

The WITNESS

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MAY 2, 1946

CHEMIST WEIGHS
ELEMENTS OF A
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PROTESTANTS AND THE PRESS

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street. *Rev. Henry Darlington, D.D.*

Sundays: Holy Communion 8 and 10 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH NEW YORK Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 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.

THE WITNESS For Christ and His Church

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MAY 2, 1946

Vol. XXIX

No. 29

CLERGY NOTES

ATWOOD, ROY M., recently ordained deacon, is now assistant at the Advent, Cincinnati, Ohio.

BROWN, PHILIP M., former navy chaplain, is now associate to the rector, Calvary Church, Pittsburgh, Pa.

CAPERS, WILLIAM T. JR., formerly locum tenens of St. Michael's, Charleston, S. C., has accepted the rectorship of the Church of the Holy Cross, Tryon, N. C., effective June 9.

CONDON, DONALD W., former navy chaplain, is now rector of St. James', Woodstock, Vermont.

HARRIS, HERDMAN, former army chaplain, is now the rector of the Good Shepherd, Pittsburgh, Pa.

JENKINS, ALBERT E., curate of All Saints', Pasadena, Calif., recently married Nancy E. Garrett, organist and choir director of St. Jude's, Burbank, Calif.

MEANS DONALD, former army chaplain, has accepted the rectorship of St. Mary's, Beaver Falls, Pa., effective May 1.

MORRILL, GRANT A., former navy chaplain, became rector of Trinity, Hamilton, Ohio, on May 1.

ROBERTS, JOHN L., student at General Seminary, was ordained deacon by Bishop Peabody on April 28 at Grace Church, Utica, N. Y.

SPONSER, JOHN F., was ordained priest by Bishop Heistand at St. Matthew's, Sunbury, Pa., on April 16. He is rector of All Saints', Williamsport, Pa.

STUART, ALBERT R., former navy chaplain, has returned to the rectorship of St. Michael's, Charleston, S. C.

WEITZEL, WILLIAM H., was ordained priest by Bishop Heistand at St. Matthew's, Sunbury, Pa., on April 16. He is vicar of churches at Northumberland, Milton and Selinsgrove, Pa.

WILLIAMSON, JOHN, former army chaplain, is now rector of St. James', Piqua, Ohio.

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 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.
(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

The Virginia Faculty Issues Statement On Unity

The Question of Ordination Should Not Be Allowed to Endanger Negotiation Results

By Virginia Seminary Faculty

Alexandria, Va.:—The following statement has been released by the faculty of the Virginia Theological Seminary, the document being signed by Alexander C. Zabriskie, Stanley Brown-Serman, Robert O. Kevin, A. T. Mollegen, Reuel L. Howe, Robert F. Gibson, Victor B. Stanley, Joseph L. Brown.

We, the faculty of the Protestant Episcopal Theological Seminary in Virginia, are much concerned that the current negotiations between the Episcopal and Presbyterian Churches in the United States of America should result in the organic union of the two churches as soon as possible. Most particularly we hope that the forthcoming General Convention will set the negotiations forward by affirmative action upon the fundamental principles which must underlie any constitution of a united Church.

We do not know what resolutions will be offered by the joint commission on approaches to unity when it submits its report. We know that in its report of 1943 it proposed that all ordinations should be by both Bishop and Presbytery, and that all consecrations should be by at least three Bishops and the Presbytery of the candidate's diocese; that baptism be administered by water in the Name of the Father, the Son, and the Holy Spirit, and that in the Holy Communion wine be used and the essential parts of the liturgy; that the faith expressed in the historic creeds be safeguarded; and that, while diversity in local practice and in forms of worship should be allowed, the Prayer Book heritage be preserved. We assume that all these elements will be retained.

It seems to us that the crux of the whole problem is the status in the united Church of clergymen ordained in the two different churches prior to the effective date of union.

It has been made clear by various Presbyterian writers that the Presbyterian Church cannot agree to any proposal which implies that their ministers have not been effective ministers of the word and sacraments, or their services used by God to convey his grace to their congregations. It may be that the commission has found some solution to this pressing problem. We hope its importance may not be obscured by ambiguities.

We are forced to an historical and theological judgment that the continental and Anglican Reformations were in accordance with God's will and that they were a judgment of God against a Church which had grown corrupt in practice, in which the Bible had been accorded a secondary place, and in which the gospel primarily witnessed to in the New Testament, that men are saved solely by the free grace of God appropriated by faith, had been overlaid and obscured by other emphases.

We believe that the presbyterially ordained ministry forced by historic necessity upon parts of the Church at the time of the Reformation was a ministry raised up by God to continue unbrokenly the apostolic function of witnessing to the gospel and administering the sacraments. It is not valid in the technical and legal sense, for the term valid was brought into use to denote an episcopally ordained ministry. It seems to us that, inasmuch as the purpose of the negotiations between the two Churches is not to discontinue, but to extend an episcopally ordained ministry, the question of technical validity should not be allowed to endanger the result of these negotiations. A ministry raised up by God, whose activities he has used as a means of grace, cannot be regarded as inferior to one which has preserved the mode

of ordination observed from about 150 A. D.

We believe that the extension of Catholic order to non-Roman Christendom is one of the chief goods which will result from the union of the Episcopal and Presbyterian Churches. The current conversations have made it quite clear that there will be no break in our line of Bishops. Within relatively short time all ministers of the united Church will be episcopally ordained. There is bound to be a brief period, perhaps fifty years at the most, when there will be some irregularities. These irregularities are a small price to pay for such a gift as the union of two great Churches. That union will probably be the nucleus to which other Churches will adhere, to the eventual formation of a united non-Roman Church. When such a united non-Roman Church, in which have been fused the spiritual treasures of Protestantism and Catholicism, exists, Rome may moderate her pretensions and become genuinely Catholic in her devotion to the gospel instead of sectarian as she now is.

Therefore we hope that General Convention will instruct its commission to continue negotiations with the Presbyterians on the basis that Presbyterian ministers ordained prior to the date of union are to be recognized as effective ministers of the word and sacrament, having equal standing in the united Church with Episcopalian clergymen. It may be that some form of mutual recognition, some mode of supplementary

GET-TOGETHER

★ An eastern bishop informs us that he has two splendid parish vacancies in the mission field: each offers \$2,400, travel, comfortable rectory A western bishop has a number of vacancies, each offering \$2,000 and rectory and automobile allowance. . . . A number of clergymen are seeking summer supply work, one prefers Illinois or Wisconsin; the other the east. A chaplain, after four years of service in various theaters, informs us that the only church which has called him is one of the Congregational Church. Letters to bishops and other Episcopal authorities bring: "Nothing at the moment; will place you on the list and if I hear etc." Address for this department: Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

commissioning, will be desirable. Certainly no congregation should be forced to call a man ordained in the other tradition, and this should be made clear either by agreement that men will serve only in congregations of the tradition in which they were ordained, or else by guarantee that congregations will be furnished with full information about men they contemplate calling. All such details, though very important, are not the real problem. The real problem is whether we recognize Presbyterian ministers as effective ministers of the word and sacrament.

On that issue, it seems to us, General Convention will be as prepared to pass judgment in 1946 as at any future time. The question has been before us since the negotiations began shortly after the war between the States. A great weight of Anglican opinion from the days of Jewell on has regarded the Reformation as in accordance with God's will. We hope that General Convention will unequivocally reassert that judgment this autumn.

WORTHINGTON HEADS PENSION FUND

New York:—Mr. Robert Worthington was elected executive vice-president of the Church Pension Fund by the trustees of the Church Pension Fund on April 24. He has been secretary of the Fund and its affiliates since 1934. He succeeds the late Bradford Locke. Mr. Worthington was also elected executive vice-president of the Church Life Insurance Corporation.

ADELAIDE CASE THE SPEAKER

Newark, N. J.:—Professor Adelaide Case of the Episcopal Theological School was the speaker at the annual meeting of the Auxiliary of Newark, meeting at the diocesan house on May 1. She presented a preview of the triennial meeting of the Auxiliary which will be held in Philadelphia in September at the time of General Convention.

NOTED AUTHOR TO SPEAK

New York:—Konstantin Simonov, newspaper man and author of *Days and Nights*, is to be the principal speaker at a dinner on May 6, sponsored by the national interfaith committee of Russian Relief. He is to speak on conditions in the Soviet Union and the problems of reconstruction and rehabilitation confronting the Soviet people. The chairman

of the interfaith committee, set up to provide a channel for the participation of Church groups in the activities and campaigns of Russian Relief, is the Rev. Ralph W. Sockman, Methodist minister, and the vice-chairmen Bishop Charles K. Gilbert and Dr. Israel Goldstein, president of the Zionist organization. Edward C. Carter, president of the organization, who recently toured devastated areas in the Soviet Union will also speak.

