

# The WITNESS

10¢  
A COPY

LIBRARY COPY

MAY 23, 1946



BISHOP G. A. OLDHAM  
PRESIDENT OF THE  
WORLD ALLIANCE . .

ARTICLE BY HENRY A. ATKINSON



## 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. Paul T. Sargent, D.D., Rector  
8:00 A.M. Holy Communion  
11:00 A.M. Morning Service and Sermon.  
4:00 P.M. Evensong. Special Music.  
Weekdays: Holy Communion Wednesday at 8:00 A.M.  
Thursdays and Saints' Days at 10:30 A.M.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
The Rev. H. W. B. Donegan, D.D., Rector  
8:00 a.m. Holy Communion.  
9:30 a.m. Church School.  
11:00 a.m. Morning Service and Sermon.  
4:00 p.m. Evening Prayer and Sermon.  
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

### THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.  
Washington, D. C.  
Charles W. Sheerin, Rector  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

### ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 and 11 A.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Thursdays: 11 A.M., Holy Communion.

### THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York  
The Rev. Roscoe Thornton Foust, Rector  
Sundays: 8 and 9 H. C.; 11 A.M., 4:30, 8 P.M.  
Daily: 8, Holy Communion.  
5:30 Vespers—Tuesday through Friday.  
The Church is open all day and night.

### ST. PAUL'S CATHEDRAL

Buffalo, New York.  
Shelton Square  
The Very Rev. Edward R. Welles, M.A., Dean  
Sunday Services: 8, 9:30 and 11.  
Daily: 12:05 noon—Holy Communion  
Tuesday: 7:30 A.M.—Holy Communion  
Wednesday: 11:00 A.M.—Holy Communion.

### ST. LUKE'S CHURCH

Atlanta, Georgia  
435 Peachtree Street  
The Rev. J. Milton Richardson, Rector  
9:00 A.M. Holy Communion.  
10:45 A.M. Sunday School.  
11:00 A.M. Morning Prayer and Sermon.  
6:00 P.M. Young People's Meetings.

## THE WITNESS

### For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, Editor; Arthur Lichtenberger, Chairman; William B. Spofford, Managing Editor; Lane W. Barton, Beverley M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.



CONTRIBUTING EDITORS: D. B. Aldrich, J. A. Bell, T. S. Carruthers, Adelaide Case, G. K. Chalmers, E. M. Cross, G. M. Day, Angus Dun, A. W. Farlander, T. P. Ferris, J. F. Fletcher, John Gass, C. H. Gesner, C. L. Glenn, G. C. Graham, J. M. Groton, G. I. Hiller, I. P. Johnson, T. R. Ludlow, C. S. Martin, R. C. Miller, Walter Mitchell, A. T. Mollegen, E. L. Parsons, E. L. Pennington, Rose Phelps, L. W. Pitt, Otis Rice, Cyril Richardson, Paul Roberts, V. D. Scudder, W. M. Sharp, W. B. Sperry, C. W. Sprouse, D. S. Stark, W. B. Stevens, J. W. Suter, S. E. Sweet, Alexander Zabriskie.



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



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

MAY 23, 1946

Vol. XXIX

No. 32

## CLERGY NOTES

BENSON, LLOYD R., rector at Iliou, N. Y., died on May 1 at the age of 68. He served as secretary of the convention of the diocese of Albany for ten years.

BURNZ, EDGAR C., formerly rector of the Messiah, Gonzales, Texas, has accepted the rectorship of St. Mary's, Bluefield, and Christ Church, Pearisburg, Va.

BUTLER, JOHN V. JR., rector of St. Martin's, Providence, has been elected chairman of the board of directors of Lincoln School, a Quaker institution.

CHAPLIN, PAUL, has resigned as minister in charge of missions at Tazewell and Richlands, Va., to enter the Order of the Holy Cross.

HIGBIE, ALANSON, is now rector of St. Peter's, Beverly, Mass.

HILL, GILBERT K., is now rector of St. John's, Fall River, Mass.

MATHEUS, LOUIS H., rector of Trinity, Ottumwa, Iowa, has been ordered to take a complete rest because of a heart attack.

NYBERG, LAWRENCE A., in charge of Trinity, Randolph, Mass., has accepted the position of hospital chaplain of the city mission society of Detroit, effective June 1.

REESE, GORDON M., formerly secretary of the army and navy commission in Honolulu, is now director of work with young people in the diocese of California.

SATRANG, PAUL G., student at Seabury-Western, was ordained deacon by Bishop Haines on May 12 at St. Thomas' Church, Sioux City, Iowa.

SEEKINS, ROBERT L., formerly rector of St. Mary's, Warwick Neck, is now rector of St. Thomas', Providence, R. I.

SNOW, F. F., retired priest of New Jersey, died on May 1 at the age of 64.

SULLIVAN, FRANCIS S., formerly general missionary of the diocese of Pittsburgh, is now priest in charge of All Saints', Aliquippa, Pa.

THOMPSON, CHARLES O., formerly rector of St. Mary's, Bluefield, Va., is now rector of St. Paul's, Summerville, S. C.

WATSON, A. J., rector emeritus of St. Luke's, Pawtucket, R. I., died on May 4.

## 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 Thursdays, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.  
The Cathedral is open daily for prayer.

### ST. PAUL'S CHURCH

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

### GRACE CHURCH

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

### ST. MARK'S CHURCH

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

### CHRIST CHURCH

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

### GRACE CHURCH

105 Main Street, Orange, N. J.  
Lane Wickham Barton, Rector  
SUNDAYS  
8:00 A.M.—Holy Communion  
11:00 A.M.—Church School  
11:00 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month)  
7:00 P.M.—Young People's Fellowship

### CHRIST CHURCH IN PHILADELPHIA

Second Street above Market  
Cathedral of Democracy  
Founded 1695  
Rev. E. Felix Kloban, S.T.D., Rector  
Sunday Services: 10 and 11 a.m.  
Also—October-June, 4 p.m.  
Weekdays: Tue., Thur., 12 noon; Wed., Fri., 12:25.  
This Church Is Open Every Day.



## Bishop Barnwell of Georgia Urges Race Equality

*Declares that Churchmen Need to Develop New Christian Open-Mindedness on Problems*

By Julia St. Clair Moore

**Savannah, Ga.**—Following a forward-looking address by Bishop Middleton S. Barnwell, the convention of the diocese of Georgia, meeting here at St. Paul's, May 7-8, unanimously approved a resolution recommending that the constitution of the diocese be changed to give Negroes equal representation, constitutional rights and convention privileges. The change will have to be presented at the 1947 convention before it is final. At present Negro Churchmen have their own Council, with a small representation at the diocesan convention.

The convention also authorized Bishop Barnwell to wire President Truman asking that rationing be re-instituted in order that direct relief may be secured for the hungry people of the world.

After declaring that "there are exactly four dioceses which still discriminate against the Negro in official Church life, the two dioceses in South Carolina, Arkansas and Georgia," Bishop Barnwell made an eloquent plea for the end of discrimination, declaring that "I would not like Georgia to be the last to move in this direction." He said that the Negro is proud of his citizenship, anxious to learn and has judgment that can be trusted.

"If there is any danger in the present situation," declared the Bishop, "it does not lie with the Negro. Beyond a doubt the most dangerous element in the present situation are those political demagogues who are trying to ride to office on the platform of racial supremacy or race hatred. The racial hatreds which I hear preached today are coming from the lips of white men and not colored men, and this is something which fair and Christian people should well consider." The bishop then asked what the

answer is if the contention be true that the Negro is not fit for citizenship. "The answer to this whole Negro question," he said, "is not more race discrimination and oppression. To say so is to deny the basic truths of citizenship, democracy and Christianity. The answer is more and better churches; more and better schools; more and better efforts to understand him as a human being in darkness reaching for the sunlight. Unless we give ourselves to the furtherance of such an effort we are false, I believe, to both man and God."

"Bear in mind," continued the bishop, "I am not advocating citizenship for the Negro. I regret to say that I did very little to bring it to birth. I am not advocating it for it is already here. I am merely recognizing it, and telling you how I think the present situation can best be handled."

Reviewing the changes that the war has wrought in the world Bishop Barnwell opened his address by quoting scripture which emphasized the life span of man and the everlastingness of God. "War," he then went on to say, "is human hatreds raised to their highest earthly power," and declared that there is no life in hatred. He turned to the plight of the starving throughout the world and the measures advocated to alleviate these conditions. "These local decisions," he said, "are no more than generous gestures . . . I can think of only two things we can do. One is to pray for the starving people of the world. This we can do as individuals. As a corporate body we can wire our President to put us back on rationing, so that the hungry of the world may be fed." Continuing he said: "It is too big a problem for any parish or diocese to handle alone. It must be done on

a national basis or not at all." Toward this end the bishop said he would appoint a committee to consider this and other matters brought up in the address.

Pursuing the outline of the changes which have developed the bishop said: "Our old separatist attitudes have suddenly become as obsolete as the covered wagon and to all of these world-wide problems of race there must be a whole new way of approach." Race problems, economic inequalities and injustices and world political matters were the three basic considerations which face the world today. "On the one side stand love and life; on the other hatred and death. There is no third choice, and there is no compromise. We must choose this day whom we will serve. The leaders of our nations are gathered in New York today trying to make this one world fit to live in. That is the job of the state. But the state is powerless unless the Church does its job, which is to make people fit to live in one world. There is the heart of the matter. We are trying to carry over our jungle-mindedness and our jungle-heartiness into the new day and God says 'no.' It does no good to change the plan of world order unless we change the hearts of men everywhere."

Bringing the problem down to the Church in Georgia, Bishop Barnwell advocated individuals attempting to influence governmental representatives for good. "Conservative and unselfish people are not organized for political pressures. It would be a good thing if they were," he said. "Our own Church has never been politically minded . . . and I believe that the time is at hand when we should become more so . . . In the realm of economics we can begin by being kind and just to our servants, to our employes . . . In the realm of economics we can study our own personal budgets and set aside a fair share for the work of God in this world . . . In the realm of race, we have, at long last, got to face up to the problems of the white man and the black man living side by side . . . In this we have got to develop a new sort of Christian open-mindedness."

The committee appointed to con-



sider the matter of constitutional change was the Rev. F. Bland Tucker of Savannah; the Rev. Talbert Morgan of Brunswick; the Rev. G. Ralph Madson of Albany. The convention unanimously approved their recommendation along the lines of Bishop Barnwell's address.

General Convention deputies: clergy: William H. Brady, F. Bland Tucker, Hamilton West, Ernest Risley. Laymen: J. A. Setze, W. Dewey Cooke, J. Sullian Bond, Isaac M. Aiken.

## HENRY SLOAN COFFIN AT CATHEDRAL

*By Charles D. Kean*

*St. Louis:*—Some definite commitment toward the achievement of organic union between the Episcopal Church and the Presbyterian Church must be made at the General Convention of the Episcopal Church in Philadelphia or the negotiations will fail, the Rev. Henry Sloan Coffin, former president of Union Theological Seminary, New York, and former moderator of the Presbyterian Church, told a mass union service in Christ Church Cathedral on Sunday evening, May 12.

"The crucial time is the next Convention," Dr. Coffin said. "If there is no definite approval of the commission's report, the negotiations will fail, because we will have to believe that you have thought better (or worse) of the matter. If we allow this thing to fail, we will have done the most disheartening thing possible to the ecumenical cause.

