

The WITNESS

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General Convention Is Challenged

"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 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 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."

These challenging words of Robert McC. Marsh, president of the Church Club of New York, with his permission we make our own. Further, we are to implement the challenge with the series during Lent on issues we believe should be faced by the Convention: A Basic Strategy for the Whole Church; the Relationship of the National Council to the Church; Unity with Presbyterians; the Marriage Canon; Prayer Book Revision; Social Reconstruction; Internationalism and the Church; Clergy Placement; Social Security for Lay Employees; Qualifications for a Presiding Bishop. Careful reading of these articles, written by outstanding leaders, will, we believe, aid materially in making the 1946 Convention the most significant one in the history of the Protestant Episcopal Church. With Judge Marsh we say, "The time to move is now."

—The Editors

FEBRUARY 14, 1946

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ARTICLE BY KIRTLEY F. MATHER

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, 9:30 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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CLERGY NOTES

CHAMBERLAIN, OREN, former army chaplain, becomes assistant at Christ Church, Alexandria, Va., March 1.

CHESTER, GEORGE M., rector of St. Mary's, Beaver Falls, Pa., has accepted the rectorship of St. Andrew's, Pittsburgh, Pa., effective March 1.

COURAGE, MAXWELL B., formerly a chaplain in the army, is now assistant at All Angels, New York City.

GILLMETT, LLOYD R., former navy chaplain, is now the rector of St. John the Evangelist, St. Paul, Minn.

MAGEE, CHARLES F., rector at Clifton Forge, Va., died on January 18.

PARSONS, DONALD J., assistant at Holy Trinity, Philadelphia, was ordained deacon on February 1 by Bishop Remington.

PENNINGTON, EDGAR L., former navy chaplain, is now the rector of St. John's, Mobile, Alabama. He is a contributing editor of WITNESS.

SCULLY, E. W. S., former army chaplain, is now vicar of St. George's, Hawthorne, and Holy Nativity, Los Angeles, Calif.

SWANN, S. C., former navy chaplain, becomes assistant at St. John's, Youngstown, Ohio, March 1.

SWIFT, ROBERT C., was ordained priest Jan. 25 at St. John's, Durant, Okla., where he is now vicar, by Bishop Casady.

WEST, EUGENE J., was ordained priest on Feb. 6 by Bishop Carruthers at Holy Cross, Stateburg, S. C. He is in charge of churches at Hagood, Stateburg and Bradford Springs.

WHITE, RICHARD, former army chaplain, has accepted the rectorship of St. Luke's, Scranton, Pa.

WITSELL, W. P., is president of the standing committee of Arkansas and all communications should be addressed to him at 509 Scott St., Little Rock.

WOOD, MILTON, at present doing graduate work in New York, becomes rector of St. Paul's, Spring Hill, Ala., April 1.

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.

Unity Commission Criticized For Inactivity by Ohio

*Declare It a Misfortune That No Report Is
Received in Time for Diocesan Meetings*

By Hilda Hutson

Cleveland:— The convention of Ohio, meeting at Trinity Cathedral, January 29th, called upon General Convention "to take some definite



BISHOP TUCKER

action regard- ing the pur- pose of reach- ing o r g a n - ic unity with the Presbyteri- an Church" and also went on record "as being in favor of this organ- ic unity." The resolution, voted upon by the 93 clergy and 184 laymen who attended the convention, followed a report by the diocesan commission on ap- proaches to unity, presented by the Rev. John R. Stalker, chairman, rector at Massillon.

After expressing its regret that "there is not much progress to re- port in our unity dealings with the Presbyterian Church" the commis- sion reported that "we of the Ohio commission stand ready to go for- ward in the relationships with our Presbyterian brethren but we have been forced to wait for leadership from the commission on approaches to unity of the General Convention. Evidently there is some sort of a deadlock in this commission of the General Convention because no re- port or communication has come from the commission to the Church during the past year. This is a great misfortune to the Church because whatever the commission proposes should have been in the hands of the diocesan conventions for debate long before this.

"But we have not been entirely idle in unity activity in the diocese of Ohio during the year 1945. On Sunday, October 28, there was the

annual exchange of pulpits between the clergy of the diocese of Ohio and the ministers of the Presbyteries of northern Ohio. Thirty-two of the rectors of the diocese have reported that they made this exchange and from all of them has come news of cordial relationships, which have been nurtured by this Christian friendliness. We hope that this ex- change of pulpits will be continued in Ohio, and that it will bring Our Lord's blessing upon the people of the two Churches.

"In some cases there have been joint meetings of vestries and ses- sions in different communities of the dioceses during the past year. These joint meetings are particu- larly valuable because real unity must come between the people of the two Churches and these joint meet- ings have shown plainly that differ- ences between Christians of the Protestant Episcopal Church and Christians of the Presbyterian Church are not so many and so great as many people would have us be- lieve.

"Your diocesan commission has received from several vestries of the diocese resolutions setting forth their interest in the effort being made toward unity with the Presby- terian Church and their hope that these efforts will be continued with final success. These communications from the vestries have been spon- taneous and it has seemed to the chairman of your commission that they are an evidence of real interest in and deep desire for this unity be- tween the two Churches.

"Your commission on approaches to unity asks that the commission be continued during the next year and that it be instructed to go on with its work of cooperation with the Presbyterian Church."

A resolution offered by Dean

Chester B. Emerson condemning the practice of filibuster against any bill before Congress was also adopted. Communications were ordered sent to Senators Taft and Hoffman urg- ing them to stop the present fili- buster against the Fair Employment Practices bill by voting for cloture. The resolution was also sent to all Congressmen of northern Ohio.

General Convention Deputies: clergy: Chester B. Emerson, Walter F. Tunks, John R. Stalker, Donald Wonders. Laymen: Laurence H. Norton, William G. Mather, Harvey S. Firestone Jr., John W. Ford.

Bishop Tucker in his convention address made a strong plea for sup- port of the Reconstruction and Ad- vance Fund, tying it up with world peace. "As citizens," he declared, "we can do our part to form public opin- ion in support of a strong united na- tions organization to build the out- ward structure of world cooperation and peace. It is, however, the religion of Jesus Christ alone which can furnish the motive and the soul of such an organization, for the founda- tion of the Christian creed is the conviction that every human indi- vidual, regardless of nationality or race, is sacred in the eyes of God."

REACHING OUT TO NON-ROMANISTS

Washington:— Campaigns to put a Roman Catholic newspaper into every non-Catholic home throughout the country was urged here by Arch- bishop Murray of St. Paul in an- nouncing the observance this month of Catholic Press Month. For six- teen years the Roman Church has given a whole month to a campaign for subscriptions for their papers, with the result that they now have a weekly total of 10,654,918. The Archbishop now proposes a total weekly circulation of another ten million among non-Catholic families.

The Episcopal Church has no Church Press Week—or even Church Press Day—let alone Church Press Month. The result is that the total circulation of THE WITNESS, the Churchman, the Living Church and the Southern Churchman is at the most 40,000 copies in a Church with

one and a half million communicants.

It is perhaps something to think about when you are debating whether or not to do anything about getting THE WITNESS into the homes of your parish this Lent while the series on General Convention is being featured.

BISHOP LARNED VISITS GENEVA

Geneva, Switzerland:—In sending us the picture of Bishop J. I. Blair Larned, in charge of American Churches in Europe, M. Robert Root, a secretary of the department of Reconstruction and Inter-Church Aid of the World Council, writes that the Bishop expressed his gratitude to the staff of the Council for having had services for the 100 Americans at the church here. The background of the picture, so Photographer Wood reminds us, is the council grounds.

Writing later from Paris to the Presiding Bishop, Bishop Larned says that immediately after peace representatives of the World Council took responsibility for services at Emmanuel Church until a new rector could be secured. This they are continuing to do until the arrival of the Rev. Ronald H. Roland of Baltimore who will soon become the rector of this, the only American Church in Geneva.

