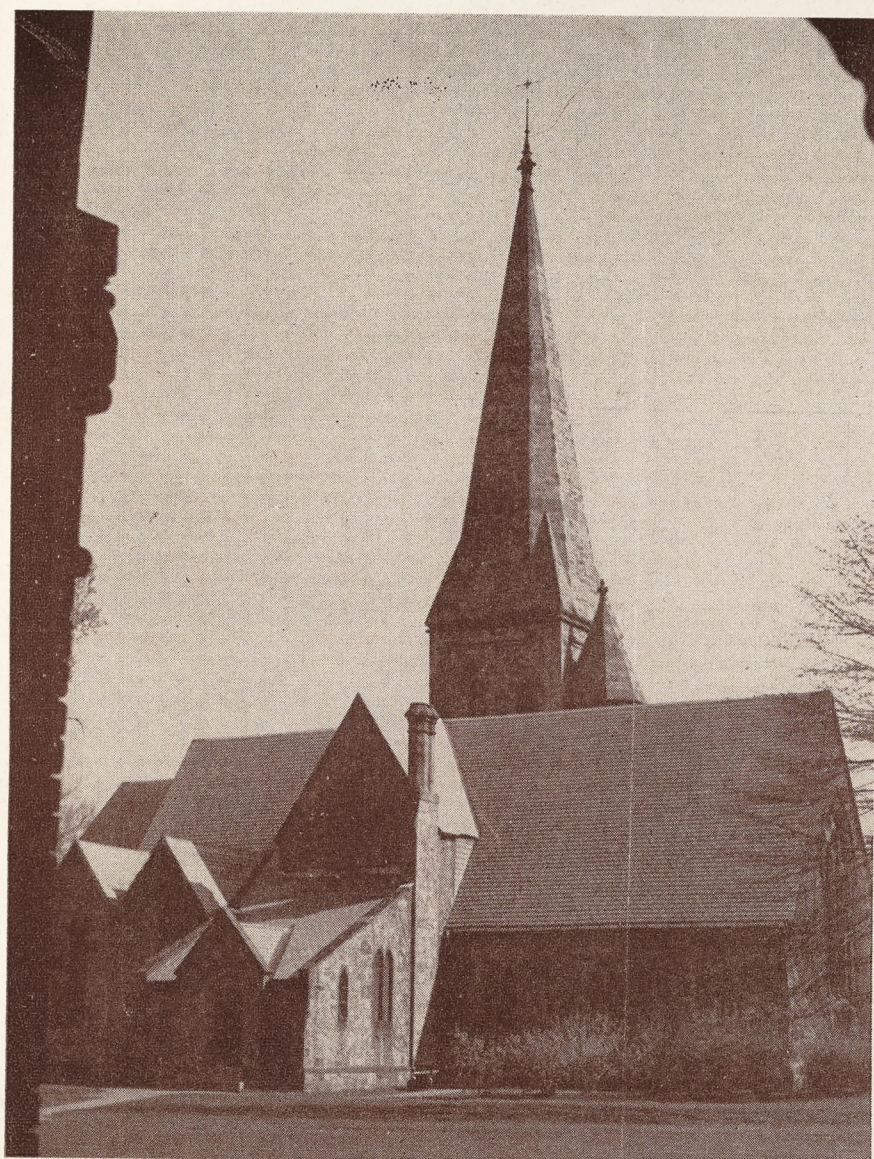


The WITNESS

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NOVEMBER 7, 1946

ST. JOHN'S CHAPEL
AT THE EPISCOPAL
THEOLOGICAL SCHOOL

THE MARRIAGE SERVICE

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.
3 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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NOVEMBER 7, 1946
Vol. XXIX. No. 49

CLERGY NOTES

BUDD, OSBORNE, New York City Mission Chaplain at Wallkill State Prison, became rector of Saint John's Church, Tuckahoe, New York, on November 1st.

DAVIS, SHELDON, is now general missionary in the diocese of Arkansas and temporarily in charge of parishes at Marianna and Forrest City.

HANN, GEORGE H., became chaplain of Wallkill State Prison, Wallkill, N. Y., on November 1st. Mr. Hann has been chaplain of the New York State Training School for Boys, Warwick, N. Y.

KOEPP-BAKER, HERBERT, formerly on the faculty of Pennsylvania State College, has joined the faculty of the school of medicine of the University of Illinois.

LOCKE, GEORGE W., a retired priest of the diocese of Michigan, died September 30th, at the age of 85. Before his retirement in 1929, Mr. Locke served as rector of the Church of the Epiphany, Detroit, for 22 years.

MACE, WARREN E., formerly rector of Christ Church, Sherburne, N. Y., is now rector of the Church of the Holy Comforter, St. Andrew's Parish, Washington, D. C.

MCDONALD, PEECE N., rector of the Church of the Ascension, Montgomery, Ala., for 27 years, died on October 23rd at the age of 67. The funeral service was conducted by Bishop Clingman and the Rev. J. W. Brettman, rector of St. John's Church, Montgomery.

MONTGOMERY, DAVID K., formerly rector at Morristown, N. J., is now in charge of St. Luke's, Fort Worth, Texas.

REASNER, JAMES DAVID, was ordained deacon by Bishop Beverly Tucker in Trinity Cathedral, Cleveland, on October 18. Mr. Reasner is now assistant at St. Mark's Church, Toledo, Ohio.

SHELMANDINE, DEVERE L., formerly in charge of churches at Mount Carmel, Kulpmont and Centralia, Pa., is now vicar of Christ Church, Berwick, Pa.

