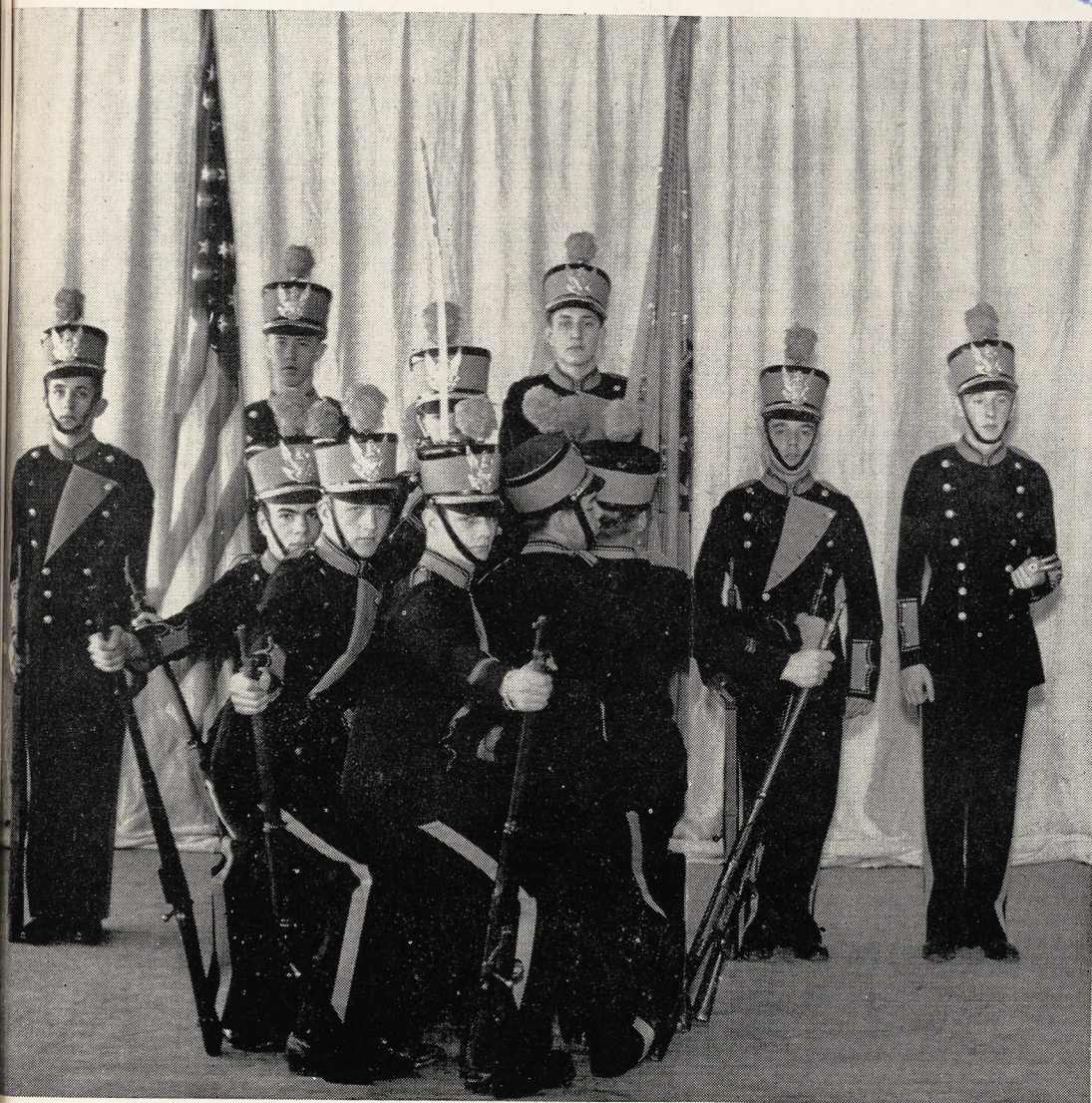


# The WITNESS

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OCTOBER 24, 1946



ST. JOHN'S SCHOOL  
AT SALINA, KANSAS  
HAS CRACK SQUAD  
*(story on page four)*

ARTICLE BY FREDERICK C. GRANT



## 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. Open daily 7 A.M. to 6 P.M.

**GRACE CHURCH, NEW YORK**  
Broadway at 10th St.  
Rev. Louis W. Pitt, D.D., Rector  
Daily: 12:30 except Mondays and Saturdays.  
Sundays: 8 and 11 A.M. and 4:30 P.M.  
Thursdays and Holy Days: Holy Communion 11:45 A.M.

**THE HEAVENLY REST, NEW YORK**  
Fifth Avenue at 90th Street  
Rev. Henry Darlington, D.D.  
Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.  
Thursdays and Holy Days: Holy Communion, 11 A.M.

**ST. BARTHOLOMEW'S CHURCH**  
NEW YORK  
Park Avenue and 51st Street  
Rev. Geo. Paul T. Sargent, D.D., Rector  
8:00 A.M. Holy Communion.  
11:00 A.M. Morning Service and Sermon.  
4:00 P.M. Evensong. Special Music.  
Weekdays: Holy Communion Wednesday at 8:00 A.M.  
Thursdays and Saints' Days at 10:30 A.M.  
The Church is open daily for prayer.

**ST. JAMES' CHURCH**  
Madison Ave. at 71st St., New York  
The Rev. H. W. B. Donegan, D.D., Rector  
8:00 A.M. Holy Communion.  
9:30 A.M. Church School.  
11:00 A.M. Morning Service and Sermon.  
4:00 P.M. Evening Prayer and Sermon.  
Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

**THE CHURCH OF THE EPIPHANY**  
1317 G Street, N. W.  
Washington, D. C.  
Charles W. Sheerin, Rector  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 11:00 and 12:05.

**ST. THOMAS' CHURCH, NEW YORK**  
Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

**THE CHURCH OF THE ASCENSION**  
Fifth Avenue and Tenth Street, New York  
The Rev. Roscoe Thornton Foust, Rector  
Sundays: 8 a.m. Holy Communion.  
11 a.m. Morning Prayer, Sermon.  
8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).  
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.  
5:30 Vespers, Tues. through Friday.  
This Church is open all day and all 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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OCTOBER 24, 1946  
Vol. XXIX No. 47

## CLERGY NOTES

BESSETTE, THEODORE A., priest-in-charge of St. James', Kemmerer, Wyoming, has accepted a call to become rector of the Ascension, Salida, Colo., early in November.

BURT, JOHN N., former navy chaplain is now chaplain to Episcopal students at the University of Michigan, Ann Arbor.

DeCAMP, BENJAMIN C. JR., formerly vicar of Christ Church, Harlan, Ky., is now curate of St. Paul's, Oakland, Calif.

HASKELL, LOUIS A., rector of St. Paul's, Suffolk, Va., has accepted a call to St. John's Church, Florence, S. C., Dec. 1.

HAUBER, JOSEPH A., has resigned as rector of Ascension, Silver Spring, Md., to teach in Florida.

MACE, WARREN EDWARD, formerly rector of Christ Church, Sherburne, N. Y., is now rector of the Holy Comforter, Washington, D. C.

MANN, WILLIAM S., minister-in-charge of All Saints', Tupelo, Miss., has accepted a call to St. John's, Laurel, Miss., effective Nov. 1.

MEADOWCROFT, rector of All Angels', New York City, has accepted the rectorship of Grace Church, Charleston, S. C., effective Jan. 1, 1947.

NISHI, SHUNJI F., formerly assistant at Christ Church, Cambridge, Mass., is now taking graduate work at Columbia University, N. Y., and is assistant to the chaplain.

NORRIS, DEACONESS ANNA C., for 25 years a worker in the diocese of Pennsylvania, now retired, died Oct. 3 in Philadelphia after a long illness.

PARKE, JOHN H., formerly assistant at St. James', Greenfield, Mass., is now rector of St. John's, Worcester, Mass.

VEAZIE, HENRY P., formerly rector of St. Francis-in-the-Wood, San Francisco, has resigned because of ill health. His new address is 27 Diaz St., San Francisco, 12, Calif.

## 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. FREDERICK 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 Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.  
The Cathedral is open daily for prayer.

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

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

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

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

**GRACE CHURCH**  
105 Main Street, Orange, 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 Klamon, 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



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## Cultural Missions Treatment Offers a Contrast

*Two Distinguished Churchmen of America  
Report of Their Visit to Soviet Union*

By W. B. Spofford

*New York*:—Eleven delegates from the Soviet Union, all members of cultural groups, were invited to the United States as guests of the American Slav Congress. Each of them received a letter from our department of justice, dated September 19, demanding that they register and make public statements of their activities while in this country. A second letter from the department, dated October 4th, threatened to regard their failure to register as a violation of the criminal provisions of the law which provides for a fine of not more than \$1,000, imprisonment for not more than two years, or both.

