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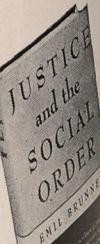
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New York



The WITNESS

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MARCH 28, 1946

CHAPLAIN F. B. SAYRE
ADMINISTERS SACRAMENT
TO THE SERVICEMEN . . .
(story on page three)

AN OVER-ALL CHURCH STRATEGY

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
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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.

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Thursdays and Holy Days: Holy Communion, 11 A.M.

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11 A.M. Morning Service and Sermon.
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Thursdays and Saints' Days at 10:30 A.M.
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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.

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Charles W. Sheerin, Rector
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Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

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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.

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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, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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MARCH 28, 1946
Vol. XXIX No. 24

CLERGY NOTES

ANKER, HERMAN, army chaplain, has accepted a position as assistant at Christ Church, Indianapolis, Indiana.

COOK, WILLIAM R., curate at Trinity, Roslyn, N. Y., is now curate at St. Peter's, Philadelphia, and vicar of the Transfiguration.

HORNBY, FREDERICK B., vicar of St. Luke's, Eddystone, Pa., and St. Luke's, Chester, Pa., has retired from the active ministry and is now living at Penny Farms, Fla.

HOWE, HALSEY, was ordained priest on March 11 at Christ Church Cathedral, Springfield, Mass., by Bishop Perry of Rhode Island. He is to continue as a curate at the cathedral.

JACOBS, EDWARD, assistant at the Atonement, Chicago, has accepted appointment for missionary work in the Philippines.

McNIEL, FREDERICK A., was instituted vicar of St. Michael's, Mt. Pleasant, Iowa, by Bishop Haines on March 3.

NORTON, MERRILL A., formerly rector of St. Paul's, Elko, Nevada, became rector of St. Luke's, Hollister, Calif., on March 1st.

PATRICK, WILLIAM E., army chaplain for five years retiring with rank of Lt. Col., is now rector of All Saints', Oxnard, Calif.

PROVOST, GEORGE W., formerly assistant at St. Luke's, Montclair, N. J., is now in charge of St. Mary's, Green Grove Springs, Fla.

SAYRE, FRANCIS B. JR., industrial chaplain in the diocese of Ohio, has changed canonical residence from Mass. to Ohio.

STURGIS, RICHARD L., former army chaplain, is now locum tenens of St. Stephen's, Goldsboro, N. C.

THOMSON, PAUL V., navy chaplain, has accepted the rectorship of St. Stephen's, Providence, R. I., and will assume duty on release from the navy which is expected shortly.

TROWBRIDGE, CORNELIUS, rector at Chestnut Hill, Mass., has accepted the rectorship of St. Peter's, Morristown, New Jersey.

WELLER, HEBER W., canonically of the diocese of Louisiana, a regular army chaplain of many years standing, has retired from active duty and is now living at Pensacola, Fla.

WHITE, CLIFTON H., was ordained priest on March 16 by Bishop Barnwell at Christ Church, Valdosta, Ga. He is a teacher at the state woman's college.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
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.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, Rector
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M., 8:00 P.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 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.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkov, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets,
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M. Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.
Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service; 11 A.M. Morning Prayer. Holy Communion, first Sunday, 6 P.M., Young Churchmen.

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.

SERVICES
Leading Churches

CHURCH CATHEDRAL
 Church Sts., Hartford, Conn.
 Services: 8, 9:30, 10:35, 11 A.M.

Holy Communion, Monday
 Saturday 8 A.M. Holy Com-
 munion, Wednesday, 9 A.M.
 Service, daily except Holy
 days, 12:25 P.M.

CHRIST CHURCH
 Cambridge
 Rector
 M. Day, Rector
 W. B. Kellogg, Curate
 Services: 8:00, 9:00, 10:00
 and 11:00 P.M.
 Sunday, 8 and 11 A.M. Times

UNITY CHURCH
 Miami
 Rector
 W. Hiller S.T.D., Rector
 Services: 8, 9:30, 11 A.M.

UNITY CATHEDRAL
 Newark, N. J.
 Rector
 Arthur C. Lichtenberg,
 Dean
 Services: 8:30, 9:30 (All Saints
 Day), 11 and 4:30 p.m.
 Holy Communion, Monday
 a.m. Holy Communion,
 Holy Days, 12:00 p.m.
 Tuesday, Friday and Saturday
 Organ Recital Times

is open daily for prayer

PAUL'S CHURCH
 and Bay Place
 and California
 Rector
 Barbara, D.D., Rector
 Holy Communion,
 School; 11 A.M., Morning
 Prayer

CE CHURCH
 and Davis Streets
 Ira, N. Y.
 Rector
 T. Henstridge, Rector
 11 A.M.; 4:30 P.M.
 and Thursday, 7:30 A.M.
 and Saturday and Holy
 Days

Services Announced

MARK'S CHURCH
 and Cotton Street
 Vero Beach, Fla.
 Rector
 W. B. Kellogg, Curate
 Holy Communion, 7:30; 9:25 A.M.
 11 A.M. Morning Prayer
 first Sunday, 6 P.M.
 and Holy Days

ST CHURCH
 Memphis, Tennessee
 Rector
 Randolph Williams
 Holy Communion,
 Church School
 Service and Sermons
 People's Meetings
 Saints' Days—Holy Days

CE CHURCH
 Orange, New Jersey
 Rector
 Barton

SUNDAYS
 School
 Holy Communion,
 Prayer and Sermons
 first Sunday each month
 People's Fellowship

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill.

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Rev. Francis B. Sayre Launches A New Project in Ohio

*Returning After Four Years in the Pacific
He Becomes Industrial Chaplain for Diocese*

By William Dinwoodie

Cleveland:—A new venture in religion—the appointment of a chaplain to work with the men in industrial plants—has been launched by the diocese of Ohio. Originator of the project and named to head it is a former naval chaplain, Lieutenant Commander Francis B. Sayre, Jr., a veteran of four years' service in the Pacific. Bishop Beverley D. Tucker has given the plans his formal approval.

Sitting in the quiet of Cathedral House, close to the heart of Cleveland's business district, Commander Sayre told how the idea of industrial chaplains came to him.

"There were 1,200 of us aboard the Cruiser San Francisco," he began. "I was the only chaplain. Naturally, I came to know many of the men, Protestant, Catholic and Jew, intimately. They came to me with their problems, family and personal, and I was shocked by the large number who had never before had any contact with religion.

"I realized then that the Church—organized religion as we know it—was losing some of its effectiveness because it wasn't going out after the men who never attend formal services. That raised the question of how we could best meet these men on a common level.

"After a great deal of thought, I came to the conclusion that it would be wise to place ministers in the larger industrial plants. If the minister had an office in the plant, it was likely the workers would come to him as they came to their chaplains on ship board or in army camps. Now here's what I have in mind."

Chaplain Sayre leaned forward in his chair. His voice was low and earnest.

"The diocese has agreed to support the experiment for a year," he

said. "After that, I feel certain we can broaden it out on an inter-denominational basis with labor and management sharing in the cost. This may seem like a radical innovation but it's more like an extension of our chaplaincy service to hospitals, jails and other institutions. Now tell me what you think of it?"

The men sitting with Chaplain Sayre were impressed. They liked the plan. They also liked the quiet enthusiasm of the clean cut young chaplain who had promised to see it through. But where, they asked, would he get the clergymen to carry on the work if it were extended to plants in all sections of the city?

"I'd like to use as many ex-service chaplains as possible," Chaplain Sayre replied. "They've had experience with all types of men in the army and navy. I'm certain they'd have the best results with the workers in the plants."

Asked if he had selected the industry in which he would start the experiment, the chaplain shook his head slowly.

"I'd like to make a survey of the city first," he said. "Then I'll pick out the plant where I think I can be of the greatest possible service and go to it. I've no doubt we'll have plenty of cooperation when the project becomes known."

The chaplain was right. Within a week after newspapers announced the plan, the Greater Cleveland Ministerial Association had endorsed it. Labor and management also were quick to come to its support. Typical of the reaction of industrialists was the comment of Curtis Lee Smith, secretary, treasurer and general manager of the National Copper & Smelting Co.

