

# The WITNESS

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JUNE 6, 1946



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THE BIBLE SPEAKS IN STORIES



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

**ST. BARTHOLOMEW'S CHURCH**  
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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**  
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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. Roelif 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

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

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

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Vol. XXIX

No. 34

## CLERGY NOTES

ANDREWS, S. W., former army chaplain, is now rector of Trinity, Milford, Mass.

CONDON, DONALD, former navy chaplain, was instituted rector of St. James', Woodstock, Vt., on May 12.

DAVIS, ROBERT E., assistant at St. Paul's, Richmond, Va., is now in charge of Christ Church, South Barre, and Christ Church, North Brookfield, Mass.

HANCOCK, JOHN J., deacon, is now assistant at St. Mark's, Medford, Oregon.

HODGKINS, HENRY B., former navy chaplain, is now rector of Christ Church, Pensacola, Fla.

HOLMES, WILLIAM A. B., formerly vicar at Berwick and Coles Creek, Pa., died on May 11th at the age of 82.

KATES, JEROME, celebrated the 25th anniversary of his rectorship at St. Stephen's, Rochester, N. Y. on May 5th.

LORD, JOHN C., retired, former rector of All Saints', Navesink, N. J., died on May 18th at Morristown, N. J., in his 84th year.

LUCAS, MARCUS M., formerly in charge of St. Paul's, Beloit, Kans., is now rector of St. Matthew's, Alliance, Neb.

MACCOLL, JAMES R., III, former navy chaplain, becomes assistant rector of Christ Church, Winnetka, Ill., on July 1.

NOURSE, JOHN W., was ordained deacon at Trinity, Rutland, Vt., on May 19 by Bishop VanDyck. He is a retired post office employee who has been a leader in this parish as director of boys' work. He intends to remain a deacon and continue at Trinity.

STUART, ALBERT R., former navy chaplain, is now rector of St. Michael's, Charleston, S. C.

WARD, H. HEWTON, formerly rector of Trinity, Lander, Wyoming, is now rector of the Transfiguration, Ironwood, Michigan.

## SERVICES In Leading Churches

**CHRIST CHURCH CATHEDRAL**  
Main and Church Sts., Hartford, Conn.  
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.  
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

**CHRIST CHURCH**  
Cambridge  
REV. GARDINER M. DAY, RECTOR  
REV. FREDERIC B. KELLOGG, CHAPLAIN  
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.  
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

**TRINITY CHURCH**  
Miami  
Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services 8, 9:30, 11 A.M.

**TRINITY CATHEDRAL**  
Military Park, Newark, N. J.  
The Very Rev. Arthur C. Lichtenberger, Dean  
Sunday services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.) 11 and 4:30 p.m.  
Week Days: Holy Communion, Monday and Friday, 8 a.m. Holy Communion Wednesday and Holy Days, 12:00 noon. Intercessions Thursday, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.  
The Cathedral is open daily for prayer.

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

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

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

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

**GRACE CHURCH**  
105 Main Street, Orange, 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 Kroman, 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.



# The WITNESS

For Christ and His Church

VOL. XXIX. No 33

JUNE 6, 1946

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

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

## Bible Is the Greatest Weapon Against Illiteracy

*United Approach to the Needs of the World  
For the Bible Is Being Made by Societies*

**By Gilbert Darlington**  
*Treasurer American Bible Society*

**New York:**—There was a symbolism in the presence of the three men who spoke before the 130th Annual Meeting of the American Bible Society held here on May 9. One of them was Dr. Frank C. Laubach, world apostle of literacy and the others were the chiefs of chaplains of the army and the navy. It was the symbol of the gigantic shift in the program of the Bible Society from its war time responsibility to its postwar opportunity.

During the war and up to April first this year the Society distributed 9,158,359 Bibles, Testaments and Scripture Portions to service men and women, 83% of which were donated free through the chaplains.

While this service will continue on a peace-time basis and will revert to the minor though important element in the Society's program it has been through all the decades, the Society now faces a world which Dr. Laubach's form of missionary service brings into clearest focus—a world whose need must be met with courage and speed. Dr. Laubach has surpassed any man in history in his passion to help and his skill to achieve success in teaching the world's illiterate millions to read and write. He has developed in almost 90 languages a simple chart system for teaching adults to learn quickly and begin to teach their neighbors how to handle their native speech.

The world will never know enduring peace until individuals can

be developed into self-respecting and effective citizens. Dr. Laubach made it perfectly clear that such a status could never come to men until they were released from the awful bondage of illiteracy and that, even then, it depended upon what they read. He reminded his audience that the Bible was the most available book in the world. Some part of it has been translated into 1068 different languages. There is not a literacy campaign in progress anywhere in the world in a language into which the Scriptures have not been put. Herein lies a solemn responsibility for Christian people everywhere. For the world is out to liquidate illiteracy and since it can, it *must* be given the Bible as the basis of its reading.

So today the American Bible Society faces the greatest challenge of its 130 years, a world that was never so keenly aware of the Bible's worth and at the same time never so bereft of copies of it. It faces China whose devotion to the Bible which had been deepening for several years before the war, has become today a veritable passion in many quarters. It is conceivable that the distribution in China alone will, not many years from now, equal that which was made in all the world last year.

It faces Latin America. In February this year twelve men met for four days in Rio de Janeiro. They came from every quarter of Latin America to confer with Dr. North of the American Bible Society and Dr. Temple of the British and Foreign Bible Society as they faced the almost unlimited expansion of Bible distribution opportunities among our Southern neighbors. The conference forecast the needs with commendable caution but even then

foresaw a distribution in each of the next three years of approximately seven times what it was ten years ago.

And much the same can be said of India, Africa, Korea and the East Indies. Vast Russia will someday be open again to the ministries of God's holy word. Wide doors are opening on every hand.

And what is the strategy by which this thrilling challenge is being met? It is first of all one of support. The churches of the nation rose notably to the emergency in 1945 by increasing their giving from \$508,000 to \$1,134,000. The Episcopal Church increased its giving from \$12,164, to \$15,610 with commitments for a further substantial advance in 1946.

The other chief source of the Society's support is from individuals who last year advanced their gifts from \$488,000 to \$833,000 and which could be greatly advanced if all readers of papers like THE WITNESS could be brought to clearly see their responsibility. If ten percent of the Protestant Church members of this country read their Church periodicals and one out of five of these readers should respond with an annual gift of two dollars, from this promising source alone would come well over a million and a half dollars. Comparative figures reveal that over the years, and even during the recent war, the British people have individually supported their Bible Society much better than the American people have theirs. Here is a field for missionary cultivation that needs immediate attention.

But the strategy to meet the present opportunities for the Bible Society is developing on a broader scale. There met at Hayward's Heath not far from London for three days early in May, a group of official representatives from the Bible Societies of the United States, England, Scotland, Finland, Sweden, Norway, Denmark, Holland, Germany, France, Switzerland, Hungary and Czechoslovakia. This was the first time in missionary history that any such representative group has met to plan a united ap-



proach to the needs of the world for the Bible. While much of the discussion centered, as it should, around the immediate needs of Bible-hungry Europe, the thinking of the group was world centered and should be hailed as the beginning of a program of global cooperation that, in the years to come, will mean better editions of the Scriptures, produced more quickly and delivered at a lower cost wherever they are needed. The new kind of a world which we are now building will also be new in this respect—that among the many more millions who are now going to be able to read any man will find it easier to acquire in his language a copy of God's word.

## BETHLEHEM FAVORS UNITY

*Wilkes-Barre, Pa.*:—The convention of Bethlehem, meeting here May 14-15 at St. Stephen's, passed a resolution urging General Convention to "take a positive forward step toward the goal of organic unity with the Presbyterian Church." Another resolution was passed which stated that "it is our Christian responsibility actively to support the United Nations and develop a citizenry informed on such key issues as control of the atomic bomb, trusteeships for strategic bases and trade and financial problems on a basis of world cooperation." Still a third resolution placed the convention on record as urging Church people to fight discrimination against Jews and Negroes.

The resolutions were in line with the convention address of Bishop Sterrett who had urged the convention to apply "the principles of justice and neighborliness among all our people" and who said that "there is sound reason to believe that the United Nations can succeed in its main purpose. May we give our support and make it clear that we intend to continue to do so." On the subject of union with the Presbyterian Church the Bishop declared that "definite steps in General Convention now, clearly recognizing the vital contribution of both communions to the purposes of God's Kingdom, and hailing the prospect of ultimate union, will do much to further the whole cause in the days ahead."

One of the highlights of the convention was an address by the Rev.

