

# The WITNESS

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APRIL 25, 1946



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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. Paul T. Sargent, D.D., Rector  
8:00 A.M. Holy Communion  
11:00 A.M. Morning Service and Sermon.  
4:00 P.M. Evensong. Special Music.  
Weekdays: Holy Communion Wednesday at 8:00 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.



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; Charles A. Houston, Vice-President; Mrs. Henry Hill Pierce, Treasurer; Frederic D. H. Gilbert, 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.

APRIL 25, 1946  
Vol. XXIX No. 28

## CLERGY NOTES

CLARK, WILLIAM H., was ordained priest by Bishop Creighton on April 11 at St. Paul's, Flint, Michigan, where he is assistant.

CLARKSON, THOMAS S., former army chaplain, is now industrial chaplain at the Glenn L. Martin airplane plant, Baltimore, Md.

CUMMINS ALEXANDER G., has resigned as rector of Christ Church, Poughkeepsie, N. Y., effective Dec. 1, after serving as rector of 46 years.

DARST, BISHOP THOMAS C., retired bishop of East Carolina, is assisting in visitations from Easter to Whitsunday in the diocese of Ohio.

GABLER, EDWARD, formerly rector of Christ Church, Washington, D. C., is now pastor of Trinity, Vero Beach, Fla.

GEORGE, ROBERT A., former navy chaplain, is now rector of Grace Church, Deliance, Ohio, and churches at Hicksville and Napoleon.

GRAY, JOHN A., former navy chaplain, has accepted the rectorship of Christ Church, Buena Vista, Va., effective in May. He will also be in charge of Grace Church near Buchanan and St. John's, Glasgow.

HARDY, HUDNALL, former army chaplain, has returned to his former parish, the Advent, Williamson, N. C.

HEIM, KENNETH E., navy chaplain at the Admiralty Islands will receive his separation about June 1.

JOHNSON, PERCY E., was ordained priest by Bishop Dallas on April 10 in Trinity, Tilton, N. H., where he is rector.

McCONNELL, EDWARD C., army chaplain, has accepted the rectorship of Trinity, Demopolis, Ala., effective June 15. He is also to be in charge of missions at Faunsdale and Prairieville.

MIARS, BERNARD G. JR., was ordained deacon on March 31 by Bishop Keeler at St. Stephen's, Edina, Minn.

WISE, ROBERT W., formerly curate at the Good Shepherd, Rosemont, Pa., is now rector of St. Stephen's, Sweetwater, Texas.

## 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.  
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 Barkow, 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 Wintermayer, 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.  
(Holy Communion first Sunday each month).  
7 P.M.—Young People's Fellowship.  
THURSDAYS  
9:30 A.M.—Holy Communion.  
11 A.M.—Morning Prayer and Sermon

**SERVICES**  
**Praying Churches**

**CHURCH CATHEDRAL**  
 Church St., Hartford, Conn.  
 Services: 8, 9:30, 10:45, 11 A.M.

**Holy Communion, Monday**  
 Thursday 8 A.M. Holy Com-  
 munion and Thursday, 9 A.M.  
 Holy Communion, Wednesday, 7  
 Service, daily except Monday,  
 Tuesday, 12:25 P.M.

**CHRIST CHURCH**  
 Cambridge  
 DINNER M. DAY, RECTOR  
 10 B. KELLOGG, CHURCH  
 Services: 8:00, 9:00, 10:00  
 and 11 A.M. Thurs-

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

**UNITY CATHEDRAL**  
 Park, Newark, N. J.  
 Rev. Arthur C. Lichtner, Rector  
 Dean  
 Services: 8:30, 9:30 (All Saints  
 Church St.) 11 and 4:30 p.m.  
 Holy Communion, Monday  
 8 a.m. Holy Communion  
 and Holy Days, 12:00 noon  
 Thursday, Friday and Satur-  
 day. Organ Recital Tues-

**PAUL'S CHURCH**  
 1000 and Bay Place  
 OAKLAND, CALIFORNIA  
 Rev. W. H. Barlow, D.D., Rector  
 Services: 11 A.M. Morning  
 School; 11 A.M. Morning  
 Sermon.  
 10 A.M. Holy Communion  
 and Study Class.

**GRACE CHURCH**  
 Church and Davis Streets  
 ALBANY, N. Y.  
 Rev. T. H. Hensbridge, Rector  
 Services: 11 A.M.; 4:30 P.M.  
 and Thursday, 7:30 A.M.  
 Friday, Saturday and  
 Sunday.  
 Services Announced

**MARK'S CHURCH**  
 Centre and Cotton Streets  
 BREWSTER, LA.  
 Rev. W. H. Walters, Rector; Rev. J. H.  
 Ostermayer, Curate.  
 Holy Communion, 7:30; 8:45 A.M.  
 Services: 11 A.M. Morning  
 School, first Sunday, 6 P.M.  
 Children.

**CHRIST CHURCH**  
 Nashville, Tennessee  
 Rev. Randolph Williams, Rector  
 Holy Communion,  
 A.M.—Church School,  
 Morning Service and  
 Young People's Meetings  
 and Saints' Days—Holy  
 Communion.

**GRACE CHURCH**  
 Street, Orange, New Jersey  
 Rev. W. H. Barlow, Rector  
 SUNDAYS  
 Church School,  
 Holy Communion,  
 Morning first Sunday each month  
 Young People's Fellowship  
 THURSDAYS  
 Holy Communion,  
 Morning Prayer and

For Christ and His Church

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

Editorial Office, 135 Liberty Street, New York 6, N. Y.

## C. M. LaFollette in Congress Tries To Be Christian

*Former Warden of Indiana Parish Has Notable Record During His Four Years in the House*

By W. B. Spofford

Washington:—There are two men in the Congress of the United States who are said by their colleagues to be fanatics on the subject of Christianity. There has been a good bit in THE WITNESS about one of them: Jerry Voorhis, Democratic Congressman from California. The other is a Republican, Charles M. LaFollette of Indiana. In considering any bill before the House, LaFollette, like Voorhis, asks himself, "What is the Christian thing to do?" As a result he has taken a progressive position on practically every issue, including the abolition of the poll tax, on which he has been a leader; placing the atomic bomb in the hands of civilians; developing a program of full employment; perfecting legislation for greater social security; backing the UNO to the hilt; maintaining and strengthening the fair employment practices committee.

Charles LaFollette hails from Evansville, Indiana, where he is a member of St. Paul's Church, and where he served as a warden until going to Washington. As a member of the parish he promoted many social activities and entered wholeheartedly into various local reform movements led by the Rev. Joseph Moore until the rector enlisted to serve as a chaplain in the Pacific.

With this fine record as a progressive Congressman, LaFollette has now announced that he will run for the Senate, opposing the present incumbent, Senator Raymond E. Willis, when the Republican party of the state holds its convention in June.

"I will appeal to the Republicans in Indiana as a radical Republican," said the Congressman on being asked about his platform. "Radical means fundamental. Therefore it means forthright, and forthright includes those intellectual and moral

integrities which are essential to the maintenance of our republic."

Unfortunately in Indiana candidates for the Senate are picked by the convention, and in that state, as elsewhere, conventions are generally controlled by party machines. Charles LaFollette knows this of course but nevertheless enters the race confident that he will win.

I first met him a number of years ago in Evansville when he was the righthand man of Rector Joe Moore. As a young and progressive lawyer, who was devoted to his Church, he was backing his rector to the limit in all sorts of progressive activities. Together they led a fight against corruption in local politics; they backed the trade union movement; they stood together for concerted action on the part of democratic nations against fascist aggression at a time when most people in the city were isolationists. I spent an evening with him recently and found him to be no less enthusiastic for just causes. As a matter of fact our evening was spent in Chicago, with the Congressman having made a hurried trip by plane in order to address a relatively small meeting on behalf of fair employment practices legislation.

We talked about the Church and Christianity. "I have to take a good bit of kidding about it. There are those in Congress who think that I take it too seriously and they are constantly telling me that I should be more practical if I expect to get anywhere. What they mean of course is that I should compromise Christian principles. But I believe that there is nothing more practical in the long run than the Christian religion. I believe, too, that it is a seven day affair and should be applied to all areas of life—social and industrial as well as personal."

The Congressman, who one day may be Senator, is in his forties and is distantly related to the Wisconsin family of the same name. "There is a good deal of confusion over that," he said with a grin. "As a matter of fact many people call me Senator. Let's hope it is a good omen."

### NO MORE FOOD AT CHURCH

Portland, Ore.:—Bishop Dagwell of Oregon has urged churches in his dioceses to eliminate refreshments at church affairs in order to further foreign relief.



Charles M. LaFollette, Republican Congressman of Indiana, Church Warden, has made a notable record in the House

### CONFERENCES OF WEST COAST

San Francisco:—National Council officials, headed by the Presiding Bishop, travelled to the West Coast just before Easter to answer the question: "What is the Word and Will of God for His Church in the Eighth Province Today?" Just what the answer was we have not yet heard, though we are frankly curious, particularly in what respects God's will differs in the 8th province from, say, the 2nd. Anyhow there were 72 clergy and lay people at the confer-

ence in Portland, representing the northwestern dioceses and districts. There were 86 here, representing California, Los Angeles, Arizona, Nevada, San Joaquin and Utah.

