

# The WITNESS

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FEBRUARY 21, 1946

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CHAPEL IS CENTER  
OF LIFE AT HOBART  
AND WILLIAM SMITH  
*(story on page five)*

## MEETING OF NATIONAL COUNCIL



## 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

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January, and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Church Publishing Association, Inc. Samuel Thorne, President; Willard Dixon, Vice-President; Mrs. Henry Hill Pierce, Treasurer; Charles A. Houston, Secretary.



The subscription price is \$3.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 5c a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the act of March 3, 1879.

FEBRUARY 21, 1946  
VOL. XXX No. 19

## CLERGY NOTES

BACKHURST, GEORGE, rector of St. Paul's, St. Clair, Mich., is to retire from the active ministry September 1.

BANGART, R. M., was ordained deacon February 2 by Bishop Kirchhoffer at the Advent, Indianapolis, Ind. Formerly a Methodist minister, he becomes vicar of Trinity, Comersville, Ind., in April.

DE BORDENAVE, ERNEST A., former navy chaplain, is now executive assistant to the Bishop of Virginia.

FLETCHER, CUSTIS, JR., on furlough, sailed on January 29th to resume work in Brazil.

GIBSON, R. F. JR., on the faculty of Virginia Seminary, has been appointed in charge of the American congregation at Guadalajara, Mexico.

GREEN, WILLIAM, former chaplain, has returned to his parish, St. Peter's, Oxford, Miss.

HOLMES REXFORD C. S., former army chaplain, is now assistant at St. Matthias, Detroit.

HULBERT, EDWARD I., was ordained priest January 25 by Bishop Barnwell at St. Paul's, Jesup, Ga., where he is vicar.

PETERSEN RICHARD O., former rector of St. Paul's, Norwalk, Ohio, is now assistant at St. Paul's, Lansing, Michigan.

RAMSAY, ALLAN L., rector of St. Mary's, Detroit, has accepted the rectorship of St. Peter's, Tecumseh, Mich., effective March 1.

REED, W. J., former army chaplain, is now rector of St. Mark's, Brunswick, Md.

ROSE, F. L. JR., former student at Virginia Seminary, is now in charge of Varina and Weddell Memorial Churches, Richmond, Va.

TORREY, ARCHER, was ordained priest February 2 by Bishop Barnwell at St. Andrew's, Darien, Ga., where is rector.

## SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL  
Main and Church Sts., Hartford, Conn.  
The Very Rev. Arthur F. McKenny, Dean  
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHESEMANE, MINNEAPOLIS  
4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector.

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

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller S.T.D., Rector

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL  
Military Park, Newark, N. J.  
The Very Rev. Arthur C. Lichtenberger, Dean

Sunday services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.) 11 and 4:30 p.m.  
Week Days: Holy Communion, Monday and Friday, 8 a.m. Holy Communion Wednesday and Holy Days, 12:00 noon. Intercessions Thursday, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.

The Cathedral is open daily for prayer.

EMMANUEL CHURCH  
811 Cathedral Street, Baltimore  
The Rev. Ernest Victor Kennan, Rector  
SUNDAYS

8 A.M. Holy Communion.  
11 A.M. Church School.  
11 A.M. Morning Prayer and Sermon.  
First Sunday in the month Holy Communion and Sermon.  
8 P.M. Evensong and Sermon.  
Weekday Services  
Tuesday 7:30 A.M. Holy Communion.  
Wednesdays 10:00 A.M. Holy Communion.  
Thursdays 12 Noon Holy Communion.  
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newberry Street, Boston  
(Near the Public Gardens)

Sunday Services 10 and 11 A.M.

Rev. H. Robert Smith, D.D.  
Minister-in-Charge

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

GRACE CHURCH  
105 Main Street, Orange, New Jersey  
Lane W. Barton, Rector

SUNDAYS  
11 A.M.—Church School.  
8 A.M.—Holy Communion.  
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).  
7 P.M.—Young People's Fellowship.  
THURSDAYS  
9:30 A.M.—Holy Communion.



## National Council Approves Increased 1946 Budget

*James Thayer Addison To Head a Delegation To Visit the Orient for a Study of Needs*

By W. B. Spofford

**New York:**—If money is news, as I am assured by newsmen, then the Episcopal Church is doing all right. Treasurer Lewis B. Franklin reported to the National Council, meeting February 12-14, that in 1945 receipts from dioceses were \$87,256.32 higher than in 1944 and \$26,159.25 in excess of the estimate used at the beginning of 1945 in balancing the budget. He also stated that the year closed with a balance of income over expenditures of \$10,232.72, with China not in the account since it has not been possible to get final figures from that missionary field. Forty-six dioceses and districts overpaid their expectations, accepted at the beginning of the year, and all of the others paid 100%.

Due to a continued decline in interest rates the income on trust funds applicable to the budget was \$20,034.93 less than the estimate but it was at the rate of 3.39% on the book value of investments, which is doing all right, things being as they are these days.

As for 1946 the Council approved a budget of \$2,735,058 which is \$117,421 more than the budget for 1945. This money is to come from payments by dioceses, with a margin of safety provided for; income from trust funds; share of the United Thank Offering, for a total of \$2,558,167. The remaining \$176,891 is what is called "lapsed balances" which means items in the budget which the Council anticipates will not be spent. A large part of this is for work in China where there is an item of \$95,057, in addition to the regular budget for China, a large part of which probably will not be spent since work there and in the Philippines is being resumed gradually so that full operations are unlikely this year.

As for the Reconstruction and Advance Fund, no figures were announced as to the amount so far raised or in sight, but there was a general expression of optimism at the Council meeting. Discussion was chiefly on what can be done to jack up the slow dioceses, some of which apparently are not showing a great deal of enthusiasm.

Almon R. Pepper, social service secretary who is spending most of his time these days handling the Presiding Bishop's Fund for World Relief, which are extras that come to the Council and are outside the regular budget, reported receipts and allocations during 1945 amounting to \$108,460.32. Of this \$3514.39 came from the Reconstruction and Advance Fund. Money went to the various relief agencies in Europe and Asia of the World Council of Churches; the American Bible Society; War Prisoners Aid; YMCA; Friends Service Committee; YWCA; World Student Christian Federation.

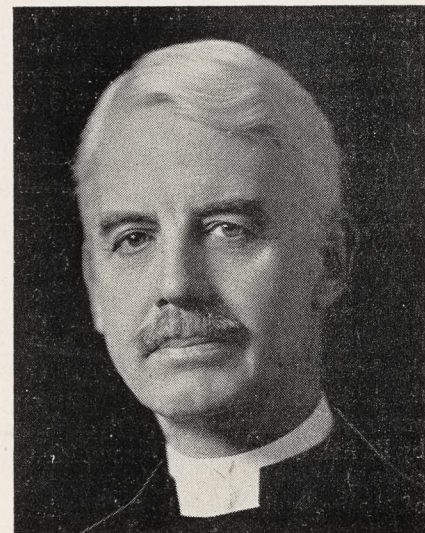
Presiding Bishop H. St. George Tucker announced that the committee of the Council to visit China, the Philippines and Japan, would be headed by Vice-president James Thayer Addison, accompanied by Treasurer Lewis B. Franklin, Mrs. Arthur M. Sherman, executive secretary of the Auxiliary and the Rev. Robert A. Magill, rector of St. John's, Lynchburg, Va. They are to leave in May if possible and will survey Church conditions, confer with Church leaders and later report on needs, priorities and opportunities.

The Council also authorized Bishop Charles S. Riefsnyder, former Bishop of North Kwanto, Japan, to go to Japan as soon as arrangements can be made, to confer with and advise Japanese Bishops

and other Church leaders there. It was explained that requests had come to Bishop Tucker from Japan for such a visit.

The Rev. Arnold M. Lewis, for the past five years an army chaplain and before then rector of St. Mark's, Westhampton Beach, Long Island, was appointed director of the Committee on Laymen's Work. He succeeds the Rev. W. C. Campbell who resigned to accept the rectorship of a parish in Pittsburgh.

Lindley M. Franklin Jr. was also introduced to the Council. He succeeds Richard P. Kent as assistant treasurer of the Council. Prior to military service he was assistant



*James Thayer Addison, vice-president of the National Council, is to head a committee to study conditions in the Orient*

manager of the real estate department of a Brooklyn bank. He is a nephew of Lewis B. Franklin, treasurer of the Council.

The Council listened to an address by Bishop Bentley of Alaska who told of changes in his vast district (586,400 square miles: population, about 80,000) which resulted from the war, particularly the opening of roads and improvement in transportation and communication facilities. He then did the rather rare thing of announcing that Alaska did not wish to share in the Reconstruction and Advance Fund.