"I think the plan of having chaplains in industry has some very good

aspects," he said. "In my opinion, the person who goes into the plant as chaplain should work, as the chaplains worked in the army, on a non-sectarian basis. If he does, he should be able to do a great deal of good as a counselor—helping the men to settle their problems objectively."

Labor's position was summed up by Sam Sponseller, regional director of the CIO and personal representative of Philip Murray, when he said: "This experiment with industrial chaplains is certainly worthy of a trial and it deserves the support of everyone concerned. I'll follow its operation with a great deal of interest."

Chaplain Sayre is the son of a former high commissioner to the Philippines and grandson of Woodrow Wilson. He comes to his new assignment after a long and distinguished career in the navy. His heavy cruiser, the San Francisco, went through some of the heaviest fighting in the Pacific, carrying battle scars from Guadalcanal to Japan. During the latter stages of the war, the chaplain was on the staff of the commander of the Philippine's sea frontier in Manila.

Returning from the service, he might have resumed ordinary parish

GET-TOGETHER

★ A big housing project in the mid-west is looking for an ex-chaplain with a combat record who will head up an interdenominational work. It is a project of several thousand people, including many university students. The great bulk of the people will be ministered to by this interdenominational work which is being well sponsored by a strong committee. The man must be college and seminary trained and have a good parish record before entering the service. Salary: \$3,600; house; secretary; \$500 allowance for car. Any ex-chaplain who is interested write: Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y. . . . There are a number of summer supply jobs available; also a considerable number of rectors seeking assistants. In writing please give full details about yourself . . . age, churchmanship, salary expected, whether you would be interested in an assistant's job or only in a parish of your own. Vestries and Bishops seeking men also kindly give as much detail as possible.

duties in his home diocese, Massachusetts. Instead, he chose to center his work among the laboring men in the industrial city of Cleveland.

Those who have watched him lay the ground work for his new ministry to the workers have been deeply impressed by his sincerity and his ability to thrust aside minor obstacles. As one, they say: "He'll do."

The picture on the cover shows Chaplain Sayre, while still in the service, administering the sacrament to servicemen. This particular service, attended by four hundred men and officers just before going into battle, was conducted by two Methodist and one Presbyterian chaplains in addition to Mr. Sayre.

DEMOCRACY IN RELIGION IS URGED

Atlantic City, N. J. (RNS):—"Organizations of religion must not only preach democracy but must reveal democracy in themselves," Bishop G. Bromley Oxnam, president of the Federal Council of Churches, told 2,000 delegates attending the international convention of the Young Men's Christian Association here. The Methodist churchman declared that ecclesiastical organizations based on autocracy are not designed to give effect to democracy.

"Authoritarianism is repugnant to democratic men whether it be heard in the voice of a fascist dictator or be seen in the pageantry of ecclesiasticism," Bishop Oxnam said.

"Free men demand the right to make up their minds in the realm of religion as well as politics. The property interests of a church must never be put before the personal interests of a people. Power must be democratically controlled because it corrupts a religious institution just as it corrupts a political institution."

Bishop Oxnam called upon religious organizations to find effective means in bringing about world peace, stating that religious forces have been more effective in proclaiming the ideals essential to world order than in discovering the means to give effect to the ideals.

CLERGYMEN ACT ON STRIKE

Claremont, N. H.:—The clergy of this industrial town sent the Rev. William P. Neal, rector of Trinity Church and president of the ministerial association, to Washington

to see if he could persuade government officials to take a hand in a strike which has been going on here for two months. The move followed a meeting of the clergy with officials of the Sullivan division of the Joy Manufacturing Co., who presented their views of the strike and said that they were unchanged.

During his visit to Washington which was financed entirely by the local clergy, Mr. Neal said he had talked with the "highest" men in most of the agencies he visited which included the department of commerce, the OPA, the NLRB and CIO headquarters. Most officials told him



Two young clergymen of Delaware who were classmates at the University of the South enjoy meeting at a recent conference. The Rev. William H. Hanchel and the Rev. Alex Boyer

they were frankly impressed by the united action of the Claremont clergy and promised immediate action in the dispute, including the sending of a government conciliator who will attempt to settle the strike.

Inasmuch as the Claremont clergymen are an "impartial group," they are unable, Mr. Neal said, to make a public statement of their findings as a result of meetings with company and union officials but he reiterated that the clergy will continue its efforts to bring the strike "to a just conclusion." To this end, clergymen pledged all Claremont churches to a week of prayer beseeching "a just conclusion" to the strike.

ASKS EXTENSION OF SOCIAL SECURITY

Washington:—The Rev. John G. Martin, superintendent of the Hospital of St. Barnabas, Newark, N. J., urged the inclusion of employees of hospitals in the social security act

in an address before the ways and means committee of the House of Representatives on March 12. "We want our old people to have at least the same consideration for their declining years as is given to other workers," Dr. Martin said. "We feel that their service on behalf of afflicted men, women and children should not be penalized as it is now through being debarred from participation in the advantages of the old age and survivors insurance feature of the social security act."

He also quotes a resolution of the American Hospital Association approving the removal of the exemp-

tion of non-profit hospitals from the provisions of the act.

LAKESIDE CHURCH CONSECRATED

Lakewood, O.:—St. Peter's Church here was consecrated on March 10th by Bishop Beverley D. Tucker. Assisting in the service were the Rev. Louis M. Brereton, rector; the Rev. J. Philip Brereton, father of the rector; the Rev. D. LaBaron Goodwin, rector emeritus. At the same service 47 persons were presented for confirmation.

EXECUTIVE SECRETARY DIES

Wilmington, N. C.:—The Rev. Walter R. Noe, executive secretary of the diocese of East Carolina, died at his home here on March 11. He was 62 years old. He became archdeacon of the diocese in 1916 and executive secretary three years later.

Church in China Centralizes Work for Whole Area

Carries Out the Recommendations Made By Bishop Tsu On Visit to United States

By Richard T. Baker

Shanghai (RNS): -- The House of Bishops of the Church in China held its first full meeting since 1941 with fourteen of the Church's eighteen bishops present. Chief action was the establishment of a central office in Nanking to coordinate the work of the entire Church. Bishop Y. Y. Tsu, assistant bishop of Hongkong, who during the war directed the work of the Church in Kunming, was made general secretary of the new central office. Bishop Tsu, on his visit to the United States two years ago, urged the coordination of the work before the National Council and other official Church groups and received general approval of his ideas, which has previously been approved by the bishops in China.

Major functions of the office will be to deal with Church matters on a national scale, administer central funds, gather total information on the reconstruction needs of the communion throughout China, promote Church-wide work in literature and publications, religious student work, lay training and the recruiting of priests. The office will also serve as an interim administration of the Church between the biennial meetings of its synod.

Anglicans in China have operated their Church on three partially autonomous lines. One was the Chinese Church itself. One was the missionary affiliation to the Protestant Episcopal Church in America. The other was the missionary affiliation to the Church of England.

While the bishops are cautious about predicting any immediate change in these three separate affiliations, the establishment of a China office is seen as a step toward eventual combination of all Anglican interests in China and a unified, autonomous control of the Church here.

Previously the American Church had contributed funds to certain dioceses in China, the English Church to others. It is hoped that eventually the missionary societies abroad will make contributions to the Church in China as a whole, which body will appropriate the

gifts where they are most needed, without reference to previous diocesan affiliations.

A major change in the theological training program of Chinese Anglicans was made by the House of Bishops. The former Central Theological School of Nanking, which has been closed since 1941, its buildings looted, its library lost and its faculty dispersed, will not be reopened. A total reorganization of the school will take place, and it will be given a fresh start in connection with the theological department of St. John's University, Shanghai.

Bishop T. K. Shen, of Shensi province, has been named dean of the new theological school. It will probably open classes in September of this year. The bishops laid great emphasis upon high-grade, post-graduate theological training.

This emphasis was extended to include women workers in the Church. In 1941 funds had been received and the organization nearly completed for the Bawn School for Woman Evangelists. Then war came, and the school was never organized. The House of Bishops appointed a board of control for the Bawn School and empowered it to name a dean, to locate the school and organize a curriculum for training woman evangelists in church work, social work and community service. The school, it is hoped, will start classes in 1947.