MENTAL HEALTH LECTURES

Philadelphia:—Dr. Edward M. Burn of the Pennsylvania Hospital is giving a series of five lectures on Thursday evening in May for the clergy. Sponsored by the diocesan social service department, the lectures are being given at the Divinity School. The lecturer, an Episcopalian, spent a number of years in the far east before studying medicine, first as an engineer and then as a lay missionary.

LECTURER HITS FRANCO

Hartford, Conn.:—Professor F. E. McMahon of the University of Chicago, speaking at a conference of the Roman Catholic Church on international peace, said that "Catholics must not allow their opposition to bloody intervention in Spain to be construed as an endorsement of a regime which in essence is antithetical to the ideals of Christian principle."

Expressing hope that the Franco regime will soon give way "in peaceful fashion" to a democratic government, the Catholic educator declared "it is almost an insult to human intelligence to regard Franco's rule over a weak and impoverished Spain as an immediate threat to world peace." He said the Spanish issue is being raised today "because of the duel between Russia and the western powers over the hegemony of Europe."

URGE HUMAN RIGHTS GUARANTEE

New York (RNS):—Guarantees of human rights, including those of freedom of religion and religious worship, should be included in the peace treaties to be negotiated in Paris by the big four foreign ministers, according to a statement sent by the committee on human rights to Secretary of State James F. Byrnes prior to his departure for France. The committee, which is

part of the commission to study the organization of peace, cited the Moscow declaration regarding Italy which stated that "freedom of speech, of religious worship, of political belief, of the press, and of public meeting shall be restored in full measure to the Italian people."

These freedoms should be incorporated in all treaties, the committee's statement said, with the term "religious worship expanded to read 'religion and religious worship.'" Incorporation of such rights and freedoms as are recognized by the United Nations also was suggested by the committee.

Among those signing the statement were Bishop Tucker, Presiding Bishop; Bishop Oxnam, president of the Federal Council of Churches;



Mrs. Chester H. Kirby, newly elected president of the Auxiliary of Rhode Island, is a communicant of Grace Church, Providence. She is a graduate of the University of Iowa and has a doctorate from Radcliffe College

the Rev. Samuel M. Cavert, secretary of the Federal Council; the Rev. Henry Smith Leiper, American secretary of the World Council.

CONFERENCES OF WOMEN

Boston:—The first of four district all-day conferences of the women's division of the Church Service League were held April 25 and 30. The first was at Trinity, Concord, the other at St. Michael's, Milton. Following a corporate communion there were reports, discussions, and round table conferences on every phase of work. Presiding at the Concord meeting was Mrs. Harold C. Hart while Miss Mary A. Whitney was the leader at the Milton meeting.

Laymen Express Their Opinions On Worth of Church

Think That Organized Christianity Making Gains in Their Own Communities and World

By Arkansas Churchman's Association

Little Rock, Ark.:—The Episcopal Churchman's Association of the diocese of Arkansas recently conducted a layman's opinion poll. An analysis of the returns from eighty laymen in four parishes reveal interesting information.

All but 11 feel that churches are "essential" to a community; and those 11 feel that churches are "beneficial." Over half believe that the Episcopal Church either leads or equals other communions in their standing in the community; 23 think our Church is "missing many opportunities," and 7 feel it is "definitely lagging."

To the question, "Why do you go to church," 26 said it is "essential to my way of life," 14 go from a sense of duty, 33 enjoy it and are helped by it. Only one admitted that he goes because "my wife insists on it." The interesting thing is that most of them do go to church with regularity—although 9 claimed to need Sunday off for rest and recreation, while 2 go seldom because they do not find the services interesting.

Forty-seven value the Church and its teachings as essential to themselves—but only 41 thought it essential to their families. Under "beneficial," 32 place that valuation on the Church to themselves, but only 24 think it so for their families.

Nearly half of the men rate Sunday Morning Prayer as the most important service; over one-fourth give the early Communion Service first place; and 13 place the late Sunday Communion Service first. As to what features or parts of Sunday services should be most emphasized, the largest vote is for the Holy Communion, with the sermon in second place and the prayers third. Two feel that "a personal welcome" needs the most emphasis.

When it comes to sermon topics (each person indicating three preferences), the result was: 41 on everyday living; 37 on human relations; 32 on the Church's faith and practice; 22 on Church instruction; 26 on Bible texts (and we hope all sermons are on Bible texts). Only 6 pre-

fer sermons on morals, 4 on current topics, 3 desire "evangelistic sermons."

As for developing our work in the rural areas of the diocese, nearly everybody thinks we should be more active in it, although 10 prefer just to keep on "as is" and one says let well-enough alone.

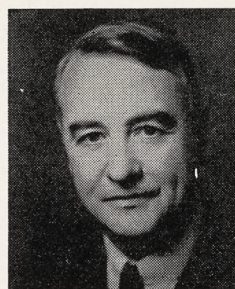
On the subject of foreign missions, only 8 are recorded as "against this type of work" (and most of them are in one parish). One is content to leave it to other Christian bodies. Everybody else is in favor of the overseas missionary program, and most of them favor the expansion of

ing and possible future Church unity for safeguarding the historic identity and fundamentals of the Episcopal Church. Eighteen men favor co-operation with those of similar beliefs, but want to leave the "wildcat" groups alone.

All in all, the poll is an interesting demonstration of the diversity of opinions within the Episcopal Church, yet all are bound together in unity of spirit and in the bond of peace. These laymen like their Church and attend it, support it, and work in it.

SUPREME COURT GIVES NEW RULING

Washington (RNS):—The Supreme Court ruled here that an alien who will not fight may become a citizen if he will serve in the army some other way. Five justices agreed that James Louis Girouard, 44-year-old Canadian-born engineer, of Stoneham, Mass., may take the oath of allegiance even though he has re-



CHURCHMEN IN THE NEWS: Dean Alexander Zabriskie of the Virginia Seminary whose faculty issued a statement on unity; Dean Sweet of St. Louis and the Rev. Clemens Kolb of Philadelphia are two leaders at the forthcoming conference of the Episcopal Evangelical Fellowship to meet in Louisville

that program. The war changed the opinion of one-fourth of the men relative to foreign missions.

There are a number of things about their local parishes which do not appeal to these men—a few say it's too high or too low, and "too many old fogies running things." Many are concerned lest we fail to make sufficient appeal to young people. But most of the men—in good Episcopalian fashion—are "satisfied in general" with their Church.

The preponderant opinion is that organized Christianity is gaining ground in the communities represented in this poll, although a few feel that it is losing ground, particularly among youth. Also, there is strong opinion in favor of co-operation with other Church groups, working towards greater understand-

ligious scruples against bearing arms. Three other judges dissented sharply.

Justice William O. Douglas spoke for the court in upsetting three famous cases which for more than fifteen years have been United States law. In all three the Supreme Court denied the oath of citizenship to persons who believed, like Girouard, that it is wrong to take up arms.

The question up to the Supreme Court in these cases, and in the Girouard case, was not whether an alien ought to have to promise to fight. It was whether Congress has by law required them to promise to do so. Three times in the past the court said the law does call for such a promise. Justice Douglas said flatly that all three decisions were wrong and that the true law was stated by the late Justice Oliver

Wendell Holmes, when he said: "If there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us but freedom for the thought that we hate. I think we should adhere to that principle with regard to admission into, as well as to life within this country."

MARRIAGE CONSIDERED BY YOUNG PEOPLE

Philadelphia:—Young people of several local parishes are to consider the subject of marriage at a series of four meetings starting this Sunday evening at St. Elizabeth's Church. Leaders are to be Dr. H. C. Wood, obstetrician at the Episcopal Hospital; Dr. H. S. Gaskill, psychiatrist at the hospital of the University of Pennsylvania; the Rev. Walter C. Klein of St. Mark's Church.

SISTER CHURCHES ARE AIDED

New York:—At a recent meeting of the National Council's committee on aid to sister Churches, the second quarterly installment of the Church's contribution was approved, and has since been forwarded. The amount is \$154,170, making the total gift so far this year \$308,340. Of the current installment, \$95,000 is given through the Commission on World Council Service (World Council of Churches) and \$40,000 through the Church Committee for Relief in Asia. Relatively small amounts were designated by donors, and disbursed in accordance with the designation.

Other agencies sharing in the gift included the International Missionary Council, American Bible Society, YMCA War Prisoners' Aid and Chaplaincy Commission, American Friends Service Committee, YWCA World Emergency Fund, World's Student Christian Federation, Indusco, Episcopal American Japanese Student Scholarship Aid.

LONG ISLAND LAYMEN TO MEET

Jamaica, N. Y.:—The laymen who have affiliated themselves with the Episcopal Evangelical Fellowship are meeting at Grace Church, Jamaica, for the latest in a series which started last fall when the Rev. Gardiner M. Day addressed them. The men will gather for evening

prayer at 8 p.m. on May 14th, and thereafter assemble in the parish hall to hear Rev. John H. Fitzgerald, rector of Christ Church, Bay Ridge, and secretary of the diocesan convention, explain the working of the Hare Ballot, the method of voting adopted by the convention, and an address by Rev. Charles W. Hubon, rector of St. Mary's, Brooklyn, on the newly adopted apportionment of the missionary quota.