The issue is of vital importance, the speaker explained "because we have said to the world that we are going to achieve organic union. The whole Church of God throughout the world has heard of it." He cited the interest taken in the negotiations by the interchurch committee of the Church of Scotland and by the late Archbishop Temple.

In the course of his address, for which he used the resolution passed at the Cincinnati General Convention as a text, Dr. Coffin reviewed in a general way the salient points of the forthcoming report. He explained that publication has been delayed at the request of the Presbyterian negotiators, since it was not completed until recently, and there was no time to study it before the annual meeting of the General Assembly.

The union service was conducted by Bishop Scarlett, assisted by the moderator of the Presbyterian Church, the Rev. William B. Lampe, of St. Louis; the moderator of the

St. Louis Presbytery, the Rev. Harvey M. Throop; the pastor of the influential Second Presbyterian Church, the Rev. Dr. James Clarke, and the Dean of Christ Church Cathedral, the Very Rev. Sidney E. Sweet. The combined choirs of the Cathedral and the Second Church provided the music.

As a gesture of brotherhood, Bishop Scarlett escorted Dr. Lampe to his bishop's chair and seated the Presbyterian moderator there for the service. Dr. Lampe pronounced the blessing at the conclusion.

## PENNSYLVANIA HAS CONVENTION

*Philadelphia:*—Bishop Hart reported to the convention of Pennsyl-



*One of the great institutions of the Church is the Voorhees School at Denmark, South Carolina. It is accredited by the state's department of education and by the Southern Association of Secondary Schools and Colleges. It is ably led by Dr. J. E. Blanton, the principal. The picture is of a number of the girl students working in the clothing laboratory*

vania, meeting at Holy Trinity, May 6-7, that the diocese has raised \$41,000 more than its goal of \$500,000 for the R. & A. fund. There was considerable discussion on fair employment practice, with the following resolution adopted: "We deplore and condemn discrimination against a man who makes application for employment and is refused solely on the basis that he is a member of a racial or religious group. Both our religious responsibility and morality demand that we begin with ourselves as Christian members of our society by examining our own employment policies and those throughout the country, and take steps to bring about equal job opportunity without religious or racial discrimination."

The following were elected to General Convention; clergy: N. B. Groton, Frank E. Salmon, James M. Niblo, Charles E. Tuke. Laymen: Samuel H. Houston, Thomas B. K. Ringe, Owen J. Roberts, Spencer Er-

vin. The alternates: clergy: Stanley V. Wilcox, Herbert N. Caley, H. Taggart Steel, John K. Shryock. Laymen: Edward Clay, C. C. Morris, P. H. Grainger, E. L. VanRoden.

## CONVENTION OF KANSAS

*Topeka, Kan.:*—The convention of Kansas approved a recommendation by Bishop Goodrich Fenner whereby he will request \$5 each for the next ten years from the 2,000 communicants to be used as an extension fund. Elected deputies to General Convention: clergy: Carl W. Nau, Samuel E. West, Frederick Litchman, W. J. Heilman. Laymen: H. O. Bullock, W. M. Beall, H. R. Glover, Charles Hire. Alternates: clergy: John W.

Day, Samuel McPhetres, Earl O. Minturn, Samuel E. West Jr. Laymen: Charles Rosencrance, J. R. Pritchard, Jack Juhl, Harry Revercomb.

## JOIN SEMINARY FACULTY

*Evanston, Ill.:*—Dean Alden D. Kelley of Seabury-Western Seminary announced on May 8th additions to the faculty. The Rev. Hold Graham is returning after a leave of a year as instructor in New Testament; the Rev. John Bruce, tutor at General Seminary, is to be instructor in Old Testament; Mr. Thomas Matthews, formerly organist at a Philadelphia parish, is to be instructor in Church music and director of the choir.

Also the Rev. Joseph Moore, former army chaplain, who has been a lecturer in pastoral theology since his separation, has been appointed instructor in pastoral theology and acting director of student training.



# Conference Approves Union With Presbyterians

*Speaker Says Differences Between Churches Looks Like Jurisdictional Strike in Labor*

By Sarah Dill

Louisville, Ky.:—Unanimous support for definite forward steps toward organic union with the Presbyterian Church was voted by the clergymen and laymen, representing thirteen dioceses, who attended the central conference of the Episcopal Evangelical Fellowship at Christ Church Cathedral here, May 7-8. The conference also went on record as favoring greater liberalization of the marriage canon than that provided for in the report of the joint commission on holy matrimony.

The following resolution, prepared by a committee composed of Bishop Tucker, of Ohio, the Rev. Frank Moore of Cincinnati, and Prof. Sherman E. Johnson of the Episcopal Theological Seminary, Cambridge, was unanimously adopted: "Whereas the Protestant Episcopal Church in General Convention at Cincinnati in 1937 invited the Presbyterian Church to join in a declaration of purpose to achieve organic unity, and whereas since that time a commission appointed by General Convention has been working with a commission appointed by the Presbyterian General Assembly on a basis of union agreeable to both Churches, which basis will be presented before General Convention meeting in Philadelphia in September, 1946, be it hereby resolved that this conference of the Episcopal Evangelical Fellowship declares itself in favor of mutual recognition of the ministries of the two churches, and looks for definite forward action by General Convention leading to organic union."

The conference action followed a session on Church unity under the chairmanship of the Dean, Sidney E. Sweet, of Christ Church Cathedral, St. Louis, at which the speakers were the Rev. Sherman E. Johnson and the Rev. Charles D. Kean, rector of Grace Church, Kirkwood.

"To the man in the street this union will prove that Christianity has more cohesiveness than he has dared to hope for," Prof. Johnson declared. He began by pointing out that to the world many of the differences between the Churches looked like a jurisdictional strike in the labor field—where there may be rea-

sons, yet to the public there is evidence of something fundamentally wrong with the set-up. "No Protestant group—Presbyterian, Methodist or Lutheran—can take seriously any approach to unity which would mean a repudiation of their orders, when their ministries have been so signally blessed spiritually," the speaker said. He concluded by declaring that "everything depends on how earnestly the rank and file of the two Churches demand such a union."

In his remarks, Mr. Kean stated that the negotiations for unity with the Presbyterians provided a specific and concrete opportunity to re-affirm a Protestant conception of the Church and the ministry. Such a conception, where authority resided in "the fellowship of the faith" provided for a Church which might be relevant to the needs of the modern world. The desire for the safeguarding of authoritarian claims, he said, was evidence of a psychological desire for moral security at the price of historic relevance.

Dean Chester Emerson of Trinity Cathedral, Cleveland, presided at the session on the marriage canon, with the speakers Bishop William Scarlett of Missouri, and Prof. Oscar Seitz of Bexley Hall. Bishop Scarlett, who has been a member of the commission on holy matrimony for 21 years, said that the canon proposed at the Denver convention in 1931 was the best prepared by the commission. Under this canon, the only concern of the bishop and his court was with the proposed not with the previous marriage. Bishop Scarlett said that Section 9 of Canon 17, in the present report, opened the door to annulment. The issue, he said, must be facts which now exist, arising after the marriage which has broken. He regretted that the canons proposed were not stronger in their liberal emphasis, but hoped that the report would be considered by Convention rather than being by-passed in committee.

Prof. Seitz in a review of the New Testament position on marriage, began by sharply criticizing the findings of the Rev. Felix Cirlot in his book, "Christ and Divorce." After

reviewing all of the disputed passages, he declared "Christ's teachings were never expected to be new law." Pointing to the present canon, Seitz declared that "it represented the type of the most legalistic rabbinical school, and cannot be held to represent the mind of Christ. The marriage of a divorced person is not the one unpardonable sin. The Church's doctrine of forgiveness does not come to an end with divorce. Christ taught the positive ideal of Christian marriage and of all Christian social relations—the ideal of love."

Bishop Charles Clingman of Kentucky, presided at the conference dinner at the Pendennis Club, where the speakers were Bishop Beverly D. Tucker of Ohio, and the Rev. Frank Caldwell, president of the Louisville



Chester Emerson, dean of Trinity Cathedral, Cleveland, lead the discussion on marriage and divorce at conference held at the cathedral in Louisville

Presbyterian Seminary. Dr. Caldwell expressed the hope that the basis for unity of the two Churches might be in an evangelical faith—"A Christian concept of eternal life to captivate the imaginations of men and move their wills to know him."

In his address, which was the keynote of the conference, Bishop Tucker used as his text an address by the late Roswell Page of Virginia, made at the time the Atlantic City General Convention defeated a move to delete the name Protestant from the Church's title. He described the evangelical spirit as "a personal relationship to Christ rather than through the corporate experience of the sacraments"; "moral earnestness of purpose, reflected in social concern"; "uncompromising simplicity



in worship, and a liberal direction in Church discipline"; "continued missionary idealism."

Bishop Tucker stated that the cause of the Episcopal Church in America had been retarded by the tacit division of missionary responsibility which entrusted domestic missions to the "high churchmen" and gave the foreign field to the evangelicals.

Bishop Richard A. Kirchhoffer of Indianapolis presided at the closing session on the Evangelical Co-operation, where the speakers were the Rev. J. Clemens Kolb, chaplain of the University of Pennsylvania, who asked for a strengthening of the appreciation of the evangelical heritage among young people, and a uniting of scattered efforts dissipated among various organizations and publications, and the Rev. William H. Marmion, rector of St. Mary's-in-the-Highlands, Birmingham, Alabama, who declared that every member of the conference must be "a committee of one to spread the evangelical spirit."

Bishop Kirchhoffer officiated at the opening service in Christ Church Cathedral, while Bishop Clingman, assisted by Dean Norvell E. Wicker of Christ Church Cathedral, celebrated the corporate communion of the conference.

## NEW HAMPSHIRE DEPUTIES

*Nashua, N. H.*:—The following were elected deputies to General Convention at the convention of the diocese of New Hampshire, held here at the Good Shepherd: clergy: Robert H. Dunn, Elsom Eldridge, Clinton L. Morrill, Norman B. Nash. Laymen: Elmer M. Anderson, John R. Spring, H. K. Davison, Russell Eckloff.

By a large majority the report of the commission on marriage was approved. Action was also taken by the convention to increase the salaries of the lower paid clergy.

## LECTURES AT PACIFIC

*Berkeley, Calif.*:—Canon C. Rankin Barnes of San Diego delivered a series of lectures on social aspects of pastoral care at the Church Divinity School of the Pacific, April 29-May 3. He gave detailed attention to the Church's concern with marriage, parenthood, the family. Discussing the child as a member of the family Canon Barnes listed the child's fundamental needs as securi-

ty and development. If the child's need for security is not met in early life he is likely to crave it rather than development during adolescence, when he should be bridging the gap between childhood and adulthood. The child's measure of a good family lies in its attitudes and harmony rather than its size or conveniences.

Canon Barnes' final lecture, parish family counseling, emphasized the fact that the priest is obliged to counsel whether he wishes to or not. Parishioners assume his ability to counsel wisely from the very day of



CHURCHMEN IN THE NEWS: *the Rev. William B. Sperry, social service secretary of the Detroit Council of Churches, starts a movement for better Church-Labor understanding; Canon Rankin Barnes of San Diego gives popular lectures on pastoral work at the Pacific Seminary; the Rev. Sherman Johnson of Episcopal Theological Schools tells conference that to the man in the street the issues keeping the churches from union are much like the jurisdictional disputes between two labor unions*

his ordination. Skilled counseling depends on knowledge of available resources, an understanding of human nature, and the emotional maturity of the counselor. The effective counselor, respecting the individual's personal autonomy, seeks to release his inherent potentialities for growth.

