God, through his Son, who is our Lord."

## BISHOP LUDLOW IS HONORED

Newark, N. J.:—The clergy of the diocese of Newark paid tribute to Bishop Theodore R. Ludlow on January 28th, the tenth anniversary



BISHOP LUDLOW

of his consecration as suffragan of the diocese. He celebrated at a service at Trinity Cathedral when an address was given by Bishop Sterrett of Bethlehem. Also taking part in the service were three other Bishops who took part in his consecration: Bishop Washburn of Newark, Bishop W. Appleton Lawrence of Western Massachusetts and Bishop Charles K. Gilbert of New York. The service was followed by a luncheon at the diocesan house when Bishop Ludlow was presented with a gift from the clergy. Bishop Ludlow is a member of the editorial board of THE WITNESS and is also on the executive committee of the Church Publishing Association for whom the magazine is published.

## THE PICTURE ON THE COVER

Washington:—When we received this picture from the navy the caption stated that it was a group of men on board a carrier listening to a broadcast of the world series. Anyone who has ever been to a world series game would know that there is no moment in a game that could possibly bring out such expressions. The artist, Fons Iannelli, informs us that he took the picture as men were

page four

listening to their final instructions about a landing that was to be made on an island in the Pacific. Rumors had been flying about for days so that all the men had a good idea what was about to happen. Yet a "This is it, official" expression is on the face of every man — suspense, fear, anxiety, "this-may-be-my-last day," without a word spoken as the men get their instructions below deck over a loud speaker.

This series of ten pictures, taken by Mr. Iannelli at sea while serving in the navy photo unit directed by Captain Edward J. Steichen, brings out the facts of war as words cannot — facts which we believe all should keep in mind. Two pictures will follow, completing the series.



Bill Patrick, U. S. Army chaplain, conducts a service for American soldiers at Viernheim, Germany. He is canonically a resident of the district of San Joaquin

## ANGLICAN SOCIETY MEETS

New York:—The annual meeting of the Anglican Society, the purpose of which is to maintain the Catholic faith, was held here in January at the Cathedral of St. John the Divine. The chief event was the dinner at which Dean H. S. Kennedy of Albany and Dean Welles of Buffalo, the president, were the speakers. Tribute was paid to the late Rev. Frederic W. Fitts, the resolution stating that "probably more than any other priest in America he carried out in his church the developed ceremonial of the English rite."

## BISHOP DARST HAS ANNIVERSARY

Wilmington, N. C.:—The Kiwanis Club here paid tribute to Bishop Thomas C. Darst, retired bishop of East Carolina, on the 31st anniversary of his consecration. The event was also celebrated at a special service held at St. James' Church here at which Bishop Darst delivered a very moving address.

## SOCIAL WORKERS TO MEET

Boston:—The committee on the Church and social work, a long-standing committee which aims to keep Episcopal social workers infused with the spiritual side of their calling, and to aid in intelligent understanding of present-day social problems, will offer a Lenten program on the three last Wednesday evenings in March and the first Wednesday in April, based on the sensible idea of a 6:30 p.m. supper preceded by an hour's prayer and meditation and followed by an hour's discussion led by an authori-

ty on the matter in hand. The meetings end at 8:15. The series will be: "Our Work Is Faith," discussion leader, Dr. Miriam Van Waters; "Our Work Is Fellowship," Rabbi Liebman; "Our Work Is Worship," the Rev. Massey Shepherd, Jr.; "Our Work Is Ministry," the Rev. Howard P. Kellett.

## PRESBYTERIAN SPEAKS ON UNITY

Brooklyn, N. Y.:—The Rev. Herbert H. Field, former pastor of a Presbyterian Church in this city and now the stated clergy of the Presbytery of Brooklyn and Nassau, was the speaker at the meeting of the laymen's committee of the Episcopal Evangelical Fellowship. The meeting was held on February 5th at St. Bartholomew's. He spoke on how Presbyterians feel about unity with the Episcopal Church. The address was followed by a question period when both Presbyterian and Episcopalian laymen asked questions that received lively answers.

THE WITNESS — February 7, 1946

# Bishop Davis Urges Realistic Approach to Marriage

*Chairman of Commission Says Liberal Canon Will Be Presented at General Convention*

By W. B. Spofford

*Buffalo, N. Y.*:—The commission on holy matrimony will present a new canon to liberalize the marriage law of the Church, it was announced on January 28th in an address given at the convention of the diocese of Western New York by Bishop Cameron J. Davis. He is the chairman of the commission charged with responsibility of presenting the report when the Convention meets in September in Philadelphia.

He pleaded for a "more realistic" approach to the whole matter of remarriage in his convention address, declaring that "in many cases it is a greater sin against God and society for couples to stay together than to separate."

"Remarriage in the Episcopal Church of persons whose previous marriages have been dissolved should be decided according to the individual merits of the case," Bishop Davis asserted.

"A blanket law in the field of human relations is directly contrary to the mind of Christ. I have seen many cases where it seemed that our Lord, Himself, would permit a remarriage — where society, the church and the people involved would have benefited — and have had to refuse to marry those people because our Church canon recognizes only nine or ten grounds of annulment and one of divorce.

"The commission feels, and I feel strongly, that the power of judgment in cases of remarriage should be vested in the bishop and a theological court.

"In many cases it is a greater sin against God and society for couples to stay together than to separate, yet the Church is unable to remarry them because the grounds for their separation are not one of those approved by church law.

"A God-made marriage is and should be indissoluble. That is Christ's teaching. Such a marriage cannot be terminated. But most marital failures were never true marriages in the Christian sense. The couples were not free and competent

to make a Christian marriage or there were physical and mental impediments that became apparent later."

## NEW CHANCELLOR APPOINTED

*Wilmington, N. C.*: — Junius D. Grimes of Washington, N. C. has been appointed chancellor of the diocese of East Carolina by Bishop Thomas H. Wright. He succeeds George B. Elliott who is retiring after 25 years as chancellor.

## END DISCRIMINATION URGES BISHOP

*Little Rock, Ark.*: — An amendment to the constitution and canons to end racial discrimination was urged by Bishop R. Bland Mitchell at the convention of the diocese of Arkansas. "We have white congregations," he declared, "but we all belong to the same Church. In all Christian brotherliness let us face it and make our basic law completely conform to it."

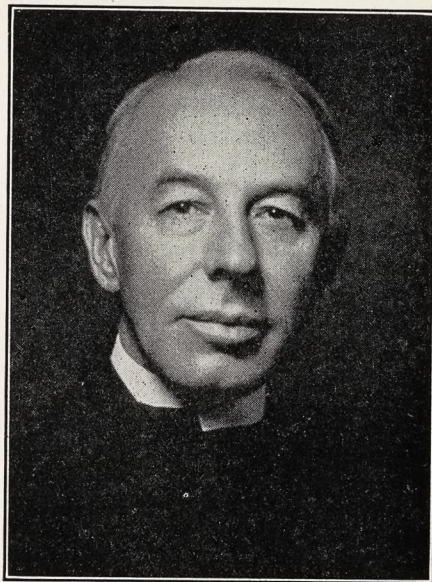
The Presiding Bishop was the guest of honor at the convention which marked the 75th anniversary of the diocese.