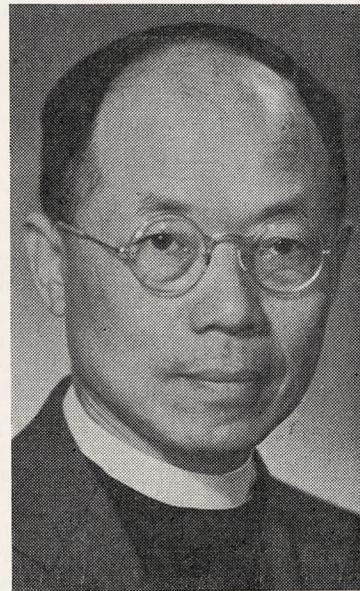
The bishops voted to re-establish the now defunct Chinese Churchman, periodicals of the denomination, and to appeal to American and English friends for funds to re-equip parishes with prayerbooks and hymnals. Some dioceses in China have lost all their prayerbooks.

Since the last meeting of the House of Bishops in 1941, it was reported that six bishops have died and three have been consecrated. During the war years the only bishops' meetings held were those among prelates in Free China.

Churchmen present for the March meeting here included: Presiding Bishop T. Arnold Scott, Peking; Bishop John Curtis, Chekiang; Bishop

op A. A. Gilman, Hankow; Bishop P. Lindel Tsen, Kaifeng, Honan; Missionary Bishop T. K. Shen, Shensi; Bishop William P. Roberts, Shanghai; Bishop Ronald O. Hall, Hongkong; Assistant Bishop Y. Y. Tsu, Kunming; Bishop Lloyd R. Craighill, Anking; Assistant Bishop Robin Chen, Anking; Bishop Michael Chang, Foochow; Assistant Bishop Addison Hsu, Kweilin; Bishop Percy Houghon, whose episcopal duties are as head of the China Inland Mission; and Bishop C. T. Song, of eastern Szechwan.

The new central office will function provisionally until its charter is ratified by the first post-war



Bishop Y. Y. Tsu whose plan for a central office for the Church in China is accepted by the House of Bishops of the Church in China

meeting of the synod, probably in the summer of 1947. Funds for the establishment of the central office were given to the Chinese Church by the American Church.

CZECH CHURCH PROTESTS

Geneva (wireless to RNS):—The Czechoslovak Church, largest Protestant body in Czechoslovakia, has sent a message to the provisional committee of the World Council of Churches protesting against a resolution adopted at its recent meeting here regarding compulsory transfer of Germans from Allied occupation zones. In its message, the Czech Church, which is not a member of the World Council, charged the provisional committee with protecting Germans "who provoked their present plight by their own limitless ar-

rogance." The committee, it added, "did not find words of Christian sympathy for the suffering innocent of Slavonic nations under German domination."

The message asserted that former citizens of German nationality "committed the worst crimes against the Czechs and Slovaks" and warned their continued presence in Czechoslovakia would "lead to open hostility and the destruction of international peace."

The Czech Church declared it will refuse to participate in inter-church aid from Western Churches "until the ecumenical headquarters takes into consideration the historical necessity of self-preservation, and the conditions of human existence for a Slav nation endangered twice in a century by Pan-German imperialism."

CHURCH IN CHICAGO FACES HOUSING

Chicago: — The most pressing problem in this city, as elsewhere, was faced at a diocesan conference held at St. Paul's on March 24. Dean Wilber G. Katz of the University of Chicago law school was the moderator of a panel discussion which included such experts as Elizabeth Wood, secretary of the local housing authority; Willard Townsend, CIO labor leader; William E. Hill of the American council on race relations; Earl B. Dickerson of the National Urban League. Bishop Conkling preached at a service held before the meeting, sponsored by the diocesan department of social relations.

AUXILIARY MEETS IN BOSTON

Boston: — Mrs. Arthur M. Sherman and Miss Avis Harvey of the national office of the Auxiliary were the headliners at a meeting of officers of parish organizations, held here at the cathedral on March 20.

FORBID MEMBERSHIP IN UNION

The Hague (wireless to RNS): — The Roman Catholic hierarchy of Holland has issued a pastoral letter forbidding Catholics to become members of the new Unity Trade Union movement because it is a "Communist organization." The letter was read in all Catholic churches throughout the country. The bishops also declared that the ban on Catholic membership in the N.V.V. (Dutch

page six

Trade Union Congress) and other Socialist organizations would be continued until the facts "show that the aims and principles of such organizations are no longer in opposition to Christian beliefs and the Christian spirit."

"It has become apparent," the pastoral letter declared, "that the Unity Trade Union is working under the guise of national unity in ways indisputably Communist. The clear-thinking part of the community has rejected it, and there can no longer

as well as the state statutes, condemn all lotteries," said Bishop Lawrence. "It may be done painlessly but the operation of extracting money is performed on those who can least afford it." A large number of civic and social organizations support the Bishop's stand.

INTERRACIAL SERVICE IN DETROIT

Detroit: — A colorful service was held at St. Paul's Cathedral here on



—Boston Herald.

In accordance to a parish tradition pussywillows are distributed to the children and adults alike a month ahead of the season each year as prophecies of Spring in St. John's Church, Winthrop, Mass. This year Howard A. S. Dixon was presented the first pussywillow, the occasion being his 56th anniversary as a member of the choir

be any doubt that Catholics may not be members of this Unity movement.

"What we stipulated earlier about membership in Communist organizations now applies to membership in this trade union movement. Any Catholics who are members of this movement must be refused the holy sacrament."

STATE LOTTERY OPPOSED

Springfield, Mass.: — Proponents of a state lottery to raise funds for the old-age assistance program in Massachusetts got a blast from Bishop Lawrence of Western Massachusetts, following a vote by the local council of churches opposing the measure. "True Christian standards,

March 10, under the direction of the diocesan social service department. It was both interracial and international, with the choir and clergy representing seven nationalities. Clergy to take part represented the Armenian Church, the Greek Church, the Roumanian Church, the Russian Church, the Syrian Church, the Serbian Church, the Episcopal Church. Also taking part were the Rev. Shigeo Tanabe, chaplain of local Japanese-Americans, and the Rev. Malcom G. Dade, representing Negroes. The sermon was by Bishop Edward E. Demby, retired suffragan bishop of Arkansas. The cathedral was filled for the service which was followed by an international and interracial tea in the cathedral house.

THE WITNESS — March 28, 1946

How Many Loaves?

THE gospel for the Fourth Sunday in Lent is the familiar story of the feeding of the five thousand. It is Jesus' answer to the problem of providing bread for the hungry. It teaches us two things about the nature of the world in which we live,— that what is to be must come of what has been, and that nothing is ever to be wasted. Five barley loaves and two small fishes, offered to God, will somehow grow into an abundance to feed a multitude, perhaps by shaming those who have provisions hoarded and hidden for themselves to bring them forth to share with their neighbors. And when the hunger of all is satisfied, still there is more remaining than was thought to exist at dinner time. Gather the fragments into baskets that nothing be lost. Another meal-time would find them already prepared.

Now it is another day, and another hungry multitude is wondering where it may find bread to eat. Only this time they haven't just gone without breakfast. They have been denied sufficient nourishment for years. The scourge of war has destroyed both home and harvest and they look in vain for enough food to give them the strength to rebuild their homes and plant again their ravaged fields.

But there are those in the world, members of that greater company who count themselves followers of the master of men, who do have food. As Christians, it cannot be their choice to say, "we will not share lest there be not enough for us and you as well." What there is must be freely offered and shared in the name and for the love of Christ, and it will be more than enough. We must start with what is immediately available, and it must be made available. In the Christian economy there is no place for the black-market, or hoarding or self-indulgent extravagance. In the shadow of the cross none may linger long who are content to give only a little and that too late. Sentence has already been pronounced upon them, "Inasmuch as ye did it not to one of the least of these, my

brethren, ye did it not unto me. Cast the unprofitable servant into outer darkness."

What Will It Prove?

THE most gigantic bit of horseplay in the history of the world is being openly planned by presumably responsible people while the rest of us look on like a group of gawking schoolboys. Awe, fright and wonder have stopped us from doing anything but watch this tragic comedy.

If a group of the larger boys in our neighborhoods found a stick of dynamite and decided to blow up a garage just to see what would happen, and also thought it fun to lock some dogs and cats inside the garage to see what would happen to them, we would quickly decide that some other method of encouraging experimentation would be more useful. But as Hitler used to say about lies, the bigger they are the easier to get them across, so it is with this sort of foolishness. The larger it is the less the opposition will be.