STROHSALH, VINCENT H., on the staff of Grace Church, Newark, N. J., has accepted appointment as a missionary in the Philippine Islands.

TALBOT, DAVID MERRIMAN, was ordained deacon by Bishop Beverly Tucker in Grace Church, Mansfield, Ohio, on October 19. Mr. Talbot is now assistant at the Church of Our Saviour, Akron.

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
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 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 Klonan, 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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Eric Mann in Interview Says We Fail in Germany

He Finds No Democratic Group in Country and Says Allies Should Stay Twenty Years

By W. B. Spofford Jr.

New York:—"The problem of Germany today is primarily a religious one," said Dr. Eric Mann, noted German scholar in an interview on his return from Europe. "But, though it is a religious problem, I do not see much hope that the present leadership of the religious institutions in that country will help to develop a spiritual revival. Today, the German Church is still a nationalist Church and it is presenting no new ideals before the people of that country. We must remember that the Germans have lost an ideal, albeit a false one, in the defeat of Hitlerism but there seems to be no real or sound plan to present them with a new one. The educational and religious institutions are in the hands of the same leaders who controlled them under the Weimar Republic and, in many cases, under the direction of men who held those positions throughout the Nazi regime."

Dr. Mann, who is a member of the American Academy of Social and Political Science and has lectured in universities throughout this country, in discussing our occupation in Germany said that "I doubt whether any soldiers of ours now in Germany will leave one democratized German when they depart. Rather, it would seem that many of our troops will come back Germanized. The reasons for this are, first, that our occupation troops are young men who did not go through the fighting; secondly, they receive no adequate indoctrination from the army on why the war was fought and, thirdly, they fraternize with German frauleins who have been taught foreign languages and the art of love-making in special schools set up by the Nazi regime."

Stating that there seems to be no serious attempt on the part of the A.M.G. to build up the intellectual

life of the Germans, Dr. Mann said that to become an artist or teacher today all one needed to do was to fill out a questionnaire. It is only after appointment to a position that the applicant receives a personal interview with a representative of the military government. What screening is done, he said, is rather specious since it depends entirely on whether the applicant was a member of the Nazi party prior to 1935. If the applicant only joined the party after that year, they are usually considered to be safe risks, he said.

He expressed great concern over the rebuilding of Germany's industry and said that American, British, French and German experts had told him that German's industrial war potential had only been lessened by 25% as a result of the war and that, even this deficiency, was rapidly being built up in all zones. "As soon as Germany becomes strong enough to be a good war partner for either the Right or the Left," he stated, "we will be in imminent danger of the third world war."

"Peace, as we know, is not an absence of war," he said, "but a way of life; a state of the soul. And yet, we have no plan to get at the German soul. We rebuild the schools physically but their curriculum is exactly the same curriculum employed in the Weimar Republic and, too often, in the Nazi regime. There is no attempt to root out the ideas of pan-Prussianism or the master race which have been inculcated in the German people, not only since the Nazis came to power, but since the days of Bismarck. And yet, we have let the German general staff off scot-free to allow it to use its freedom to plan once again."

All authorities told him, he said, that there is no positive democratic group in Germany today and that,

for safety, an occupation, with complete control, should continue for at least twenty more years. "However," he said, "unless we get a policy — or change our present policy—such a long occupation will not be effective."

When questioned, Dr. Mann said that it was true that there had been a few Churchmen of all denominations who had been extremely vocal and active in denouncing the Nazi movement but that, in almost all cases, these dissidents had been individualistic and did not represent either the desires or wishes of the leaders of the German Churches. It is safe to say, he said, that these are not the Church leaders who now represent the post-war German Church.

BISHOP SHERRILL CALLS ELECTION CONVENTION

Boston:—Presiding Bishop-elect, Henry K. Sherrill, has called a special diocesan convention here on December 11 for the purpose of electing a Bishop Coadjutor, who will become Diocesan Bishop on June 1st, 1947. In his notifying letter, Bishop Sherrill said, "So far as I am concerned I shall express no preference in regard to individuals who may be suggested for this office. No one has any right to speak for me in any way, directly or indirectly, in this matter. I hardly need to remind you of the importance of this choice. We have had in this Diocese a notable spirit of brotherhood. Here is a sacred responsibility to be met in the presence of God and under the guidance of His Holy Spirit. I ask you, therefore, to pray that your action will bring to this Diocese a Bishop 'of holiness, wisdom, courage and faith'."

HISTORIC CHURCH RECEIVES U.N.

Flushing Meadows, L. I.:—Historic St. George's Church, one-half mile from the meeting place of the United Nations' General Assembly, has been appointed a special place of worship for the delegates to the assembly according to Wallace M. Speers, chairman of the Laymen's Movement for a Christian World. One of the first wardens of the

Church was Francis Lewis, a signer of the Declaration of Independence, and Bishop Samuel Seabury, first bishop of the American Church, was rector of the parish from 1757 to 1765. In designating St. George's as the convention's spiritual center, Mr. Speers said, "It is particularly fitting that a church which was providing spiritual inspiration at a time when our nation was going through the birth-pangs of freedom and the interdependence of man should be used by the United Nations' delegates who are trying to construct a peaceful world society for the benefit of all mankind." The rector of St. George's Church is the Rev. D. L. MacLean.

CHURCH ARMY OPENS SCHOOL

Cincinnati: — The Church Army opened its training center at 634 Oak St., Cincinnati, on Oct. 7th. The first post-war class consists of five men from the dioceses of Maine, Northern Michigan, Albany, Oklahoma and Los Angeles. It was announced that a faculty of ten will serve the school.