The visitors refused to register, cancelled all of their appointments to address American audiences, and arranged to return to their native land at the first opportunity. They were supported in this by Jacob M. Lamokin, Council General of the USSR, who told the press that the demand of the department of justice was a "surprising" action to be taken against members of a cultural mission who were here as guests of an American organization. "I must emphasize," he said, "that these delegates all are very prominent persons in cultural fields and they came here as guests."

A number of Americans visited the Soviet Union this summer, also as guests. In the delegation were two leading churchmen, the Rev. Ralph W. Sockman, minister of Christ Methodist Church, New York, and the Rev. Louie D. Newton, president of the Southern Baptist Convention. By way of contrast in the way the two delegations were treated we here present the report of their visit written by Dr. Sockman and Dr. Newton:

Because we know that you will be interested in such observations of religious life in the Soviet Union

as we had the opportunity to make, we are taking this occasion to transmit some of our impressions during our recent trip.

As you know, we went to the Soviet Union on July 12th at the invitation of the Soviet government as part of the delegation representing Russian Relief. During our three weeks stay in the Soviet Union we were guests of the government and were received everywhere with a cordiality which was, to say the least, heart-warming.

We travelled more than 5000 miles within the USSR in a plane which was placed at our disposal by the government. Our tour, which we planned ourselves, took us to cities as widely separated as Leningrad in the far north and Tbilisi in the Georgian Republic. Our movement throughout was unrestricted. There was not a single request for information by any member of the delegation which was not granted. We took hundreds of photographs. In Moscow we were afforded the privilege of addressing the Soviet people over the radio. In short, we travelled with as complete freedom as any tourist might have in our country.

Of course it is difficult, after a trip of only a month in a country which numbers nearly 200,000,000 in population, to draw generalizations which are valid. We can, however, report on our direct experience. The single most vivid impression upon the delegation, we think, was the unbelievable devastation wrought upon the Soviet Union by the invasion and occupation of the Nazi armies. We can report that we saw American clothing and other relief supplies being used wherever we went. We talked with hundreds of people and everywhere the story was the same—the Russians knew of American aid

through Russian Relief, were deeply appreciative of it and asked us to carry back messages of thanks and friendship to the American people.

Naturally our primary interest was in the religious life of the Soviet Union. We visited churches and talked with many religious leaders, among them the Patriarch Alexei, the Archbishop of Odessa, Dr. Yakhov Zhidkov, Pastor M. A. Orlov and many others in Moscow, Leningrad, Minsk, Tbilisi, and elsewhere. We discussed church affairs with Mr. Polyansky and Mr. Karpov, the government representatives who are charged with relations with the church, and with Baptist pastors everywhere we went.

So far as we were able to observe there is freedom of religious worship. All of the ministers and other religious leaders with whom we talked assured us that there was no governmental censorship of the pulpit. Of course the pulpit does not conceive its message to cover certain social aspects which our American ministers discuss. However, the churches do have their own philanthropies and may present petitions for the redress of any community problem.

The Russian religious leaders with whom we spoke stressed strongly the separation of Church and State. Both government officials in charge of church relationships and ecclesiastical leaders with whom we spoke agreed that church membership is growing. Certainly we had ample evidence of religious interest in the crowded churches which we visited and in the long queues of people waiting admission so that they might join in church services. One Sunday morning, as a matter of fact, members of our delegation had some difficulty getting through the crowds at the Greek Orthodox Cathedral in Moscow. It was only when the congregation learned that we were Americans that they made way for us to get into church. At the same hour Dr. Newton was preaching to a congregation of 2000 in the First Baptist Church of Moscow.

On several occasions we were given an opportunity to extend greetings to the worshippers at



church services, including Jewish congregations.

There is a great deal more to tell you than can now be written within the limitations of a letter, but we can at least pass on our major conclusions to you. From direct observation we feel that there is a considerably greater interest in religion in the Soviet Union than many of us have been led to believe. As far as we could see, no obstacles are interposed by the Soviet government which would prevent the free growth and development of religious institutions or the right of individuals to pursue their faiths and worship as they please. We found a number of churches making improvements in their buildings, an indication, we feel, of the forward strides of religious faith in Russia.

Certain images remain vividly in our minds. The stark ruins of cities like Stalingrad and Minsk reveal the heroism of the Russian people under conditions which we in America cannot quite realize. Our thoughts, however, turn to the future, rather than to the past, and we think of those children whom we saw in the camps — children, orphaned by the war who need clothing, care and affection. They are now the responsibility of those of us who remain — we saw the garments which had been sent — we saw the need for much more clothing. We saw the gratitude for our gifts and the affection which the average person in Russia has for the average American. Amid the tension of diplomacy these human bonds, we feel, are our greatest hope for peace.

We hope that we may soon have an opportunity to report at greater length on the delegation's tour, but we felt that you would be pleased to have some word, no matter how brief, upon the occasion of our return.

### THE PICTURE ON THE COVER

*Salina, Kansas:*—The present day Crack Squad of St. John's Military Academy shows military skill, the result of an interest in precision drilling that goes back to 1904 when the drill squad from this school entered in a nation-wide competition at the St. Louis world fair and won a series of honors competing against colleges and universities. The present drill consists of intricate foot movements accompanied by distinctive manual arms. A rapid cadence somewhat faster than double quick

page four

time is used and the climax of the drill comes with the presenting of the colors by the color guard which receives the Queen Anne salute from the drill squad. Exhibitions have been given throughout all the middle west at various kinds of public functions and before many military and civic dignitaries.

### UNIVERSITY GETS BELLS FROM SCHULMERICH

*Philadelphia:*—Schulmerich Electronics, Inc., installed their Carillon Tower Bells at the University of Pennsylvania as a service to General Convention. Hymns were played at regular intervals, and at the request of Justice Roberts they were used to notify Deputies that



*St. John's Military Academy, Salina, Kansas, in addition to maintaining an excellent Church School, also has the Bar I-L Ranch composed of over 10,000 acres in Grand County, Colorado, where boys combine wholesome play with study*

their House was to go into session in five minutes. Authorities at the University enjoyed the bells so much and received such favorable comment on their operation that they have given the company a contract to keep the bells permanently with complete automatic equipment. The University intends to use the equipment for keyboard playing on special occasions and automatic strike throughout the day-time hours. Also a special short musical program each day is being considered since the University Hospital across the street from Houston Hall recognized their therapeutic value.

### APARTMENT SOUGHT BY PRIEST

*New York:*—A Chinese priest who is studying at Union Seminary de-

sires an apartment for wife and two young daughters within reasonable commuting distance, possibly in exchange for help with services. He speaks fluent English. Anyone who knows of such an apartment please write THE WITNESS.

### NEW YORK CLERGY HEAR DEMANT

*New York:*—Canon V. A. Demant of St. Paul's Cathedral, London, was the principal speaker at the 19th annual clergy conference of this diocese which met at the synod house Oct. 23. He told of the position the Anglican Communion has in the solution of present world problems. Others who addressed the meeting were Bishops William T.

Manning and Charles K. Gilbert as well as the Rev. William Sprenger, director of the city mission society.

### A FESTIVAL OF FAITH

*Washington:*—A festival of faith in which all Protestant churches of this city will participate has been planned for Oct. 27 in Washington Cathedral. Preacher at this service will be the Rev. Abdel Ross Wentz, a member of the provisional committee of the World Council of Churches and president of Gettysburg Theological Seminary. Bishop Angus Dun, who is also chairman of the committee on strategy of the Washington Federation of Churches, will preside.



# Rev. Kimber Den Opens New Work Covering a Wide Area

*Plans Also Made to Open a Home for Children Who Were Made Blind as a Result of the War*

By Kimber Den

*Nanchang, China:*—Bishop Lloyd Craighill sent me a copy of THE WITNESS, the first I have seen since the war ended. You can imagine how thrilled I was and especially to see that it carried a report of my work. You were absolutely right in telling my American friends that our needs for their financial support in post-war reconstruction are, in many ways, far greater than the war period.