On May fifteenth the army and navy are planning to drop atomic bombs on an atoll in the Pacific. To add to the excitement the atoll will be occupied by four thousand sheep, goats and pigs. Then the army and navy will solemnly report to the world on the destructiveness of the bomb.

Nothing could be devised that would go further to serve notice on the world that we are the most powerful military

power on earth and that other peoples had best listen when we speak. Nothing could be devised that would further encourage research and experiment with atom bombs by other nations. Nothing would more clearly demonstrate that while we pay lip service to UNO we put our trust in our army and navy.

In other words, if this bomb explodes in the manner and under the auspices now planned it will explode the idea that the war was won for a peaceful community of nations and for all the peoples of the earth. We will be right back where we started.

There are some questions that demand answers.

"QUOTES"

THERE is no cure for the evil of the world but a true knowledge of God. To know God is to live; to know God is to possess, or rather be possessed by, the creative power of that Love which is able to triumph over evil by bringing forth from it a greater good. . . . In the fellowship of an increased knowledge of God is to be found the only real hope for the rebuilding of society upon a surer foundation than that which, in our own time, has crumbled away. In such a sure-founded fellowship lies the only prospect of a true and enduring peace.

Knowing God not as a mere name but as a reality and living presence, we gain an infinite new hope as we learn to face, in ever deepening fellowship, the problems of the world.

C. H. S. Matthews
Dean of St. Paul's Cathedral,
London

Two bombs were dropped; two cities destroyed. How many more bombs do we now have? How fast are we now making them? What do we intend to do with them?

All citizens and particularly Church people should demand that this experiment be a UNO project. We should demand that it be supervised by a selected group of scientists and engineers representing all peoples as well as our army and navy. We should inquire as to whether this type of experiment is the best way to discover how atomic power can be made useful to all mankind.

President Truman announced on March 22 that the test would be postponed for six weeks in order that members of Congress might witness the experiment. As we have indicated, there are far sounder reasons for forsaking the plan entirely and we earnestly hope the President will so order.

Hitler Tactics

IT WAS encouraging to read recently that the Polish army, 100,000 strong in Italy and 46,000 strong in Britain is to be disbanded. We hope to read soon that the Royal Yugoslav Army, organized by our army of occupation has likewise been disbanded. The existence of these two units was reported recently by Raymond Daniel in the *New York Times*, with this comment, "The United States army is pursuing a policy in Germany that is arousing suspicion in Russia, Poland, and Yugoslavia, fostering the German's hope of a

future rift between Russia and her western Allies and defeating our effort to induce displaced people to go home. It is the practice of recruiting, equipping, and arming disaffected Poles and Yugoslavs for labor service companies and guards to replace the all too hastily redeployed American troops."

Such antics, if one can so refer to acts which might eventually involve us in war, make one wonder if it may not be the ghost of Hitler which is manipulating our foreign policy. The fact that our army has been pursuing such a policy, the strange "loss" in the files of the Soviet request for a loan of a billion dollars, and the approval by our state department of the sale of planes to Spain and Argentina explain a good part of Russia's distrust of us and follow Hitler's plan to divide and alienate the Allies.

Germany lost the war, but if this phase of Hitler's plan carries through and our country becomes embroiled with the Soviet Union, Germany may yet win the peace. The decision of Britain to disband the Polish army is a step in the right direction. It now remains for us to disband all disaffected groups and to remove such obstacles as stand in the way of building a solid basis for confidence and cooperation with the Soviet Union. The pathway to peace will not be easy, but it will be immensely improved if these Hitler inspired tactics can be eliminated in favor of a forthright and trustworthy policy.

A Strategy for the Church

by **Herbert W. Prince**

Rector of the Holy Spirit, Lake Forest, Ill.

A NEW strategy has become imperative for the Christian Church because a new psychology now possesses the people of the earth. The new psychology is partly due to the fact that the geography of yesterday is gone forever. The vision of Jesus, which was spiritual and not geographical, nevertheless embraced the kingdoms of the earth as the scope of his mission to mankind. The vision of St. John in the Apocalypse carried the vision of Jesus to fulfilment in prospect: "The Kingdoms of the world are become the Kingdom of our Lord and of his Christ, and he shall reign."



Never in all the long subsequent history of

Christianity have the spiritual vision and geographical man become counterpart; never until now. Now for the first time in history it becomes possible to contemplate and utilize the whole world as a unit of operations.

The United Nations Organization is in actual practice working on this basis. Nation talks with nation as man to man. The judgment of the majority overrules or sustains the proposal of one. The kingdoms of the world have in fact become the kingdom of man. They are thereby made ready through the sublime and profound workings of the spirit of God to become the kingdom of our Lord Christ.

It is the solemn yet exhilarating conviction of present-day Christians that nothing short of the Lord Christ's challenge has been issued to his Church to make the world his, now and forever.

Is the Church as we know it ready for the brilliant day which opens before it? Is the Church enthralled by the vision of Christ and his apostle? Manifestly and disappointingly not. Without wasting words on laments shall we not face the new situations which confront us all in our post-war world and square ourselves to plan to meet them as though we were responsible directly to our Lord, standing before us and charging all of us as Christians to fulfil his renewed command? The new psychology which possesses the peoples of the earth is as near home to us as the nearest Negro neighbor and it stretches out continuously to the farthest Chinaman, Filipino and East Indian.

There is no need to enlarge on the reason for this. Everyone knows it. Like ferment the races of men at home and abroad are rising from the bottom to the surface, through the heat applied by the terrific pressures of war. Where the despondent masses are in themselves inert they are inflamed by leaders whose restless energy and new ambition will no longer let them alone. The whole of humanity is rising to the levels where we ourselves stand. They rise to equality with us. We ourselves being Christians cannot deny this equality, for in the language we habitually use in Bible, Prayer Book and Hymnal all are one in the Fellowship of Christ Jesus.

Can we devise the strategy for today and tomorrow which will satisfy the rising peoples of the earth, satisfy our awakened consciences, satisfy the terms we acknowledge, satisfy our Lord and Master?

The Episcopal Church is not approaching this for the first time. A commission comprised of twenty bishops and other clergy, laymen and women was appointed at the General Convention of 1937 and reported to the General Convention of 1940. The subjects studied under strategy and policy were missionary scope and areas, promotion and stimulation, approach to racial groups, education, social welfare. The commission was continued at the 1940 Convention and reported again in 1943 on the same subjects. In the elapsed three years very little pertinent material was added to the first report, perhaps because of the uncertainties in men's minds produced by the vast cloud of war which limited vision and confined scope of action.

Both reports are good though mild; they confuse strategy with tactics. They also suffer from the fate of reports to large formal bodies such as the General Convention. Though admirably prepared, carefully worked out, the result of much labor and frequent meetings, they are, nevertheless, period reports, finding repository in the archives instead of firing the minds of the constituency. The committee is discharged at its own request and the

living flame created dies down to embers and goes out.

This article concerns itself with strategy alone, not tactics. Strategy is large-scale planning, like the grand strategy devised by the master military and political minds of World War II. It included every branch of human endeavor—labor, industry, finance, services, personnel, home front, home forces and allied forces. It assembled every conceivable aid to bear upon the task to be done. Tactics was the job of the generals and others on the field of battle, the method of applying the strategy.

NOW that the war is over is the Church, and in particular our Episcopal Church, in a position to plan its entire work on a grand scale having in view the total resources of the total Church? Few if any desire to contemplate the alternative, which is to jog along in a relatively small way, doing our work as we have always done it, not overconscious of the presence and progress of other large branches of the Christian community.

We cannot, we should not, desire to continue working alone. In the providence of God our Episcopal Church in America lives its life in the environment of Protestant Churches. We would if we could live our life equally in the environment of Roman Catholic Churches, but that hierarchy will have nothing to do with us and the priests so instruct their people. Our religious relations with them are on the surface. Until the time comes when the Roman Catholic Church recognizes the equality of all Churches professing full allegiance to Jesus Christ as Lord, our association in America in religious thought and action is almost solely with the great churches of Protestantism. It is sheer obtuseness to pretend otherwise. (Our contacts with Eastern Orthodox are interesting but not practical.)