Many laymen have asked questions about the issues which are brought before convention and this will be an evening devoted to trying to answer them in order that delegates may be more familiar with the matters confronting them when they go to Garden City in May.

RICE DETERMINES SALARIES

New York:—Bishop Lloyd R. Craighill of Anking, China, writes the National Council that at the meeting of the House of Bishops of the Chinese Church in Shanghai, the bishops of the "American" diocese agreed on a new scale of salaries for the Chinese staff. The schedule ties the salaries to the price of rice. The Bishop gives as an example the newly adjusted salary of a Chinese priest, English-educated, with a wife and four children. He has a basic salary of \$100 a month, in Chinese national currency, a bonus of \$40,000, a rice bonus for two adults of \$17,280, a rice bonus for four children of \$51,840. Thus his total monthly income is \$109,220 Chinese currency.

Lest Church people here should imagine that workers in China are extravagantly overpaid, Bishop Craighill explains that in American money this amounts to \$55 a month.

BOSTON MEETINGS OF CLID

Boston:—The annual meeting of the Boston chapter of the Church League for Industrial Democracy was held last evening, May 1, at the Church of the Advent. There was a discussion of resolutions to be presented at the diocesan convention and also the General Convention. Also a good bit of time was devoted to the question of how a local chapter could work most effectively with the national office of the league.

On May 7 the annual pre-convention meeting of the CLID will be held at 5:30 at Trinity Church. The speaker is to be Prof. Harlow Shapley of Harvard, one of the world's authorities on astronomy and a con-

tributor to the recent book on atomic energy, *One World or None*.

At the meeting on May 1 it was agreed that the primary issues before the people of the United States are the following, and in the order named: 1: Rational control and use of atomic energy fission. 2: The problem of maintaining fully co-operative relations with the Soviet Union. 3: The problem of our own internal economy in relation to maximum production, coupled with full employment of human resources, both quantitatively and qualitatively. 4: The problem of race relations and the struggle against economic and social, cultural and educational, discrimination.



Dr. Alexander Guerry, head of the University of the South, has been honored by being elected president of the Southern University Conference

CONVENTION OF IOWA

Waterloo, Iowa:—The Rev. Thomas V. Barrett, head of college work, and the Rev. George A. Wieland, head of domestic missions, are to be the headliners at the convention of the diocese of Iowa, meeting at Christ Church, here, May 14-15. Also addressing the Auxiliary will be Miss Helen Turnbull, director of Windham House, New York.

FRANK D. GIFFORD INTRODUCED

Philadelphia:—The Rev. Frank D. Gifford, dean elect of the Philadelphia Divinity School, was the headliner at a dinner on April 29. Others to speak were Bishop Oliver J. Hart and Dr. Thomas S. Gates, chairman of the board of trustees of the University of Pennsylvania.

EDITORIALS

Christ's Victory and Ours

THE fact of suffering is universal. To live is to suffer. The child is born amid suffering; the accidents of life entail suffering; and often—though not always—death is painful. The pessimist is right, so far. It is not certain, however, that the sorrows of life outweigh or outnumber its joys.

And so the *fact* of suffering is here anyway. It is not a problem created by religion. But it becomes a problem when men ask, How can God permit suffering? Or when they assert, If God really cared for us, He would certainly abolish suffering.

The problem of suffering is one that Christianity takes in utter seriousness. Instead of pretending that suffering is only an illusion, an "error of mortal mind," it points to the cross of Christ and says, See, God Himself takes suffering seriously, endures it, uses it for His purposes, and not only triumphs over it but brings good out of it. In this kind of a world, God Himself, entering into it, must face a cross. But He does so, and turns defeat into victory, suffering into joy, affliction into strength.

It is in union with Christ that the Christian finds the solution of the problem—not a merely theoretical solution, but the practical solution. His strength, like Christ's, "is made perfect in weakness" and "he learns obedience by the things which he suffers." In the furnace of affliction walk not only the three servants of God, but a fourth, the Son of God, enduring it with them. Out of it they come, redeemed and strengthened—to say the least, better men than they were before, with deeper understanding, more sympathy, purified character. The dross in human character is burned away in that furnace. "My son, if you would serve the Lord, prepare your soul for trial." That is the testimony of the saints, that is the message—one message—of the cross of Christ.

We do not live in a world where only Polyannas can be happy—that is, only those who ignore the

realities of life. Nor do we live in a world where all can be happy as Polyannas. Instead, as a Roman Catholic writer has put it (in an article in the *Atlantic*), "This is a bitter-sweet universe." We are not here to taste and enjoy only sweet things, but also bitter, and to live fully, as men and women, to endure as well as to enjoy, and create as well as receive. "He who overcometh shall inherit these things"—or, in the new Revised Standard Version, "He who conquers shall have this heritage, and I will be his God and he shall be my son." These are the words of the

One who said of his own dark prospects: "Be of good cheer; I have overcome the world." Suffering that is not merely endured, but positively embraced, for the sake of others, is creative. It produces something that was not there before, a deepening and enrichment of life that comes only from God, whose own Son "went not up to joy but first he suffered pain." Only those who have accepted their suffering, and have offered it to God, know what this means. The rest of us, who whimper and complain and wish we lived in some other kind of a world—we never discover those depths of living or feel the pulse of God, whose heart beats in the sorrow of the world, and who is "afflicted" with his people, "in all their affliction," and "the angel of whose presence

saves them."

It Is Still True

THERE are certain facts which should be frankly faced. If, in approaching the Presbyterians or any other Protestant communion, we expect in any way that they will admit that their ministry of the word and sacraments is invalid, then we shall be grievously disappointed. Considering the spiritual vitality, the missionary zeal, the deep religious experience of these communions, if we were in their place, we should feel exactly the same way. If we are to expect any such action on their part, we had better drop the discussion of unity in that direction at once.

"QUOTES"

THE fundamental teachings of religion must be at the base of that essential harmony and mutual respect between men of all walks of life and of all creeds and faiths and races. Under these teachings there can be no "wrong side of the tracks" in our cities. Under these teachings we cannot point with pride to our churches and close our eyes to our slums. Under these teachings we cannot be smugly content with Sunday and church schools of all faiths, filled with one-half of our communities' children, and ignore the other half of our children who are not receiving any religious training or education whatsoever.

—Harold E. Stassen.

Only misunderstanding, bitterness and disunity can result. If we are to demand re-ordination as a prerequisite of unity, then we should say so, and that will be the end of the matter, at least for our generation. Otherwise we are in the position of praying and talking about unity in large and vague terms without being able to agree about any definite steps to be taken. We hear much of our being a "bridge Church"; but as someone has said, the bridge is in mid-air, as neither terminus is on the ground. The position of the Roman Catholic Church is definite and clear. They do not engage in discussions of unity because they state without equivocation that they demand submission. If we are to do nothing until that position be changed, we shall wait a long time. If that is our attitude towards, let us say, the Presbyterian Church, let us make this plain. On the other hand, if we believe that no Church in a divided Christendom has all the blessings of the spirit of God, then we should be willing to take steps not only to make our contribution to others, but be ready to receive theirs in return.

"What I am asking for is a sincere and realistic statement of our own position. In the second place, it strikes me that important as the historic method of approach undoubtedly is, we must not forget that Christ promised the comfort and guidance of the Holy Spirit. We cannot feel absolutely bound even by the sacred past. Is it not possible that under new conditions God through Christ

may lead us into new methods and paths?

"One excellent example of this is the whole debate between St. Peter and St. Paul regarding the binding force of the Jewish law. On the one hand, one can be sympathetic with the conservative position of the apostolic group at Jerusalem. To them the law was a covenant with God, hallowed by the practice of generations. On the other hand, St. Paul held that under the guidance of the Holy Spirit, the Church was called to a wider and more missionary task. No one of us can doubt but that the future of the Church was determined by St. Paul's victory. In other words, when we speak of prayer, it should mean the placing of ourselves unreservedly in the hands of God, who may have new revelations for his Church. Too often we come to God with our prejudices and convictions, and thus are not open to the guidance of his Spirit. The times which we confront seem to me as critical as those which confronted the apostles. In the determined advance and onslaught of world-wide paganism, we are forced to place first things first. This is an era which calls for visions, for courage, and for Christian statesmanship in the truest meaning of that phrase."

The above statement was made by Bishop Sherrill of Massachusetts in his convention address in 1940. The fact that it is as timely today does great credit to him, but little credit to our Church which has done so little to change the picture in the past six years.

Protestants and the Press

by **Marjorie Hoagland**

Churchwoman of New York

THE press is the world's most powerful media for reaching—and influencing—the minds of men; the Church is the agency with the world's most powerful message.

