

The WITNESS

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SEPTEMBER 26, 1946

BISHOP HENRY SHERRILL,
NEW PRESIDING BISHOP,
WITH THE ARCHBISHOP
AND BISHOP G. B. OXNAM
(story and addresses this issue)

GENERAL CONVENTION NEWS

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 1 and 4.
Weekdays: 7:30 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.
Open daily 7 A. M. to 6 P. M.

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Sundays: 8 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

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

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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

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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. Sherin, Rector

Sunday: 8 and 11 A. M.; 8 P. M.

Daily: 12:05.

Thursdays: 11:00 and 12:05.

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; Philip L. Shutt, News Editor; Lane W. Barton, Beverly M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.



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SEPTEMBER 26, 1946

Vol. XXIX

No. 43

CLERGY NOTES

BARKER, H. RUSSELL, formerly assistant at the Chapel of the Incarnation, New York, is now rector of Zion, Hudson Falls, and St. James', Fort Edward, N. Y.

CLARK, HUGH S., former army chaplain, is now rector of the Redeemer, Pittsburgh, Pa.

CLARK, WALTER L., died at his home at Benicia, Calif., on September 8th.

CRIPPS, WALTER T. H., formerly canon of the cathedral, Spokane, Wash., is now assistant at the Ascension, Pittsburgh, Pa.

DAVIS, ROY, formerly curate Grace Church, Oak Park, Ill., is now assistant at St. John's, Ames, Iowa.

HULTGREN, HAROLD G., formerly in charge of St. James', Long Beach, N. Y., is now assistant at the Advent, Boston.

JENKINS, ALBERT E., formerly curate at All Saints', Pasadena, Calif., is now the rector of St. Matthias', Whittier, Calif.

KOULETSIS, NICHOLAS, ordained deacon in June, is now curate at St. Luke's, Racine, Wisconsin.

LEWIS, EDWIN T., has resigned as rector of St. Matthias' Church, Whittier, Calif., to retire from the active ministry.

MARNER, W. JAMES, formerly assistant rector of St. Paul's, Oakland, Calif., will become assistant rector and organist-choirmaster at St. James', Wichita, Kansas, on October 1.

ROLLIT, A. DIXON, formerly assistant at St. Thomas' Chapel, New York, is now assistant at Calvary, Pittsburgh, Pa.

SHAW, ROBERT M., former navy chaplain, is now rector of All Saints', Pittsburgh, Pa.

WHITLEY, HARRY B., formerly of Puerto Rico, has accepted the rectorship of St. Stephen's, Wyandotte, Michigan.

WILSON, HERBERT A., of the Detroit Episcopal City Mission Society, is now in charge of St. Alban's, Manistique, and St. Paul's, Nahma, in the diocese of Northern Michigan.

WITHERS, ROBERT JR., of Farmville, Va., will have charge of Holy Trinity, Grahamville-Ridgeland, Va., and associate missions Nov. 1.

WITTKOFSKI, JOSEPH, formerly in charge of St. Paul's, Monongahela, Pa., is now in charge of St. Mary's, Charlevoix, Pa., and the Transfiguration, Clairton, Pa.

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 and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 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

Summer Services

Sunday

8:30 and 11:00 A. M.

Weekdays

Tuesday, Thursday, Friday at 12:10; Wednesday and Holy Days, Holy Communion, 12 noon.

The Cathedral is open every day.

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 Kloman, S.T.D., Rector

Sunday Services: 10 and 11 A. M.

Weekdays: Wed., 12 noon and 12:30.

Saints' Days: 12 noon.

This Church is Open Every Day

Bishops Accept Unity Action Of House of Deputies

By W. B. Spofford Jr.

*Full Afternoon of Lively Debate Results
In Close Votes and Passage of Resolutions*

Philadelphia:—Following a lively and interesting debate the House of Bishops concurred with the House of Deputies (WITNESS, page 3, Sept. 19) by adopting the report on unity with the Presbyterians. This provides for further conversations with the Presbyterians and negotiations for unity but, as amended by the bishops, asks for diocesan-wide studies of the whole question of unity and the ecumenical movement. The bishops also requested that suitable material for study be prepared by the Presiding Bishop, the National Council's department of Christian education, the joint commission on unity and the commission on faith and order. A resolution was also passed, offered by Bishop Henry W. Hobson of Southern Ohio, directing the Presiding Bishop to submit the matter of unity, including the Majority Report which was rejected by this Convention, to the Lambeth Conference of 1948 for consideration and advice.

The debate centered around amendments offered by Bishop Robert Strider of West Virginia, calling for general study of the subject by the whole Church, and amendments to the amendments by Bishop Hobson which would have submitted the report of the joint commission and other documents relating to unity with the Presbyterians to the Church for study. In the midst of the debate, Bishop Wallace Conkling of Chicago asked if the Hobson amendment would not be a "back-door" to getting approval of the Majority Report of the Commission on Unity to which Bishop Hobson calmly replied that it was a "front-door policy." Bishop Conkling, therefore, offered an amendment to the Hobson amendment by eliminating any reference

to "the reports of the commission on unity or other material." The Conkling amendment was defeated 58 to 52. A standing vote on the Hobson amendments then rejected his plan to have the Church study the majority and minority reports by a margin to 14 votes, 64 to 50.

The afternoon's debate was opened by Bishop Strider who called for the unanimous concurrence with the action of the deputies in the interest of Church peace and harmony. "I am not voting to concur because I believe this action is anything like the action expected of us," he said. "Nor because I think it is indicative of profound Christian faith, and not because it can be squared with our 1937 action. Neither do I do so because such concurrence is fair to the Presbyterians, nor because it will promote unity. I do so in the interest of peace within the Church and in the hope that a larger unity will be eventually possible."

Bishop Hobson followed with his proposed amendment stating that, while he would like peace within the Church, he didn't like to win peace by dodging important issues. "I do not feel that there has been any real progress in the past nine years and I do not believe that we have considered the real issues," he said. "We are shying away from the real issue, which is the validity of Presbyterian orders, and I say that we must inform the world what we really believe or withdraw and say that we are not ready."

Challenging Bishop Hobson, Bishop Conkling said that when he took his oath as bishop he promised to fight all erroneous and strange doctrine which he felt was present in the concern to study the report of the commission on unity further. He

stated that "until we have our own house in order, we cannot offer the privileges of our communion to others."

Then, in rapid succession, bishops proceeded to the microphone to have their say. Bishop Angus Dun of Washington stated that he could not look on the proposed basis for unity as founded on strange and erroneous doctrine and suggested that it was psychologically impossible for individuals to study unity as an abstraction. "Persons study matters which have a decisive effect upon their lives. They study when they have to make a choice that concerns them. By bringing to them the report of the



Bishop Robert Strider of West Virginia presented the report on unity to the House of Bishops as the chairman of the commission

commission, based on many years of conscientious work by experts," he said, "we give our people the dynamic for study."

Bishop Coadjutor Frederic Barry of Albany said, "We ought to be realists. I have made a study of the Church in the state of New York and find that we are but a two per cent Church. Why do we not realize that this is true elsewhere and that there is a real indifference to what our Church does here?"

Retired Bishop Edward Parsons of

page three

California gave one of the most resounding speeches of the afternoon when he warned the House that it was not acting "off in some obscure corner but in full view of the whole Christian world" and said that it was inconceivable to think that "the Church would not be guided by the Holy Spirit in making a study of these matters. What have we got to fear by taking this vital matter to the Church at large?" he asked. "Certainly, if we truly believe what we claim, we will receive divine guidance in our studies and discussions."

Bishop Coadjutor J. E. Hines of Texas said "Let the grass root people wrestle with unity" lest some day a monument be raised over Christendom with the inscription "rent asunder by bitter sectarianism." Bishop Elwood Haines of Iowa stated that "the resolution of the House of Deputies is an evasion and a postponement of the issue. I ask for a defeat of all amendments, a refusal to concur with the House of Deputies and beginning all over again on this whole matter."

Bishop Benjamin Ivins of Milwaukee said that he realized that his participation in the debate might prejudice some of his brethren but that he felt that, if words mean anything, "how can we honestly present ourselves as a *via media*, as some of us wish, to the Christian world if we carry through discussion and action on this matter."

Bishop Coadjutor Charles F. Boynton of Puerto Rico suggested that world and Church unity seemed to be progressing along the lines of federalization, as in the Federal Council of Churches, and the United Nations, and stated that it was his belief that having the Churches working together on federated projects was a wiser way to proceed than along the lines of organic unity.