Unity between any two or more of us is a process that must come from within and must take its time. It is a process we cannot wait for. Beyond union with Presbyterians other unions must come. Meanwhile the world will not and cannot wait for organic union. Coordination of program and work is within our reach if it is within our will, and the strategy contemplated by this article revolves around this coordination. Undoubtedly close coordination of ministry, services and work is a major factor in promoting and hastening actual union.

The lines along which coordinated strategy would naturally work are:

1. The parish as the home base where Christian character is developed.
2. The colleges where the parish product is tested and where men are secured for the vocation of the ministry.

3. The theological schools where Christian character is trained for life-service.

4. The diocese and missionary district as a corporate unit (the bishop the leader), combining the membership of parishes in social and civic activity, church extension, relations with other communions, relations with the national Church.

5. The National Council (executive committee of General Convention) as board of strategy acting as agent for the Episcopal Church.)

Put this planning alongside the present jumbled situation in our own Church and the need of large scale strategy becomes clearer:

We have parish independence but no cohesive relation to the diocese and its institutions.

We have eleven theological colleges, but no system of support, expansion or merging.

We have diocesan independence, but no integration through the House of Bishops.

We have race relations Sunday, but no plan of race relations.

We have a National Council, but no national consciousness.

We have domestic and overseas missionary districts, but no well-devised plan for expansion, contraction or cooperation.

The plea is that a new world of communications, of access, of human relations, of new political, social and religious aspiration has burst upon our view, demanding at least re-study of our responsibilities and objectives as a national Church in relation with the responsibilities and objectives of other denominations of the Christian fellowship.

In this series, Bishop Keeler of Minnesota is presenting the domestic missionary strategy which includes Negroes and other minorities. There is plenty of material in the numbered statements above for half a dozen articles outlining an integrated strategy, all based on the principle laid down, that the life of the Episcopal Church is in the environment of the Protestant churches and that a true Christian strategy calls for coordinated action everywhere and united action in areas abroad where the war has provided the opportunity of a new start.

The particular purpose of this article is to indicate the lines of strategy for the world mission of the Church. The man who has drawn it for all the churches of America is Dr. Walter W. Van Kirk in his new book *A Christian Global Strategy*. As executive secretary of the department of international justice and goodwill of the Federal Council of Churches, he knows what is happening all over the world, he has the understanding and vision to plan a thorough-going strategy and he has the courage to challenge the churches of America to unitedly undertake the task of re-Christianizing the peoples of the earth. This article draws upon his book for thoughts and facts.

The area where a new strategy is most pressing because of the immediate plans of many American churches for reconstruction and advance is in the Far East where most of the former work of missionary societies was destroyed by or during the war. What is to be our planning in one single area of the world where one-half of the population of the world lives—a billion people in India, China, Japan and Southeast Asia?

WE CAN no longer justify a strategy of Episcopalianism or Anglicanism. The time has arrived for a long-range determination to establish in these and other lands a central council for pooling administration, resources and personnel according to the need and at the request of native Christian membership and leaders. At the present time the Christian enterprise in China is promoted by 64 North American denominations, to say nothing of British and European Church groups. Can we as Christians first, and Episcopalians second, willingly tolerate the continuance of such denominational Christianity? Is this our Lord's Christianity or our own? It would be far better for all to withdraw, leaving a single trustworthy representative of each American, British, and continental Church to stay on the ground and work out with an equal number of Chinese representatives of the Churches a type of Christian Church and worship most fitting the Chinese character and concept. To this end we should bend our efforts and if need be take the lead.

That would be long-range planning for Christianity in China. The same process is claimed for Japan, the Philippines, India and every other country or field where the war has forced upon us all a re-consideration of our work and where the people are rising out of the dust to assume the responsibilities of nationhood. Think of India, where we have joined the host of religious groups working for the spiritual uplift of the people. There are 42 British Churches (or societies of churches), 17 continental and 54 North American Churches engaged in this uplifting struggle! All together they are scarcely noticeable in the vast brown mass of Indian humanity. A well-chosen council of the whole lot, planning with Indian Christian leaders a united Christian organization would have a fair chance of making some headway. It would be an ecumenical approach to an ecumenical situation.

These are recommendations for a new strategy in one great field of Christian witness and service—the overseas field. This is not individual radicalism. The responses made in the correspondence columns of *THE WITNESS* to the writer's article in the issue of January 10 clearly indicate a widespread endorsement of the principle of coordinated planning.

Bishop Ludlow in his tenth convention address

as suffragan of Newark is completely alert to the same thing. "The present urgent need is for a cooperative society, an organization of united nations and a United Church." It is imperative that our Church be alerted. Fortunately we have the Church press for this very purpose, keeping in the front living issues which get buried in Convention reports.

The 1943 report to General Convention already alluded to makes some headway over the report of 1940 in affirming that our long-range policy overseas "should have for its aim the establishment of indigenous, autonomous and self-supporting Churches." And with a true understanding of method the committee recommends our work should be carried out in cooperation "with the other branches of the Anglican Communion and in consultation with the International Missionary Council and the Foreign Missions Conference," which is the operational arm for North America of the I.M.C.

This is an encouraging start, promoted by an official commission of the Episcopal Church, which laid down a sound principle of planning in these words: "The work to be done everywhere is great and the need for it pressing. Christian statesmanship calls for cooperation with other Communions to the fullest possible extent without surrender of the trust that is ours, in order that the problems to be solved and the difficulties to be met in every community and area may be understood and shared."

This led to the following Resolution: "That where it is possible we cooperate with other Communions in the furtherance of our common Christian responsibility."

Here we have a sound principle to work on, recommended by an authoritative commission of our own Church. What this writer and article call for imperatively is the implementation of these words by action now. We have the urgent pressure of the times and we have the vision of leading American statesmen-Christians like Dr. Van Kirk, associated with similar strategists of The World Council of Churches. These men are not denominationalists. They are Christians first, last and all the time, with a true vision of ecumenical Christianity and a passion for the one Kingdom of Christ.

The Christian global strategy was first devised at the Edinburgh Conference in 1910. Springing out of it came the International Missionary Council which right now can be the medium of a coordinated strategy for all non-Roman churches. It has already promoted the Jerusalem Conference of 1928 and the Madras Conference of 1938.

Emerging from these world conferences, important Christian groups have made headway in comprehensive lines of united advance. The Cleveland Conference in 1945 called for "A united mis-

sionary movement." The Toronto Conference the same year worked out new strategy in these fields: Christian medical council for overseas, rural missions cooperating committee, world literacy and Christian literature committee, committee on cooperation in Japan, All-India Christian medical college at Vellore.

These are hopeful signs of the Churches of America working together. They point the way in the present crisis and opportunity. There is no further warrant for a partitioning of the Christian community. Precedent and pride must give way to the creation of a world board of Christian strategy which will represent all racial and national Christian groups. Out of this will emerge unity because it proves the will to unity.

The imagination is fired by such a vision, but it is neither impossible nor impractical. Such world strategy has been planned and carried out for the purposes of global war. Will any alert Christian admit it cannot be planned under the guidance of the supreme spirit by Christian-statesmen-strategists? And is not love for Christ a more enduring purpose than the determination of military victory?

The world is one. Christians the world over are committed to the doctrine of the equality of all men in Christ. The task will never be done in division. The time has arrived to accomplish it in the unity of the spirit and in the bond of peace.

FOR LENTEN DISCUSSION

EACH week during Lent we will present a number of questions based on articles featured in the series: *Issues Before General Convention*. Rectors or other discussion leaders we hope will find them helpful but we suggest that they add to them or make up their own questions. We add that authors are alone responsible for their contributions, the views expressed not necessarily being those of the editors.

ARTICLE BY DR. PRINCE

1. Do you think the Church is ready for the opportunities of the "one world" presented by the writer in his opening paragraphs?
2. Do you agree that in planning the whole work of the Church, at home and abroad, that the Episcopal Church should cooperate fully with other Protestant Churches? Why not with the Roman Catholic Church also?
3. Discuss the lines along which coordinated strategy should be worked out.
4. Do you think there should be a central council, representing all the Protestant Churches, for pooling administration, resources and personnel?
5. How do you think missionary work should be carried on in China, Japan, India, Africa and other mission fields?
6. Do you believe that a world board of Christian strategy, representing all racial and national Christian groups will lead to Church unity?