## CLERGY GIVE TO FUND

*Springfield, Mass.*: — Forty-seven of the clergymen active in the diocese of Western Massachusetts have pledged \$9,164 to the Reconstruction and Advance Fund, Bishop Lawrence has announced. Of the remaining 13, he said that all have pledged to the fund but in amounts not yet specified. The news of the 100 per cent cooperation of these clergymen in this drive was brought to the bishop by the Rev. Richard Preston, rector of All Saints' Church, Worcester. Early in the preparation for the campaign, Mr. Henry A. Field, diocesan chairman for the fund, said that the success or failure of this drive depended to a large extent upon the cooperation of the clergy. Acting on this suggestion, Mr. Preston, on his own

initiative, decided to canvass all the clergymen and received pledges from all.

Expressing his appreciation of the wholehearted support of the clergy in this effort Bishop Lawrence said that if every one of the 19,000 communicants in the diocese did as well, the result would be more than \$3,500,000 instead of nearly \$150,000 which the diocese has figured is its proportionate share in the drive.



*Bishop Cameron Davis announces that a canon liberalizing the marriage canons will be presented at General Convention in Philadelphia*

## CONVENTION OF LOUISIANA

*New Orleans*:—Following an address by Bishop Clingman of Kentucky, a member of the board of trustees of the Church Pension Fund, the convention of Louisiana, meeting here January 25th, expressed its approval to the proposal to increase the assessment on clergy salaries from 7½% to 10%. He also spoke on the work being done in the province of Sewanee, stressing particularly the increased interest in work with Negroes, which he described as being done "more intelligently and more seriously."

A resolution was adopted requesting Bishop Jackson to appoint a committee to aid rectors in securing appropriate music for services. It was stated in the discussion that church music was being increasingly secularized, particularly at weddings.

Most of the time of the convention was devoted to routine reports of possessed of new powers of destruc-

various departments and institutions.

General Convention deputies: clergy: G. M. Jones of New Orleans; W. H. Ness of New Orleans; Philip P. Werlein of Baton Rouge; Edward F. Hayward of Monroe. Alternates: J. H. Alves of Alexandria, D. H. Wattley of New Orleans; R. H. Manning of New Orleans; H. S. Giere of New Orleans. Laymen: Warren Kearny, Edward M. Rowley, Philip James and G. P. Chamberlain, all of New Orleans.

### MRS. SIMKHOVITCH RETIRES

*New York:*—Mrs. Mary K. Simkhovitch, prominent in the Episcopal Church, retired on February 1 as the director of Greenwich House, a social settlement which has become world famous under her leadership. She founded the institution forty-three years ago. She is to continue to live at the settlement and is to retain her position as the only woman member of the city housing authority where she will continue her efforts at slum clearance and decent housing for people of low income.

Mrs. Simkhovitch has served as a member of the social service division of the National Council and is a member of the executive committee of the Church League for Industrial Democracy.

### CANTERBURY WARNS THE WORLD

*London (wireless to RNS):*—The future security of the world rests upon the proper uses of power, Geoffrey Francis Fisher, Archbishop of Canterbury, declared at an intercessory service here for the United Nations General Assembly. The service was held at St. Margaret's Church in Westminster and was sponsored by the British Council of Churches.

"The existence within the democracies of power groups seeking to gain their ends by economic force," the Archbishop declared, "shows that even there the problem of power has not been solved. Almost for the first time, the United Nations are being forced to consider practically the right and wrong use of force in all its different forms, military, economic, and political, and the conditions which should govern its use and limit its claim to sovereignty."

Declaring that the world is just beginning to emerge "from the pit of destruction" only to find itself

in a new situation, Dr. Fisher warned that the problem of using power is "one of the decisive choices, perhaps the gravest," in the history of the world.

"The record of the Assembly, so far as it has gone," he said, "shows it to be marked by a deep sense of responsibility, a full awareness of the immense difficulty of its tasks, and a true desire to succeed. The desire is for security, that each

law of justice, to honor God, and to honor man, there is a lesson still to be learned — the meaning of the mercy and love and charity of God, and its effect upon men.

"Nor can the first lesson be truly learned and obeyed except it be interpreted and directed by a second. The fact that God came to man in the impotence of human birth and with no power but that of the spirit



*Mrs. Mary K. Simkhovitch, prominent Episcopalian, retired on February 1 as director of famed Greenwich House, social settlement in New York, which she founded forty-three years ago*

nation may enjoy its rightful liberties and dwell in peace. The problem of security is the problem of power and its use. All history shows that the right use of power is as difficult as its wrong use is disastrous."

The Archbishop stressed that any attempt to reconcile rivalries among the nations must be preceded by agreement that all powers are subordinate to the sovereignty of the law of justice, which means also the obligation to respect the individual man, his dignity and rights.

"When men and nations," he declared, "have learned to live by the

shocks us out of the belief that power, as the world means it, is the secret of success or of security."

Prayers were offered at the service for "a just and durable peace" and a collection was taken up for Christian reconstruction in Europe. Taking part in the service with Dr. Fisher were: Canon Alan Campbell, rector of St. Margaret's; the Rev. A. McHardy, chief chaplain of the RAF, who represented the Moderator of the Church of Scotland; and Rev. Arthur Mitchell Chirgwin, who attended on behalf of the Moderator of the Free Church Federal Council.

# EDITORIALS

## Sound the Quorum Call

THE public was indignant and the Congress of the United States was outraged a couple of weeks ago. The occasion was a publication of a picture taken, so the caption said, at the opening session of the Congress. It was a revelation of a room nearly empty of legislators, though the speaker's rostrum seemed to be normally occupied, indicating that our law-makers were once again officially at work. As one thought of the problems which needed and demanded their attention, both of public and presidential origin, one concluded that it was not too soon. But all of us would have been happier had all of our regularly elected representatives been in their places, anxious to tackle the job.

This unhappy indignation of the electorate was quickly registered in Congress,—for on the very next day it rushed into print to explain that all was much better along the Potomac than the camera had seemed to indicate. The acting speaker said that the picture that was made was "unfair and entirely erroneous." "Yes," said a colleague, "the photograph was taken between the opening prayer and the sounding of a quorum call."

Well, that explains everything. Our representatives in Congress assembled are ready for business, but not for prayer. Their trust in God, like that of most Americans, is absolute. Is it not safely and ineradicably embossed on our coins? Let God approve our mad designs if he will,—or overrule them if he must. Sound the quorum call when we are ready for business,—after the chaplain has said his prayer.

## Appeasement Again

ONE would think we might have learned a lesson in the war as to the frightful cost and stupidity of appeasement. Oil and scrap iron for Japan should have cured us forever of the

policy. But we are still at it, thanks to certain groups in the state department. Airplanes are authorized sold to Spain and to Argentina. And this in spite not only of our hostility to these Charlie McCarthys of Nazism, but of the startling revelation that the Nazis long ago planned to carry on their struggle through Spain and Argentina in the event of their defeat in Europe.