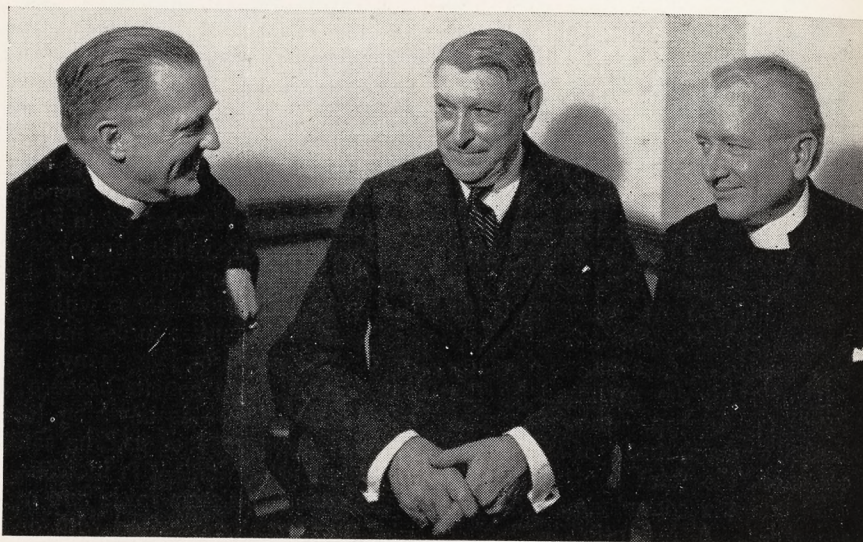
Bishop John Walker of Atlanta, Ga., gave a strong speech for continued study of the proposed basis for unity by saying "We are spiritually slothful, fearful and lazy. We cannot supinely turn our backs on this God-given opportunity to promote unity. It is downright sinful. We should tackle these difficulties with the idea of assimilating differences."

Others who spoke in the debate were Bishops Powell of Maryland, Tucker of Ohio, Creighton of Michigan, and Moody of Lexington. The final vote, concurring with the action

of the House of Deputies and calling for study of unity and ecumenicity, with the motion that the Presiding Bishop submit the matter to Lambeth, was passed unanimously.

BISHOP SHERRILL ELECTED PRESIDING BISHOP

Philadelphia: — Bishop Henry Knox Sherrill was elected Presiding Bishop on September 17th and will succeed Bishop Henry St. George Tucker on January 1st. Under the canons he is required to resign as bishop of Massachusetts in order to devote his full time to heading the national work of the Church. He fills the position until he is 68,



Three General Convention leaders have a chat: Bishop Oliver J. Hart of Pennsylvania, host of the Convention; the Hon. Owen J. Roberts, president of the House of Deputies and Bishop Arthur R. McKinstry of Delaware

which means a 12 year tenure of office since he is now 56.

Bishop Sherrill is a graduate of Yale and of the Episcopal Theological School. After serving for three years as curate at Trinity, Boston, he enlisted as a chaplain in World War I. He became rector of Trinity on leaving the service in 1919 and was elected bishop of Massachusetts in 1930. Through World War II Bishop Sherrill was head of the army and navy commission, and travelled widely, at home and abroad, both as the head of this commission and as a representative of the Federal Council of Churches. He has made several visits to England and Europe during the past two years to confer with Church and government officials on relief and other problems.

The editorial in *THE WITNESS* for September 5, *Our New Presiding Bishop*, did not name Bishop Sherrill

as the bishop we would like to see elected. However, we there set forth the qualifications we believe a Presiding Bishop should have, and they so accurately list the qualities possessed by Bishop Sherrill that it can now be said that we had him in mind.

Our cover picture this week is of three outstanding men at General Convention: the new Presiding Bishop, Henry Knox Sherrill, the Archbishop of Canterbury, and Methodist Bishop G. Bromley Oxnam, whose address to the Auxiliary is printed in this number. The picture was taken at Canterbury Cathedral in 1945 at the time of the enthronement of the Archbishop.

BISHOP REIFSNIDER SPEAKS ON JAPAN

Philadelphia: — An impassioned plea for an aggressive Christian missionary program in Japan was presented to the House of Bishops by Bishop Reifsnider, formerly a missionary in Japan.

"We have a wonderful opportunity to present Christ to the Japanese," he said. "A vacuum was created by the defeat and collapse of the nation. If we do not give them aid, they will turn to Communism. If we fail to take this God-given opportunity, the cause of Christianity in Japan will be set back at least a decade, and probably never will return."

The Bishop praised the leadership of General MacArthur, and quoted him as emphasizing that Japan's future rested with Christian leadership.

Auxiliary Elects To National Council and Its Board

Adopts Amendment Looking Toward Ending Of Racial Segregation and Discrimination

By Mrs. F. C. Grant

Philadelphia: — The triennial meeting of the Auxiliary elected the following as members of the National Council at their meeting on the 18th: Mrs. John E. Hill of Philadelphia; Miss Anne W. Patton of San Marino, Calif.; Miss Adelaide T. Case, professor at Episcopal Theological School, and Mrs. Harper Sibley of Rochester, N. Y., who is now president of the international Council of Churchwomen.

The day before the meeting elected new members for its own national executive board: Mrs. Alfred M. Chapman of Washington Crossing, Pa.; Mrs. John F. Head of Atlanta; Mrs. Roy Hoffman of Oklahoma City; Mrs. Francis L. Thompson of Helena, Ark. These four were eligible for a second three-year term and were reelected.

New members elected were Mrs. Rollin T. Chamberlin of Chicago, who is president of the Auxiliary in that diocese; Mrs. Francis O. Clarkson of Charlotte, N. C.; Mrs. Lewis D. Pilcher of Petersburg, Va., president of the Auxiliary of Southern Virginia, and Mrs. Theodore O. Wedel of Washington, D. C., who is vice-president of the Auxiliary in the diocese of Washington.

The board consists of 21 members, with eight others elected by the provinces, one representing each of four other national Church societies, and the executive secretary, Mrs. Arthur Sherman.

The United Thank Offering budget was adopted on the 18th and provides for an addition of \$200,000 to the pension fund for women workers; \$984,000 for the support of women missionaries (there are about 100 at present, with others to be appointed); and \$491,126 for 17 miscellaneous items, including \$100,000 for the Church in Japan; \$150,000 for new buildings in mission fields; \$90,000 to aid work done in cooperation with other Churches.

The change in the by-laws whereby each diocese and district will be represented by but one delegation was passed. This provides that in any diocese (which means practically if

not all) where there is a minority group with three congregations or 225 communicants, that this minority may be represented by an additional delegate to the triennial. (WITNESS editorial, Sept. 19.) There were delegates who spoke against the change as being contrary to democratic principles on the ground that a woman should not be elected solely because she was an Indian, a Negro, etc. However, delegates from South Florida, Florida, East Carolina, Upper South Carolina and other Southern dioceses spoke strongly for the change. One of the most effective speeches was made by Mrs. Dean, one of the Negro delegates from South Florida, who said: "It is a step forward. Of our 105 dioceses throughout the United States only five are now represented by a delegation of Negro women. In the future, if our by-laws are changed, there will be one Negro representative from each diocese. The so-called 'integrated' dioceses of the South in reality send only white representatives and that is unfortunate for the Colored people need leadership. In the words of the old spiritual, it seems to those of our people in the Episcopal Church as though we were beginning to 'climb Jacob's ladder'."

The report of the committee on the place of women in the Church, presented by Prof. Adelaide Case, and which called for representation of women in the House of Deputies, was strongly supported by the delegates. However, the vote favoring it was but 2 to 1 so that many felt that it should not be presented to the House of Deputies until more united action could be secured. (The report was presented to the House of Deputies by Spencer Miller Jr. of Newark, but since it requires unanimous consent to re-introduce a subject, it was not considered. The Deputies had previously voted, 262 to 256, not to change the word "layman" to "lay person." The matter will be the subject of an editorial in our issue of October 3.—Ed.)

Bishop Oxnam's stirring address

to the Auxiliary is presented in this number of THE WITNESS so it is unnecessary to say anything further here except to report that it was enthusiastically received. But I should like to say more about the address of Miss Frances Perkins than it was possible to report in the issue of September 19th.

She congratulated the Auxiliary on its United Offering, but also on its gift of leadership in Christian thinking, both within and without the Church. She admires the way in which the Auxiliary teaches women to work together, bringing them from specific incidents within the parish to larger issues, as from the predicament of old Mrs. Jones to universal old age pensions.

Thirty or forty years ago, there was no discussion of human needs. Recreation centers were unheard of. The program of the Woman's Aux-



Frances Perkins, former secretary of labor, addresses the women of the Church at General Convention

iliary like that of other humanistic agencies is of slow growth. It turns our minds to Community with a capital C and to a sense of reality in the common life.

We should appeal more to natural law, to our common feeling of response to God, our duty to God. As our conception of the care of the aged grew, agitators stepped in and we had a great economic movement for "\$30 every Thursday." Americans are at their best when agitated and everyone expressed some opinion.

On the whole, however, it is purpose we lack. Is our aim to develop a Christian society or to give

our people material welfare? Our soldiers abroad, when asked what America is like, have stressed ball games and soda fountains and have missed the answer. They do not think of what American society can be. "I believe in democracy," a young girl said, "as I believe in the Nicæan creed." There must be a systematic program of prayer. The increased use of the sacraments is essential. Out of this only will come leadership, a sense of community and a knowledge of supernatural strength.