PERCY HALL HEADS ARMY-NAVY WORK

New York: — The Rev. Percy G. Hall, who was an active Army chaplain from 1941 to 1946 and was released from the service with the rank of colonel, has been appointed executive secretary of the Army and Navy Division of the Church. Before he went into the service, Mr. Hall was rector of St. Martin's Church, Oak Lane, Philadelphia.

ALMON PEPPER ADDRESSES IOWA WELFARE WORKERS

Des Moines, Ia.: — Stating that pastoral counseling is and always has been an important part of the ministry of the Church, the Rev. Almon R. Pepper, executive secretary of the Church's Division of Christian Social Relations, cited need for more sociological training for parish priests at the 46th Conference and Institute of the Iowa Welfare Association on October 22nd. Mr. Pepper said that the parish needs to know more about what social workers and psychiatrists know, and they need to know more about religion and the profession of the ministry and, went on to prophesy, that as ministers of religion and social workers and psychiatrists get to know each other, and as there is more common ground of understanding, they will learn better how to

work together on a cooperative and complementary basis. In conclusion, he said that he "believed that many of man's ills are complicated by the neurotic world society in which we live and that all of us must work together to make this world more like the Kingdom of God—a society in which all men can grow in wisdom and stature and in favor with God and man."

CHURCH WORLD SERVICE APPOINTS MAXWELL

St. Louis: — The Rev. Raymond E. Maxwell, rector of St. Mark's Church, St. Louis, has been appointed a Church World Service representative serving in the French zone of Germany on the Council of Relief Agencies Licensed for Oper-

better understanding and unity among people of every race, religion and national background, features a complete library on inter-racial and inter-religious subjects and possesses a projection room with a complete film library dealing with similar themes. In speaking at the ceremony, which also marked the fifth anniversary of the commission, Judge Curtis Bok of Philadelphia said "I do not want to dedicate this building to the people of this city. I would rather dedicate the people of Philadelphia to this building."

C.L.I.D. CONSIDERS NAME CHANGE

New York: — Acting on a resolution presented by the Washington Chapter, the executive committee of



The Rev. E. C. Tuthill of Sonora, California and the Rev. Harry B. Lee of Modesto, California enjoying life at Camp Sierra

ation in Germany. Writing after being in the French zone four weeks, Mr. Maxwell's initial observations are: "The spirit of French revenge and understandable fear, plus the absurdities of Potsdam, plus the fact that the French in great numbers are living off the land are working havoc in this smallest of the zones at an even greater rate than in other parts of Germany."

DEDICATE PHILADELPHIA GOOD-WILL BUILDING

Philadelphia: — The Rev. George A. Trowbridge, rector of St. Paul's Church, Chestnut Hill, and chairman of the Philadelphia Fellowship Commission, presided at the dedication ceremonies for the Fellowship's new seven-story office building. The building, which houses eight city-wide agencies working to build a

the Church League for Industrial Democracy, meeting at the Church of the Ascension on October 21st, moved that a committee be formed to draw up a new statement of purpose and suggest a new name for the organization. In presenting the motion, the representative of the Washington Chapter stated that the activities of the C.L.I.D. were no longer confined to the establishment and expansion of democracy in the industrial sphere and that, in an interdependent culture, it was impossible for an organization to localize its action for democracy. Likewise, it was felt that the denominational label, Episcopal Church, should be added to the name. The report of the new committee will be presented to the annual meeting of the C.L.I.D. in New York on Lincoln's Birthday.

New Weapon Demands the Church Denounce Use By America

The Country Is Waiting to Hear the Voice Of Christian Leaders Speaking in Protest

By Marjorie Hoagland

Americans awoke on the morning of May 24 to read headlines saying, "U. S. Has Weapon Far More Deadly Than Atomic Bomb House Is Told." This was followed the next day by the terse statement: "Congressmen Reveal Germ Weapon Can Wipe Out City At Single Blow."

According to the new stories the Navy was known to be conducting germ warfare research at the University of California. The principal disease under study was not identified but it was said to be one of the greatest of killers. The sensational element of the press hinted it might be infantile paralysis. Congressman Albert Thomas of Texas indicated that the Navy's bureau of medicine and surgery had it in "usable shape."

So far no denial has come from Government sources, and the public has waited vainly for the thunderous protest that might be expected from the churches of America.

The only ethical condemnation came by indirection from the secular Glasgow (Scotland) Herald which headed the germ bomb report in understandable sarcasm, "Progress, By Gosh" and concluded, "popular phrases such as 'brotherhood of man' and 'advance of civilization' have a slightly hollow sound."

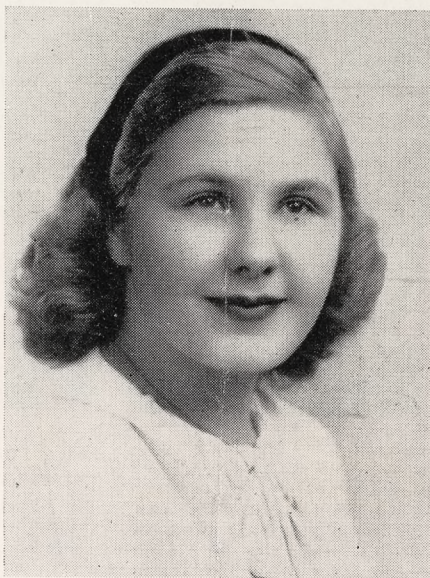
The headlines brought shocked unbelief, it is true, which might be a reason for the prevailing silence of church leaders. It is so against nature, so contrary to all good and upward trends among peoples, so suicidally short-sighted it benumbs the mind. Surely adequate Church action will yet come.