I am presuming to write on the subject of Protestants and the press because of the overwhelming present urgency of what the Church has to say and the necessity that every possible media be utilized, fully and adeptly. Perhaps—as a lover of Protestantism and as a veteran newsman—I am to some extent qualified to do liaison. Since graduating from journalism school in 1933 I have worked continuously in the field, writing for United Press, *The Chicago Sun*, *The Louisville (Ky.) Courier-Journal*, and for public relations and advertising agencies.

page eight

A reporter's job, as stated in the historic Rauschenbusch prayer still sometimes used when "30" is written to a newsman's career, is this—to so show forth the light that the people will not be confused; that they will not call the light, darkness; nor the darkness, light.

Essentially, that is Christ's purpose in the world, isn't it . . . to cause his people everywhere to know the light as light, and to turn away from the darkness because they recognize it to be darkness and evil.

Church representatives can help news and magazine writers to grasp the full, glorious potentialities of their tasks, i.e., their part in bringing in the kingdom.

News men have mandate and precedence for

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assuming a basically religious view of their work; they need revitalization spiritually, which can come through contacts with Church representatives. They are even now the people's advocates, champions of freedom and democracy and defenders of the right; major writers always have recognized this. But it is hard to fulfill these responsibilities in a long-term way without the guiding and empowering spirit of God giving them a mighty sense of vocation; and the releasing fellowship of Christian minds.

How do Roman Catholics get the good press they do? Well, they're astute manipulators of press media, with know-how enough not to miss a trick of the trade; and, they work seriously at making friends among press people. These avenues are open—equally open—to Protestants.

A personal illustration will show part of what I mean. When on the United Press news bureau at Minneapolis I wrote a story about Catholicism's famed and lovely Baroness Maria von Trapp (of Trapp Family Choir note), who spoke there under the auspices of the Catholic Action Committee. A week or so later it was published in *Red Letter*, the UP national news-feature service, and automatically had a tremendous nation-wide pick-up. Now, I worked under difficulties in preparing the feature and, lacking some details, I phoned quite late in the evening, a Roman priest nearby. He was friendly, understanding, cooperative and supremely (and flatteringly) knowledgeable about my field. I gathered some well-assembled facts about the subject of the story, but mainly I gathered that this priest thought the press was the hope of the world and he was going to say a few "Hail Mary's" for me that night, yes indeed. The next day . . . unsolicited and bright and early . . . he appeared at my office with a well-written handout (the outstanding parts checked with a pencil for my guidance), a glossy photograph just the right size (8 by 12), a suggestion for transmitting my piece to *The Catholic Digest* for possible use because of its importance . . . these things, and a beaming smile and a hearty handshake.

I always have guarded closely my professional integrity by not allowing personal factors to influence unduly my handling of the news. Nor was I then (this was in 1943) churchly minded. But just the same, I kept my eye on the Trapp feature story to see that all went well with it.

What the Catholic priest did was entirely legitimate; he did an adequate press job for a spectacular member and for the CAC, and he propagandized for his faith.

Naturally, the Roman Catholics as well as the Protestants have information centers or services to process their news for the secular press—and they

usually do a superb job. Stories reach newspapers and magazines in terse, pleasantly-written style, approved by officials and ready for use if the editors see fit to accept them. Editors are limited at present as to space but over a period of time they'll use some of this material. As it then appears under the guise of news, often quite properly, it exerts more influence on the reader than it would if it appeared as plainly a motivated release (i.e., publicity or propaganda). It also is true that Roman Catholics in editorial posts on newspapers and magazines often—perhaps usually—seem more aware of their Church's interests than do Protestants in like positions; they are informed and, by and large, they are concerned. In fairness to ourselves it should be emphasized that many individuals are called Protestants when they actually are non-church.

In New York, there is a Catholic Press Institute, itself news-making because it holds regular meetings with name speakers and these meetings are legitimate news. It's one of many ways by which liaison is maintained between the Roman Church and its members in press jobs. It is friend-making; it is informative. I wish Protestants had equal contacts with the great working press.

And I wish very much indeed, and shall pray continuously, that soon Protestants will give a measure of fellowship and support to news writers (magazine, column, etc.) who valiantly strive for worthy purposes, mindful of their responsibilities to the new one world which can be established under God—whether they are Protestant or Roman Catholic.

NOW, as to more specific suggestions, given not as final but merely as suggestive for further study—

Protestantism should man its information services at least partially with trained, experienced newsmen. A gigantic amount of Protestant news can be filtered into the secular press if it is written tersely and smoothly, and handled properly in presentation. This also is supremely true of the news-feature story. We must not overlook any longer the wide-open opportunities about us.

The information commission representing a united Protestant Church of, say 7,000,000 members can speak with considerable authority. It can exert a real influence for good. It must know how to do the job. Journalism is a big field and it takes long training to know how to function adequately in it.

Our message is God's message, or should be. We must answer some day for our custody of it.

One or two national or world bodies speaking for Protestantism should be empowered to do a big, over-all press job on important Protestant

news. This should be handling comparable to that given a Papal encyclical.

These bodies should get all the financial and other support they need to do the job, and they should get it only as long as they keep several jumps ahead of their task. In public relations, it is necessary to get there "fustest with the mostest."

Protestantism will not maintain its position by retreating to an ivory tower and presuming that its worth will be recognized. It has authority to go into the market-place to fight for the minds of men; Christ himself commissioned his followers to go into the highways and byways. In short, to go where people are.

Information agencies should be supported adequately so that they can keep abreast of the times in use of media; picture-stories in books and magazines, illustrations, cartoons, movies, documentaries—the whole play. Christ's message deserves the whole play and after all, there are mil-

lions of people to be reached. Our effort must be adequate.

Let Church representatives, priests and laymen alike, make friends with members of the working press. Get to know them, their aims, problems and needs. Try to understand their motivations and, understanding them, to foster those which are Christian and long-term. Inform them fully of what goes on, keeping an eye on world activities and potentialities particularly. I never yet have known a reporter who wouldn't listen to an intelligent person who had something serious and worthwhile to say. They would resent it if they thought you wanted them to distort the news but not if they believed you merely wanted it reported truly.

Above all in the relationship, continue mindful that newsmen also are "our Father's children," with all the potentiality that implies and that—as it happens—they are so situated as to be peculiarly able to be bearers of his "good news."

"Would You Want Your Own Daughter . . ."

by **Hugh D. McCandless**

Of The Witness Editorial Board

ANYONE who makes the most modest statement about racial justice knows that this question will be asked of him. The questioner has made up his mind that if the answer is "yes", the speaker is unbalanced or untruthful, and he will listen no more; if the answer is "no", the speaker is inconsistent, and again he will listen no more. For all its apparent logic, the question is merely a convenient mental exit.

No one wants his daughter to marry into any race that is suffering from economic, social, political, or educational deprivations. No one would want his daughter to marry into any family—of any race—that was subject to such disadvantages, or who had been subject to them for generations. No one wants his children to have children who would be social outcasts. No one would want his daughter to marry a man crippled with a disease, whether that disease was the man's own fault or not. Why should anyone expect any father to wish his daughter married to a man crippled by financial and cultural sanctions, who would have to pass these on to his offspring?

When financial inequalities are done away, or reversed, the situation changes markedly. "Women of our kind" do get married to wealthy orien-

tals, without losing caste. Their children often pay the price, by finding themselves barred off from both ancestral cultures. But this need not happen if they gravitate to certain circles: religious, literary, musical, and so forth. The professional *milieu* is usually the one in which they find the rest of us least cruel.

Proof that economics is a most important factor is shown in the intermarrying of the American Indian with other races. Faced with a penetration of "whites" and "blacks" which was occasionally peaceful, they mixed with both. Social sanctions did enter into their choice between the two, but the things which determined which race they should or could blend with were usually matters of practicality. Pocahontas was the daughter of a "king" who was more important and powerful in Virginia than any man in the little English colony, and doubtless better endowed with this world's goods. There was no reason why she should not become Mrs. John Rolfe. Many white Americans boast of Indian blood, and the rest of us rejoice with them in this.

In places and at times when the Indians were comparatively poor and thus uncultured, they mixed with Negroes. Educational centers were

often started for both, without drawing any line between them. That culture and prosperity are not completely integrated is obvious to anyone who reads certain "society columns," but this does not at all weaken the fact that a certain amount of prosperity for a considerable period of time is an essential to any degree of culture.

However, even if the present level and future opportunities of every American were evened up, general intermarriage would not immediately become the order of the day. Our minds have become conditioned by inherited judgments to such a degree that the idea of mere attraction between people of certain different races appalls us for the simple reason that it seems preposterous. White missionaries serve among unclothed natives without a qualm. There are, indeed, other couriers of our civilization, and muck-raking authors go to great pains to describe their amatory adventures. The rate at which such literature sells bears no relation to its veracity. Even in these books, however, such experiences are treated as adventures, brought on by an acceptance of the violence of frontier life and a revolt against its boredom. Marriage itself is an adventure, but of a different sort, and there is little resemblance between these casual experiments and the great commitment of marriage.