Bishop Larned also is deeply impressed with the work being done by the World Council. "Many temporary wooden church halls have been erected," he said, "both in France and Holland, almost on the ruins of their former churches, and many more have been ordered for these countries as well as Belgium. Aid has been given to increase the very inadequate pastors' salaries; youth work has been supported; Bibles and evangelistic literature provided in many tongues; theological writings reprinted; holidays provided in Switzerland for war-worn pastors; libraries of recent theology in various languages provided for theological faculties and for ministers who have lost all; orphanages and institutions aided, home missions and evangelism encouraged; indeed there is no work of the Churches which does not receive every consideration and there is no Church outside our desire to help."

CONVENTION OF LOS ANGELES

Los Angeles:—Bishop Oldham of Albany and Bishop Quin of Texas

were the guests of the convention of this diocese, meeting at St. Paul's Cathedral January 30-31. Besides addressing a joint meeting of the convention and the meeting of the Auxiliary, both speakers gave addresses at the dinner. A large part of the work of the convention was given to a revision of the constitution and canons of the diocese. Bishop Gooden pleaded for industrial understanding and goodwill.

SOUTHERNERS HIT FILIBUSTERS

Nashville:—"The time to permit filibusters in America has passed," declared 3600 Southerners who last week signed a petition to the U. S. Senate urging majority rule. "We Southern citizens, proud of the part played by Southerners in establishing these United States of America and in drafting its Constitution, declare that Senators engaging in filibuster flout not only the will of the Senate, but the best traditions of the South," says the petition, which will be presented to Senator Alben Barkley, majority leader, by the Southern Conference for Human Welfare. The petition includes signers from each of the thirteen Southern states, including over one hundred from Mississippi, home of filibusterers Bilbo and Eastland. The signers urge the Senate "after giving adequate opportunity for full discussion to halt any filibuster by invoking cloture, to maintain majority rule and preserve democracy."

HEADS PENSION FUND AFFILIATE

New York:—Clarence G. Michalis, New York banker, has been elected president of the Church Properties Fire Insurance Corp., an affiliate of the Church Pension Fund. A vestryman of the Church of the Heavenly Rest, Mr. Michalis was a deputy to the 1943 General Convention and a member of the budget committee.

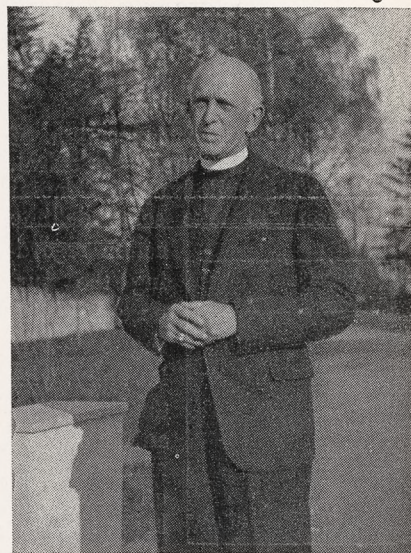
COLD FIGURES ON WARM WORK

New York:—Capt. Earl Estabrook, national director of Church Army, at the annual meeting here, presented a few figures which will reveal the vast work of the organization to those having imagination—1,406 adult services were held, with an attendance of 36,973, while 1,765 junior services were attended by 36,518. There were 97 outdoor services attended by 4,361. Visits were made to 8,262 places taking a total of 4,388 hours, while 18,018 hours were spent by Army leaders in

other work. Mr. Samuel Thorne, president of Church Army, presided at the meeting which was held at St. Bartholomew's.

HELEN WASHBURN IS DEAD

Philadelphia:—Helen C. Washburn, long associated with many agencies of the diocese of Pennsylvania, died on January 30th after a long illness. For more than thirty years she was active in religious education, having served as director of



Bishop J. I. Blair Larned, in charge of the American Churches in Europe, visits headquarters of the World Council of Churches in Geneva. The snapshot was taken by M. Robert Root, a secretary of the Council

religious education at Christ Church, where her father was rector for many years; as a member of the department of religious education of the diocese and at one time a member of the same department of the National Council. She was also a member of the governing board of the summer conference of the province of Washington. Also from the founding in 1919 she was a member of the CLID.

ALL PAID IN FULL

New York:—Treasurer Lewis B. Franklin reports that 1945 was another fine year for the collection of funds for the national work of the Church. Expectations were \$1,859,012 and payments amounted to \$1,883,804—an over payment of \$24,792. Typical of treasurers he ends his note of "thank you" with the statement that "The needs of 1946 are greater than those of 1945."

THE WITNESS — February 14, 1946

Religious Educators Meeting This Week at Columbus

*Due to National Council Meeting Leaders
Of Episcopal Church Are Unable to Attend*

By W. B. Spofford

Columbus, O.—Hundreds of leaders of religious education are meeting this week in this city for a great conference sponsored by the International Council of Religious Education, an inter-church agency. It opened on Sunday the 10th with a meeting on world



EDITOR BOYD

order when the address was given by Harold E. Stassen, president of the organization, and former governor of Minnesota. The presiding officer was Congressman Ralph W. Gwinn at this opening meeting held at the King Avenue Methodist Church. The following evening at a meeting in the Central High School Auditorium, Dean Luther A. Weigle of Yale Divinity School presented the first copy of the revised standard version of the New Testament, on sale that day for the first time in book shops, to Mr. Stassen. The meeting was preceded by a colorful procession which included choirs of local churches, officers of the Council, Biblical scholars and many state and local church pastors and officers.

Another highlight of the conference will be a dinner tomorrow evening, February 15, when a number of speakers will pay tribute to the Rev. Roy G. Ross in recognition of his ten years of service as the general secretary of the Council.

To list the subjects being dealt with at the many conferences and meetings held throughout the week would be impossible, but it can be said that they cover almost every conceivable subject, from the atomic bomb to pre-natal care of children; and from "how to have a good time" to "techniques for the revolution"—all subjects of course being closely tied-in with some phase of that cover-all, "Religious Education."

The fact that there are exactly 250 leaders in the field of religious edu-

cation, from practically every denomination and every state, plus Canada, giving lectures during the week is perhaps another way of giving you an idea of the extent of this undertaking. In going through the list of 250 leaders one is struck by the absence of Episcopalians. There are but two on the program, the Rev. Beverly M. Boyd, a WITNESS editor, who is there as the head of the department of social service of the Federal Council of Churches rather than because he is an Episcopalian, and Layman Clark Kuebler, president of Ripon College, likewise present because he is a college president rather than because he is an Episcopalian.

Inquiry as to the reason for the absence of our leaders brought the following explanation from the Rev. Daniel McGregor, head of the National Council's department of religious education: "We cooperate closely with the International Council and I serve on several committees, as does also Vernon McMaster, Frances Young and Charlotte Tompkins of our staff here. But this Columbus conference comes the same week as the meeting of our National Council and so it was impossible for our officers to be away from headquarters. As for diocesan and parish religious education units, they never have been very closely identified with, or interested in, the International Council."

It certainly can be said that the conference is dominated, at least as far as lecturers are concerned, by Presbyterians, Baptists, Methodists, Lutherans and secretaries of state and local federations of churches. The Federal Council of Churches, with which the Episcopal Church is affiliated, also was well represented at the conference by Mr. Boyd, Cameron Hall, F. Ernest Johnson, Jesse M. Bader, H. Paul Douglass, Paul G. Macy.

ELIZABETH FRAZIER RESIGNS

Philadelphia: — Miss Elizabeth Frazier, administrative secretary of

the department of religious education of the diocese of Pennsylvania, has resigned effective March 1. Miss Beryl M. Newman, who has been the assistant, succeeds to the office. Miss Frazier, who has held the position for over thirteen years, does not plan to take up new work before fall.