Samuel M. Cavert, general secretary of the Federal Council of Churches, who recently returned from Europe. He said, at a joint meeting of the convention and the Auxiliary, that starvation in Europe was even worse than reported and pictured in newspapers and that it would undoubtedly get worse before summer is over.

General Convention deputies: clergy: Merrill M. Moore, W. Paul Thompson, Ralph A. Weatherly, Rodney Bracy. Laymen: Stanley V. Wood, Edward W. Warren, Alfred Darte, George Brittain. Alternates: clergy: William K. Russell, Thomas B. Smythe, Clarke R. Trumbore, Glen B. Walter. Laymen: Frederick Bertolet, Gordon M. Jones, Harry L. Pobst, Paul Gardner. Mrs. Elwood Allen and Mrs. George Taylor were elected by the Auxiliary to be their representatives at the triennium.

*Chinese Scripture Portions are being carried by the office boy of the American Bible Society to the post-office in Kunming*



## COUNCIL SECRETARY BECOMES DEAN

*Phoenix, Ariz.*:—The Rev. James W. F. Carman, a field officer of the National Council, becomes the dean of the pro-cathedral here on September 1. Mr. Carman has been associated with the Council since 1944 and previously was the rector of the Ascension, Pueblo, Colo.

## RHODE ISLAND MEETS

*Providence*:—Bishop James DeWolf Perry, in a letter to the convention of Rhode Island held here May 19-20, confirmed the announcement that he made a year ago: that his resignation should become effective October 15. He is at present ill but is reported as "doing extremely well" by his doctors.

The convention urged the saving of food and the return of rationing if necessary. It also directed the social service department to set up

clinics on marriage, manned by clergymen, psychiatrists, attorneys, social workers.

General Convention deputies: clergy: John B. Lyte, William M. Bradner, Arthur F. Roebuck, John W. Butler Jr. Laymen: John Nicholas Brown, Charles R. Haslam, A. L. Kelley, Albert E. Thornley.

## SOUTHWESTERN VIRGINIA CONVENTION

*Staunton, Va.*:—The convention of the diocese of Southwestern Virginia met here at Trinity Church, May 14-15, with women admitted as delegates for the first time since the diocese was founded in 1919. One of the highlights of the meeting was an address on the proposed marriage canon by C. Francis Cocke, chancellor of the diocese, who expressed the opinion that the average couple whose marriage

might be impeded by special conditions would probably not be willing to go through with the delay, publicity and involved procedure prescribed in the canon in order to be married by an Episcopal clergyman.

Deputies to General Convention: clergy: J. Lewis Gibbs, Robert A. Magill, Carleton Barnwell, Richard H. Lee. Layman: C. Francis Cocke, Robert Whitehead, John M. Goldsmith, C. Clement French.

## MAY 30TH-JUNE 6TH

\* We were ready for the press with the issue of May 30th when the embargo on Second Class mail made it unlikely that copies could be delivered. This June 6th number therefore largely contains news that would have appeared in last week's issue which we were obliged to omit for reasons beyond our control. On page sixteen we present a quick review of later news to bring you up to date. Post Office rules permitting, we will issue a make-good number later in the summer at the time of General Convention.



# Bibles Are in Great Demand In Germany and Japan

*Germans Want Them to Replace Those Lost  
While Soldiers Have Interested Japanese*

**By Eric N. North**

*General Secretary American Bible Society*

**New York:**—The major portion of the foreign distribution of the American Bible Society so far in 1946 has been to meet the needs of our former enemies, Germany and Japan. Although the religious backgrounds of the two nations are totally different, the demands from each country have exceeded anything the Society has probably ever known.

Germany is a country with a long Christian tradition. Like England it has grown up over more than a thousand years with the Bible. Since 1534 it has enjoyed the use of one of the most accurate translations of the Bible ever made,—Luther's. Furthermore, since Germany has for centuries had a large Protestant population, the Bible has been the more widely used.

Like many other so-called Christian countries, Germany has had Bible Societies of its own for a century or more. Then came Hitler. Like every tyrant he recognized the Bible as one of his foes. So the Bible was at first rewritten and then ruled out. For many months during the latter part of the war the publication of Bibles in Germany was forbidden. The wholesale destruction of Germany's industrial equipment by her conquerors left a nation both without Bibles and the means of producing them.

A close-up of the situation is given in a letter received shortly after V-E day from Olivier Béguin, the Bible Society's agent in Geneva, Switzerland. He reports the approximate needs laid before him by a member of the Church council of Munich. These are the terse sentences of the report: A half a million people have been bombed. They are without Bibles. Most of the refugees and displaced persons, if not all, are without Bibles or New Testaments. That means 1,200,000 Protestants have no Scriptures. If we want to give a Bible to each family we shall need 300,000 Bibles; and it would be a good thing to provide them also with New Testaments, two to each family if possible, which would

mean 600,000. These figures, M. Béguin went on to say, were for immediate use and were for distribution in the Protestant Churches only. There are many political prisoners in Bavaria. Those who are Nazi adherents should be given special consideration and provided with Bibles, as this is the only way to lead them to a new conception of life. This, let it be remembered, is a report from but one city. Consider, then the opportunity for the whole of Germany.

While all of Germany is not open

end of the war, supplied to German prisoners of war, through its neutral Geneva Office, the total is 6,402,846 volumes of Scripture. Never, in all its history, has the Society served any single country to such an extent. The Society's average annual distribution of whole Bibles to the whole world for the decade closing with 1945 was less than half of that contemplated for Germany alone in the present crisis.

When one turns to Japan he confronts a nation which so far from reflecting a long Christian tradition, is a nation that has, to an unusual degree, succeeded in resisting the penetration of Christian missions for almost a century.

Following V-J day, however, with all compulsion to observe a state religion removed and, freed from the obligation to regard the emperor as divine, the Japanese turned their attention to their conquerors. What strange beings they seemed to be.

*A box of Bibles from the American Bible Society is lifted into an army troop carrier plane to be taken to German prisoners of war in Italy. At right is Col. Frank Brown, ranking chaplain in the Italian theater, who supervised the shipment*



to American supplies, the area that is has produced a demand for which the Society is planning to supply more copies of God's word than it has ever done in so short a time for any nation. Between V-E day and the close of 1945 the Society shipped 4,800 Bibles, 417,000 Testaments and 572,000 Portions. Since then there have been shipped 390,000 more Bibles, 600,000 New Testaments and 500,000 Portions. It is estimated that a further need, to be met as soon as the present schedule of production is completed, will amount to an additional 450,000 Bibles, 1,250,000 Testaments and 500,000 Portions. When all those figures are added together, and to them are also added the 43,000 Bibles, 505,000 New Testaments and 1,169,000 Portions which the Society from July 1, 1940 to the

Instead of a cold-blooded soldier bent on getting restitution, the American G.I. turned out to be a patient, friendly gentleman who was glad to help his one-time enemies out of the terrible predicament brought about by their defeat. What makes the American conqueror such a man? The Japanese are reputed to be the most literate nation on earth. They believe in books and use them. Was there a book that had made America? Yes, there is. This is of course a greatly oversimplified deduction, but it apparently is none the less a fairly true one; for how else can we understand the veritable deluge of requests for Scriptures that has come from the report of the commission of four American Churchmen who visited Japan last fall; from leaders of the Church in Japan; from United



States army chaplains and from many others. There is an eagerness also to understand English on the part of the Japanese which brings the English Scriptures also into heavy demand. Through Chaplain Ivan L. Bennett of our forces in the Pacific the way was cleared with the military authorities for 100,000 Japanese Bibles, 2,500,000 Japanese New Testaments and 100,000 English New Testaments.

When all due allowance is made for the impulsiveness of this new interest on the part of the Japanese, and the mixture of motives that must be recognized in all human affairs, it still is true that just now Japan presents an unprecedented opportunity to press the claims of Christ; and there is no surer way of transmuting the good impulse into a continuing national attitude than to supply her people amply with the Scriptures.

The immediacy in this great opportunity cannot be overstressed. It may be some time before any effective number of missionaries can profitably return to Japan. But Bibles and Testaments supplied now to so literate a nation in so inquiring a mood is most clearly indicated.

It should be remembered that these millions of sacred volumes sent Germany and Japan are not dumped with more zeal than wisdom upon indifferent people. In the case of Germany the books are in urgent demand by people—millions of them—who have been for years regular readers but who have lost their copies along with all their other earthly possessions. In Japan the people are groping for a place to begin the rebuilding of their nation. They are finding in the typical American soldier just what the New Testament declares a man of good will may become. He is more than a conqueror. He is a forgiving friend. There is about him to that extent the spirit of Christ. "Not by might, nor by power, but by my spirit" our men, the last men, maybe, in all the world to call themselves missionaries, are making the Bible the most popular book in Japan.