The army and navy division of



the Council, which came into being January 1st, taking over the work of the A. & N. commission, reported through Secretary J. Burt Webster, that 264 chaplains have been discharged from the services and that 164 of them have found work in the Church. So there are 100 now looking for jobs. Secretary Webster emphasized that the division wants to help chaplains find jobs but that it has no power to appoint men and wants it clearly understood that this is a diocesan responsibility. The Council meeting, incidentally, met in the parish house of Calvary Church, nearby, since the board room where meetings have always been held previously has been taken over by the army and navy division.

The Presiding Bishop announced that the Archbishop of Canterbury has informed him that the Lambeth Conference will be held in 1948. This meeting of Anglican bishops throughout the world normally meets every ten years. The last meeting was in the summer of 1930, no meeting being possible in 1940. The Lambeth consultative group which plans the agenda for the conference is to assemble on July 23, 1946 in London.

As for the Auxiliary, a tentative draft of the program for the triennial meeting in Philadelphia, September 10-20, was released at the meeting of the executive committee. Only two names are presented: Bishop Angus Dun of Washington, is to deliver four meditations on the faith, the home, the world, missions. On the 18th there will be an address on our responsibility as world citizens by Bishop G. Bromley Oxnam, Methodist bishop who is also the president of the Federal Council of Churches.

With reference to a request from the last triennial meeting that the executive board consider the representation of Negro and other minority groups at the Philadelphia meeting, the board is asking a committee composed of three board members and three representatives of minority groups, to study the matter and report at the April meeting.

A considerable number of appropriations were voted; equipment for foreign missionaries for their personal needs; aid for women students of Central China College in moving from Hsichow to Wuchang; help for native workers in the Philippines and China; \$5,000 to enable Bishop Harris of Liberia to fix up the kitchens and bathrooms at the House of Bethany and Emery Hall; a grant to the American Bible So-

ciety; and some toys and games for the Mexican mission at El Paso, Texas, where, the board learned, the children using the recreation room take turns playing with the one and only doll.

## ANNUAL MEETING OF CLID

*Washington:*—The annual meeting of the Church League for Industrial Democracy is to be held tomorrow, Washington's Birthday, in the parish house of the Church of the Epiphany here. The speakers at the luncheon are the Rev. Joseph F. Fletcher of the faculty of the Episcopal Theological School, who is to speak on whether or not clergymen should take sides in an industrial dispute, and specifically whether they should take part in picketing. The other speaker at the luncheon is Mr. Joseph Evans, the former regional director of the Fair Employment Practices Committee. The Rev. Charles Sheerin, rector of the parish, will chair the luncheon meeting.

The conference will open at 10 o'clock with reports by the present executive secretary and with a discussion of the program of the organization and such action as is called for to bring it up to date. At the 1945 meeting it was decided to revise the program annually. Following the luncheon the newly elected executive secretary, the Rev. William B. Spofford Jr., will outline what he considered to be the task of the League today, with whatever action is called for to follow the address. Planning for General Convention activities will also be done and it is further hoped that as a result of the meeting a permanent chapter of the CLID will be established in this city. The chairman of the arrangements committee is Mr. Arthur Fawcett.

## SOCIAL RECONSTRUCTION COMMISSION

*Washington:*—The commission on social reconstruction of the General Convention met at the College of Preachers February 8-10 under the chairmanship of Bishop William Scarlett of Missouri. Thirteen of the fifteen members of the commission were present, in addition to an equal number of advisors. Papers were read on such varied subjects as world organization; treatment of our former enemies; race relations; Japanese Americans; the atomic bomb; relationship of Church and state; full employment. Following

each paper there was lengthy discussion after which each topic was further considered by a sub-committee which reported at a meeting of the whole, with resolutions proposed for General Convention.

Among those who prepared papers were Sumner Welles, Mrs. Eleanor Roosevelt, Bishop Edward L. Parsons, Prof. Arthur Compton, Professor Hocking of Harvard, Frances Perkins, former secretary of labor, Bishop Angus Dun of Washington.

## COVERS A WIDE FRONT

*New York:*—Newspapers reported recently the story of a 24-year-old Marine who died in Iwo Jima and bequeathed a major part of his estate to "industrial and international peace." They said that Ben Toland had left a pencilled will leaving part of his estate to labor, the CIO and AFL; part to the National Association of Manufacturers in order to obtain industrial peace, and part to the Congress of the United States to "improve the nation's foreign policy."

The newspapers overlooked the fact that Ben Toland also left part of his estate to his Church, in the belief that the Christian influences of the Church must be employed effectively if peace is ever to be a reality. Check for the Church's share was received by the National Council early in February.

## CENTENNIAL CELEBRATION IN CHARLESTON

*Charleston, S. C.:*—The 100th anniversary of Grace Church was celebrated on February 17, with Bishop Penick of North Carolina preaching. The present rector is the Rev. William Way.

## DEAN JOHNSON ISSUES A DENIAL

*Washington:*—President Truman told a recent press conference that he had received a letter from Dean Hewlett Johnson of Canterbury, visitor to the United States last fall, denying the widely-printed statement carried by the American press that he had said Americans were "100 years behind in everything but religion and 150 years behind in that." The letter, which Mr. Truman read to the reporters, stated that "It was made in a jocular mood by my predecessor. I neither indorse that statement nor believe it is true."

THE WITNESS — February 21, 1946



# The Colleges of the Seneca Offer Fine Programs

*Hobart and William Smith Carry on the Fine  
Traditions of Their Distinguished Founders*

**By David R. Covell**

*Chaplain of the Colleges*

Geneva, N. Y.: — "Here, gentlemen, this is the spot for the college!" Thus, according to legend, the Rt. Rev. John Henry Hobart, Bishop of the Diocese of New York, addressed his five companions on a morning in early September of 1820 as they stood on a hill overlooking Seneca Lake. Wood smoke drifted lazily up into the chilly air from the chimneys of the pioneer village of Geneva to the north of the little group.

Emphasizing his choice, the Bishop struck his cane briskly and decisively to the ground. A Geneva historian later wrote: "And on that spot it was placed."

Who were these men, leaders in the movement to bring higher education to the then unclerical and isolated wilderness of the western New York country? Three of them were churchmen—the Bishop, ecclesiastical head of the Episcopal Church in a diocese which then included all of New York state; the Rev. Orin Clark and the Rev. Daniel McDonald, both pioneer churchmen and educators. With them were Major James Rees, confidential clerk to Robert Morris, landowner; General Samuel Colt, and William S. DeZeng, prominent figures in the development of the region. Such men as these had built Geneva's first schoolhouse in 1796. Geneva Academy, to which Hobart College traces its beginnings, began life in that building, and on April 10, 1822, the Board of Regents of the University of the State of New York approved the program to raise the academy's status to that of a college. Geneva College thus became the 38th institution of higher learning to be established in the nation, and the fifth in New York State. The name, Hobart College, was officially adopted in 1860, honoring the man most active in its founding, Bishop Hobart.

It is evident that the men who first brought education to the western New York country were also leaders in bringing religion to it. They were indeed men of good will.

Down through the years such men have continued to direct Hobart—the oldest college still associated with the Episcopal Church in the United States. In 1843 President Benjamin Hale introduced daily and Sunday Chapel services, and in 1862 the Swift endowment of the chaplaincy was presented to the college and St. John's Chapel was completed, a testimonial to the generous interest of William B. Douglas of Rochester. The endowment for the chaplaincy provides that the incumbent be a presbyter of the Protestant Episcopal Church.

In 1874 the charter was amended to make the Bishop of the Diocese in which the college is located (now the diocese of Rochester), ex-officio a member of the board of trustees. In 1945 it was provided by a further amendment, that the chairmanship of the board of trustees shall be filled in rotation by bishops of the Episcopal Church. Today, as always, Hobart's concern is with Christian liberal education. This concern has never been static nor so narrowly confined that the broad practical aspects of education have been lost.

More than a century ago, on March 1, 1824, Hobart College took the lead in an educational development of far reaching significance. This undertaking was the establishment of the first college course without Greek or Latin introduced into any college in the English speaking world, an innovation to save time and make room for applications of science useful to farmers and business men. This departure from educational traditions three centuries old opened the way to the elective system and, with the early addition of a foreign language, represents pretty fairly the general line of American college work today.

In 1945 Hobart, with its partner in the Colleges of the Seneca, William Smith College for women, announced a new program designed to correct "the fragmentation of the liberal arts curriculum." To produce responsible leadership in the Chris-

tian tradition in both the returning service man and in the youth entering college from high school, Hobart believes that it is necessary to acquire a genuine understanding of the character of Christian civilization and of American civilization as its outgrowth. This is the central aim of the new curriculum.

At Hobart and William Smith Colleges undergraduate work covers the four fields of human knowledge—philosophy and religion, the humanities, the social sciences, and the natural sciences. Faculty members from all four divisions cooperate in teaching two key course programs which relate all the courses of study in a unified whole. These integrated programs begin with the study of Greek and Biblical origins



*Dr. John Milton Potter is  
the President of Hobart  
and William Smith Colleges*

of Christian civilization and carry the student through to modern times. They lead to a maturer understanding of modern problems and a deeper knowledge of the complex forms of present day society.