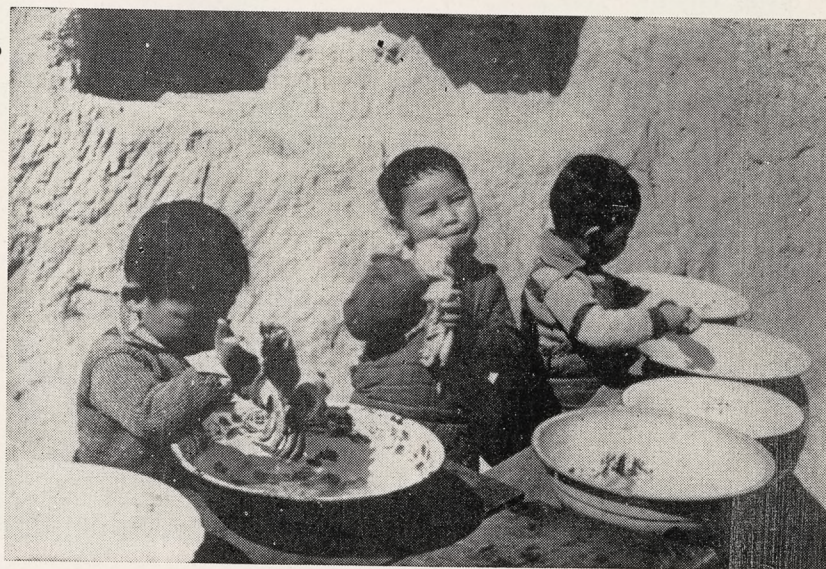
According to the new plans of the Kiangsi Christian Rural Service Union the scope of our service will be extended to five new areas in five strategic points covering several hundred miles. The current budget calls for \$1,000 a month, U. S., at the present rate of exchange and in addition we hope to raise \$20,400 in America as capital for farming implements and industrial machinery. After a year and a half all the work is expected to be self-supporting and self-perpetuating.

For the convenience of business transactions we have removed our head office to Nanchang from Lichwan which is too far isolated in the interior of the province. From this capital of the province I can move easily supervise the work and attend to things without spending too much time travelling.

Since coming here I have not attempted to open any new orphanage here as there is quite a large one in the city under the control of the local charity board and in which I am taking a keen interest. But I am planning to start a school for the blind children in China as I believe there are many hundreds of them suffering the loss of sight as a result of the war. It is a piece of work very much neglected by both our Church and the government. But it is always my great joy to dig in and do something for those neglected "ones of our least brethren." Perhaps it takes as much to run a school for blind children as it does for orphans. In any case we shall soon see. Any help for this new work will be greatly appreciated.

My heart sinks with pains when I think of those multitudes in war-torn areas in different parts of the

world, especially in China. They are suffering not only from lack of food and clothing but more still from insecurity, fear and uncertainty, owing to political unrest. It is high time for the Christian Church at large to get busy in doing something to avert the disaster which threatens the world today. I am glad that the Church committee for China Relief is still functioning in the United States. For it is not enough to meet the present needs by relying merely



*Hundreds of children like these are being cared for in China by the Christian Rural Service Union directed by the Rev. Kimber Den. Any caring to help the expanding program are asked to make checks payable to "Treasurer CLID" and send to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N.Y.*

upon such organizations as UNRRA in post-war rehabilitation work.

General Convention is soon to meet in Philadelphia. I hope that this message may reach you in time to convey my warmest greetings to my many friends there. I learn that there will be a delegation coming out to China soon after Convention. I hope very much that THE WITNESS may accompany the group. If such is to be the case you will, I hope, be my special guest if you do care to come to my humble country for a short visit. You can imagine how thrilled I should be in having the pleasure of taking you around to see all of the work in different fields in which THE WITNESS and its read-

ers have played such a vital part. It would certainly be a fulfillment of my long-cherished hope.

Any caring to contribute to Kimber Den's work should make checks payable to "Treasurer, CLID" and send to the Church League for Industrial Democracy, 155 Washington St., New York 6, N. Y.

## PLAN CHURCH SCHOOL PROGRAMS

*Wilmington, N. C.:*—An adventure in training church school teachers was recently successfully completed in the diocese of East Carolina when two institutes were held under professional direction. These were part of a Christian education program sponsored by the diocesan department on Christian education under the leadership of Bishop Thomas Wright and the Rev. James Ferneyhough, rector of St.

John's here, and chairman of the department. Church school material from many different publishers was presented as well as religious books and other printed matter relating to Church school teaching. Miss Frances Young of the National Council's division on Christian education was the headliner at the two meetings held respectively at St. Paul's, Edenton and St. James', Wilmington.

## FOREIGNERS TO STUDY HERE

*New York:*—According to a statement by Church World Service, five Episcopal theological seminaries have given scholarships to foreign students from war-affected countries.



The schools are Virginia, Seabury-Western, General, Episcopal Theological School, Cambridge, and Berkeley. The students will prepare themselves for ministry and religious leadership in their home lands. Twenty-six students will make up the first company of visitors. Most of them will be graduate students and will remain here at least a year. Presbyterian, Methodist, and the Union Seminaries are also offering scholarships to foreign students.

### YOUTH TRUST INC. ORGANIZED

*Ft. Wayne, Ind. (RNS):*—To encourage practical Christian living a \$100,000 non-profit trust corporation to be known as Youth Trust Inc. was announced here by Baptist layman David Hogg. Episcopal parson Irwin St. John Tucker of Chicago is one of the directors. The trust will disseminate literature, establish training centers, promote lecture-ships, and advance money for needy students. The educational activities will emphasize the practical side of Christian life over doctrines and theology.

### WILL VISIT NEW FIELD

*Pendleton, Ore.:*—The Rev. Lane W. Barton, bishop-elect of Eastern Oregon plans to tour his new field in December with Mrs. Barton, following his consecration at Norwalk, Ohio in November. In mid-January or early February he plans to take over his new jurisdiction. His acceptance has been received with much pleasure by the Church people of that diocese.

### SEES RELIGIOUS COOPERATION

*Geneva (by wireless to RNS):*—Signs of cooperation between the Russian Orthodox Church under the Moscow Patriarch and the Protestant and other Orthodox Churches of the world through the World Council of Churches continues to mount, according to general secretary Visser 't Hooft who conferred this summer with Moscow religious leaders. The recent official visit of Seraphim Rodioroff, Russian priest, to the World Council headquarters here is a case in point indicating the Moscow patriarch wants first-hand impressions.

To strengthen this belief news sources from Moscow reveal that Patriarch Alexei asserted recently that the patriarchate is studying the problem of the ecumenical move-

ment which is regarded in Church circles throughout the world as that sponsored by the World Council of Churches.

The Patriarch also told this news service that no decision had been made to send a representative to the council of bishops of the Russian Orthodox Church in America scheduled to meet late in November at Cleveland. Major discussions at this meeting are expected to revolve around the question of reconciliation of the so-called dissident groups here with the Moscow patriarchate.

### COLORADO ASKS FOR CHAPLAIN

*Denver:*—Because of the enrollment of more than 1,200 students who gave their Church preference



*Mrs. Francis Lewis Luce is in charge of the work at Ruge Hall, student center at the Florida State College for Women at Tallahassee*

as Episcopalians in the colleges and universities of Colorado, Bishop Fred Ingle has issued to his diocese a plea for the employment of a student pastor who would make his headquarters at the University of Colorado, Boulder, where more than 600 of these students are registered.

### EXPLAINS UMCY

*New York:*—The United Movement of the Church's Youth, known as UMCY, is not a youth organization in the technical sense as reported in THE WITNESS (Sept. 26) according to national secretary William Crittenden but is a program for all of the youth of the Episcopal Church. It has no constitution, officers, dues, or membership list.

Participation in its program is for every young person in the Church between the ages of 14 and 25. It is a coordinating agency for other youth groups. The recent National Convention held at Philadelphia heartily endorsed UMCY's program urging all young people to support PLAN, the official program and emphases in pamphlet form.

### CONVENTION DISCUSSED

*Atlanta:*—Feeling that his congregation should know more fully than through sermons what happened at the recent General Convention, the Rev. Matthew M. Warren, rector of All Saints' here, is promoting a series of weekly parish suppers when delegates from the diocese of Atlanta will relate their experiences and reactions. This program follows a similar one held during Lent when the problems of General Convention were discussed.

### LAYMAN SCORES COMPETITION

*Richmond, Va. (RNS):*—Competition by Protestant denominations to secure numerical strength was scored here by Richmond banker Thomas C. Boushall, who told a conference of Episcopal laymen that the important function of the Church is to reach those with no religious connections. He also criticized clergymen who devote more time to economic and political matters than to the spirituality of man.

### LAYMAN WILSON ACTIVE

*Syracuse, N. Y.:*—W. Dexter Wilson, vestryman and Sunday school superintendent of All Saints' Church here, and a member of the standing committee of the diocese of Central New York has recently been appointed as representative from the second province on the Presiding Bishop's committee on laymen's work.

### NEW OFFICERS IN CNY

*Syracuse:*—The Rev. Frederick T. Henstridge, rector of Grace Church, Elmira, N. Y., was recently elected president of the standing committee of the diocese of Central New York to succeed the Rev. Harold E. Sawyer, rector of Grace Church, Utica, who will be consecrated bishop of Erie Nov. 6. The Rev. Franklin P. Bennett, rector of St. Paul's Church, Syracuse, was elected secretary.