ALABAMA URGES UNITY

Montgomery, Ala.: — Action to bring about unity with the Presbyterian Church was urged by a resolution passed at the convention of Alabama, meeting here at the Church of the Ascension, January 29-31. The convention also passed a resolution asking that aid should be given to all starving and homeless



Roy G. Ross, honored this week for ten years of service as general secretary of the International Council of Religious Education

people, whether friend or foe, and urged that military, governmental and civic agencies cooperate to that end.

Bishop Carpenter in his convention address stated that the work of world reformation must begin in the family and called for "a renewed emphasis upon family prayer as an essential in training all members of the family for their responsibilities as world citizens."

Also addressing the convention was the Rev. Horace W. B. Donegan, rector of St. James', New York, who spoke on behalf of the Reconstruction and Advance Fund.

General Convention Deputies: Clergy: John C. Turner, Birmingham

ham; Pierce N. McDonald, Montgomery; Randolph R. Claiborne, Huntsville; William H. Marmion, Birmingham. Laity: Algernon Blair, Montgomery; Oscar M. Kilby, An-niston; M. M. Baldwin, Birmingham; R. J. Williams, Birmingham.

LEADS CONFERENCE ON MUSIC

Richmond, Va.:—The Rev. Arthur W. Farlander, rector at Santa Rosa, Calif., a member of the commission on the hymnal, is to lead a conference on



A. W. FARLANDER

Church music at St. Paul's here on February 19th. The conference is sponsored by the diocesan commission on Church music giving as its purpose: to introduce the New Hymnal; to bring people together to enjoy singing the hymns of the Church; to set forth to others who may be present the real contribution which our Church can make to sister communions.

MANY TRIBUTES TO BRADFORD LOCKE

New York:—Many tributes have been paid to Bradford B. Locke, executive head of the Church Pension Fund, whose untimely death on January 6 was announced in THE WITNESS of January 10. Bishop Gardner of New Jersey at the many meetings in the diocese on behalf of the Reconstruction and Advance Fund has spoken of the great loss to the diocese where he served on many committees. The parish where he served as a vestryman, Trinity, Princeton, also passed a memorial minute on the loss suffered by the parish. Also at the meeting of the executive committee of the Church Pension Fund, which he served in various positions from 1917 until his death, paid tribute to him for his unique service to the Church through his long association to the Fund and its affiliates.

PROTESTANTISM FACES A CRISIS

New York:—Protestantism, "split into hundreds of denominations whose differences have no relevance to any important problem in the world, faces the greatest crisis in

human history," Harry Emerson Fosdick, minister of the Riverside Church, said at the second annual dinner of the Protestant Council.

"Frustrated, baffled and dreadfully ineffectual," Protestantism must reverse its whole policy, Dr. Fosdick said. "A new era has dawned," he said, and "we must stress our unities, not our differences."

Dr. Fosdick stressed the need for "togetherness" rather than "separateness," first, among "all the great religions of the world"; second, "between Catholics, Jews and Protestants," and, third, "where our special interest lies tonight—within Protestantism itself."

"Unless we get together, all of us—Catholics, Jews and Protestants—are going to lose one of the most critical spiritual and moral battles in our nation's history," he said, and urged that the country's three major religions prepare for use in public schools a book, "presenting to American youth the great spiritual heritage of our Western world, not as propaganda but as basic knowledge."

National planning to avert a recurrence of the financial and social disasters of the depression years was advocated by Methodist Bishop G. Bromley Oxnam in a speech at the dinner. He stressed that only by national planning can full employment be achieved. Those who think full employment impossible are fostering a revolution, he declared.

"The sorry spectacle of idle machines, unemployed men and unused materials present in one place at the same time does not make sense," he continued.

PADDOCK LECTURES AT GENERAL

New York:—The Rev. Cuthbert A. Simpson, professor of Old Testament, is delivering the Paddock Lectures this year at the General Seminary on Revelation and Response in the Old Testament. There are six lectures, starting on February 18th.

UNITY SUPPORTED BY PARISH

Newton Lower Falls, Mass.:—St. Mary's parish here, at its annual meeting, went on record as favoring unity with the Presbyterian Church. With but one dissenting vote the resolution states that "this union is desirable and should be consummated with appropriate promptness." By a vote of 20 to 9, with a number not voting, the parish urged

General Convention "to take no action to alter the Book of Common Prayer (marriage service) nor to change canon law so as to be inconsistent therewith, not to permit the remarriage of divorced persons within this Church in any such way as to controvert this permanence."

UNMARRIED WOMEN HAVE HOME

Washington:—The diocese of Washington has opened the House of Mercy to serve "war casualties" among young, unmarried women. Formerly given over to the training of unmarried mothers from Maryland and Virginia and to caring for their children, the House of Mercy now is devoting most of its resources to giving a temporary home to un-



Will W. Alexander, director of race relations of the Julius Rosenwald Fund, who is one of the outstanding speakers at the conference on religious education

married expectant mothers who have no other refuge and need help until after their babies are born.

During the period the House of Mercy was closed, various committees conducted a survey of similar institutions throughout the nation to determine the most successful procedures in helping the girls get a new start in life. Consultations were held with representatives of Travelers' Aid and the Board of Public Welfare and the home service division of the American Red Cross.

Deaconess Frances B. Affleck, known in Church circles for supervising the revitalization of similar church agencies in St. Louis, Des Moines, and Utica, N. Y., has accepted the temporary post of superintendent.

THE WITNESS — February 14, 1946

EDITORIALS

The Old Straw Man

IN THE January *Atlantic Monthly*, Bernard Iddings Bell writes on a familiar theme, *What About Church Unity?* He is of the opinion that the real divisions of Christianity today are not, as commonly assumed, those between Catholicism and Protestantism, or between the many sects and denominations. For all their differences, the many branches of the Church have always been in general agreement about the essential doctrines of the Christian faith. They have been together in accepting the Biblical view of God and man and redemption through Christ, the God-Man.

The real division today, says Dr. Bell, is between historic Christianity and "neo-Christianity," between traditional Christianity and liberal Christianity. He sums up the historic or traditional point of view admirably. It is the orthodox statement of the faith. It is the faith of the Book of Common Prayer. Here is no sentimental optimism about human nature. Here is the unflinching realism of the Bible: that man is a sinner whose self-centeredness corrupts and perverts whatever he says and does. Education and science only make him prouder and more dangerous to live with. He can not save himself: the struggle with self only leads to more introspection and self-centeredness. Consequently there is strife and conflict and war everywhere in the world. Historic Christianity insists that salvation is from God who so loves the world that he "came down from heaven" and "was in Christ reconciling the world to himself." That is to say, we are promised salvation from sin or deliverance from selfishness by accepting what God has done for us in Christ. Acceptance here means, of course, trust in and commitment to Christ who has proved his effectiveness to redeem human life through the centuries.

So much for historic Christianity whose central convictions Dr. Bell summarizes so well. Then he goes on to a like summary of what he chooses to call "liberal" Christianity. Although he doesn't use the expression, he defines this as a kind of ethical culture. It is flattering and optimistic about human nature even without God. It waters down and departs from the ancient creeds, reducing Christ to a good man. It lacks the depths of the faith

of the early fathers, the mediaeval saints and the reformers. It makes Christianity hardly more than philanthropy and good will. It exalts the Sermon on the Mount and forgets the prologue to the Fourth Gospel and the epistles of St. Paul. We are paraphrasing Dr. Bell's argument here, but one wonders if he has heard about the theological and ecclesiastical movement to the right within Protestantism the last few decades. Has he read Niebuhr's, *The Nature and Destiny of Man*? The "liberal" Protestantism of which he writes is in the past tense. We thought it had long since been dead and buried.

But what is most disturbing and deceptive about Dr. Bell's essay are his remarks about the Episcopal Church. After thus defining "historic" and

"liberal" Christianity, he hastens to imply that the Anglo-Catholic party is the defender of the former within our communion, while the Liberal Evangelical group is representative of the diluted, humanistic, secularized Christianity he describes as "neo-Christianity."