### LONG ISLAND LAYMEN MEET BISHOP

*Garden City, N. Y.*:—The bishop's men, organization of laymen of the diocese of Long Island, met with Bishop DeWolfe at the cathedral house here on April 5th, with about 1,000 present. The purpose of the organization is study, worship and work, with Bishop DeWolfe giving a course of study on the doctrine of the incarnation. Members of the organization wear lapel buttons picturing the pastoral staff cleaving the symbolic waves of the sea as depicted in the diocesan crest.

### EUROPEAN FAMILIES "ADOPTED"

*Buffalo, N. Y.*:—Close to 400 European families have been "adopted" by parishes of the diocese of Western New York. Bishop Davis early this year, urged relief for the destitute of Europe. After studying the problem a special committee of the social service department asked Church people to be responsible for a specific family in Italy, Finland, Greece, France, Poland or elsewhere in Europe. Thus would they not only see that a particular family survived, but would also send them messages of sympathy and understanding—a direct outpouring of practical good will. Forty-eight parishes are now working on the program, with the families abroad selected after investigation.

The program was explained at a meeting of rectors and parish workers on April 9th, held at Trinity Church here. Plans were made for expanding the work during the coming months. The chairman of the committee is Mrs. George Fort Milton who is assisted by eight district chairmen who keep in touch with parish groups.

### WOMAN MINISTER RESIGNS

*London* (wireless to RNS):—The irregularity caused by the "ordination" of a Chinese woman by Bishop R. O. Hall of Hong Kong nearly two years ago has been remedied, according to information received here by Archbishop of Canterbury. Under Church of England canons, a woman cannot become a minister. The Archbishop reported receipt of a resolution recently adopted by the House

of Bishops of the Holy Catholic Church in China which condemned the action of the Bishop of Hong Kong in ordaining Miss Lei Tim Oi, a deaconess, to the priesthood and announcing that Miss Lei has now resigned. The resolution requested that the bishop accept the resignation. Archbishop Fisher was informed that the Bishop of Hong Kong has since acceded to the wishes of his fellow-bishops and hence the anomaly of a woman minister in the Church of England no longer exists.

### URGES CHURCH-LABOR COOPERATION

*Des Moines, Iowa* (RNS):—A common Church-labor approach to problems affecting the people's in-

peace and preventing future wars. 2—Social legislation to improve health, housing, living standards, and security of the common man. 3—Protection and extension of American democracy through the abolition of racial discrimination, the poll tax, anti-labor legislation, and congressional intolerance.

### WAR SURPLUS AGENCY ADMITS ERROR

*Baltimore, Md.* (RNS):—The local office of the war assets corporation here has answered criticisms of its recent sale of surplus government photographic equipment to religious and other groups by admitting that it had advertised the sale misleading-



*St. James'-by-the-Sea, La Jolla, California, is one of America's most beautiful churches*

terests was advocated here by John Jacobson, of Minneapolis, regional director of the CIO's Political Action Committee, at a midwest area meeting of the Lutheran welfare conference. Jacobson declared that the Church must leave behind its traditional neutrality on all social and economic issues. He said that the CIO is seeking to establish a constructive relationship with Church groups, and added it was up to the Church to make a similar decision. The Church, Jacobson said, must "re-examine its mission among the people . . . re-orient its social program so as to provide a sound and continuing basis for cooperation with organized labor in achieving the greatest possible benefit to the great mass of people."

Areas of agreement between the Church and labor listed by Jacobson were: 1—Interest in maintaining

ly. The office said also that it failed to differentiate between tax-supported institutions and non-profit religious and charitable agencies in the granting of purchasing priorities. The admission followed a storm of protest on the part of veterans and veterans' organizations when the ex-GIs found their priorities put them after government agencies and the religious and charitable groups. The bulk of the equipment thus was sold before the veterans were allowed to buy.

Legally, it has now been learned, only those non-profit and charitable organizations which also are tax-supported should have been accorded second priority after federal government agencies which have first choice. Such institutions which are not tax-supported should have been given fourth priority after the veterans.

# Evergreen Conferences Present Distinguished Faculty

*Conferences Open on June Ninth and Will Meet Continuously Through Summer Months*

**By M. Lewis Marsh, Jr.**

*Evergreen, Colo.*:—The deans of the conferences here have announced faculties for the summer of 1946, comprising a distinguished list. The Rev. Charles V. Young presents the following program for the diocesan youth conferences, June 9 to 14, and 16 to 21: Some interesting facts about the Church, led by Bishop Sumner F. E. Walters, of San Joaquin. Church History, will be taught by the Rev. Edward C. Turner, rector of Ascension and Holy Trinity, Pueblo, Colorado. Personal Religion, will be conducted by Mr. C. T. Abbott, Jr., lay assistant, St. Mark's Parish, Denver.

The Church Workers Conference and School of the Prophets will be held July 15 to 26th. The Rev. Harold L. Bowen, dean, announces that the first three hours of the conference day will be given to the study of the life and teaching of St. Paul. These three courses have been integrated by the lecturers: Living with Paul—meditations on some of the experiences of the great apostle, with lessons to be learned therefrom for daily living, by the Rev. R. Everett Carr, rector of Emmanuel Church, La Grange, Illinois, and chaplain for the conference. Thinking with Paul, a simple discussion course about some of the more prominent of St. Paul's beliefs and teachings, and their application to modern personal and social life, will be by the dean of the conference, the Rev. Harold L. Bowen, rector of St. Mark's Church, Evanston, Illinois.

Singing with Paul, the main thoughts of the courses given by the chaplain and dean as expressed in the poetry and music of the Church in the *Hymnal 1940*, will be given by the Rev. Arthur W. Farlander, rector of the Church of the Incarnation, Santa Rosa, Calif., and member of the hymnal commission.

In addition to the above a course in the use of the Bible in church school classes, the Teacher and her Bible, will be given by Mrs. Robert G. Cargill of Minneapolis. Mrs. Cargill is well known for her successful presentation of the work to Church School leaders.

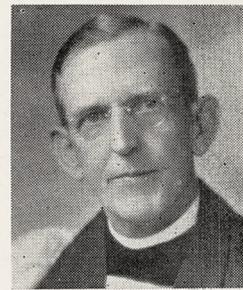
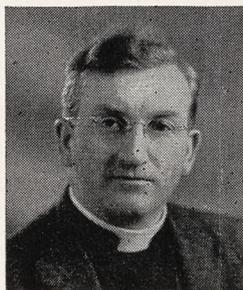
The annual meeting of the Woman's Auxiliary in Evergreen will be held on Monday, July 15th, and will be addressed by members of the faculty of the Church Workers Conference.

The Rev. Walter Williams, dean of the School of Church Music, July 28 to August 17, announces the following program and faculty: Contemporary Religious Music, and a small seminar on Creative Composition, for advanced students, will be given by Dr. Leo Sowerby, member of the joint commission on hymnal revision; choirmaster and organist of St. James' Church, Chicago, and

David Pew, choirmaster and organist of St. John's Cathedral, Denver; Mr. Darwin Letiz, pupil of Dr. Sowerby, of Chicago; the Rev. Wilfrid Layton, choirmaster and organist, St. Paul's Church, Flint, Michigan; Mrs. C. K. Carruth, choirmaster and organist, St. Paul's Church, Oakland, Calif., and instructor in harmony at Mills College.

The dean, the Rev. Walter Williams, rector of St. Mark's Church, Denver, will give the following courses: Repertoire for choir and organ, and service playing, for less advanced students; The Dean's Half Hour, for the entire conference; and Chanting, Plainsong and Anglican, given in connection with the daily choral evensong for the whole conference.

In the evenings a period of singing will be conducted by Dr. Sowerby, Mr. Cassner and the dean, both to become acquainted with rarely sung fine religious music, and to



*CHURCHMEN IN THE NEWS: Arthur W. Farlander is to be a leader at the Evergreen Conferences; Bishop Dagwell of Oregon urges no food at parish gatherings; Bishop Darst, retired bishop of East Carolina, is assisting Bishop Tucker in Ohio*

professor of theory at the American Conservatory of Music, Chicago; and outstanding composer of orchestral, organ, piano and choral music. Seminar in choir training and service playing, for advanced students; and fundamentals of choir and voice training, for less advanced students, will be given by Mr. Myron Cassner, Christ Church Cathedral, St. Louis, Missouri. The Texts and Music of the *Hymnal 1940*, will be given by the Rev. Arthur W. Farlander, who also gives a course at the Church Workers Conference and School of the Prophets, preceding the School of Church Music. Elizabethan Polyphony and its influence on the English anthem, is offered by Leonard Elliwoond, Library of Congress, Washington, D. C., and member of the committee on the Handbook to the *Hymnal 1940*.

Special lecturers include Mr.

hear the music discussed in the various classes.