## The Meat That Perisheth

ONE might use as a text for a homily on the present meat situation those words of Job: "they wander for lack of meat." For surely the public has been led by the newspapers, with an eye to political advantage, to wander far from reality in an over-simplification of the problem. It is only necessary to point out, now that price control has been removed, that the present great purchasing power and hence over-consumption, will result not only in exorbitant prices but an even more acute shortage in the not distant future. Meanwhile in Canada, with price control and rationing, there is a satisfactory supply of meat at a decent price—and butter at forty-five cents a pound.

But more important is it for us to recognize the indisputable fact that what we have just experienced is a *strike*—a strike of packers and cattlemen for higher profits. One can imagine the headlines, the hue and cry that would be raised, if meat production stopped because laborers went on strike in the industry. Let's be fair and not wander: strikes for wages or profits—is there any essential difference? Strikes are enjoyed by no one, everybody suffers, not least the consumer. What is to be learned is that something is radically wrong with a system that permits, nay, entails, the devastating economic damage that strikes, whether of management or employees, can create.

Since this is an economic matter it is also a religious one. For economics deals with the relations of men and their welfare, and men are related inevitably to God. "Labor not for the meat that perisheth but for the meat which endureth into everlasting life." Until our sense of values is reversed we shall be far from realizing those words of the Master.

## Franco's Finger Man

A NEWS dispatch has been received by THE WITNESS which states that Enrique Cardinal Pla y Deniel, Archbishop of Toledo, and Primate

of Spain, will arrive in this country in the near future to attend the Confraternity of Christian Doctrine to be held in Boston on October 25. Among those who will greet the primate are Francis Cardinal Spellman, Archbishop Richard J. Cushing of Boston and Archbishop Amleto Giovanni Cicognani, apostolic delegate to the United States.

In his book, *Wind in the Olive Trees*, Abel Plenn, ex-staff member of the United States Office of War Information in Franco's Spain, has this to say of Primate Pla y Deniel: "Some members of the hierarchy had jumped on Franco's band-

wagon from the very beginning. Archbishop Pla y Deniel, for instance, had written a pastoral letter which, as the clergy's first endorsement of the uprising, had been circulated widely throughout Franco-held Spain and surreptitiously in many churches in Republican Spain. Franco's victory had been celebrated by Pla y Deniel, who had succeeded to the primacy by that time, with another pastoral letter entitled 'The Triumph of the City of God and the Resurrection of Spain.' . . . Throughout Spain, the lay priests had been quick to follow Pla y Deniel. Thousands of priests in cities, towns and villages had been foremost in the ranks of the 'denouncers' who pointed out to the Falange strong-arm squads not only

### "QUOTES"

TODAY no man lives for himself alone. This means fellowship between individuals, between classes, between nations and races. The greatest task that lies before the Christian Church today is to promote this fellowship. Should it wane and die no peace can either come or survive. The Christian is learning in the hard way that it is against God's will to live for self alone. Therefore, we must withstand all tendencies that undermine Christ's ideals of fellowship and unity. However great the obstacles, Jesus Christ and the Christian religion give us the strong power we need to overcome them. Only thus is lasting peace possible. Only thus can we gain freedom in a new order in accordance with God's plan.

George Paull T. Sargent  
Rector of St. Bartholomew's,  
New York

the Communists and Socialists, but also the liberal Republicans, the doctors and school teachers — pet hate of the Spanish clergy — and members of other professional groups; not only the few Protestants and Masons, but also the less regular among the Catholic churchgoer. Thanks to the diligence of these priests, in Malaga alone, according to an American vice-consul who had been stationed there at that time and with whom I later spoke in Barcelona, more than 18,000 people had been put to death. In Oviedo, an equal number had been slaughtered. There were instances, such as that cited by the deeply religious Spanish Catholic writer, Jose Bergamin, where priests had even taken an active part in the raping



of the wives and daughters of local Republican leaders." Now this finger-man for Francisco Franco is coming to this country as a visitor. To do so he has had to get a visa from the state department. In the light of the government's demand that eleven visitors from the Soviet Union register as alien agents (see page three), we wonder if the Primate of Spain will also be requested to register. Or are "alien agents" only those persons who disliked fascism in Spain when it reared its head in 1936 and continue to dislike it when they see it rising in China, Greece or the western democracies?

### **Hollywood Triumphant**

IT IS often interesting to analyze a movie that you have seen. A perfectly harmless bit of entertainment will frequently appear, after consideration, to have been filled with many subtle amoral and immoral implications. The Department of Promotion of the National Council has had produced for the purposes of the Every Member Canvass a film entitled *Go Forth*. They have used the movie to point a moral, and done a much better job artistically than they did last year with *Thy Kingdom Come*. But in their latest, a trite bit of Hollywood technique has entered, and it is one

of the most insidious immoral procedures of the film industry. In picture after picture out of the screen capital, certain racial groups are shown invariably as having ability and capacity for only one role. It happens in *Go Forth*. For no discernible reason of plot, but probably with the intention of giving a light touch, there is a Negro cook and her son portrayed. Many people seeing the movie glibly accept the customary Hollywood relegation of the Negro to an inferior place with comical overtones, but assuredly those of the Church sensitive to racial matters, particularly our Negro friends will not accept this quite so calmly. The producers of the film should make apology by cutting out the whole of this part from the movie. It will not damage the continuity, and might repair some of the damage already done to brotherhood by such thoughtless following of the Hollywood line.

And by the way of action we would like to commend the field department of the diocese of Newark which last week voted unanimously to cut from the two copies of the film that they own this "lemon pie sequence". We hope that other dioceses will do the same thing, and will so inform the division of promotion of the National Council.

## **Discipline of the Liberal**

**by Frederick C. Grant**

**The Editor of THE WITNESS**

THE liberal is one who endeavors to understand and appreciate the religion of other people, even while standing manfully for his own, and endeavoring to win other men to it. He does not like controversy — which usually throws dust in the air and obscures every issue under debate, and he is averse to partisanship, even though it spells defeat for his cause. He will not coerce — since faith that is under compulsion is not real faith but only conformity or submission. He is not greatly interested in ceremonial—though he will not forbid it, so long as it is not substituted for genuine worship, the love of God, and the service of man. He believes with Erasmus, in his famous letter to Luther, that "old institutions cannot be rooted up in an instant. Quiet argument may do more than wholesale condemnation." And he would take to



himself Erasmus's advice to Luther: "Avoid all appearance of sedition. Keep cool. Do not get angry. Do not hate anybody. Do not be excited over the noise which you have made." If only Erasmus's counsels had prevailed! The history of the Church since those days, and its condition now, would have been and would be vastly different from what these intervening 400 years have produced. The Reformation has not yet succeeded; and we may, in fact, have to go back and do it all over again, by a better method and with a better spirit. Rome has gone one way, we another. And the Protestant Churches have gone many various ways—while the tiny sects have gone in every direction, by a hundred tangled paths, all at once. There are signs of a deepening religious zeal in Rome, and of a deepening theological concern in Protestantism. Let us hope that eventually the whole body of Christ on earth may be knit up and strengthened—not in some uniform, rigid, ecclesiastical system, as in the later Middle Ages, but in a genuinely liberal, Christ-



like, devout and earnest fellowship of Christians everywhere, the world over.

But we are trying to define liberalism. I have already quoted Erasmus; and I can think of no better example to sum up this description than we find in another of his letters. It was addressed to an anonymous correspondent; we do not know to whom he wrote it; and it bears no date; but it was obviously written in the midst of the throes of the opening years of the Reformation—some think it was really addressed, via his correspondent, to the young Emperor Charles V, faced with the enormous and growing problems of his reign: the Turks threatening him in the east; the French, the Pope, and the English threatening him south, west, and north; and his own Germany quivering with internal discord and confusion. Here is what Erasmus wrote:

“The two parties are dragging at opposite ends of a rope. When it breaks they will both fall on their backs. The reformers turn the images out of the churches, which originally were useful and ornamental. They might have been content to forbid the worship of images and to have removed only the superfluous. They will have no more priests. It would be better to have priests of learning and piety, and to provide that orders are not hastily entered into. There would be fewer of them, but better three good than three hundred bad. They do not like so much ritual. True, but it would be enough to abolish the absurd. Debauched priests who do nothing but mumble masses are generally hated. Do away with these hirelings, and allow but one celebration a day in the churches. Indulgences, with which the monks so long fooled the world with the connivance of the theologians, are now exploded. Well, then, let those who have no faith in saints’ merits pray to Father, Son and Holy Ghost, imitate Christ in their lives, and leave those alone who do believe in saints. If the saints do not hear them, Christ may hear them. Confession is an ancient custom. Let those who deny that it is a sacrament observe it till the Church decides otherwise. No great harm can come of confession so long as men confess only their own mortal sins. Let men think as they please of purgatory, without quarreling with others who do not think as they do. Theologians may argue about free will in the Sorbonne. Laymen need not puzzle themselves with conundrums. Whether works justify or faith justifies matters little, since all allow that faith will not save without works. In baptism let the old rule be kept. Parents may perhaps be left to decide whether it shall be administered in infancy or delayed to maturity. Anabaptists must not be tolerated. The Apostles bade their people obey the

magistrates, though the magistrates were heathens. Anabaptists will not obey even Christian princes. Community of goods is a chimera. Charity is a duty, but property must be upheld. As to the eucharist, let the old opinion stand till a council has provided a new revelation. The eucharist is only adored so far as Christ is supposed to be present there as God. The human nature is not adored, but the divine nature, which is omnipresent. The thing to be corrected is the abuse of the administration. In primitive times the eucharist was not carried about by priests on horseback, or exhibited to be made a jest of. In England at this present time there is neither house nor tavern, (I had almost said brothel,) where the sacrifice is not offered and money paid for it. For the rest, let there be moderation in all things, and then we may hope for peace. The experiment has been tried with good success in the Duchy of Cleves. It will succeed everywhere if the clergy will only consent. . . .”