This plot is clearly set forth, with documents, in *The Plot Against the Peace* by Kahn and Sayers, which we comment to all for careful reading. There one can learn of the plot of the German general staff to win world domination by carrying on after defeat through these two countries. It shows how German capital and German industry were transplanted to further the plan. How ironic to have transported three and a half million men to Europe to crush Nazism, at the cost of 260,000 dead and untold numbers of wounded, only now to have to fight the battle all over again in our own hemisphere. Here we are sending planes to Spain and Argentina to hasten the time when Nazism will challenge us again.

Is our state department insane or are they simply indulging in double talk while they fan and abet the forces of reaction? Every American should protest against this insolent betrayal of our dead and we would do well to demand an explanation from the state department. In our judgment

it would not be too much to ask that those members of the department who engineered these sales be dismissed at once.

## Please Reply Promptly

NOTICES will reach the clergy within a few days announcing the articles to appear during Lent on *Issues Before General Convention*. War-time conditions exist in the publishing business, as elsewhere. Stencils are hard to get and they are even harder to get cut. We will greatly appreciate

### "QUOTES"

PROBABLY the most perplexing problem facing the Church in America today is to be found just here: how to readjust the existing Church structure so as to fit the present mature social and economic order. To solve this problem the principles of comity will have to be applied to a degree as yet un contemplated. But even so comity will not be enough. Only through the organic union of many great communions can the number of local congregations be reduced to a number commensurate with present needs. With only 39 per cent of our 72,000,000 Church members really active, there is need to give far more attention than we have been giving to the qualitative character of the Church enterprise in America. Local churches must be made more effective units so that the percentage of loss and indifference is decreased. The quality of ministerial leadership must be raised. Lay leadership must become more effective.

—Willard W. Wickizer  
Executive of the  
Home Missions Council

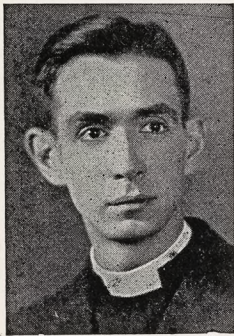
it if the postal order card for bundles and for individual subscriptions are filled out and returned at the earliest possible moment. The first of the series will appear is our issue of February 28th which means that we must have your order not later than the 23rd to enable us to mail you this first number.

## The Living Liturgy

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

### THE TREASURY OF EXAMPLE

THE Prayer Book has a very sensible outlook with respect to the saints. They afford us a treasury of example, not of merit. Their "joy and triumph everlasting" is a crown we can all attain.



We do not pray to them, we pray with them; and our fellowship with them in the mystical Body is not superstitious, but living and real. Anyone who takes the trouble to compare our Prayer Book collects for saints' days with the corresponding ones in the Roman *Missal* will thank God for the Reformation.

We do not deny that "the effectual fervent prayer of a righteous man availeth much"; the intercession of the blessed ones on our behalf is very comforting. But only the merits of our Lord and Savior can "reconcile us unto God in one body by the cross"; and with Him as our Redeemer we have no need for any other access to the Father.

Having brought the Church back to a soundly Scriptural doctrine of the saints, the Reformers who compiled the Prayer Book apparently tried to underscore the idea by suggesting that there were no saints worthy of commemoration by the Church except those whose names appear in the New Testament. At least that is the implication of their drastic treatment of the Calendar. Even so some of the worthies of apostolic times were strangely omitted. We do know something about Timothy and Titus and Philip the evangelist (one of the Seven), and the missionary work which they accomplished. This is more than can be said of most of the Twelve. We do not even know the name of St. Bartholomew, only that of his father (for Bartholomew means 'son of Tolmai'). It is always mildly amusing to look up in a hymnal the "proper" appointed for St. Bartholo-

page eight

mew's day. The hymn-writer has plenty of scope for his imagination. And what can we say about St. Matthias? He is never heard of again after his inclusion in the number of the Twelve. As Professor Luccock has said, he seems to have been swallowed up by his office. (We have known some bishops who undoubtedly stood in the Apostolical Succession from St. Matthias.) Then there is St. Jude. We may think better of him, though we may know less of him, now that Biblical scholarship has relieved him of the burden of authorship of the epistle ascribed to him. Our 1928 Prayer Book revisers were certainly well-advised when they substituted the present epistle for the Epistle of Jude on the festival of that apostle.

One almost faints with fear at the thought of the turmoil which will be created in our Church when we finally get up enough courage and honesty to make the *whole* Prayer Book square with what is universally accepted in modern Biblical criticism. Meanwhile we shall be sufficiently reminded by our Calendar that the Church has been built upon the foundation of the apostles, etc. Many of us wish that the Prayer Book also reminded us of other valiant saints who through the centuries have built up the fabric of the City of God — martyrs and confessors, teachers of the Faith and of the life of prayer, missionaries and heroes of devoted service, and statesmen-architects who have kept the Church firmly upon her unshakable apostolical foundations. Any extension of the Prayer Book Calendar will be a ticklish business, however. We all have our favorites that we want to see on the list. And then what a marvellous opportunity it will afford of throwing off those restraints upon our "envy, hatred, and malice, and all uncharitableness"—what is euphemistically called "partisan churchmanship."

Perhaps the root of our difficulty with revising the Calendar is too much reliance upon some of the antiquated criteria of selection employed by the early and medieval Church, and still carried on in the Roman Church in its machinery of canonization. But the only tests we can honestly apply today are those which conform to the canons of modern historical science. We must be done with legends and miracle-mongering. (The devil can work miracles, for that matter.) Yet there are some strange minds that would prefer to see on the Calendar the name of St. George, a mythical martyr, to that of Bishop Patteson, the fruit of whose martyrdom on the beach of Nukapu thousands of our own young men and women have lately witnessed in the Melanesian islands. Nor can I understand the mentality that would accept in a Prayer Book Calendar the names of Sir Thomas More and Bishop John Fisher (both of

THE WITNESS — February 7, 1946



them admirable men, certainly), because the Pope recently canonized them, but balk at the names of Bishops Latimer and Ridley, the candle of whose pyre has lighted the spiritual freedom of the Church in England, a fire which, as Latimer prophesied, "by God's grace . . . shall never be put out."

What are the tests for canonization in a modern, "living Liturgy"? I submit these two: 1) Outstanding heroism and service in the cause of Christ, of which there is sufficiently authentic information edifying to the modern man; and 2) personal holiness (something not necessarily synonymous with asceticism and/or orthodoxy).