Special classes will be conducted for clergy at the School of Church Music, as following: Preaching from the Prayer Book by the Rev. Frederic S. Fleming, rector of Trinity Church, New York; The Text and Music of the *Hymnal 1940* by the Rev. Arthur W. Farlander and The Spirit and Practice of Liturgical Worship, the Rev. Walter Williams.

## MEMORIAL SERVICES FOR ROOSEVELT

*Washington*:—Special services were conducted at Washington Cathedral by Bishop Dun on April 12, the anniversary of the death of President Franklin D. Roosevelt. A service was also held at St. John's, led by the Rev. C. Leslie Glenn, rector.

## SCHOLARSHIPS FOR EUROPEANS

*Buck Hill Falls, Pa. (RNS):*—A million-dollar scholarship fund for students abroad who wish to obtain their education at Methodist schools in this country was announced by the general board of education of The Methodist Church meeting here. The fund will be administered jointly by the board of education and the board of missions.

It is expected that 250 students will benefit by the plan, money for which will come from the \$25,000,000 collected by the Church in its recent Crusade for Christ campaign. Forty scholarships have already been granted, John O. Gross, general secretary of the department of institutions of the board, announced.

In a report of the commission on ministerial training, William K. Anderson, director, revealed that 500 servicemen have expressed a desire to enter the Methodist ministry. Anderson also said that the commission plans to set up a Washington seminar study for clergymen to allow them to investigate current political, economic, and social problems. The seminar will be held in conjunction with American University.

## BOYS' REPUBLIC CONFIRMATION

*Detroit:*—Bishop Creighton confirmed thirteen boys at the Boys' Republic on April 4. This is a correctional institution, operated on the honor system, and the annual confirmation is a major event.

## CATHEDRAL HAS FARMERETTES

*Boston:*—For some years a group of boys have worked on the cathedral farm. Last year, as an experiment, girls were organized as farmerettes, helping with the canning of fruits and vegetables. Both the groups also help in the cathedral work during the winter. The Easter offering this year is to be used to aid in the development of this work, particularly for the installation of freezing equipment and provision for storage space.

## MATRICULATION AT PACIFIC

*Berkeley, Calif.:*—Presiding Bishop H. St. George Tucker was the presiding officer at the matriculation service at the Church Divinity School of the Pacific, April 1. He also addressed the incoming class of veterans.

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## THERE'S ANOTHER MILLER GIRL

*Berkeley, Calif.:*—The Rev. and Mrs. Randolph Crump Miller of the Church Divinity School of the Pacific welcomed a fourth daughter on April 2—Muriel Randolph Miller. Bishop Stevens of Los Angeles, also with four daughters, said, "Miller is no rival—not until he also has ten grandchildren."

## URGE GOVERNMENT ACTION

*New York (RNS):*—Immediate government action to cope with the worldwide food problem was urged on President Truman by Bishop G. Bromley Oxnam, president, and Samuel McCrea Cavert, general secretary, of the Federal Council of Churches, in an urgent appeal to the White House. Declaring that the present crisis cannot be met by the "sporadic and uncoordinated efforts of individual citizens and voluntary agencies," the Church leaders advocated three specific procedures to be adopted by the government:

1—That a percentage of our wheat supply be withheld at the source from the domestic market, the amount thus withheld being allocated to foreign relief.

2—That in the interest of a long-range sharing of our food with the hungrier people of the world a program of consumer rationing be re-established.

3—That a proclamation by the President designate one or more wheatless days per week on which no bread will be served.

## JACKSON WOMEN ORGANIZE

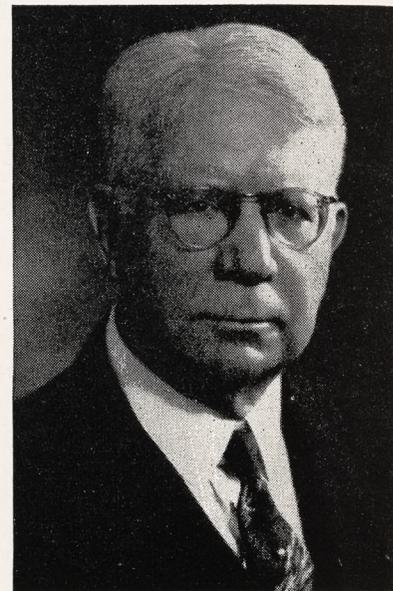
*Jackson, Mich.:*—Church women of this city formed a Council on April 8th at a meeting held at St. Paul's. It came as a result of an address given at the diocesan convention by Miss Mary Pardee of Connecticut who spoke so feelingly about the need for such organizations that the women of Jackson decided to do something about it. The speaker at the meeting here was Mrs. John C. Young, field representative of the Michigan Council.

## RELIGIOUS CENSUS IS PLANNED

*Washington (RNS):*—Congress committee on appropriations is on record as favoring a religious census this year.

## CHURCH UNION HOLDS MEETINGS

*Doylestown, Pa.:*—The Rev. Frank Damrosch Jr. has announced the programs of clergy conventions to be held in Boston, Philadelphia, Chicago, Denver, Dallas, Los Angeles and San Francisco. The proposed marriage canons (WITNESS, April 4) and unity are the two major subjects to be considered. Papers are to be read as follows: Chicago: the Rev. Harold Holt, the Rev. Hewitt Vinnege, the Rev. Paul Kramer, the Rev. Donald Wattlely. Denver: Mr. William W. Grant, the Rev. Leon Morris, Dean Dunham Taylor,



*The Rev. Alexander G. Cummins announced his resignation as rector of Christ Church, Poughkeepsie, N. Y. on Palm Sunday after serving the parish for forty-six years*

the Rev. John P. Craine. Los Angeles: the Rev. Richard T. Loring, the Rev. George W. Morrell Jr., the Rev. Felix Ciriot, the Rev. Donald Glazebrook. Boston: Bishop Loring, the Rev. Robert Casey, the Rev. Granville Williams, the Rev. Robert B. Rodenmayer, the Rev. Edward Roche Hardy, the Rev. Whitney Hale. Dallas: Bishop Avery Mason, the Rev. John S. Higgins, the Rev. G. F. Burrill; the Rev. A. W. Watts, the Rev. William T. Holt Jr. San Francisco: Canon Montizambert, the Rev. Charles P. Boes, Bishop Lewis, the Rev. John Crum, the Rev. James M. Malloch. The Philadelphia program has been previously announced in these columns.

All the meetings are under the auspices of the American Church Union.

THE WITNESS — April 25, 1946

## EDITORIALS

### *A New Kind of Life*

**N**O CONVICTION has ever come to man with more force than the conviction that Christ is a living available power. Read the assured words of St. Peter as he speaks after the resurrection. Peter, who had been so uncertain and at the mercy of such changing impulses, stands up before the people he had been afraid to face and says: "Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified." It comes as no surprise to learn that Christians were obliged to use new words to express their new faith, or to use old words in an entirely new way. Such words as love, joy, humility, peace, faith, hope. Those words in their New Testament meaning are of the very essence of the Christian faith, they belong to it and are characteristic of it. There was a new radiance of life which no darkness could put out, the radiance which came with the realization that Christ was the victor and that his victory was theirs.

So at Easter we celebrate a victory, not the hope of one. The faith of Easter is not that our Lord survived death and lives on in some other world in which we may someday live, but that he reigns in power and is with those who strive to do his will in this world. The faith of Easter is not the easy promise of immortality to all men, the notion that God is a good fellow and will make everything all right for us in the end. The faith of Easter is the assurance that through the power of Christ we are able now to live the life that is eternal.

At the heart of the gospel is the cross and the resurrection: God in his power meeting sin and death at their strongest and winning the victory. The New Testament has little concern for immortality, for the mere continuation of life after death. It sets before us the mighty act of redemption: God offering to us an entirely new kind of life now. We are invited to share in the life of the divine society, the Church, and to be workers for that new life in the world, in politics, in industry and in every area of human relations.

Easter does not turn our attention to another world into which we shall enter after death. Easter gives us the assurance that in Christ that other world is now at hand and all its resources are offered to us to use in the service of our Lord and his kingdom.

### *Committed to Your Charge*

**O**NE of the greatest joys of the ministry is the growth of the bonds of affection which unite pastor and people in the Christian family. Unless the priest is a true Father-in-God to his people, with or without the title, the people committed to his care will not readily respond to his ministrations. If he rigorously excludes the human element in his relations with them, choosing rather to be a stern reminder of their duty to Mother Church and to God, the parish will soon become a cold and barren travesty of the household of faith where all of God's children delight to dwell.

But there is a danger here which the all-too-human parson avoids only with the greatest difficulty. Indeed the difficulty is so great, that he sometimes seeks to avoid it not at all. As the years of the pastoral ministry in one place lengthen and multiply, the bonds of both human and godly affection grow stronger and stronger,—as strong as life itself. Indeed, it is life. The Christian ministry is both justified and proven in this spiritual relationship by which both pastor and people grow in the knowledge and love of God as they draw close to each other.