OF COURSE the experiment did not succeed—

it was not even tried, outside the Duchy of Cleves! But to this day, it seems, at least to some of us, that this was the only way the Reformation could have succeeded, i.e., a real reform of the Church, not a revolution, not a sundering of the Church into fragments, with all its consequent impotence and ineffectiveness in modern society. Erasmus’s proposed way was the way of liberalism, i.e., the way we ourselves advocate today. Perhaps we would not have phrased his proposals quite as he did. But his fundamental principle was sound, and we believe it is still sound. Moreover, no Church in Christendom came nearer to following Erasmus’s principle than did the Anglican—though we admit it veered off some points from the true course of reform. And, speaking for ourselves, we might even say that we are either Anglicans because we are liberals, or liberals because we are Anglicans. Liberalism belongs to the very genius and ethos of our Church. They call us Pelagians because we believe in free will; or half-Catholics, because we observe and love the sacraments; or Lutherans, because we rejected the decrees of Trent; or Calvinists, because we accept a measure of the doctrine of foreordination and of divine foresight and insist on the full sovereignty of God. But no matter. We know what we are—loyal members of Christ’s Holy Catholic Church, who love God with the mind as well as the heart, and are not eager to break with any of our fellow-Christians, or to indulge in the petty and superficial consistency of “separating for opinion’s sake.” We are not proud, let us hope; but we are loyal, and the “truth of the Gospel” is something greater than



any man's conceiving or defining—our own included. In brief, a genuine Anglican liberal is humble, friendly, and loyal; bound by ties of genuine affection to the whole body of Christ's faithful servants, from the Pope (with all his pomp!) to the noisiest, narrowest, stubbornest of Jehovah's Witnesses; but he is loyal to his own Church, his own standards, to the very core of his being.

Now if this is what liberalism is, and what liberals are—or aspire to be—what is “the discipline of the liberal”?

His own religious life must be clear, transparent, selfless. No one can advance this cause who undertakes to do so with ulterior motives: to do that is to betray the cause he would advance, since it is no partisan cause, nor does it promise party advantages, if it remains pure.

He must be devoted to learning, especially sacred learning, biblical, theological, pastoral. Much more time than is now devoted to study is needed, if the clergy are to be real leaders in thought. It is to be feared that we have slumped considerably, in this ultra-activist, motor-minded generation. This does not mean merely taking courses, in university or seminary, but following courses of study, either alone or in association with others. The ancient Church, as Glover said, out-thought the pagan world, as well as out-lived and out-died it. Will the victory be repeated? I hope so—but it is a question.

In ecclesiastical matters, his discipline includes regularity in worship—daily prayers, daily services (alone, if necessary), devoted pastoral ministration, care for the sick and needy, and religious education. A lazy liberal is no more a true liberal than a hazy one is. We deplore the efforts being made in our Church to bring back the Middle Ages, and to effect our eventual submission to the Council of Trent. But are we working as hard at our task as the reactionaries are doing? I don't know. For one thing, we do not talk about it all the time, and make propaganda of our methods. But one thing is clear: we shall have to study, pray, teach, preach, persuade, yes, propagandize a lot harder than we are doing, or we may never succeed. For, finally, an indifferent liberal is no liberal at all. Does this cause—true, historical Anglican Christianity—mean everything to you, or not? There is the test. Pray God every reader can answer, “Yes, it does.”

**I**T IS frequently alleged that the main source of spiritual strength for the priest is a careful and strict observance of a semi-monastic rule of life: daily mass, the breviary hours, weekly or at least monthly confession, regular fasting, daily

spiritual reading, meditation, regular hours of study, and so on. Some of our bishops have undertaken to establish such a regimen among their clergy, requiring them first to submit their rule for the bishop's approval and then to send the bishop monthly reports upon its observance. Such a program is impossible among liberals, both bishops and other clergy. But there is a decided value in a rule of life, and the discipline of the liberal ought to include one: regular attention to worship, whether attendance at public worship or the conduct of services or the observance of private worship and prayer; regular periods of self-examination (such as the old evangelicals observed) and regular times for prayer and meditation; and certainly regular time for serious study. Whether the clergyman observes such a rule privately or in association with others, it ought to be a normal feature of the clerical life. Our great weakness is lack of regularity and concentration—like Leacock's horseman, we “ride off rapidly in all directions,” and get nowhere fast.

But the chief value of such a rule is that it is self-imposed and self-administered. To impose it upon others, or to accept it as imposed by someone else, means that it is a burden, not a delight, a nuisance rather than a means of spiritual strength. But the misuse of the method is no excuse for its disuse. Many priests and laymen have found it of great value. I know of three boys in college who used to read a chapter in the Bible every night, and follow it with the comment in the Abingdon Bible Commentary. They kept this up for the four years of college: and they are Episcopalian laymen. The students at Duke University school of theology have recently worked out a calendar for the year, with one chapter in the Greek Testament for each day, to be read and studied devotionally. They are liberals, too—like their spiritual forebears, the Wesleys at Oxford. May great good come of their ‘methodism’ in study and devotion—for that is what it is, once more. These are examples of good beginnings—and may the movement spread, throughout the Churches!

I could wish that we liberal Anglican clergy had a similar rule of life, with strong emphasis upon study and devotion. There used to be a rubric in the English Prayer Book, requiring every clergyman to read daily Matins and Evensong, “unless hindered by study”! What a provision! As if the two were incompatible! No wonder that both daily offices and daily study fell into disuse, among great numbers of busy clergymen! I wish we had—not a rubric, but something better, a self-imposed rule—requiring us all, parochial



clergy and academic, to engage in both daily prayers and daily study. The discipline of the liberal must be, first of all, self-discipline. Then we could begin to think of moving and strengthening the whole Church, of holding it firm, and even of advancing it in the liberal direction, which for

us means the authentic, historic, sane and wholesome way of genuine Anglicanism—the saving Gospel of Christ “as this Church hath received the same.”

This concludes an article the first section of which appeared in THE WITNESS for October 17th, and which was originally read at a meeting of the New York group of the Episcopal Evangelical Fellowship.

# A Church Rite for Marilyn

by **Thurston Greene**

*Layman of New York City*

MARILYN came to us last February, aged six months. Soon she will become our daughter by adoption. Although the *legal* and *social* aspects of adoption have been acknowledged since Roman times, the Church has not yet recognized the *religious* significance of the act. My wife and I propose that after all present legal requirements have been met, adoptions should be completed under the spiritual auspices of the Church whenever the parents so desire.

Marilyn has proved how the reality of parenthood can make the brightest dreams seem dull. Among the pinnacles of our joint lives, her adoption will be second only to our marriage. But in one vital respect the adoption law fails to parallel the law governing matrimony and the second pinnacle will therefore be less lofty than it should be. Both marriage and adoption create a new status in which society has an interest. Thus the state becomes a party to every marriage and to every adoption. Neither can be altered without the state's consent. Before the state will establish the new status of parents and child, a trial period of six months of family relationship is required. Thus the day we received Marilyn at the adoption agency was no time for formality. That comes later—in court. An investigator will first examine into our fitness to become Marilyn's adoptive parents. Legal papers will later be presented to the court with the investigator's report. When all statutory requirements have been met we will be notified to assemble in court with the other adopting couples, their children, and their lawyers. When our turn comes, we will be called into the judge's office for the pronouncement we have so long awaited. Fortunately, the proceeding will take place in New York County, where both probate judges are as well known for their religious and humanitarian qualities as for their outstanding judicial abilities. With the maximum human interest possible under the circumstances, but necessarily without religious emphasis, one

of the judges will sign the order that makes us parents and child. Thus legally does our daughter become truly ours forever. The propriety of having our relationship created by act of the state alone seems never to have been questioned.