Warfare of this kind if attempted obviously will be not against armies and military installations but rather against whole populations of people, against nations and (since germs cannot be "briefed" on boundary lines) against continents.

This projected new weapon is worse than the atomic bomb. If mankind is not to be destroyed warfare must be restricted rather than fol-

lowing the discredited Nazi doctrine of utmost destruction. The best military minds fully realize this. Because universal Utopia has not been created doesn't mean the attitude "All right, anything goes" is a solution. It is a negative attitude surely taken by the idealistic extremist who has no belief in God and who tends to collapse when confronted by terrifying evil. The Christian should have more courage.

Historically Church and State are



Blond, rosy-cheeked Ruth Hines, communicant of St. John's Cathedral, Wilmington, Delaware, is an accomplished organist who is now studying at Curtis Institute, Philadelphia, having won a competitive scholarship

separate in America. But the Church must remain the conscience of government and of the people reminding them of ethical standards based on Christ's teachings. It represents God in the world. The assignment is not easy.

Yet the Church must answer for the discharge of it. Christian leaders must tell the world that they disapprove the weapon. They must exert pressure for fuller information for the public on matters vital to its welfare and for greater democratic control over all agencies of government. America should be re-

minded that if it is the world's most powerful nation with power comes responsibility. There must be a new statesmanship based on "right" which must not be confused with "might." In brief, America must be strong in the Lord.

What is needed is a new breed of men who speak with mighty authority, with passion and power because they declare "Thus saith the Lord . . ." A militant fellowship of Christian minds capable of bringing Christ's ethics to a new world society is also necessary. Then there must be spiritual insight and power matching scientific development. Above all leaders are needed who will weld peoples into a discipleship, who want nothing except the new life in Christ universally applied, and who will settle for nothing else.

UNITARIANS DEFEND RELIEF POLICY

Boston (RNS):—Charges that the Unitarian Service Committee has Communistic affiliations and favors Communists in extending relief aid were denied here in a statement of policy by the committee. The committee's statement was prepared on the basis of an investigation made by William Emerson, chairman of the group. It is worthy of note that Mrs. Martha Sharp, who was an overseas representative of the Unitarian Service Committee, is the election opponent of Rep. Joseph Martin and the attacks on the Committee were perfectly timed from an election propaganda point-of-view. In its statement, the Unitarian Service Committee pointed out that its policy has been "to help the victims of Nazi or Fascist tyranny regardless of political affiliations, religious convictions, or racial or national origin." Work of this kind, the committee continued, "will inevitably expose the agency doing it to criticism. Those who receive its aid are victims of Nazi persecution, but they are often bitterly divided among themselves in policies and ideology, and quick to suspect discrimination, when scarce amounts of aid have to be distributed among many sufferers. "In some regions those who suffered the most persecution may be predominantly Jews, and help will go to them in accordance with their need, numbers, and alternative sources of help. In other regions the main victims may be Socialists, in still others the greatest

sufferings and hardships may have been borne by Communists. In each case our aid must go to the main sufferers, not because of any preference on our part but because our help must follow the preference of the Gestapo as determined by the list of its victims. We believe that, in extending this help according to need rather than discrimination, we are rendering a constructive service to the community at large. We believe that, by seeking the basis of common human decency and individual worth behind different creeds and institutions, we can make our contribution in helping the peoples and nations of the world to learn to live together."

CARDINAL HLOND ASKS CATHOLIC VOTE

Warsaw (wireless to RNS):—August Cardinal Hlond, primate of Poland, has urged all Poles to vote against political parties hostile to "Christian morality and the Catholic viewpoint" at the forthcoming national elections. He declared in a pastoral letter read in all churches that Catholics "have a right by their vote to decide about the basic laws of Polish Catholic life" and that they should vote "only for such persons, lists, and an electoral program that do not oppose Catholic teachings and morality." The letter declared that "the greater the authority of the state with respect to the life and the rights of the citizen, the more important it is that those who control that authority should be good, worthy and deserving Christian people."

DEAN GIVES Y.W.C.A. TALKS

Atlanta, Ga.:—Dean Raimundo de Ovies of the Cathedral of St. Philip, Atlanta, is giving a series of lectures in November for the Y.W.C.A. on the relationships between children and their parents. The four lectures in the series deal with the infant, the child, the adolescent and the parent.

IOWA HOLDS MEETINGS

Des Moines, Ia.:—During October and November separate meetings of youth, women, clergy and laymen have been held in the six districts of the diocese of Iowa, with outstanding speakers on the programs. Among the speakers have been Mrs. Helen Hogue, executive secretary of the National Girls' Friendly Society; the Rev. William J. Gordon of Point

Hope, Alaska; Bishop Bravid Harris of Liberia and the Rev. F. T. Osborn of So. Brazil. A clergy conference on the techniques of the Every Member Canvass was led by the Rev. David R. Covell, chaplain at Hobart and William Smith Colleges, on Oct. 9th and 10th.

BISHOP SHERRILL ADDRESSES CHAPLAINS

Washington:—"Peace organizations will prove ineffectual unless there is a change in the hearts of men," said Presiding Bishop-elect Henry K. Sherrill in an address before the 16th annual convention of the Chaplains' Association of the

science of the University of Madras, said that Gandhi, while a young man in Africa, tried to enter a church there to hear a famous English preacher. He was refused admission, however, and was told that the church was for white people only. Because of that treatment, he said, the Mahatma never again entered a Christian church.