## BIG MUSCLE BOYS HAVE FAILED

*Providence*: — The "big-muscle boys" who for years tried to run a prison on the old eye-for-an-eye basis have all failed, according to Warden Cranor of the Rhode Island state prison, speaking at the annual dinner of the diocesan social service department. The objective of the modern penologist is not to praise or coddle the criminal, but to explore and develop his personality to the end that he may ultimately make a happy and healthy adjustment to the society against which he had transgressed. Only one man in 100 needs "extreme" care. The other 99 are "capable of being explored and developed." Tracing the history of the advancement of penological thought in the state and nation, Warden Cranor asserted reform in

Rhode Island has been "spotty."

"The prison is a salvage depot and 'you can't throw away human lives in the junk heap,'" the warden declared.

At the request of the state department of public welfare, Canon Richard Lief, executive director of the department, recently testified before the committee on ways and means of Congress on behalf of the Forand Bill which seeks to increase public assistance to the states. Canon Lief stated before the committee that he was not interested in "a chicken in every pot" but an opportunity for

every individual to rise above a sub-standard existence.

## COUNSELING PROGRAM IS URGED

*Buffalo*:—A program of counseling as a responsibility of every parish was advocated on May 22 at a meeting of the Church Mission of Help held here at the diocesan house. The speaker was the Rev. Joseph F. Fletcher of the faculty of the Episcopal Theological School. The meeting was held in connection with the Church conference of social work.

## ORGANIC UNITY APPROVED

*Macon, Ga.*:—The convention of the diocese of Atlanta, meeting here May 8, unanimously adopted a resolution favoring organic union with the Presbyterian Church. A commission of the diocese was also appointed by Bishop Walker, acting on the resolution, to study any proposals offered on the subject. Members of the commission are the Rev. R. E. Fuessle, the Rev. J. Milton Richardson, the Rev. Joseph T. Walker, Mr. W. C. Turpin Jr., Mr. E. L. Sterne and Dr. H. E. Finley.

THE WITNESS — May 23, 1946



## EDITORIALS

### Statement of Policy II

**WE BELIEVE** that Christian reunion is essential to the further progress of Christ's Church. We have seen Christianity disunited and divided for four hundred years, and losing the battle with secularity and sin. How can an army advance upon the foe when some divisions are quarreling with other divisions, regiments with other regiments, and batteries are firing not at the enemy but at their own comrades at arms? That is what the Christian Churches are doing; and compared with the middle ages—even with the middle ages which were far from perfect—there has been a steady decline in the influence of the Christian religion for four hundred years.

The Reformation was a beginning but got side-tracked into a division of the Church, with consequent paralysis and ineffectiveness. It is even conceivable that the recent world war centering in Europe could not have broken out if the Christian Church had been united. For the most urgent of social reasons, then, and in the interest of the welfare of society if not of the preservation of the Church itself, we hold that Christian Reunion is indispensable.

There are a good many persons who will grant this in theory, but who will hedge the minute any concrete proposals are advanced. The proposed reunion with Presbyterians, for example—they knew too much about the First Presbyterian Church of Middletown, where they grew up, ever to want to see Presbyterians and Episcopalians united. The Presbyterians used to have winter revivals, with Billy Sunday or someone like him attacking the formal and ritualistic services of the Prayer Book, and twitting Episcopalians about their lack of real red-hot religion of the evangelistic type—surely, no one can think of combining the Presbyterians and the Episcopalians! Well, if that is all it amounts to, we, too, think it hopeless—or rather, not worth trying. But when we say reunion, we mean the realization of something not yet achieved in the world: a united, positive, convinced, tol-

erant, and free type of inclusiveness or of catholicity, which will have room for all that is positive and good in every Church, and will rule out only what is narrow, bigoted, divisive, and antagonistic to other Christians or Christian groups. This does not mean a "lowest common denominator" religion, based on the fatherhood of God and the brotherhood of man, for example; it means the recovery of what is sound and good in the past, and the sloughing off of what is transitory, unfruitful, ineffective and positively harmful. For example, much of the bitterness of ancient theological controversy was animated by political antagonism, or by economic rivalry or by silly class-consciousness; but is there any reason under heaven why we in twentieth century America should perpetuate those old, bitter rivalries and hatreds?

To be specific, we believe that there ought to be a grass roots movement toward reunion. Too much of the work of the commission on approaches to unity has been spent in drafting plans for the eventually - to - be - reunited Church . . . as if nothing could be done until we are fully agreed upon that. But in the meantime, if the Church is really interested, there is much that can be done. We can engage in common worship, social work, education.

Meanwhile the Presbyterians have come more than half way to meet us; and unless something definite is done in the direction of reunion at the coming General Convention we believe that the Presbyterians will be entirely justified if they break off further negotiations altogether.

We believe also that the Episcopal Church should keep up its membership in the Federal Council of Churches and should support fully the World Council of Churches.

*This is the second of a series of statements setting forth the editorial policies of THE WITNESS. The views are composite and reflect a consensus of the editors and the executive committee of the Church Publishing Association.*

### "QUOTES"

**T**HE most discussed question to come before General Convention has to do with progress of union with the Presbyterians . . . I do repeat my deep interest in this matter. When I think of the terrible realities of our world situation I am convinced of the absolute necessity of a united Christian voice. Here is an opportunity to make a beginning. Even this beginning will take time, patience, education and association between the clergy and laity of the two Churches. But if we who share the experience of Christ cannot resolve our differences how can we expect the nations to do so? I trust that the General Convention will take steps to forward this movement toward unity.

—Henry K. Sherrill  
The Bishop of Massachusetts  
in his convention address



## An Encouraging Decade

THE parish clergy last week received in the mail a copy of a brochure by the Rev. Walter H. Stowe, issued by the Church Historical Society. The statistics on church membership therein contained are carefully collected and meticulously analyzed in a fair and objective manner. The total picture is indeed encouraging. We would however make the following comments:

This report is based on parish statistics which are almost universally unreliable. An outstanding instance is that of a church which was listed annually in the *Living Church* as one of the ten largest parishes in the Protestant Episcopal Church. Its neighborhood had had a great boom a generation ago and has slowly declined since. Many communicants moved to the suburbs. It was almost impossible to secure a transfer. Two years ago, at the height of its statistical glory, the place was closed. It was practically empty.

In other parishes, because people are often less ostentatious about leaving than they are in coming in, the figures are added to yearly by the number of those confirmed, minus those communicants who happen to be buried at the church. Without continual pruning all lists become padded, unintentionally but none the less really. Often a conscientious new rector has to decimate his parish lists in his first year.

There is also the subtle pressure of personal and parochial ambition. In one city two churches were practically twins in size, opportunity and facilities. The parishioners of both were zealous and jealous. One had an advantage . . . a parishioner who worked in the diocesan office. Figures from that parish were invariably just a bit larger than those from the other. The rector, so we were told, got another, bigger, job largely on the strength of those imposing statistics.

Duplication undoubtedly occurs when men of substance have homes in more than one locality. They are made parishioners, even vestrymen, in more than one parish.

It would help slightly to have a per capita tax as they do in the Presbyterian Church, but this would have to be kept low in the interests of democracy.

The fact that restriction of immigration has helped our Church increase faster in proportion to the increase of the whole population is undoubtedly true. We regret that it seems to be a source of satisfaction, rather than of penitence. We are failing both as an Evangelical Church and as a Catholic one when we can and do appeal only to one racial stock.

Along with this pamphlet was a beautifully worked out diagram of the history of the Holy

Catholic Church. Here we view the Church as a tree, with the Anglican, Orthodox and Roman branches. The Presbyterian, Methodist and Lutheran Churches are to be found as broken-off and apparently unblossoming twiglets. They are not portrayed very prominently. This reminds us of a similar piece of work put out by the Lutherans. You may find it in the excellent and colorful books of the Augsburg Press. Book V is Church history as seen by very intelligent "high Church" Lutherans. The difference in their diagram is that the Lutherans share the main place with the Roman and Orthodox Churches, and the Protestant Churches are grouped under the Presbyterian, Reformed and Anglican splits. The Anglican aberration is shown up for its divisive nature by being further split up into the Methodist, Congregational, Unitarian and Reformed Episcopal twiglets.

Now we know why historians and accountants should yearn for heaven. They will have plenty to do there, helping the recording angel in keeping things straight.

## Strategy and Tactics For the Parish

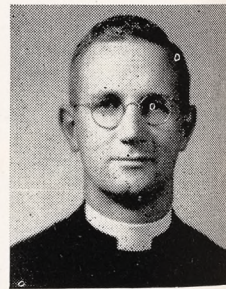
By

FRANCIS O. AYERS, JR.

Rector of St. John's, Waterbury, Connecticut

LAST week I wrote about the purpose of the parish. This week I would like to state a second assumption which I take to be fundamental to Strategy and Tactics for the parish and which will receive a good deal of attention in this column. It is that *the future of the parish depends on the activity and leadership of laypeople.*

There is nothing new in this point of view, nor does it lack for advocates, and yet as a rule lay activity and leadership are so limited as to be almost non-existent. The trouble is that many of the clergy who exhort the laity to action really look upon laymen very much as some look upon the Russians—sit with them on the councils, make a show of treating them as equals, but keep them ringed about with B-29s and atom bombs. Even laymen themselves, when they serve on committees on lay work, tend to limit their endeavors to such jobs as lay reading and canvassing which are





important but only a very small part of the total job.

Laymen should not work *for* the Church but *as* the Church in every area of life. In one sense, as members of the body of Christ, it is impossible for them to act in any other way. Non-believers are quick to sense this and judge the Church accordingly. Needless to say the Church has a great deal of work to do; it must worship, it must pray, it must prophesy, it must serve, it must bring men to repentance; and it can do none of these without the activity and leadership of laypeople. Except for a few jobs committed to the clergy *all* the work of the Church has to be done by laymen. Furthermore I am sure that very often the layman's job takes more courage, understanding and faith. It is usually easy and safe to witness to Christ in a pulpit compared to witnessing to him in a director's or shop steward's meeting.

There are fortunately parishes which have done a grand job in stimulating the activity and leadership of laypeople and the rest of us can learn from them. St. George's (New York City), for instance, has done an outstanding piece of work. I hope to get some of the laymen as well as rectors of such churches to write for this column. I am sure that there have been other fine but little known experiments in this field and I would be glad to hear from you about them.

It is a great misfortune that very little has been written along these lines. There are however two excellent articles, one by the late Archbishop Temple entitled "You Are His Apostle" and addressed to laymen (published, I think, by the Presiding Bishop's committee on laymen's work). The other is by the Rev. Joseph F. Fletcher, entitled "The Ministry of the Laity" and addressed to clergymen (obtainable for ten cents from the Episcopal Theological School Alumni Association, 1 Garden Street, Cambridge 38, Massachusetts).

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\**Pioneers for Peace Through Religion* by Charles S. Macfarland. Fleming H. Revell Co. \$2.50.