My wife and I believe that in so intimate a family concern we should be allowed to have a minister of the Church, rather than a judge of the court, say the final word that makes us parents. As a lawyer I appreciate the responsibility of the court in fulfilling the public policy of the state. Yet as a churchman I feel the inadequacy of a legal system that robs the adoptive parents of the spiritual preparation and triumph accorded to natural parents through gestation and birth. We chose to be *married* in Church. We want Marilyn to be *adopted* in Church in a private ceremony at which only close friends and relatives will be present. Her entry into our family should, of course, be *recognized* by a court order, but it should also be *solemnized* by a Church rite. The precise form of rite should be determined by the clergy, and would vary as widely as the Churches themselves. Certainly the step should be taken in an atmosphere of reverence. Obligations should be assumed beyond those imposed by the state, which merely requires that parents educate and support their children. We might pledge ourselves to show Marilyn love and understanding, to give her comradeship and guidance, to treat her with patience and forbearance. We should undertake to place her needs above our own, whatever her trials and whatever tribulations we as parents may be put to in the course of her maturing. In token of our resolution, I should like to present our daughter with some appropriate symbol of the occasion. This would be received and kept by her mother until Marilyn has reached years of discretion. It would finally be given to her when she arrives at another important pinnacle in her own life, such as the birth or adoption of her first child.



LAST year over 2,500 children were adopted in New York State alone. This was more than double the number adopted ten years earlier and indicates a rate for the nation of over 25,000 a year. If this continues—even without further increase—it means over half a million adoptions a generation in the United States alone! In writing about our Marilyn, therefore, I feel that I am but one in a large and world-wide company. Though I cannot speak for others, do not many of them feel that the legal masonry requires some spiritual mortar to cement forever the foundations of family unity? Since the twelfth century such necessity has been recognized in *matrimonial* matters. The vows exchanged at the altar go far beyond the legal duties between husband and wife. An amendment to the law of adoption could conform it to the law of matrimony. Ministers of religion can now pronounce a man and woman to be husband and wife. They should also be authorized to pronounce that adopting parents and the one they adopt have become parents and child. The mechanics would vary in different states just as they do in marriage. The results would be the same. In New York, the law could be amended to provide that *if the adopting parents so request* the judge may direct that his adoption order shall not become final until a minister solemnizes the adoption. *All the state's present requirements would still have to be met* — one of them more fully. For the law now requires that before signing an order of adoption, the judge must be satisfied that it is for the *moral* as well as *temporal* interest of the child. Surely the adopting parents' desire for a Church rite would tend to reassure rather than alarm the court, and would promote the established policy of the state to protect the child's religious affiliation.

The Church's delay in recognizing the spiritual import of adoption can be explained on three grounds. First, it used to be customary for parents to conceal from their adopted children the fact that they were not their own flesh and blood. Second, until recently there were too few adoptions to cause serious thinking about the Church's responsibility in connection with them. Third, the institution is the creation of state legislatures—the practice of informal adoption was never recognized by the courts. Massachusetts was the first to provide for adoption in 1851. New York followed in 1873. In the history of institutions as ancient as the Church, it is thus a new phenomenon—Church weddings did not become the rule until the twelfth century!

The practice of legal adoption is now ninety-five years old. It is growing rapidly. The former custom of secrecy has largely been abandoned. It is now time for churchmen to call upon the legis-

latures of the several states to put adoption on an equal footing with matrimony. It will then be up to the Churches to formulate the liturgy and make the rite available. Too frequently, the Churches are regarded as the archaic symbols of a declining faith, rather than as the living instrument of God's will. If they are to fulfill their primary mission of bringing man closer to God, they must reassert their traditional leadership in spiritual affairs. There are great moments in the life of everyone when his soul is receptive to what the Church has to say. Baptism, confirmation, marriage, and bereavement have long been recognized as such moments. Many otherwise unchurched persons insist upon being married in Church, upon having their children baptized there, and upon solacing their bereavement there. For at all these points the Church, representing God the Father, has something to say—something that may disclose the meaning of life and give them an insight into religious mysteries that will make them feel the presence of God in all they do and see. Would not adoption have been considered such a moment by him who said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of God?"

The recent General Convention referred the subject matter of this article to the Standing Liturgical Commission with instructions to prepare a service and send it to the bishops for whatever use they care to make of it during the coming triennium. Also the commission on marriage and the home of the Federal Council of Churches has recommended to its executive committee a resolution calling upon the legislatures of the several states to enact the type of law advocated in Mr. Greene's article.—Ed.

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## SANCTUARY

conducted by W. M. Weber

### FOR MINORITY GROUPS IN DANGER OF THE KU KLUX KLAN

Against the demon snares of sin,  
The vice that gives temptation force,  
The natural lusts that war within,  
The hostile men that mar my course;  
Or few or many, far or nigh,  
In every place, and in all hours,  
Against their fierce hostility,  
I bind to me these holy powers.

Against all Satan's spells and wiles,  
Against false words of heresy,  
Against the knowledge that defiles,  
Against the heart's idolatry,  
Against the wizard's evil craft,  
Against the death-wound and the burning,  
The choking wave, the poisoned shaft,  
Protect me, Christ, till thy returning.

—St. Patrick's Breastplate. The English Hymnal, No. 212, stanzas 6 and 7. Oxford University Press.



# Superior of Cowley Fathers Backs Church Unity

*R. F. Palmer Declares That It Does Not Lead  
To Pan-Protestantism As The Critics Claim*

**Edited by Philip L. Shutt**

**Toronto (RNS):** — From an unexpected source in the Church of England in Canada comes strong support for the movement toward unity of the Anglicans with the United Church in Canada. This source is the Rev. R. F. Palmer, Superior of the Society of St. John the Evangelist (Cowley Fathers), with headquarters at the little town of Braccbridge, in Muskoka, Ontario.

"The greatest obstacle to unity is not faith and order," said Father Palmer, "it is social and ecclesiastical snobbishness. Some of us would like to be united with the socially acceptable Presbyterians, but not with some body largely made up of people of foreign extraction. Others would like to be united with people who wear fine vestments, but not with people we label 'nothing but a bunch of Methodists'."

"Our ignorance of the United Church of Canada is simply staggering when we remember that we live in the midst of United Church people who bake our bread, bank our money and marry our daughters. We do not know what they believe and teach. And their ideas about us are also vague."

"The Church of England is in a very good position to be the rallying point for the forces of Christianity in Canada. Because of her ancient heritage she has much in common with the ancient Catholic Churches of Rome and the East. Because she is reformed and evangelical she has much in common with the Protestant bodies."

"She has already made some progress in the friendly relationships established with the ancient Churches of the East and with the old Catholics. Rome presents at present a blank wall. We can only hope and pray for the day when we can have conversations with them."

"The proper place to begin would seem to be with those bodies of Anglo-Saxon origin who became separated from us in the past few hundred years. It is to them that we have a special duty, since it was partly our fault that the divisions took place."

"If you leave unity in the hands

of Protestants only, you will get Pan-Protestantism. If the Church of England stands aside from efforts at unity, and from such things as the Council of Churches, then the Catholic note will not be sounded. We are a large enough body in Canada to make our presence felt. We are in a position to give a lead. It is our duty to join in these efforts, and to bear our witness."

"We aim at nothing less than the unity of all Christians from the Pentacostals to the Romanists."

Father Palmer is a member of the joint commission of Anglicans and United Churchmen which drew up the plan of a mutually acceptable ministry as a first step towards unity, and his voice is expected to have a large influence not only in his own Church but outside of it.

## To Report From England

**Cambridge, Mass.:** — The Rev. Joseph F. Fletcher, professor of Christian social ethics at the Episcopal Theological School, sailed on October 21st for three months in England. He is to speak before various Christian social groups and make a study of the role of the



Church in post-war community organization. He is also to represent THE WITNESS and will write a number of articles during his stay abroad on English Church life and affairs generally. He plans to be back in the United States about the middle of January.

## Large Budget

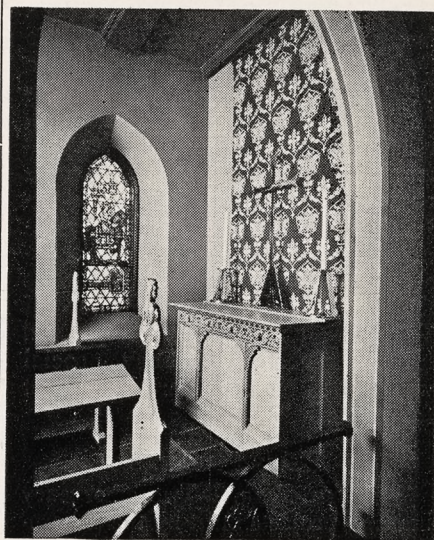
**Milwaukee:** — For the first time in many years delegates of the diocese of Milwaukee had a chance to review their missionary budget before it went into operation, due to an adjourned meeting, and as a result there was an increase of nearly \$10,000 over the 1946 budget. The local diocesan missionary program

was increased nearly 30 per cent resulting in the placing of resident priests in several locations where there have been none for a number of years.