MISSIONARY BISHOPS ARE ELECTED

Philadelphia:—Three missionary bishops were elected by the House of Bishops on September 17th. The Rev. Lane W. Barton, a member of the WITNESS editorial board and the rector of Grace Church, Orange, N.J., was elected bishop of Eastern Oregon. He will succeed



Bishop Remington who is now the suffragan bishop of Pennsylvania.

The Rev. Stephen C. Clark, rector of St. Mark's, Pasadena, Calif., was elected bishop of Utah where he will succeed Bishop Moulton who retired at this Convention.

The Rev. George H. Quarterman, rector of St. Philip's, Ardmore, Oklahoma, was elected bishop of North Texas and will succeed Bishop Seaman who retired three years ago.

All three have stated that they will accept the positions.

URGES STUDY OF MARX

Philadelphia:—"Churchmen throughout the world must seriously study the tenets of Marxianism if they hope to understand the contemporary world," said the Rev. Gilbert Cope, executive secretary of the Society of Socialist Clergy and Ministers of England, speaking at the CLID breakfast at the General Convention on September 14th. The meeting, attended by approximately one hundred members and presided over by Bishop E. B. Parsons, presi-

dent of the CLID, followed a corporate communion in the Church of the Holy Trinity.

Citing the fact that a large portion of the world's surface is being ruled under a system of political-economic socialism, with more people turning to such a form of rule continually, Mr. Cope stated that churchmen, if they hoped to have a responsible voice in our era, must understand the many points in which the teachings of Marx are compatible with the Christian gospel and be prepared to withstand a strong and concerted drive on the part of American conservatives to prevent this country and the world from advancing to true political and economic democracy. He said that he was amazed at the vehemence of the anti-Soviet Union drive which is expressing itself in the American press and stated that he feared that the United States was not expanding democracy sufficiently at home to prevent a possible "strong-man" regime from coming into power. He cautioned against having the Churches unite in such a way that it might be construed by the peoples of the world as a coalition against the revolutionary surge of the times.

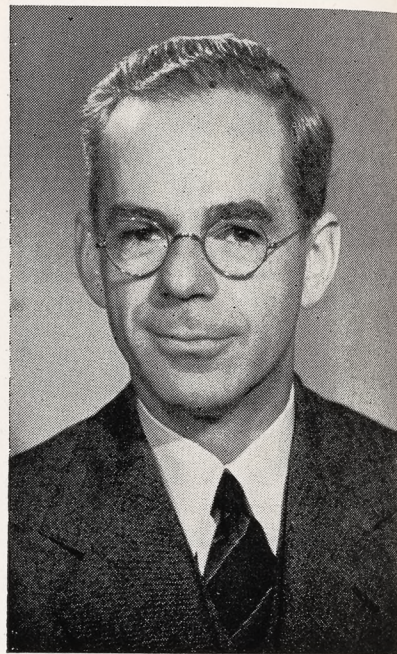
Speaking on the program also was Bishop William Scarlett, chairman of the Church's commission on social reconstruction, who outlined the plans of the commission to bring out a Penguin Book entitled *The Church Takes A Stand*, containing papers by William Ernest Hocking, Reinhold Niebuhr, Eleanor Roosevelt, Frances Perkins, Stringfellow Barr and others dealing with the Christian social position in today's world. He stated that the commission hoped to set up a series of regional conferences to discuss and analyze this book during the next triennium so that some comprehensive program could be worked out for adoption at the next General Convention.

BANS LIBERAL DIVORCE

Montreal (RNS):—A 58 page report on Christian marriage made to the General Council of the United Church in Canada here urged that any attempt to extend the grounds of divorce be resisted and that the Church support current efforts to make marriage laws in the provinces more uniform.

URGES PERPETUAL DEACONS

Philadelphia:—The report of the commission on the perpetual diaconate and the ministry for laymen was presented to the bishops by Bishop Stephen Keeler of Minnesota. Ordination of outstanding consecrated business or professional men to the perpetual diaconate was recommended as a means of strengthening the Church's work in small towns and communities with buildings and congregations available for



Professor Wilber G. Katz is one of the many prominent laymen at the Convention. On the faculty of the law school of the University of Chicago, he is a deputy from the diocese of Chicago

services, but with no ordained men to conduct them. These men would receive their livelihood from their businesses or professions, and would not be a burden on parochial or diocesan budgets. The report was received by the House of Bishops, and steps taken to prepare legislation to carry out its recommendations.

DEPUTIES AGREE ON MARRIAGE

Philadelphia:—The final action on the new marriage canon is as it was reported in the issue of September 19th since the deputies agreed with the action taken by the bishops. An article explaining the action will appear in the October 10th WITNESS by Bishop Davis, the chairman of the commission.

EDITORIALS

Action on Unity

OUR Presbyterian brethren have been wonderfully patient with us during these past nine years and we hope their patience and their understanding will continue. We are really making progress, though slowly! The report of the commission on approaches to unity was the occasion of a whole day's debate in the House of Deputies. It was finally received, the next day, with two major revisions. The deputies voted to continue the commission, but instead of "The Proposed Basis of Union" being the subject of study by the whole Church during the coming three years, it was decided to ask the commission "to prepare a statement of faith and order, in harmony with the Lambeth Quadrilateral, upon which" we are "prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church in the U. S. A. or with any other interested Christian body," and to report to the Convention in 1949. "Cordial greetings" are to be extended to the Presbyterians and gratitude for their "brotherly courtesy," and an invitation to them to prepare a similar formulation, also "taking into account the points of the Lambeth Quadrilateral." Further, the Lambeth Conference of bishops to be held in 1948 is to be asked to appoint a standing commission on reunion, "to consider all specific approaches to unity, in which any Church of the Anglican Communion is concerned."

Some of us naturally view all this as a defeat for the commission. But in reality it is a step forward—not a long one, but a sure and firm one. If our commission does draw up such a statement, similar in some ways, perhaps, to the one published in England in 1938 (*Doctrine in the Church of England*), we shall have gone far toward establishing a unified and central position among ourselves. If it is properly prepared, as we should certainly expect it to be prepared by the scholars now on the commission, firmly based upon the official statements and formularies of the Episcopal Church as found in Holy Scripture and in the Book of Common Prayer, and with due regard to Anglican history and tradition, we may be sure that only good can result. With such a formal statement in hand, some of the Convention speeches in opposition to the majority report would have been simply impossible. Nor could the facile assumption any longer be made, as it is now often made, that "the Church teaches" this or that particular doctrine

which some individual or group has selected out of various non-Anglican sources, in complete defiance of the settled standards and traditions of the Protestant Episcopal Church. In the long run, this will be a decided advantage, not only to Episcopalians but also to our patient friends, the Presbyterians—and likewise to all other Protestant Christians with whom we hope eventually to join hands in the reunited Church.

Yet to Come

SPACE limitations prevent us from giving readers in this number a number of important news items which were in hand at press time. We assure you, however, that action taken at General Convention which is not reported this week will be found in the number for October 3rd. Among these will be a report of the final action taken on the budget and program of the National Council and a story about resolutions and pronouncements on social and international affairs. The number for October 10th will review the entire Convention action, with a feature article by Bishop Cameron Davis, chairman of the commission on the marriage canon, on the meaning of the new marriage canon, and another by the Rev. Theodore O. Wedel, member of the commission on unity, which will state just where we stand on the matter of unity with the Presbyterian Church in the light of action taken in Philadelphia.

Rome Declines

ONCE more the Roman Catholic Church has been invited to share with the Protestant world in taking a united stand on issues which confront the whole Christian world, and once more it has declined. At least this is implied by an article in the sharp-tongued *Osservatore Romano*, which usually voices the Vatican. "Jesus Christ founded 'the Church,' not 'the churches' and the 'World Council' of them," it says. This is smart, quotable, superficially logical, but simply ignores the reality of the situation. The tone and attitude it adopts toward Evangelical Christianity sounds very much like the tone and attitude Mussolini and the fascists used to adopt toward the democracies.

We might retort that our Lord did not "found" the Roman Church either, in the sense in which this Italian article uses the verb; Christ was the "founder" of the whole Catholic Church, and is its true head and Lord. But he did not "found" it by laying down a scheme of doctrine or practice: the

historic organization of the Church was a later development under the guidance of the Holy Spirit. And the Ecumenical Church has never acknowledged the peculiar Roman theories of government, the supremacy of the Pope, his claims to unique authority and to occasional infallibility, and so on.

But the *Osservatore's* article should serve one good purpose at least: it ought to be a warning to those among us who think that the way of reunion

lies in the Romeward direction rather than in the direction of Protestantism, i.e., of non-Roman Christianity. The road to reunion with Rome is closed, and will remain closed as long as Rome persists in its totalitarian attitude toward all other Christians. Meanwhile, the road that leads toward reunion and real ecumenicity lies on the other side. And that is the side where Anglicanism has most to gain, as well as most to contribute.