The author, formerly secretary of the Federal Council of Churches, presents with scholarship and understanding the religious movement for peace, particularly as it has been furthered by the Church Peace Union. He records the story of its ventures into new fields; of how it was instrumental in helping to establish such organizations as the World Council of Churches and the World Alliance,

about which Henry Atkinson writes in this number.

The book shows that an unfettered, free organization, working with religious groups, can accomplish things that would be arrived at much more slowly by official Church groups. Those who realize that the winning of the peace is the great task before the world today will be encouraged by this graphic story of this organization founded by Mr. Andrew Carnegie.

—PAUL DAVISON.

\* \* \*

\*\**A Christian Global Strategy* by Walter Van Kirk. Willet, Clark & Co., \$2.00.

Must reading for all who would transform the Christian church from a storm cellar, museum and country club. The author contrasts the geopolitics of Haushofer with the geopolitics of Jesus and then elaborates a program and a strategy for winning the world to Christ before catastrophe overtakes us. Obstacles in the way, such as racial, creedal and class divisions are dealt with fairly and forcefully. The author's treatment of the rising tension between Romanism and Protestantism is particularly good. He attributes much of the present ineffectiveness of Protestantism both to an unwillingness to cooperate on certain specific projects and also to Protestantism's inferiority complex. Good reading for every Protestant and particularly for every sectarian.

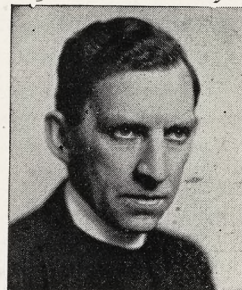
—LANE W. BARTON.

## Talking It Over

By

W. B. SPOFFORD

OTTO A. PIPER came to this country a few years ago from Germany and is now a professor at Princeton Theological Seminary. The other day he went to trouble and expense as a "minister of the Word of God," as he describes himself, to pour forth the most vicious blast against the Soviet Union that has come to my attention, even in these days of bigger and better blasts. Nor does he limit himself to the Soviet Union. Coupled with that ally in his three and a half page, single spaced document, is Czechoslovakia and Poland. These nations, according to the professor, are per-





petrating "deeds no less fiendish and inhuman than those of the Nazis." He declares, always without a line of proof, that "all the horrors that Hitler's concentration camps revealed to the allied armies can now be found everywhere in Eastern Europe where Germans live." Indeed it is his claim that the very same concentration camps of the Nazis "are now used by Czechs and Poles and Russians, and the interned Germans die at the same speedy rate in the stadium of Prague, in Auschwitz and Myslowicze as did the Jews and the opponents of the Nazis until a year ago."

But it is "the tragic fate of German womanhood" that brings forth eloquence, with Americans denounced for our indifference to "the beastly raping of practically all the German women who came into view of the Russian army and the Polish militia." "Practically all German women" covers a lot of territory, but the good man of God does not limit himself to them. He condemns Americans also for "remaining callous when thousands of German children have their tender bodies lacerated by the perversity and unrestrained lust of the Russian soldiery" and affirms that "the sanctity of voluntary chastity in holy women was violated" and declares that "nuns and deaconesses only escaped this shameful fate who by their resistance moved the enraged assailants to kill them."

The man should see a psychiatrist.

Just what the former German professor, so worried about the "international prestige" of the country of his adoption, wants us to do about his unsubstantiated charges is not made clear. My hunch is that he will be quite satisfied if he can get a few simple people to accept his lie that "the leaders of Russia, Poland and Czechoslovakia are guilty of the same crimes against international law and humanity as the Nazis' leaders."

But I doubt if his Hitler "big lie" technique will work with many people. After all, raping "practically all of the women in Germany" is quite an accomplishment, even for three armies.

**M**ORE subtle and dangerous is the piece of anti-Soviet propaganda called "Manchurian Manifesto" which was released on May 16 by a group of well-known people. This document affirms that China was forced to negotiate the treaty with Russia, under duress, and that "Russia has grossly violated the very treaty which China had been forced to negotiate under such unfavorable terms." It charges that the Russians are thieves and robbers; that they have armed the Chinese communists—a statement that is completely contrary to the testimony of first-hand observers like Edgar Snow, Col. Evans Carlson and others who have informed us that the communist forces in China had to fight the Japanese with hand-made arms and

what little they could capture from the Japanese armies. The pay-off in this document is the familiar "iron curtain" gag whereby the outside world is supposed never to know what goes on behind the Soviet lines (no free press, etc., etc., etc. in Russia), but with the signers of this particular blast then setting forth in six pages of detail what they insist is going on. I wish they could make up their minds whether "the iron curtain" or "the horrible facts about Russia" is the better propaganda technique. They can't have it both ways.

But perhaps to list a few of the people who signed this statement is the easiest way to give you an idea what it is all about. William Henry Chamberlain is one of the top anti-Soviet propagandists in the world; the Hon. George H. Earle, who a couple of weeks ago over a national hookup handed out the let's-have-war-with-Russia-now line; Max Eastman, renegade communist; William Green, head of the A. F. of L., whose qualifications as an expert on China you can guess as well as I can. Then there is William Philip Simms, Scripps-Howard foreign editor and a Soviet hater—and, incidentally, invariably wrong in everything he predicts. Benjamin Stollberg is down—he's the fellow who went to Mexico some years ago for that fake trial designed to whitewash Trotsky, and who cost the Saturday Evening Post a lot of money by writing untruths about Prof. Jerome Davis. There is Norman Thomas, socialist, whose chief passion is hatred of Russia; Ossac Don Levine, also a Soviet-hater and said to be a ghost writer of books blasting Russia. And of course there's Clare Booth Luce, Sheen's gift to the Vatican.

There are a few parsons on the list, too: the Roman Catholic bishop of Buffalo, John P. Bolland; the Rev. Wilfred Parsons, Jesuit; also our own William C. Kernan. Kernan is assistant at St. James-the-Less, Scarsdale, N.Y., but his chief occupation is being director of the Institute for American Democracy. In this capacity he has taken a good position on anti-Semitism, for which he is well paid, but he's screwy on about everything else in my opinion. Allowing his name to be used on this vicious document, as though he were an expert on Soviet-China relations about which I am sure he knows little, is a case in point.

There are other names but perhaps this is enough to give you the idea. It's poisonous stuff, making for war. The perpetrators ought to be tried as enemies of humanity, along with Piper, the minister-of-the-word-of-God from Princeton. But we have free speech and a free press in the USA so people have a right to pop-off, even if World War Three, with its atomic bomb, is the end result.

And I do mean End Result.

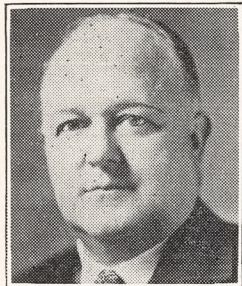
(Cre  
THE Wo  
ship T  
C  
stance,  
ment wh  
in Am  
fiance of  
the  
organiz  
it was or  
th  
any re  
o war. F  
e, th, down  
p  
ncipal o  
w's, gettin  
fr  
n wars,  
activities.  
th  
isand ye  
cured abo  
ev  
year!  
the first  
the second  
th  
eff  
rts up to  
he  
been m  
we  
scale.  
tism of t  
all  
is right  
p  
cies of  
ev  
able co  
N  
man A  
lun  
on" and  
M  
Carneg  
funds to p  
wa  
establis  
the result  
Ch  
rches h  
the world  
ance is  
U  
on's pro  
de  
endent a  
ha  
had a  
at at 70  
th  
years  
THE WITNESS —



# Creating the Will to Peace

by Henry A. Atkinson

THE World Alliance for International Friendship Through the Churches was created in Constance, Germany, in 1914, at almost the exact moment when the first world war began. Its twenty-



fifth anniversary was observed at a meeting held in Geneva in 1939—just as the second world war began! Cynics might well be pardoned for suggesting that it is time to stop such an organization in the interest of preventing another world war! But, I think a sober appraisal of the work of the Alliance,

both in America and Europe, will justify the confidence of the thousands of people connected with the organization.

It was only in the later years of the 19th century that any real progress was made toward the control of war. From the earliest days of man's life on earth, down to the present, war has been one of the principal occupations of human beings. Fighting wars, getting ready to fight wars, and recovering from wars, are all recognized as regular normal activities. It has been estimated that for the six thousand years of recorded history there have occurred about six thousand wars—one war for every year!

The first Hague Conference held in 1899 and the second one in 1907 were the most practical efforts up to that time to stop war. No real attempt had been made to create public opinion on a world-wide scale. Most people assumed with the easy optimism of that era that "God is in his heaven and all is right with the world." At the same time the policies of the great nations were leading to an inevitable conflict. It was during this period that Norman Angell wrote his book, "The Great Illusion" and the Nobel Peace Prize was established. Mr. Carnegie began at the same time to use his funds to prevent war. The Church Peace Union was established in 1914. The World Alliance was the result of the first peace conference of the Churches held in modern time.

The work of the American branch of the World Alliance is an integral part of the Church Peace Union's program. The two organizations are independent and operate under separate charters but have had a common office, with a unified secretariat at 70 Fifth Avenue, New York, for nearly thirty years. The two organizations have a network

of some 900 committees covering the entire nation, and a specialized mailing list of additional workers. The *World Alliance News Letter* with a circulation of about 20,000 is edited and published jointly by the two organizations. The Alliance is an interfaith organization. In its membership are numbered representatives of all the churches and other religious organizations. Jews, Catholics and Protestants are working together for the development of world peace. The Alliance is not primarily interested in theological agreements or dogma; its only basis of agreement is that war is not only incompatible with the deepest tenets of religion, but that war itself is the greatest enemy of mankind. Unless we can devise some way to destroy war, war will destroy us all and all the things we hold dear.

The program of the World Alliance is frankly pragmatic, as will be seen by anyone who will take the trouble to read Dr. Charles S. Macfarland's very interesting and informative book, "Pioneers for Peace Through Religion," recently published by the Fleming H. Revell Company. The American branch of the World Alliance, together with the Church Peace Union, was instrumental in bringing together a meeting of Church leaders at a conference held at The Hague in October, 1919. Since that time there have been held about seventy-five additional national and international meetings of the world organization.

A record of the work of the World Alliance covers pretty much the history of international affairs for the last thirty years. The Alliance has based its work on the belief that there can be no peace between the nations except as there is developed an organization of the nations themselves. The Alliance supported the League of Nations, even before it became a reality. During the first world war the Alliance was instrumental in helping to create and make effective the League to Enforce Peace, out of which was developed the League of Nations itself. And in this support the Alliance never failed and never faltered. We did everything possible to help bring the United States into the League as a full-fledged member, and were bitterly disappointed when our country took a strong isolationist attitude and turned away from the best possibility for peace at that time. However, instead of sulking in its tents, the Alliance sought earnestly to bring our nation into the subsidiary organizations sponsored by the League. We campaigned for the World Court, for participation in the various commissions and committees;



were represented in the International Federation of League of Nations Societies, and took part in deputations presenting matters of international importance to the League agencies. Our work was particularly effective in the field of human rights and minorities.

Then there emerged the movement in our own country for the outlawry of war. Dr. James T. Shotwell was instrumental in interesting Briand of France and his government in this movement. Briand came to the United States and as a result of the discussions, the Kellogg-Briand Pact for the Outlawry of War was written and signed by practically every nation in the world.