As successive waves of immigrants have come to our shores, and as they have succeeded in adjusting themselves to this way of life and in contributing to it, more and more parents have watched their sons and daughters marry "foreigners" of one sort or another. These parents become fearful of the future—not without some reason, and fear is the occupational disease of any normal parent—and their emotion is heightened by their anger at the interloper and at their reckless offspring. There seems to be something ungrateful about flouting parental prejudices, and so parental pride is hurt two ways.

I KNOW of no statistics about the comparative permanency of such matches, but I should say it was at least as good as the average. The main hurdle is not in the attitudes, actions, and assertions of the partners themselves, but in those of their older relatives. I dread maiden aunts whose feelings must be considered when there is to be a mixed marriage. Otherwise, as far as I know, the main danger in a marriage of people of different faiths is the giving up of the practice of religion. No one likes to go to church alone, and this is especially true of married people. In the attempt to keep religion from being a barrier between them (spare the mark!) people often succeed in making it an empty gap between them, and chasms are sometimes more dangerous than walls. I had rather see either convert the other, than have

both lose regular contact with the things that are eternal. My business is souls, not rules.

The permanency of a marriage is not always a sign of its value. The basic test of marriage is whether it helps the partners grow spiritually. But permanency is the only measurable criterion we have.

Religion, however, is not as great a barrier as pigment. The slant of the soul is considered nothing compared to the slant of the eye. Protestants, Catholics, and Jews have lived within a stone's throw (literally!) of each other for centuries. It rains a lot in Europe, and we are all pale or pink. It is the thought of marrying into more exotic groups, even though they be our co-religionists, that gives us pause. We don't know them very well. Is their race pure? How many blood lines would a single union introduce into our heredity?

One thing may be mentioned here. It is not proved, and would not change things much if it were. The people of Northwestern Europe are possibly not all pure *Homo Sapiens*. There may be a strain of *Homo Neanderthalensis* in us. If this is so, we are certainly the least "pure" of human races.

"At least, we have tried to keep our possible impurities among ourselves," you may reply. Of course we have. As long as there are plenty of people of our tint and type, our instincts will make us select them. But races tend to develop into types by isolation, and isolation for humanity has disappeared.

Those who face the prospect of having an interracial posterity with no enthusiasm may rest assured. By the time the races mix probably none of the readers of this will have any posterity. I do not refer to the cosmic possibilities of the misuse of atomic force. I am thinking of a stronger force—a biological one.

Statistics showed, a generation ago, that the average Yale graduate had 1.7 children. The average Vassar graduate had 1.1. At the same time it was estimated that there would not be a single surviving descendant of the present body of Harvard graduates in five hundred years. Aristocracy tends not to reproduce itself. The war may have slowed this trend but it will not change it. If you were intelligent enough and well enough educated to understand that the first of the statistics I have just quoted does not mean that every Yale man has one complete child and one incomplete one, you are probably an artistocrat, and your line will pretty certainly die out before it becomes hybridized.

The meek shall inherit the earth. The ancestors of the humanity of the future are now playing in the alleys of the slums of the seaports of the world. Their ancestry is very mixed and they are very fertile. Let them worry; it is out of

your hands and it will not bother them much if at all. Our earliest mammalian ancestors squeaked unnoticed about the feet of the immense and lordly dinosaurs. It was their insignificance that saved them.

This does not mean that you have no problem. Increasing democratization will bring increasing intermarriage. The danger of intermarriage will be greater if you want to put it that way. But is the real danger of intermarriage that it shall happen or that it will be unsuccessful or unhappy? If it becomes more common its chances should be better.

Your progeny may play no part in the really mixed marriages of the future; but your attitude can do much to build or destroy the spiritual values of the mixed marriages that have been contracted in this your own day. Prejudice and false fears cannot help the situation in any way.

Missionary Prayer Book

By

DuBOSE MURPHY

Rector at Tuscaloosa, Alabama

WE HAVE thought long and spoken much of the wonderful heritage that we have in our incomparable liturgy. We have been comforted by the blessings which have come to us through our worship, and we appreciate the occasional remarks of our friends: "The Episcopal service is so beautiful." But it does not occur to many of us to wonder why this beauty does not draw more people through our worship to actual membership. We do not realize that most of these visitors look on with an admiration diluted by bewilderment. They do crave the beauty and order and reverence of our services; but they do not know how to find the places.

In other words, it is not a missionary book and we are not a missionary Church. It is true that we have a splendid missionary organization and do much mission work. But we do not base our worship on missionary principles; that is, we do not set our liturgy to the important task of winning those outside our own membership. Our book is written for the initiate. It began its life (as the English Prayer Book) in a community which was almost entirely composed of members of one Church. There was no need that it should be missionary, for parish and community were practically the same thing. But times have changed. Our Church is now not even the most prominent branch of Christianity in the community, and our book does not even contemplate the presence of strangers within our gates. And

so we forfeit a priceless missionary opportunity.

Recent revisions and proposed revisions of the book have made matters worse by providing so many alternatives, so many variable and optional elements in the services, that even the experienced worshipper has some difficulty in keeping up with the minister. We have gained richness and flexibility but we have lost the appeal of certainty and dependability.

I do not propose another complete revision; but I do suggest that we make an attempt to offer a Mission Pray Book,—just as we have a Mission Hymnal. Such a book would differ chiefly in its arrangement, with most of the alternative and optional matter relegated to an appendix. For example:

- A. In the order for daily morning or evening prayer,
 1. Print only one or two opening sentences, with a rubric permitting "other appropriate verses of scripture."
 2. Print only the shorter exhortation and one declaration of absolution.
 3. Omit all "invitatories" and, where a canticle may be used, print only one.
 4. Omit the Nicene Creed.
 5. Group together in an appendix the other opening sentences, canticles, etc.
- B. In the order for holy communion,
 1. Re-write in clear and simple language the rubric concerning the collect, epistle, and gospel.
 2. Remove all offertory sentences and proper prefaces to an appendix.
- C. In all services, print the rubrics, as suggestions and guides for the worshipper, in such type as will invite reading rather than skipping.
- D. Add an Order of Worship which may be used on certain occasions, by authority, with clear and simple directions. To shorten morning or evening prayer by omitting one lesson and one canticle only makes for confusion; so much will be left out that the visitor will not know what is going on. For mission services or such occasions as confirmation, there should be an order in which finding the places and turning of pages would be reduced to a minimum.

As I hope the reader will see I am not proposing a revision of the Book of Common Prayer. What I feel that we need is a book which the visitor, the child, and the inexperienced worshipper may use without too great a feeling of confusion. In particular I want to see our Church commend its manner of worship to the stranger within our gates. "How shall he that filleth the place of the unlearned say the Amen at thy giving of thanks seeing he knoweth not" how to find the places?

The Churches in Columbia Plan Racial Cooperation

*Meetings Between White and Negro Clergy
To Be Held at Regular Intervals in Future*

Edited by Sara Dill

Columbia, Tenn.:—A first-hand account of the racial troubles of this Southern town were presented in THE WITNESS for March 21, written by the Rev. Joseph G. Moore, on the faculty of Seabury-Western, who went there to make a first-hand investigation. We have now received a letter from the Rev. W. Fred Gates, Jr., rector of St. Peter's, Columbia, in which he presents something of what the churches have been doing since the trouble.

"On April 10th twenty members of the Woman's Auxiliary of St. Peter's Church visited the Negro Church of the Holy Comforter here. This was the result of an invitation from the women of the latter church. Also present were Bishop E. P. Dandridge, the Rev. Charles Johnson who is in charge of the church, and myself. The three of us made short talks. The work of the Negro congregation was discussed and its plans for the future outlined by members of the Negro congregation. A free will offering of sixty-eight dollars was turned over to the Church of the Holy Comforter. Refreshments were served. The church is situated on one corner of the block known as Mink Slide, which was the scene of most of the trouble.

"I am president of the county ministers association. Acting in that capacity I called a meeting of the white and Negro clergy of Columbia. All denominations were represented including the Roman. There was a thorough and frank discussion of our racial problems, and the result was that a committee was appointed to plan and prosecute projects calling for cooperation between the races.

"This committee met a week later. Three decisions were made. First, that the meetings between the white and Negro clergy should continue at regular intervals, with the possibility of including laymen of both races in later meetings, and with the hope that this body might become an organized interracial commission. Second, it was decided to work for the erection of a new Negro high school

here. It is badly needed. The county school board within the past month has authorized the construction of it. Our purpose here is to create the public opinion that will carry it through as soon as possible. Third, it was decided to work for a hospital to serve the needs of Negroes in Columbia and the surrounding area. We have made plans to solicit the advice of medical authorities in determining the actual needs and the kind of facilities needed to meet them. After this is done, we shall then go on to see what we can do about finding the means to erect and operate such a hospital as is needed.

If we find that we can work together successfully in getting results along the lines I have indicated, we shall then go on to face other problems existing between the races.

Women Ministers

Toronto, Canada (RNS):—Like the old saddlebag preachers of a century ago, 23 girls now in training in United Church colleges are to go out this summer into Canadian frontier territory to do the work of ministers. They will travel on horseback, on bicycles, in buggies, and a few of them in old motor cars. Six are taking the theology course and hope before long to be ordained ministers. The United Church, which is the only large Protestant body in Canada to admit women to the ministry, now has about a dozen of them working on fields scattered throughout the dominion.