Yet inevitably the time comes when it is right for the scene of a man's ministry to be changed, lest he cease to grow, and his people knowing no other man of God, assume that there is no other like unto him. Some men will accept a call to another parish; others whose pastoral genius is widely recognized will be asked to become the chief pastor of some diocese in the office of a bishop. In either case the people committed to his charge will be a different people, and from henceforth his love and devotion must go to meet their needs. For quite some time the people to whom

### PRAYER

**A**LMIGHTY GOD, who alone canst quicken thy servants to hear thee and obey, we pray for all bishops and deputies to the General Convention and delegates of the Woman's Auxiliary of this Church, that they may be cleansed by thy spirit from all unworthiness. Give them a world of vision of the mission of thy Church; grant them patience and insight, faith and obedience to thy holy will, that being themselves led by thee, they may by thy spirit lead thy people on from strength to strength in the work of thy kingdom; through Jesus Christ thy Son, our Lord. Amen.

—Authorized for General Convention by Bishop Hart of Pennsylvania

he has already ministered for so long will be sure that for them there can be no other minister than Dr. A or Father B. He will be asked to come "home" again and again to baptize the children, marry the young whom he has already baptized,— or to bury the dead who have been such close and beloved friends for many years. Or he may just be invited to come back often as "one of the family" for a visit or a vacation. The danger is that the ex-parson will not refuse. He is too ready, too often to be beguiled into believing that the Rev. Mr. C. called to succeed him can never really take his place. So return he does, in one way or another, thus making it difficult for the new minister to become as soon as possible an old and trusted friend ready to do what he can to carry on the good work which those who preceded him have done. This he will be able to do in his own way if the hearts and minds of the people are not turned again and again by the re-appearance, ever

so innocently, of him who was the proper recipient of their earlier love.

Let all the priests of the Church read again the question asked them by the bishop at the time of their ordination. Then the promise was made repeatedly to teach and to preach and administer the sacraments to "the people committed to your care and charge," meaning obviously the people of the parish of one's current ministry. To permit nostalgia and sentiment and pride to draw one back to the old familiar scene and the still beloved, is to cripple the ministry of another and if persisted in it may make forfeit one's own further usefulness.

There is too much of this going on in the Episcopal Church, most of it thoughtless. Those who are faithful to the Church and to their ordination vows, and who really love the brethren, will do such things no more forever.

# The Cost of Pensions

*by Charles Howard Graf*  
*Rector of St. John's in the Village,*  
*New York*

**T**HE recent report of the Church Pension Fund and the petition to be presented to the 1946 General Convention provides an opportunity for the Church to appraise the work of the Fund and the future security of those who are or eventually will be dependent upon it. That there is a generally declining rate of income on investments and a necessary increase in pension assessments is readily granted. The small buyer of securities is in a position to purchase bonds and preferred stocks which in total will yield more than  $2\frac{3}{4}\%$ , but this becomes impossible when a fund as large as our Pension Fund must buy in large units. Nor can the Fund risk purchasing long term bonds or mortgages of high yield. In 1917 a 4% return could be expected, but in 1932-3 a rate of decline began which has now reached a new low,  $2\frac{1}{2}$ - $2\frac{3}{4}\%$ .

There are only two avenues, as the report also states, which may be safely taken in such a situation—either lower the benefits of the Fund, or increase the pension assessment to make up the difference. The former is unthinkable. To reduce the benefits would only worsen an already deplorable condition. The average pension now paid is only \$914. In certain cases the pension granted is much less. A young priest in an eastern diocese

recently died leaving a wife and an infant child. The total pension granted was \$400 per year. Upon the death of a bishop recently, the widow, an invalid, received \$400 per year. We must face the fact, too, that inflation is upon us, that if it gets worse the hardships will increase upon those who are the responsibility of the whole Church. There must be no reduction of the benefits of the Fund. No recent annual reports state the individual pensions granted, only that they are granted, the amount is not specified. It would be well for every priest to inquire about his pension.

The General Convention must, therefore, grant an increase in the pension assessment, in some percentage higher than the established  $7\frac{1}{2}\%$ . The trustees of the Church Pension Fund have petitioned for an increase to 10%. This will mean that every deacon, priest, and bishop of the Church must see to it that the laity of the Church raise 33% additional pension premium—for Convention has ruled that it is the laity of the Church who must support the Fund. The present pension income of the Fund is \$1,192,203.36 per year. When this is raised 33% the income of the Fund from assessments alone will be \$1,589,604.48. Assuming that a priest receives a salary of \$2500 per year and rectory the pension assessment will

be raised from \$218 to \$291 per year. Is this large increase necessary without increasing also the benefits of the Fund? The trustees do not offer to increase the benefits in any way.

The present investment income is \$1,238,882.00 per year. Under the new rate of  $2\frac{3}{4}\%$  that income will be reduced approximately to \$1,058,882.00. It is therefore the intention of the Fund to *overbalance* this decline of \$180,000.00 by increasing the pension assessments by \$393,427.00 per year. Since the Fund has been accumulating nearly \$1,000,000 surplus each year since 1917 for actuarial purposes and future protection the only conclusion which can be drawn is that the Fund is asking for more than it expects to get, or that it wishes to increase its surplus, or that it anticipates a further decline in investment income and wants to be prepared for such an unhappy event. Nor is there a promise that should investment income increase there would be a corresponding increase in benefits, or a lowering of the assessment rate.

In the special report, November 1945, the Fund compares our system with that of a dozen Protestant pension systems, and shows that only one charges less than our present  $7\frac{1}{2}\%$ , while all the others charge more. The report does not, however, say that some of these are on a contributory basis, that is, the church pays part of the premium and the clergyman the rest. In such cases the clergyman would have some rights as to the eventual disposition of the funds which he had contributed to that pension fund. The clergy of the Episcopal Church have no power to decide, except through General Convention, to whom the pension shall be paid. This frequently results in injustice to those clergy of our Church who do not marry, but yet who have dependents, or relatives who have devoted a lifetime of service taking care of the bachelor priest. It is admitted, of course, that to provide protection for such people would increase the whole cost, but it would be fair. The large number of bachelor or widower clergy help to maintain the pension levels which many of them will never live to enjoy.

**T**HE Fund points out the comparison of its system with that of the commercial annuity contracts. As a matter of fact for the amount paid by the laity for clergy pension protection a much better return can be found in annuity contracts which also allow the assignment of the benefits. Our Fund must deal with the group, and all by canon law who are ordained must be members of the group, whereas the annuity contract is made on an individual basis. The trouble with the annuity is that the young priest who can get the best bargain in annuities cannot afford them at all,

and then when he is older they are too expensive. There are no insurance aspects to our Fund as are present in the usual individual annuity contract. If a priest dies in his work (either because of it or in spite of it) the pension to his widow is based upon a small percentage of his then total salary, but not less than \$300 per year. This is true also in cases of complete disability at or above a limited minimum. The annuity contract, however, guarantees to the policyholder that a definite amount will be paid to him or his named beneficiary *even if not all the premiums have been paid*. The element of force in our Fund assures the present inadequate protection which the poorly paid priest could never pay out of his own income.

The best and the safest manner in which to increase retirement income is to pay fair salaries to all our clergy, and to meet rising costs of living with rising salaries. The average industrial pension system is built around the conception that the retiring worker shall receive one-half his last annual salary as his annual pension beginning at age 65, and in the event of his death that annuity shall be paid to his named beneficiary. We should aim at no less. The knowledge that they will receive only a thousand dollars a year upon retirement drives men to seek parishes which will secure for them a decent future, or else forces them to continue in parish work beyond retirement age which may not be good for the priest or the parish. To build up missionary stipends to higher levels will at once solve the problem of retirement security and stabilize the priests who are on the firing line of the Church in missionary districts. If pensions be the concern of the laity, and they themselves have made it so, then the salaries which are paid to the clergy should be the fundamental concern of the laity as a whole and not our bishops and National Council alone. General Convention might well look into the problem of salaries, too, when it considers pensions. A minimum national scale of salaries would crystalize the importance of this subject in the minds of the laity.

In order to live many retired priests have had to turn to secular work to augment inadequate pensions. This, under the terms of the Pension Fund is permitted—as long as it is secular work. When, however, the retired priest seeks to augment a pension which cannot possibly support him and he does so by doing the one thing he does best and for which he has been trained—his vocation—then the Fund assumes the right to say whether or not he can do it, and for how long in one place. So we see the pitiful picture today of old priests compelled to move from one furnished room to another every other month because the Church which

has promised them a living, and for which they have given their lives, cannot now support them, and must protect the rights of clergy in active cures.

The present cost of administration of the Pension Fund is about \$125,000 per year, or an amount equal to  $1\frac{1}{4}$ - $1\frac{1}{2}$  months premium per year from every ordained man in the Church. The Fund rents large offices in one of the finest buildings in the downtown financial section of New York. It engages the services of leading actuaries and investment houses who are entitled to the highest fees. All of this overhead, effort, and expense for only 6,500 premium payers, the clergy of the Church! It could not cost more if there were 65,000 clergy. It is therefore conceivable that the Fund could be administered by a large banking house with pension facilities for a very considerable saving. Such saving could be used for increased benefits or for reduction of premium.