This, we say, is utterly misleading and false. Where has Dr. Bell gotten his information? What bishops and priests of the Church are humanists theologically speaking? Since when have Evangelical Churchmen stopped using and believing in the religion of the Book of Common

Prayer? By and large, we maintain, they are wholeheartedly committed to the statements of the faith in the creeds and sacraments and offices of the Church. They have no quarrel with tradition: they honor and cherish it, including that of the reformers, but they are not fundamentalists about it. Indeed, the evangelical emphasis of the Church is toward preserving the purification of the historic faith achieved during the Reformation, a purification which restored freedom and got back to the heart of Christianity. The evangelical doctrine of justification by faith has more tradition behind it than a particular way of saying Mass which seems so important to some of our brethren. That doctrine assumes the historic Christian view of man and his need of and answer in Christ.

Dr. Bell, evangelical Churchmen love the Church and believe in the ancient faith. We are one with you there. You are wrong to imply otherwise. Our

"QUOTES"

I BELIEVE that the world as well as the individual is the subject of redemption. I believe it is the divine will not only that the heart of the individual be purified but that the social order be improved. I believe in the Kingdom of God both here and hereafter. I believe the coming of the Kingdom is the gift of God and that it should also be the supreme goal of human striving.

—Albert C. Knudson
Prof. at Boston University

difference with you is one of a larger appreciation of our Protestant heritage and neighbors. It is one of emphasis on modes of worship. We acknowledge the centrality of the Holy Communion in Christian worship, but we can not agree that it is "the Mass that matters." Furthermore, we are not prepared to drop Morning Prayer and sermon altogether. It has a missionary value in this age of churchless men and women. And finally our difference is one of spirit. We are wary of the attitude of assurance that we alone are right which seems to prevail among Christians that look to Rome. These are important differences, but they do not relate to the bed-rock convictions of historic Christianity. We remain one fellowship and communion there, and shall always so remain, pray God.

Open the Gates

WENDELL WILLKIE once spoke of the "reservoir of good-will" which this country possesses for the world. A large potential is still stored up—waiting for someone to open the gates. Charitable organizations and the UNRRA have released a part of it—but it is a mere trickle when one considers the resources of this country. Most Americans have generous impulses, but they often await a dramatic stimulus. One of the most sensible suggestions we have heard of comes from Dr. Alvin Johnson, former director of the New York School for Social Research. He writes to the *New York Times* that for each person in the United States "there is one European or Asiatic who is suffering hunger and cold and, worst of all, despair." From our abundance we can easily relieve their need if we find the financial means. And so he proposes that Congress authorize a "Humanity Loan, every dollar of which shall be assigned to UNRRA, to do the job of relief and rehabilitation in a style worthy of the United States. . . . Give us a chance at a Humanity Loan! You will see every minister, priest and rabbi eager to serve as a bond salesman; you will see even the most cynical solid citizens responding to an impulse that would vitalize our moral and religious life as it was not vitalized even by a holy war."

Yes; "in a style worthy of the United States!" We agree that the response would be overwhelming, and we are sure the results would be even more profitable to our souls' health here than they would be to the recipients of its benefits. And let the gates open wide—wherever there is need.

Set-Up at Headquarters

THE first of our series on *General Convention Issues* will deal with the set-up at National headquarters (281) and what the writer, the Rev. Harry Longley, rector of St. John's, Charleston, W. Va., thinks the Convention should do about it.

page eight

This will be in our issue of February 28, thus enabling rectors who want to use the series with discussion groups to have copies the first week in Lent. This will be followed by an *Open Letter to Episcopalians* by Henry Pitney Van Dusen, president of Union Seminary and a Presbyterian. Others to contribute to the series are the Rev. Herbert W. Prince, rector at Lake Forest; Bishop Stephen Keeler of Minnesota; the Rev. Theodore O. Wedel, warden of the College of Preachers; Bishop Edward L. Parsons, retired Bishop of California; Mrs. Henry Hill Pierce of New York; Dean John W. Suter of Washington Cathedral; Bishop William Scarlett of Missouri; Dr. Stringfellow Barr, president of St. John's College; Mr. Spencer Miller Jr., formerly consultant on industrial relations of the National Council and now highway commissioner of New Jersey; Bishop Noble Powell of Maryland.

It is our judgment, having already read several of the articles, that they will be widely read and discussed. It is necessary for us to announce therefore that copies of any one issue cannot be secured after the date of issue . . . paper shortage prevents us from printing extra copies to meet any such demand. So we ask that you please send your orders at once, particularly those who plan to use the series with Lenten discussion groups. Orders received after February 23 will have to start with our issue of March 7th which will feature the article by Dr. Van Dusen.

Strategy for Home Missions

By

HERMANN N. MORSE

Secretary of the Presbyterian
Board of National Missions

THE urgency of the present situation for the Church and for the missionary enterprise chiefly arises from the fact that the world has taken more seriously than we ourselves have the basic implications of Christian truth for the life of the common man. Christianity is the hope of the dispossessed and not, as we have so often sought to make it, the bulwark of the privileged.

Two broad principles seem to provide the key to the needed strategy for Protestant home missions today. The first of these concerns our imperative need to demonstrate our belief that the Christian gospel is the one socially unifying force, over and above all racial or social or cultural cleavages, that can unify the society of our day. The greatest need in the world today is unity on the basis of a common faith and a common brotherhood. For us in the enterprise of home missions

THE WITNESS — February 14, 1946

this involves three closely related emphases which I will describe as equality of religious opportunity, equality in social and community standards, and equality in spiritual fellowship. The first concerns our task in evangelization, the second our task in Christian service, and the third our practice of Christian discipleship.

The Church is still trying to approach the milling mass of the unchurched on a highly selective and individualized constituency basis. Our habit of identifying particular churches not with the community as a whole, but only with selective elements in it not only makes the Church unwittingly a participant in group conflict rather than a solvent of it, but also shatters the continuity of our religious appeal in every changing community and at the same time makes community integration more difficult. The Church gives the community a striking example of selective disunity supported by allegedly spiritual sanctions.

TO EVANGELIZE America today, we must approach it not on the basis of a selective appeal to separate groups or individuals, but on the basis of the community as a whole. . . . The time is coming and now is that the parish approach is the only answer to any evangelistic problem. This for two reasons: First, unless we anchor the idea of evangelism to the parish and the idea of the parish to the community, the total influence of the Protestant Church will be increasingly weakened. Second, this approach is the only one that avoids

a tragic hiatus between faith and life.

Society, for its own preservation, will not long tolerate the continuation for many of unequal opportunities for health, education and the other basic necessities. Home missions has an honorable history of service to such needs. There is still need for its direct ministry to many groups and communities. There is even greater need for forthright leadership to correct basic inequalities. The two things . . . ministry in particular situations and an unequivocal influence on behalf of the rights of all . . . can no longer be kept distinct.

I think we have convinced ourselves that the great tasks we have been discussing are not only common responsibilities, but are necessarily corporate in nature, in the sense that they are utterly beyond the capacity of the individual congregation or denomination, however strong, and that they are all inextricably embedded in the structure of the community and in the corporate life of society.

There is not too much time left to us to demonstrate within the life of the Church that we have a faith that can bring us to unity in Jesus Christ and that we can offer to the world to unite all men in brotherhood. This is our ministry to our own land and to the world: to undergird with a unifying Christian faith; to inspire with Christian hope; to strengthen in Christian service; to knit together in Christian fellowship, and, beyond any bounds of selfish interest to see our nation as a potent force for a Christian world.