Responsibility As World Citizens

by G. Bromley Oxnam

*An Address to the Auxiliary by the
President of the Federal Council
of Churches*

IT WAS precisely 150 years ago today that the Farewell Address of George Washington was printed. The American of that day confronted a continent and his primary obligation was to establish national unity. The American of today is confronted by a world and is obligated to cooperate creatively with other nations to build a united world. Washington held that national unity was the main pillar in the edifice of real independence, tranquility at home, peace abroad, safety, and prosperity. It is equally true that world unity is essential to these ends in contemporary society. Fearful that wars between the states might endanger liberty, he saw in unity the "main prop of . . . liberty" and concluded "The love of the one ought to endear to you the preservation of the other." It is now true that the liberty of the sovereign nation is dependent upon such exercise of that sovereignty as shall be necessary to establish world order, since freedom of the nation is finally dependent upon the world unity that issues in true security. When Washington faced the question whether a common government could embrace so large a sphere as the continent, he wrote, "Let experience solve it. To listen to mere speculation in such a case is criminal. We are authorized to hope that a proper organization of the whole, with the auxiliary agency of governments for the respective subdivisions, will afford a happy issue to the experiment. 'Tis well worth a fair and full experiment." Washington distrusted the patriotism of "those, who in any quarter may endeavor to weaken its bands." To those who question the ability of the United Nations to bring law and order to a sphere as large as the world, the same answer must be given, and those who would weak-

en its bands should find their patriotism questioned.

Washington was opposed to alliances between the American states, and insisted upon union. It is intelligent problem solving within the United Nations upon which world peace rests. Peace will not be found in the military alliance of parts of the world against similar military alliances of other parts of the world. Security is not to be found in alliance. It lies in unity, in which the parts obey the law democratically determined by the whole.

George Washington abhorred the party spirit that put sectional or other interest before national interest. He argued that change should be effected by democratic and constitutional means and repudiated change sought by usurpation, holding that the right of the people to establish government presupposes the right of the people to change it and likewise the duty of all to obey established law until changed by an authentic act of the people. He saw in dissension the eventual disorder that inclines people to "seek security and repose in the absolute power of an individual" and points out with amazing pre-vision that such a society would be reared on the "ruins of public liberty."

COMMUNISTS who refuse to expound their views in democratic freedom and face the searching criticism of those who reject the philosophy of materialism, who repudiate the doctrine of dictatorship, and who refuse serfdom of socialization; communists who infiltrate labor and other organizations under orders from abroad and who follow party line for revolutionary ends; fascists who send out their fifth columns and plot once

again for the seizure of power before the smoking ruins of their destroyed cities are cool; fascists who would hide their own sinister designs by masquerading themselves as the saviours of mankind from communism; capitalists who refuse to cooperate in those basic revisions of the economic life, that must be made if democracy is to be extended to the economic life; capitalists who are willing to face the deluge tomorrow if their vested interests can be preserved today, and who therefore cooperate with the fascist to destroy the communist; ecclesiastics who put the power, property, and prestige of the Church before the good of the common man; ecclesiastics who declare war on communism, sign concordats with fascism, and fail to summon the Church to the democratization of its own organization; ecclesiastics of whatever religious persuasion who regard the institutions of religion as ends in themselves rather than means to enthrone the teaching and spirit of Jesus in the heart of the individual and the practices of society; and all with eyes to see and ears to hear who prefer ignorance and intolerance, to light and love; must be brought to bear on an informed public conscience and repudiated by Americans who believe in democracy and seek liberty, equality and fraternity. There is no place in America for dictatorship, whether of communist, fascist, capitalist, or Church. Attempts to use force, whether the coercion of physical force or the coercion of falsehood, will be resisted by a free people who know it is truth that frees, it is the lie that enslaves. The American people are unafraid of ideas and in the freedom of our civil liberties are willing to hear any man state his views and peacefully to win adherents to them. When he has won a majority, the people will use their freedom to vote their convictions. But he refuses to be coerced by the bludgeoning of propaganda, left or right, backed by attempts to establish propaganda proposals by means of force.

WASHINGTON declared "Nothing is more essential than that permanent inveterate antipathies against particular nations and passionate attachments for others should be excluded;—and that in place of them just and amicable feelings towards all should be cultivated. The nation, which indulges towards another an habitual hatred, or an habitual fondness, is in some degree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable, when accidental or trifling occasion of dispute occur . . . The government sometimes participates in the national

propensity and adopts through passion what reason would reject."

Our foreign policy must be based upon our national interests considered in terms of world good. It must not be determined by class interests, religious interests, or any other interest that puts itself before the common good. World peace demands that the big powers shall learn how to live together. Peaceful relations between the United States and Russia can and must be maintained. At present neither government trusts the other. Peace will not be maintained by one or the other seeking to appease the other. It calls for a realistic facing of the problems to be solved, and the friendly meeting of technically competent leaders pledged to solve these problems in terms of world good. It calls for concrete acts upon the part of both nations designed to re-establish trust. Each nation must understand there is a line beyond which the other dare not pass in the matter of fundamental convictions. Understanding can be reached before such lines are passed if there be a policy that arises from the honest desire to reach understanding. The Church must dissipate the suffocating fog of pessimism that assumes a third world war is inevitable. Washington declared religion and morals to be the base of unity. Let the Church proclaim the moral principles and release the religious dynamic essential to world unity.

Convention Highlights

The University of Pennsylvania is not overlooking any details in entertaining the Convention. For instance, outside the door of the House of Bishops sits pretty Emily Snyder, a nurse from the hospital across the street. When THE WITNESS had a little chat with her to find out what it was all about she said: "Oh, the university office thought it would be well for a nurse to be here when the bishops meet. Some of them do look rather old and feeble so I'm here to give first aid, just in case. You know—fainting for instance. They tell me there'll be a lot of excitement in some of the debates, like on this marriage business for instance. Course I'm a Lutheran myself and don't know much about what's going on here. Must say I haven't heard anything exciting enough to cause anyone to faint yet. Looks like I'm in for a pretty dull week."

* * *

There was a good deal of talk around the lobbies about statements made by the Archbishop of Canterbury in a pre-convention address at a luncheon of the World Council of Churches in New York which seemed to be against Church unity. In the newspapers, which gave a lot of space to his address, he was quoted as saying: "I should hate it

if we all merged into one show. It would be perfectly dreadful. When two or three churches try to get together it only results in each one sticking up for his own constitution." However the Archbishop stopped in the middle of his written address before a joint session, delivered just a few hours before the subject of Presbyterian-Episcopal unity was to come before the House of Deputies to say: "If any have read in the press my remarks made in New York, and have interpreted them as an expression of my opinion on any matter to come before this Convention, I wish to take this opportunity to say that I had nothing of the sort in mind. I had, and have, no intention whatever of expressing any opinion about any of your schemes—on unity with the Presbyterian Church, or anything else. It would be quite improper for me, as a visitor, to do so."

Which is about as far, we suppose, as an Archbishop can go in apologizing.

* * *

Rectors in and about Philadelphia got a rest from sermon writing last week. On Sunday the 15th the pulpits at 122 churches were occupied by bishops and clerical delegates to the Convention. No lay deputy or delegate to the Auxiliary meeting was invited to preach apparently—at least none appeared in the long list. Most of them had assignments in or fairly close to Philadelphia. But not Bishop Avery Mason of Dallas who travelled to Pittsburgh to preach at the Ascension.

* * *

When the new bishops were introduced in the House of Bishops, among them was Bishop Donald B. Aldrich. He doubtless was the first bishop to have resigned from his office before there had been an opportunity to present him as a new Bishop. He resigned as Coadjutor of Michigan a few months after his consecration because of a heart condition. He told THE WITNESS here, however, that he had completely recovered. The position in Michigan is now filled by Bishop Richard (Joe) Emrich, recently consecrated Suffragan.

* * *

The Archbishop of Canterbury, in his address to the Convention, brought a smile to the face of Bishop Oldham of Albany by endorsing a proposal made by the American bishop this summer when he attended a meeting of the planning committee for the Lambeth Conference, to be held in London in 1948. The Lambeth Conference of Anglican Bishops throughout the world meets every ten years. Bishop Oldham's proposal, which the Archbishop said was receiving favorable consideration in England, is that five years after each Lambeth Conference there should be a sort of World General Convention, attended by clerical and lay delegates as well as bishops representing the Anglican Churches throughout the world. If

the proposal is acted upon favorably by the 1948 conference it is likely that such a World General Convention will be held first in the United States in 1953.