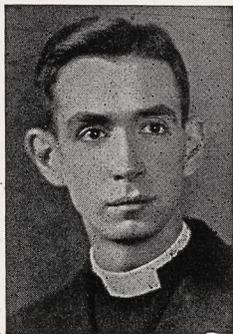
A full study of these problems must be made. Is it necessary to increase the assessments 33  $\frac{1}{3}$ %, or will a smaller percentage perform the task? If the 33  $\frac{1}{3}$ % increase be adopted by the Convention (and the Fund can impose the increase without consent of Convention) will there not be surplus funds available to augment the entirely inadequate pensions now granted? Would it not be wiser to raise salaries to a just level, then raise pension assessments?

## The Living Liturgy

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

### THE PRAYER OF HUMBLE ACCESS I

**F**EW prayers of our liturgy are so deep-rooted in our devotions as the one commonly called the Prayer of Humble Access, "We do not presume" (page 82). At the same time few of our liturgical prayers arouse more questions and misgivings among many sincere and devout communicants than this one. Demand for its revision is frequent and persistent. Such demand, however, evokes ardent defenders of the prayer who seem to fear that any change of wording would destroy



one of the bulwarks of the Church's sacramental teaching.

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We need not tarry over the history of this prayer. One may find the facts in any competent manual of Prayer Book history. Suffice it to say first, that so far as is known the prayer is an original composition of Cranmer, although certain phrases may have been suggested to him by various medieval collects which he knew. Secondly, our 1928 American revision removed it to its present position immediately before communion, where it was originally intended to be, and thus corrected the blunder of the 1552 Book, which had interpolated it after the *Sanctus*. But its present position serves to call the attention of the worshipper all the more forcibly to it, for it now comes at what is, psychologically speaking, the most tense moment in the service. And it does not "let us down." The prayer is a searchingly vivid statement of our utter unworthiness of God's gifts from the Lord's Table—forgiveness, nourishment and union with Christ.

The first part of the prayer, which deals with our unworthiness of God's mercy, contains two allusions to incidents in our Lord's life of particular significance. The first is to the healing of the servant of that devout centurion who said to Jesus, "Lord, I am not worthy that thou shouldst come under my roof." (See the Gospel for Epiphany IV.) The other is to the healing of the daughter of the Canaanite woman (Gospel for Lent II). These stories are the only instances in the Synoptic Gospels of Jesus' having close relations with Gentiles; and, as if to heighten the effect of His separation from the heathen, they are the only cases where He effects His cures at a distance. His mission as Messiah was to the chosen people of Israel. He came to fulfill the Law and the Prophets, to fulfill the historic destiny and expectation of Abraham's seed. But He was despised and rejected, rejected by those whose boast was in "the righteousness which is of the Law." "He came unto his own, and his own received him not." What Israel in her pride and self-righteousness would not receive, the Gentile in humility and faith would receive. The centurion and the Canaanite woman foreshadow God's adoption of new sons into the stock of Abraham, the new Israel, the new Covenant of those who come unto Him not trusting in their own righteousness but in God's manifold and great mercies.

The second half of our prayer is built around our Lord's teaching as recorded by the Fourth Evangelist (John 6:53-56). It is this section, with its "eating of flesh" and "drinking of blood," that disturbs so many people and evokes scruples in their minds just before they come to receive the sacrament. Their difficulties are not helped by

the curious speculation of the medieval scholastics, which Cranmer seems to have accepted, that the bread is for our bodies, and the chalice for our souls. No one today would make such a distinction. Both bread and wine, Body and Blood, are for the cleansing and nourishing of both body and soul, as the Words of Administration make perfectly clear. If there is any justification for revision of this prayer, it is certainly because, to quote Dom Gregory Dix, "there is no particular reason why people should be made to *pray* mediaeval speculations in a Reformed church."

To come back, however, to the main difficulty, the meaning of "eating of flesh" and "drinking of blood" we need to make a careful study of the whole 6th chapter of St. John's Gospel. As our space has been used up, we shall have to defer a discussion of this until next time. Meanwhile I suggest that you read over carefully this gospel chapter before next week.

## Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

SOME weeks back, I stated that the English movies are more mature, intelligent and artistic than the American brand. At the present time an English importation is playing in your neighborhood theater that vigorously supports this statement. The film, *Love on the Dole*, is concerned with a working family in Manchester, England, during the dark and terrible days of 1930. It's a grim picture—but a magnificent one. The father of the family is thrown out of work; the young son, having finished his apprenticeship and foolishly gotten married, walks the pavements of the city looking for a job; the pretty daughter, in love with a labor party organizer, ends up as a prostitute; and the mother stays at home through it all and slowly dies of heart-break. The plot is not resolved: the life of the family is blacker at the end of the picture than it was in the beginning.

But, throughout the film, we are given the gist of the labor party organizer's campaign speeches



and they serve as a running commentary on the action. They help to show the damnable, un-Christian nature of a system which puts wealth and profits above human personality.

The National Council has sponsored the film, *Marie Louise*, in this country. If they want to truly educate Church people to their duty and responsibility, I suggest it also act as sponsor to the film, *Love on the Dole*. The picture certainly strikes one as being highly prophetic and says something that many sermons never do get across.

\* \* \*

*The Strange Love of Martha Ivers*, starring Barbara Stanwyck and Van Heflin, is another one of those stories about slick, sinful people with no apparent redeeming characteristics. It is cleverly done and features good acting but amounts to nothing but froth.

\* \* \*

Hollywood has produced a "re-make" of Owen Wister's *The Virginian*. Joel McCrae and Brian Donlevy in the principal roles aren't half as good as Gary Cooper and Walter Huston were in the original version and, by and large, it is the dullest Western that it has ever been my bad luck to see. Imagine, only one decent gun-fight in the whole picture. That's not the West as I was taught it in those Saturday afternoon triple-features.

## New Books

\*\*Good

\*Fair

\*\*\**The Practice of Religion*, by Frederick C. Grant. Macmillan, \$2.50.

This book is far more comprehensive than the title indicates. Far from being a book of devotion, though the devotional note is sounded on every page,—it seeks to explain what the Christian religion is, how the religious person practices his religion, and how religion is related to life. The book proceeds on the premise that the "man who would know religion must study it from within, must share its experiences, must himself sense its aspirations and realize its problems; if not, he is like Plato's weavers, studying the pattern forever from the wrong side." To put it more bluntly, the only way to understand religion is to practice it.

One is amazed at the amount of material the author has worked into this book, and at the territory he has covered. Specifically three crucial points are dealt with, the relation of religion to morality, the relation of God to a universe of unchanging law and order, and the relation of re-

ligion to the whole of life. The book is readable, it is convincing, and by far the most stimulating book I have read in some time.

Before I had finished reading it, a young woman came to me with the request, "I am to be married in a few months, and I want my marriage to be all that a Christian marriage should be, but I am not a member of any church and I know nothing about the Christian religion. Please tell me what I ought to know and do to be a Christian and to make my marriage a Christian marriage." As a part of the program, I gave her this book. She read it with great interest, said it answered her questions, and asked that she be given it as a permanent possession.

Prof. Grant not only explains the Christian religion in non-technical terms, but makes it an exciting adventure. He actually makes one want to be a practicing Christian! The fact that it made a gay young debutante seeking answers to a deep religious yearning want to profess the Christian life, and become a disciple and member of the Church, is about as convincing an endorsement for this book as could be given.

—LANE W. BARTON.

\* \* \*

\*\**The Faith of a Protestant*, by W. Burnet Easton, Jr. Macmillan, \$1.50.

The other day a young girl who is a confirmed member of the Episcopal Church came to see me. She told me that she was planning to marry a Roman Catholic and had begun to receive the instructions from a priest which the Roman Church requires when a Protestant marries a Catholic even though the Protestant is not joining the Roman Church. In talking with the priest she discovered that she really did not know what she believed herself. She therefore came to me desiring me to tell her what she should believe as a Protestant and wishing to ascertain whether some of the things the priest had told her were correct.

Up until the publication of *The Faith of a Protestant* I have not known of a small book which contained a brief exposition that would answer this girl's primary question. Now we have it. Mr. Easton, in this little volume, has put in some 76 pages an admirable statement of his own faith as that of a typical Protestant of the younger generation. He has been careful to write simply and clearly, not for the theologian but for the layman, and not for an older person but for the generation of students with whom he has been working as religious director at Massachusetts State College.

No one could try to present such a large subject in such concise form without opening himself

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to serious criticism. He writes as a Congregationalist, and I believe most Episcopalians will wish that his chapter on the Church were stronger. It would also greatly increase the value of the volume if, along with the final chapter, "The Basis of Social Action," he had a chapter on "The Devotional Life" dealing with the personal religious discipline of a Protestant. Despite these lacks, however, the book is the best brief statement that I have seen and should prove to be tremendously useful for just such persons as the above mentioned young girl.

—G. M. DAY.