A committee was appointed to prepare for the centennial of the diocese to be held in 1947.

## Bishop Chen Speaks

**Louisville:** — Protestant religions in China are trying to remain neutral in the current Communist-Nationalist civil war, Bishop Robin T. S. Chen, assistant bishop of Anking, China, told the press of this city recently prior to addressing an Every Member Canvass diocesan-wide meeting. He observed optimistically that Communist and Nationalist leaders have at least reached the point where they can argue across arbitration tables as well as trenches, and expressed the



Children's Chapel  
ST. JOHN'S CHURCH, SHARON, PA.  
Warner & Mitchell, Architects

Just a corner of the charming Children's Chapel upon whose walls are painted the story of the Children's Crusade. If you are planning a Children's Chapel or Baptistery, it would be well for you to see the other interior photographs which show the interesting work of renovation executed by Rambusch.

**RAMBUSCH**  
*Designers Decorators and Craftsmen*

2 West 45th St. New York 19, N. Y.



hope that China may be nearing the end of its long civil war.

"The Chinese people are—what is the term?—fed up with war," he stated.

Bishop Charles Clingman presented the budget for 1947 which is the largest in the history of the diocese of Kentucky, and a 25% increase over 1946.

### Lecturer Named

*Gambier, Ohio:*—Canon Residentiary V. Auguste Demant of St. Paul's Cathedral, London, and chancellor of the Cathedral will give the 1946 Bedell lectures at Kenyon College here Oct. 28 and 29 on the subject, "A Philosophy of Christian Spirituality." At present he is lecturer at Berkeley Divinity School, New Haven, Conn. He is noted for his work in Christian sociology.

### Iowa Meeting

*Des Moines:*—A significant conference for welfare workers of the Episcopal Church was held here Oct. 17 in connection with the annual state meeting of the Iowa Welfare Association when the Rev. Almon Pepper, chairman of the department of Christian social relations of the National Council, addressed the meeting on parish counselling. Others participating were the Rev. Fred Putnam, rector of Trinity Church, Iowa City, and Miss Elizabeth MacGoey, social worker and child welfare consultant for Iowa.

### Helps Students

*Sewanee, Tenn.:*—Two emergency housing projects built by the government at the instigation of the University of the South here for veterans and their families who are students at the school are nearing completion. One of them for 30 families of married veterans will be ready in November and the second

unit housing 90 unmarried vets will soon be finished. As in all colleges the great majority of the students are world war GI's.

### Postpone Convocation

*Sioux Falls, S. D.:*—The 62nd Convocation of the missionary district of South Dakota which was to have been held at Calvary Cathedral here the first week in October has been postponed until Nov. 6-7 due to a delay in renovating the Cathedral. The renovation will cost \$30,000 and will see the church completely redecorated and new furniture in the sanctuary, chancel, and nave. The Very Rev. L. W. F. Stark is dean.

### Church Congress

*Asheville, N. C.:*—A regional meeting of the Church Congress was held here Oct. 9. At the night session the subject, "How Should the Church Present Her Message to the Men of Today?" was presented by the Rev. Wm. C. Cravner of York, S. C., and retiring secretary Dudley J. Stroup, who leaves soon for the diocese of Albany. The Rev. Charles G. Leavell of Morganton, N. C., was elected secretary, to succeed Mr. Stroup.

### Protest Sale

*London (by wireless to RNS):*—Plans of the Church of England to sell Fountains Abbey, Yorkshire, for restoration as a Roman Catholic monastery were protested here by the Protestant Alliance which presented a petition of 10,000 signatures to the government.

### First Ordination

*Texarkana, Tex.:*—One of the first acts of Bishop C. Avery Mason who became bishop of Dallas upon the retirement of Bishop Harry Moore this year at General Convention, was to ordain the Rev. Charles R. Leech, a Baptist minis-

ter, as deacon on Oct. 10. Added interest was given to the ceremony because the Rev. Thomas H. Carson, rector of St. James' Church here who presented Mr. Leech had been a neighboring pastor of the former Baptist minister in Harrisburg, Pa. Mr. Leech, a graduate of Harvard and Crozier Theological Seminary, and a graduate student of Seabury-Western has been placed in charge of a mission circuit in the northeastern corner of the diocese.

### Philbrook Dies

*Davenport, Iowa:*—The Very Rev. Rowland F. Philbrook, dean of Trinity Cathedral here, four times deputy to General Convention, and active in civic affairs of this city died Sept. 28 at St. Luke's hospital after an extended illness. Services were held in the Cathedral Oct. 2 with Bishop Elwood Haines of Iowa reading the office, and Bishop Howard Brinker of Nebraska acting as celebrant at the Holy Communion. The Rev. Harold Bowen, rector of St. Mark's Church, Evanston, Ill., was the preacher.

### Rural Work

*Burlington, Vt.:*—A new project in rural work was started here recently when a group of young men were elected to serve as the vestry of a rural mission field nearby. Its first successful meeting was a vacation Bible school. The new ves-

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trymen also succeeded in reopening Calvary Church, Underhill, which had been closed during the war years. Congregations range from a low of 25 to about 60 which indicates vitality in an unchurched rural community, say its sponsors.

### Aid to Refugees

*Green Bay, Wis. (RNS):*—America's postwar immigration policy should have as a prime objective the resettlement of homeless Europeans on the land it was recommended by the 24th annual convention of the national Catholic rural life conference here. It also endorsed the family-type farm. It expressed approval of the principle of a world trade organization committed to the progressive outlawing of restrictive bilateral trade agreements. Living family wages, decent housing and at least the minimum requirements for health and sanitation were also recommended.

### Issue Statement

*New York:*—Organized cooperation of economic groups for the common good and subordination of the profit motive to the dictates of social justice were urged in a joint statement issued here by 122 Protestant, Roman Catholic, and Jewish leaders. Among Episcopalians signing the statement were Mrs. Harper Sibley, Rochester, N. Y., president of the United Council of Church Women, and retiring President Bishop Henry St. George Tucker.

### Peace Body

*Geneva (By wireless to RNS):*—Plans for a new international peace organization were announced here at a meeting of religious leaders representing sixteen national peace groups embracing an estimated 70 million members to be known as the World Peace Conference. It will be formally organized in September, 1947. It is expected to represent an amalgamation of these groups with the International Peace Bureau in Geneva.

### Bishops Speak

*Lawrence, Mass.:*—When Grace Church here celebrates its 100th anniversary Oct. 13-20 four bishops, formerly connected with the parish, will appear on the speaking program. All served either as curate or rector. Present will be Bishops Arthur Moulton, retired, of Utah; W. Appleton Lawrence of Western Mass.; Malcolm E. Peabody, Cen-

tral New York, and Raymond A. Heron, suffragan of Massachusetts.

### General Seminary

*New York:*—The General Seminary opened its Michaelman term on September 25th with sixty-two new men, thirty-five of whom are veterans, and seven of whom are already ordained priests. The new men represent forty-three colleges and come from twenty-eight states. There are three members of the Greek Orthodox Church, graduates of the University of Athens, and two men are from the Armenian Seminary in Jerusalem.

### Back UN

*Cleveland (RNS):*—Support of the United Nations as an important means for achieving world order was expressed in a resolution adopted here by the biennial convention

of the United Lutheran Church. The Rev. O. F. Nolde, dean of the Lutheran Theological seminary, Philadelphia emphasized this, saying, "World order must be placed on the continuing agenda of the church program and must also find a permanent place in the curriculum of church schools."

He recently attended the Cambridge conference on world order sponsored by the World Council of Churches.

### Ask Amnesty

*New York (RNS):*—The United Lutheran Church and the Evangelical and Reformed Church through their agencies on Christian social action have recently petitioned President Truman to release conscientious objectors from CPS camps and those still held in federal prisons.

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## WORLD YOUTH—

By WILLIAM KEYS

*New York:*—Sixty youth leaders from 20 countries including sixteen from the United States gathered in July at the Chateau de Bossey, Geneva, Switzerland, to plan the second world conference of Christian youth, to be held at Oslo, Norway, during July and early August of 1947. At that time some 1300 youth leaders will meet to discuss the theme, "Jesus Christ is Lord."

This was the first meeting of the group for seven years due to the interruption of the war. Many who attended were familiar with the life of prison and concentration camps. Differences in theological belief did not keep the sessions from agreeing on the responsibility of the Christian giving witness to his faith.