* * *

Present and former army and navy chaplains nearly stole the show from the Archbishop the day he addressed Convention. Immediately following his address, Bishop Sherrill took over to present the report for the commission on army and navy chaplains. He stated that he did not know whether there were seats enough on the platform—a couple of dozen—for them but he would be glad if any chaplains present came to the stage. Fully 125 clergymen, some still in uniform, came forward—so many in fact that some could not even get on the stage. There is a rule against applause, but the more than 2,000 persons present burst into vigorous handclapping. Bishop Sherrill solemnly read the names of those who lost their lives in service and closed the spontaneous demonstration with a short memorial service.

* * *

The Journal of Portland, Oregon, carried this interesting bit of Convention news: "Owen J. Roberts, retired U. S. supreme court justice, was elected president of the House of Clerical and Lay Deputies of the Protestant Episcopal Church, and fled with between \$2,000 and \$3,000."

We hasten to add that the make-up man for the paper dropped a line in the wrong place. The corrected line (italics above) should have gone in another news item which was headed, "Gunmen Stick Up Seattle Bank."

* * *

One of the press services at the Convention, sending out a story of the service of holy communion which preceded the election of the Presiding Bishop, called it a "service of holy communism." The operator doubtless is a fellow-traveller.

* * *

During debate in the House of Bishops on the marriage canon the Schulmerich Chimes, which are played at regular intervals during the day, rang out with the familiar hymn, two lines of which caused smiles to appear on the faces of the bishops, "by schisms rent asunder, by heresies distrest." The chimes, incidentally, at the request of President Roberts, are used as a call to the deputies that their House is to meet in five minutes.

* * *

The Women's Auxiliary is urging all delegates to read John Hersey's great article, *Hiroshima*, which is being run serially in one of the Philadelphia papers. One wishes there were the time and opportunity to have it read aloud to a joint session of the Convention.

* * *

During his short stay in this country, the Lord

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Archbishop of Canterbury, the Rt. Hon. Geoffrey F. Fisher, has totalled up nearly as many honorary academic degrees as President Truman. The latest in the series was bestowed upon him on September

12th by the University of Pennsylvania. Both he and Presiding Bishop Tucker received the honorary degree of doctor of laws at a special convocation of the University's trustees.

The Anglican Church

by Geoffrey Francis Fisher

*From an Address to General Convention
By the Archbishop of Canterbury*

IF OUR Anglican Church is to fulfill its task and discharge the responsibility which Our Lord lays upon it, it must be coherent in its own life and practice. The Anglican Communion embraces many national Churches, provincial in name or character and a large number of dioceses not yet organized as separate provinces or national Churches. They are spread all over the world. The name Anglican is already a misnomer; it indicates their remote origin; but it does not at all describe their present condition. They are indigenous Churches not only here and in England and in the British Dominions, but in India, China, Japan, Ceylon, Africa East and West. Wherever they are, they stand for a particular tradition within the Holy Catholic Church of Christ: and until that tradition is taken up into a wider fellowship, they must cohere. But separated as they are by geography, by race and tongue, by environment, how shall that be? They are not, I think, to be overcome by any form or unified control or by giving any overruling power to a Lambeth Conference or any other body. The autonomy of provinces or national Churches is not an accident of history with us; it embodies a principle which is derived from the New Testament and from the early Church and which is to be preserved and treasured. Yet it may well be that more attention should be given to securing a frequent and effective interchange of thought and understanding throughout the communion to assist in coordination and correlation, to giving mutual encouragement and increasing unity of action. This is a matter which, I hope, may engage the attention of the next Lambeth Conference. Autonomy is no more important and absolute than in the secular field; sovereignty should be. It is limited by obedience to the essentials of the faith and of the corporate life of the Church. It is these essentials, as we have been led to see them, which create our fellowship in one communion.

WHAT is the final authority within our communion? The Bible has its authority with us—but it does not stand alone. Tradition, the

working out in history of the Christian faith, has its authority—but it does not stand alone. Empiricism, the living voice of today's thought and spiritual experience, has its authority, but it does not stand alone. The past has shown that any one of these, taken in isolation as the one authority, leads to confusion and loss. Each requires constant correction from the others. We believe that in each the Holy Spirit speaks to us, though in each what he would say may be misinterpreted by the fallibility of man. In the Anglican communion we rely upon the fellowship of the Holy Spirit, speaking to us through a fellowship of authorities, the Bible, tradition and the voices of today expressing himself in a fellowship of Churches. That is our unity. Of its nature it cannot have definition in a supreme council, a code, a confession. It carries with it the Bible as the record of what God has spoken and done in Christ: it orders its life by creed and sacrament and those corporate acts which unite it to the Church of Pentecost: it looks upward to God and outwards on the world of human experience and seeks to hear what God would say to us and do through us now. The Book of Common Prayer unites us not by the letter of it but because it represents the union of scripture and tradition and empiricism which is the mark of our tradition.

I have not spoken to you of the secular world. I have not described the task of the Church in presenting with new fire and zeal the challenge of Christ to that world, or called you afresh to it. These things are ever present to our minds and in our prayers and service. If I have spoken only of this communion to which we belong, it is partly because it is natural for one who holds my office with its historic place in that communion so to do; it is partly because to that communion I owe all I am and give all the loyalty of my heart; it is yet more because I believe that as God had done great things, for all our faults, for us and through us, so God still has a work for us to do, of great moment, for him, for his redeeming purpose, for the whole Church and for the world. May we be faithful, and his will be done.

Episcopal Young People Face World Problems Boldly

*They Ask for Study of Soviet Issues
In Their First National Convention*

Edited by Philip L. Shutt

Philadelphia: — Enthusiastic young people from 85 dioceses as well as from Alaska, Puerto Rico, Mexico, Liberia, and Hawaii held their first national convention here Sept. 14-16 in the Christian Association building on the campus of the University of Pennsylvania. The convention, sponsored by the



Miss Priscilla J. Hannah of St. Mark's, Pasadena, attending General Convention as a delegate from Los Angeles to the Youth Conference, is secretary of the National Youth Council

United Movement for Christian Youth, official Episcopal youth organization, was arranged and conducted by the young people themselves. Charming Betty Street of Cincinnati was presiding officer of the sessions.

That the young people today think and have opinions on world issues was illustrated in the resolutions introduced and unanimously adopted. Aware of the importance of the Soviets they asked that a survey be made of the possible relationships that might exist between the youth of the two nations recommending that the study be printed in unit form in their national church magazine *Plan*. They asked for full and definite information about the activity of Christian Churches in the Soviet union and the attitude of the

country towards such groups.

Interracial attitudes and relations were considered and it was resolved that study, prayer and action be the basis for the Christian solution to interracial problems.

Significantly the delegates sought means whereby they could work towards the unity of the Church especially in regard to the Presbyterians, resolving to cooperate with Presbyterian young people in a study of each other's problems and through prayer, work and study labor for union of all Christian groups.

Another important resolution was the provision for the appointment of a special committee on world relief which was to gather data on definite projects of world relief, assign these projects to the diocesan youth groups and to publish periodic reports in the Church press of progress made.

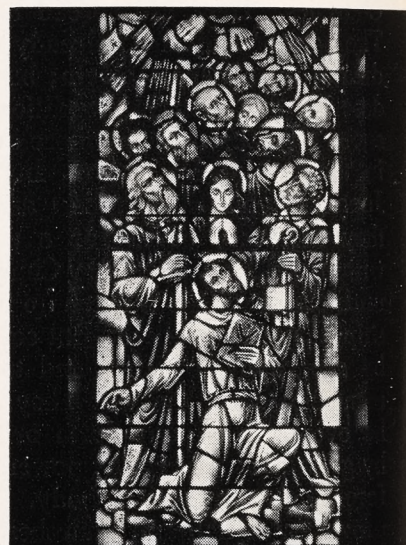
The convention also endorsed the efforts of the World Council of Churches and of the international youth conference to be held in Oslo, Norway, next year.

A banquet on Saturday night, Sept. 14, had as its toastmaster Dr. I. Q. of radio fame, who is James McClain, a theological student at Seabury-Western seminary. Nineteen young people from Hawaii presented native songs and dances and one young woman dressed in a cellophane hulu skirt and brassiere stole the show. A mass meeting open to the general public heard Bishop Harry Kennedy of Honolulu present the Christian solution for the race problem as seen in the life of the

Church in Hawaii where all work together for the promotion of brotherhood among diverse groups. The Rev. William Crittenden, executive secretary of the division of youth of the National Council, spoke of the significance of young people's work in the Church and presented the major emphases of the youth program.

On Sunday there was a corporate communion in St. Mary's Church and the offering was given to Bishop Bravid Harris for his work in Liberia.

Other action taken by the conference included continued support of the United Nations; calling upon the Presiding Bishop to issue a call for a wheatless period each week or to figure out some other feasible means of meeting the current world need through personal deprivation, with the young people pledging



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themselves to further such a project. New members of the national youth commission elected are John Booty of Detroit; Eleanor Anderson of Springfield, Mass.; Robert Larkin of Upland, Calif.; Anne Stonry of Charleston, S. C.