# Church and Sex Relations

by *George F. Tittmann*

*Chaplain in the United States Navy*

I RECENTLY rounded out twenty months of close association with a group of six or seven hundred men, and of passing but often intimate acquaintance with many thousands of combat troops,—through six major amphibious assaults. Of course sex is exaggerated in fantastic ways in the monotony and the detachment from normal, all-around social intercourse. At home if you miss two meals in a row you know immediately how deep the food hunger is; but ordinarily, in the diversity of civilian pursuits, prolonged sexual hunger is absorbed. Out here you realize how at home normal, mixed fellowship sublimated the procreative instinct to a large extent and how everyday contacts with the opposite sex stabilized imagination and levelled off the ups and downs of desire. After a year and a half of only masculine company you find the sex drive isolated for examination and comment as never before. You live in an all-male atmosphere that enormously exaggerates thoughts of everything female. Thus my credentials for writing on this aspect of sex are certainly not my years of wisdom nor any graduate degree in the field, but simply that I have lived for a concentrated period among men of many types—laymen and doctors, rich and poor, wise and foolish, cold and hot—who as a group might be said to have become "specialists" on the subject. Some will say perhaps that a chaplain does not get to hear the truth from men on the sex question because they are naturally shy before the popular conception of his aloofness from the dirty world of facts. However, this is not necessarily the case. I have deliberately encouraged the most open and colloquially-worded discussions on sex, adultery and fornication, because I want to know how the men of this generation really feel about these things. I am definitely not an "authority," but I have come to the point where

I feel that what I have found is worth bringing up for consideration.

To start with we might review some present-day facts. In the first place, a majority do not feel that peoples' indulging in a moderate amount of sexual intercourse before marriage is really worth considering as a problem,—and that attitude is a problem to begin with. I know many who might say that in theory fornication is wrong, but the same persons will confess by their general attitude and personal history that somehow things have gone too far to do anything about it. The average feeling seems to be that sexual intercourse is on the same level as the broad, amorous activity denoted by the word "necking," and anyone with half an eye open and a grain of honesty knows that varying degrees of such sexual experimentation short of intercourse itself is well-nigh universal.

In the second place, somewhere between six and eight out of every ten bachelors of twenty-one (a conservative estimate) have probably had intercourse, and most of them will admit it—given the proper atmosphere in a discussion. You can estimate from the opinions of those who have made a specialty of the experience that the percentage of girls who enter marriage with some practice in sexual intercourse is only a little lower than in the case of men, perhaps four or six out of ten. Reliability of statistics in this field is not easy to obtain, but when you find higher estimates almost everywhere these compromise figures cannot be far wrong. I am aware that many Church folk, especially those from the middle and upper income brackets, may take exception to these statistics. That is partly because diversions and sublimations of the sex urge are more possible for their own children who have had more money and education, and partly also because adults

generally do not know their children so well as they think.

In the third place, it is a mistake to think that these young men are profligates or delinquents, or that they invariably come from broken families. That is just not true of a large majority. And men from fine backgrounds, often from Church families, are among those who have had their moments of coital experimentation too; the latter usually seem to agree more heartily that fornication is wrong—that is often the only difference.

So, someone should just get up in front of parents and teachers and Church folk who are interested in youth, and say in a loud voice: "the boy who passes twenty-one and has not fornicated is the exception and not the rule." It would help clear ground for a realism that might get us enthusiastic about the main source of control.

**N**OW, is it bad? If we can control venereal disease, and that is an accepted possibility, is fornication wrong? Now wait a minute! We are trying to see this thing clearly instead of camouflaging it by too much immediate emotional reaction. I don't mean that the reflex emotions of decent people on the subject are wrong,—quite the contrary; but they do obscure careful thought about it. Is fornication wrong? Do we really and truly believe that it is thoroughly and indubitably wrong? *Why* is it wrong?

In most of us who have been reared in the Christian atmosphere or in homes where normal and balanced youth activity was financially possible, there is an instinctive reaction to that question: "of course it's wrong. It goes against every decent feeling we have." Now to some extent (especially in former generations, I think) these strong, instinctive feelings of parents on the subject stick pretty firmly in children and give them foundations for like feelings which they pass on again in turn. I hope that will always be a powerful influence in spite of all opposition from the outside. But today young people are surrounded by a spirit of intellectual analysis, by powerful and omnipresent social suggestion, and by popular debunking of all tradition, which bit by bit tend to eat away those home-imbued foundations for the sanctity of sexual relations. Today, just to say "I somehow *know* it's wrong" carries less and less weight. More than ever there must be a *reason* for morals. Children are everlastingly bombarded among their own contemporaries by demands for logical demonstrations; "Prove it's bad!" is the cry. And when you get into the late teen-age group and among twenty-year olds, that insistence becomes almost a ritual. It is often so among men of thirty and older, too. Time and again I have

introduced the question of just why we hold or do not hold to a certain moral standard in sex-expression, and, do you know, there is no simple *reason* that influences them much at all. They almost invariably do not want their children to be promiscuous, of course; and you find a rather pathetic state of apprehension in more mature fathers when they foresee the coming conflict between what they want for their children and what they can explain to them as right.

I've joined battle armed with all the persuasive reasons I know, again and again. "It's selfish. You can't be thinking much of the personality of the woman whose body you're using for a thrill." Bunk! they say. She likes it, or is getting paid for it, and there are plenty who seem to survive the ordeal and marry happily later. "Contraceptive methods are never one hundred per cent certain, and a young girl's life can be ruined if she gets pregnant before marriage." This is admitted to be true, except that the danger of bringing disgrace to a girl is often thought to be more a proof of a priggish contemporary social outlook than of the evil of fornication. Anyway, these long-term practical fears never seem to support moral standards and ideals very well, especially since careful use of contraceptives can largely eliminate the fear itself. "It cheapens sex indelibly so that you can never really know it for anything much more than a self-indulgent thrill—never the love-sacrament with endless depths which it can be." Bunk! they say. If you don't go hog-wild in promiscuity, fornication is only an advanced kind of kissing; and with sex-skill evidently so important in a successful marriage why shouldn't previous experience better prepare the way? "It establishes habits which lead later to adultery and the breakup of the home." Bunk! they say. A man can love a wife just as much—maybe more by contrast—no matter whether he enters marriage himself virgin or not. "It's a health problem, for no matter how much care you take in prophylaxis, individually,—since society is what it is, you can't help increasing venereal disease when you increase sexual intercourse." Bunk! they say. Doctors agree that if we only spread proper education and lift the taboo on sex information we can almost entirely eradicate venereal infection.

These are compelling and character-moulding ideas which young people meet on all sides, and I fear that in them there is, to some degree, more hard-shelled, practical truth than many care to acknowledge. Besides these, you must count in the implicit attitudes of "authority"—such as the armed forces, scientific medicine, high school with its instruction in physiology and hygiene—all of

which are for the most part "morally neutral." But the neutrality on the sex question of an "authority" so weighty and respected in other fields is not neutrality at all. Regardless of the routine postscripts deploring promiscuity which influential "authority" might tack on to its pronouncements, the far more powerful, though hidden, *suggestion* has the practical effect of encouraging free sexual experiment. And so it goes. Add all this up, and you have a situation which thoughtful people simply cannot evade.