Alex Johnson, 35 year old Oslo pastor and former General Secretary of the Norwegian Student Christian Movement, was appointed general chairman of the Oslo conference, and Anglican Francis House, formerly on the staff of the World's Student Christian Federation and also with the UNRRA in Greece, will serve as executive secretary.

Pamphlets for advance study are being prepared for distribution throughout the world which will be discussed and the findings reported to Oslo.

During the war years the youth movement saw few meetings but much activity by individuals, especially in the international Christian press and information service which was maintained by the daring efforts of young couriers who kept in the lines of communication open in Europe between the Churches on both sides of the conflict.

Now that the war has ended the World Council of Churches has called together for the first time in its history youth leaders from many countries to form the committee of the youth department. It has been a center of ecumenical contact and inspiration for the youth movement internationally.



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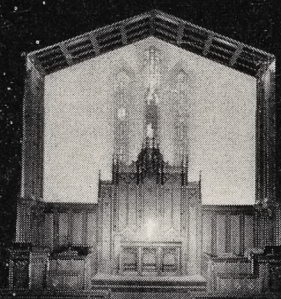
### Pick Beans

*Great Barrington, Mass.:*—Twenty students from Lenox (Episcopal) School in Lenox, Mass., under the direction of the Rev. Edward Day, believing that practical work offers a good field for experience and service, journeyed to Gould Farm here recently to aid in the harvesting of a field of beans which had been turned over to an agency which aids in feeding the starving children of Europe. Eleven teams participated in the bean shelling contest with "Greece" winning the contest. Fifteen or more men and women of the Society of Friends from Albany, N. Y. also helped in the enterprise.

### Cathedral Expanded

*Fargo, N. D.:*—Gethsemane Cathedral here is expending over \$20,000 in reconstructing the crypt to make it adequate for the enlarged needs of the congregation. It is the first unit in a large scheme for the erection of an added building, for the use of a chapel and for cathedral offices, and for more parish house arrangements.

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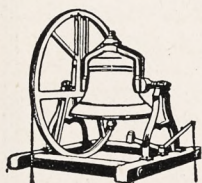
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### Shows Growth

*Fargo, N. D.*—Bishop Douglass Atwill, welcomed back to the 62nd annual convocation of the missionary district of North Dakota after an extended illness, presented a fine report indicating growth in his area, and pointing towards an expanded program. The convocation, held on Oct. 7-8 here at Gethsemane Cathedral heard that two new church buildings were to be erected, Holiday House renovated and improved for summer conferences and that the district had given over \$11,000 to the Reconstruction and Advance Fund. Bishop Atwill also plead for a personal evangelism as something much needed to assist in diocesan growth. Bishop Stephen Keeler of Minnesota preached at the opening service pointing out that the Church, as the Body of Christ, should possess some of our Lord's characteristics, and that it should be a worshipping, teaching, serving body.

Delegates to the Provincial synod are: Dean A. C. Barnhart and the Rev. H. R. Harrington, and Messrs. T. F. Alderson, C. J. Vogel, and J. G. McCutcheon.

A delegation of Indians appeared at a joint session on behalf of the Ft. Berthold people asking support to their objection to placing the garrison dam at the currently established location. The matter was referred to the Bishop and Council for study.

### Sawyer Consecration

*New York:*—The Rev. Harold E. Sawyer, rector of Grace Church, Utica, N. Y., will be consecrated as fourth bishop of Erie in his home parish Nov. 6. Bishop Henry St. George Tucker will be the consecrator with Bishops Malcolm Peabody of Central New York and John C. Ward, retired bishop of Erie, as co-consecrators. Bishop Wallace J. Gardner of New Jersey will preach.

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# BACKFIRE

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

REV. APPLETON PACKARD O.H.C.  
Kailahun, Sierra Leone, Africa

Hurrah for the diocese of Southern Virginia! That goes on two counts. First. In your issue of June sixth—the latest one reaching us away off in the Liberian hinterland—you record a couple of the present and possible future decisions of the recent Convention down that way. The diocesan vote to allow Negro parishes hereafter to elect delegates to its representative body is naturally of deep interest to, and utmost commendation by, most Christians in general, and in particular those of us, Whites as well as Colored, working among black people out here in their own independent Republic. This splendid move is also, I am very happy to see, being repeated or re-echoed in one or two other dioceses where the arrangement previously in force prevailed until now. Elementary Christianity, and that "witness for Christ and his Church" which you, sir, endeavor to represent, provide both the reasons for and the logical actions resulting from, this equality between brethren in our divine Lord for which missionaries at home and abroad stand shoulder to shoulder.

Second. Your local correspondent writes from Williamsburg, Va., that "the convention also took under consideration a proposal to change the name of the diocese to Jamestown." Speed the day! Not only does that word denote the real permanent beginnings of American Church history and so deserves wide perpetuation, but the awkward names of many of our dioceses and districts are to be deprecated in the extreme. Why is it that—from the ponderous title "The PECUSA" down—we USA Episcopalians must insist on standing out like a sore thumb from the rest of the whole Anglican Communion, not to say the historic Catholic Church of the ages, in our misguided genius for inaccurate and inept names? Ancient and universal practice named a diocese after its see or central city. Instead, we sport "North, South, and Western North Carolina"; and Charles Fiske, the Bishop who ordained me, used to say his English friends occasionally slipped up and dubbed him "The Bishop of (the) New York Central!" So—Jamestown it should be. Let's have shorter, city or town names, in place of the outmoded states' rights titles of a pioneer but now long-since-outgrown era in this great Church of ours.

REV. CHARLES L. BIGGS  
Clearwater, Florida

I have been reading with care the Revised Standard Version of the New Testament. It is a beautiful bit of translation and transvaluation. It deserves to take the place at once of the King James Version of the New Testament now on the lecterns of our churches. I say this after reading the King James Version from the lectern for more than fifty years.

DR. LEWIS T. GREGORY  
Layman of Urbana, Illinois

I have been a subscriber and backer of THE WITNESS since its very beginning. While I tend to lean a bit more

to the Anglo-Catholic side than the Evangelical, I have regularly read THE WITNESS to help balance my reading of The Living Church. I have always admired the virile way that you have defended your beliefs and have always respected your right to say what you thought, although in many cases I have had to disagree with you. My one criticism of THE WITNESS has been the many times that I have felt that very poor taste was displayed: where by no stretch of the imagination could Christian kindness be evidenced—little cutting jibes and sarcasms, etc. But the most outstanding bit of poor taste appeared in the October 10th number when a picture of the Archbishop of Canterbury was shown while he was in the process of vesting. What a pity the photographer did not arrive a bit sooner and catch him while he was shaving or putting on his shirt. The Archbishop was too distinguished a visitor to be subject to such mistreatment. No crime was committed, but whoever permitted the picture to be printed either had a diabolical sense of humor or a skin far thicker than an hippopotamus to believe that the tenets of the Golden Rule were displayed. For too long, the American press, under the guise of free speech, has intruded into the privacy of private citizens, who in turn are entitled to a certain freedom. When this intrusion fails to advance any fundamental issue, it becomes license. I firmly believe that the Archbishop is entitled to a public apology, even though I believe he is enough of a true English sport to laugh it off if he saw it.

ANSWER: When the photographer started to take the picture mentioned a representative of the promotion department of the National Council started to stop the shot being taken. The Archbishop however said: "Oh, no, let him go ahead. I had a picture just like it taken at my enthronement and everyone was very pleased with it." We did not talk with the Archbishop personally about the picture but we are assured on the highest authority that he was quite pleased with it, and not in any laughing-it-off spirit either.

\* \* \*

MR. RUSSELL CARTER  
Lay Deputy to Convention from Albany

In comment upon your quip (October 3) that a Roman priest was at hand in Philadelphia to receive those who were to secede from the Episcopal Church in case the majority report on unity was accepted, I wish to remind you that Dr. Coffin of the Presbyterian Church was on hand in Cleveland in 1943. Not only was he there but he addressed the Convention. Was he there to welcome anyone into anything?

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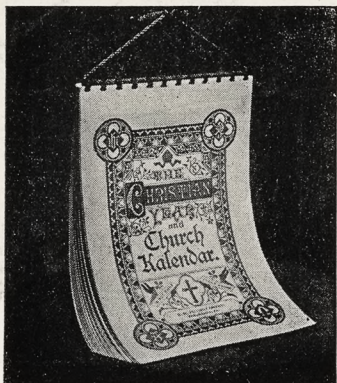
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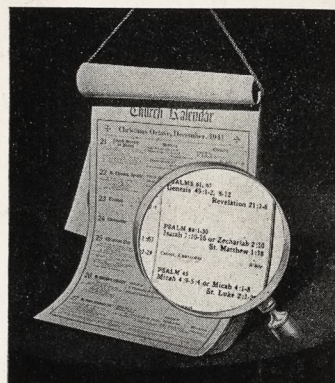
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