Placement and qualifying examinations allow each student to progress through his college career at the rate most desirable for him as an individual. Both an honors program and a program in general studies are offered at the advanced level.

The founders of Hobart believed deeply and sincerely that knowledge without spiritual and moral growth is a dangerous weapon. The men who direct the Colleges of the



Seneca today are of the same conviction. As always throughout its history, Hobart maintains religion on its campus. Attendance at St. John's Chapel or participation in activities of the church of the student's own faith in Geneva are a natural part of the program of study. This is combined with personal and friendly guidance by the chaplain and a faculty of God-fearing men and women. Against such a background of religious experience, students at these colleges are enabled to evaluate their secular knowledge in proper perspective.

The practical aspects of Christian liberal education in the everyday world are not neglected. A program of career determination is provided to permit students to find, for themselves, the life work for which they are best fitted.

Alumni of the colleges have won distinction in many fields. As an indication of leadership, Hobart ranked seventh in one survey, and thirteenth in another, among all the colleges and universities in America on the percentage of graduates listed in *Who's Who in America*. Since its foundation in 1822, hundreds of Hobart men have become priests, and 33 have become bishops of the Episcopal Church.

Both Hobart and William Smith are accredited by all the major agencies in the United States authorized for accreditation in New York state. A chapter of Phi Beta Kappa was established at Hobart as early as 1871, and was extended to include William Smith in 1908.

Under the strong leadership of Dr. John Milton Potter, another of those men of good will who have guided Hobart throughout its 124 years, both colleges are successfully weathering the critical years resulting from the war. Rooted firmly in the Christian traditions in which they were founded, alert to the needs and changes of the modern world, the Colleges of the Seneca, Hobart (for men) and William Smith (for women) are well on their way to their goal—that of being the foremost Christian liberal colleges in the United States of America.

### VIRGINIA SEMINARY SEEKS FUND

*Alexandria, Va.*:—The Virginia Theological Seminary has opened a campaign for a half million dollars to restore the older buildings and replace St. George Hall which has been demolished. This building was originally built by members of St.

George's Church in New York in 1850 and was the dormitory in which Phillips Brooks roomed for two years as a student before the Civil War. Since the building was torn down because of structural weaknesses, the normal capacity of the Seminary has been reduced from 83 to 55 students. It is hoped that the new St. George Hall will enable the Seminary to accommodate 100 or more students. The director of the campaign is the Rev. Charles W. Sheerin, rector of the Epiphany, Washington. Among prominent Churchmen who are sponsors are

forty-four years ago, is to be honored at a dinner to be held on March 5th. A fund is to be established as a permanent testimonial for her many years of service at the famous settlement house. The objective is \$44,000, which will represent \$1,000 for each year of her leadership.

### WORK WITH COLLEGE STUDENTS

*Cambridge, Mass.*:—Miss Barbara Arnold, secretary of college work in the province of New England, was the speaker at a luncheon of the college work committee of Massachu-



*Students of Hobart and William Smith Colleges stroll along the shore of Seneca Lake which adjoins the campus*

Edward Stettinius; Alexander W. Weddell, former ambassador to Spain; Charles P. Taft of Cincinnati; Harper Sibley of Rochester, N. Y.; Admiral William Thomas, chief of chaplains; Presiding Bishop Henry St. George Tucker.

### BISHOPS FIGHT AGAINST DISCRIMINATION

*Boston*:—Bishop Sherrill of Massachusetts and Bishop Lawrence of Western Massachusetts are among a number of religious leaders supporting a bill which will enable enforcement of fair employment practices.

### MARY K. SIMKHOVITCH TO BE HONORED

*New York*:—Mary K. Simkhovitch, who recently retired as director of Greenwich House which she founded

settles on February 8. It was held at the home of the chairman, Rev. Frederic B. Kellogg, chaplain to Episcopal students at Harvard, and was attended by sixteen clergy and student workers. Miss Arnold spoke on the opportunities for working with college students, particularly the returning service men.

### TEN MILLION FOR HIGH SCHOOLS

*Buffalo (RNS)*:—A ten million dollar program for construction of Roman Catholic high schools throughout the diocese of Buffalo has been announced. It is planned for a minimum attendance of 400 and a maximum capacity of 1,400 for each school, with bus service in country districts to bring the pupils to central schools.



## EDITORIALS

### *Building After the Boom*

THE plethora of ambitious financial appeals which come from every side to the desk of the parish clergyman, show us that men of great affairs feel that now is the time to get money, and perhaps the opportunity will not come again. Many of these appeals include ambitious building programs. Some churches are following this trend, and we are shown plans of new church buildings ranging from the extreme modern to 13th century in style.

When church architects (real ones) look at these plans, they sometimes criticize them for lack of honesty. They say that when a steel-girder building is designed as if it were built stone on stone, the feel of true Gothic architecture is lost, and the dishonesty invariably shows somewhere. Gothic architecture itself was in essence functional; it was designed to meet the devotional needs of the people, to supply plenty of light during the winter of northern Europe, and to allow for stone roofs which were fire-resistant. If the architect of today wishes to use steel girders, these men say, he should not pretend that he did without them.

Extreme modernists in this line state that the Gothic "feel" should be entirely eliminated; yet some of their projects which follow this strictly appear to lack every devotional sense. Some modern architects are not praying men, and for them to design buildings to be used by people of another type, for a purpose with which the architect himself is unfamiliar, is like having a Cuban design houses for the inhabitants of Greenland.

The problem before us, however, may be not so much one of style as how we can secure needed church buildings at all if money suddenly stops flowing in.

If we are agreed that functional architecture is good architecture, that honest architecture should be the basis for religious building, our problem is partially solved. If you go about the country look-

ing at the homes and the barns of the farmers, which of the two would you rather convert into a church building? Obviously the simple lines of the barns are more useful for this purpose than the sometimes over-decorated houses.

Too few churches have recognized the possibilities in abandoned commercial and industrial buildings. Banks and factories sometimes stand unoccupied while pitiful little portable churches are put up in the same neighborhoods. It is true that when a bank or factory closes the neighborhood may be on the way down, but it is in precisely

these neighborhoods where the lack of money and need for churches are apt to be greatest. We need not be put off by the fact that most of the adaptation of this type in the past has been the use of stores with "windophanie" inexpertly pasted on the windows. One of the most beautiful chapels in an English Cathedral was once a cattle byre.

A nice functional factory could well be called the Chapel of Christ the Carpenter with decency and aptness.

In such structures as these, necessary decorations could be made by the people themselves, under the direction of an architect, which would be much more proper than having everything done by commercial decorators. While some amateur bits of beautification are perfectly awful, they are much easier to get rid of than the same thing might

### "QUOTES"

TO BE a Christian means to hold convictions radically opposed to many if not most of the ideas which are constantly expressed over the radio, by the press, in the movies, by government officials and from many church pulpits. A major problem for Christians then is how to hold loyally to our beliefs about the meaning of love in personal, international, racial, political and economic relations, without permitting the constant tension of disagreement with personal friends, church associates, social institutions, and political policies to embitter or to crush us. There can be but one solution. It is to be found in more selective listening, reading, and meditation on what is good and true and beautiful; in more constant communion with God; in more daring ventures to bring in His Kingdom of righteousness and peace.

—JAMES MYERS,  
*Industrial Secretary of the  
Federal Council of Churches*

be if it were a memorial gift.

Professional architects and artists will always be needed; but when there is no money to engage or carry out their designs, it would be wrong to let the church stand still in its building program.

If money thus became tight again, as some expect it will, parishes may still go forward with the adaptation of needed building. Some of this adaptation will be the proving ground of the church architecture of the future, supplying what some completely modernist architecture seems to lack; and after that, when money becomes available again, there will always be the pressure from those



who respect building programs above all other programs, to call in the architects and build the structural masterpieces of the future.

### ***Something New Has Been Added***

**I**N ADDITION to the articles already announced for Lent on Issues to Come Before General Convention we are pleased to announce the addition of an article on *Time to Reform the House of Deputies* by Sidney E. Sweet, the dean of Christ Church Cathedral, Saint Louis.

The first of the series will appear in our next issue and will deal with *The Relationship of the National Council to the Whole Church* by the Rev. Harry Longley, rector of St. John's, Charleston, West Virginia. To insure delivery of this issue orders must be in our New York office, 135 Liberty Street, New York 6, not later than this Saturday, the 23rd. Orders received after that date will have to start with our issue of March 7th since paper shortages prevent us from printing extra copies of the February 28th number to take care of anticipated orders.