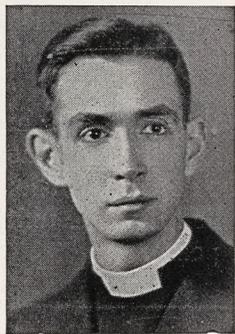
Governments are conscious now that general peace and the coordinated-unity of nations can only be maintained by the voluntary relinquishment of some sovereignty on the part of each. That is the process which confronts the Churches and is the price that must be paid for Christian victory. The Episcopal Church among others must pay it to be truly and fully Christian.

The Living Liturgy

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

"UNITY AND GODLY LOVE"

THE evils which we bring with us to the Prayer-Book are charged upon it. I believe that it is the great witness against them. Some of us would use it as an excuse for self-glorification, for



boasting of our superiority to foreign nations, or to the sects at home. . . . If we used it faithfully, I believe we should find it the most effectual deliverance from that spirit which converts our nationality into an instrument of dividing the nation, our privilege of belonging to a Catholic Church, into a plea

for exclusiveness. . . . I am sure the Liturgy will torment us so long as we continue selfish and divided, therefore I would cling to it. I am sure it may be the instrument of raising us out of our selfishness and divisions; therefore I value it above all artificial schemes of reconciliation, all philosophical theories, all inventions, however skilful, for the reconstruction of human society in which there evidently lies no such power."

These are the words of a prophet. Frederick Denison Maurice wrote them almost a hundred years ago in the preface of a volume of sermons on the Prayer Book. One cannot but wonder, however, how many of us are even now sufficiently tormented in spirit by the prayers of our Liturgy which we say day after day to take ever so short a step in obedience to God's will towards the visible unity of Christendom. How long will God forbear with us who talk and defer action, who pray for unity and do little or nothing to further it? We would consider it a mockery of God for the Church to pray for missions, yet never put a missionary in the field. It would be scandalous for us to pray for those who are in "trouble, sorrow, need, sickness, or any other adversity," but do nothing to

page twelve

"comfort and succour" them. But our prayers for unity seem to begin and end in lip service.

Every day that we say Morning and Evening Prayer we pray that "all who profess and call themselves Christians may be led into the way of truth, and hold the faith *in unity of spirit*, in the bond of peace, and in righteousness of life." Every time the Holy Communion is celebrated we pray that the Universal Church be inspired "with the spirit of truth, *unity*, and concord . . . and *live in unity* and godly love." At every service of ordination a petition that the "Church may be one" is offered; every man ordained a priest solemnly promises before the altar of God to "maintain and *set forwards*" as much as he is able "quietness, peace, and love, *among all Christian people*"; every minister instituted as rector of a parish concludes the service of institution by praying with his new congregation for the unity of the Church. The third collect at the solemnities of Good Friday looks forward to "one flock under one shepherd." The Bidding Prayer opens with the theme of unity, and the collect for Tuesday in Whitsun Week incisively states the purpose of unity—that the Church "may manifest thy power among all peoples, to the glory of thy Name."

Three occasional prayers for unity in the Prayer Book are constantly used in our worship. The beautiful medieval collect at the head of page 49, based on our Lord's farewell to His apostles (John 14:27), occurs also in the Roman *Missal* in relation to the Kiss of Peace. It is particularly apt for use with one's assistants and servers after the celebration of the Holy Communion. Archbishop Laud's prayer for the Church (page 37) is justly famed and popular. But why, oh why, did our 1928 revisers tamper with his glorious phrasing: "where it is divided and rent asunder, make up the breaches of it, O Thou Holy One of Israel"? The sonorous cento of New Testament phrases in the prayer for Unity which immediately follows Laud's prayer (cf. Eph. 4:4-6, Acts 4:32, Rom. 15:6) has an interesting history. I do not know who wrote it; but it made its debut in 1714 at the Accession Service of George I, when the reference to "our unhappy divisions" doubtless had more of an eye to the political schemes and intrigues of the Pretender and the Jesuits than to the schisms of the Dissenters. The prayer came into our American Prayer Book in the 1892 revision—due, I am sure, to the vision of William Reed Huntington. Dr. Huntington, by the way, was the real father of the Quadrilateral which the whole Anglican communion has adopted as its platform for unity. God grant that the mantle of his genius fall upon a new leader who will deliver us from the hypocrisy of our prayers—and quickly, while there is yet time!

THE WITNESS — March 28, 1946

Control of Bomb Is Essential To Avoid Destruction

Prof. Kirtley Mather of Harvard Declares That Ten Nations Can Prevent a Disaster

Edited by Sara Dill

Atlantic City, N. J.:—Kirtley F. Mather, Harvard geologist, whose article on the atom bomb appeared in THE WITNESS for February 14, told the convention of the YMCA meeting here that a swift, practical barrier against the possibility of atomic warfare can be erected by ten nations, including the Big Five. The department also reaffirmed the intention of Presbyterians to promote the ultimate union of the Presbyterian Church in the U.S.A. with the Episcopal Church. One hundred and fifty-eight presbyteries have planned to set up committees on Church cooperation and union, and 32 already have done so.

The noted scientist said his proposal was based upon the collaboration of those countries in which sources of fissionable materials are located.

"If such control of source materials is established and if an appropriate commission has the specific authority to inspect all operation pertaining to nuclear research and the use of those materials within all nations, no group of men anywhere on earth could manufacture atomic weapons in secret," he said.

"The directives are clear: immediate international control of the weapons of mass destruction; long-range objective of increasing the dynamic of good will and the sharing of intellectual resources of the world."

Bishop Enthroned

London (wireless to RNS):—Bishop C. S. Woodward was enthroned as Bishop of Gloucester by Archdeacon Alexander Sargent of Canterbury, acting for the Archbishop of Canterbury.

Steps Toward Union

Philadelphia (RNS):—Proposals for reunion of the Presbyterian Church in the U.S.A. and the Presbyterian Church in the U. S. (Southern) have gained support among the former body, it was reported at a meeting of the department of Church cooperation and union here. Representatives of the department announced that the plan providing for reunion of the two Churches, which was distributed for study and report throughout the Presbyterian Church in the U.S.A., has been favorably received, with few comments against it. Drafting committees from both Churches will meet jointly at Asheville, N. C., June 18-20, to further union negotiations.

Seeks Fund

Oakland, Calif.:—St. Paul's Church here is seeking \$75,000 to commemorate its 75th anniversary. Of this \$16,000 will be for the R. & A. Fund and the rest for tower chimes, an honor roll of the war dead, furnishings and equipment for the church and parish house, the building of a chapel. The Rev. Calvin Barkow is the rector.

Say It Ain't So

New York:—The announcement from Moscow last week that the Ruthenian (Eastern Rite) Church has severed its centuries-old union with the Vatican and had returned to union with the Russian Orthodox Church was received by Romanists in this city "with frankly-expressed skepticism" according to Religious News Service. The Ruthenian Church has about seven million members in three Ukrainian dioceses. There are also two bishoprics in Czechoslovakia, two in the United States and one each in Hungary, Rumania and Canada. The basis of Roman Catholic skepticism was not made clear in the reports beyond the usual charges of persecutions and efforts on the part of the Soviet government "to stamp out Roman Catholicism in Ruthenia."

Getting Together

Blacksburg, Va.:—It's an interesting congregation, this one at Blacksburg. Naturally most of the families are connected in one way or another with the Virginia Polytechnic Institute or its extension division. The senior warden, Mr. W. D. Saunders, is the retired dairy and cheese specialist. The junior warden, Mr. J. A. Waller, Jr., is an agricultural engineer.

The Baptists and the Presby-

terians here had a Sunday School attendance contest not long ago; the losers to entertain the winners with a supper. Well, the Presbyterians won. Or maybe it was the Baptists. Anyway they had the supper—and they picked on Mr. Waller as the speaker. He chose Church symbolism as his subject and illustrated his talk with pictures. So there they were; an Episcopal junior warden discussing Church symbolism in the Masonic Temple for an audience of Presbyterians and Baptists and using slides from a Methodist concern. And Mr. Waller says, "What's the matter with Church unity and the UNO?"