A church in a town of Kansas, of less than 2500 people, in April took up a special offering for Bibles for Japan and, as a result, sent the American Bible Society a check for \$1500. This church performed with consummate skill in meeting adequately a missionary opportunity.

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## GENERAL CONVENTION DEPUTIES

*Asheville, N. C.:*—The following were elected deputies to General Convention at the convention of the diocese of Western Carolina: clergy: G. Floyd Rogers, Mark Jenkins, Charles G. Leavell, A. Rufus Morgan. Laymen: W. M. Redwood, A. B. Stoney, W. L. Balthis, George Wiese.

## CONNECTICUT CONVENTION

*Hartford:* — Continued efforts toward unity of the Churches was urged by Bishop Budlong in his address at the convention of Connecticut, meeting here at the cathedral

*Mike, the Cuicateco water boy, is being taught to read by a representative of the American Bible Society in Mexico*



May 21. He expressed however the conviction that the Presbyterian and Episcopal Churches are not yet ready to merge. He also opposed changes in the marriage canon.

General Convention deputies: clergy: Raymond Cunningham, Frank S. Morehouse, Ralph D. Read, Thomas S. Cline. Laymen: Anson T. McCook, Tracy B. Lord, Oliver R. Beckwith, Wallace C. Hutton. Alternates: clergy: Robert S. Flockhart, Robert C. Dentan, Roger Anderson, Loyal Y. Graham. Laymen: Richard M. Coit, George E. Bulkley, Albert T. Dewey, George F. Greene.

## DETROIT PARISH TO BUILD

*Detroit:*—St. Timothy's here, having completed a successful campaign for funds, is to erect a new church as soon as possible. It will cost in the neighborhood of \$90,000. The announcement was made last Sunday when Bishop Creighton visited the parish to confirm a class

of fifty-two persons presented by the rector, the Rev. John A. Scantlebury. The parish got its start in 1930 in a rented store and was admitted into union with the diocese as a parish in January, 1945. The congregation at present worships in a temporary frame structure.

## SHRINE MONT CLERGY SEMINAR

*Orkney Springs, Va.:*—The Presiding Bishop is to head the faculty at the seminar for clergy to be held July 15-26 at Shrine Mont. The chaplain will be Churchill J. Gibson, while other courses will be offered by the Rev. C. Sturges Bail, the Rev. Frederick J. Warnecke, the Rev. Robert M. Olton, the Rev.

William H. Dunphy and Miss Mary James. Dr. E. L. Woodward is the director of Shrine Mont.

## CONFERENCE FOR YOUNG PEOPLE

*Tunkhannock, Pa.:* — A conference for high-schoolers will be held at Camp Great Neck, near here, June 27-July 3. Called the Susquehanna Conference, the purpose is to present the teachings of the Church as the modern answer to present day problems of personal and social living. Young people from all parts of the country are invited, provided they are recommended by their rector. Among those giving courses are the Rev. Lane W. Barton, Miss Mildred Brown, Mrs. Dorothy Kling, the Rev. Kermit Castellanos, the Rev. William Grime, the Rev. Ernest Harding, the Rev. George MacMurray, the Rev. William K. Russell, the Rev. Joseph H. Titus, who is also the registrar, 155-24 90th Avenue, Jamaica, 2, N. Y. Fifteen dollars covers the total cost.

THE WITNESS — June 6, 1946



## EDITORIALS

### *It Is Your Bible*

**T**HE Bible is not a book but a library. It is a collection of the choicest and most valuable religious books of the ancient Hebrew-Jewish religion, plus the classic writings of the early Christian Church. The New Testament forms the climax and completion of the Old. We cannot dispense with either Testament. It is just as absurd to try to ignore the Old Testament as it would be to ignore the New. For Christians they belong together, the Old forming the inseparable and indispensable background of the New, without which it cannot be rightly understood. But it does no good merely to talk or write about the Bible. It must be read, if it is to help us. A good many Episcopalians—too many of them—seem never to look inside the Bible. The Prayer Book is their substitute—which of course contains a vast amount of Holy Scripture. But their excuse is a trifle weak. "This is not a Bible-centered Church," they say; "instead, it is centered in a Person." Quite true! But then the Bible itself is centered in that same Person, and so Bible and Church cannot be far apart, or opposed to each other, or unrelated!

Any Christian is in danger of being a weak and ignorant believer, and of being led away with "every wind of doctrine" and even with his own whims and prejudices, if he is not a consistent, regular, thoughtful, and devout reader of the Bible. Don't leave the Bible to the fundamentalists or the reactionaries! It belongs to the whole Church! Don't think you can be a sacramental Christian, and ignore the Bible; or even a social Christian, and never read the Holy Scriptures! The strength of our religion is that it is "reasonable" as well as a "religious and holy" hope. Not just in Advent, but the year round, read the Bible every day!

### *Your Help, Please*

**B**ECAUSE of continuing paper shortages THE WITNESS, as in the war years, will appear every other week from June 15 to September 15.

THE WITNESS — June 6, 1946

We therefore ask those of you who are not to be away from home this summer for an extended period, to arrange to have your copies forwarded if at all possible. It is still hard to secure stencils or to get them cut so that it will be a great aid to us if you do not ask for summer address changes unless necessary. If your address change is permanent or for an extended period, please make the request for a change personally by letter or postal, giving both your old and new address, and allowing at least three weeks for the change.

We also urge those who plan Bundles during General Convention to place orders at this time. The Convention is early and you might forget to

place your order while on vacation. Also because of paper shortages we will be limited in the number of copies we can print each week. We will enter the orders as they are received . . . first come, first served. There will be five Convention numbers: a pre-Convention issue, followed by four giving a complete coverage of Convention news.

Address changes and Bundle orders may be sent to either our office of publication, 6140 Cottage Grove Avenue, Chicago 37, Illinois, or our editorial office, 135 Liberty Street, New York 6, N.Y.

### *Statement of Policy III*

**W**E BELIEVE that the proposed marriage canon should be adopted. At the same time we are not fully convinced that legislation is the best method of promoting Christian observance of Christian ideals of marriage and home life. There is far more need for teaching than for legislation and much greater need for good example on the part of Christian partners in married life. If Church and state were identical, or if there were a state Church here in America (God forbid!), then there might be good reason for legislation on marriage on the part of the Church. But the present ambiguous position is an inherited one and we are in favor of the proposed canon as an improvement over the present one. But we

### "QUOTES"

**E**VANGELISM makes imperative a greater understanding of the purpose of the Church, the significance of its liturgy and surely, as a minimum, an appreciation for the simple, fundamental, Christian truths. We have been dismayed by the reports from our chaplains as to the woeful ignorance of the Christian Church and Christian truths on the part of men in the service. This has been corroborated by the clergy at home. We are at last beginning to see that we are really a nation of people largely pagan in their attitude towards religion and the Church as well as pagan in standards of living. Here is the first compelling motive for evangelization — to preach Christ to our own people at home.

—Wallace J. Gardner  
The Bishop of New Jersey



hope that the Church will not go further and pass canons forbidding perjury, homicide, or sedition; or providing ways whereby murderers, liars and tax evaders may be restored to communion. If you want such canons you can find precedents in the ancient Church; but along with them goes the whole theory of Byzantinism or of Caesarism . . . the state is "the secular arm" of a Church which has itself become paralyzed and secularized without knowing it.

The principle that "hard cases make bad law" was recognized from the start by the commission on marriage; at the same time it was recognized that exceptions are bound to arise and that there *are*—indisputably *are*—Christians who should be permitted to remarry after a first marriage has broken down.

Moreover we favor the principle of planned parenthood. The archaic views of the Roman Church on this question are wholly out of touch with the conditions of modern life; they are logically inconsistent and cannot be justified by Christian teaching. Italy ought to be a sufficient demonstration, with about two hundred thousand young Italians each year for whom there are neither food nor jobs, thanks to the papal encouragement of fifteen-child families, subsidized by the Fascists. The end was war and desolation. What the policy of the Roman Church has cost the rest of us ought to be enough, in itself, to make us very suspicious of Roman Catholic policies and of Roman Catholic interpretations of morals.

This is the third 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 for whom this magazine is published. A further statement will appear in our next number.