**WHAT** do we have left in such chaos? I believe that we must return to a very simple and tradition-honored principle. It is this: there is no really *basic* reason for chastity and continence except the religious reason. I do not mean that we must answer every question with pious phrases. Of course we must appeal to youth by every means, using every possible argument. But I do mean that it must all fundamentally rest—in our own hearts and ultimately in our outspoken convictions—on the simple and undisguised reason: "fornication is wrong because God does not want it." This is of course the basis for all Christian moral standards; it was God who spake these words and said the ten commandments and the sermon on the mount. But the pressure of the time must make us emphasize that foundation all the more, especially in this matter of the direction of the sex drive. Obviously everyone is not ready for such a forthright statement, but there are many ways to lead up to it by adjusting that basic appeal to each personality as it suits, making it fit the "dose of religiousness" which each can take. But, honestly, outside of faith in the law of God and his moral demands, is there ultimately anything on which we can test a case against fornication? "When you get close to Christ you somehow know that sexual intercourse, except for husbands and wives, *just is not right.*" Such an appeal may leave our tough young intellectuals cold, but, Christian parents and teachers, what other answer have we *really* got?

Men are reduced to elemental dependencies in time of war. It is not war's least evil that its monotony and loneliness and insecurity color civilian life so that it appears as just a glorious chance at last to find sexual release. You feel rather helpless before that idea; it is so loud and so central and so commonly accepted in casual conversation. There is little you can do directly and you are puzzled as to what to say or do by the hint of subterranean areas in men's character that have begun to fall to pieces long before this surface corruption appeared. One thing however you do know—theoretically and personally—and

you tell it to men again and again: the hunger of sex is so deep, so profoundly a part of man's humanness, that there just is no power to control it except the direct touch of Almighty God himself.

As the very solitary representative of Christianity and spokesman for the Church, after the chaplain has lived close to men in all stages of belief for long periods of time, he finds how clear the line is which marks off the Christian faith from the beliefs and presuppositions of the outside world. Today it is no longer the case that people are hostile to the Church just because they "misunderstand" Christianity. We have overworked the bromide that the United States is still really a Christian nation underneath it all. No, there is much more open revolt against the ethics and beliefs of the Church. Thus you cannot assume that Christian sex standards are generally accepted but just not always kept too well; it is more a matter of people rejecting Christianity whose ethical implications they understand quite well indeed. So if people cannot acknowledge in the first place the kind of God who wants us to use sex for his purposes, then persuasive reminders and morality lectures are not what they primarily need at all. Their need, very simply, is for faith.

**LASTLY**, therefore, the problem of fornication is primarily a problem which the Church should meet. The world, which belongs to God, must find its way lighted by the Church which alone can help men to understand God. The Church should instruct and inspire her own in the purposes and right, normal use of the sex urge, speaking to young people and parents,—but also to youth leaders, community planners and teachers, for the Church's indirect influence permeating society is the over-all and long-term power in sex guidance—not just Christian moral preaching to those of the inner circle. We must come to see finally and clearly, we who cherish and understand the Church, that the Church alone knows what sex is all about. The purpose of sexual intercourse is both for bringing children into the world and to give to husband and wife a marvelous physical expression of that spiritual force called "love" which binds families together. But sex-hunger is a volcanic force, and its decent control and divinely-intended use demand not just factual information, but spiritual power; not just a determination of human will, but an inner redemption and change of desire itself; not just exhortations to chastity, but the sanctifying renewal of holy spirit deep inside the whole personality. Apart from this there is only secret, sordid opportunism,

much hypocrisy hiding moral decay, or outright, universal license.

Are we of the Church doing our job here? The taboos are everywhere being lifted. The old demons of false prudery and the sub-Christian contempt for sexual expression are evacuating the premises of the modern mind. Who shall enter in now to govern this empty house which is swept clean of high moral ideals and the beauty of sheer goodness we all long for? A prominent preacher, lecturing to parsons on how to preach and what to say, once declared: "I would not touch the subject of sex with a ten foot pole." This is the voice of a Church which could rest on inherited respect—when those who were not against us were our allies. But today, brethren, the time is short, the breath of the coming tempest stirs the dust of all inherited authority, he who is not for us now is our foe, and on this tumultuous issue a silent Church will have betrayed mankind and its Lord.

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\**Spiritual Letters of Fénelon*, translated by Mildred Whitney Stillman, Cornwall, New York. Idlewild Press.

This is another "little book" of spiritual directions, but it is an indispensable contribution to this literature, as it consists of letters written by a man of the world to two worldly people. This is the book to give those who find Brother Lawrence "too good," or Thomas a Kempis "too dry."

It is a pity the translator did not give more of a portrait of Fénelon. He was a born charmer and a born teacher. He turned his palace into a hospital. But he was bothered by his ambition and supple tact, and the complexity of his soul. This would endear him to many other complex souls. And the heresy which drove him from court (Quietism: "The soul contemplating God perfectly neither longs for salvation nor fears Hell" has an appealingly modern ring. A page or two of biography would have helped the average reader.

The smooth simplicity of Fénelon's style, which allowed him to use long sentences with absolute

clarity, has been gracefully preserved in translation.

—H. McCANDLESS.

\*\*A MANUAL OF EASTERN ORTHODOX PRAYERS. Macmillan, 90c.

The Fellowship of St. Alban and St. Sergius again contributes to our western appreciation of Eastern Orthodoxy by this anthology of prayers and hymns drawn from the great Euchologion and other liturgical books of the Orthodox Churches. Some of these devotions appear in English for the first time. Included in the manual are the order of Confession, both in the Greek and the Slavonic use, the prayers before and after Holy Communion, and a Calendar of holy-days. Nicholas Zernov, who furnishes brief explanatory notes, writes regarding the spirit of these prayers, in so far as they show distinctively Eastern characteristics, that they exhibit "the acute realization of man's enslavement to sin, a deep sense of the Divine majesty and glory, and the frequent references to the Mother of God." Those who would find deep devotion expressed in poetry of high quality will keep this little manual near at hand.

—M. H. SHEPHERD JR.

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# Michigan to Elect Suffragan At Special Convention

*Bishop Frank Creighton Declares It Is Only Way to Get Episcopal Assistance Immediately*

Edited by Sara Dill

**Detroit:**—The diocese of Michigan is to have a suffragan bishop, to be elected at a special convention at St. Paul's Cathedral on March 26th. The action was taken at the convention meeting here January 23-24. Bishop Creighton, in making the request, stated that it was the only way the diocese could have immediate Episcopal assistance since the resignation of Bishop Aldrich as Coadjutor cannot be acted upon until the House of Bishop meetings in September.

A considerable number expressed the wish for a coadjutor to succeed Bishop Aldrich, coadjutor who recently resigned, but the vote strongly supported Bishop Creighton.

Lewis B. Franklin, treasurer of the National Council, was the speaker at the convention dinner, attended by about 600 men and women.

A proposed new canon on marriage was presented by a committee of the department of social relations, which combines features of two canons that were debated at the Cleveland General Convention, with a resolution passed urging the 1946 Convention to adopt a canon "along these lines."

Equalization of clergymen's salaries in the diocese on the basis of marital status, number of children, and length of total service in the ministry was voted down by the convention.

The committee proposed that the diocesan offices receive the salary appropriations of all parishes and missions and distribute them among the clergy, allowing \$2,100 a year for single clergymen; \$2,640 for married clergymen; \$300 a year for each child under 18; and \$200 for every five years in the ministry. Adoption of the proposal would have meant a decrease in stipend of \$3,860 for one clergyman of the diocese and of \$2,500 or more for two others. The largest individual increase under the plan would have been \$2,240. The committee said 58 clergymen among the 80 whose salaries were studied, would receive average increases of \$900 a year, and 22 would have decreases averag-

ing \$1,250. In the debate preceding rejection of the proposal the convention delegates indicated they would be more receptive to some form of minimum salary proposal.