At the opening of the conference several speakers declared that there was a disposition on the part of too many young people to follow blindly the leadership of clergy advisors on issues before them, and they urged that the conference be in fact a youth affair where they would decide issues for themselves. There was a marked indication throughout the meetings that they were doing just that. In fact one clergyman said to one of the officers of the conference: "It is too bad that the resolutions passed here could not be passed by General Convention." To which he replied: "When we get into General Convention in a few years we will pass them."

Free Service

Washington, N. C. (RNS):—A new dry cleaning plant which has opened here has advised "all churches and Christian organizations" that robes and church paraphernalia will be cleaned free of charge. Carl Swicegood, proprietor, in announcing the policy stated that "I have never charged for this kind of work in my 35 years of experience."

No Vice-President

Philadelphia:—A motion by Clifford P. Morehouse of New York and seconded by Peter Day of Milwaukee, calling for the election of a vice-president for the House of Deputies was voted down. Instead any vacancy in the presidency is to be filled by the secretary and the first assistant secretary, in that order, until the next Convention.

Installation Service

Philadelphia:—A suitable installation service for the new Presiding Bishop, to be held at Washington Cathedral or some other appropriate place, was endorsed September 18 by the bishops.

Proposed Service

Philadelphia:—A proposal by Alexander G. Robinson, lay deputy from Kentucky, that a service be provided for the solemnizing of the adoption of children, was adopted by the House of Deputies. He said that the commission on the Prayer Book had approved the idea and he

recommended that the matter be referred to the liturgical commission for its consideration with a view to their providing a service for experimental use during the next three years.

Bishop Resigns

Philadelphia:—Bishop John C. White of Springfield (Ill.), who announced last week that he would not conform to Convention action requiring the resignation of bishops at the age of 72, changed his mind on September 18, when he suddenly announced to the bishops that his resignation was in their hands. It was accepted. He is 79 years old. He stated that he had decided to resign after consulting with his friends in the House of Bishops.

Translation of Bishops

Philadelphia:—The House of Bishops has approved legislation permitting the translation of bishops from dioceses or missionary districts, providing they have served at least five years.

Assessment Increased

Philadelphia:—Both Houses of Convention have approved the report of the trustees of the Church Pension Fund whereby the assessment of clergy salaries is increased, effective January 1, 1947, from 7½% to 10%. The action was taken in both Houses without debate.

Evangelical Societies

Philadelphia:—Over 1,200 Church people jammed the large ballroom at the Bellevue-Stratford hotel on September 11th for a dinner in honor of the Archbishop of Canterbury. The management of the hotel stated that it was the largest dinner ever held there. It was sponsored by the Episcopal Evangelical Fellowship; the Evangelical Education Society; the Protestant Episcopal Church League; the Society for the Promotion of Evangelical Knowledge. In addition to the Archbishop, the speakers were Bishop

Beverley D. Tucker of Ohio and Mr. Charles P. Taft of Cincinnati.

On the morning of the 14th the Episcopal Evangelical Fellowship held a corporate communion, followed by a breakfast meeting, at which the Rev. Gardiner M. Day of Cambridge presented a report as the retiring president. There was also a brief address on unity by a member of the commission, the Rev. Sherman Johnson of the Episcopal Theological School. Officers elected were the Rev. Charles D. Kean of Kirkwood, Mo., president; the Rev. Charles F. Penniman of St. Louis, first vice-president; the Rev. J. Clemens Kolb of Philadelphia,

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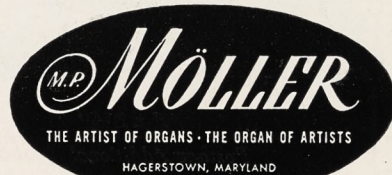
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second vice-president; the Rev. Malcolm Ward of Maumee, Ohio, secretary; Miss Elsie Hutton of New York, treasurer.

Delay Action

Winnipeg (RNS):—The lower house of the General Synod of the Anglican Church voted here after a two-day discussion not to alter the Church's canon on divorce and remarriage but to study it for the next three years.

Other action taken by the General Synod sought a solution to the refugee problem, asking all nations to share responsibility for the settlement of refugees, and endorsed the principle of full collective bargaining. This was the first such action in the history of the synod.

Rural Work

Philadelphia:—In a stirring appeal for a strengthening of rural work, including an entirely new and realistic approach, William V. Dennis, professor of rural sociology at Pennsylvania State College, said that the Church must act now. General Convention three years from now may be too late. Our work and activities, he said, are

largely city centered. We are still an urban Church, and all of our cities are dying, while rural areas become increasingly pagan.

Dr. Dennis, who has served for years on the joint commission for rural work, also gave figures to show that the average age of active clergymen has risen constantly. There is need for more younger men to be attracted to our seminaries, and for our seminaries to develop a better approach to the rural problem. The Church must develop a better attitude toward such fields of service.

Citing the approach which the Roman Catholic Church initiated

some years ago, Dr. Dennis said that one Roman Catholic city church had furnished funds for the establishing of sixty new rural churches in the surrounding territory. We, he said, must consider every church in every city a center of genuine missionary activity in the area in which it stands.

We must, he continued, take action now in an effort to create deeper appreciation of the rural parson and his work. Each diocese must recognize its responsibility to develop a dynamic program in this field of action.

We are, he said, faced with but two alternatives: 1. Proceed in a



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Woman's Commission

Winnipeg (RNS):—A commission on employment of women workers was set up by the General Synod of the Church of England in Canada following charges by delegates that the treatment of women workers was disgraceful. The pension committee was also asked to study the question of providing adequate retiring allowances for deaconesses.

Disarmament

Chicago (RNS):—Delegates to the national convention of the Fellowship of Reconciliation here asked the United States to propose world-wide disarmament and to lay down arms if other nations do not. The fellowship, an organization of religious pacifists, voted to launch a strong campaign advocating American support of world-wide disarmament and stated that the government should take the initiative. Other plans call for an amnesty day demonstration in Washington, D.C.,

and by many returning their draft cards on October 16 to show their dissatisfaction with peacetime conscription.

Bishop for Chaplains

Philadelphia:—The bishops voted on September 18 to so change the constitution as to provide for a suffragan bishop to supervise the work of chaplains. Approval by the 1949 General Convention is required before it becomes effective.

Back Labor

Charlotte, N. C. (RNS):—The North Carolina synod of the southern Presbyterian Church at its annual session here adopted a resolution recognizing the right of labor to organize and asking ministers to study conditions of labor and wages. The synod also asked President Truman to increase his efforts to bring Jewish refugees to the United States.

Win Youth

Chicago (RNS):—The Churches of Russia are faced with the crucial problem of winning over the generation that has grown up since 1917 without any knowledge of vital Christianity, Ralph Sockman, Meth-

odist pastor of Christ Church, New York, declares in the current issue of the *Christian Century* published here. Dr. Sockman was one of seven representatives of the American Society for Russian Relief who toured Russia this summer.

Seek Exchange

Lakeside, Ohio (RNS):—A resolution recommending that the Federal Council of Churches initiate steps looking toward the exchange of young churchmen between Russia and the United States for the purpose of achieving better understanding between the two peoples, was adopted here by 350 ex-service-men at the closing session of the national conference for young churchmen.

One recommendation brought before the final session asked for equal opportunity of education for all races though not necessarily through the immediate removal of

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segregation. It was explained that the segregation clause had been inserted as a compromise to Southern delegates. But a number of ex-GIs, including several Southerners, took exception to the statement on the ground that while it might be expedient to compromise with a sectional viewpoint it was not ethical to compromise with the Christian gospel of the brotherhood of all races.

Laymen Meet

Southborough, Mass.: — The annual laymen's conference of Massachusetts met here Sept. 14-15 with 200 in attendance. This conference has in the past played a constructive part in the preparation of the every member canvass. Leadership is from business executives chiefly in addition to the clergy.

Both large and small churches held their special group meetings under the direction of Frank P. Bennet Jr., of St. John's Church, Saugus, and Samuel Hall Jr., of Trinity Church, Boston. Chairman of the conference was Victor G. Harnish of Christ Church, Waltham, and Byron T. Atwood of Grace Church, Salem. Also on the pro-

gram were the Rev. Fred Arterton, rector of All Saints' Church, Belmont, and Philip H. Stafford, diocesan treasurer and executive secretary of the field department.

Progress in Mexico

Philadelphia: — Bishop Salinas y Velasco of Mexico told THE WITNESS in a special interview that the government of Mexico has taken care of peasants and workers in his country through social legislation to counteract the influence of the Roman Catholic Church and that under government supervision progress is being made in improving their economic life. The people are getting better wages, but there are many strikes because of the high cost of living.

The government is combating illiteracy and is providing tools and equipment to help in agriculture. It has also established an agricultural bank. Attempts are being made to awaken the people to their own rights. In this way the government is partly succeeding in getting Mexicans from out under the Roman Catholic influence.