TWO MORE SPANISH PRELATES IN U. S.

New York (RNS):—Bishop Urivarri of Ciudad Rodrigo, Salamanca province, and Bishop Gregorio Modrego y Casaus of Barcelona in



Clergy of the diocese of Louisiana go into a huddle to discuss Church affairs: kneeling: Corwin C. Von Miller and Girault Jones. Standing: Bishop Jackson, J. Hodge Alves, John L. Womack, J. Dean Maurer, Philip P. Werlein

Army and Navy on October 23rd. Saying that the chaplains must bring about the needed change in the thinking of all men, Bishop Sherrill pointed out that in civilian life men are hemmed in by the healthy restrictions of civilization whereas the chaplains see men as they really are and, therefore, must be realistic in facing problems. He said that the chaplain can help spread the idea of brotherhood of man through being in the service with men of all faiths.

DISCRIMINATION LOST US GANDHI

Amesbury, Mass. (RNS):—Racial discrimination in a South African church may have been the deciding factor in preventing Mahatma Gandhi from becoming a Christian states Professor Eddy Asirvatham of Boston University. Dr. Asirvatham, who is in this country on leave as head of the department of political

Franco's Spain have joined Enrique Cardinal Pla y Deniel (see WITNESS, Oct. 24) in this country. These members of the Spanish hierarchy attended the eighth annual congress of the Confraternity of Christian Doctrine in Boston on October 25 and are now touring portions of the country as guests of the United States Roman Catholic Church.

SERVES ON CIVIC COUNCIL

Lodi, Calif.:—The Rev. Norman Young, rector of St. John's Church, Lodi, is now serving as a member of the board of directors of the Lodi Coordinating Council, the body which serves as a clearing house for ideas for civic betterment. During its six years of existence, the council has established a child care center for working mothers, a comprehensive safety program and worked on improving home and school relationships.

The Continent of Shame

BACK in the days of "normalcy" it was customary to label Africa as the dark continent. Africa is still the dark continent. It is dark with our shame as Christians, Americans and citizens of a very small world.

If even a small part of what we recently heard at a conference on Africa is true, the United Nations and its Commissions on Human Rights and Trusteeships had better get busy. In Portuguese Angola, for example, there is real slavery carried on by the Roman Catholic Church with the full cooperation of the government. When workers are needed for the fisheries operated by the Church, the government requisitions them from the tribal chiefs. They are then moved away from their homes for at least two years, and more often six, while their wives and children manage to exist by working at road building. The workers are paid one dollar a month—that is correct, one dollar a month! The government, however, takes \$9 of this annual income in taxes and various fees. Living conditions in the work camps are so bad that fully one quarter of the men never do return to their homes.

In the Union of South Africa, where striking African miners were recently forced back to the pits by government bayonets at the prevailing wage rate of 50 cents per day or less, we find similar conditions. Of this situation, the Rt. Rev. S. W. Lavis, Bishop Coadjutor of the Anglican Synod, Cape Town, said: "Here we find rooted tyrannies which deny human freedom. . . . In no other country in the world is it possible for a group to have its own prejudices legalized and turned into a powerful weapon for serving its own interest at the costly harm to some other group." It is here that we find eighty per cent of the people confined by law to twelve per cent of the territory and, also, required to carry passes which they must show if they desire to go from their zone to the other. Right now, General Smuts of the Union of South Africa is appealing to the United Nations that his government be allowed to annex the mandated territory of South-West Africa with its 350,000 people.

The educational system throughout Africa, and particularly in the Congo region, is largely controlled by the Roman Church and does not extend beyond the sixth grade. Protestant missionaries have a difficult time working at all, with every effort made to keep them out of Africa. Some have been known to wait in Portugal as long as six years before being admitted.

Naturally, it is not the Roman Church alone that is exploiting the resources and peoples of Africa. Fascist Portugal and Spain still possess African colonies for exploitation. American finance capital, operating under British colonial protection and on its own, is pouring in millions of dollars and thousands of technicians to operate under systems that approach slavery all for the greater glory and profit of General Electric, Firestone Tire, Goodyear Rubber and other corporations.

The United Nations, if it is to fulfil its promises, should take the following actions now:

"QUOTES"

I BELIEVE that the reason of life is for each of us simply to grow in love. I believe that this growth in love will contribute more than any other force to establish the Kingdom of God on earth. To replace a social life in which division, falsehood and violence are all-powerful, with a new order in which humanity, truth and brotherhood will reign. I believe that the will of God has never been more clearly, more freely expressed than in the teachings of Jesus. I believe that this teaching will give welfare to all humanity, save men from destruction, and give this world the greatest happiness.

—LEO TOLSTOI

1. Send an investigating committee over to study the facts. This committee should be made up of impartial observers like Eleanor Roosevelt.

2. Reject the South African Dominion's request for annexation of South-West Africa and place that territory under the direction of the Trusteeship Council of the U. N.

3. Use the powers of the Economic and Social Council to provide for the full protection of the rights of labor in all sections of Africa on the same basis as labor in free countries.

4. Place the colonies of fascist Portugal and Spain directly under U. N. supervision.

5. Provide for the representation of African colonial peoples in the U. N.

6. Provide guarantees to the subject peoples of Africa for the immediate exercise of full democratic rights, and the achievement of political autonomy and self-determination within a definitely stated time limit.

Such a minimum program can never, of course, wipe out our past shame. It might, however, help to make us honest democrats in the future. What are you, as a Christian citizen of the United States,

going to do about it? Letters to Secretary James Byrnes, the United States delegation to U. N. and Secretary-General Trygve Lie would be positive and tangible evidence that you mean what you pray.