# The Bible Speaks in Stories

by **Francis Carr Stifler**

*Of the Staff of the American Bible Society*

**A** WOMAN called me up in amazement not long ago to protest against a book she found on the newsstand. It was the Old Testament in "comics". I tried to calm her by telling her that this was inevitable. The Bible contains the best collection of short stories ever written. The wonder is that these stories did not long ago appear in strip-picture form. I am glad they have, for the strip picture is the language of millions of boys and girls in America who have had absolutely no knowledge of the Bible or of religion. Without the Bible in this popular American language most of them would never have known anything about the Bible at all. As it is, they are bound to get some of it through this channel and hundreds of them will be led thereby to reading the Bible itself.

Here as we seek to build a new world dedicated to peace are the people going to listen to the Bible? Indeed they will, for the Bible teachings are couched not so much in heavy philosophical lingo; the Bible's message, as someone has put it, is not argued out; it is acted out. The Bible talks about people, not ideal people, but real people, whose passions and virtues, whose failures and successes, whose loyalties and frivolities, keep them eternally alive.

I have a friend who in his recent years of partial retirement as a teacher and preacher of the gospel, has compiled a list of book titles derived from the **Scriptures**—not religious books, mind you, but

novels, dramas, books of poetry. So far his list totals 1236 titles. Here are just a few of these newest titles; "The Coat of Many Colors", "Bricks Without Straw", "Generation of Vipers", "The Needle's Eye", "The Least of These", "The Angel With the Trumpet." There is a vivid Bible story behind every one of those titles that comes instantly to the mind of every reader among you who knows his Bible. The first one—that matchless biographical sketch of the youngest son in a big family whom his doting father had spoiled, the story which has been expanded by Thomas Mann into his monumental series of volumes just recently completed: Joseph and his Brethren, Joseph in Egypt, etc.; the second is from the story of Moses, reared from infancy in Pharaoh's palace, whose passion for the relief of his oppressed fellow Hebrews, made him sicken of his easy court life in Egypt and wrought his soul into a rare combination of a labor-leader, a law giver and a national deliverer never equalled in all history; the third recalls John the Baptist, the colorful ascetic who suddenly appeared with almost hypnotic power to sway men's hearts, as he lifted the curtain upon that event in history that has changed and is still changing the currents of the world's life. The next two titles unlock the recollection of all to the matchless story-telling power of the Lord of Life whose consummate skill has fastened forever to the memories of men his uncompromising gospel



call of return, repentance, renewal and realization of life eternal. The last title comes from the closing book of the Bible which whips up the imagination of every reader to consider the glories of a world in which his daily prayer is answered, a world where God's Kingdom has come and his will is being done on earth as it is in heaven.

**T**ELL me, who could understand Christmas without the stories of the shepherds and the wise men? Who could understand Easter without the triumphal entry, the cleansing of the temple, the conspiracy of Judas, the last supper, Peter's denial, Pilate's predicament, the two thieves on either side, Peter and John racing to the tomb, Mary thinking him to be the gardener, the evening walk to Emmaus. These are the stories, understandable by children and childlike races as well, that are still remolding the world. No man can fathom the mystery of life and death, but honest minds, however untaught, cannot fail to catch the transforming truth of these stories.

And now for a close-up of the greatest story ever told. Of course Jesus told it. We call it the Parable of the Prodigal Son. It is told in 322 words. Of these in our English Bible all but 63 are words of one syllable. It can be read in two minutes. There is not a cloud in its sky. No man can mistake its meaning. It is taken from home life which all men understand. Yet consider how clearly and completely the Bible speaks in this brief tale.

First of all is the unchanging fatherhood of God. Then comes the sonship of man. This is the gospel of hope, for while the boy was lost, and when he returned, filthy and diseased, he was still in the eyes of his father "my son".

Here is the perfect picture of sin. It is to be seen in the act of one who separates himself from God and seeks to give selfish direction to his own life. And what a picture of retribution, the gnawing of unrelieved hunger, the heartless refusal of the world to give the sinner what he so desperately needs; the awful waste with no apparent way to retrieve his losses.

Then comes the turning point. How easily the story might have missed the point here. When the boy came to the end of his resources he might have blamed his father for being too indulgent, or some companion in sin who had led him astray, but no, the boy came clean. He said, "I have sinned". In a thousand ways the Bible keeps telling us this but we do not heed it. We will give God everything but a humble and a contrite heart.

Then came saving faith. The lad still believed in his father. Maybe the father's sense of justice, he thought, would not permit his restoration to any higher status than that of a servant, but the boy

believed that though his sins were scarlet, yet the father would take him back.

Next comes the picture of repentance. Repentance is something more than tearful remorse. True repentance is the act of a hero. The prodigal turned his back on the old life, faced the humiliation of his filth and rags and went to his father.

Then comes the scene of forgiveness. Picture the father going down to the lower gate day after day hoping he might catch sight of his boy coming back. It must have been that way for Jesus says the father saw him "while he was yet a great way off." He must have been looking for him. Here is where the story ties up with that great verse in Romans "God commended his love toward us that while we were yet sinners, Christ died for us." I do not need any more gospel than that. Do you?

Here then is the Bible, with its unforgettable stories, as we find it all the way from the Garden of Eden to the city of gold with its walls of diamonds and its gates of pearl. How can anyone say that the Bible is dull? Or how can anyone miss its redemptive message? A story is a story in any language . . . which is one of the reasons why the Bible has become the most precious book men know in almost every land.

Adapted from a forthcoming book "The Bible Speaks," published by Duell, Sloane and Pearce. \$2.00.

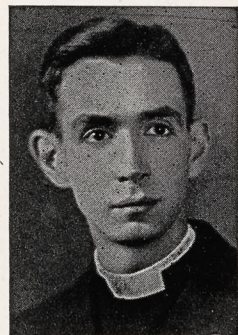
## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### MISSIONS AND THE PRAYER BOOK

**T**HE Reformers who first compiled the Prayer Book in English were men of earnestness, conviction and determination. But one passion they singularly lacked—devotion to the world-wide mission of the Gospel. One will look almost in vain through the Prayer Books of 1549 and 1552 for any note of missionary enterprise. There is the petition in the Good Friday collect to "have mercy upon all Jews, Turkes, Infidels, and heretickes," and the general suffrage in the Litany, "That it may please thee to have mercy upon all menne." That is all. God's mercy, yes, but what about a little human effort? Most striking of all is the complete absence of any concern for evangelization of the infidel in the prayer for the whole state of Christ's Church in the liturgy of Holy Communion. One





would expect something of the sort here above all places.

There are reasons which explain, if they do not justify, the obtuseness of the Reformers to what we today consider the primary concern of Christians. When the Prayer Book was put together Christendom was rather tightly bound in Europe by the surrounding wall of Islam. The Moham-medan is not a very amenable subject for a mis-sionary of Christ. The vast new continents which were being discovered by Europeans in the gen-eration preceding the Reformation (remember 1492!) were as yet open only to the Roman Catholic nations, who, be it said to their credit, always planted the cross with their banners in their new dominions. In 1549 England was still an island, not yet an empire. Had the Prayer Book come to birth under Queen Elizabeth, after the exploits of Drake, Frobisher and Raleigh, it would have been as strongly nationalistic, but probably not as insular, as the liturgies of King Edward VI.

The 17th century saw the Prayer Book brought to America. The early colony in Jamestown took an interest in the conversion of the Indians until the disastrous massacre of 1622, when two-thirds of the settlers were killed. With them died all zeal for missionary work among the natives. When forty years later the Church of England revised the Prayer Book no account was taken of the mis-sionary opportunity in the two colonies where it was established, Virginia and Maryland, except for a brief remark in the preface of the 1662 Book. The new office of Baptism of Those of Riper Years was commended as "useful for the baptizing of Natives in our Plantations, and others converted to the Faith."

The turn of the 18th century saw the beginning of a new spirit. In 1701 Thomas Bray, who had visited Maryland as commissary of the Bishop of London, founded the famous Society for the Propagation of the Gospel. By the close of the century, in 1799, the Church Missionary Society had been formed. In the meanwhile England had become a world-power in both hemispheres, de-spite her loss of the thirteen American colonies. But the newly organized Protestant Episcopal Church in these colonies was too weak in resource and uncertain in its future to think of westward expansion, much less of foreign missionary ven-tures. The 1789 American Prayer Book had as little to say about missions as its English parent-book. But after the first generation of depression was passed the Episcopal Church soon found her place in the flowering of missionary effort at home and abroad which is the chief glory of 19th cen-tury Protestantism.