**T**HE World Alliance has always worked for disarmament. When we see the trend toward excessive armaments and the disastrous effect on good relations between the nations, we wonder why intelligent statesmen do not put a stop to the whole system. On the other hand, when we see how the question of armaments has woven itself into the very fabric of national life and international contacts, we wonder how any statesman or group of statesmen can ever do anything worthwhile about controlling and preventing war. Nevertheless, we have supported every effort to lessen the heavy load. Disarmament is a necessary process for the establishment of peace. The disarmament conferences and agreements all failed because of a lack of trust and confidence among the nations themselves.

This attitude towards arms and armaments indicates one of the deeper convictions of the Alliance, i.e., that behind every international problem there are deep moral issues. The Churches and religious people in general are not particularly interested nor adroit in politics. They have not studied too thoroughly the ways to influence public opinion. Therefore the Alliance has undertaken to promote through study groups the use of educational material in churches, clubs, and other departments of the Churches. It has not undertaken to become a research organization in the technical sense of the word. Our feeling is that what we need is to make the facts already known accessible. We have enough knowledge today to create an effective world organization, and enough knowledge and "know-how" to establish permanent peace in the world. The problem is how can we create the *will* to peace. No one wants war, and yet like blind men on a rough path we stumble ahead toward the abyss of another war. How can the moral forces of the world be aroused and enough goodwill generated to overcome the difficulties — selfish and ideological — that are now making our way so hard?

During the war the World Alliance cooperated

with a score of other organizations in a series of institutes, which were held in some thirty-five cities in every part of our country on the subject, "Win the War — Win the Peace." In every place where an institute was held there is now a cooperating committee, most of which are very effective. These institutes discussed the part being played by America and the other countries in preparing for the peace to come. When the Dumbarton Oaks Conference was held and its report published we felt a long step forward had been taken, for here we had the outline of a new world organization.

The World Alliance and the Church Peace Union were represented by unofficial advisers at the San Francisco Conference, and in association with the various committees helped create some of the institutions that might not have come into existence had it not been for the pressure of public opinion in our own country and from abroad. This was especially true in regard to the Social and Economic Council. The proposal was to make this Council a "committee" but after many private conferences and much public discussion, it was agreed that it should be a Council and put on the same level with the Security Council. As a part of its set-up is or will be the United Nations Educational, Scientific, and Cultural Organization; the Commission on Human Rights, and a number of other important bodies in the framework of the United Nations.

The World Alliance is a service organization. Its purpose is to help in establishing the agencies that will make it easy for people to live together in peace and difficult for the nations to make war. We believe profoundly in the principles as enunciated in the Atlantic Charter and do not fail to realize the difficulties of their realization. The new methods of warfare in this atomic age raise new questions of state versus the individual, and this together with the clash of ideologies makes the high purpose of the Alliance one of overwhelming urgency. Statesmen, soldiers and generals are now calling upon religion to reinforce public opinion, so that the United Nations Organization may be made effective and that it be perfected as it works at its task, for this organization offers us all the best and ultimate hope of the world.

A meeting of the management committee of the World Alliance is to be held at Tring (Hertfordshire), England, July 8 to 12. There will be about twenty-five nations represented, and it will be proposed that the international body be fully committed to a program of inter-religious cooperation, and that as a cooperating group of religious minded men and women it takes its place in the councils of the new world Federation of United Nations Societies.



# Bishop Manning Opposes Union In Convention Address

*He Is Honored at Service of Thanksgiving  
In Recognition of Twenty-fifth Anniversary*

**Edited by Sarah Dill**

**New York:**—The way the daily newspapers of this city handled the convention address of Bishop Manning could be used as an argument



why people who wish to be informed about the Church should read a Church magazine. Without exception the large circulation metropol-

itan dailies gave large space to his address at the synod house on May 14 so as to give the impression that the Bishop of New York gave an impassioned plea for Church union. What he actually did, of course, was to hit at the proposal now before the Church for union with the Presbyterians by declaring that "if the Episcopal Church were to abandon or compromise its Catholic belief as to the Church and the apostolic ministry in order to unite with one amongst the Protestant Churches it would not be a step toward Christian reunion but a step directly away from it." One of the morning papers headlined this as "Bishop Manning Renews Plea for a Single Christian Church."

Bishop Manning paid a glowing tribute to Bishop Charles K. Gilbert, suffragan, by offering a "tribute of deep personal affection which has strengthened and deepened as the years have passed, and to express to him my appreciation, and yours, of all that his life and work have meant to the diocese and to all of us during the whole fifteen years of his service as suffragan bishop of this diocese. No words could sufficiently express what Bishop Gilbert's work and service have meant to the Church, to the diocese, and to me." The tribute brought forth vigorous applause.

A special service of thanksgiving for the ministry of Bishop Manning, attended by most of the 800 delegates as well as about 2,000 visitors, closed the one-day convention. The occasion marked the 25th anniversary of his consecration as bishop, his 55th year in the priesthood, and his 80th

birthday which was on May 12th.

Deputies to General Convention were elected by proportional representation (the Hare ballot whereby each voter lists names in the order of his preference). The result, announced the day after the convention due to the time it takes to count the ballots, were: clergy: Frederic Fleming, Roelif H. Brooks, Horace W. B. Donegan, Paull Sargent. Laymen: Admiral Reginald Belknap, Judge Augustus Hand, Clifford Morehouse, Clarence G. Michalis. Alternates: clergy: J. H. Randolph Ray, Francis J. H. Coffin, Harry Price, Louis W. Pitt. Laymen: Charles Burlingham, Charles A. Houston, Edward K. Warren, James Comley.

## Newark YCS

**Newark:**—The Youth Consultation Service of the diocese of Newark has moved to larger quarters at 237 Broadway, this city, due to the increased number of requests for guidance and help from boys and girls requiring an expansion of staff and program. Miss Daphne Hughes is the executive secretary.

## Labor-Management

**Pittsburgh, Pa.:**—Two of the top men in labor-management were the headliners at an institute on community problems at the University of Pittsburgh. They were David S. McDonald, secretary of the CIO steelworkers' union, and Lester Perry, president of Carnegie-Illinois Steel Co. Bishop Austin Pardue, in presiding, emphasized the importance of industrial relations and pointed out many of the questions which men and women hope may be satisfactorily answered to the benefit of the public generally.

## Vermont Convention

**Burlington, Vt.:**—The convention of Vermont, meeting here May 7-8, passed a resolution favoring a World Government under Law. It was sent to various officials, including U. S. delegates to the Assembly and the Security Council of the United Nations. Another resolution, moved by the Rev. Charles Martin, rector of St. Paul's here, was passed urging

parishes and Church people to do all in their power to save food and for the government to start compulsory rationing.

One of the highlights was a series of addresses on missionary work being done in the diocese.

General Convention deputies: clergy: Charles S. Martin, Harvey D. Butterfield, Francis R. Nitchie, Arthur R. E. Green. Laymen: E. A. C. Smith, Frederick Thayer, F. G. Austin, Oscar Rixford.

## Hit by Auto

**New York:**—The rector of the Church of the Transfiguration, the Rev. J. H. Randolph Ray, was hit by an automobile last week and is now in a New York hospital. It is the second time he has been in such an accident.

## Civil Rights Congress

**Detroit:**—Representatives of various Church, labor and civic organizations met here over the weekend of April 27th to discuss the threat to civil rights in the United States. Steps were taken to set up a permanent organization. The Church League for Industrial Democracy was represented by the Rev. William B. Spofford Jr. of Boston who is to become national executive secretary of the CLID the first of June.

Harry F. Ward, former professor at Union Seminary, and President Benjamin Mays of Morehouse College, Atlanta, Ga., are the honorary co-chairmen of the newly organized Congress. Dr. May is a vice-president of the Federal Council of Churches. Abolition of the Wood-Rankin Un-American Activities Committee; establishment of a permanent FEPC and the defeat of the Case bill were set as three of the immediate objectives. The Congress will absorb such organizations as the National Federation for Constitutional Liberties and the International Labor Defense, while the Detroit Civil Rights Federation and the Chicago Civil Liberties Committee will affiliate. Plans to establish similar community organizations in Los Angeles, Seattle, and several states is now underway. Headquarters is at 205 East 42nd Street, New York City, with Milton Kaufman as executive director.

## Ecumenical Service

**Chicago (RNS):**—The largest ecumenical service ever to be held in the Chicago area served as the opening here of the two-day conference of the midwest branch of the American division of the World Council of Churches.



Held at the Rockefeller Memorial Chapel of the University of Chicago the service was attended by representatives of virtually all communions, except the Roman Catholic. More than 250 clergymen participated in the opening processional which was witnessed by a congregation of about 1,000 people.

The elaborate processional presented a colorful spectacle, with the brilliant robes of Orthodox and Episcopal bishops dotting the long lines of black ministerial robes of the Protestant clergy, many of whom wore their academic hoods of multi-colored velvet.

Among bishops who participated in the service were: the Most Rev. Leonty, Russian Orthodox archbishop of Chicago; the Rt. Rev. Edwin J. Randall, suffragan bishop of the Episcopal diocese of Chicago; Eshai Mar Shimun, XXIII, of Chicago, patriarch of the Church of the East and the Assyrians; and Bishop J. Ralph Magee, resident Methodist bishop of Chicago.

The city's Greek Orthodox bishop was represented by the Rev. Gregory Carfopoulos.

Preceding the main address, which was given by Charles Taft, Episcopal layman of Cincinnati and member of the provisional committee of the World Council, the Lord's Prayer was recited in eight languages by eight different clergymen

while the congregation repeated the prayer in English.

### Hit Discrimination

*Newark, N. J.*:—The convention of the diocese of Newark, meeting May 7-8, refused to include an item in the diocesan budget for Bonnie Brae Farm, an institution of the diocese, until such time as the directors satisfy the diocesan authorities that there is no racial discrimination there.

Bishop Washburn in his address stated that General Convention should take positive action on the matter of union with the Presbyterian Church. Bishop Ludlow in his address urged greater democracy in the affairs of the diocese and stressed that women should have a hand in policy making.

General Convention deputies: clergy, Arthur Lichtenberger, Lane W. Barton, Charles L. Gomph, W. O. Leslie Jr. Laymen, Austin Murray, Spencer Miller Jr., Henry Stetson, Colonel Lydecker.

### Pleads for Union

*Albany, N. Y.*:—Bishop Oldham, addressing the convention of the diocese of Albany, meeting here at the cathedral, May 7-8, spoke at length of the desired reunion of the divided Church. "We cannot with any sincerity pray for unity and turn our backs upon any practical plan. We must be prepared to make some venture to restore to unity the present broken body of Christ."

## Two Books for the Church School Library

# Following Christ

**Fifty-two Studies for Home and School**  
By SIBYL HARTON

In this book fifteen virtues are considered as they are revealed in the fullness of their perfection by Jesus Christ, then as each is exemplified in the life of a saint, and finally as they must be reproduced in ourselves as Christians. For group study or for individual reading as a sequel to juvenile lessons. \$2.20

# Members of Christ

By SPENCER H. ELLIOTT

Older students and teachers will find in this book a lucid and simple explanation of the faith of an Episcopalian. Contents: At the Font, What to Believe, Learning to Pray, What to Pray For, Right and Wrong, How to Repent, Sacramental Power, The Ideal of the Church.