Niebuhr Goes Right

REINHOLD NIEBUHR came to *Life*, with John Foster Dulles, William Bullitt, Henry Pitney Van Dusen, Paul Hutchinson and others. In an article, "The Fight For Germany," he has given the haters of the Soviet Union, the Wallace denouncers, and the multitude of American reactionaries a great lift. Most of them will probably read no further than the subhead, which tells them all they want to know,—“A distinguished theologian declares America must prevent the conquest of Germany and Western Europe by unscrupulous Soviet tyranny.” Some of us who desire friendship with the Soviet Union, who are admirers of Wallace and political progressives, reading the article, must admit that Prof. Niebuhr has answered nearly every point of debate arising in our minds. It is a masterful piece of rebuttal given before the presentation of the case. One feels the frustration that comes to any in a discussion when he cannot triumphantly say “but this is quite opposed to what you said in 1940 and '41.” The Niebuhrian theology, admitting the sinfulness of man, makes it possible for him to have a contrite statement that where once we could make a moral distinction between the tyranny of Soviet Communism and Nazi Germany, we were wrong. There is no difference, he says, except that the “new tyranny” is even more unscrupulous.

Niebuhr has probably been as thorough in his investigations of the situation in Germany as he is in his writings. It would be difficult for anyone who has not been recently on the scene to argue that the picture he has drawn of the workings of the Soviets in Eastern and Middle Europe is mistaken. If it is granted that they are a menace to all the things that are considered good for children of God, then the only point that can come into discussion is how best the menace can be combatted.

In the article, the solution is to bring about the economic unity of Germany by opening the channels of trade between Germany and the West. Pump-priming to bring about the reconstruction of German industry will be necessary including shipments of food so that a vigorous man-power may be available. It insists that the United States will have to see that this is done. Right here is where one detects a slip into “sentimental illusions.” He has already told of the refusal of our military

government to sanction anything in the way of a planned economy to rebuild a small section of Germany on the grounds that such a thing would be “incompatible with democracy.” Surely the political and economic thinking and bias of those directing the reconstruction of German industry will be of paramount importance. Under the Roosevelt administration there would have been a slight hope that the men working in Germany would have opposed the cartel system of monopolistic capitalism. But what hope is there under the Mr. Byrnes who separated himself from the Roosevelt policies after Yalta, and then appeared immediately to guide the Truman peregrinations as soon as Mr. Roosevelt had died. The steady onrush to the right in the American political scene means that that kind of a philosophy would determine the reconstruction of German industry. To depend on the Labor Government of Britain for a modifying influence toward left-of-center is illusory in view of their steadfastness in maintaining the imperialistic system.

The end result of the rebuilding of economic unity in Germany by our present government would be fascistic, with Schacht under a new name. As before, this tyranny could only survive under a war economy. No matter what other changes may be laid against the Soviet tyranny, it did not precipitate the world war. Possibly the organization of Germany under a joint agreement would lessen the continuous threat of war, and make for greater

SANCTUARY

conducted by W. M. Weber

WELDING CHURCHES

... Without hesitation we believe that the ultimate road to Reunion lies not in contemporaneous discussions of our differences in the hope of somehow welding our different traditions together. Some of us worked long enough in a shipbuilding district to know that welding is impossible except the materials to be joined are at white heat temperature; and none of our denominational convictions is at white heat. When you try to weld them they only fall apart. Reunion lies in all of us becoming responsive to the perennial Reformation that is the work of the Holy Spirit speaking to each succeeding age. And it is of His guidance that we are all being drawn back to see again the early expressions of our worship, and the early emphasis men laid upon the Incarnation. When, in obedience, we all get back there to find again the Gospel principles of Fellowship and Worship, that are never old, the temper of our respective zeals will rise again to white heat and union will become a possibility.

—George MacLeod, *We Shall Re-Build*,
The Iona Community, Glasgow.

economic security for the people of Germany. It is also in the realm of possibility that greater good might come from Soviet direction alone than from Western cartelism. This may be illusion, too, but it does seem to face some of the facts of politics, economics, and human frailty.

Under our tutelage, the recreation of a nationalistic Germany is a certainty. France, Poland and

others in Europe fear that, and it will lead to constant instability in international affairs. Even Prof. Niebuhr grants that the Soviet Union does not develop nationalism. Under the tutelage of the Soviet Union, it is not certain that a nationalistic Germany will be recreated. It is, then, seemingly less illusory to accept Wallace's position than Niebuhr's.

The Marriage Service

by **Hugh McCandless**

Of **THE WITNESS** Editorial Board

SO YOU wish to get married. Well, all the world loves a lover, and you hie to your church, or at least some near-by church, with the happy news. The clergyman's reaction, especially if you are a stranger to him, is rather sober. He informs you that it is his duty to have a conference with you and your intended because the implications of a church wedding are so deep, and its contract so complete. If people simply went through the service for the first time at the actual wedding, their nervousness and self-consciousness would prevent their realizing much of what the clergyman was declaring and they were promising. It will be necessary to go over the service line by line.



The service starts with a declaration by the clergyman. His first sentence tells us that the ceremony is taking place "in the sight of God." It is a religious service, not a preliminary to a party, and is suitable only when one or both of the contracting parties is a baptized *and believing* Christian. Promises made in the name of a God in whom one doesn't believe are not very good promises.

"In the face of this company." The Church assumes that there will be some assemblage, and the hasty or clandestine appearance of weddings with only two witnesses is to be avoided. A reception is not indispensable. The couple may greet their friends at the church door or in the parish house. But the marriage of members of a community is of importance to the community and it should be represented at the wedding.