The Roman Catholics in return institute special organized parties os-

They Begin to Understand!

For twelve years Spiritual Mobilization has been sounding an alarm against the loss of spiritual freedom—root freedom in America. A great many clergymen have not understood what we were talking about. They liked the humanitarian talk of the federal administration, and the various bureaus, presumably to help the common man—the forgotten man.

They couldn't believe that socialism, fascism, communism, or any other ism could ever reach a totalitarian level in America. They felt all efforts to protect Freedom in the interest of constitutional government, the democratic process, etc., were "much ado about nothing" or "a front for special interests" or "a partisan political campaign."

But since the end of the war they have been doing more sober thinking. They are gradually examining the departures from American procedure—the curtailments of freedom—and are realizing they have responsibilities to check those tragic trends. Then in the midst of this postwar rethinking there has appeared a book, "The New Leviathan" by Dr. Paul Hutchinson, who is known and respected by all clergymen for his articles and editorship of the *Christian Century*.

That book has given a lot of preachers the jolt that was needed. They are, at long last, beginning to understand. They are putting aside their prejudices and viewing matters objectively, realistically, and with genuine shock. They are embarrassed to realize they have been party to this trend toward a mortal God state. What can they do about it?

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"I think so much of your work *G—Suiting the Body* and the *Voice Governor* that I put it on my required reading list for the voice class of the Yale Drama School. Actors and public speakers are becoming more and more aware of the fact that the best way to develop a good speaking voice is by developing a good singing voice, and that neither of these goals can be achieved without adequate breath control. Your writing on this point is scientific and clear and cannot help but be useful to any student or teacher who will take the trouble to study it."—Marshall Bartholomew, Associate Professor of Singing and Director of Undergraduate Musical Activities, Yale University.

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tensibly to cooperate with the government but to burrow into government departments and regain its influence. The Church goal is to control the government but it is not done openly.

The only thing the Roman Catholic Church is interested in in its relationship to Protestantism is to destroy it, according to Bishop Salinas. For example, the people are stirred up against the Protestants by pastoral letters and even promote killing of natives to gain their ends. Often Protestant churches are stoned and their pastors killed.

The bishop felt there was little Communistic influence and where it existed, as among intellectuals, was of a mild kind.

Centennial

Philadelphia: — Calvary Episcopal Church, Northern Liberties, which maintains a mixed congregation of whites and Negroes, and is a monument to Bishop William White, first Presiding Bishop of the Church, was re-consecrated Sunday night, Sept. 15 at a special Service conducted by Bishop Oliver Hart of Pennsylvania. Calvary will hold its centennial anniversary in September this is part of the program. Rector is the Rev. Thomas Logan, formerly pastor of St. Michael's and All Angels', who came to Calvary in 1945. Over 30 persons will be presented for confirmation to Bishop Hart on Sunday, Sept. 29.

Shows Growth

Easton, Md.: — Bishop William McClelland recently expressed optimism over the growth of this diocese in a letter to the clergy. He pointed out an increase of 31 per cent in the collective budgets of the parishes and to the addition of more than 600 communicants since his consecration in 1939. At the same time he expressed alarm over the decrease in the number of children enrolled in the Church schools.

Foreign Bishops

Philadelphia: — Among the distinguished guests of General Convention were Bishop Huang K'uei-yuan of Hong Kong who is in charge, under Anglican Bishop Ronald Hall of Hong Kong of the Mandarin-speaking portion of a vast diocese stretching across southern China which includes a large section of the Burma road. He was in charge of the last refugee train which left Hankow before its capture

by the Japanese. Other well known bishops from foreign shores who visited Convention were Archbishop William Hardie of the West Indies, Bishop Robin Chen of Anking and Bishop Bravid Harris of Liberia.

Field Officer

New York: — The Rev. Stanley M. Fullwood, rector of Trinity Church, Muscatine, Iowa, for the past nine years has been appointed field secretary for the National Council representing province VI, with headquarters in Omaha, Nebraska. He has been an examining chaplain in Iowa, editor of the *Iowa Churchman*, vice-president of the diocesan council, and is a fellow of the College of Preachers. He has also held several provincial offices.

Chapel Dedicated

Tahoe City, Calif.: — A summer chapel here built by the diocese of Sacramento has attracted many visitors. More recently a rock wall, constructed along the 550 foot frontage, was dedicated in honor of service men and women with their names inscribed on it, according to Bishop Noel Porter.

Church Kindergarten

Savannah, Ga.: — So successful was the week-day kindergarten sponsored last year by the Church of the Good Shepherd here that it has opened again with thirty pupils, the limited number. This is a new adventure in religious education in the diocese of Georgia. The director and head teacher is Miss Rose Shanklin, formerly of Benton House, Chicago, who will be assisted by Mrs. W. G. Sheriden, a graduate of Georgia State College and Duke University.

Relief Workers

New York: — The Rev. Raymond E. Maxwell, formerly rector of St. Mark's Church, St. Louis, is one of three persons to be selected by Church World Service, which coordinates relief work for major Protestant groups, to serve on the CRALOG liaison committee in the British and French-occupied zones of Germany.

The other two members are Rev. and Mrs. James C. Flint, Congregationalists from Great Neck, L.I.

Joint Commission to Study 281

Philadelphia: — A joint commission is to be appointed to study the duties of the Presiding Bishop in relation to the National Council. They will review and analyze the

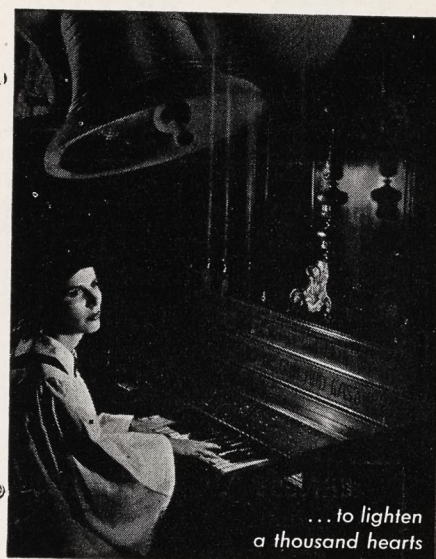
administrative organization of the Council and its departments and recommend, where deemed advisable, changes in departmental and administrative functions. The sum of \$2,000 was provided for the expenses of the commission.

Ask Study of Unity

Winnipeg (RNS): — The House of Bishops of the Anglican Church recommended here that a report on reunion with the United Church of Canada be received and commended for study for the next three years.

Canada Synod Seats Woman

Winnipeg (RNS): — Mrs. R. E. Woodhouse of Ottawa, president of the Dominion Board of the Woman's



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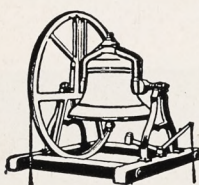
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Anniversary

Detroit—Members of the clergy and laity of the diocese of Michigan met here recently at the home of the Rev. and Mrs. Gordon Matthews to help them celebrate their silver wedding anniversary. Over 200 friends attended the open house. Mr. Matthews is at present executive secretary of the diocese.

New Worker

Augusta, Ga.—Miss Rose Shanklin of Clemson, N. C., a specialist in pre-school and kindergarten programs will come to the Church of the Good Shepherd here in September to organize the work in these departments of the Church School. At present she is assistant nursery director at Benton House, Chicago.

Bid to Workers

Vienna (wireless to RNS):—An immediate aim of the Roman Catholic Church in Austria is to win back the loyalty of workers who were alienated during the Nazi regime, Theodore Cardinal Innitzer, Archbishop of Vienna, declared in an interview here. He reported that improvements have taken place in all phases of church life since the liberation of Austria last summer.

"We must bridge the gap between the Church and the workers," Cardinal Innitzer said. "We must not bind ourselves so strongly to the conservative parties that the workers feel that the Church belongs to these groups."

The 70-year-old churchman warned, however, that priests must not meddle in politics. He recalled his order to Church officials last Fall forbidding priests to make political statements or to engage in political activities without special authorization, and said "the new policy has worked out very well." The cardinal's order did not affect Catholic lay groups.

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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.

MR. ALFRED R. LOUCH
Layman of Los Angeles

As an Episcopalian and as a conscientious objector I wish to thank you for your recent issue of THE WITNESS devoted to a discussion of the various aspects of conscientious objection in this war. As one of a group of strikers at the Civilian Public Service camp at Glendora, California, protesting by this method the many evils of the CPS system brought out in the article "How Civilian Public Service worked for the CO's" by Roger W. Drury, I wish to thank you on behalf of this group for that very fair evaluation of the CPS program.