### ***Massey Shepherd Continues***

**I**T IS one of the most characteristic features of the Anglican Communion that its "rule of faith" is identical with its "rule of prayer." We do not have a long "confession of faith" of the kind the Reformation and post-Reformation periods produced in quantity, both in Protestantism and in Rome (the Catechism of the Council of Trent, for example). We are averse to overmuch defining of the faith. If you want to know what Episcopalians believe, read the Book of Common Prayer . . . and not just the Articles of Religion at the end. Our faith is enshrined in the book as a whole, most of it straight out of Holy Scripture. By the same token, one of the most characteristic things about Episcopalians is their love for the Prayer Book. In the concentration camps in China and the Philippines, many a churchman took this as his one permitted book, assuming, perhaps, that others would take the whole Bible. It is no wonder, then, that one of the best features the WITNESS has ever produced is Dr. Massey Shepherd's series, *The Living Liturgy*, in succession to the late Dean Ladd's famous *Prayer Book Interleaves*. We are grateful to him for this series, and are delighted to know that it, like its predecessor, will be published presently by the Oxford University Press. And we are sincerely grateful, with the great majority of our readers, that Professor Shepherd is continuing in these pages with a second series on *The Living Liturgy*.

page eight

## **Maude Royden: Preacher**

By  
MARJORIE HOAGLAND  
*Churchwoman of New York*

**MAUDE ROYDEN**, one of England's most distinguished women and long its leading woman preacher, eventually may be known primarily for one thing: her brilliant statements of Christian principles in relation to building a just, ordered and acceptable "one world." As she says, ". . . what I can see, others can see, and nothing will persuade me that the world is not yet ready for an ideal for which I am ready." And whether writing about *Political Christianity* or *Prayer as a Force* she has presented strongly that to be resigned in the face of the world's existent situation is a vice.

It's particularly pleasing that an American, The Rev. Joseph Fort Newton, initiated her career.

Miss Royden was born in 1876, the daughter of Sir Thomas Royden, first baronet of Frankby Hall and a former lord mayor of Liverpool, who headed the Cunard Steam Ship Company's board of directors. She was educated at Cheltenham Ladies' College and at Lady Margaret Hall, Oxford University, taking honors in modern history. Later she became the first woman lecturer of the Oxford University Extension Delegacy, speaking on English literature. Her D.D. degree came from Glasgow University. In 1930, she was named a companion of honor to the queen.

For several years after finishing school, Miss Royden engaged in social service work in Liverpool's worst slums, trying to understand the complexities of the problems of the poor. Then she edited the suffrage magazine, *The Common Cause*, adhering strictly to the legal side of the movement. She became well known to a small but powerful group of liberals as a writer on behalf of a new internationalism and a pleader for all great human causes—but, and this is significant, one who remained true to the Church.

She had become convinced that the day's basic needs were spiritual, and their answer to be found in an honest following of Christ. To her this wasn't an open-sesame phrase giving exit through the back door so that justice and right could be safely and piously ignored—instead, it was an affirmation to be followed by swift action.

During 1917 . . . a time of war and horror for England and America alike . . . her great opportunity came. Dr. Newton realized that England and especially London had become a terror-stricken no-man's land, filled with hearbroken women. As head of the City Temple, called "the cathedral of non-conformity," he decided that "a woman of genius" could meet the special need, speak to

THE WITNESS — February 21, 1946



the people and re-state Christianity in modern terms. He knew Miss Royden's excellent writings, he was familiar with the fact that while she personally was devout almost to asceticism, she had broad human sympathies. He knew of her membership in the labor party, and her work in the woman's movement. He did *not* know whether she could preach, and neither did Miss Royden as doing so never had entered her mind. In any event he expected to be attacked viciously for his pioneering action—and he certainly was.

He sent out brief announcements that Miss Royden would preach. As he said, many, perhaps most, of London's churches were all but deserted; the rank and file of people had come to seek their answers to life elsewhere. His innovation caught public attention. As the hour of the evening meeting approached crowds formed and filled the church, the square outside and several blocks beyond.

A slight, frail young woman . . . only about five feet tall, walking with a slight limp . . . rose to speak. There was a perceptible straining forward to hear her. Then her rich, mellow, well-modulated voice filled the temple and she talked sincerely, simply and prophetically on *The trustworthiness of God*.

**M**ANY who perhaps had come to scoff, or from curiosity, stayed to pray. From that moment on she had an immense unofficial congregation that followed her everywhere. Her sermons were published in book form in England and America, the sales spiraling constantly as she dealt with present problems in the light of Christ's teachings. Magazines requested articles from her and about her. In time, the radio became a media. She had become a revolutionary, yet deeply Christian, force in the life of two nations.

Soon Maude Royden began a clinical service, spending several days a week at the City Temple for personal conferences with those in distress. Afterwards, as she forthrightly disbelieved in a one-way sermon to which listeners could not reply, even under provocation, she instituted a forum period at the end of her remarks and submitted herself to questions, criticism and just plain heckling. Probably only her profound humility got her through it without damage to her prestige. Her ability to understand the other person, even when they announced, as one did, that they "had done with God," often turned agnostics and critics into stout followers.

She remained at the City Temple until 1920 as assistant preacher. Then she founded with the Rev. Percy Dearmer the fellowship services at Kensington which later were transferred to the Guildhouse—an ugly building in Eccleston Square slums. As usual the crowds far exceeded the

building's capacity. Her physical strength was limited—she had to lie down for an hour after each sermon, before going home—but even so she accepted many outside speaking engagements. She did not hesitate to lead controversial causes when she felt Christian principles were involved. It is a little difficult to realize, in 1945, how many things were regarded as controversial during and immediately after world war one. She made several trips to America.

Dr. Royden's books include, besides the two named above, *Women and the Sovereign State*, *The Hour and the Church*, *Sex and Common Sense*, *Beauty in Religion*, *Friendship of God*, *The Church and Women*, *Christ Triumphant*, *I Believe in God* (one of the Harper's series in theology) and *Here and Hereafter*. In all of them, she shows that she is too profoundly honest to be dogmatic, too full of love to be bigoted or irrational. She gathers even her critics into one great embrace, as after all her Father's children. Yet there are many statements rapier-like in their fury at deliberate injustice and evil that injures others, particularly the humble people of the world.

As one man, himself a famous speaker, said of her, "Dr. Maude Royden is to my mind the finest preacher in Christendom—and it's mainly because she makes her hearers feel she *really means* what she says."

May God speedily send us other Christians like her.

## Talking It Over

By

W. B. SPOFFORD

**S**OME miles from the city of Charleston, W. Va., there is a little company coal town named Prenter. Years back the miners, organized in a little union that was independent of the big one led by John L. Lewis, were on strike. The issue was simple: the law of the state required a checkweighman at the mine: a man chosen by the workers to see that weighing was done honestly since the miners were paid by the ton rather than at an hourly rate. The company at Prenter disregarded the law so the workers were striking to enforce it. They were having a tough time, not alone from hunger, but because of deputy sheriffs sent in by the state whose law the miners were striking to enforce. They smashed up meetings; they used guns which killed one and injured several others.

Some in the Church were concerned and raised money for relief which I was asked to deliver to



the president of the union with headquarters in Charleston. He told me about a meeting of the strikers the next day and invited me to sit-in on a committee meeting where plans were to be made. Trouble was anticipated. So they decided that Tom Tippet, one of their leaders who was scheduled to speak, had better not go: he was valuable and might get hurt. Whereupon everyone quietly looked in my direction.

The union president drove me to Prenter through the narrow valley with mountains rising on either side. Soon we were aware of being followed by a big car. "Goons probably," said the union leader, "but don't worry, we'll keep ahead of them."

The meeting place was the yard of a little frame schoolhouse—the only public property in the company town. In the yard was a speakers' stand and facing it, on the side of a hill that had the gradual slope of a theatre, sat hundreds of miners. "We ain't speakin' from the platform," said the leader. "The boys are puttin' up a place to speak against the building. There may be shootin' and that'll make it harder for 'em to get us in the back. One of our boys got shot here last week. But don't worry—if there's shootin' it'll start soon as we get goin' an'll be over right smart. OK—let's get goin'. You're first."

It wasn't a good speech. For one thing a gun was pointed in my direction while I held forth. No shot was fired. I was told later that it was a friendly miner indulging in the sport common to the area of "seeing whether the guy can take it." I got back to Charleston.

From there I went to Chicago to board a train for Denver to report General Convention. Attached to the train was a special car of an officer of the road, assigned with the compliments of the railroad, to the Bishop of St. Albans, England, who was a Convention headliner. Acting as host to the distinguished visitor was Bishop Booth of Vermont, an old friend of mine. So I was invited to lunch, where the Bishop related to the six-foot-six Britisher something about my experience in the mining town. "Bill is inclined to mix into things that are none of his business," said Bishop Booth. "Your Lordship, how do you think a priest should act under such circumstances?"