A plan presented by the delegation from Rochester, Mich., to assess each communicant \$5 annually to provide a fund for building new churches was referred to a committee for further study.

Miss Mary L. Pardee, president of the Auxiliary of Connecticut, and Miss Ellen Gammack of the national office of the Auxiliary, addressed the convention of the Woman's Auxiliary.

Deputies to General Convention: clergy: Henry Lewis of Ann Arbor; Charles H. Cadigan of Bloomfield Hills; Gordon Matthews, executive secretary of the diocese; Kirk B. O'Ferrall, dean of the cathedral. Laymen: George Bortz of Detroit; William T. Barbour of Detroit; A. Fletcher Plant of Birmingham; John R. Watkins of Detroit.

## Aid for Strikers

**New York:**—A number of outstanding Churchmen are serving on a committee to aid the strikers of General Motors. Letters have gone to members of the Methodist Federation for Social Service over the signature of Bishop Oxnam, while one signed by Bishop Parsons has been sent to members of the Church League for Industrial Democracy. The executive secretary of the CLID has also signed an appeal for aid for the striking workers of Western Union which is being mailed to Church people. Bishop Scarlett of Missouri is also a member of the GM workers aid committee, along with leaders of other Churches. Any caring to aid either group of workers should make their checks payable to "W. F. Cochran, Treas." and mail to the CLID, 155 Washington Street, New York 6, N. Y.

## School of Religion

**Providence:**—A school of religion is being sponsored on Monday evenings during February by the department of education of the diocese of Rhode Island. The Rev. David W.

Norton, vicar of St. Stephen's, Boston, is giving a course on doctrine; the Rev. Thomas J. Bigham Jr. of the General Seminary on liturgics; Mr. Richardson Wright of New York on stewardship; Canon A. C. Larned on the work of the altar guild; Mrs. Minot C. Crowell on the arrangements of flowers; the Rev. T. H. McCrea, assistant at St. Martin's, where the school is being held, is lecturing on symbolism and use of altar furnishings. The school is also offering a course for lay readers taught by the Rev. A. F. Roebuch, rector of St. Mary's, Portsmouth.

## Visits Colombia

**New York:**—Bishop Reginald H. Gooden of the Panama Canal Zone recently paid a visit to survey the work being done in Colombia by the Rev. George F. Packard. His tour included Cali, Bogota, Medellin, Cartagena, Barranquilla, El Centro, Pato, and in each place he conducted services or preached, both in English and Spanish. At Cartagena the Bishop confirmed the first person in Colombia to be confirmed by a bishop of the Episcopal Church. "It may be of interest," the Bishop commented, "to note that Bishop Harry Beal had married that person on his first trip to Cartagena some five years ago."

"To say that Colombia or any other of our Latin American neighbors is 100 per cent Roman Catholic is like claiming that the United

## 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.

States is 100 per cent Protestant and that every citizen is an active church-goer," Bishop Gooden said. "I have lived in Spain and in Latin America for over twelve years and feel that there is good reason to believe that our branch of Christ's Church is a 'natural' for thousands of liberal and God-fearing people south of the Rio Grande. Colombia is a beach-head into South America. It is the only place in that continent where the Church is making preparations for Spanish-speaking work. This month we sent a Colombian to the Virginia Theological Seminary to prepare himself for work in that field. We need more, many more."

### Newark Auxiliary

*Newark, N. J.*:—The Rev. Gardner M. Day, rector of Christ Church, Cambridge, was the speaker February 6th at the meeting of the Auxiliary of Newark, meeting at the diocesan house. He spoke on the Church's social and economic responsibility in the world today. Also on the program was Mrs. Allan P. Ames of Nutley, former secretary of social relations, who spoke on proper standards for domestic labor.

### Talks on UNO

*Boston*:—The feature course at the diocesan school which opens this evening at the cathedral here and meeting on successive Thursdays is on the United Nations Organization. A number of experts, several of

whom attended the San Francisco Conference, are giving lectures. In addition the school is offering twelve courses on various aspects of Church life.

### Praise for Franco

*Madrid* (wireless to RNS):—Tribute to Franco for his efforts to improve the living standards of the people was paid by Cardinal-elect Archbishop Enrique Pla y Deniel, primate of Spain, at the dedication of a new housing development in Toledo for workers' families. "It is a great joy and consolation to me," he said, "to approve the efforts of the chief of state to raise the living standards of the Spanish people and especially of those of the more modest classes."

### Wellesley Conference

*Wellesley, Mass.*:—The conference for Church work, known as the Wellesley Conference, will be held this year for the first time in four years. The dates are June 24-July 3, with Bishop Keeler of Minnesota the chairman and with a faculty lined up to give courses in various fields of Church activity.

### Mission of Help

*New York*:—The annual meeting and conference of the Church Mission of Help was held here February 5-7, opening with a meditation by the Rev. Grieg Tabor, rector of the Church of St. Mary the Virgin.

Others on the program were the Rev. Seward Hiltner of the Federal Council who spoke on psychiatry; Mrs. Sallie Bright on promotion; the Rev. Almon Pepper on the community; Mr. Clarence King of the School of Social Work on the responsibility of staff members; Miss Daphne Hughes of Newark on vocational guidance for youth and the Rev. Gordon E. Brant of Chicago on how the organization can reach the youth of parishes. The annual luncheon was presided over by the Rev. Charles W. Sheerin, rector of the Epiphany, Washington, who is the national president.

### Sixty Thousand Wives

*New York*:—The cause of internationalism was furthered at least in one way by the war. The Presiding Bishop, in a letter last week to bishops, informed them that sixty thousand American service men had taken themselves British wives, and that of these 35,000 are to come to the United States this month and next. "I hope you will bring this situation to the attention of your clergy," Bishop Tucker wrote, "asking their cooperation in making those of the wives who are Church

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of England women feel at home in our own Church. Of course one difficulty is that many of the soldiers to whom they are married are not Episcopalians. I hope however that our clergy will be on the lookout during the next month for the arrival of any of these British wives and will give them every opportunity possible to join in the fellowship of the Church."

The letter was prompted by a cable from a chaplain in England asking about the "reorientation of Church of England GI brides into the American Episcopal Church."

### Church Fraternity

*Jamaica, N. Y.*:— Fifty delegates representing the Phi Sigma fraternity for high school boys held their first convention Jan. 19-20 at Grace Church here. Modelled on college fraternity lines, the society is dedicated to service of the Church and was founded by the Rev. Joseph H. Titus, rector of Grace Church. A recent expansion program has established chapters in Christ Church, Bay Ridge, and St. Elizabeth's, Floral Park, with others in process of formation. Details will be sent to any interested if they will write Mr. Titus.