"We used a few girls in this summer activity and we found that they did splendid work," said the Rev. M. C. Macdonald of the home mission department. "The girls will be on fields in the prairie provinces, British Columbia, Alberta and Ontario, and possibly the maritimes. They will have from two to eight preaching points on their charges. Most of them will preach three times a Sunday."

The girl preachers will organize and conduct Sunday schools, look after vacation camps and schools, do pastoral visitation and conduct

funerals. On many of their fields there are no churches. They will use halls or schoolhouses for their Sunday services. Occasionally the missions superintendent will call on them and conduct a communion service.

Another Nobes

Ventnor, N. J.:—John Christopher Nobes was born on April 2. He is the son of missionaries, the Rev. and Mrs. Clifford E. B. Nobes of All Saints' Mission, Bontoc, Philippines.

New Parish House

Binghamton, N. Y.:—Trinity Church here is to launch a campaign on May 12 for \$100,000 for a new parish house. To this the \$25,000 received from insurance on the former building destroyed by fire will be added, enabling the parish to erect and equip a \$125,000 structure.

Acolytes Festival

Utica, N. Y.:—Acolytes from parishes throughout the diocese of Central New York held the annual festival at Calvary Church here the evening of April 28th. The preacher was the Rev. Carl A. Aveilhe, rector of St. George's, Utica.

Pleads for Peace

Boston:—Bishop Sherrill, preaching at Trinity Church in Holy Week, pleaded for as great an effort toward total peace as we exerted for total war. Total peace is not being talked of as was total war; the present state of affairs is half-hearted.

Dr. Guerry Honored

Sewanee, Tenn.:—Dr. Alexander Guerry, head of the University of the South, was recently elected president of the Southern University Conference. There are forty-six colleges affiliated with the group.

EEF to Meet

Louisville, Ky.:—A conference of the Episcopal Evangelical Fellowship is to meet at Christ Church Cathedral here, May 7-8, at which issues to come before General Convention will be discussed. Bishop Scarlett of Missouri and the Rev. Oscar Seitz, professor at Bexley Hall, will speak on the marriage canon, with Dean Emerson of Cleveland presiding. Unity with Presbyterians will be handled by the Rev. Sherman E. Johnson, professor at the Episcopal Theological School, and the Rev. Charles D. Kean, rector at Kirkland, Mo. Dean Sweet of St. Louis will be the chairman.

Bishop Hines of Texas will be in

the chair when the place of the evangelical in the Church is presented by the Rev. J. Clemens Kolb, chaplain of the University of Pennsylvania, and the Rev. William Marmion, rector of St. Mary's, Birmingham, Ala. Bishop Tucker of Ohio and the Rev. Frank Caldwell, president of the Presbyterian Seminary at Louisville, will be the dinner speakers, with Bishop Clingman of Kentucky presiding.

Similar conferences are to be held later in Washington, D. C. and in San Francisco.

Iowa Laymen

Marshalltown, Iowa:—The Rev. Arnold M. Lewis, national director of laymen's work, was the speaker at the annual meeting of laymen of the diocese of Iowa, meeting here at St. Paul's, April 27-28. Other speakers were Bishop Elwood L. Haines and Mr. Byron Pinney, the president of the organization.

To Visit Alaska

Davenport, Iowa:—Bishop Elwood L. Haines and Mrs. Haines are to visit Alaska in June to make a survey of work there for the National Council. They are to travel by plane, first to Seattle and then to Fairbanks. The trip will cover every mission and institution in the district, all the travelling to be by air. The survey will take about two months.

Bible Facts

New York:—Here are a few Bible facts, sent in by a reader, though whether he dug them up himself he did not reveal: 3,586,473 letters, 31,373 verses, 775,693 words, 1,189 chapters, 66 books. Longest book, Psalms; shortest book, John two. Longest chapter, 119 psalm; shortest chapter, 117 psalm. Longest verse, Esther, chapter 8 and 9; shortest verse, John, chapter 2, verse 35. You can check yourself if you don't believe him.

Bishop to Speak

Orangeburg, S. C.:—The convention of the diocese of South Carolina is to be held here, May 14-15, with Bishop Oliver J. Hart of Pennsylvania the guest speaker at the convention dinner.

Sisters Honored

Boston:—Sister Isabel, soon to return to China, Sister Anita Mary, and Sister Helena, a native of China, all of the Order of St. Anne, were the guests of honor at the annual meeting of the Church Periodical

Club held at the diocesan house, April 23. Sister Anita Mary is the granddaughter of the first Bishop Boone, niece of the second Bishop Boone and daughter of the Shanghai missionary, Dr. Boone. All three had been imprisoned in the Philippines for four years after having been evacuated from China as a measure of safety. Mrs. Laurence Pope, diocesan director of the club, presided.

Paper Urges Purge

Budapest (wireless to RNS):—Recent reports of an alleged conspiracy by Catholic schoolboys to blow up Russian war monuments in Budapest with hand grenades brought a demand here by the Communist newspaper Szabad Nepd (Free People) that priests be purged from schools and religious instruction abolished in state schools.

"If priests explain the gospel with hand grenades and guns, the masses will explain the Bible to priests in their own way," Szabad Nepd declared.

Joseph Cardinal Mindszenty, Archbishop of Esztergom, has ordered an investigation into the supposed conspiracy. Those said to be involved in the plot were students of a boarding school run by the Piarists, a Roman Catholic teaching congregation.

The headmaster of the school later declared that the "plot" was "no more than a boyish prank" which the communists used in their attack on Roman Catholic schools as "hotbeds of reaction."

Easter in Japan

Toyko (wireless to RNS):—Thousands of Christians in Japan, Korea, and the Ryukyu Islands participated in Easter celebrations. Highlighting holiday observances was the service in Tokyo's Meiji Stadium attended by 3,000 Protestant soldiers, sailors, and civilians, and a group of Japanese Christians. The service featured music of the First Cavalry Band and the singing of Easter hymns by a united choir of GI's and Japanese

led by the Rev. Ugo Nakada. The sermon was preached by Chaplain Ival Bennet, chief of chaplains in General MacArthur's command.

A Roman Catholic service was held in Hibiya Hall, downtown Tokyo, with an attendance of over 2,000. Services were also conducted in all military installations.

In Korea, Protestant troops attended a sunrise service in the open court of a former Shinto shrine above Seoul which now serves as a music conservatory and Christian museum. The preacher was Chaplain V. P. Jaeger of the 24th Corps. Roman Catholic military personnel were present at a Mass in the Seoul cathedral, while other Easter services were held in various churches throughout the capital.

Most significant of all the Far Eastern services were those on Okinawa where a year ago 50,000 Al-

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a decisive assault against the Japa-
nese, and where 7,000 American
soldiers now lie buried.

Churches Back OPA

Washington (RNS): — Congress-
man Adolph Sabath (D.-Ill.) speak-
ing in favor of maintaining the Of-
fice of Price Administration without
any amendments, read to Congress a
long list of Church leaders and or-
ganizations who have endorsed ex-
tending the agency's life. Among
them were the Church League of In-
dustrial Democracy, the Methodist
Federation for Social Service, Coun-
cil of Social Action of the Congre-
gational-Christian Churches.

Collects Relief

Washington (RNS): — Depots for
collection of clothing, tinned foods,
and money for purchase of addition-
al foodstuffs to be shipped to
Europe were set up at the Washing-
ton Cathedral here Sunday, April
28, it was announced by Canon
George J. Cleaveland, chairman of
the cathedral's relief committee.
Members of the cathedral staff al-
ready have launched a drive to col-
lect the amount necessary to
purchase a heifer—some \$150—
which will be shipped from the

United Church Relief Center at New
Windsor, Md., as will all other food
collected.

In the collection of foodstuffs, the
newly-appointed cathedral commit-
tee will place special emphasis on
obtaining foods for infants and
young children, the canon stated,
adding that canned fruits and fruit
juices, dry and evaporated milk,
cereals, and prepared vegetables all
fall into this category.

Votes for Negroes

Atlanta, Ga.:—Gov. Ellis Arnall's
appeal that the people of Georgia
grant voting rights to Negroes was
commended in a resolution passed
by the Georgia Council of Church
Women at its annual meeting here.
The Council also called for a return
to rationing as the best means of
solving the world food crisis. The
Council's action on the Negro ques-
tion followed a speech by O. P. Gil-
bert, editor of the Christian Index,
Georgia Baptist Convention publica-
tion, who questioned the wisdom of
permitting all Negroes to vote.

"I do not believe we should make
any distinction at the polls on the
basis of color," Gilbert said, "but I
think the franchise should be based
on the intelligence of the people . . .
I'm wondering if the Negro, as a

whole, is capable of voting intelli-
gently. The Negro is an emotional
man. For a time he will be con-
cerned with paying off and getting
even at the polls."