And the rector, the Rev. Frank Van Dusen Fortune, tells some interesting things of his Canterbury Club, made up chiefly of co-ed students of the V.P.I. One of them is a fine



"The Nativity", one of three interesting and beautiful grisaille windows recently designed, executed and installed by RAMBUSCH in a small Brooklyn Chapel

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young Jew who, along with the others, is contributing through weekly envelopes to the Episcopal Church, attends the meetings regularly and reads the evening prayer service when his turn comes. In answer to a question of Mr. Fortune's he said: "You see, I've heard all sorts of stories about the way you Gentiles dislike us Jews, so I thought I would get close to you and see what it's all about. And this way I'm finding out what nice people you really are."

Church Uses Drama

Paris (RNS):—Reviving a custom of more than 400 years ago, the Reformed Church of France, through the Protestant Youth Council, is using the theater as a means of spreading the gospel. The Church began experimenting with the drama in 1943 when Pastor Marc Herubel formed a troop of young actors and took them to the towns and villages of central France. Their repertoire consisted of three humorous religious plays—Jeb, Noah, and Jonas. To many audiences this light treatment of the Biblical stories was received with disapproval. But as the public became accustomed to accepting the Biblical characters as human beings the plays became more popular.

Last year Pastor Herubel directed a troop of 40 young people in the production of a play inspired by the Catholic drama, "The Visitors From

Heaven." Divided into two groups, each playing different regions, the troop performed before a varied audience—peasants, industrial workers, middle class Protestant families, a large number of Roman Catholics, and many who normally were indifferent to religion. Reaction was varied, but the reception on the whole was encouraging, leading the Protestant Council to plan for more experiments in religious drama.

Religious Riots

Paris (wireless to RNS):—Street fighting broke out in the Vitry suburb here when police intervened to prevent 3,000 Roman Catholic paraders from carrying a religious statue on their shoulders in defiance of a legal ordinance that such objects be carried only on trucks. The statue was the famous image of Our Lady of Boulogne, which was brought to Paris recently for special religious observances. Several policemen were injured in the fracas during which fourteen arrests were made.

More than three thousand persons demonstrated outside the Chatelet theater here after a meeting organized by the Society for the Propagation of Unity to honor Pope Pius XII as a "defender of peace" was ordered cancelled by the prefect of police to forestall possible disorder. Forming a procession, demonstrators gathered in the crypt of the Church of Saint Merri where a vigorous protest was made against the

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action of the prefecture. Police were rushed to the church to prevent rioting, but the gathering dispersed without incident.

Rural Conference

Valle Crucis, N. C.:—A rural leadership conference is to be held here June 22 through August 2. It includes a week of orientation, four weeks in the field and a closing week of evaluation. The staff will include Prof. Ralph Felton of Drew University; Miss Maude Cutler, director of religious education of Southern Virginia; the Rev. C. L. Samuelson, head of rural work of the National Council.

Mixed Marriages

Philadelphia (RNS):—The board of Christian education of the Presbyterian Church has been instructed to prepare a pamphlet on mixed marriages setting forth the right of both parties to retain their full prerogatives and their own religious faith. The directive was issued by the Church's general council in session here.

The council heard a report of the special committee on stewardship enlistment which summoned Presbyterians to study "the enormous contributions which Protestantism has made toward religious and civil liberty." Church members also were urged to review "the extent of freedom in nations where Protestantism dominates compared with the situation in other nations."

A further call to "study the struggle now going on in Spain, India, China, Indonesia, Rumania, Iran and Argentina for potential freedom," was included in the report.

Thumbs Down

London (wireless to RNS):—There is no possibility of any common front of Catholics and Protestants in defense of Christian philosophy, Msgr. Ronald Knox, one of England's best known Roman Catholic prelates, declared at a meeting in Carlisle sponsored by the Newman Association. The meeting was attended by the Rt. Rev. Henry Herbert Williams, Anglican Bishop of Carlisle, and several Anglican and Free Church clergymen.

"Today, when the enemies of revealed religion abound, and are vocal," Msgr. Knox, a convert from the Anglican communion said, "it is suggested they can be met by a joint demonstration in defense of Christian philosophy."

New Spring Books

THE ANATOMY OF SAINTS

By Richardson Wright

An analysis of the personalities of four great saints, this booklet by the editor of *House and Garden* reveals the many instances in our daily lives where we can and should practice the special virtues perfected in these saints' lives. This booklet was issued for the Presiding Bishop's Committee on Laymen's Work.

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By Spencer H. Elliott

A straightforward presentation of what an Episcopalian believes and the responsibilities he assumes when he becomes a Church member. The book is recommended in the Foreword by Derwyn T. Owen, Primate of All Canada, who writes, "It is a most readable work, full of stories illustrating religious truth and replete with instructions." \$1.40

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By Bede Frost

This book for religious instructors states clearly what the Bible is and what the Bible teaches. Some chapter headings: Current Conceptions of Teaching the Bible; The Purpose for Which the Bible was Written; Truth, History, and Morality in the Old Testament; This is Bible Teaching; The Bible and Dogma.

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"The immediate answer to that is no, and about this there must be no mistake. There is no common basis of apologetics shared by Catholic and non-Conformist Christians."

Receives Gift

New York:—Bishop Manning as president of the City Mission Society announced on March 12 an anonymous gift of \$25,000 for the rebuilding of St. Barnabas House. The society is now campaigning for a million dollars to put its various buildings in first class shape after 115 years of service to the community. About half this sum is needed to rebuild St. Barnabas House which for over eighty years has been a shelter to destitute women and children.

Churchill Criticized

New York:—The local group of the Council of Applied Religion, an interdenominational group, passed a resolution on March 13 calling upon President Truman to disassociate himself from the views expressed by Winston Churchill in various speeches. The group stated that victory over Fascism "was possible only in alliance with the Soviet Union" and that "the only hope for peace and even for existence is in

the continued unity and fraternal cooperation of the big three powers."

Newark Auxiliary

Newark, N. J.:—Miss Edna Beardley, educational secretary of the national Auxiliary, told the meeting of the Newark diocesan Auxiliary, meeting here March 13, of Church work in India and China, with stress on the educational aspects. Miss Edith Lowry told of work being done in this country to raise the unbelievable living conditions of sharecroppers and migrant workers.

Scientists Speak

Washington:—A single atomic bomb as destructive as 1,000,000 10-ton blockbusters is now possible, according to Dr. Edward U. Condon, director of the National Bureau of Standards.

One such bomb dropped on Washington or any other major city may be expected to wipe out its population, to destroy its buildings and

to render the site uninhabitable due to poisoning by radioactive materials, he declared.

The bomb would be 100 times more powerful than the bombs used against Japan and to be used in the forthcoming Navy tests.

And it also is possible, Dr. Condon believes, that other nations some day may turn out atom bombs bigger and better than ours.

For these reasons, Dr. Condon told the Science Talent Institute last night, this country should work to avert an atomic armaments race.

Specifically, it should welcome Russian scientists "to our laboratories as they have welcomed ours to theirs and extend the base of scientific co-operation with this great people."

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Dr. Condon called for emancipation of science from military control and for dissipation of international distrust.

Meanwhile in Rochester, N. Y., a pioneer in nuclear fission, Lee A. Dubridge, head of the physics department at the University of Rochester, asserted that the atomic bomb tests in the Marshall Islands will be a costly waste that will determine nothing but the number of ships that will sink and those that will be damaged.

Steaks are OK

London (wireless to RNS):—Roman Catholics here have been dispensed from Lenten fasting and abstinence due to food restrictions. Said Cardinal Griffin: "Being wise, mother Church this year does not demand fasting or abstinence. She tells us in fact that because of the difficulties of the times we are free to eat whatever we can obtain during the penitential season."

Pledge of Missionaries

Geneva (wireless to RNS):—Modification of the pledge requiring missionaries in India not to engage in political activities was discussed at final sessions here by the executive committee of the International Missionary Council. It was announced that the committee will consult with the National Christian Council of India on action to be taken. American delegates recalled the demand made a year ago by the Foreign

Missions Conference for abolition of the pledge and said they supported this viewpoint. They contended that the pledge, demanded by the Conference of British Missionary Societies in the case of non-British missionaries, was discriminatory and should at least be modified.