The book is recommended in the Foreword by Derwyn T. Owen, Primate of All Canada, who writes, "It is a most readable work, full of stories illustrating religious truth, easy to read, and replete with instructions."

\$1.40

**Morehouse-Gorham Co.**  
14 E. 41st St. New York 17

THE undersigned, one time Secretaries for College Work of the National Council, have formed a committee to encourage the preparation, reprinting and distribution of literature, from books to tracts, through the Canterbury Clubs in the colleges, and in the Church at large.

We invite correspondence, as to matter of any length that should be printed or reprinted, and as to material needed. We also would welcome offers of assistance from those interested in helping.

## CANTERBURY COMMITTEE

821 16th St., N. W.  
Washington 6, D. C.

- |           |   |
|-----------|---|
| 1927-1930 | C. Leslie Glenn, Rector of St. John's Church, Washington                      |
| 1930-1933 | W. Brooke Stabler, Headmaster of Cranbrook School, Bloomfield Hills, Michigan |
| 1933-1934 | Thomas H. Wright, Bishop of East Carolina                                     |
| 1934-1939 | Theodore O. Wedel, Warden of the College of Preachers, Washington, D. C.      |
| 1939-1945 | Alden D. Kelley, Dean of Seabury-Western Seminary, Evanston, Ill.             |
| 1946-     | Thomas V. Barrett, Secretary for College Work of the National Council         |



General Convention deputies: clergy: Allen W. Brown, C. V. Kling, Howard S. Kennedy, H. P. Kaulfuss. Laymen: Russell Carter, Chester F. Millhouse, Walter A. Farmer, Harold G. Green.

The diocesan Auxiliary met at the same time with an address by the Rev. Clifford Nobes of the Philipines a highlight of the meeting.

#### CPH Meeting

*New York:* — Bishop Binsted of the Philipines addressed the spring meeting of the Church Periodical Club of the diocese of New York, meeting at St. James'. The club has sent many medical books to the hospital in Manila and those at the meeting were therefore particularly interested in the account of the Church work there. Mrs. Edwin Gibbs, director of the club, presided.

#### Protest Roman Forms

*London (wireless to RNS):*—The National Union of Protestants, claiming a membership of 25,000, has started a campaign against "a Roman Catholic form of worship" in certain Anglican churches. A group of members interrupted a mass at St. Stephen's, Kensington, by shouting "We are here to protest against the sacrifice of the mass in this

parish church of the established Church of England. According to article 31 it is illegal and we ask for its discontinuance." The police arrived to find the warden ejecting a number of struggling men and women. Members of the organization indicated their intention of making similar protests at other churches.

#### Deny Charges

*London (wireless to RNS):*—Charges made by Cardinal Griffin of England that "many Poles are in concentration camps" were denied by the Polish embassy. A spokesman declared that the Cardinal's charges were based on "entirely erroneous and misleading information. There are only camps for German criminals and racketeers in Poland. Concentration camps for Poles arrested on political grounds exist only in the morbid imagination of the press, influenced by London Poles." The spokesman added that the Roman Church, as well as other denominations, "enjoy full freedom in Poland." (See *Talking it Over* this week.)

#### Hit Bomb Test

*Detroit:*—The directors of the local council of churches last week directed the Rev. W. B. Sperry,

secretary, to send a message in their name to President Truman urging that the proposed atomic bomb test at Bikini Atoll be abandoned. "Despite a sincere purpose," the message stated, "there is danger that it would be misunderstood or misinterpreted by other peoples. There is also amazement that our officials could look with complacency on the destruction of materials and live stock so soon after the world has emerged from the ravages of war. Additionally, there is revulsion at the waste of public money at a time when all of our resources should be turned to the rehabilitating of distressed people."

Mr. Sperry, a *WITNESS* editor, in sending us a copy of the letter suggests that other Church people send similar messages to the president.

#### Church and Labor

*Detroit:*—Plans were made last week for a workshop wherein representatives of labor and religion may learn better to understand each other. The workshop, planned at a dinner at the cathedral house, will be held monthly commencing in the fall, and will include a study of both church history and labor history; and a study of present day activities presented by clergymen who

## THE CHURCH PENSION FUND

and its subsidiaries

*administered for the benefit of the Church*

### THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

### THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

### THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

*Further information available by addressing any of the above at*

**20 Exchange Place**

**New York**



will be accredited as reporters to labor union meetings, and labor leaders who will do likewise at diocesan conventions, meetings, etc. There will also be studies of the moral bases for industrial teamwork.

There were 80 representatives of Church and labor at the dinner which was sponsored by the diocesan department of social relations, the Rev. J. G. Widdifield, chairman, and the local Council of Churches, with the Rev. W. B. Sperry, a WITNESS editor who is director of social relations for the Council, the chairman. Taking part in the discussion were the Rev. Walton E. Cole, Congregationalist; the Rev. Frederick H. Oler, Presbyterian; the Rev. Paul Musselman, Episcopalian; Victor Reuther, brother of the president of the United Auto Workers, CIO, and educational director of the union; Morton Zimmerman, assistant to the president of the local federation of labor, and Prof. Alfred M. Lee of Wayne University. The proposal for the workshop was offered by Episcopalian Paul Musselman.

### General Seminary

**New York:**—Commencement at the General Seminary was held May 20-22, with Bishop Conrad Gesner, coadjutor of South Dakota, preaching the baccalaureate sermon. The alumni essay was by the Rev. Morton C. Stone and the commencement address was by Prof. Gordon W. Allport of Harvard.

### Commencement Speaker

**Berkeley, Calif.:**—Bishop A. W. Noel Porter of Sacramento is to be the speaker at the commencement of the Church Divinity School of the Pacific on June 6. The program begins with an alumni luncheon and meeting, with a dinner before the commencement exercises.

### Union Approved

**Berkeley, Calif.:**—Following papers on unity and the ecumenical movement by Bishop Parsons and Bishop Sanford, the Episcopal Evangelical Fellowship of the province of the Pacific, meeting here at St. Mark's, unanimously approved a resolution stating that "special responsibility rests upon this Church which initiated the negotiations." It asked that General Convention take action which would be positive and "not merely a formal reaffirmation of the original declaration of purpose approved nine years ago."

General approval was also given

to the report of the commission on marriage, after those present had heard papers by Dean Henry Shires of the Divinity School and Canon Lovgren of Grace Cathedral, San Francisco. Special emphasis was made of the need for more and bet-

ter pastoral counselling in preparation for marriage and the relation of the sexes.

The Rev. Francis P. Foote, rector at Burlingame, Calif., was chairman of the committee arranging the conference.

## SUMMER SERVICES

### New York City

**CHURCH OF THE HOLY TRINITY**  
316 East 88th Street  
*The Rev. James A. Paul, Vicar*  
Sunday: H. C. 8 a.m. Morning Service,  
11 a.m. Thursday, 11 a.m.

**CHURCH OF ST. MARY THE VIRGIN**  
46th Street, east of Times Square  
*The Rev. Grieg Taber, Rector*  
Sunday Masses: 7, 9, 11 (High).  
Evening Prayer and Benediction, 8.

**ST. PAUL'S CHAPEL**  
Columbia University  
*The Rev. Stephen F. Bayne Jr., Chaplain*  
Daily (except Saturday): 8 a.m.  
Sunday: Morning Prayer and Sermon,  
11. H. C. 9 a.m. and 12:30 noon (no services June 3 to July 6).

### Millbrook, New York

**GRACE CHURCH**  
*The Rev. H. Ross Greer, Rector*  
Services 8:30 and 11 every Sunday.  
Located on Route forty-four.

### Denver, Colorado

**ST. JOHN'S CATHEDRAL**  
*The Very Rev. Paul Roberts, Dean*  
*The Rev. Harry Watts*  
Sunday: 7:30, 8:30, 9:30, 11, 4:30.  
Wednesday, 7:15. Thurs. and Holy Days,  
10:30.

**ST. MARK'S CHURCH**  
*The Rev. Walter Williams, Rector*  
Sunday: 7, 8, 9:30 and 11.  
Wednesday, 11 a.m. Thurs. and Holy  
Days, 7 a.m.

### Ann Arbor, Michigan

**ST. ANDREW'S CHURCH**  
University of Michigan  
*The Rev. Henry Lewis, Rector*  
Sunday: H. C. 8 a.m. Morning Prayer,  
11 a.m.  
Canterbury Club (students and service-  
men) 6 p.m.  
Wednesday: H. C. 7:15 a.m.

### St. Louis, Missouri

**CHURCH OF ST. MICHAEL & ST. GEORGE**  
Washington University  
*The Rev. J. Francis Sant, Rector*  
*The Rev. C. George Widdifield,*  
Minister of Education  
Sunday: 7:30 and 11 a.m.  
Canterbury Club, 5:30 twice monthly.

### Pittsburgh

**CALVARY CHURCH**  
Shady and Walnut Aves.  
*The Rev. Lauriston L. Scaife, Rector*  
*The Rev. Philip M. Brown*  
*The Rev. Francis M. Osborne*  
Sunday: 8, 9:30, 11 a.m.; 8 p.m.  
H. C. Friday and Holy Days, 10 a.m.

### Palo Alto, California

**ALL SAINTS' CHURCH**  
Stanford University  
*The Rev. Oscar F. Green, Rector*  
Services: 8 and 11.  
Union Service: 7:45 p.m.

### Cleveland

**CHURCH OF THE INCARNATION**  
East 105th and Marlowe  
*The Rev. Robert B. Campbell, Rector*  
Sunday: 8 and 11 a.m.

### Utica, New York

**GRACE CHURCH**  
Genesee and Elizabeth Sts.  
*The Rev. Harold E. Sawyer, Rector*  
Sunday: H. C. 8. Morning Prayer and  
H. C. 11. Evening Prayer, 4:30.  
Weekday: Tues. and Thurs. H. C. 10.  
Wed. 12:30. Friday, H. C. 7:30.

### Chester, Penna.

**ST. PAUL'S CHURCH**  
Broad and Madison Sts.  
*The Rev. Stanley V. Wilcox, Rector*  
Service: Sunday: 8 and 10:30 a.m.  
Wednesday at 10 a.m.

### Ridgewood, New Jersey

**CHRIST CHURCH**  
*The Rev. A. J. Miller, Rector*  
Sunday: 8 and 11 a.m.  
Friday and Holy Days: 9:30 a.m.

### Tulsa, Oklahoma

**TRINITY CHURCH**  
*The Rev. E. H. Eckel Jr., Rector*  
Sunday: 7 and 8; Church School, 9:30  
(Except August); Morning Service, 11 a.m.  
H. C. Friday and Holy Days, 10:30.

### Santa Monica, California

**ST. AUGUSTINE - BY - THE - SEA**  
**ST. AMBROSE CHAPEL**  
*The Rev. W. N. Pierson*  
*The Rev. D. J. Gallagher*  
*The Rev. D. O. Platt*  
Sunday: 7:45, 9:30 and 11 a.m.; 7:30 a.m.  
Daily 9:30 a.m. Thurs. 7:45.

### Elkton, Maryland

**TRINITY CHURCH**  
*The Rev. J. Warren Albinston, Rector*  
Sunday: 8 and 9:30 a.m.  
Wed. Litany, 8 p.m. Fri. and Holy Days,  
H. C. at 10 a.m.