"Holy Matrimony . . . is an honorable estate

. . . and is not to be entered into unadvisedly or lightly." The Church—represented by the clergyman and the other witnesses—is going to pray for the couple, that God may give them his grace. It is more possible for him to confer grace when the couple is prepared to receive it.

They should come "reverently." They should not only have a healthy respect for the dangers that can threaten their marriage but also a strong faith in him who can carry them through all difficulties, and who will reward them, if they accept his help, with an ever deepening love and happiness.

They should come "discreetly." The Church recognizes the fact that great disparity between the ages, backgrounds, races, conditions, or finances—while in a perfect world these would be no bar—do present added difficulties in our present society.

They should come "advisedly." Parents and contemporaries should approve, if the prognosis of a marriage is to be good. Occasionally the possessiveness of parents wreaks havoc in forcing an unwise marriage or preventing a good one. But it is usually better if they approve.

They should come "soberly." This depends a good deal on their parents. If one has been shielded from the harsh practicalities of family cooperation and home economy, or if one's education has been sentimental or unrealistic, or if, on the other hand, marriage spells escape from an unhappy home—under any of these circumstances one may be led to feel that all one has to do to live happily ever after is to get married. This is not so. A happy marriage is an achievement. While married people are often rewarded with happiness beyond their deserts (at least one married person is, to my sure and certain knowledge), nevertheless it takes will power on the part of both.

Newlyweds hope they are "soul-mates." They can become perfectly mated after some years of living together, but they will find at first that not all their preferences, prejudices, and possibilities fit perfectly. It is adaptation to one another that makes married people grow.

They should come "in the fear of God." At least one of them should believe in and respect his maker. If the other qualifications are not indispensable for Holy Matrimony this one is. This qualification can make the most unpromising marriage a success, even if it be a hard-won victory.

The clergyman then says that if "any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace." This challenge, formerly uttered on the church porch facing the village square, was necessary in the old days. The marriage license has rendered it more or less obsolete.

The clergyman then challenges the couple, "If you know any impediment, confess it." The responsibility is theirs, not his. They are the officiants of this sacrament, not he. He merely puts the vows to them and prays for them. If the ministers of the sacrament are not valid, the sacrament itself will soon prove to have been invalid.

In fact, the institution of a "church wedding" is less than a thousand years old in most parts of Christendom. (This is one reason the Eastern and Western marriage rites differ so. They were developed after the split between Rome and the East. It takes a mighty healthy couple to stand up to a Greek Orthodox wedding, which lasts for hours.) In the first thousand years of the Church, people were married by whatever the secular customs of their country might have been. Then they went to church for the Holy Communion. We shall see traces of these old secular customs, and of the way marriage entered the Church, a little later on in the service.

NEXT come the betrothal declarations. They parallel the nuptial promises pretty closely, but the difference is that they are made to the clergyman and the company, and are statements of intention, not promises made to one another.

The Church's idea of Holy Matrimony is made pretty clear here. It is a life lived together in full confidence and self-giving, terminated only by death. Separation is a tragedy, and divorce is rarely a solution. Divorce is hard on the children. Fortunately, divorced persons do not have children in over ninety per cent of the cases. Divorce is often merely an opportunity to make the same sort of mistake again, under less glamorous circumstances. People are frequently attracted only to

one general type of person of the opposite sex, and psychologists can tell amazing tales of people who have picked a succession of consorts of certain identical characteristics, without realizing it. Divorce can be an escape from practically everything except oneself.

However, every one knows of marriages after divorce which have improved the characters of the people involved, which have lessened the tensions the children felt in their first unhappy homes, and which thus seem to the earnest observer to have been blessed by God as the first marriages were not. These are not many, perhaps, but they exist.

The mind of the Church is not clear about this. Life is very big, and people vary greatly. When I say that the mind of the Church is not clear, you may reply that the Church has spoken, in definite and unfaltering words, at such and such a time, through this priest or that saint or that council. But you and I are the Church, too. It is not limited to the clergy or to bachelor saints who lived centuries ago. Life has not changed very much in the intervening time; nor have people changed much; but our opinion of the worth of individuals has changed.

Next, the father hands over the bride. Possibly this is the main reason for bringing the service into the Church. In ancient Germanic nations, women were property, and had no status in court. Women whose fathers were dead, and whose brothers or sons were either dead or too young to appear for them were helpless in pressing any case against their husbands; if their husbands and kinsmen were dead, they had no one to plead for them in the courts. The case of orphans brought up in convents was different; the chaplain of their old convent could state that he stood *in loco parentis*—in the place of a parent—to the woman and could represent her cause.

So perhaps some thoughtful priest decided to hold the ceremony on the church steps, which often faced the village square. He had the father give the girl to him, and he then gave her to the bridegroom. The Church has maintained this custom. Women are no longer barred from law courts, but the Church has a right to expect that couples who are married in her precincts, and who later differ, owe it to her to consult a clergyman before they consult lawyers. They owe it to themselves, too. Many couples who differ seek out lawyers. They find that the best ones shun marital cases or urge reconciliation. Even the best lawyers will handle property settlements; but, if they can afford to, they will refuse to take the case itself, or will hire other lawyers to do the pleading.

The object of hiring a lawyer is to win one's case.

People are often shocked at the exaggerated charges which some lawyers tell them are necessary to make a good case. Sometimes these people come together again. It is a miracle, when you realize that they now have to buckle down and pay two lawyers' fees of considerable size for the privilege of calling each other names—in public—that they will always bitterly resent or bitterly regret.