The Age of Atomic Power

by Kirtley F. Mather

Professor of Geology at Harvard

ON JULY 16, 1945, civilization crossed the threshold of a new age. Only a few persons knew it at the time. They were the scientists, engineers and army men who saw the blinding flash of the explosion of the first atomic bomb at the testing station in the desert near Los Alamos, New Mexico. Less than a month later, all the world had been informed. Hiroshima and Nagasaki were virtually annihilated and Japan had precipitously surrendered to the victorious Allies. Since then most of us have been trying to comprehend the meaning of this peerless achievement of modern science, to appraise its terrifying potentialities for the future of the human family, to discover what changes it may bring in our own lives and in the life of our nation.

From the official reports of the War Department, the carefully worded resolutions of the several

newly organized associations of scientists, the pronouncements of the experts in nuclear physics and the speeches of the politicians, several supremely important ideas are now clear. Only when they are generally recognized by those responsible for the formulation of public opinion can there be any justifiable hope that this latest achievement of the human intellect will prove a blessing rather than a curse to all mankind.

Never before has there been such a dramatic and arresting demonstration of the validity of the scientific method for ascertaining truths and utilizing natural resources. Measured by any criteria that might be applied, the project that has been secretly under way since 1940 and has culminated in the production of at least three atomic bombs is the most stupendous achievement in all the annals of research and technology. It represents

the ultimate in both organization and cooperation, in practical application of abstract theory, and in the use of scientific methods of observation and experiment. Grave indeed is now the danger that the general public will be forever confident that there is absolutely nothing impossible for "science" to achieve. As a matter of fact, I'm somewhat tempted to think so myself.

In a vague sort of way, almost everyone appreciates the fact that atomic energy is something new, but I doubt whether very many people appreciate its utter novelty. Until December, 1942, when the first uranium pile began to generate energy, all the work of the world had been done by means of power that was either electronic, radiational or gravitational in nature. Chemical reactions that liberate energy, whether they involve the combustion of coal or oil or the explosion of dynamite or TNT, result from interplay of electrons in the relatively large spaces inside atoms but outside atomic nuclei. They yield amounts of energy measuring only a few electron-volts. Nuclear fission, the source of the power that explodes an atomic bomb, yields several score of millions of electron-volts. The power that science placed in human hands in the summer of 1945 is of an entirely different order of magnitude from anything that has ever before been known.

WHAT will men do with this new power? That indeed is the \$64.00 question. Almost as novel as the bomb itself, is the astonishing unanimity of the several hundred scientists in the United States who are competent to speak of that question. With one accord they tell us that there can be no adequate military defense for us or anyone else against death and destruction from atomic explosions and the product of nuclear fission. Nor is there anything that we can do to prevent any one of a dozen nations from achieving within a few years the ability to do to us what we have demonstrated we can do to them, if they set their scientists and engineers to the task. The facts of life in an interdependent world have long been apparent to a very few extraordinarily wise and intelligently benevolent individuals, the prophets and seers of many times and places; they are now being driven home to everybody with explosive violence and glazing clarity from which no man can hide.

We had been thinking that interdependence meant the necessity of acquiring raw materials from Malaya and Bolivia, from Indo-China and Czechoslovakia, of selling sewing machines and typewriters in Belgium and Brazil, in China and Turkestan. We now know that the future peace and security of America depend upon the intelligence and good will of the governments and people of foreign lands, as well as upon our own wisdom and good intentions.

Although there is no way whereby knowledge can be imprisoned within national boundary lines or confined within barriers patrolled by armed guards, there is a way to control the manufacture of implements of destruction based upon the use of energy derived from nuclear fission. If an effective international control of certain strategic raw materials is established and if an appropriate international commission has the specific authority to investigate the progress of nuclear research and the use of those materials within all nations, no group of men anywhere on earth could manufacture atomic weapons in secret.

Presumably, in the present state of world affairs, the Security Council of the United Nations Organization is the most appropriate body now available to undertake this responsibility. For America to take the lead in planning such arrangements will make clear to the world that we have faith in our allies, that we believe we can trust them, and that we firmly intend to cooperate with

SANCTUARY

Conducted by W. M. Weber

"AS AN ANCIENT APOCALYPTIST MIGHT
HAVE DESCRIBED IT"

I BEHELD, and lo, a great blond beast arose out of the earth, and its teeth were like the teeth of a wild boar, wherewith to tear in pieces the bodies of men; and upon its head were the horns of a wild ox, and its arms bare the seal of a cross with sharp hooks, wherewith it should card the flesh of men. And the nations trembled with fear at the sound of the armies of this beast; and it trampled down many strongholds and cities in its raging fury. And one came on the clouds of heaven, crying, "Peace in our time;" but he bare his shield folded beneath his arm, and he said only, "Let the nations buy and sell; let the brave submit to tyranny; and let no one disturb the beast to annoy him or provoke him to wrath." And they that sat within their strong walls feared lest the beast and his armies should triumph. And after many days the beast brake down their wall where-in they trusted, and drave all before him, even to the shores of the sea. Then the God of heaven sent down a cloud and covered them, and men fled in ships to their own country. And I beheld as it were a swarm of locusts, innumerable, which the beast put forth to devour the land of the North; but a great multitude of birds appeared, and destroyed those locusts. Yet they hurt the cities where they fell, and their destruction was by few. In the night-visions I saw, and behold, another great beast rose out of the sea, and he grew greater and mightier as he drew near. And he stood upon the shore of the sea, and his armies were innumerable. Then came a great bear out of the East, and the nations rejoiced, that the great bear from the East and the strong one from the West were sworn to destroy that first beast. And they fought valiantly, and prevailed, and the name of the first beast was found no more on the earth.

—F. C. GRANT

on *The Invitation to Learning*
Broadcast, C.B.S. January 6th

them in achieving a peaceful and prosperous world. No attempt should be made to prevent the spread of knowledge concerning the scientific principles or technologic processes pertaining to the use of atomic energy. Further research should be stimulated, not handicapped. Only thus may the full potentialities of this new source of power be developed for the welfare of mankind.

America should promptly announce its intention to open its laboratories and factories to inspection by authorized agents of the controlling international body and to encourage its scientists to work in cooperation with the scientists of all other countries that are willing to do the same. Above all, every decision of our government regarding atomic energy must be carefully designed to increase good will among nations, rather than to nourish suspicion, jealousy and animosity. Never should we forget the facts of life in an interdependent world in which science has at last given men the ability to commit collective suicide.

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New Books

***Excellent

**Good

*Fair

** *A History of Rome to 565 A.D.* By Arthur E. R. Boak. Macmillan, \$4.50.

Gone are the days when a History of Rome could end with the accession of Augustus, the establishment of the empire, or after a brief chapter on the "early emperors." That was as bad as ending Greek History with the conquest of the East by Alexander. In Professor Boak's History of Rome, the story is carried down to the death of Justinian—a good stopping point, though of course even then the history of Rome did not end. This is one of the books the ordinary reader ought to get hold of—not some kindergarten simplification of history, with cartoons for illustrations, but honest, thorough, thought-out historical writing. If we are to understand our present world, it is most important that we should take into account its past. And the history of Rome has much to teach us. Our American Republic is, even in form, akin to the Roman: two legislative houses, a Senate and a Popular Assembly; an elected leader who is commander in chief of army and navy; and so on. But the parallels are closer: the rise of the powerful equestrian group (they were not an order of chivalrous knights, but a ruthless, money-hungry class of business adventurers)—this is parallel to what we have seen since the 80's here in America;

so is the rise of popular demagogues, leading insatiable groups of men who knew what they wanted and were determined to get it, at whatever cost to the nation as a whole. What happens to a nation where these powers emerge and clash? Read Roman history—read Professor Boak!