### Evanston, Illinois

**ST. LUKE'S CHURCH**  
Lee and Hinman Streets  
*The Rev. Edward Thomas Taggard*  
*The Rev. Joseph Barnes Williams*  
*The Rev. Darwin Kieby, Jr.*  
Sunday: H. C. 7:30, 9 and 11.  
Daily: H. C. 7:30 a.m. except Wed. at  
7 and 11 a.m. Confessions Sat. 4:30-5:30  
and 7:30-8 p.m.

### Providence, Rhode Island

**GRACE CHURCH**  
Mathewson and Westminster Sts.  
*The Rev. Clarence H. Horner, Rector*  
Sunday: H. C. 8 a.m.; Church School,  
9:30 and 11 a.m. Morning Prayer and Ser-  
mon (H. C. first Sunday), 11 a.m.; Y.P.F.,  
5:30 p.m. Evening Prayer and Sermon, 7:30  
p.m. Thurs. H. C. 11 a.m. Daily Noonday  
Prayers, 12 noon.

### San Diego, California

**ST. PAUL'S CHURCH**  
8th Avenue at C Street  
*The Rev. C. Rankin Barnes, Rector*  
*The Rev. Harold B. Robinson*  
Sunday: 7:30, 11 a.m.; 7:30 p.m.  
Fri. and Holy Days, 10 a.m.

### Omaha, Nebraska

**ALL SAINTS' CHURCH**  
*The Rev. Fred W. Clayton, Rector*  
Sunday: 8 and 11 a.m. H. C. first Sun-  
day at 11. Weekday, H. C. and Interces-  
sions Wed. at 10 a.m.



# SCHOOLS OF THE CHURCH

## St. Andrew's School

An all-year boarding school for boys

West Barrington, Rhode Island

Established in 1893

Rev. Irving Andrew Evans, Rector

## Wooster School

Danbury, Conn.

Small School. Near New York. Reasonable tuition. Accredited. Individual attention. Cardinal principles are Religion, Intellectual Excellence, Simplicity, Hard Work.

Write Rev. JOHN VERDERY  
Ridgebury Road, Danbury, Conn.

## St. Paul's Polytechnic Institute

Lawrenceville, Virginia

St. Paul's offers Courses on the four year College level in the following fields—Industrial Education, Agriculture, Business Administration, Home Economics and Teacher Training.

J. ALVIN RUSSELL, A.M., D.D., President

## THE NORTHWESTERN MILITARY AND NAVAL ACADEMY

Lake Geneva, Wisconsin

A distinctive preparatory school for boys 13 to 18, grades 9 through 12. Fireproof buildings and 90 acre campus, beautifully situated along lake shore. Excellent academic and military training together with a full complement of athletic activities. For information write to: The Rev. James Howard Jacobson, Superintendent and Rector.

## MERCERSBURG

A distinguished preparatory school beautifully located in the mountains of Southern Pennsylvania. Modern equipment. Small classes; 10,000 Alumni. Close personal supervision of each boy. 85 miles from Baltimore and Washington on Greyhound route. Beautiful Chapel with famous Carillon. Junior School. Summer Session.

Charles S. Tippetts, Ph.D., Head Master  
Box W, Mercersburg, Pa.

## ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

Excellent College Preparatory record. Special courses arranged for girls not contemplating college. Day pupils range from Kindergarten to College Entrance. Boarders from Grade 8 to College Entrance.

MISS BLANCHE PITTMAN, Principal  
Albany New York

## THE CHOATE SCHOOL

Wallingford, Connecticut

A catalogue of the School will be sent upon request—with addresses of parents who know the School intimately through their sons.

The School tries to make its charges in the way great surgeons and doctors charge.

## ST. MARY'S HALL

San Antonio, Texas

A residence and day school for girls. . . . Preparing for the leading colleges. Fully accredited curriculum. . . . Training in leadership and Christian character. Emphasizing outdoor sports, throughout the year. 4 acre campus—modern buildings—swimming pool.

Katharine Lee, A.M., Head Mistress  
117 East French Place

## St. Mary's School

Sewanee, Tennessee

College Preparatory, General Courses  
Junior Department

Dramatics - Music - Riding

Address: The Sister Superior C.S.M.

## National Cathedral School

Resident and day school for girls. Located on 58 acres of the Cathedral Close. College preparatory and general courses. Strong emphasis on the Arts.

MABEL B. TURNER, Principal  
Washington 16, D. C.

## ST. BERNARD'S SCHOOL

Gladstone, New Jersey

A Church Boarding School for Boys Beautifully situated in the Somerset Hills of northern New Jersey.

Grades 7 through 12  
Founded 1900 — Enrollment 78  
Tuition, Board and Lodging \$750

Address The Rev. Robert L. Clayton

## BRECK SCHOOL FOR BOYS

Day and Boarding, Grades 1 thru 12

Preparation for college and that experience we call Life under highly trained men. Athletics of all kinds, including horseback riding.

Chester H. Desrochers, Headmaster  
2477 Como Avenue, W. St. Paul 8, Minn.

## St. Faith's School

Chartered by the Board of Regents  
Approved by Synod of New Jersey  
and New Jersey

SARATOGA SPRINGS, N. Y.

The Rev. Leonard W. Steele, B.A., B.D.  
Rector and Principal

## HOWE MILITARY SCHOOL

Training young Americans for leadership. R.O.T.C. Accredited college preparatory, business courses. Junior School. Small classes. Every boy participates in sports. Balanced program. Episcopal. Established 1884. Summer Camp, boys grammar school age. Catalogue:

COL. B. B. BOUTON  
13 Academy Place, Howe, Indiana

## SAINT MARY'S HALL

Faribault, Minnesota

81st Year

Bishop Whipple's famous church boarding school for girls, high school only. Thorough college preparation, comprehensive general courses. Beautiful buildings. Healthful climate.

Margaret Robertson, M.A., Headmistress

## SEWANEE MILITARY ACADEMY

Thorough prep. for college. Summer session. Small classes—every boy instructed how to study. Private mountain domain of 10,000 acres in summer resort area. Endowed: moderate rates. 79th year. Catalogue.

Superintendent Box W, Sewanee, Tenn.

## CRANBROOK

Preparatory school for boys in grades 7 through 12. Post-graduate course. Beautiful, modern buildings. Single rooms in fire-resisting dormitories for all resident students. Small classes. Strong faculty. Graduates in leading colleges. Exceptional opportunities in arts, crafts, sciences, music, competitive scholarships. Broad program of athletics. Near Detroit. Over night by train from New York, six hours from Chicago. Catalog.

Rev. W. Brooke Stabler, Cranbrook School,  
Box W, Bloomfield Hills, Michigan

"At the Nation's Shrine"

## VALLEY FORGE

Fully accredited college preparatory and Junior College for young gentlemen 12 to 20. Highest scholastic standards. 16 modern fireproof buildings. All sports. Motorized Field Artillery, Cavalry, Infantry, R.O.T.C. Band. For Catalog address:

Box W, Wayne, Pa.  
Military Academy

## LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-help system, and informal, personal relationships among boys and faculty.

Rev. Robert L. Curry, Headmaster  
Lenox Massachusetts

## The Hannah More Academy

Est. 1832. Episcopal school for girls, 10 to 19 years, accredited to leading colleges. Pleasant location in the country. College Preparatory and General Courses, Music, Art. All athletics and riding carefully supervised. Modern Equipment. Moderate rates because school not run for profit.

Janet Ward, B.S., M.A. Columbia University  
Headmistress  
Reisterstown, Md.

## St. Paul's School for Boys

Mt. Washington, Baltimore, Md.

A Boarding and Day School for Boys  
Established 1849

Boarding department—Grades 6 to 12  
Day department—Grades 3 to 12

S. Atherton Middleton, Headmaster  
Rev. Harry Lee Doll, rector of St. Paul's, Baltimore, chaplain and president of trustees.

## SAINT MARY'S HALL

BURLINGTON, NEW JERSEY

Boarding and Day School for Girls.  
Strong Elementary Department  
College Preparatory, and General Courses.

Music - Art - Dramatics - Sports  
Careful attention to individual growth and progress.

FLORENCE LUKENS NEWBOLD,  
Headmistress

## ST. AUGUSTINE'S COLLEGE

Raleigh, North Carolina

Accredited Class A Church College for Negro Youth. Co-educational. B.A. and B.S. Degrees. Teacher Training; Religious Education; Commerce; Music; Physical Education. Address: President.  
Legal title for bequests: Trustees of St. Augustine's College, Raleigh, So. Carolina.

## Voorhees N. and I. School

Junior College Denmark, S. C. High School Co-educational. Accredited by State Dept. of Education of S. C. and the Southern Association of Secondary Schools and Colleges. Under the two Dioceses of S. C. and The American Church Institute for Negroes. Expenses reasonable. Limited scholarship aid for worthy students. Apply:

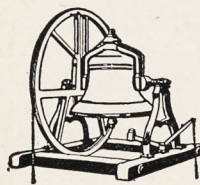
J. E. BLANTON, Principal.



Write us for  
**Organ Information**  
**AUSTIN ORGANS, Inc.**  
 Hartford, Conn.

**Memorial Windows**  
 In accordance with the best traditions of the craft. Notable installations in forty states and five foreign countries.  
*Illustrated material on request*  
**The D'Ascenzo Studios**  
 founded 1896  
 1604 Summer Street Philadelphia 3, Pa.

**ALTAR BREADS** ORDERS PROMPTLY FILLED  
**SAINT MARY'S CONVENT**  
 KENOSHA • WISCONSIN



**MENEELY BELL CO.**  
 22 RIVER ST.,  
 TROY, N. Y.  
**BELLS**

**R. GEISSLER, INC.**  
 71-79 W. 45th St., New York 19, N. Y.  
**Church Furnishings**  
 IN CARVED WOOD AND  
 MARBLE • BRASS • SILVER  
 FABRICS • WINDOWS

**ERNEST W. LAKEMAN**  
*Designer and Worker in*  
**STAINED GLASS**  
 2 CRESCENT PLACE  
 YONKERS, NEW YORK

**Need a LAXATIVE?**  
**Black-Draught is,**  
 1. Usually prompt  
 2. Usually thorough  
 3. Always economical

**25 to 40 doses only 25¢**

**Get BLACK-DRAUGHT**  
 CAUTION: USE ONLY AS DIRECTED

**St. Paul's Institute**  
*Lawrenceville, Va.:*—The 30th anniversary of the rectorship of the Rev. J. Alvin Russell will be observed at the commencement of St. Paul's Polytechnic Institute which is being observed from May 24 through Tuesday the 28th. On the program are Dr. A. G. Richardson, assistant state supervisor of Negro education; the Rev. Edgar C. Young, professor at the Bishop Payne Divinity School; the Rev. Churchill J. Gibson of Richmond; Dr. Dabney S. Lancaster, state superintendent of public instruction.

**Service of Witness**  
*Toronto, Canada:*—A service of witness was held here on April 28 at the Maple Leaf Gardens at which six Protestant denominations, working in a new harmony under the Canadian Council of Churches, reaffirmed their common faith. About 16,000 people attended and there were a number of overflow congregations. The service was conducted by Archbishop Owen, with the address given by Prof. E. J. McCracken of McMaster University, Hamilton, who is soon to leave Canada to become the successor to the Rev. Harry Emerson Fosdick at the Riverside Church in New York. The Toronto symphony orchestra and a choir of 1,500 voices led the musical part of the service. Dr. McCracken in his address stressed the richness and variety, but the basic underlying unity, of the denominations represented at the meeting, and warned the large congregation of the challenge the irreligion of today threw up to them.