At the General Convention of 1853 a prominent group of clergy, headed by William Augustus Muhlenberg, presented a memorial to the bishops

questioning whether the Church "with only her present canonical means and appliances, her fixed and invariable modes of public worship, and her traditional customs and usages, is competent to the work of preaching and dispensing the Gospel to all sorts and conditions of men." The bishops ap-pended to their sympathetic reply a number of prayers "for consideration." These included a prayer for missions, and for the increase of the ministry. This seed bore fruit in the 1892 Prayer Book revision. The superb prayer for Missions ("O God, who hast made of one blood") by Bish-op Cotton of Calcutta, 1858-66, was included, albeit in a sadly mangled version of the original. Also a new petition was added to the Litany: "That it may please thee to send forth labourers into thy harvest"—a prayer our Lord enjoined upon us, and one much on the minds and consciences of the 1853 Memorialists. The 1928 revision made some substantial additions to this meagre and all too tardy recognition of missions in the Prayer Book. But did it add enough? We shall talk about this next time.

## Strategy and Tactics For the Parish

By

FRANCIS O. AYRES JR.

*Rector of St. John's, Waterbury, Connecticut*

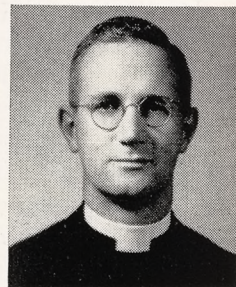
### VESTRY LEADERSHIP

By CHARLES D. KEAN

*Guest columnist this week who is the rector of Grace Church, Kirkwood, Missouri*

THE canons of the Church provide for lay par-ticipation in parish government through the institution of the vestry. It is the only officially designated machinery through which the members of a parish may affect its policy and program in re-sponsible manner. When the vestry is the official parish agency for lay par-ticipation in every aspect of policy and program plan-ning, then lay representation is on a sound structural foundation.

Lay participation is al-ways a challenging and perplexing problem in any church because of the natural tendency to refer all routine decisions and the actual carry-through in administration to the rector. But unless there is effective lay participation in both decisions and adminstration, the resulting policy and program are the rector's alone, with the people free to ac-





cept it or ignore it according to the way they feel about it.

Various mechanisms have been devised in many parishes to meet this problem, with no one system proving itself completely effective. What is actually involved is the meaningful delegation and acceptance of authority and responsibility, and systems tend to break down because either one or both of those two aspects is not clear. Even if the machinery does not break down, there is always the tendency that it will not operate unless the rector primes it and that with a change of administration it will cease to function entirely.

One very common method of enlisting lay participation is through an organization known widely as the Parish Council. What is usually meant by this term is a committee composed of representatives of the various parish organizations and departments. The difficulty with this device is that while the membership if responsibly selected to the extent that it is composed of officers duly elected by their groups, the duties and functions of the Council as a whole tend to be the creation of the rector and of those who share his particular vision. In other words, there is no functional basis for authority and responsibility in planning and administration of the program and policy of the parish as a whole other than the rector assigns, even though the vestry may have given official or tacit approval to the set-up.

While there are some parishes where the vestry personnel makes it impossible to broaden the vision and responsibility of this group, it would seem that the most effective method of enlisting lay participation in parish program and policy is through the vestry itself, since it is the only official lay organization structurally related to the parish. As a matter of fact, the vestry has a definite theological significance as a distinct check upon sacerdotal tendencies in our theory of the doctrine of the Church. But when this check is limited to finance and property, it may fulfill its theological premises on a minimum basis, but without really providing for lay leadership.

While the official duties of the vestry, as given in Canons 6 and 12 of the general canons, refer only to property and fiscal matters, diocesan canons go further. Section 7 of Canon 11, Missouri canons, and section 62 of the canons of Southern Ohio, declare in identical language that beyond the duties just described its members shall "act as helpers of the minister in whatever is appropriate to laymen for the furtherance of the Gospel." Canon 20, section 1, of the Virginia canons says: "It shall be the duty of the vestry . . . (b) to co-operate with the rector or minister in promoting the spiritual welfare of his cure, (c) to extend personally a hearty welcome to newly con-

firmed or transferred members of the congregation." The canons of other dioceses refer to responsibility for enacting parish by-laws — an authority which may conceivably apply to more than simply financial and property matters.

Where a broad construction is given to the vestry's duties, it is easily the most appropriate organization through which to provide for lay participation in parish management, because the vestry is an official body responsible, not to the minister but to the congregation. Consequently, when its duties are seen to include supervision of religious education, co-ordination of parish societies and groups, relationship of parish and community, and the like, not only are these things provided for in an administrative set-up, but they are provided for in a way that is functionally responsible and which makes possible real continuity.

No system in and of itself will be guaranteed effectiveness in advance. The more responsible a plan or organization is the better chance it has to fulfill its purposes.

A second article will follow in a later number on the tactical aspects of this strategy.

## SANCTUARY

conducted by W. M. Weber

### FOR SINNERS ONLY

★ So many people are waiting for a "perfect Church" before they honor it with their additional presence. They do not realize, as Dick Sheppard once said, how lonely they would be in it, if it were a perfect Church! "There are too many hypocrites in the Church," cried a stentorian voice at an open-air meeting. John White gave right answer (open-air crowds always know when the answer is right) as he replied "Well, come in! There is always room for one more hypocrite." It is time for us to tell the outsider that the Church is not composed, — and never has been — of the people "who think they are good." In actual fact it is composed of the only people left in the world who happen to know we are bad; that we ourselves bear some of the responsibility for the selfishness that is ruining the world; and that we cannot get ourselves right. The Church is composed of the people who have accepted the thesis that something once happened in the world—to set at nought our disability,—through the Obedience of one man who was the only "Proper Man"; and have accepted His Offer to engraft us into Himself whereby alone we too can begin to become proper men: through Him to grow into something less manifestly selfish than we used to be. Thus we go to Church every Sunday, firstly to say openly—and anyone who wants can come and hear us,—that we are sinners and might just as well be blotted out; but also to claim forgiveness, and to declare our Faith that we can start again together in Him, cleansed and empowered.

—George MacLeod, *We Shall Re-Build*.

The Iona Community of the Presbyterian Church of Scotland.



# The Rev. Philip L. Shutt Joins Staff of The Witness

*His Father Was Among the Group of Founders  
And the First Managing Editor of Magazine*

By W. B. Spofford

Chicago:—For the second time in the history of THE WITNESS the name "Shutt" becomes associated with this magazine. On June 1 the Rev. Philip Leslie Shutt of the diocese of Chicago became assistant to the managing editor and will be in charge of the news pages specifically.

The late Charles J. Shutt, his father, was one of a small group of Church leaders to found this magazine. Heading the list was Bishop Irving P. Johnson, the retired Bishop of Colorado, who served as editor-in-chief from the founding until 1942. Associated with him in starting the venture was a group of distinguished Churchmen, now all dead: Bishop John C. Sage of Salina; Dean Francis White of Cleveland; Bishop James Wise of Kansas; Bishop Henry Mikell of Atlanta; George Parkin Atwater of Akron and later of Brooklyn. On the masthead of the first number, dated January 7, 1917, appeared the name of Charles J. Shutt as managing editor. He took up the task with the enthusiasm of an experienced newspaperman, ably backed by his wife who, prior to marriage, had also been a reporter. Back of them was Grandpa Shutt who had owned a string of newspapers in Illinois during and after the Civil War and who had taught his son the fine art of digging up news and putting it into type. Charles Shutt carried on in the difficult early days of THE WITNESS, never quite sure whether the money could be found to bring out the next number. He died in 1921 and was succeeded by the present managing editor.

Phil Shutt comes to us not only with a newspaper heritage but with experience of his own, having been a reporter on several Iowa daily and weekly newspapers and a correspondent for the Associated Press in that state. He is a college and seminary graduate with B.A. and B.D. degrees and comes to us from Trinity Church, Belvidere, Illinois. He had previously served parishes in Lombard, Ill.; Peru, Ind.; Quincy, Ill. and St. Paul, Minne-

sota. In the diocese of Chicago he has been a member of the department of publicity and in Belvidere has been the chairman of the Boone County infantile paralysis committee; chairman of the post-war planning committee; chairman of the price panel of OPA; an officer of the county ministerial association; advisor to the local youth center.

We introduce him to you with enthusiasm.

## Race Relations

Oxford, Pa.:—A call for improved Church leadership in protecting and encouraging minority racial groups was sounded by Negro, white, and Japanese-American churchmen at the annual meeting of the National Conference of Church Leaders. The meeting was held at Lincoln University near here under the auspices of the department of race relations of the Federal Council of Churches in cooperation with the Home Missions Council of North America.

Pointing out that no evacuee was ever convicted of subversive activity, Nisei speakers declared that Japanese-Americans were evacuated from the West Coast at a time when Churches were not fully aware that pressure groups were forcing public opinion against a minority group.