So we listened to a talk about the courageous pronouncements on industrial relations made by the Church of England and the Lambeth Conference of Anglican Bishops. "But," said his Lordship, "the Church and its representatives should not take sides. We have to minister to all men. It seems to me proper, under the circumstances related, for good Church people to bring relief to the families of striking miners, particularly the children, the innocent victims. But a priest of the Church is not called upon to speak at strikers'

meetings. Instead I think Mr. Spofford should have told the committee that while the meeting was in progress he would be in the parish church in Charleston asking God in prayer for a just settlement of the strike." Coffee and a pure Havana topped off the meal provided by the railroad after which I retired to the other end of the train to meditate.

**T**HE story is told with the belief that it has some relationship to present events.

"Poverty and wealth are relative terms and inequality of possessions is to be expected but the contrast between individual want and collective plenty cannot be accepted as in accordance with the will of God."

"The Master's concern for the under-privileged and neglected folk was repeatedly manifested in his habit and teaching. That millions of the people of our country are denied the common necessities of life; that approximately one-third of our population is below the poverty level; that there is widespread want in a land that is abundantly productive, make evident the lamentable inadequacy of existing economic systems. With these conditions the Church is immediately and vitally concerned. If our present Christian civilization produced these ills then obviously it has departed from the right principles enunciated by Christ."

"Every member and family of the human race have a right to steady employment and to earn an income such as may provide the necessities of life and growth and is in accord with the wealth-producing capacity of their day."

"Every man has the right to employment of a kind that is consistent with human dignity and self-respect and to such leisure as is essential for cultural and spiritual development; that employers of all kinds should recognize and safeguard these rights."

"We hold that the right of employees to organize and to bargain collectively is necessary."

These pronouncements by our Episcopal Bishops and by commissions of the Federal Council of Churches could be multiplied almost endlessly. Is that the end of our responsibility—Talk?

There are those who think so. Thus the editor of the Living Church, commenting on a number of Boston clergymen going on a picket line, says that he "does not feel that the picket line is the proper place for a priest of the Church . . . The pastoral theology of the altar and the pulpit, the sick-bed and the confessional, the class-room and the font, is no 'spectator theology': it is the front line of the Christian battle."

Then I received a letter from a friend of mine, a thoroughly socially conscious and courageous clergyman, declining an invitation of the American Communications Association (CIO) to picket



the home office of Western Union—which we did not do since the strike was settled before the day of our assignment. But his letter raises an issue:

“My position at the moment is that I would probably do more harm here (his parish) than I would do good at large by doing anything as dramatic as that. I am able to preach what I please and I don’t think people have any doubt where I stand. But if I went in for picketing I would immediately arouse emotional antagonism that would be a block to getting some reason into the heads of those who are still open to some degree of convincing. But, I repeat, that is my own slant; I’ll defend the right of anyone else to picket as much as they please if they believe in it. With me it is not a question of losing a job or anything of the sort; I’d simply lose what chance I have of converting people, if that is possible. I would however be all for a public statement on the industrial issues involved signed by the clergy. I think particularly of the relation between prices and wages; the refusal of GM to arbitrate, to open its books or let the public in to any hearings. Those issues are clear cut but most of the public hasn’t understood them. I’d be glad to sign such a statement.”

There you have it pretty clear. Pronouncements, but don’t implement them with action. The L. C. editorial that the place for a priest is at the altar I dismiss by asking: Where are we to be the rest of the time—at tea, on the golf course, dining at the club? Certainly most clergymen, including me of course, have time to carry on such activities with our better padded parishioners. It would be a healthy exercise, I think, good for our own souls if nothing else, for us to take an hour a year to identify ourselves with the workers. Or is that asking too much?

As for the letter from my friend, it is my opinion that we would be more effective priests with our people if we backed our statements with action. Americans, by and large are a logical bunch, given to action, and they respect a man who backs up his convictions even when they do not agree with him. What we fail to realize I think is that they are rather cynical about the clergy. Our talk without acts brings condescending smiles even if we, through their politeness, rarely see them. I discussed the matter the other day with a group of men in my little parish, including a warden and several vestrymen. I read them the official pronouncements quoted here. The general opinion was: “Well, if the Church is damned fool enough to make such statements, go ahead. Grab a sign, go on a picket line and back them up. Better be wrong than a gutless hypocrite.”

The signs I prepared, by the way, set forth in bold type official pronouncements of the Church.

I figure it’s a good thing to go on record with our own stuff rather than merely parade with union banners. One of them states: “We have blessed the Bread at the Altar. We have yet to bless it in the world.” Maybe it would not be understood by the strikers which would make it a nice text for a speech from a sound-truck.

Perhaps we’ll have a chance to use the signs yet—I rather think so.

## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

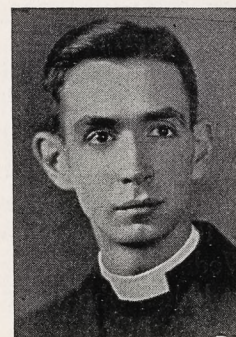
Professor at Episcopal Theological School

MY DEAR Readers,

With this issue I intended to bring to a conclusion the present series on the Living Liturgy. But such are the persuasive powers of our WITNESS editors that I have been prevailed upon to continue the column.

Many of you have been so kind as to ask me to publish this series in book form; and I am happy to say that this is now in process of being done. The Oxford University Press is at work on the manuscript and will put it on the market in the spring. I want to thank you, one and all, for the generosity of your time in reading this column, and for the fervor of your pens in writing me about it. Your many suggestions and criticisms will make my book a better one than it otherwise would have been. If I can offer any inducement to you to buy the book, it is that you will not have to look at my picture in it.

It is a little over two years since I began this column; and it is high time I expressed my unbounded gratitude to our WITNESS editors. To my knowledge they have never exercised their prerogative of the censor’s pen, but have given me complete freedom of the press. It has been especially gratifying to have had the support of their interest in my work, not because what I write is so important, but because the high theme which I endeavor to present is so very important. The ideals and aims of the Liturgical Movement are, in my humble estimation, the earnest of incalculable benefit to “the whole state of Christ’s Church,” both in regard to its visible and invisible unity, and its evangelical mission to a world which is confused, sore-tried and afraid. As you all know my chief inspiration has been the work of





my lamented teacher and friend, Dean William Palmer Ladd, whose *Prayer Book Interleaves* first saw the light thanks to the uncommon vision of the WITNESS editors. Without either his learning or wit I shall continue to try and carry on the cause from where he left off at his untimely death.

Often in the course of this series we have ventured to suggest what seem to be needed revisions in the Prayer Book. It is not that we are dissatisfied with the Prayer Book. Quite the contrary, we love it. That is why we want to see the good book made better, and perhaps more "understood of the people." Some of the offices, such as Confirmation and Matrimony, hardly need to be touched. The Daily Office and the Litany require little change; but the Psalter needs further editing and textual revision if its marvellous riches of devotion are to be fully utilized by the ordinary man in the pew who does not read it, after the fashion of monks, with highly mystical and allegorical shades of meaning. The rite of Baptism needs a thorough going-over. The doctrine of the service is sound enough, but the language is all too often unintelligible to the laity. We must remember that most people do not hear it read very often (perhaps this is regrettable); hence the need for greater simplicity and directness. As for the Visitation of the Sick, I am still looking for the priest who even attempts to use it in its present form. I wonder, too, if other clergy share with me the awful feeling of unreality in the latter part of the Penitential Office when one reads it on Ash Wednesday morning with the congregation of lovely ladies who venture out to meet the wrath of a merciful God.

Revision of the Holy Communion is the toughest problem of all, simply because it is so basic. But at least we can say this: it needs to be more flexible so that it can be shortened; and the people should have more active participation in the prayers. Something has got to be done about the choice of many epistles and gospels. The objection so often made to any change in these selections on the grounds of not upsetting our "unity" with other liturgical churches or the devotional habits of people who now use pious manuals based upon the present lections seems to me to be fantastic.

One of our most prominent bishops has already made public his objection to any revision of the Prayer Book at too frequent intervals as "weakening and unsettling to the spiritual life and work of the Church" (WITNESS, February 7th, page 3). But why should it weaken and unsettle the Church for each generation of her children to revise and enrich their corporate prayers? It depends, I suppose, on the spirit which we bring to the undertaking. Let us agree that Prayer Book revision, like Holy Matrimony, "is not by any to be entered

into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God."

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\*THE NATURE AND PURPOSE OF THE GOSPELS by R. V. G. Tasker. Harpers. \$1.50.

The author, who is the professor of New Testament exegesis in the University of London, appropriately dedicates the volume "To the growing number of secondary school teachers thanks to whose devotion and intelligence 'Scripture' is ceasing to be the Cinderella of school subjects." This book and others like it, if properly used by the ministers, would help to make 'Scripture' cease to be the Cinderella of religious instruction in the churches.

A busy rector can bring himself up to date on New Testament critical scholarship, a Sunday or released time school teacher can find a solid understanding of the Gospels and any layman can strengthen his grasp of the faith by reading this work. It is interestingly written and brings the reader to an appreciation of the situation which lay behind the writing of the gospels, as well as to a fuller knowledge of the connection with the Old Testament and Apocrypha and an acquaintance with the "personality" of each of the Gospels.