### Relief for Japan

*Indianapolis (RNS)*:— Lifting of restrictions preventing the shipment of goods to Japan was urged here at a meeting of the United Christian Missionary Society. The resolution said, "We urge the government authorities to take immediate steps to make possible the shipment of food, clothing, and building material to Japan and assure them of the support of this organization in providing supplies through voluntary agencies and influencing public opinion."

### Planned Parenthood

*New York*:— Planned Parenthood rests upon moral foundations, is designed to preserve the family, enrich the personality of the child and benefit society, Methodist Bishop G. Bromley Oxnam declared at the anniversary dinner of the Planned Parenthood Federation of America here. Citing the dictators as examples of those who called for large families under the guise of patriotic appeals, Bishop Oxnam asserted that the attacks on planned parenthood were made to foster the power designs of certain groups.

"They desired the insurance that lies in vast numbers," Bishop Ox-

nam said. "No group, whether political, social, or ecclesiastical, should be allowed to hide its true purpose in moral platitudes, when the real objective is to breed itself into a majority. This is the old interest in power, not a true interest in personality."

Recognizing the "social and moral obligations to bring into the world a sufficient number of healthy children to perpetuate and improve the race," the bishop added that "reasonable persons also know that for a woman to bear a child in each one of her child-bearing years is unjust to mother and child, as well as unfair to society."

### Church For Deaf

*Jackson, Miss.*:— Plans for erection of a church for the deaf at Moss Point, Miss., were announced by Bishop Duncan M. Gray, of Mississippi at the Council of the diocese here. The new church will be built under the supervision of the Rev. Robert C. Fletcher, missionary to the deaf in the province of Sewanee.

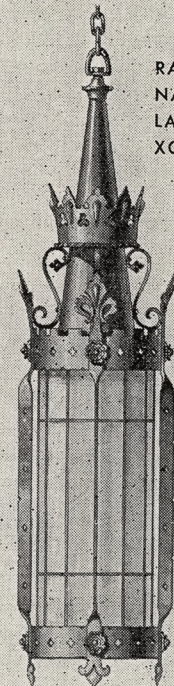
Bishop Gray also endorsed the movement to erect a chapel at All Saints Episcopal College, Vicksburg, in memory of Bishop Theodore DuBose Bratton, bishop of Mississippi until his death in 1944.

### Leader Urges Unity

*Paris (wireless to RNS)*:— Marc Boegner, president of the French Protestant Federation, has issued an

appeal here to Christian churches "to put aside their differences and find a unity based on the fundamentals of Christ's teaching." His appeal was published in the newspaper Figaro in connection with the annual Week of Prayer for Christian Unity observed by all denominations in Paris.

The Protestant leader also called for a clear definition of the churches' mission, "particularly in face of the Communist desire to convert the nations to their way of



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thinking." He said the Week of Prayer was of special importance in view of the forthcoming meeting of the Provisional Committee of the World Council of Churches in Geneva.

### Educators Confer

*New York:*—Religious educators of the province of New York and New Jersey met last week with a number of leaders expressing themselves on what they think is wrong with church schools. The Rev. Charles Gomph of Newark stated that "the primary requirement of a sound Christian education should be the cultivation of the love of our Lord. A great deal that is wrong with education is its theory, which has no periphery because it has no center."

WITNESS columnist Bill Grime declared that religious facts "must be translated into life and living or there is no Christian learning." F. Ernest Johnson, professor at Columbia, a Presbyterian, pointed out that the Christian religion is an absolutist faith, operating on the basis of a body of given truth and he defined successful education as being the correct relating of this truth to the problems of our day. He also

expressed the opinion that the future belongs to the liturgical Churches.

Others to speak were the Rev. Daniel McGregor, head of the national department of religious education; Miss Deborah Vail, religious educator of Central New York; Evelyn Spickard of the Intercession, New York; Mrs. Harold Kelleran of New Berlin, N. Y.

### Half Million Raised

*Syracuse, N. Y. (RNS):* — How several Church groups raised \$500,000 in 36 hours was told here by Robbins W. Barstow, director of the commission for world council service, relief arm of the World Council of Churches. Recently he received a cablegram from World Council headquarters at Geneva, Switzerland, that valuable army stores were available if \$500,000 in cash could be secured — stores needed acutely for relief. Immediately he got in touch with the headquarters of the National Lutheran Council, which gave \$100,000. A telephone call to headquarters of the Missouri Lutheran Synod brought promise of another \$100,000. The Presbyterian Church in the USA gave \$50,000; the Methodist Church \$50,000; the Episcopal Church \$35,000; and the

Congregational-Christian Churches \$25,000. Soon the whole amount was pledged — in 36 hours.

### Criticizes Catholics

*Columbus, Ohio:*—A call for true religious liberty in the world was made at the opening of the annual Ohio Pastors Convention here. Issuing the appeal, Bishop G. Bromley Oxnam, head of the New York area of the Methodist Church, expressed the criticism of "political practices" of the Roman Catholic Church.

"The history of the Roman Catholic Church and of the Protestant churches is marred by intolerance, denials of religious liberty and, at times, outright persecution," he as-

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serted. "I believe I speak for American Protestantism when I say it is our sincere purpose to guarantee religious liberty to all men."

Bishop Oxnam demanded recognition of the right of individuals everywhere to religious liberty. This liberty, he said, should include "freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish and carry on missionary activities, and freedom to organize with others, and to acquire and hold property for these purposes. "The Roman Catholic Church approaches the question of religious liberty from two points of view, one from principle, and the other from expediency. As a matter of principle it holds 'It is not lawful for the state . . . to hold in equal favor different kinds of religion.' . . . Now on the basis of expediency, the Church tolerates the separation of the Church and state, and the fact of other churches.

"We deplore religious division. We rejoice in such statements and practices as are revealed by such an Archbishop as Lucey of San Antonio. We call upon the Roman Catholic Church to be a Church and not attempt to be a state and a Church. We shall bring such practices to light that we believe constitute a threat to religious freedom. We shall speak firmly but in brotherly spirit. All we ask is that the Roman Catholic Church in matters of religious liberty do unto others as it would be done by."

#### Visits Jamaica

*Detroit:* — Bishop Creighton of Michigan left on January 27 for Kingston, Jamaica, where he will represent the Episcopal Church at a conference of American and British bishops on work in the West Indies. He will be gone a month.

#### Religious Associates

*New Haven, Conn.:* — The Rev. Liston Pope of the faculty of the Yale Divinity School was elected chairman of the Religious Associates of the Political Action Committee. The secretary of the organization is Dwight Bradley, formerly the director of the social action committee of the Congregational Church.

#### Army Report

*Atlanta, Ga. (RNS):*—A total of 4,114,366 military personnel attended 53,067 Sunday and weekly religious services in the Fourth Serv-

ice Command area during 1945 according to a report made public here by Chaplain Ralph W. Rogers. In the same period chaplains performed 2,022 marriages, conducted 336 funerals and baptized 710.

Compiled from individual reports of 1,316 Protestant, Jewish, and Catholic chaplains, religious preferences of Fourth Service Command personnel showed 62.52 per cent Protestant, 28.33 per cent Catholic and 4.70 per cent Jewish. Only 4.45 per cent indicated no religious preference.