**HOUSE MANAGER**  
 Churchwoman, 30-55, for Church residence for young women in large Eastern city. Room and board plus salary. Reply Box T, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

**ASSISTANT WANTED**  
 Priest for curacy in active Connecticut Parish. Moderate churchmanship, leadership in field of Religious Education and Young People's activity. Salary \$1800 per year, board and room provided in parochial institution. Send personal data and recommendation to THE WITNESS, Box M. C., 135 Liberty St., New York 6, N. Y.

**WANTED**  
 Director and Ass't Director for Church Orphanage in Eastern Seaboard city. Salaries: \$1,800 and \$1,500 respectively, plus room and board. 50 children. Must be religious, trained in social service, and, of course, fond of children. Write, stating qualifications, to THE WITNESS, 135 Liberty St., New York 6.

**A YOUNG PRIEST**  
 with a position in New York seeks living quarters for himself, wife and baby in or near New York. Will take early services and work in the parish evenings without pay in return for small apartment. Write: Box B, THE WITNESS, 135 Liberty Street, New York 6.

**WILL SUPPLY**  
 Priest is available for services in or near New York City, June 8, 15, 22 and the five Sundays in August. Available for Sunday duty only. Box S, THE WITNESS, 135 Liberty Street, New York 6.

**Everything for the Episcopal Church**  
 but vestments  
 A broad statement but we'd like to prove it.  
**Ammidon and Company**  
 Horace L. Varian  
 Horace L. Varian, Jr.  
 31 South Frederick Street  
 Baltimore 2, Maryland

**PURE IRISH LINENS NOW IN STOCK**  
 for all Church needs, supplies constantly arriving, good qualities, also fine cottons. Samples free.  
**Mary Fawcett Company**  
 Plainfield, N. J. Box 146

**CATHEDRAL STUDIOS**  
 Washington & London, England. Linens and materials by the yard, surplices, albs, Altar Linens, stoles, burses & veils. Materials by the yard. See my NEW BOOK "CHURCH EMBROIDERY" & CHURCH VESTMENTS a complete instruction. 128 pages, 95 illus. Price \$5.67. And my HANDBOOK for ALTAR GUILDS, price 50c. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington 15, D. C. 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

**SURPLICES — STOLES**  
**VESTMENTS**  
**CHURCH HANGINGS**  
**ALTAR LINENS**  
**CASSOCKS**  
**CLERICAL SUITS — CLOAKS**  
**RABATS—RABAT VESTS—COLLARS—SHIRTS**  
*Choir Vestments in All Styles*  
*Inquiries Invited*  
**C. M. ALMY & SON, INC.**  
 562 Fifth Avenue, New York 19, N. Y.

**CAPS and GOWNS**  
 For Choirs, Choral Groups, Graduation. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request.  
**DeMoulin Bros. & Co., 1188 S. 4th St., Greenville, Illinois.**

**The Payne-Spiers Studios Inc.**  
 Studios at Paterson, N. J.  
**Carved Wood**  
 Chancel Renovations Church Furnishings  
 Murals • Memorials • Tablets  
**Stained Glass**  
*Inquiries Solicited*

**HEADQUARTERS for CHOIR GOWNS PULPIT ROBES**  
 Vestments • Hangings • Stoles  
 Embroideries, Etc.  
**NEW CATALOG on Request**  
**NATIONAL CHURCH GOODS SUPPLY CO.**  
 Division of  
**NATIONAL ACADEMIC CAP & GOWN CO.**  
 821 23 ARCH ST. PHILADELPHIA 7, PA.



# 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.

MORTON O. NACE  
Layman of Tampa, Florida

I have read with a great deal of interest the letter from Spencer Miller regarding pensions for the lay employees of the Church. As a full-time lay employee of the Church for the past twenty years this situation has been of great importance to me.

There are, apparently, far too many complications arising from any regular system such as is enjoyed by the clergy for the lay employees. It is most regrettable and perhaps some day this injustice can be corrected.

In the meantime a solution is offered that St. Andrew's Church in Tampa has carried out to the satisfaction of the Church and myself. This is a retirement policy that the Church pays the premium on and which protects myself and my family. The benefits actually are far greater than those from the Church Pension Fund or the social security act. I would urge parishes, dioceses and Church institutions to protect their employees in a like manner.

\* \* \*

LOUIS WALLIS  
Layman of Long Island

I have read *The Cross* which appeared in your Easter number several times on several different days. It's great. But there are people who will say that the author is a heretic because he compares the original figure on the Cross with sufferers in Spain, Detroit, etc. But I believe in his daring assimilation.

\* \* \*

ROBERT H. MILLER  
Rector at Collinsville, Illinois

Many of the articles on unity in *THE WITNESS* make me wonder if the Church should not pray to God—that in his mercy we be given a second Bishop Gailor? His profound scholarship, princely appearance, and his great heart and voice were always ready to speak for Christ and his Church—"Lord hear our prayer." I quote a few of his words on this subject: have our present leaders forgotten this great bishop?

"The whole problem of unity with Protestant denominations hinges, it seems to me, upon the Christian meaning of ministerial priesthood. . . . This jealousy for the continuity of authority in the ministry springs from the conviction of the tremendous significance of the holy eucharist and the reverence due to it. And this conception of the eucharist grows out of the fundamental truth of the Christian religion, viz: (Acts XXV: 19), that the living Christ is a real objective and continuing presence with his people.

"The eucharist has a sacrificial significance, because it is the Divinely appointed pledge and symbol of our identification with and our inclusion in, the eternal sacrifice of the Son of God; and these who are authorized to administer it (Leitourgein, Acts XIII:2, and II Cor. IX:13) are of necessity a real priesthood. This affects our

understanding of baptism and its complement the laying on of hands.

"Now this is no modern notion or interpretation of our religion but is coterminous with historic Christianity,—the common, constant faith of Christians from the very beginning, implied in St. Paul's letters to the Corinthians, and handed on to us without a break from apostolic times. I believe that the Episcopal Church is committed to this faith; and therefore she insists upon the continuity of the ministry through the historic episcopate. My point is, that the Quadrilateral is a constructive position—the only constructive plan anybody has proposed,—and we can stick to it, and try to live up to it."

How the Church needs that great voice and mind today.

## ST. JOHN'S MILITARY SCHOOL

Salina, Kansas

Since 1887 St. John's has been perpetuating the cultural traditions of the Church by stressing sound scholarship in Christian atmosphere.

Grades 6-12. Fully accredited. Bar I.L. Summer School and Camp in Colorado Rockies. Boys 8-15. Splendid equipment. 10,000 acres.

The Rev. R. L. Clem,  
Rector

## St. Margaret's House

School for Christian Service and Deaconess Training School of the Pacific

A graduate school preparing women for Church positions in the fields of religious education, social service, and evangelistic work. Opportunity to work for advanced degrees. Special training for work in Orient.

ADDRESS THE DEAN  
1820 Scenic Ave. Berkeley 4, California

## CATHEDRAL CHOIR SCHOOL

NEW YORK

A Boarding and Day School for Boys  
Established 1849

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and Information address:

The CANON PRECENTOR,  
Cathedral Choir School,  
Cathedral Heights, New York City

## ROWLAND HALL

SALT LAKE CITY, UTAH

Boarding and Day pupils. Accredited. Pre-school, Lower school, College Preparatory and General courses. Graduates in many eastern and western colleges. All branches of music, dancing, art, drama. Indoor pool, tennis courts, riding, weekends of winter sports. Pleasant home life. Environment of geographical and historical interest. Altitude 4500. Boarding \$1,000, Day \$120-\$350.

The Right Rev. Arthur W. Moulton,  
S.T.D., Rector

## SCHOOLS

The Hospital of Saint Barnabas and the University of Newark offer a full course in **NURSING**

to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to  
Director of Nursing

HOSPITAL OF SAINT BARNABAS  
685 High Street Newark, N. J.

## DE VEAUX SCHOOL

FOUNDED 1852

A Church school for boys. Thorough preparation for college. Military system of student government, developing sense of responsibility. Charges for grades seven and eight \$1000; grades nine through twelve \$1050. For catalog, address **THE HEADMASTER, DeVeaux School, Niagara Falls, New York.**

## HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector  
Box W. Plymouth, N. H.

## MARGARET HALL

Under Sisters of St. Helena  
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field and tennis court. Riding. Board and Tuition \$800. For catalog, address: Sister Rachel, Prin. O.S.H., Box A. Versailles, Kentucky.

## FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

## CARLETON COLLEGE

Laurence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Assistant to the President  
CARLETON COLLEGE  
Northfield Minnesota

## KEMPER HALL

KENOSHA, WISCONSIN

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. Under direction of the Sisters of St. Mary. For catalogue, address: Box WT.

## Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to  
George L. Barton, Jr., Ph.D. Headmaster,  
Box 408





MEETING OF THE INTERNATIONAL COMMITTEE OF THE WORLD ALLIANCE, CHAMBY, SWITZERLAND, AUGUST, 1936. Religious leaders gathered here from forty-one nations, voiced the aspirations of millions of others seeking the means to prevent another war. Their efforts were earnest and sincere, but the obstacles were too great. As with all other agencies working for world peace during that period, this failure was due to exclusiveness—insufficient self-criticism—time wasted on non-essentials—lack of realism—a failure to fully estimate the strength of the opposition—variety of narrow nationalisms and inadequate appreciation of the values of world citizenship. *Yes, they failed—but they tried!*

TODAY WE HAVE BEEN GIVEN ANOTHER CHANCE. THIS TIME WE SHALL NOT FAIL.

## A GREAT VICTORY — A GREAT PEACE

The greatest war in history has been won by the greatest and most complete victory of all times.

The Peace to be established puts a heavy responsibility upon the victors. *We were big enough to win the war—are we big enough to win the peace?*

These are days in which we deal in superlatives. This war cost billions and billions of dollars. The dead and wounded are estimated at 60,000,000 combatants and civilians. A generation of the best men in many nations dead, lost, crippled or handicapped by illness and the savage experiences of the war years. The world is filled with misery and woe. Cities on every continent lie in ruins. The people in most of Europe and a large part of Asia are hungry, sick, cold, homeless and in despair. *The moral and spiritual losses cannot even be estimated.*

Every agency must do its utmost. The new world organization of the United Nations will furnish the machinery and the necessary force to stop aggression. It remains for the men and women of good will in all nations to furnish the motivating power to help make effective that machinery, and without counting the cost, do everything possible to save, restore, and re-establish our civilization. "Victory is not the end, but the beginning. We must establish peace — a firm, just and enduring peace." *This can be done if we will to do it.* WE MUST DO IT. WE DARE NOT FAIL.

Winning the peace will be a triumph of persuasive forces. *The strongest of all such forces is religion.* War is waged in the minds of men before the shooting starts. There can be no adequate protection against the atomic bomb, chemical, and biological warfare except through the control of our national and international life by minds freed from hate, greed and selfishness.

*The World Alliance for International Friendship through the Churches* was organized in the summer of 1914, to mobilize into a conscious force for international good will, men and women in all Nations who believe that ideal international relationships can best be secured through cooperation motivated by religious faith.

*World Alliance for International Friendship  
Through The Churches*