Chapter VI, which could be titled, "The Gospel according to Kierkegaard, or In Praise of the Paradox," evidently represents ideas recently assumed by the author and not yet integrated into his system. After wisely deprecating the extreme critical views of Streeter which were so much in style at the beginning of this century, he proceeds to prostrate himself before the new altar of crisis theology. Why must men feel called upon to follow new vogues in theology as some women rush to assume the latest and queerest hat style? This chapter brings forward a point of view which has had little influence on the remainder of the work and might much better have been omitted from the volume.

The teaching of the literature of the Bible is increasingly taught in the English departments of our American universities, as it is invading the curriculum of the secondary schools in England. Unfortunately the members of our churches still lack good strong teaching on Bible content. To the argument that only the "fundamentalists" can teach the Bible so that children can understand it, this book is a convincing answer for it is written especially for those who would teach the Gospels to children in the light of the best historical criticism.

—S. A. TEMPLE, JR.



# Missouri Elects Woman Deputy To General Convention

*Will Raise Issue of Eligibility of Women  
In Such a Form That It Cannot Be Evaded*

Edited by Sara Dill

*St. Louis:*—In an attempt to raise the issue of the eligibility of women to serve in the House of Deputies in General Convention in such form that it cannot be evaded, the convention of the diocese of Missouri on February 5th named a woman as the first member of its delegation of lay deputies to the forthcoming General Convention. She is Mrs. Randolph Dyer, of St. Louis. In the balloting in the election Mrs. Dyer received the largest number of votes and was one of two deputies named on the first ballot.

The diocese of Missouri by attempting to seat Mrs. Dyer proposes to offer a concrete challenge to the interpretation that the word "layman" only refers to the male sex. If Mrs. Dyer should be refused a seat by the vote of the House of Deputies, the first alternate will take her place.

Missouri's woman deputy is a member of an old Church family. She is an active member of St. Peter's Church, this city, is the great granddaughter of the late Bishop F. D. Huntington of Central New York, and the great-niece of the late Rev. James O. S. Huntington, founder of the Order of the Holy Cross. Her father, Professor Henry B. Huntington, has been for many years a vestryman of Grace Church, Providence, R.I., and himself a deputy to General Convention, while her brother, the Rev. George P. Huntington, is rector of Holy Trinity Church, Tiverton, R.I. Mrs. Dyer's husband is chairman of the finance committee of the diocese of Missouri.

In placing Mrs. Dyer's name before the convention, her rector, the Rev. Clifford L. Stanley, appealed to that body to challenge the discrimination between men and women in the Church, and to present General Convention with an actual test case.

The Convention voted strong endorsements for the movement for unity with the Presbyterian Church and for liberalization of the marriage canon. It also voted to memorialize the General Convention to make possible the translation of diocesan bishops.

In his convention address, Bishop Scarlett called for positive action for organic union with the Presbyterian Church at the General Convention, and urged support within the Episcopal Church for the Federal Council of Churches. "If the decision is to push ahead at the Convention next September," he said, "I believe it will give an enormous impetus to the whole movement of Church unity and will accelerate the process all along the line. These are days when the religious forces of the nation, Protestant, Catholic, Jewish, should be drawing closer together."

Bishop Scarlett pointed to "three hopeful movements in our world today toward Christian goals." He said "the Church should find herself at the very center" of these movements. They are—the movements towards world unity, racial equality and industrial democracy.

The Rev. Henry P. Van Dusen, president of Union Seminary, New York, was the speaker at a diocesan pre-convention mass meeting in Christ Church Cathedral on Sunday, Feb. 3, to inaugurate the diocesan part of the Reconstruction and Advance Fund campaign. Bishop Keeler of Minnesota spoke on the objectives of the fund after the annual convention dinner in the Bishop Tuttle Memorial Monday evening, at which another speaker, an unexpected guest, was the internationally-known figure, Sherwood Eddy.

The diocese of Missouri was made conscious throughout the convention that its see city, St. Louis, was the original headquarters of the first missionary bishop of the Episcopal Church, the Rt. Rev. Jackson Kemper, who began his work here in 1836.

General Convention Delegates: Clergy: Dean Sidney E. Sweet, Presley Pound, J. Francis Sant, Charles D. Kean; Laymen: Mrs. Randolph Dyer, Ethan Shepley, Dr. Paul E. Rutledge, J. Maver Feehan.

## Church Protests

*Boston:*—The social service department of Massachusetts sent a protest on February 8th to President

Truman against the return of American dead from the war fronts. Declaring the plan, which would cost a half billion dollars, a "costly pagan venture," the letter was signed by twelve Episcopal clergymen and at once won the approval of prominent leaders of other Churches. The letter was signed by William Brewster, chairman of the department, by Howard Kellett, director, and the following clergy: Gardiner M. Day, Paul T. Schultz Jr., Joseph F. Fletcher, William B. Spofford Jr., Archie H. Crowley, George O. Ekwall, Thomas A. Bridges, S. Whitney Hale. Also two laymen signed the letter, Dr. Robert Fleming and Mr. Albert R. Carter, both of the Mass. board of probation.

Similar action was taken on the same day by the social service commission of the diocese of New York by unanimous vote, and with the strong endorsement of Bishop Manning. Copies of this resolution have been sent to all bishops and social service commission of the Church. Signing this protest were Elmore M. McKee, chairman, and the following clergymen: George Edwards, Hugh Henry, John H. Johnson, Bradford W. Ketchum, Wendell Phillips, Louis W. Pitt, Richard Wamsley, Paul F. Williams. Laymen, Mrs. W. Y. Allen, Miss Louise M. Coe, Mr. Norton Fremd, Mr. William Leidt, Mrs. Lynde E. May, Mr. Andrew Oliver, Mr. Walter Pettit, Mr. George W. Van Slyck, Mrs. John B. Walker. Mr. C. C. Burlingham, distinguished lawyer and churchman, served as an advisory member of the committee which prepared the resolution.

## Rural Ministry

*Philadelphia:*—Bishop McClelland of Easton gave four lectures during the week of February 4 at the Philadelphia Divinity School on the rural ministry. It was designed to interest the seminarians in taking up this type of work on graduation.

## Want UNO Ousted

*London:*—It isn't only the residents of Westchester County that are making it tough for UNO by fighting the proposal to have permanent headquarters there. The assembly of the Church of England, meeting February 25, is also to act on a resolution which calls upon the British government to oust UNO from its present meeting place, Church House, which is the administrative center of the Church. The Church claims that it needs the building for "the efficient conduct" of its own business.



## Maryland Convention

**Baltimore:**—The convention of Maryland, meeting here at St. Michael and All Angels' voted unanimously to give Bishop Powell an archdeacon to assist him in the work of the diocese. Addressing the convention were Bishop Remington, suffragan of Pennsylvania, on R. & A. Fund; the Rev. Don Frank Fenn on an interpretation of the state vestry act; Mr. Houston Jackson in the progress of Negro education; Mrs. T. O. Weddell on work of Churchwomen.

General Convention Deputies: clergy: Don Frank Fenn, Henry L. Doll, Philip J. Jensen, E. Victor Kennan. Laymen: T. F. Cadwallader, C. R. Bealmear, G. W. Denmead, Randolph Barton Jr.

## Olympia Convention

**Seattle, Wash.:**—Bishop S. Arthur Houston told the convention of Olympia, meeting at St. Mark's Cathedral, February 3-4, that industrial democracy requires more than a voice in management and a share in profits for labor, "it demands equality of economic opportunity for all men, irrespective of race or color." He went on to condemn the A. F. of L. which in the state of Washington has opposed equality of opportunity to Negroes and Japanese-Americans.

General Convention Deputies: clergy: F. A. Schilling, L. J. Bailey, E. B. Christie, J. P. Craine. Laymen: J. E. McPherson, E. F. Colcock, I. L. Hyland, E. W. Stimson.

## Plead for Relief

**London** (wireless to RNS):—Orderly and humane transfer of populations, as laid down by the Potsdam Conference, was demanded by the ecumenical refugee commission recently set up by the World Council of Churches at its first meeting here. The Commission strongly condemned anti-Semitism, and stressed that relief and settlement of displaced persons is no longer mainly a Jewish problem, but one of real concern to the Christian community. The group unanimously recommended that its resolutions be adopted by the provisional committee

of the World Council of Churches at Geneva.

It also urged the provisional committee to request appointment of a special UNO committee to carry on and extend relief and rehabilitation in Europe when these activities of UNRRA end. In particular, it asked that attention be given to the importation into needy areas of seed, corn, fertilizers, livestock and agricultural implements so that adequate preparation can be made for future harvests.

Eleven nations were represented at the Commission meeting—Austria, Canada, Denmark, Germany, Great Britain, France, Holland, Norway, Sweden, Switzerland and the United States. Representatives of UNRRA and the Inter-Governmental Committee on Refugees also attended.