Our strike here at Glendora is now in its fifth month, and in spite of the arrest of all of the strikers, and the approaching prosecutions and possible prison sentences, it continues to hold to the five aims formulated at the beginning of the strike: 1) that we should receive pay for work required, 2) that some system of dependency allotments, accident compensation, and death benefits should be set up, 3) that the demobilization schedule of CPS men be put on an equal basis with discharges in the armed forces, 4) that civilian control should replace the arbitrary military authority now exercised over the camps by Selective Service officials, and 5) that the strikers, in order that the right to strike might be preserved, not be penalized for their action of protest. For five years none of these aims have been met by Selective Service, although, in the case of the first two, Congress provided for pay not to exceed rates paid the armed forces (Public Law 630) and although, in the case of the fourth, the military officials in Selective Service are such in direct violation of the law which provides for "civilian direction" of the camps.

Already six strikers at a camp in New York have been sentenced to 18 months in a Federal penitentiary, which indicates the only response of the government to an action of protest.

Thanks again for your very fair discussion of the CPS system.

* * *

MR. ROBERT MANN
Layman of Memphis, Tennessee

I am a regular reader of THE WITNESS and enjoy it very much, but I was very much surprised when I read the August 22 issue and found it devoted entirely to pacifism. Is this the editorial viewpoint of THE WITNESS, or (as I hope) are you allowing the pacifists to speak for themselves in your columns?

I was amused to see that one of the writers seems to think that because a certain conference "plainly stated" that war was a sin, it must be. Anyone but a fool knows that, but it seems to me that's not reason enough for our country to refuse to arm itself adequately when the alternate is absolute destruction of, not only our physical possessions, but also what is more important, our ideals.

Nor do I believe that the Christ would endorse the stand of non-combatants. If he would, why did he not condemn military service in the face of the greatest military power the world had ever seen—that of Rome? Why should our church protect conscientious objectors when we certainly must realize that it would be absolutely

fatal for everyone in our country to refuse to bear arms? Especially since the rest of the world is armed to the teeth and has no idea of disarming? Are we fools enough to believe that everyone would drop their arms the minute we did? I don't recall that this has been the case in the past.

As Christians we don't believe in conquering by the sword, but if the Christians of the Middle Ages hadn't taken up the sword against the Saracens, very likely Christianity would have perished then and there. Can we honestly say all men who served in the armed forces were sinners for not refusing to fight?

Let's wait until the clouds of war are not quite so thick before advocating disarmament and pacifism.

ANSWER: Signed articles in THE WITNESS do not necessarily state the position of the editorial board. We do believe, however, that all points of view should be heard.

* * *

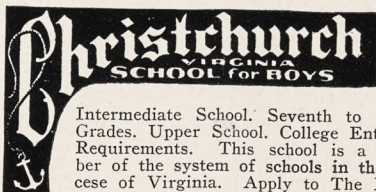
MR. F. C. BRIGGS
Layman of New York

THE WITNESS is to be congratulated for the excellent number of September 5 which so clearly presented the issues to come before General Convention. It was a thorough report which will make it possible, I am sure, for all readers to follow the action in Philadelphia with interest and understanding. You are bringing out a lively and timely paper—the best of several religious journals that I receive.

* * *

MRS. GEORGE CARR
Churchwoman of Pittsburgh

The two editorials in THE WITNESS for September 5 were excellent. You surely stated clearly the capabilities which the times demand of the new Presiding Bishop. One only hopes that the House of Bishops will be guided to elect such a man. I agree also that it would be tragic in this day and age for a House of Deputies not to seat the one woman who has been elected a deputy. With women serving in Congress and in many positions of importance our beloved Church would look real silly not to give women the place they have earned. Also I hope that a layman may be elected President of the House of Deputies and I am glad that THE WITNESS saw fit to endorse such an outstanding man as Judge Owen J. Roberts.



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Prophetic, Lay Religion vs. Priestcraft

Protestantism is a prophetic, lay religion. It logically emphasizes the claims of social justice, like the great Hebrew prophets. It is completely opposed to priestly mediation between God and man. The tendency of progressive Protestantism is to see God not only in Biblical history, but also to find Him as the partner of man in the stream of general history and in the cosmic process. The discovery of atomic fission suggests that the atom is a constantly seething focus of God's power, and that there was no original "creation" of a universe consisting of small, hard, material particles, in the conventional sense. Protestant religion tends to move away from orthodoxly understood supernaturalism and the miraculous.

An alien ecclesiastical organization, reciting its ritual in a foreign tongue, tending to obscure social justice behind a cloud of theological supernaturalism, is now rapidly moving to penetrate the vitals of the American republic. Proclaiming infallible knowledge of the Bible, it asserts that non-Catholic religious bodies have no right to interpret and teach the Scriptures.

It accepts the historicity of the Jewish priesthood as having been objectively organized around an alleged matter-of-fact sanctuary known as "The Tabernacle in the Wilderness" (Vide Dr. C. L. Souvay, Professor in the Roman Catholic Kenrick Seminary, St. Louis, writing under the imprimatur of Cardinal Farley, in Catholic Encyclopedia). In other words, the "infallibility" centering at Rome declares that the "Tabernacle" was an actual fact, built according to revelation from the Almighty. But the same revelation provides also that the desert sanctuary shall be enclosed in a personnel-pattern of remarkable, startling, and arresting character:—It is completely in charge of tribes which are said to be descended from Leah, the legendary unloved wife of Jacob, to the ignominious exclusion of tribes which are said to be descended from Rachel, the legendary beloved wife of Jacob, as follows:

The "Tabernacle" is depicted in a narrative known as the "Priestly Document", which composes the topmost layer in the literary strata of the Pentateuch. The Tabernacle itself allegedly stands in the very center of the camp of Israel in the wilderness. On its eastern, or front, side "toward the sunrise", occupying the most honorable position, are three Leah-tribes (Judah, Issachar, Zebulun). On the south side are two Leah-tribes (Reuben, Simeon), together with a Leah-bondmaid-tribe (Gad). On the north side are stationed three other slave-girl-tribes, one of which (Asher) is descended from Leah's bondmaid; while the others on the north side (Dan, Naphtali) are derived from Rachel's bond-maid. The priests come from a special clan in the Leah-tribe of Levi; while the sanctuary itself is entirely surrounded by a police-guard of lower grade Levites. But the climax of the story relates to the back side, or west, of the structure, where the refuse material from a sanctuary would naturally be thrown out: Here, in

obscurity and in humiliating subordination to the Leah-tribes, and even to the tribes descended from the bondmaids;—here, in ignominious insignificance, we find "the camp of Ephraim", consisting of three tribes (Ephraim, Manasseh, Benjamin) the only tribes descended from Rachel, the legendary beloved wife of Jacob.

The "Priestly Document", containing the Tabernacle-narrative, is anti-Ephraimite and pro-Judaic. The nature of the Tabernacle as a Leah-monopoly can be easily verified by noting the legendary tribal origins in Genesis and checking them alongside the camp stations in Numbers. The Hebrew Bible is "bottlenecked" through Jewish priestly writers, who labored in the Babylonian Captivity and after, at a period when the Ephraimites (identified with Rachel) had already vanished into the void and were known as "the lost tribes".

Roman Catholic interpreters of Scripture have never shown any knowledge that the "Tabernacle in the Wilderness" was not a literal fact, but was merely post-exilic propaganda against the "lost tribes" of Ephraim. Modern Protestant Biblical scholarship long ago opposed the historicity of the Tabernacle (Hastings, Dictionary of the Bible, IV, 666). But its character as a vindictive, imaginary Leah-monopoly, growing out of tension between social groups in Israel, gives new point to critical scholarship and punctures effectively the Catholic assumption that infallible knowledge of Scripture is enthroned on the Tiber.

Hebrew prophecy arose in Ephraim. It was aborted in Judah by the tragic failure of King Josiah's reformation and the rise of the Jerusalem Tammany. Judah, on the map, lay wedged in between Ephraim on the north and the enemy Edom on the south: "Jacob divided the people . . . into two bands . . . Rachel and Joseph hindermost", i.e., farthest from the Edomites. The Judaic scribes in the Babylonian Exile were unable to gainsay the legend that Leah, the mother of Judah, was thrust out of Jacob's tent in the same way that the tribe of Judah was thrust out of the Hebrew nation by the Ephraimite, or Josephite, rebellion against the house of David.

Resenting the prestige of the Rachel-Joseph-Ephraim element in history and legend, the post-exilic scribes transformed the prophetic religion into an ecclesiastical cult by means of the pro-Judaic, anti-Ephraimite "Priestly" document, centering around the "Tabernacle". This material is endorsed as actual history by the Roman Catholic hierarchy. The disclosure and public discussion of the Tabernacle in its real nature is possible only under the free, scientific regime of progressive Protestantism and modern evolutionary Judaism. (In addition to the Catholic Encyclopedia as above, consult Steinmueller, Companion to Scripture Studies, published under imprimatur of Cardinal Spellman. Professor Steinmueller is teaching in the Seminary of the Immaculate Conception, at Huntington, Long Island, N. Y.).

—Louis Wallis

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