"Masses of people in our country can always be aroused against a particular minority simply because of racism," the Rev. Jobu Yasamura, of the American Baptist Home Mission Society in New York, declared.

Henry W. Pope, USO director of services to Negroes, outlined the gains made for Negroes in the USO's race relations program at a panel discussion on how churches could increase such gains.

"Negroes have become more appreciative of their worth in many communities because planning with, and not for, individuals and groups has been one of the underlying principles of work in the USO," he asserted. "It has also provided white persons with an opportunity to meet Negroes with whom they may deal on a plane of mutual respect."

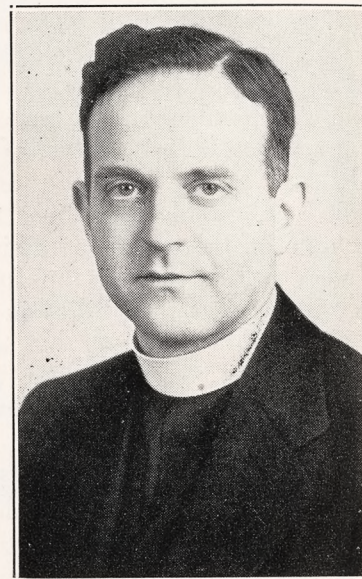
Southern ministers, evaluating the role of rural Negro churches,

claimed there is no lack of community interest in the Church, but a need for well-trained courageous leadership.

George E. Haynes, secretary of the race relations department of the Federal Council, was in charge of the conference.

## Junior Mission

Manchester, N. H.:—The Rev. Charles M. Serson of the Cowley Fathers of Canada, conducted a mission for the juniors of Grace Church here recently. Eighty-five children attended every afternoon to hear his simple, lively instructions illustrated by him in colored chalk



*The Rev. Philip Leslie Shutt who joins the staff of THE WITNESS this week as assistant to the managing editor*

on a blackboard and his exciting continued story about St. Patrick.

The rector of the parish, Bradford Young, said to his congregation, "Fr. Serson has helped us feel the true unity of the Episcopal Church. A Cowley Father, sometimes considered the extreme of the Catholic party, he was primarily winning friends and followers for the Lord Jesus, so that ritualistic differences seemed unimportant even in this low-church parish. He is a Catholic Evangelical."

A year previous Fr. Serson conducted an adult mission at Grace, which was likewise enthusiastically received by both parish and community.

## Karl Barth Returns

Geneva (wireless to RNS):—Dr. Karl Barth, Swiss Protestant theologian, has returned to Bonn University in Germany from which he



was expelled during the early years of the Nazi regime because of his opposition to National Socialist teachings. Dr. Barth was invited by the rector of the university to renew his post on the theological faculty during the summer term. He is said to be the first foreign professor offered a teaching post in the British occupation zone since the war ended. Last winter Dr. Barth was invited to lecture in Berlin, but was unable to obtain a permit to enter the capital.

### New Missionaries

*New York:*—Miss Velma Benson, student at St. Margaret's House, Berkeley, Calif., has been appointed to teach at Boone, Wuchang, China. Miss Katherine S. Diehl of Sequin, Texas, is to be librarian for Central China College. Miss Lillian Weidenhammer, is to join the faculty of the same institution. She is from Gainesville, Ga. Miss Virginia Hebert of Richmond, Va., is to be a medical social worker at St. James' Hospital, Anking.

### Union Seminary

*New York:*—Sixty-eight students received degrees at the graduation at Union Seminary on May 16. The commencement address was by the Rev. Theodore C. Speers, Presbyterian pastor of New York. The speakers at the alumni dinner were Dean Virginia Gildersleeve of Barnard College; the Rev. Herbert H. Farmer of Cambridge, England, and President R. H. Stafford of Hartford Seminary.

### Heads Ministers

*Poughkeepsie, N. Y.:*—The Rev. H. Ross Greer, rector at Millbrook and dean of the convocation of Dutchess County, was elected president of the Dutchess Ministerial Association on May 6th.

### Relief Agency

*New York:*—Formation of a new Protestant relief agency—Church World Service—to consolidate the work of the Church Committee on Overseas Relief and Reconstruction, the Church Committee for Relief in Asia, and the Commission for World Council Service, was announced here. President of the new agency is Harper Sibley, Episcopalian, who served as chairman of both the CCORR and CCRA. A. Livingston Warnshuis of the Reformed Church in America is executive vice president and will head the executive staff. Participating bodies in the new agency include the Federal Council

of Churches, the Foreign Missions Conference of North America, and the American Committee for the World Council of Churches, each of which will appoint five members. Five members also will be appointed by the United Council of Church Women, and some 50 denominations have been invited to send representatives and participate in the new committee.

### National Cathedral

*Washington (RNS):*—Seventy Protestant Episcopal women from all parts of the United States were entertained at the White House by Mrs. Harry S. Truman who is an ardent Episcopalian although her husband, the President, is a Baptist. The White House guests, members of the women's committee of the National Cathedral Association which held an annual session here, later were entertained at tea by Bishop Angus Dun of Washington.

The meeting of the National Cathedral Association was featured by appeals for "full support" of the Washington Cathedral building fund, and for an aggressive membership campaign to enroll more leaders in the national Cathedral Association. Mrs. Theodore O. Wedel, secretary of the association, said it now has about 10,000 members, but that the 6,000 Episcopal parishes in the United States should be able to enroll many more.

### Father and Son

*New Haven, Conn.:*—Bishop Robert B. Gooden of Los Angeles and his son, Bishop R. Heber Gooden of the Canal Zone, were the headliners at the alumni reunion at the Berkeley Divinity School on May 31.

### Children's Service

*Boston:*—Nearly 2,000 children from 180 Church schools of the diocese of Massachusetts attended the mission festival service at Trinity Church on May 19. There were 62 junior choirs with crucifers and banner bearers. The Rev. Richard S. M. Emrich, suffragan bishop-elect of Michigan, urged them to fight against the subtle evils that attack the human heart and against the hunger and injustice rife in the world. The service was conducted by the rector of Trinity, the Rev. Theodore P. Ferris, assisted by the Rev. Halsey I. Andrews, president of the Church School Union and the Rev. David R. Hunter, executive secretary of the department of religious education.

### Opposes Revision

*Worcester, Mass.:*—Bishop Lawrence of the diocese of Western Massachusetts in addressing convention here stated that he opposed a revision in the marriage canon at this time. "It would seem to me a tragedy in a time such as this, when the marital mistakes of wartime are coming to a head, for the Church to appear publicly to lower the standard of its marriage canon." On unity with Presbyterians he said that the value of different emphases and approaches in the work and worship of Christ should be recognized. "We should be willing to admit that God does not exclusively channel his spirit or grace through the Episcopal Church."

### Dean's Wife Dies

*Detroit:*—Mrs. Ruth Robbins O'Ferrall, wife of Dean O'Ferrall of St. Paul's Cathedral, died suddenly of a heart attack on May 13th in her 57th year. Bishop Creighton officiated at the funeral on May 16th.

### Oregon Deputies

*Portland, Oregon:*—Deputies to General Convention from the diocese of Oregon: clergy: L. E. Kempton, Charles M. Guilbert, Louis B. Keiter, Charles S. Neville. Laymen: Dean Vincent, B. F. Young, George Todd, H. C. Fixott.

### Assistant Bishop

*New York:*—The Rev. K. T. Mao, principal of Soochow Academy and in charge of Grace Church, Shanghai, has been elected assistant bishop of Kiangsu, China. He will assist the Rt. Rev. William P. Roberts, bishop of Shanghai. He is 39 years old. He expects to visit the United States before his consecration, probably in the early fall.

### Rector's Wife Dies

*Brookline, Mass.:*—Anne Elizabeth Ogilby, wife of the rector of the Church of Our Saviour, the Rev. Henry Ogilby, died suddenly in her sleep the night of May 9th in her 59th year. Her death followed the close of the diocesan convention at which she had been one of the hostesses at the luncheon for the wives of the clergy. Bishop Sherrill officiated at the funeral on May 11.

### Oppose Canon

*Richmond, Va.:*—The convention of the diocese of Virginia, meeting here May 15-16, went on record as opposed to the proposed marriage canon. The chief reason for the



action was that "an unreasonable burden would be placed on the bishop" and that he is given no clear criterion for the basis of any decision he might be called upon to make.

A feature of the meeting was an address by Congressman Jerry Voorhis of California, who is canonically a resident of Virginia, on the duty of the Church in the world today. He spoke particularly of what atomic warfare would mean to the world. The convention later urged that the control of atomic energy be placed under international control, urging the "surrender of such national sovereignty as shall be necessary to accomplish this end."