## Enemy Relief

**Wilmington, Del.:**—The social service department of the diocese of Delaware has addressed a petition to President Truman and state Senators and Congressmen, asking that "the Potsdam agreement be modified as soon as possible to permit the sending of food and clothing to any area in the world regardless of its former belligerent status and in proportion to its need."

It also asked Governor Walter W. Bacon of Delaware to call a special session of the legislature to appropriate funds to the state board of welfare for the care of dependent children. The board recently announced that funds for this purpose would be exhausted by March.

## Confirmed in Japan

**Dillon, Montana:**—Chaplain Arthur B. Ward of the navy sends us the story of Private John H. Roberts, an American Negro soldier from Augusta, Ga., who was recently confirmed at St. Peter's, Zushi, Japan. Private Roberts had struck up a con-

versation with Bishop T. Sugai of the Diocese of South Tokyo on a suburban train. Upon finding that he was an Anglican bishop the soldier asked that he might receive instructions for confirmation. He had been contemplating the step for some time but had not come in contact with a chaplain or bishop of the Church. Following discharge from the army Private Roberts plans to study for orders.

## Anglo-Catholic Meetings

**Rosemont, Pa.:**—A series of meetings to consider proposals for unity and changes in the marriage canon are being sponsored in May by the American Church Union, organization of Anglo-Catholics. Meetings, each of two days' duration, are to be held in Boston, Philadelphia, Chicago, Denver, Dallas, Los Angeles, San Francisco and Portland, Oregon. Mr. John Kremer of this city is the president of the organization and sent the call to the meetings.

## Cracks at UNO

**Rome** (wireless to RNS):—Archbishop Enrique Pla y Deniel of Toledo, Spain, one of the new cardinals, declared in an interview here that the consistory of the Sacred College "is the first international post-war meeting really worthwhile. It is more than UNO because it includes victors as well as vanquished, big nations as well as small." He

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also pleaded for "fair treatment" for Spain, declaring that the country "remained neutral during the war." On the matter of Church-state relations the Archbishop said: "If public power recognizes Christ as king it must recognize his prerogatives in his own kingdom, namely, the Church. No Church can receive orders from the state. Every Church is independent under Christ the king. This means that the Church is not so much concerned over who rules the state as it is that the state does not interfere with the Church. The problem of Church-state relations never changes."

### Support FEPC

**New York:**—Bishop Charles K. Gilbert and the Rev. Elmore McKee are among the 175 clergymen of the New York area to endorse a Madison Square Garden meeting to be held February 28 on behalf of a permanent Fair Employment Practices Committee. A large number of Church organizations also have endorsed the objectives of the meeting.

### New Mexico Convention

**Albuquerque, N. M.:**—Plans were made at the convocation of the District of New Mexico and Southwest Texas, meeting here February

5-6, to reduce the aid given missions at the rate of ten per cent annually. Eventual attainment of diocesan status was forecast when the meeting placed an item for the support of the episcopate in its budget for the first time. It is planned to increase this item \$500 annually until the bishop's salary is entirely paid by the district. The Rev. Robert S. Snyder and Mr. Ralph Faxon are the delegates to General Convention.

### Meldrim House

**Savannah, Ga.:**—St. John's here recently bought the old Meldrim House, across the street from the church, for a parish house, which is now open to the public two days a week. It is of interest to tourists since it was the headquarters of General Sherman on his famous march to the sea.

### Prepared in Germany

**Albany, Ga.:**—The highlight of the celebration of the 50th anniversary of the laying of the corner stone of St. Paul's Church here on January 25th was the confirmation of a lieutenant of the air corps who has received his instruction from a British chaplain in a war camp in Germany. He had a copy of the typewritten outline of the twelve les-

sons to show that his preparation was thorough. Bishop Barnwell preached and confirmed in the morning and at the evening service the preacher was Bishop Walker of Atlanta, a former rector of the parish. The week of festivities closed with a service at which the preacher was the Rev. Newton Middleton of Jacksonville who began his ministry in Albany thirty-one years ago. The Rev. G. R. Madson is the present rector.

### Urge Unity

**Washington (RNS):**—American Lutherans must be willing "to join hands will all who see eye-to-eye with us" in greater unity based on the word of God and recorded in the Bible, Martin J. Heineken, professor of theology at Lutheran Seminary, Philadelphia, told the Washington Lutheran seminar here. Attended by clergy from several nearby states, the seminar was one of the first of 38 to be held throughout the country this month under the auspices of the American Lutheran conference.

The Rev. Leonard Ludwig, of Niagara Falls, N. Y., called for "a positive rather than a negative attitude toward the remainder of Protestantism." He declared, however,

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that plans to merge all Lutheran bodies would only lead "to inner disunity," expressing the belief that mutual recognition of independent Lutheran bodies will favor further unity better than a merger. Seminars such as this series, he added, would go a long way toward promoting "Pan-Lutheranism."

### Fighting Word

**Washington:**—Bishop Charles C. J. Carpenter of Alabama, here attending the meeting of the commission on social reconstruction, added considerably to the gathering with his keen wit. Discussing the R. and A. Fund with a number of clergymen, he said that the word "reconstruction" was a rather unfortunate choice, at least in his part of the country, and required a bit of explaining at meetings. To many Southerners the word is a fighting one, conjuring up thoughts of a northern invasion of carpetbaggers. He stressed however that the fund was going well in his diocese in spite of the handicap.

### Fellowship Service

**New York:**—More than 9,000 people of many races and churches attended an interracial fellowship service last Sunday at the Cathedral of St. John the Divine. Every chair in the vast cathedral was taken, with several thousand standing. It was sponsored by the Interracial Fellowship of Greater New York and local Church Federations. The service opened with a half-hour procession, including the sixty men and boys of the cathedral choir and the one hundred and twenty men and women of the interracial choir. There were sixty clergymen in the procession, representing many races and Church affiliations. The service was conducted by Canon James Green; the lesson was read by the Rev. Newton Chiang of Nanking Theological Seminary, and the benediction was pronounced by Bishop Manning.

The Rev. Howard Thurman, now dean of the chapel at Howard University and formerly co-pastor of the Fellowship Church of All Peoples in San Francisco, was the preacher.

### Mississippi Convention

**Jackson, Miss.:**—A new constitution was considered at the convention of the diocese of Mississippi, meeting here January 22-23. Changes adding to the power of the bishop and council were rejected. The proposals cannot become final until next year.

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**General Convention Deputies:** Clergy: J. S. Hamilton of Greenwood; O. G. Beall of Indianola; H. W. Wells of Laurel; D. M. Hobart of Meridian. Laymen: D. S. Wheatley of Greenwood; T. H. Shields of Jackson; F. R. Hawkins of Winona; Mr. Dawley, initials and parish not stated by our correspondent.

### Brotherhood of St. Andrew

**Jacksonville, Fla.:**—The Rev. Clarence W. Brickman, national chaplain of the Brotherhood of St. Andrew has just completed an extensive speaking tour in the diocese of Florida, arranged by Morton O. Nace, a member of the national council of the organization. Meetings were held at West Palm Beach, Miami, Orlando, Tampa.

### Large Gifts

**Sewickley, Pa.:**—St. Stephen's Church here has already contributed \$40,000 to the R. and A. Fund, with the parish canvass expected to produce another \$10,000. The Rev. Louis M. Hirschon is rector.

### Clergy Aid Strikers

**Detroit:**—Ministers of this city have received appeals for aid for the strikers of General Motors, with many of them presenting the matter to their congregations. Protestant ministers also received an endorsement of the appeal from the Rev. William B. Sperry, new director of social service of the Council of

Churches and an editor of THE WITNESS, in which he urged them to bring the matter before their people. Episcopalians on the national committee for aid to GM strikers are Bishop Scarlett of Missouri, Bishop Edward L. Parsons, retired Bishop of California and Mrs. Eleanor Roosevelt.

### Cathedral Chapter

**Washington:**—Three changes were announced February 11 in the chapter of Washington Cathedral by Bishop Angus Dun, following the annual meeting. David Finley, director of the National Gallery of Art, was elected to membership. Corcoran Thom, banker, retired as treasurer after serving for 29 years and is now an honorary member. Lloyd Wilson, telephone official, was elected to succeed Mr. Thom. The chapter, which functions as the cathedral's board of trustees, is a 53 year old body deriving its authority from a Congressional chapter.

### Kagawa for Emperor

**Tokyo (wireless to RNS):**—Toyohiko Kagawa, noted Japanese Protestant leader, has gone on record in

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## The Witness

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THE WITNESS — February 21, 1946



favor of continuance of the emperor system in Japan. He made his views known in a statement on the suggested merger of the two leading teachers' unions in Japan. Kagawa is opposed to the merger on the grounds that the union which he heads, the Japan Educators Union, cannot agree to the opposing union's opposition to the emperor, inclusive of communists in its ranks and its policy of strikes. Dr. Kagawa's statement was made in an interview with Jiji Press, independent news agency here.