In adopting a resolution asking
Georgia Congressmen to support ex-
tension of the OPA, the Council said
the OPA offers "the most practical
means of preventing disastrous price
increases which would disrupt the
process of reconversion and bring
untold suffering to large numbers of
our people."

Bishop Transfers

New York (RNS):—Bishop Alexis,
formerly of the Russian Orthodox
diocese of Alaska, has transferred
his allegiance to the Moscow Patri-
archate, according to an announce-
ment here. The bishop was previous-
ly under the jurisdiction of Metro-
politan Theophilus, head of the dis-
sident Russian Orthodox Church in
North America which has consistent-
ly refused to recognize the jurisdic-
tion of the Moscow Patriarch and is
still regarded as schismatic.

Explaining his decision, Bishop
Alexis said the action was based
upon belief that "our Russian Or-
thodox Church is part of the whole
Eastern Church," and that "in order
to be in unity with the Eastern Or-

Every Seminary of the Church

is putting into effect its plans for returning chaplains
and service men.

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ing number to be trained for the service of God in the
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VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

thodox Church it is necessary for the Russian Orthodox clergy to be under the Patriarch of Moscow."

Book of Worship

Philadelphia (RNS):—A revised and enlarged Book of Common Worship for the Presbyterian Church in the U.S.A. has been published here by the denomination's board of Christian education. Prepared by a special committee set up in 1941, the book is said to express more adequately the standards of the Presbyterian Church than the service books hitherto published by the Church. The new Book of Common Worship follows the ordinal of the Church of Scotland and embodies features of service books of the Presbyterian Church in South Africa, the United Church of Canada, and the Evangelical and Reformed Church. New additions include suitable services for young people and children.

Five new orders of morning worship have been introduced in the present Book. In addition, there are five services for evening worship whereas the old book had but one evening service. The litanies have been changed "to meet more directly the needs of contemporary life." Other new material appears in the forms and orders of church ordinances.

Internationalism

Geneva (RNS):—The commission on a just and durable peace, American church-sponsored organization, has been invited by the World Council of Churches to supervise the first meeting of a newly-formed commission on international relations. The meeting, which is scheduled for August, probably will be held in or near London, but the exact place has not yet been definitely decided. The commission on international relations was set up in February by the provisional committee of the World Council of Churches "to stimulate the Churches of all nations to a more vigorous expression of the demands of the Christian conscience to the political policies of governments."

Ecumenical Institute

Geneva (wireless to RNS):—The World Council of Churches has signed a five-year lease on the Chateau Dobossey at Celigny, lakeside village 17 kilometers from Geneva, which will become the headquarters of a new ecumenical institute to train Christian laymen. The institute is being financed through a gift of \$1,000,000 from John D. Rockefeller, Jr. Chateau Dobossey, which can house sixty or seventy persons, was formerly used as a woman's college. Several important gatherings of Christian leaders are expected to be held there this summer, including a meeting of the general committee of the World Student Christian Federation, and a conference of the CIMA, French Christian youth organization.

The ecumenical institute will provide courses of study for young laymen, especially from European countries. The first course will open next October and will run until December. Robert C. Mackie, general secretary of the World Student Christian Federation, heads the committee in charge. At its first meeting here, the committee increased its membership by the addition of Tracy Strong, general secretary of the YMCA; and Ruth Woodsmall, general secretary of the YWCA.

Chaplains Released

Washington (RNS):—The number of chaplains released from active duty since last September 1 totaled 3,660 on February 28, 1946, according to a report issued here by Maj. Gen. Luther D. Miller, chief of army chaplains. The report stated that the number of chaplains now on duty with the army totals 4,481.

There were 77 chaplains killed in action, including 12 lost in the sinking of Japanese prison ships and one killed during the bombing of Germany, according to the report, while 76 chaplains died from non-battle action, including five who died in Japanese prison camps. 1,383 chaplains have received 1,826 decorations since Pearl Harbor, the report stated.

End Discrimination

Richmond, Va.:—The Fellowship of Southern Churchmen, an interdenominational, interracial group, has called on Churches of all creeds to "break down those customs

and mores which perpetuate hostility and invite conflict." A meeting of the fellowship here attended by whites and Negroes from 16 southern states adopted a resolution against the "present and prevalent separation of and discrimination against people on the basis of color, race and social status."

It challenged churches, synagogues and cathedrals to "join us in combatting the evil designs of the vendors of hate and distrust who would set man against man, playing upon his pride, his pretensions to power, his economic insecurity, his political fears and his religious sectarianism."

The resolution also called on all "people of goodwill" to seek the defeat of "any legislative measure such as the May-Johnson bill, which intends to control and exploit atomic energy for destructive purposes, and to support those measures, such as the McMahon bill, which intends to make possible the constructive employment of nuclear fission."

Force Justified

New York (RNS):—Protestantism's attitude toward the use of force has made the foreign policies of Great Britain and the United States "soft," Harry D. Gideonse, president of Brooklyn College, declared here. Gideonse, speaking at the Columbia University conference on religion, said the Protestant tradition that force in itself is wrong has led both countries to the point where they have nothing to back up their ideals. He added that Roman Catholicism

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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and Judaism have been more realistic in their conception of force.

Asserting that conflicts on moral issues are first resolved by force and then codified by law, Gideonse said this doctrine does not mean that "might makes right" because force should be used only as an establishing tool of the "right." As an example, Gideonse cited the U. S. Civil War and the League of Nations. He pointed out that the North won the Civil War because its ideals were backed by strength, but the League failed because of its weaknesses.

Increase Attendance

Atlantic City, N. J. (RNS):—Constant emphasis on enrollment and attendance, increased promotional work and the active help of the bishops and church leaders were the factors responsible for the 1945 rise in attendance and enrollment in the Methodist Church, according to J. Q. Schisler, executive secretary of the denomination's general board of education. In a statement delivered before the Council of Bishops here, Schisler pointed out that church school enrollment and attendance is one of the major points of the Methodist Crusade for Christ now in progress throughout the Church. Enrollment last year jumped 96,685 and attendance 23,386. Promotional plans to continue this trend include closer work with the more than 40,000 church school superintendents, Schisler said. He added that a nation-wide conference of these leaders may be held soon.

Foreign Students

New York:—The influx of foreign students into this country, curtailed during the war years, has resumed with 10,445 enrolled for 1945-46 in institutions of higher education, according to the annual census made by the committee on friendly relations among foreign students, an interdenominational group sponsored by the YMCA. Largest number of students have come from Canada, which has a total of 1,613 as against 852 for the preceding year. China is second, with 1,298. Continuing a marked trend of recent years is the growth in the number from Latin America with 4,638 registered for the year. There are foreign students in every state, and they are registered in 738 different institutions, the report pointed out.

Fight Discrimination

Minneapolis (RNS):—A council of human relations, headed by a clergyman, has been created by

Mayor Hubert H. Humphrey to provide leadership in the development of anti-discriminatory legislation. The council will seek to co-ordinate and help strengthen existing programs now sponsored by organizations interested in the human relations field and to develop a positive program of its own for the encouragement of better relations among the various sections of the community.

A survey will be made by the council to determine extent, degree, and location of prejudices and discriminatory practices as a basis for a program to be worked out with churches, schools, social welfare agencies, and other public groups.

Public Relations

Washington (RNS):—The public is 25 years behind in its conception and understanding of the practices and beliefs of the modern church, Ralph Stoodly, director of the commission on public information of The Methodist Church, declared here. Speaking at the annual convention of the American public relations association, Stoodly asserted that the churches, to a large extent, were at fault for this attitude because of their negligent public relations program.

"The unfamiliar phrases used by clergymen complicate the common man's understanding of what the Church is doing," Stoodly said. He advocated a revision of the vocabulary used by churchmen so that the man in the street will have a clear picture of the Churches' work.

Letter from China

New York:—Writing to the National Council from St. Faith's School, Yangchow, China, Miss

Althea Bremer said: "The city gates, the crowds, the rics, the wheelbarrows, the great city wall, the rutty lanes, they were all the same, and when we came within view of St. Faith's red-tiled roof I could discern no difference from the outside . . . But inside . . . More than half of the beautiful trees are gone, pines, elms, red maples, mulberry, magnolia, wu-tung (source of tung oil). The school building has suffered no great structural damage so far as I know, but lacks outside doors, inside walls, locks, windows and furnishings, besides being too filthy for any language.

"Before we left all the valuable equipment of the school and of the house, pianos, organ, laboratory, library and office equipment, guest hall furniture chapel and chancel furniture, had been placed in the school attic and sealed with false walls, but not a vestige remains except a few of the carved chapel benches, a guest hall chair, a tea stand or two, a damaged electrolux.

"One pleasant surprise was that when two of the staff broke through the ceiling of the residence porch into the eaves they found everything that we had hidden there, linen, dishes, rattan chairs, mattresses,

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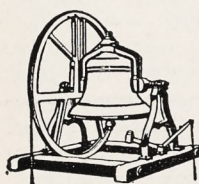
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electric light bulbs, kerosene stoves, clothes."