## SANCTUARY

conducted by W. M. Weber

### THE GOSPEL FROM IONA

★ If Christ is to rule in the market-place and in the international affairs of men—and as it is his world, only his rule will ever bring peace to either—if really we are to be content to embark on the seeming long way round; if, at all points, reconciliation is to rule our methods, and contempt and hatred to be discounted (as the civilization that was Christendom finally dissolves before our eyes); if "all that" is implied by carrying the principles of the communion table into the market-place, then no man can face its demands, far less embark upon its practice, who has not settled for himself—Who Christ is, by what right he demands our allegiance, and whether his claim to be the way and the truth and the life has acceptance in his heart.

(... in Iona last summer... Some three hundred and fifty youth—in weekly groups of forty—were on the island for their one week's holiday from factories, offices and works... their daily worship was in the abbey alongside that of the community. The apex of their conference was an act of belief at the 9 p.m. service on Thursday evenings. It was then that as individuals they might come forward to kneel at the steps before the communion table and make a personal commitment, where in earlier days so many men had dedicated their lives...)

By acceptance of the terrible judgment and the glorious hope which is the incarnation of our Lord, we do not claim that the old personal evangelism is outmoded.

The need of it breaks into new life; the declaration of it assumes a new relevance, and we see the point at which twentieth century man, whose social passion is God-given, may again be challenged with the one eternal question, the right answer to which, in every age, alone can save his body and his soul.

—George MacLeod *We Shall Re-Build*.  
The Iona Community of the Presbyterian Church of Scotland.

THE WITNESS — April 25, 1946

# Protestants of Japan to Launch Evangelistic Campaign

*The Committee Urges that Leading American Preachers Visit the Country to Aid Revival*

Edited by Sara Dill

Tokyo (RNS):—A nation-wide Protestant evangelistic campaign will get under way here on June 6, Whitsunday, when the Church of Christ in Japan will hold its first congress comprised of over 300 representatives in preparation for a long and diligent endeavor to spread the Christian gospel among the people of Japan. The Church of Christ had originally scheduled the initial conference for Easter as a formal welcome to visiting American Church delegates, but the plan was changed to gain time for more extensive preparations. By June 6, it is hoped there will be a larger number of American Church people here to give advice and assistance to the growing Christian following. The top committee for the new Christian movement is headed by Toyohiko Kagawa, Christian leader and social worker who is a candidate for the Japanese House of Peers.

Following the Whitsuntide national Christian convention, joint services will be held in various Tokyo churches by each group of the main body. The platform of the convention will be "to foster religious feeling through preaching the gospel as the moral basis of reconstruction of Japan as a peaceful and cultural nation."

Good news to Christians here was the announcement of the arrival of George Ernest Bott and Paul S. Mayer of the Foreign Missions Conference. The two missionaries will work in close liaison with Japanese Christian leaders and allied political officials.

Japanese Christian leaders have expressed satisfaction over the arrival of the two representatives, an advance party of a larger group scheduled to follow.

"What Japan needs most today is prominent American Christian leaders to visit us, work with us, render advice, and spur the Christian youth movement in Japan by visiting large metropolitan areas to preach and lecture," said one official of the Church of Christ in Japan. He specifically mentioned Daniel A.

Poling, pastor of Philadelphia's Baptist Temple, and Harry E. Fosdick, New York clergyman, and said that if these two men were to visit Japan the influence they would exert on the Christian movement here would be tremendous.

## Kenyon College

Gambier, O.:—One of the features of the commencement at Kenyon College, June 21-24, will be a memorial service conducted by Bishop Hobson of Southern Ohio, honoring the forty alumni who were killed in the war. It was also announced on April 18 that honorary degrees will be awarded to six men and women for distinguished service to the nation.

## Health Bill

Washington (RNS):—Representatives of the Methodist Federation for Social Service and the legislative committee, Council for Social Action, Congregational-Christian Churches, have gone on record in the Senate labor committee here favoring the so-called Wagner-Murray-Dingell national health act. The Rev. Jack R. McMichael, executive secretary of the Methodist Federation, told the committee that "the right to be born decently and to have adequate medical and hospital care ever available" is as much a basic right—and as much the responsibility of government—as the right to an education. The Rev. Francis E. McPeck, social service director of the Washington Federation of Churches and chairman of the Congregational-Christian committee, declared that the health of everyone is a "Christian social obligation." He said he believes the proposed compulsory health tax is "eminently fair."

## Chinese Colleges

New York (RNS):—China's colleges and universities are beginning the long trek back to home campuses from their refugee sites in Free China, according to information obtained here by the associated boards for Christian colleges in China. Of the 13 institutions largely supported

by the boards' funds, 11 were forced to pack up and move when the Japanese over-ran China, but by the opening of the school year in September all 13 expect to be functioning again at their home stands. Three of the schools already have reopened. Lingnan University in Canton, having only 150 miles to travel, reopened last October. Shanghai resumed this month, and the Peiping campus of Yenching University has been open to freshmen and sub-freshmen since last October.

Typical of those making the long voyage home is Nanking University which has just started a 2,000-mile journey by Chinese junk and sampan down the Yangtze River from its wartime location at Chengtu.

At the end of the trail for many colleges will be only ruined buildings, stripped libraries, destroyed laboratories, classrooms and chapels. Of the 13 schools, only two—St. John's in Shanghai and West China Union in Chengtu—were spared.

## Free Rides

Hickory, N. C.:—Free taxi service for anyone wishing to get to and from church on Sunday has been announced by a local taxicab company. It announces that 19 cabs are being made available for this service and may be called upon for either morning or evening services.

## Grows a Beard

Lancaster, Pa. (RNS):—An Amish farmer who purchased a tractor and was subsequently rejected from the sect for his concession to modern machinery has repented, sold the tractor, and is again a church member in good standing.

The man, Abner K. Zook, 25, shaved his beard and disappeared for two days after his violation of the Amish tenets. Following his decision to sell the machine, Zook allowed his beard to grow again and is now back

## GET-TOGETHER

• There are several clergymen seeking supply work in or near New York during June, July and August. Also a young clergyman, with wife and baby, offers to take services and perform other tasks in a parish in or near New York in return for living quarters. He is employed during the day. . . . There are several parishes looking for curates. . . . There are also a large number of clergymen seeking positions but all wish to have parishes of their own. Anyone interested in any of these possibilities write: Get-Together, THE WITNESS, 135 Liberty Street, New York 6.

in the good graces of the "plain" sect.

In explaining his action, the farmer said he purchased the tractor because labor was scarce and he could not get help for his 100-acre farm. Now he is tilling the farm in the manner approved by Amish church elders—without the use of such machinery as tractors.

### Red Cassocks

*Mobile, Ala.*:—A familiar American custom has spread to New Zealand, according to ex-Chaplain Edgar L. Pennington, now rector of St. John's Church. When Pennington entered the chaplaincy from the Church of the Holy Cross, Miami, Florida, that parish presented him a red cassock, which he and his assistants have since worn half way around the globe. At a great service for the American held in St. Mary's Cathedral, Auckland, New Zealand, the red cassock was worn by James G. Scarlett, pharmacist's mate 2nd class, as crucifer. The Lord Bishop of Auckland, the Rt. Rev. William John Simkin, declared he had never seen a red cassock used by acolytes, and immediately outfitted all the servers at St. Mary's Cathedral, so that this identical cassock was the means of introducing the practice into the churches of New Zealand.

### Churches Top List

*Minneapolis (RNS)*: — Churches are doing the most excellent job of five institutions in serving the public, according to the opinion of a cross-section of Minnesota's adult population interviewed by the Minnesota poll. The poll, a service of the Minneapolis Star-Journal and Tribune, asked those interviewed to say whether in their opinion, the churches, schools, local governments, newspapers and radio stations are doing an "excellent," "good," "fair" or "poor" job of meeting their responsibilities. Twenty-seven per cent rate the churches' job as "excellent," putting them in first place in this classification. If "excellent" and "good" classifications are combined, radio stations come first, churches, second. Schools were ranked third, newspapers fourth and local government last.

### War Criminals

*Moscow (wireless to RNS)*:—Writing in the latest issue of the Journal of the Moscow Patriarchate, Archbishop Luka of Tambov sharply criticized Pope Pius XII for "asking mercy" for war criminals. Archbishop Luka is well-known in civilian

life as Professor Valentine Felixovich Voyno-Yasenecki, consulting surgeon to military hospitals.

Although the Archbishop's article failed to quote any specific statement in which the Pope allegedly asked that war criminals be pardoned, it contained such phrases as: "Why is the Pope asking for mercy for the greatest criminals in history? . . . Surely these people cannot be taught justice by the exercise of mercy? . . . Should we pardon all those who prepared and ruthlessly planned the annihilation of whole nations?"

"Great sorrow fills our hearts when we think of the terrible, everlasting tortures that await these outcasts of the human race, but both the justice of God and the conscience of all mankind urgently demand their execution."