The two unions are the National Teachers Union and the Japan Educators Union. The former is anxious to merge itself with the latter for the formation of a single, unified, nationwide teachers' union. The Japan Educators Union, however, sees no necessity for the merger.

"Merger with the National Teachers Union, having among its members advocates of abolition of the Tenno (emperor) system, is simply impossible," Dr. Kagawa was quoted by Jiji as saying.

Dr. Kagawa told the Jiji Press that his union was pledged to safeguard the Tenno system and will take in no members who advocate removal of the emperor. He also indicated he was not interested in popular front movements with the communists, which movements, he explained, "would only result in strengthening the communists."

Concerning union activity, Dr. Kagawa was quoted as saying, "A teachers' union should strictly refrain from taking such violent action as strikes," and be guided instead by "bonds of love and spirituality."

#### St. James', New York

*New York:*—St. James' Parish, with a goal of \$30,000 for the R. & A. Fund, has given \$85,000. The rector of the parish, the Rev. Horace W. B. Donegan, recently returned from speaking engagements in South Carolina and Alabama in behalf of the Fund and reports "fine response everywhere."

#### Economic Conditions

*Newark, N. Y.:*—Christians are often sincere and kind but often blind to much that is going on in the world, said the Rev. Gardiner M. Day in addressing the Auxiliary of the diocese of Newark. He spoke of some of the un-Christlike acts of ours that led to the Japanese hatred of Americans; of the strength that would come if unity between the Episcopal and the Presbyterian

Churches could be accomplished. He ended by urging his audience to bring all possible influence to bear on President Truman that the rule that prevents aid by foreigners to the Anti-Nazi Germans now returning from labor and concentration camps be repealed at once in the hope that thousands of these people may be saved from freezing and starvation.

#### Russian Relief

*Flushing, N. Y.:*—The Rev. D. L. Maclean, rector of St. George's, is the chairman of the newly formed committee for Russian Relief, Inc., for the north shore of Long Island. First meeting was held on February 19th in the parish house of St. George's when the Rev. W. H. Melish was the principal speaker. There are now more than fifty committees in the New York metropolitan area.

#### Condemn Army Shows

*Minneapolis (RNS):*—Entertainment offered the GI's still in Europe is causing the army chaplains there great concern because of its "low character," N. M. Ylvisaker, Minneapolis, president of the chaplains association of the army and navy, reported here following a tour of Europe. Ylvisaker claimed army entertainment features have contributed to the "almost complete breakdown of morality in the army since V-E day. Cheap, tawdry and bawdy entertainment will not help to build

or increase morale," he warned.

Chaplains at conferences he had with them in France, Belgium, Germany and Austria discussed what was happening "openly and boldly," Ylvisaker said, "and it was plain that restraining influences must be brought to bear at once if complete moral chaos is to be averted."

He reported that the seventh army, in command of Lt. Gen. Geoffrey Keyes, already has released far-reaching directives for immediate correction of the moral breakdown. The directives were presented by Col. Loren T. Jenks, formerly of Minneapolis, ranking chaplain of the seventh army, and were adopted by the seventh army staff with but few changes.

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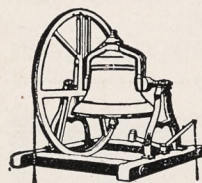
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the ETO," Dr. Ylvisaker said he has demanded that Washington take immediate action with respect to the army moral conditions.

### Parish Anniversary

**Philadelphia:**—The 60th anniversary of the founding of St. Simeon's Church here was celebrated on February 9th and 10th. The speaker at the dinner on the 9th was Commander Richard O.Kern, former chief of the medical service at the naval hospital who served with Admiral Halsey's fleet in the Pacific. Sunday evening Bishop Hart preached and confirmed, with a reception following the service.

### Denounce Bilbo

**Nashville (RNS):**—Accusing him of "forming an unholy compact to delay the coming of social justice in the South," 74 Baptist and Methodist ministers and laymen from 13 Southern States telegraphed a warning to Senator Theodore G. Bilbo (D. Miss.) that "political punishment . . . will be meted out in the New South to its reactionary representatives." Stirred by Bilbo's remarks on the Senate floor in which he is reported to have said "I will take care of these Baptists and Methodists," the churchmen wired him that they "resent your assuming the right to speak for Baptists and Methodists of the South."

"We wish to remind you," said the religious leaders, seven of whom are from Mississippi, "that the punishment assigned to that evil servant who said in his heart 'My Lord delayeth his coming' and began to smite his fellow servants was that he should be cut asunder and his portion assigned with the hypocrites."

The telegram concluded, "it is inevitable that conditions of justice, tolerance and equality of opportunity be created."

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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.

GORDON M. JONES  
City Missioner of Toledo Ohio

FREDERICK K. JELLISON  
Assistant at Trinity Church, Toledo

We note that you carry, February 7 issue, the story of Bishop Manning speaking at the Church Club dinner where he urged that "What we need in the Church now is not to revise the Prayer Book but to believe and teach and live the Prayer Book."

We respectfully submit that what Bishop Manning commends would in and of itself require a revision of the thought and practice of the churchmen for whom he speaks. Nowhere do we find the use of the American missal, fasting communions, compulsory confessions, or the refusal to permit communication at an eleven o'clock celebration of the Lord's Supper, commanded by our Prayer Book. We should think that Bishop Manning and his "Italian" cohorts would favor a revision, at least one which would favor the practices they uphold. There is plenty of room for breadth in our Church. Let's not, however, stretch that breadth so far as to lose the genius of our true Protestant and Catholic tradition. We have both. Yes, Bishop, let's "believe and teach and live the Prayer Book."

\* \* \*

MRS. J. T. MARTIN

Churchwoman of Webster Groves, Mo.

I want to endorse with all my heart Mr. Spofford's article of January 17. I have not forgotten the time spent and the interest shown in the study of *Re-thinking Missions* some years back among the women of our Church. Certainly now that we are called upon to reconstruct we should put into effect the conclusions reached by those experts. More of us would give more liberally I think to R. and A. Fund if we had assurance that the money would be spent cooperatively, showing our strength in Christianity through unity.

\* \* \*

S. HARRINGTON LITTELL

Retired Bishop of Honolulu

Prof. Shepherd's constructive article (WITNESS, Feb. 7) regarding Christian saints, our attitude towards them and our fellowship with them, may well lead to definite action. He notes the "very sensible outlook" of the Prayer Book with respect to the saints. However he craves a larger circle of acquaintances than the few who have survived the "drastic treatment of the Calendar."

In similar vein I wrote shortly before the 1943 General Convention: "Why should our generation and coming generations of churchmen know little or nothing beyond the names, and possibly not even that, of such persons as William Augustus Muhlenberg; Sir Wilford Grenfell; John Coleridge Patteson; Feng Mei-tsen, priest and martyr; Launcelot Andrews; Samuel Isaac Joseph Scherechewsky; Thomas Ken; Phillips Brooks; Frederick Rogers Graves; John McKim; John Wesley; John Keble; Peter Trimble Rowe; Wilson Carlisle; Florence Night-

ingale; William Boone; William Hobart Hare; Rudolph Teusler; James DeKoven; Arthur Selden Lloyd; Philander Chase; Jackson Kemper and so on indefinitely. The list should be inclusive, regardless of color, sex or churchmanship; no detailed biographies; simply names, dates, places and nature of work."

\* \* \*

MARTIN SCHLESINGER

Layman of Jamaica, Long Island

As much as I enjoyed reading the article *Why Men Work* by Randolph Miller (WITNESS, Oct. 11) there was something about it that stuck in my crop. It seemed so remote and detached from present issues. To bring in the element of laziness seemed like the Hearst crowd, when it is altogether too plain that a man may risk both his career and the disruption of his parish to speak his mind freely.

It came to me as a shock when I realized that the young girls asleep on subway benches at six in the morning were defense workers just as tired as I was, also until recently a defense worker. And in those defense shops were grey-haired women in their sixties; broken down men and cripples, all carrying the burden of defense work. One would have assumed that the glorification of those workers by men of headline prominence would have resulted in the less able being elbowed aside by the socially prominent, eager to exploit a new field of glamour.

Long before the present strike wave, it struck me that from the meager corporation returns published in the N. Y. Times one could draw a ratio between profits and payrolls. Thus, allowing of course for the value of the figures released by the corporations, the big steel, oil and motor firms employing about 400,000 offered figures that showed that payrolls exceed dividends by only ten to one. Many people cannot believe it.

But strangest of all, a careful search through trade journals to learn something of American industrial activity will reveal chiefly how well these activities are covered up. There is no commercial publication from which you can get the figures that are at the very crux of our economic problems. Moreover government figures, available to the public, are comical.

You once had an excellent article on mass production. That is a subject that offers an ideal vantage point for viewing the problems that will beset us for a very long time.

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