#### Personnel Work

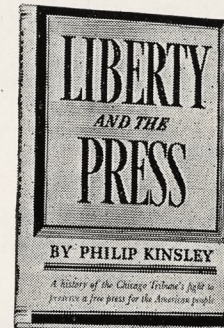
*New York:*—There are now in the Church in the United States, fifty-five diocesan personnel chairmen and two provincial personnel chairmen, all appointed since the Woman's Auxiliary Triennial in Cleveland three years ago. "The office of diocesan personnel chairman is the newest office in the Woman's Auxiliary, but one of the oldest interests," Mrs. Arthur Sherman commented recently. With the continuing and growing interest in personnel on the part of women of the Church, and with the need for more and more carefully selected mission-

aries, college workers and directors of Christian education, the diocesan personnel committee is being developed as a means of bringing the need and the interest together.

Miss Ellen Gammack, Personnel Secretary at national headquarters, meets periodically with the diocesan chairmen, and supplies them with material. The first major conference was held last September at Windham House. Chairmen of the Fifth Province will meet March 7 and 8 at Evanston, Ill.; those of the Fourth Province will meet in April and chairmen of the Eighth Province will meet in May.

The purpose is to have a committee of experts in each diocese—a group of women well informed as to openings, needs, qualifications, and training required. As an example, under Mrs. George Bland's leadership, the Pennsylvania committee is becoming thoroughly informed by having women from the fields of

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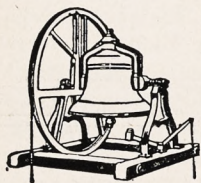
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page eighteen

social work, Christian education, college work, etc., come and meet with them.

**Presbyterian Drive**

Atlantic City, N. J. (RNS):—One million new members will be the goal of a nationwide three-year evangelistic campaign of the Presbyterian Church, it was announced by the denomination's national commission on evangelism after a three-day conference here. George E. Sweazey, of New York, commission secretary, described the proposed drive as the most auspicious ever undertaken by the Church and said it will be directed mostly toward winning young people into membership.

The drive will attain full impetus by May 21, Sweazey said, when the commission meets again with 500 ministers and lay leaders joining efforts for the huge campaign. This will be two days before the annual session of the General Assembly, also to take place in this city.

Sweazey said special courses of training will be developed for youth already members of the Church in order that they may attract other young people into the fold.

"The major phase of this campaign," he explained, "will be establishment of area schools of visitation evangelism by which Church members will make personal calls on their neighbors. Another phase will be the preaching of evangelism in special services in the more than 10,000 churches of our denominations."

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THE WITNESS — February 7, 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.*

PAUL ROBERTS  
Dean of St. John's Cathedral, Denver

The article by Herbert Prince (WITNESS, January 10) says in a much better way than I could possibly say it what has been in my mind about the Reconstruction and Advance Fund. I have looked through the literature hoping to find some word showing that the Church was going to work for a brave new world, at least in the area of Christian missions. But there seems to be nothing contemplated except a rebuilding on much the same lines as before. There is no great challenge in that to add hope and eagerness and enthusiasm to the program. The world is in such a desperate plight that multitudes are easily talking about a third world war, which might finish what we call Christian civilization, and we seem to have little or nothing to offer to change the picture. The wise men went home another way, and if we are wise we will go into the future in another way than the old way that has meant such tragedy and chaos. There seems to be little heart-searching and penitence within the Church for our own ecclesiastical sins.

We talk about nations getting together and relinquishing sovereignty when we cannot do anything of the sort within the Christian Church. The tragedies of war are manifold. It means destruction to the tools with which we work to rebuild civilization and our Fund plans to restore these. But the worst effects of war come from what it does to persons and the Church needs to work in that area above all others, in creating love instead of hatred, fellowship across national, social, racial, ecclesiastical barriers. War is an indication of a disease and in that disease of narrowness and selfishness and prejudice and bigotry the Church shares.

This is a time for greatness. Perhaps we will never have such an opportunity offered to us again. It is right to have some of the money go for European need although that could be cared for in other ways, but more closely related to this particular fund and its purpose would be a strong movement toward closer cooperation and planning together by as many of the Christian Communions as will, for a united effort to save Christianity in the East.

This may be part of the reason for the lack of enthusiasm reported in the last meeting of the National Council. I can only speak for myself but I would feel very much more strongly about it all if I felt that the Episcopal Church was looking toward a new day.

A beginning might be made in the area of race relations here at home. The Church needs to lead the way and could certainly do it in the training for the ministry. There is an appeal for the very poorly equipped Bishop Payne Divinity School for Negroes. What a grand chance the Reconstruction and Advance Fund gives to end segregation in (of all places) the training of the Christian ministry. There is no more important need of our world than brotherhood among all races of men that dwell on the face of the whole earth.

If we are really to advance, let's think of some advances into some areas where there would be needed an adventurous spirit. "Man shall not live by bread alone," by new buildings and tools, but by a new spirit and fellowship. Enthusiasm goes hand in hand with adventure.

\* \* \*

JOHN J. WILSON  
Layman of Bethel, Vermont

I do not feel that Mr. Mainwaring's use of the word Catholic in his letter of January 17 should pass without comment. Would he limit its meaning to the Church as portrayed in the New Testament or would he want to add all the changes of the ensuing centuries against which the Protestant protests. To protest against such changes from the original faith and Church is an honorable duty and when the first three American bishops established the Church they adopted the name Protestant Episcopal, which name it has stoutly retained through constant efforts to have the word "Protestant" dropped.

\* \* \*

E. T. LAWRENCE  
Layman of Tillicum, Washington

Bishop Lawrence should feel proud of Mr. Winslow Ames who champions his cause so forcefully (WITNESS, Jan. 17). However I think his reputation as a gentleman suffers when he stoops to using the language of a common bully. It reminds one of the saying prevalent in the legal profession, "When you have a bad case abuse your opponent."

In my letter I criticized Bishop Lawrence for taking up too much space to discuss a subject which I considered had no logic or spiritual value. It will also be noticed that Mr. Ames is great on verbosity but in reality he says nothing of value. He merely cusses me for having the temerity to criticize a bishop of the Church. And why not? Is Mr. Ames one of those people who thinks that priests of the Episcopal Church should be regarded in the same light as the Roman Catholic priesthood, infallible? I stand solidly behind every statement in my original letter, Mr. Ames notwithstanding, and repeat that when the peoples of the world come to the conclusion that wars, like other crimes, do not pay and decide to try peace instead then indeed we can "beat our swords into plowshares and our spears into pruning hooks" but so long as there is a potential enemy in this pagan world planning to attack and pillage his neighbors, pure horse sense demands that we rely on something more practical than wishful thinking if we hope to survive.

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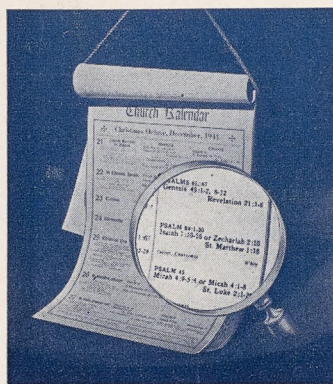
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