### Wartime Deception

*Minneapolis (RNS)*:—The "white lies" they told during the war occupation period have returned to plague the people of Norway, according to a Norwegian Church official visiting here. So accustomed did the Norwegians become to deceiving the Germans that it became a part of their daily lives, the Rev. Thorlief Holm-Glad of Oslo, said here. "It was considered a victory if one could deceive a German and no one hesitated," he reported. Now the Norwegians are finding it difficult to shake off the mentality of the occupation period, he said.

"While law and justice have come back to our nation," he declared, "there are many who find it difficult to adjust themselves to the new situation — especially children who learned from babyhood that deception is not always wrong. This is a dangerous situation that we must correct as fast as possible."

Mr. Holm-Glad, who is secretary of youth work for the Norwegian Mission Covenant Church, is in this country to raise \$100,000 to help finance establishment of a Bible school

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in Oslo. He reported that a revival is under way in many churches of Norway.

### Human Rights

*New York (RNS):*—Expansion of its program to extend human rights was announced here by the commission to study the organization of peace. James T. Shotwell, chairman, said the committee on human rights, organized by the commission, will be expanded, and that local human rights committees will be established throughout the country. The national committee will appear before the United Nations Commission on Human Rights which holds its first meeting here April 29. The committee, which has functioned since the Dumbarton Oaks conference, aims to aid the United Nations group "in fostering and enlarging the domain of human rights."

There are a large number of churchmen on the committee, with the Episcopal Church represented by Bishop Edward L. Parson, president of the CLID, and the Rev. W. Russell Bowie, professor at Union Seminary.

### Atomic Bomb

*Chicago (RNS):*—Science and religion have joined forces here in an

attempt to foster proper use of atomic energy. The midwest conference of atomic scientists and religious leaders, an alliance of Protestant, Catholic, and Jewish leaders and atomic scientists of the University of Chicago, has sent to President Truman and Congress telegrams urging support of the McMahon bill S-1717. The McMahon Bill advocates placing of control and development of atomic energy in the hands of civilians and is opposed to Johnson bill, S-1824, which places control with the army.

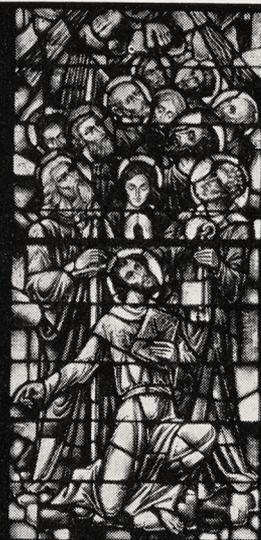
### Supports UNO

*Atlantic City, N. J. (RNS):*—A call for the Methodist Church to speak up when measures adopted by the United Nations Organization come before the United States for ratification, was made by Bishop G. Bromley Oxnam of New York in addressing 200 Methodist leaders attending the Crusade for Christ conference here.

"Certainly, when the issues of the peace treaty come up, with underlying difficulties in the matter of trusteeship of the colony areas, it may be wise to have Methodism speak again," he said. "It is quite possible that the question of diplomatic representation at the Vatican

may be regarded as an item upon which Methodism will wish to speak up."

He said also that the question of



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compulsory military training is a matter for church action. "The issue has not yet come to a conclusion, but it would appear that passage of the bill requiring compulsory military training is not likely," he said.

### Longley to Broadcast

*Charleston, W. Va.*:—The Rev. Harry S. Longley, rector of St. John's, is to be the speaker over the coast to coast network of the Church of the Air, Columbia system, on Sunday, April 28, 10:30 to 11, eastern daylight. Some stations may re-broadcast this program at a different time so check your local papers.

### Prize to Church

*Washington*:—Congressman Monroney (D-Okla.) last week received a prize of \$10,000 from a national magazine for meritorious legislative service. He immediately announced that the money would go to the diocese of Oklahoma to be used for religious education.

### Aid to Germany

*Geneva* (wireless to RNS):—The future of the German Church will depend upon the part it plays in helping to meet the material as well as spiritual needs of the people at this time, George Federer, assistant chairman of the relief committee of the Evangelical Church in Germany, declared here. He is returning to Germany after spending several weeks discussing German Church problems with officials of the World Council of Churches.

"The Church in Germany will lose ground if it fails to lead in bringing material assistance, but, on the other hand, it will emerge a victor if pastors not only pray for but take the initiative in helping needy persons," he asserted.

Federer, who was a German diplomat during the war in Switzerland where he helped the anti-Nazi movement, said he was encouraged by the offers of outside help for the German people, but stressed he was chiefly heartened by the willingness of foreign churches "to help us help ourselves."

He disclosed that the World Council has promised to send large quantities of food, clothing, blankets, and muslin to Germany, as well as 10,000 pairs of shoes. He said he was "gratified" that the Council has asked American donors to send raw cotton which the Germans can fabricate themselves, thus boosting morale and supplying material needs at the same time.

page sixteen

### Marriage Courses

*Philadelphia* (RNS):—Church groups who sponsor short courses in courtship and marriage, and clergymen who give pre-marital counseling were lauded at the meeting here of the section on religion and the family of the National Conference on Family Relations. In recommending marriage courses and instruction, the churchmen noted that such courses are becoming standard procedure of an increasing part of the ministry.

To strengthen family ties, the group suggested religious observance of the great days of the year; use of music and other forms of art; dedication of homes and homemakers; family councils in a democratic spirit; thanks to God for food; recognition of the human service responsible for each meal, bedtime prayers for children, and family prayers. L. Foster Wood of the Federal Council of Churches was elected chairman of the group for the ensuing year.

### Back Governor

*Atlanta, Ga.* (RNS):—With the Negro suffrage issue the bone of contention in state political circles, the Atlanta Council of Churchwomen has officially endorsed Governor Ellis Arnall's stand in accepting the Negro's right to vote. Opposing the "white primary," the churchwomen's resolution affirmed belief in educational rather than racial qualifications for voting. Observers predict that the action of church groups over the state will have a profound effect upon Georgia's decision as to Negro suffrage.

### COMMEMORATION TO WAR DEAD

*New York* (RNS):—The nation's churches have been urged by the Federal Council of Churches to observe Memorial Day season this year as a special commemoration to those who gave their lives during the war.

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## Negro Police

*Richmond, Va. (RNS):*—The executive committee of the Virginia Council of Churches meeting here unanimously adopted a resolution calling for the addition of Negro police in all Virginia cities. It commended the city of Norfolk for its action in adding six uniformed Negro policemen to the force and called on other cities to follow its example.

"The use of Negro policemen has been found effective in the combatting of delinquency and of promoting good will and understanding in the area of race relations," the resolution said.

The committee also passed a resolution calling for establishment of a "great Christian university in Japan by gifts from American Christians."

## Youth Work

*Newark, N. J.:*—Miss Helen Turnbull, director of Windham House, New York, and Miss Daphne Hughes, head of youth consultation work in the diocese, spoke on youth work at the meeting of the diocesan Auxiliary on April 3.

## Save Murderer

*Sydney, Australia (wireless to RNS):*—The Tasmanian Council of Churches, and other religious agencies, have opened a drive here to end capital punishment following the execution of Frederick H. Thompson for the murder of an eight-year-old girl. After Thompson was sentenced the churches asked the government to grant him a reprieve. This request was refused, as was a petition that the punishment be commuted to life imprisonment. Religious leaders hold that the state was partly responsible for the crime as Thompson had been released from detention many times after serving sentences for sex offenses.

## Urge Discipline

*London (wireless to RNS):*—The Church Assembly, governing body of the Anglican Church, has approved a resolution appointing a committee to consider spiritual discipline of the laity, despite protests that such a body involved use of a "spiritual Gestapo."

Proponents of the measure pointed out that the Church's Prayer-Book was formulated upon the assumption that the whole nation would be incorporated in the national Church, and therefore it had imposed a strict form of discipline on the clergy and

laity to be enforced, as a last resort, by a secular arm.

The growth of dissent and successive toleration acts, however, have made application of the discipline to the laity, though not to the clergy, impossible.

In opposing the measure, the Bishop of Derby, Alfred Rawlinson, said that any kind of compulsory discipline of the laity was undesirable and for the most part impractical.

Mrs. W. L. Miller, of Southwark, stressed the lax discipline prevailing among churchwomen. She asserted that the majority of women do not know why they are Anglicans.

## Unique Window

*Birmingham, Ala.:*—The Church of the Advent here has installed a stained glass window picturing the Lord's Prayer, said to be the only one of its kind in the world.

## Good Friday

*Pittsburgh:*—This is the 26th year that a three-hour Good Friday community service has been held at St. Stephen's, Wilkesburg. The Rev. William Porkess, rector, has presided at all of these services and gives two of the eight addresses. The other six are given by clergymen of various denominations.

## Unique Experiment

*Englewood, N. J.:*—In what is believed to be a unique experiment, the rectors, organists, and choirs of

the two largest Episcopal parishes in the northern part of the diocese of Newark, exchanged churches for the chief morning service on the fourth Sunday in Lent. Both churches are named "St. Paul's,"—one in Paterson, an industrial city, the other in Englewood, a New York suburb, ten miles apart, the rectors respectively being the Rev. William L. Griffin, Jr. and the Rev. James A. Mitchell. The exchange proved successful in every way, both congregations testifying that the service was devotional and stimulating.