Canons were changed so as to allow rectors to invite persons of other denominations to partake of the holy communion. A resolution was also passed, after considerable debate, recommending to General Convention that bishops be permitted to license lay readers to assist at the communion service by administering the bread and wine.

General Convention deputies: clergy: Herbert A. Donovan, S. B. Chilton, F. J. Warnecke, A. C. Zabriskie. Laymen: Ivey F. Lewis, Blake T. Newton, Albert A. Smoot, John B. Minor.

### South Carolina

*Orangeburg, S. C.*:—Bishop Hart of Pennsylvania was the headliner at the convention of the diocese of South Carolina held here May 14-15. Bishop Carruthers in his convention address urged more clergy for the missionary areas of the diocese; representation in the convention of Negro congregations; full support of the food conservation program; full support of the foreign missionary program.

General Convention deputies: clergy: M. E. Travers, T. S. Tisdale, William Way, A. R. Stuart. Laymen: E. W. Duvall, B. A. Moore, C. S. Dwight, S. R. Lucas.

### Shells for Bells

*Seoul, Korea*:—Three hundred Korean churches whose bells were confiscated during the war have been equipped with substitute chimes made from Japanese 240mm.

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mortar shells originally earmarked by American military authorities to be dumped into the sea. Church authorities acknowledge as their benefactor Maj. Roy B. Southworth, ordnance officer, who intercepted a carload of live shells marked for disposal, had then rendered harmless, and presented the new "bells" to the churches. About the size of a large waste basket, the shells have proved satisfactory in their new role.

### Visit Vermont

*Johnson, Vt.*:—The homes of white people in this vicinity will be opened to 85 Negro children from New York's Harlem for the third year of a novel experiment in race relations, it was announced here by the Rev. A. Ritchie Low, pastor of the United Church. Mr. Low, who started the movement three years ago, said a number of the young people are returning to the same homes they visited last year, their hosts having made this request. The Vermont plan has proved so successful that church groups in Illinois, New Hampshire, Connecticut and Maine have adopted it. The Maine Council of Churches is heading the movement there.

### Give to Cathedral

*London (wireless to RNS)*:—The King and Queen made the first contribution to the Coventry Cathedral reconstruction fund with a gift of 500 pounds (\$2,000). Dowager Queen Mary presented a Bible given to her by the Y.W.C.A. on her marriage in 1893.

The rebuilding fund was opened with an appeal signed by Lord Montgomery, U. S. Ambassador John G. Winant, and other leading personages. Total cost of restoring the cathedral will be \$1,200,000 pounds (\$4,800,000), but one third of this sum will be met by payments from the war damage commission.

### New Church College

*Danville, Ind.*:—The dioceses of Indiana and Northern Indiana, at their conventions, approved a plan for the two dioceses to jointly ac-

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quire Central Normal College located here. Plans call for a change in the character of the institution to provide a liberal arts education coupled with religious training. It will also continue to train teachers for schools in Indiana. A new name will also be given the college.

### Bible Movies

**New York:**—Many people will soon be able to see and hear as well as read the Bible due to the establishment of the Charles Anson Bond memorial trust fund, the American Bible Society announced today. With the monies made available through this fund, financial arrangements have been made to complete the first in a series of productions in which the complete scriptures of the Bible will be narrated in sound and acted out in color motion pictures. It is expected that production will be started on the first three of 26 featured pictures within the next few weeks.

Because of the great length of the text of the Bible, each picture will cover a specific episode or a small series of chapters. In all, it is estimated that one hundred and fifty feature pictures will be required to present both the Old and New Testaments. The first three will be devoted to the Nativity, the Woman of Samaria and the Parable of the Sower. Following these, will be 26 pictures covering the four gospels.

### Goes to China

**New York:**—Miss Carman Wolff, at present at Windham House, New York, has been appointed to teach at St. Hilda's School, Wuchang, China. She is a communicant of Trinity Church, Melrose, Mass.

### Negroes Seated

**Williamsburg, Va.:**—The diocese of Southern Virginia is to allow Negro parishes to elect delegates to its convention hereafter. Previously Negroes have been represented by delegates elected by the Negro convocation. The convention also took under consideration a proposal to change the name of the diocese to Jamestown.

### Summer Conferences

**Burlington, Vt.:**—The department of religious education of the diocese of Vermont has announced three conferences for this summer, all to be held at Rock Point School. Teaching at the adult conferences are the Rev. Charles S. Martin, the Rev. Robett Rodenmayer, the Rev. Massey Shepherd, WITNESS column-

ist, the Rev. Gordon Graham, WITNESS editor, the Rev. Bradford Young, the Rev. J. B. Midworth, the Rev. Harry H. Jones, Mrs. Benjamin Brewster and Mr. Vernon DeTar, organist of the Ascension, New York.

A conference for young people and one for younger boys will follow later in the summer.

### Summer School

**Sewanee, Tenn.:**—The theological school of the University of the South opens a summer school on July 29 to remain in session through August. The faculty will consist of M. B. Stewart of the General Seminary; the Rev. Massey Shepherd, WITNESS columnist, of the faculty of Episcopal Theological School; the Rev. R. K. Yerkes, Sewanee professor who is the director of the school.

### Japan to Rebuild

**Tokyo (RNS):**—Plans to restore many of the 71 Tokyo Anglican churches destroyed during the war were initiated here following services in Hibiya Hall launching a movement for rehabilitation of the Anglican movement in Japan. More than 5,000 Japanese churchmen attending the service heard Bishop Shinji Sasaki proclaim the re-establishment of the Japan Holy Catholic Church (Nippon Seikowai). Seven Japanese bishops and over 50 clergymen participated in the service at which numerous Allied dignitaries were present. It was regarded as the largest Christian service since the beginning of the war.

### Urge Rationing

**Wilmington:**—The Auxiliary of the diocese of Delaware, meeting here last week in annual convention, unanimously passed a resolution favoring the return of rationing in order that we may better aid peoples abroad. They also favored the maintenance of price controls. A resolu-

tion also was passed urging support of the United Nations "with the ultimate and definite objective of establishing a constitutional federal world government"; and another recommending equality of opportunity in work, education, culture, housing, health and recreation among all races. Copies of the resolutions were sent to the state's Senators and Congressmen.

### Social Workers

**Detroit:**—A team of college students sent by the Friends Service Committee will enter the western area of Detroit this summer to engage in social work with an emphasis on recreation. The Friends have arranged to have the team in the city for July and most of August, and during their stay they will live at Trinity Church. The Rev. John L. Knapp, rector of the parish, states that the gymnasium will be fitted up as a dormitory, and the team will use the church kitchen for the preparation of their meals. The team is being brought to Detroit by the Detroit council of social agencies, and while here, they will do recreational supervision and work among mothers, teaching them "Tot-Lot" technique. Tot-Lots are playgrounds for very small children, and may be operated on such small pieces of ground as a single vacant lot.



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## CATCH-UP NEWS

EDITED BY W. B. SPOFFORD

The box on page four will explain what this is all about. . . . Bishop Haines of Iowa is not going on that trip to Alaska this summer to study work there. Transportation difficulties. Probably next summer. . . . Richard Emrich will be consecrated suffragan of Michigan on June 11 at the cathedral in Detroit. Bishop Sherill will preach. . . . Prof. R. W. Battenhouse of Vanderbilt University joins the ETS faculty, Cambridge, in September as associate prof. of Church history. . . . Bishop Heistand of Harrisburg at diocesan convention held at Williamsport, urged further study of Church unity and the marriage canon.

N. Y. University now has a board of chaplains, representing Catholics, Jews and Protestants, to give counsel to students. Four of the 13 are Episcopalians: Louis W. Pitt, F. S. Fleming, N. A. Seagle, Charles E. Gus. The latter in addition to being a priest is prof. of engineering at N.Y.U. . . . Bishop Gardner celebrated 10th anniversary of consecration by entertaining the clergy on June 3. . . . ETS, Cambridge, commencement today, June 6. Commencement preacher, Raymond Calkins; alumni service preacher, Bishop Angus Dun.

At General Seminary commencement honorary doctorates went to Bishop Barry, Albany; Bishop Ban-yard, New Jersey; Bishop Gesner, South Dakota; Dean Kelley, Seabury-Western; Hamilton Kellogg, Houston, Texas; Canon M. F. Williams, Washington Cathedral. Ten men graduated, with ten others, former graduates, receiving degrees for additional work.