One great value in this work is that the new edition takes full advantage of the magnificent *Cambridge Ancient History*, completed just before the war broke out, and also of the late Professor Tenney Frank's *Economic Survey of Rome*, where all the available data are catalogued and interpreted. On the religious side, i.e. the history of Roman religion, the facts are there, and accurately stated in accordance with the generally accepted views of historians of religion (though the most recent views are not discussed: you could hardly expect this in a textbook of general history); so are the facts about the rise of Christianity, which are very cautiously stated, so cautiously in fact that it is difficult to see why Christianity spread and eventually took over the whole field. But no one book can say everything, and a textbook implies a teacher to supplement and in some cases to interpret. It is a very good textbook, as most teachers will no doubt agree; and it is also a good book for the general reader who wishes to bring himself up to date and who likes clear, accurate, reliable history.

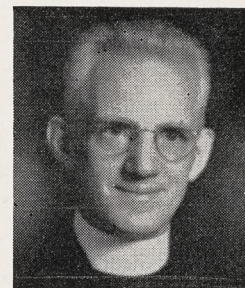
—F. C. GRANT

For Church School Teachers

By

WILLIAM GRIME

RECENTLY I was asked by a church school committee to state briefly some of my ideas on worship and I began by reminding them that the notion persists with too many parents that worship begins when the church bell stops ringing and the choir and rector enter the chancel. The truth is worship starts with a call from God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Then while fulfilling this commandment we should see God has all humanity upon his heart and thus be actuated to carry out his other commandment to love all his children as ourselves. Furthermore, God's call would be in vain had he not endowed us with the capacity to respond to him. Without



this given capacity to yield to the impact of his spirit, we would still be as rocks and the beasts of the field. And since these truths have become obscure in the minds of parents, we shall have to aim to recover for them the priority of God, else worship will continue to degenerate into subjectivism, optionalism and sure confusion for their children. But how shall we rediscover this prerequisite for fruitful worship? We must constantly seek through every resource we have, in co-operation with God the Holy Spirit, to awaken re-appreciation of these mighty gifts of God and then to guide this bestowed capability for response to the divine to know him, to meet him and to work with him as supremely disclosed in Jesus Christ.

Parents must come to *know* God as their father-creator and thus see themselves as his created beings. "A trite saying" says someone. Yes, but we had better not let parents forget it again unless we want another wave of false humanism and secularism. We must keep it clearer from now on, that men and women are derived beings from their creator, for it is the truth of their eternal kinship with God that gives them their inherent dignity, liberty and responsibility.

Then parents must be made ready to *meet* God, in nature, the Bible, the judgments of history, the sacraments, the liturgies, the fellowships of the Church and home, in so-called secular associations, in the world's great unfinished causes, etc. But above all, they must be nurtured into finding God fully disclosed in Christ as their Saviour. Let them kneel at the foot of the cross as they come for prayer and the "bread of heaven," alert as to what the unfailing love does to rescue men from the pits of personal and special wickedness, in spite of the fact that they take his earth and all that therein is and make a shambles of it; let them come to see they are held with a love that will not let them go, a love which makes all roads away from him turn out to be detours back to him; let them see his offer of reconciliation is an indispensable necessity for their sound growth as persons and this should issue in healing penitence and glad evangelism for the everlasting mercy.

Moreover all this must stir parents to *work* with God, through his new kingdom, the Church. The test of meeting God as creator, redeemer and friend lies in the surrender of our wills to the doing of his will. And this striving to establish right relationships with God and man naturally leads to the facing of the challenge in "Our Father." Since all men are God's children, individuals, who make up the social nature of the redeemed community, cannot but work together, as an integral part of their worship, to make Christian community come true for all men. Of course there are "lions in

the way," the lions of religious inertia, economic injustice and political unbrotherliness. But the liberating forces in Christian worship are not given merely for individual redemption but to keep us restless until we come to grips with life's evil resistances bringing them more and more under the transforming grace of God. It is hypocrisy in any of us to go on saying "Our Father" unless we are also saying through Christlike spirit and action "our brothers on the earth are our unavoidable concern."

Then again these foundational truths must be brought into children's and young people's worship experiences in church and classroom. And these realities must not be presented to them as just Sunday school children but as members of the family of God. Of course this basic training must be presented to them in terms they can understand, in undertakings which recognize their now-needs and age levels, in democratic adventures with specific life situations. and in simple, brief, varied prayer services in which their parents join whenever possible. Let us be done with this silliness as to which is the more important or as to what should come first, the concept of God or activity in the worship of God. Each is equally necessary to the task of developing Christian persons. Let us be more concerned with getting our children to see, especially our older ones, that worship is not a take-it-or-leave-it experience. Inevitably everyone worships some God or gods. And if we want to know the real God or gods a person is worshipping, all we have to do is to examine what desires and actions are controlling his life. Youth in the kingdoms of our enemies worshipped desperately race, blood, stateism, conquest. Their leader's great slogan was "the impossible is possible." We know now where this modern idolatry comes out. And we must not let this tragic testimony of false worship end in them with a shudder or with selfrighteousness but we must continue their basic training in worship until they choose again and again to dethrone the false gods in their own lives and communities, for good decisions do not last without renewal.

So our task is to win parents, teachers and children to worship God in Christ until his values and purposes become their dominant interests. Let us seek to ground them not simply in Christian ethics. That is nothing but cut-flower religion. Rather let us ground them in a given growing fellowship with the Christ-like God—to know him, to meet with him and to work with him. This should encourage the discerning of the true origin and possibilities of themselves and their brethren and promote the best possible kind of participation in the worshipping community, the Church of God.

Convention of 1949 Invited To San Francisco

*The Convention of California Also Takes
Action on the Marriage and Divorce Canon*

Edited by Sara Dill

San Francisco:—California is to invite the General Convention of 1949 to meet in this city. The 1946 Convention was to have met here but a change was made because of difficulties in travel.

Warning churchmen that we have only begun to fight in the struggle for a better world Bishop Block, addressing the convention of California, said international peace is threatened because "the evil spirits of isolationism and cynicism, which during the shooting war remained in abashed silence, have again become vocal and are challenging the hope of world fellowship and imperilling the payment of a debt we owe to those who have given their lives that liberty and justice might not perish from our earth." In the domestic field "some of the evils we hoped had been destroyed in the crucible of war, now reappear with aggravated malignity. As a nation we are morally at peace with gambling on a fantastic scale and the problem of drink is becoming ever more formidable. This is not the musing of a misanthrope. America needs a spiritual revival, else our churchly activities are irrelevancies in the current scheme of things, and we will dip into a period of decadence resembling that which followed the first world war."

Significant action was taken by the convention when the report of the diocesan commission on marriage, under the chairmanship of Dean Henry H. Shires, was presented and approved by a vote of 89 to 17. The report of the commission indicated that the Church is at the crossroads regarding its attitude toward marriage. The present confused situation is intolerable. Either the Church must say that no marriage of divorced persons will be tolerated or we must provide a practicable method of dealing with each case on its merits. Accordingly, the report recommends a canon providing that any person whose marriage contract has been civilly terminated by decree of annulment or by final decree of divorce for any cause may apply to the bishop of his or her domicile for his judgment as to

whether applicant is free to marry in the Church. Under this proposed canon all such applications shall be in writing, addressed to the bishop through the minister of the parish who shall certify to certain facts and circumstances, particularly those which would determine whether a former marriage failed to be the spiritual union taught by Christ, causing either the existence of certain impediments or the existence of abnormalities, defects, or deficiencies of character sufficient to prevent the fulfillment of the marriage vows. Furthermore, whether in the former marriage there existed irremediable mental, moral, or spiritual deterioration or incapacity, the causes or existences of which were latent before the previous contract and which were exposed by the marital relationship. On the basis of these facts and within the limits of a strict legal procedure, the bishop after taking advice thereon shall render judgment in writing to the petitioner. After prolonged discussion it was resolved: 1. that the convention of the diocese of California adopts this report as representing in substance the mind of the convention regarding the canons of the church which deal with matters considered herein; 2. that copies of this report be furnished to members of the joint commission on holy matrimony of the General Convention, and to all of the bishops of the Church.