## Puerto Rico Has New School

*Ponce, P. R.:*—Colegio de Agricultura San Jose was blessed on March 19 by Bishop Colemore of Puerto Rico before a large company of clergy and laity. At the same time it was announced that the insular department of education has accredited the school as the only one in Puerto Rico offering courses in vocational agriculture. The purpose of the school, founded last August by the Rev. Ralph K. Webster, is to give boys from rural districts training in agriculture, and to serve as a model in rural reconstruction.

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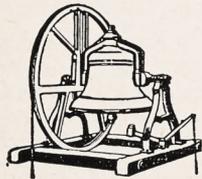
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**Easter Greetings**

*London* (wireless to RNS):—The British Council of Churches sent Easter greetings to the German Evangelical pastors in prisoner-of-war camps throughout Germany. The message was signed by the Archbishops of Canterbury and York, the Rev. A. J. Campbell, moderator of the Church of Scotland, and the Rev. Frank H. Ballard, moderator of the Free Church Federal Council.

**Visit Japan**

*London*:—The Archbishop of Canterbury has named two bishops to join representatives of the Church of England in Canada and the Episcopal Church (USA) in bringing greetings to the Church in Japan. They are Bishop Samuel Heaslett, assistant bishop of Sheffield who until 1940 was presiding bishop of the Japanese Church, and Bishop John C. Mann, assistant bishop of Rochester who was formerly Bishop of Kyushu.

**Unanimous Vote**

*Wake Forest, N. C.* (RNS):—The trustees of Wake Forest College, third oldest Baptist institution in the country, voted unanimously to move the college to Winston-Salem. Good reason, too, since it will enable the institution to receive a gift of \$10,750,000 from the Z. Smith Reynolds Foundation. The gift is expected eventually to reach a total of fifty million.

**Holy Week Services**

*Washington*:—Both Protestant and Roman Catholic services were held each day during Holy Week at the Pentagon, the army's huge office building here. They were led by chaplains from the office of the chief of army chaplains. Services were also held in various other government buildings during the week.

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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.

HANNAH L. BATTY  
Hardin, Montana

I or some member of my family has taken THE WITNESS for more than 25 years and I do not wish nor intend to ever be without it. It is Christian and fighting and so fair in all of its criticisms. It keeps us continually on our toes. There is no time nor place for the sluggard. More power to you.

\* \* \*

REV. N. CHAFEE CROFT  
Aiken, South Carolina

Your series on proposed changes in our Church set-up is good. Give us more and include an article on the department of missions. In the face of inroads being made by Protestantism in many communities our Church remains stagnant or withdraws. Ultra-conservatism denies us many ventures of faith in caring for our people and the great body of un-churched. For domestic work we need the spirit of the west; the far west, the southwest, the northwest. The Church needs the continuing spirit of Bishops Polk, Tuttle and Whipple. "Where there is no vision the people perish." While there is no vision the people perish is equally true. Give us the west in our department of missions and the Church will really go places in becoming the people's Church.

\* \* \*

MR. SPENCER MILLER JR.  
Layman of South Orange, N. J.

For fifty-one years Dr. Beckett Gibbs has served his God, his Church and his fellowmen by the ministry of music. As professor of music, as organist and choir-master, as one of the pioneers in the English plain song reforms, this gifted musician of British birth has given of his gifts to countless parish churches, and has greatly enriched the worship in both the churches of this country and Britain. Now in the evening of his life, after twenty-one years of service in his latest post, he has been compelled to retire as organist from the last of these parish churches. Because his salary has never been large at any time, because he has given "all for love and nothing for reward," he has come to the end of his "ministry" with little treasure laid up against the future. Because his has been a lay ministry, though dedicated to God, and because no provision has been made either by the Church for its lay employees, nor by the social security act for employees of religious institutions, Dr. Gibbs must face an uncertain and insecure old age. Had he remained a British subject, he would have been provided for under the adequate provisions of the British social insurance law.

But Dr. Gibbs is but one of thousands of devoted laymen in our churches and religious institutions in America for whom no pension provision is made. To be sure his old age pension would have been small even if ten years ago he had been covered by the old age provisions of the social security act, yet because he is a lay employee of the Church he has no pension protection either by Church or

state. Thirty years ago the clergy of our Church were wisely and generously provided for by our Church Pension Fund. Every parish is assessed for the pension protection of its rector. Not so the lay employees! And so today Dr. Gibbs is one of the thousands of devoted lay employees who having given of themselves sacrificially in the service of the Church are unprotected in their old age. How long must such injustices continue to affront our moral sensibilities?

\* \* \*

MR. HOLLAND H. LOUDEN  
Layman of Lakewood, Ohio

Have been following the various comments and expressions relative to union with the Presbyterian Church and as one of the many laymen of the Church who do not have much voice in the councils where important decisions are made, being dependent upon representation by usually picked delegates, whose ideas conform with those of the rector in matters of churchmanship, or because of financial ability, etc., but without any particular convictions one way or the other in some instances.

As the result of these comments and expressions on the part of different individuals, the following questions have come to me: Where are those, who have been attracted to the Episcopal Church from other denominations, because it offered them something that was lacking in the predominantly protestant churchmanship, to go if this union, not necessarily unity, becomes a reality. They certainly will not be happy to be placed again in the same position of making a decision between a Church which puts emphasis on certain matters of faith and practice, and a Church which has yielded to those who do not place any emphasis or value on such.

What would be the attitude of honorable men like Bishop Scarlett and others of like churchmanship, if the Presbyterian Church should have been one less protestant but instead, more catholic in character? Would they be so enthusiastic about the importance of union on the part of denominations?

How is a unity of spirit to be brought about, when it does not exist in our own Church or when different branches of Presbyterianism don't seem to be able to get together? The principle of unity should be exemplified on the part of some of our bishops and ministers before they advocate such with a denomination, which may conform more to their preference, than even their own Church.

\* \* \*

REV. S. N. MCCAIN JR.  
Rector Grace Church, Copenhagen, N. Y.

I actually tore into THE WITNESS of April 11. The cover went into my picture collection—Colored Christs are hard to find; Adelaide Case's article was filed for future use; Shepherd's Easter collect went into my reference Prayer Book and the marriage article into my book of canons in preparation for diocesan convention. There wasn't much left with the copy after I had filed all the excellent material.

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# The Tragedy of the Forgotten Jehovah

**“They have forsaken Me, the Fountain of Living Waters, and hewn them out broken cisterns which can hold no water. . . Forgotten My Name in Baal. . . My Memorial Name unto all generations.”**

**The great prophets** of Jehovah denounced the adding of field to field; condemned the legalization of land monopoly through the foreclosure of loans at interest, operating as mortgages; demanded the abolition of interest on money; and required the writing off of loans at the end of seven years. This program was, of course, utopian and impractical. But the tremendous pressure of the economic problem, subjecting the Israelite rural clans to the heartless tyranny of Baalistic land monopolists, was the central driving force in the evolution of Monotheism.

**After the Exile**, the Jewish governor Nehemiah, and his clique, loaned money at interest, and foreclosed on poor and needy peasants, who revolted, claiming that they were powerless—**“because other men have our land.”** And in the post-Exile time, the Pentateuch, or Law, including within itself the naive, utopian demands of the prophets, became the Jewish Bible. But the prophetic platform, as expressed in the Law, was nullified and voided by a rabbinic legal instrument, the “Prosbul”; so that loans could be made at interest and foreclosed. The rabbis were compelled reluctantly to take cognizance of money lenders who devoured the houses and lands of the poor, and then made long prayers.

**Accordingly, the prophets** were brought down from their creative position to the plane of mere interpreters of the Law; and the writings of the prophets were, therefore, kept outside the Jewish Bible proper. The retrocession of the prophets is now at last explained by an able Jewish professor in the Boston Hebrew Teachers College (The Review of Religion—Columbia University Press, Jan., 1946). “If any shall yet prophesy in the name of Jehovah, his father and his mother that begat him shall thrust him through.” The names of the great prophets were not given to Jewish children, and therefore are not borne by characters in the Gospels, the Acts, and the Pauline writings.

**The name of Jehovah** was forbidden to be uttered; and accordingly, the King James Bible, obsequiously following the Jewish practice, renders Jehovah as “the Lord”. This usage is continued, with characteristic British caution, by the English Revised. But the American Revised Bible denounces this perversion, and restores Jehovah more than six thousand times in the Old Testament. But the Memorial Name is conspicuously missing from the New Testament.

**The worship of One God** overshadowed paganism in the Roman Empire; curbed the foulness of heathen worship; and slowly created the spiritual climate of modern civilization. There are many good reasons why the Judeo-Christian tradition has not been able thus far to carry the weight of economic readjustment. But its impulse is toward the generation of social conscience; and in the present world crisis, the Bible as a whole imperatively demands reinterpretation within the framework of world history as now understood by scientific scholarship.

—Louis Wallis

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