### Presbyterians

No further plans for union with Episcopal Church was submitted to the General Assembly of the Presbyterian Church, meeting at Atlantic City. They are waiting for some definite action on the part of Episcopal Church. "Several documents drafted in joint conference during the last eight years have been reported to General Assembly," the report stated, "but none has been acted upon by the Episcopal General Convention." A motion calling for negotiations leading to union with a third Church, in addition to Episcopal and Presbyterian South, was then unanimously adopted. (Their publicity office in N. Y. with whom we checked said "third" meant that the Presbyterians will

consider an invitation to negotiate with any Church.) . . . Tightening of Presbyterian law pertaining to the remarriage of divorced persons was urged by a permanent committee. Now pastors are allowed to officiate at remarriage of the innocent parties or persons obtaining divorce for adultery or desertion, with remarriage to take place at least one year after final decree. . . . Union again: a committee of laymen reported to the Assembly that laymen want specific reports of union "not merely general reports of progress." The laymen also asked for more adequate representation of women in all legislative bodies of the Church. Likewise urged that youth, 20-35 be given a much larger share in official life and policy making. . . . The Rev. Frederick W. Evans, Troy, N. Y., pastor, was elected moderator over the Rev. Raymond Kistler, pres. of Beaver College (464-366). He succeeds the Rev. William B. Lambe of St. Louis. . . . Based on a two-year study a committee reported on placement of clergy, stating that ministers want some sort of help from a central authority but wish liberty to decide whether or not they will move to another church. Congregations also want help in removing pastors but with freedom to reject man recommended. A national dept. composed of 8 ministers and 7 elders has been set up to try to handle the problem.

### Church and Politics

A group at the National Baptist Convention, held at Grand Rapids, tried to eliminate from the budget support for the Federal Council of Churches. Said Council too much mixed up in politics. They were defeated. . . . Convention asked President Truman to recall Myron C. Taylor as his representative at the Vatican by unanimous vote. . . . Meanwhile Southern Baptists sent a representative to join other Protestants who saw the President on June 5 urging Taylor's recall.

Vatican newspaper, *Osservatore Romano*, warned Romanists they would be exposed to "sanctions of canon law" if they voted for Marxist or any anti-clerical party. On June 1, eve before Italian election, Pope Pius gave his third address telling people how to vote. Previously he had told a large assembly of women of their obligation to vote and called for support of candidates who "respect religious freedom." . . . Cardinal Suhard of Paris issued a pastoral just before the French election on June 2 urging Romanists to vote for

"the maintenance in France of spiritual ideals conformable with the genius of the nation." . . . In Boston at the annual meeting of the Catholic Press Ass'n a resolution was passed stating that "we consider ourselves morally bound to see justice done to the Polish and Baltic peoples" but then went on to say that "since it has been the traditional policy of the U. S. to avoid interference in the internal affairs of other nations we deplore the attempt to dictate to Spain, Yugoslavia and the Argentine Republic or any other country what kind of government they should have or who shall be their leaders."

While the Pope is telling Italians how to vote and a Cardinal is telling the French how to vote, the Roman Church in Czechoslovakia has forbidden priests to make any political speeches. Father Joseph Straka nevertheless spoke at a political rally and charged "reactionary" priests with seeking to monopolize the Catholic vote for "allegedly pro-Catholic, democratic and freedom parties." He said that the clergy oppose communism because of "fear of confiscation of Church lands. The Church has 20 per cent of all arable land in Slovakia and the average village priest has a splendid income. The clergy are materialistic, proud patriarchs and have little contact with the common people. Socialistic trends among younger priests are smothered by the terrorism of the older clergymen." He asserted that everything written abroad about alleged persecution of the Church in Slovakia is "a pack of lies."

In Knoxville, Tenn., a meeting of the American Fellowship Club, said to be an affiliate of the Ku Klux Klan, was recently held at which two men claiming to be ministers lashed out at "communism" and sounding a call for "white supremacy." . . . Leading Protestant ministers of Atlanta condemned efforts to revive the Klan. Presbyterian Herman Turner said: "People who endorse the Klan are vulgar, stupid, out-of-date, un-American, un-Christian." Joining in the condemnation were Dean Raimundo de Ovies of the Episcopal Cathedral and the Rev. Sumner Guerry, rector of the Epiphany.

### Church of England

The Archbishop of Canterbury told the upper house of the convocation of Canterbury that any plan for a united Protestant Church of England must be preceded by an agreement on certain fundamental principles (Continued on page 18)



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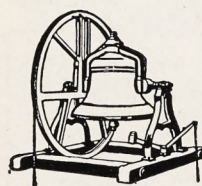
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## Iowa Convention

**Waterloo, Iowa:**—Bishop Haines in addressing the convention of Iowa meeting here May 14-15, presented a program to be achieved by the time the diocese celebrates its centennial in 1953. He asked for an extension fund to further missionary work in the diocese; doubling the capacity of the summer conference grounds at Clear Lake; a student center with resident chaplain at Grinnel College; increased funds for clergy training and to aid women workers; increasing the episcopate fund to give relief to diocesan assessments.

The proposed marriage canon was approved in substance and principle, and a resolution was passed urging the resumption of rationing and a "famine meal" a week in every Christian home to conserve food.

General Convention deputies: clergy: Charles J. Gunnell, Stanley M. Fullwood, LeRoy Burroughs, Gordon V. Smith. Laymen: C. M. Cochran, H. L. Horton, G. W. Martin, J. A. Thompson.

## CATCH-UP NEWS

(Continued from page 16)

ples. . . . The convocation appealed to allied representatives to "make peace in Europe without delay" but to stand firm on the principles for which the United Nations fought, mentioning specifically "freedom, justice, and the right of all peoples to choose the form of government under which they will live." . . . Bishop Samuel Heaslett of Sheffield, England, is on his way to Japan. He will be joined there by Bishop Charles S. Reifsnider of the U.S.A. and the Rev. H. G. Watts of the Church of England in Canada to discuss rebuilding of Church properties in Japan.

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# BACKFIRE

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

THADDEUS CLAPP

Rector of St. Mark's, Worcester, Mass.

A note of thanks for publishing the article by the Rev. DuBose Murphy "What Is Christian Marriage?" (WITNESS, May 9) It seems to me to throw a great deal of light upon a very confused subject. As every priest I have talked to about the subject is in favor of requiring civil marriage as a preliminary to a religious ceremony why can't our Church come out openly and endorse such a change? Incidentally it might also start working for a reform of existing marriage and divorce laws in the general direction of uniformity throughout the country. It would seem that if we had some order in civil marriage codes then we would be in a better position to examine Church discipline in relation to marriage. I also liked his idea of a changed Prayer Book service.

\* \* \*

MISS L. M. CONRADE

Churchwoman of Upper Darby, Pa.

As a survivor of the recent steel strike and a resident of the Philadelphia area where strikes are going off like popcorn over a hot fire, I am interested in your labor articles. I think the Church should take more of an interest in the workers. They might at least be offered a choice between Christ and Lenin. Right now they have a choice between Lenin and a charming scheme known as the "pool of unemployed." It seems to me that the Church should be more active in teaching the brotherhood of all men as contrasted to the communists brotherhood of the workers. Class war is certainly not going to solve the world's problems, nor is the brotherhood of man without the fatherhood of God. If the Church displayed as much evangelistic zeal as the comrades it would be much better represented among the workers. I am not a red-baiter and I don't believe there are any plots afoot financed by Soviet gold. I even agree with the communists that the capitalist system is wrong. But I don't like their idea of class warfare. I think that the Christian system of eliminating class distinctions is better than the system of eliminating the people of certain classes.

\* \* \*

P. S. DICKEY

Layman of Puyallup, Washington

The renewal of my subscription is the direct result of your printing in recent numbers the advertisements of Louis Wallis. I allowed my subscription to expire because, week after week, in the material printed I have failed to find in it any indication of a trend in meaning so ably expressed by Mr. Wallis in his advertisements. Perhaps for the same reason you did not publish Mr. Wallis' material as articles, I withheld writing you the reason I did not desire my subscription continued. May I express my appreciation and commendation to you for accepting and publishing these advertisements.

It is my belief that not only has God been found in world history, but also a very definite expression of his will. Again I believe that this may be proved beyond any reasonable doubt. To me this means ideals that may be attained are now known

to be facts to which we must conform. During the past fifty years the fundamental theories upon which the sciences were based have been subject to revision. Mathematics alone, I understand, has remained constant.

In this general upheaval it is my belief that Christianity has remained constant. It is also my belief that the interpretation of Christianity as taught by the Church must undergo an upheaval and a revision in meaning. There is one truth and that truth is God. Christianity has had that truth. Science now has it. I believe that religion and science have now reached the cross roads and from now on must combine, recognize their equal dependency, and through the interchangeability of their knowledge, bring understanding.

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