The Rev. Norman Goodall, London secretary of the International Missionary Council, said that while the British mission society required the pledge, it guaranteed in turn the bona fides of all missionaries accepting it. A non-British missionary not vouched for by the society, he declared, would find it almost impossible to work satisfactorily in India.

In a subsequent interview, P. D. Devanandan, Indian delegate, asserted that the pledge interfered with support of social programs conducted by Christians in his country. He recalled that an American missionary was forced to leave India in 1944 because of alleged violation of the pledge.

Noonday Services

Philadelphia:—In addition to the services of the Brotherhood of St. Andrew held at St. Stephen's here, noonday services are also being held at Christ Church. Among the preachers are the Rev. W. Sherman Skinner, Presbyterian minister of this city; the Rev. Paul W. Hoon, Methodist minister of Philadelphia; Bishop Sterrett of Bethlehem; Bishop Remington, suffragan of the dio-



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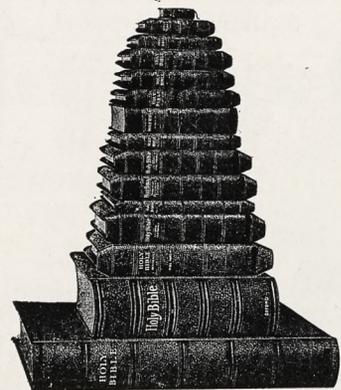
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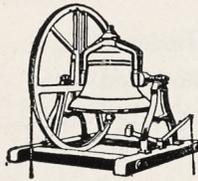
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cese; Bishop Ludlow, suffragan of Newark; Dean Robert Hatch of Wilmington; Bishop McKinstry of Delaware; the Rev. Joseph H. Titus of Jamaica, N. Y.; the Rev. J. Clemens Kolb, chaplain at the University of Pennsylvania; the Rev. Reuel L. Howe of Virginia Seminary. In addition a number of local clergy are preaching.

Services also are being held at noonday at Gloria Dei where all the sermons are to be delivered by clergy of the diocese of Pennsylvania.

Noonday Services

Newport News, Va.: — The doctrine of the Incarnation is the theme of the noonday services being held here during Lent at St. Paul's, where the Rev. Theodore V. Morrison is rector. The special preachers are Bishop Ludlow, suffragan of Newark; Bishop Walker of Atlanta; the Rev. James W. Kennedy of Lexington, Ky.; the Rev. Henry G. Lane of Berryville, Va.; the Rev. Don Frank Fenn of Baltimore.

Fellowship Meetings

Detroit:—The round table fellowship meetings are being restored this Lent in the diocese of Michigan. They were dropped during the war due to travel and food restrictions. Five meetings are being held on successive Monday evenings, starting March 11. They open with a supper, followed by a brief service and a lecture, and a discussion group. Various leaders in the diocese are speaking on the theme: the task of the Church in a disintegrating society.

Deplores Reforms

Rome (wireless):—The Roman Church in Hungary faces "nothing else but ruin" as a result of agrarian reforms and other measures instituted by the new government. Cardinal Mindszenty told Religious News Service here. He said that land was taken away from the Church and that the new government allowed only enough paper for only two Roman Catholic weekly papers.

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THE WITNESS — March 28, 1946

BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. C. E. HILL
Of Williamstown, Mass.

I thought the article by Mr. Longley (WITNESS, Feb. 28) a little hard on 281 though it is true that 281 has not the confidence of the Church at large. But to have the new Presiding Bishop to provide an entirely new set-up is rather drastic.

ANSWER: Mr. Longley's contention, as we understand it, is that the top executives, not the entire staff, should place their resignations in the hands of the newly elected Presiding Bishop. He could then accept them or not as he saw fit. At least he would not have the embarrassment of firing an executive he did not want. In other words Mr. Longley suggests that the "cabinet" at 281 resign with an incoming Presiding Bishop just as the U. S. cabinet resigns when a President takes office.

* * *

HERBERT P. ALDRICH
Rector of St. Andrew's, Syracuse, N. Y.

If we are of the Church why don't we speak as if we were. I mention this in connection with Mr. Spofford Jr.'s excellent review of *The Lost Weekend*. Why did not he suggest that this movie conclude by suggesting in some concrete way that Birnam could find real help in solving his dilemma by turning to religion and the Church. Certainly the Church could show him the real reason why he should stop drinking. Why not, then, say so. Why should he appear to hedge by saying that Birnam should have put the bullet in his brain or have been shown on his way to the psychiatrist's office. Let's speak as if we were of the Church. Let's take every possible opportunity to make men conscious that the Church is a "must" in their lives and not an elective, by showing them how the Church can and should help them.

* * *

MRS. B. M. WALLACE
Churchwoman of Orange, N. J.

The methods given as an aid to prayer (WITNESS, Jan. 31) seem so complicated for some of us poor mortals that I pass on some others that have helped. Twenty odd years ago my son wrote to me from a boarding school of a visitor who had told the schoolboys of another boy who had to work so hard that he thought he had no time to pray. He had to go down three flights of stairs to his work and he was told to say on the first flight, "My God I thank thee"; on the second, "I give myself to thee" and on the third, "Show me what I should do this day and help me to do it." For years the boy has continued those prayers. Can you doubt the result?

I am an old woman and I often find that kneeling distracts from my devotions. So I kneel little. Before rising I pray Our Lord's Prayer. Soon afterwards in summer I stand on my porch and watch the sun paint the sky and a bit of blue

harbor. The gulls play about the water, a song sparrow sings on a shrub, the rabbits play on the grass. It seems as if the world about sang the Te Deum in its heart and I must join it. In the garden, in the kitchen, or on the street surely the practice of the presence of God is our best prayer as we try to do any little thing he gives us to do.

* * *

REV. WILLIAM CRITTENDEN
Secretary, Youth Division, National Council

The youth division is always grateful for your usually good handling of news coming out of this office. I would like to make one correction, however, in your rewrite of the promotion department's release on the national youth commission annual session held at Orleton Farms last month (WITNESS, March 7)

To quote the promotion department release, "The united youth offering for 1946 will be used to provide scholarship for training Japanese young people for Christian work in Japan. These scholarships will be awarded to both young men and young women." THE WITNESS article read, "The united youth offering this year will provide scholarships for the training of Japanese American young people for Christian work in Japan." I think it is of real significance that the young people, with no prompting on the part of the division, chose this project involving the training of Japanese young people and not Japanese Americans. It was a far-sighted gesture of recognition and good will towards the loyal Christians in Japan who stuck to the faith despite a considerable amount of interference from the military during the war. More specifically, the scholarship awards aim to see Japanese young men and women through college and seminary or training school. The selection of the recipients will be made by the bishops of the Church in Japan.

The young people voted these scholarships firm in the belief that emphasis on Christian educational work is essential if future wars are to be averted. I hope you will see fit to make a correction in an early issue of THE WITNESS.

* * *

REV. THADDEUS A. CHEATHAM
Pinehurst, North Carolina

THE WITNESS of March 7th was an amazingly fine issue. So heartily have I accepted our Lord's plea in St. John 17, a large part of my life has been given to the cause of Christian unity but more and more I have realized that our beloved Church must accept the taunt that "it talks more and does less than any other major branch of Protestantism." Dr. Van Dusen in his fine open letter has put us on the spot and I like to be put on the spot. If we are to be humiliated it will be because we deserve it.

The article *Lent, Sin and Psychiatry* by J. Clemens Kolb is the best I have seen in any Church paper for many months.

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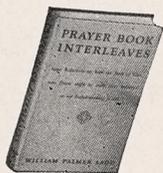
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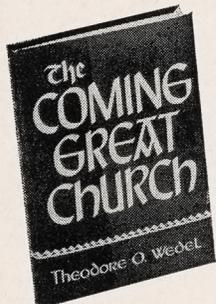


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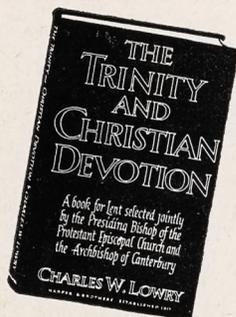
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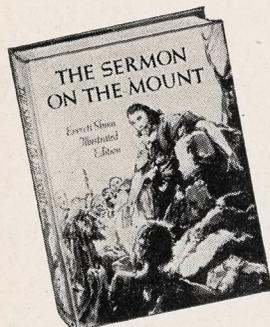
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