Throughout the convention there was a major emphasis upon the Missionary Program of the Church and the crucial importance of the Reconstruction and Advance Program. Bishop Arthur B. Kinsolving II, highlighted this emphasis. He indicated that Reconstruction and Advance must begin in the hearts of the clergy and the people of the Church. We must grapple with the powers of paganism in our own parishes and communities. When we have honestly faced this issue our mission to the uttermost parts of the earth will be effective.

General Convention Deputies:
Clergy: John C. Leffler, Francis P. Foote, Russell B. Staines, Mark Rif-
enbark; Laity: Clifton Kroll, H.

Robert Braden, Albert C. Agnew, and Arthur W. Towne; Alternates: Clergy: Oscar F. Green, Henry H. Shires, John M. Krumm, V. O. Ward; Laity: Nelson Hackett, Robert Bullard, Noel Arnold, and Philip Adams.

Gifts from Franco

Madrid (wireless to RNS):—General Franco has made a gift to Spain's three new cardinals of the robes with which they will be invested at the consistory in Rome on February 18, it was learned here. The Spanish government is also providing a plane for the Cardinals' trip to Rome. The party accompanying the cardinals will include leading members of the foreign ministry and two canonists who are going to Rome to conclude new church-state agreements prepared in Madrid by the Minister of Foreign Affairs and the Papal Nuncio to Spain, Msgr. Gaetano Cicognani.

UNO Service

London (wireless to RNS):—Delegates to the United Nations General Assembly, members of both Houses of Parliament as well as dominion representatives attended an intercession service for the work of the United Nations at St. Paul's Cathedral here. The lesson was read by British Prime Minister Clement Atlee. In his sermon, the Bishop of London, the Rt. Rev. J. W. C. Wand, declared that Christians were the

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10 A.M. to 5 P.M.

Business:

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2. Nomination of Officers and Committees
3. Plans for General Convention
4. Introduction of newly elected Executive Secretary

Several prominent speakers will address the luncheon meeting. Plan to attend. Send your acceptance to

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last people who should look down from superior heights on the struggles of statesmen and politicians trying to achieve unity. However, he said, there was an essential unity in the Church which would once again find expression. Best opportunity to develop this unity among nations, the bishop said, was through practice of the Christian principles of love and goodwill. He hoped, he continued, that the United Nations would develop such coordination between themselves that it would serve not only the individual nations but all mankind.

Columbus Preachers

Columbus, O.:—Trinity Church here has a notable group of special preachers during Lent, leading off with Dean Sidney Sweet of Christ Church Cathedral, St. Louis. Others in order, most of them speaking from Monday through Friday: Boynton Merrill, Congregationalist of this city; Louis W. Pitt of New York; Thomas Barrett of New York; Merideth B. Wood of Hoosack School; Robert Y. Condit of Hollis, N. Y.; James M. Lichliter of Webster Groves, Mo.; Ganse Little, Presbyterian of Columbus. The rector, the Rev. Robert W. Fay, will take the Good Friday devotions.

Progressive Action

Columbus, O. (RNS):—The Ohio Pastors Conference, one of the largest annual meetings of clergy,

gave unanimous endorsement to the Fair Employment Practices Bill and condemned the Senate filibuster. The pastors also supported the Wagner housing bill; called for treaty agreements between the Big Five to eliminate military training; approved world control of the atomic bomb.

Receives Praise

Rumson, N. J.:—When the Rev. H. Fairfield Butt went off to the wars a couple of years ago to serve as a chaplain, the Rev. George A. Robertshaw was asked to serve as minister at St. George's, here. During the two years the church school enrollment nearly trebled; the missionary quota increased by 50%; because of increased activities an addition to the parish house was approved and \$60,000 raised for it in two months' time. When Rector Butt returned on January 20 he paid a tribute to Mr. Robertshaw for doing such "a difficult but magnificent job."

Honored as Scientist

Moscow (wireless to RNS):—Archbishop Luka of Tambov, prelate-surgeon of the Russian Orthodox Church, was among recipients of the

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Stalin awards for scientific achievement this year. In civilian life he is Professor Valentin Felixovich Voino-Yasenecki, consultant surgeon to military hospitals in the Tambov section. Archbishop Luka received the Stalin award for new surgical methods in the treatment of suppurating diseases and wounds described in his two books, *Outlines of Suppurative Surgery*, completed in 1943, and *Late Resections of Infected Fire-arm Wounds of Joints* published in 1944. He is the only winner this year of a first-class award for medical research.

Unfair Competition

Vancouver, B. C. — Frederick Chubb, English-born organist in Christ Church Cathedral here, drew so many people to organ recitals that the Vancouver City Council was forced by amusement interests to call a halt. Overflow crowds made it necessary to set a nominal charge for admission to Chubb's Saturday night recitals of sacred music and amusement caterers asserted that as churches do not pay taxes in British Columbia, the competition was unfair.

Mr. Chubb, who has announced he will transfer his services next April to St. John's Church in Victoria, B. C., started his career as "apprentice church organist" in England. He went to Christ Church 35 years ago, and for 15 years his music has been broadcast from Vancouver.

Wants Cities Restored

Richmond, Va. (RNS):—A movement by the Richmond Ministerial Union to raise funds for the rebuilding of atom bombed Hiroshima and Nagasaki has received enthusiastic approval from ministers and laymen in many States throughout the union.

Letters from as far West as California, as far North as New York and as far South as Florida are pouring in to Dr. John A. MacLean, local Presbyterian minister who instigated the idea.

While many prominent persons, including several college presidents, have endorsed the plan, only three letters have been received opposing it, Dr. MacLean said.

One opposed the move on the ground that the soil beneath Hiroshima and Nagasaki is poisoned to a great depth by the bombs and hence will prove dangerous to future residents. The second opponent complained that other cities in Japan and China which are also seriously damaged were being "Neglected" for



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page fifteen

the sake of the two atom-bombed sites.

The third letter came from a soldier who was wounded by the Japanese. He wrote that he wanted to give to a fund "to make more atomic bombs to blow the rest of the Japs to Hell."

Chaplains for Vets

Philadelphia:—Properly qualified chaplains will be located in 35 university centers throughout the U. S. to minister to the special needs of veterans now studying in colleges and universities under a plan formulated here by the Presbyterian Church. The chaplains will be appointed through the committee on camp and Church activities in co-operation with the board of Christian education. In centers where there are many Presbyterian men, the chaplains will work in close co-operation with the Westminster Fellowship. The Church also plans to give refresher courses in its seminaries for returning service chaplains. Financial aid also will be made available to chaplains.

Labor Conferences

Albany, N. Y. (RNS):—Conferences between representatives of the church, labor, management and agriculture on current economic problems were recommended by the New York State Council of Churches at its annual meeting here. The Council also urged that parties to industrial disputes make "concessions to achieve concord and fair and full employment" when all the facts on both sides have been presented. The Council's social action commission plans to hold a series of conferences later this year between clergymen and representatives of labor unions and management.

Modern Gospel

London (wireless to RNS):—Churches must agree on a gospel for the modern world before they can hope to rouse the indifferent or convince antagonists, the Rev. Thomas Wigley, chairman of the Union of Modern Churchmen, declared here in a letter to the *London Times*. The letter criticized the recent report of the Archbishops of Canterbury and York entitled, "Toward the conversion of England."

"The first essential," Mr. Wigley wrote "is for religious people to come to agreement among themselves on what exactly their good news or gospel is for the modern world, for only then can they hope

to arouse the indifferent and convince the antagonistic. At the recent Cambridge conference of the British Council of Churches, it was generally admitted that during the past 25 years the Churches had been backing the wrong movements. Such acknowledgment of past mistakes was hardly encouraging as a basis of appeal to laymen to be the new evangelists. The denunciation of humanism as an age-long lie in the 'Conversion of England' report is another expression of the feeling of guilt among Church leaders all too anxious to find a scapegoat for their own shortcomings. Along this neurotic line we shall find neither health nor healing.