Miss Bremer intimated that when money is forthcoming for reconstruction, major repairs will be made, and it is hoped they can be finished in time to reopen St. Faith's in the autumn.

Yangchow is a city of about 100,000 some 200 miles northwest of Shanghai. The mission includes Emmanuel Church and Holy Trinity Chapel, the Mahan School for boys, and St. Faith's for girls, enrolling one to two hundred pupils in normal years.

Curtailed Meals

Buffalo, N. Y. (RNS):—Members of Delaware Avenue Baptist church, largest church of its denomination in the city, have adopted a "concrete plan to implement their sympathies for starving peoples." More than 100 families have agreed to serve "curtailed meals" every Friday evening, the savings to go to war victims. They hope to raise \$5,000 by this method within a year.

The idea grew out of a sermon several weeks ago by the Rev. Lee J. Beynon, pastor, who suggested his members "do something concrete to help the hungry." A few days later Mrs. Beynon trimmed the dinner menu to an omelet and a slice of bread and suggested that a "curtailed meal" be served in their home every Friday evening to carry out her husband's suggestion. At the next mid-week prayer meeting other families pledged to do the same thing.

A family of four can save about \$1 a meal by eliminating meat and soup or dessert, Beynon estimates. Several bachelor members who live in hotels or clubs save by substituting a milk shake for their regular lunch. Savings are placed in special envelopes at monthly communion collections.

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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.

REV. JAMES P. BURKE
Hendersonville, North Carolina

Is the Anglican Communion to be judged by what it is sometimes or even "often called?" Dr. Wedel in his article *Anglicanism: Center of Unity* says it "... has often been called a 'bridge Church'." The real question is not what it is often called, but rather what is it? I am reminded of the young lady who asked the rector if the Episcopal Church believed in dancing. The rector very properly replied: "It is not in the creed." I never learned that the word "bridge" was one of the notes of the Church, one of the words describing the true nature of the Church. Any argument, therefore, that is built on that assumption lacks force. "The Church is described in the creeds as one, holy, catholic, and apostolic"—Office of Instruction page 291 in the Prayer Book. Let's start on those notes!

CANON ANSON PHELPS STOKES JR.
Rector, St. Andrew's Cathedral, Honolulu

THE WITNESS is my chief contact with what is going on in the Church and it is great. I appreciate it more than I have ever appreciated it before.

The other day there was a news item about the convention of Michigan at which a report suggesting standard salaries for all clergy, with differentials for family, length of service, etc. was presented and turned down. Probably it should be done experimentally on a diocesan basis first before any national planning is done. Perhaps conditions vary too much for any national planning. However if it could be tried in some dioceses my impression is that after awhile those dioceses would have a spirit and morale that would make them outstanding and in them the Episcopal Church would soon become a grassroots Church reaching effectively the smaller communities as it rarely does at present.

I am the kind of rector who would get hit by it and would most likely be cautious about encouraging it, but my conscience tells me that all is not right at present and that salaries should be on some such basis as the Michigan report recommended. At any rate I think THE WITNESS could help the cause by publishing a fuller summary of the report and perhaps getting articles written on the subject.

MR. CHAD WALSH
On the faculty of Beloit College

Canon Wedel is to be congratulated on the honesty of his article, *Anglicanism: Center of Unity*. He avoids the hypocrisy of speaking as though the Episcopal Church can surrender a great part of what is commonly considered its "catholic" heritage, and remain at the same time a "bridge Church." He envisions a great ecumenical movement of a pan-protestant type, and is willing to pay the price.

With equal honesty, I must say that the article made me uneasy. Reading between the lines I gather that Canon Wedel is reconciled to the likelihood of a fairly

extensive defection on the part of the Anglo-Catholics if certain principles, such as the unique nature of the historic episcopate, are abandoned. But I think he divides Episcopalians too neatly into "protestants" and "catholics." I suspect there are many members of the Church, who, like myself, value it precisely because it is a bridge Church, and who are unwilling to be pigeon-holed. I think of myself as just a plain Episcopalian. I developed a genuine interest in Christianity only recently, and had to go about the business of deciding on a Church rather cold-bloodedly. I decided on the Episcopal Church because it seemed to me that it alone of the Churches I was familiar with had retained the essential values of primitive catholicism and eliminated the later corruptions. In other words, at the time of the Reformation it threw out the bath-water, and cherished the baby. And I don't regard the historic episcopate and the interpretation of Holy Communion as something more than a memorial as bath water!

If a union with the Presbyterians can be worked out whereby the historic episcopate is preserved, and freedom of interpretation and ritual is safeguarded for all groups within the Church is assured, then there is much to be said for the venture. But if such a union would involve (let us speak frankly) recognizing Presbyterian ordination, as it now exists, as equivalent to episcopal ordination, then our organic link with the primitive Church is lost, and the anchors are up. I'm afraid that the final result would be this: the Episcopal Church (or the combined Church) would cease to attract people who genuinely want the best features of catholicism and protestantism—many of them would be driven to Rome instead. And, though I cannot speak for the Anglo-Catholics, I fear there is grave danger that many parishes would refuse to take part in any adventure in union which committed the Church irrevocably to protestantism (and nothing else).

The growth of the Episcopal Church has been slow but sound. I'm afraid that in the frenzy for Christian unity day after tomorrow we may destroy the future usefulness of the Episcopal Church, as a genuine meeting place and reconciliation of two great Christian traditions.

MR. W. W. VINCENT
Layman of New York City

The Easter number of THE WITNESS was so fine that I want to congratulate the editors. The article by Hugh McCandless on *Where Are the Dead* was a relief after reading nonsense on this subject all my life. I only wish that it might be put in leaflet form for wide distribution. I am sure rectors would be glad to have such a leaflet to place in the hands of many people who doubtless come to them for light in this matter. The poem by Douglas Sampson was also exceptionally fine—moving and convincing.

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New Methods in Biblical Interpretation Imperatively Needed

Legend identified the lost tribes of Israel with Jacob's beloved wife, Rachel. But on the other hand, the patriarch's unloved wife, Leah, was the legendary ancestress of post-exilic Jewish writers through whom the Bible has come to us. These writers' treatment of the "Tabernacle in the Wilderness" is most remarkable and arresting:

The chief architect is a descendant of Leah. The leading donors of equipment are descended from Leah. The Tabernacle is entirely surrounded by descendants of Leah, preventing approach by Ephraimites, the sons of Rachel. Sacrifice on behalf of Israel may be offered only by priests descended from Leah. The position of honor, facing the sunrise, is held by the Leah-tribe of Judah with other Leah-tribes. But the Rachel-descended Ephraimites are ignominiously stationed on the west, or back, side of the camp. The march through the desert is headed by Judah and other Leah-tribes, to which are attributed the greatest military power; while the Ephraimites, to whom is attributed far less fighting strength, march in the rear.

On the other hand, in actual, objective history before the Exile, the Ephraimites (descended from Rachel through Joseph) are protected by Judah from the deadly enemy Edom. The tribe of Judah is wedged in between Ephraim on the north, and Edom on the south. And this pattern of authentic history is followed by legend: "Jacob sent messengers . . . unto the land of Edom; and the messengers returned saying, Esau cometh with four hundred men. . . . Then Jacob divided the people into two bands. . . . And he put Rachel and Joseph hindermost", — in the safest position, farthest from the approaching Edomites.

(An interesting Sunday afternoon can be spent in tracing out the maternal origin and history of the tribal ancestors in Genesis, chapters twenty-nine, thirty, thirty-two, thirty-three, thirty-five, verse sixteen foll.; and then comparing with tribal dispositions in the book of Numbers, chapters one, two, three, four, seven. (See Exodus, chapter thirty-one).

The meticulous arrangement of the Tabernacle as a Leah-monopoly is the response of the Jewish, priestly school to the reverse disposal of the Hebrew nation in pre-exilic history and legend. As thus depicted, the Sanctuary stands at the brilliant focus of Priestly, or ecclesiastical, narratives which, in practice, have had three effects, as follows:—to put ritual error on a plane with moral delinquency; to dim out the great Hebrew prophets behind the imposing facade of Priesthood; and to obscure Jehovah, the champion of social and economic justice, behind the outlines of a conventional Deity who is preoccupied with individual "sin".

Evolution toward One God began prior to the Babylonian Exile, under the economic pressure of social problems. But as already pointed out, the growth of monotheism in Judah after the Exile, and in the ancient and medieval Church, could not carry the weight of economic reform. This difficult paradox, however, has been in course of gradual resolution since the close of the Middle Ages; and it is rapidly approaching a climax on the international stage. A bright light is thrown on the general subject by the recently issued **Cambridge Economic History** (Cambridge University Press). Note the treatment of St. Chrysostom, the last of the ancient Church Fathers who dared raise the economic problem, and who knew far more about the Bible than did those who accomplished his downfall.

—Louis Wallis.

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