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Scores Pope

Paris (wireless to RNS):—Pierre

Herve, French Communist leader, sharply criticized here Pope Pius XII's recent letter to the German Bishops lamenting the miseries caused by the war in western Europe, and particularly in Germany.

Writing in *Humanite*, Communist newspaper, Herve declared that the French people "have reason to know that if the Germans are now suffering from the effects of the war, they have heartily deserved them, and that those they inflicted on victim nations were a hundred times worse."

The Communist writer demanded that the Pope "if he wants to show his authority and his justice, should brand the Germans as criminals and not sympathize with them in the misery they have brought on themselves."

Priests Arrested

Tirana, Albania (wireless to RNS):—Two prominent Jesuit priests have been arrested as war criminals by the Scutari branch of the National People's Defense, according to the *Tirana* newspaper *Bashkimi (Unity)*. They are Father Daniel Dajani, rector, and Father Giovanni Fausti, vice rector, of the Jesuit College in Scutari. The priests are charged with having organized and directed the pro-Fascist terrorist organization known as *Bashkimi Shqiperise (Al-*

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banian Unity). It is alleged that equipment for the publication of Fascist propaganda leaflets were found in the 50-year-old university. Other charges against the priests are that they were implicated with a group of Catholics, including Professor Gjelijsh Luli, who were taken into custody earlier for alleged complicity in an armed revolt staged last winter by the war criminal Llosh Maroshi.

The arrests highlight attacks against "reactionary" Catholics which have appeared recently in Bashkimi and other newspapers and have been aimed largely against the Jesuit Order. The attacks are especially directed against Italian priests and call for their removal from Albanian territory.

Orthodox groups in Albania are said to be incensed against the Roman Catholic minority because several Catholic priests allegedly cooperated with German occupation authorities during the war. According to a Jesuit spokesman, however, although some priests did collaborate with the Germans, they did so only because they feared the Germans "were going to stay forever," and wished to protect the freedom of the church and its property.

Religious Freedom

Geneva (wireless to RNS):—Russian authorities have not interfered with the free practice of religion in Rumania, according to a first hand report brought to the World Council of Churches here by Madame Marie Braesco, of the executive committee of the Rumanian Red Cross. The report was the first of its kind received by the Council from Rumania since the end of the war.

"From the religious point of view," Madame Braesco declared, "Rumania is not an occupied country. Many of the Rumanians of German origin who were deported to Russia last year were members of the Lutheran or Reformed Churches, but neither the Orthodox Church nor the many Baptists, Seventh Day Adventists and Roman Catholics have been molested."

Building Boom

New York (RNS):—The United States is facing the biggest church building boom in its history according to leading architects who attended the North American conference on church architecture here. Representing most of the states of the

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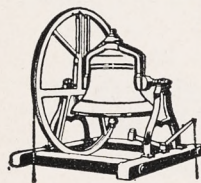
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union, the church leaders and architects agreed that new materials and methods of construction might help neutralize, to some extent, the present high cost of building. Plans and designs exhibited at the conference showed few extremely modernistic churches, but all had provisions for recreation and social rooms.

Goes to India

New York:—The Rev. E. Stanley Jones has been granted permission to return to India after having been denied a visa throughout the war. He now plans to spend half of each year in India and the other half in the United States. Speaking at a dinner here he said that a combination of American individualism, Russian collectivism and a Christian "moral basis for society" is the hope of the future.

List Religious Belief

London (wireless to RNS):—The assembly of the Church of England has petitioned the government to have religious belief or affiliation listed in the next census. It is stressed however that individuals should be left free to withhold such information.

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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.

SAMUEL THORNE
Layman of New York City

Your editorial committee certainly struck a timely note in its editorial on unity and prayer. The proposal for steps toward unity with the Presbyterians as offered under the resolution of the General Convention in 1937, and subsequently approved by them, is certainly a deeply spiritual challenge, and the spiritual approach cannot be over-emphasized. Where can such an approach be found than through understanding and unselfish prayer? I wish we could have not only a single prayer but a short form of litany that might bring home, particularly to the laity, the tremendous demand that faces our Church at this time for penitence and true humility and a readiness to approach the great problems of spiritual warfare with the same willingness to sacrifice as shown by the men who laid down their lives in World War II.

* * *

MARY A. TOWNSEND
New York Churchwoman now in London

THE WITNESS for December 13 has just reached me in London and I want first to reply with enthusiasm to Bill Spofford's *Talking It Over*. I am guilty of having been interested in raising money for the Reconstruction Fund but since I came here in December I have been particularly conscious of the horrible conditions on the Continent of Europe. It does seem that ten percent of the R. & A. Fund is far too little a proportion to give to the putting in order of those devastated areas. I wish I were in the U.S.A. to shout from the housetops about this.

As to the editorial *Men for the Ministry* I do hope that when candidates for theological training are corralled they will be imbued before they start their training with the ideals of churchmanship for which THE WITNESS stands. We can't leave everything to hope. And we can't leave much to the seminaries until some of them are reformed.

I will see that all my friends in this country read the article on the pro-Franco organization of the Roman Catholic Church.

* * *

N. M. DEADERICK
Churchman of New York City

Please allow me to express through your valued columns my heartfelt agreement with Sgt. James F. Mauser's statement on Protestantism and to join with the Rev. George Trowbridge in believing that his view represents the hope of the Church. Also I would like to use this opportunity to say that the young people in my parish heartily approve of THE WITNESS. That, to me, is most significant as they are not usually in tune with Church publications and are very critical, as most younger people are these days.

* * *

JOHN F. MAYNARD
Rector of French Church of Saint Esprit, New York
Editor of THE WITNESS:

I want to register a protest against your printing religious news from France which is apparently over-partial to the reactionaries, whose tower of strength is the

MRP. The Roman Church is using that party as it did use the old Right wing since 1789. RNS says for instance that the Communist Party is opposed to state aid for the non-state schools; so are the Socialists and the Radical Socialists. The RNS says that the Bishops claim that what they ask is what the Allies fought for. I thought that the United Nations wanted freedom of religion. It would be interesting for once to hear R.C. bishops ask it for Protestants. The RNS informs us that the Bishops want the family's right to choose the type of school to which children should be sent. There is no question that the right exists in France as in America.

May I ask that sometime ago you printed a statement by Francisque Gay that the MRP is not closed to non-Catholics. Gay may think so but Schumann who is the head strikes off the name of any Protestant or Jew on the party rolls. And for that I am thankful. It prevents them from pulling chestnuts out of the fire, although some love to do it. But don't we know that kind here. Won't they ever learn?

* * *

EDLOW S. BANCE
Layman of Wanamassa, N. J.

The worthy brother from Wollaston, Mass. (*Backfire*, Jan. 17) apparently does not distinguish between "Catholic" as used in the liturgy of the Protestant Episcopal Church and "Catholic"—a member of the Roman Catholic Church. When our average Episcopalian says "Catholic" he means all of Christendom; that is, he hopes for the eventual spiritual unity of all Christian faiths. Mr. Mainwaring also forgets that the word "Protestant" is still in the official title of our Church in spite of periodic pressure to have it deleted. Brother Mainwaring is guilty of that of which he accuses Sergeant Manser of lacking. Many of us in the Protestant Episcopal Church do need more education about our Church but we must remember that the majority of us are still Protestant and glad of it.

* * *

MRS. ALEXANDER N. WARNER
Churchwoman of Titusville, Pa.

THE WITNESS seems to me to be increasingly interesting and helpful and I congratulate all you who are responsible for it. The article by the Rev. Herbert W. Prince on *Competition or Cooperation?* (Jan. 10) is one of the finest I have read. It is also gratifying to have *Talking It Over* (Jan. 17) emphasize this important matter of wise and Christian reconstruction. Surely the stage is set for cooperation.

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