The custom of handing over the bride is not a mere antiquarian fancy. It points up the right of the Church to be consulted, and the right and duty of the couple to do so, if need should arise.

Next, the groom leads the bride to the altar. (This custom sometimes varies.) The marriage vows are made to one another. Or, at least, they should be; some brides and bridegrooms look at the clergyman when they make these promises! They should be repeated after the clergyman in tones loud enough for the witnesses to hear. Read them over. They are very complete and specific, and they mean exactly what they say. Only thus can complete trust be the basis of a marriage. There is no need to be frightened by these pledges. A firm and disciplined intention is the main thing. If the troth is pledged with sober, prayerful, sincerity, people can keep their word under the most trying circumstances, in the face of the most insidious temptations. People are weak, but God is strong, and marriage can be an opportunity for people to receive his grace—his strength—in a way we cannot call less than sacramental, even if the Church rite does not go back to the earliest centuries.

Next follows the giving of the ring. This is the relic of a secular wedding custom in Latin countries, where the man gave the woman a coin or jewel *as a token gift of his property*. Finally the ring—which might at first have been a coin beaten into a circle—became universal.

In countries where the bride brings a dowry, a double ring ceremony is often used. The two-ring idea has come into this country during the war, and was at first inspired by rather serious motives on the part of young men who wished constant reminders of their marriage. The use of two rings is not expected in the Prayer Book, but may be made permissive in the future, if this custom maintains itself.

Marriage does have a financial side. No woman should want to be merely "kept"; she should be her husband's partner in his personal business affairs. She should share his worries as well as his decisions in money matters. Men who have kept money worries or speculations secret from their wives have been known to commit suicide rather than break the news of reverses. That kind of widowhood is no compliment. Women are often

as practical as men, and while the home is the woman's sphere and the job is the man's, each should cooperate with, and consult, the other in both fields. Marriage should be a complete partnership in which neither party shall deprive the other by being silently secretive or too unselfishly uncomplaining.

THE prayers follow. First the Lord's Prayer, because no better prayer could be made for the bride and groom.

Then comes a prayer that they may keep their vows. This prayer is required, and rightly so. Innocent people sometimes get into apparently compromising situations, or into social groups which seem all right until it is almost too late. Curiosity, greediness, boredom, misunderstandings, separations,—all these can be dangerous. Self-discipline is needed; God's help is needed more.

A choice may be made of either, both, or neither of the prayers which follow. It appears to me that the choice is up to the officiants.

Before the war, most brides-to-be (the grooms usually feel the brides should decide this) would say: "Of course we want children, but it seems a rather personal thing to pray for publicly." During the war, the answer was usually: "Of course we want children, and what better time or place to pray for them?"

Married clergy tend to be less dogmatic on this score than unmarried clergy. It is customary to regard procreation as God's primary purpose in instituting marriage. Sex (a characteristic we share with animals and plants) was instituted for procreation; marriage, and especially Holy Matrimony—for there can be a difference—was "for this purpose, that they twain should become one"; in other words, for the spiritual growth of all concerned.

A marriage in which people who can have children do not intend to have children seems to lack that element of complete allegiance that makes a perfect match, and the divorce statistics bear this out.

The happiest children are those who are wanted; and the happiest marriages are between people who want to have children, or who would have them if they possibly could.

As to the limitation of families, I can only say that the unrealistic attitude of the Roman Church has made more liars in confessional booths than any of the devil's inventions.

The final prayer is that the home of the couple may be a haven of blessing and peace.

The minister now joins the hands of the (now married) couple together, and says, "Those whom God hath joined together, let no man put asunder."

But are they married yet? Has God joined them yet? Undoubtedly they are married in a sense, but God will continue to join them more and more until death parts them in this world.

Should a marriage appear *not* to have been the will of God—and I cannot feel reasonably sure that every marriage is the will of God—those who do not oppose its termination need not feel they are flouting their maker. But let every man beware when he does step between man and wife. Such a step should not be taken without fervent soul searching.

The priest then declares: "Forasmuch as John and Mary have consented together in holy wedlock (the proposal and acceptance) and have witnessed the same (the statement of intention) before God and this company, and thereto have given and pledged their troth, each to the other (the nuptial promises) and have declared the same by giving and receiving a ring, and by joining hands: (you will notice that the bride and gridegroom are the only officiants mentioned) I pronounce that they are man and wife, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." The clergyman solemnizes the marriage in the name of our holy faith; they perform it, and validate it by their future living. Surely it is not right, where neither of the two are believers in God, for them to perjure themselves by promising mutual love and fidelity in the name of an idea neither of them can consciously believe in. Such people should limit themselves to civil weddings.

The Church says one or both must be baptized persons. The clergyman must ask if they believe the faith into which they were baptized. Those who believe in God can be baptized, and should be: that is easy; but there are many who are baptized who are agnostics.

The minister then gives them the blessing of the Church. This is the only time anyone kneels in the service, and it is only they who kneel. The rest of us are there as witnesses.

The words are tender and touching, and the blessing asked of God is even more complete than the promises required of the couple. Here the purpose of marriage is clearly stated, and we can assume that the Church is trying to describe God's will and purpose for each marriage: "that ye may so live together in this life, that in the world to come ye may have life everlasting."

To which we can all say: *Amen*; So be it; and thus make the blessing of the priest truly that of the whole Church.

This article will be reprinted as a leaflet if a sufficient number of orders are received. The price will be \$3 for 100 copies. Kindly send orders to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

Strategy and Tactics

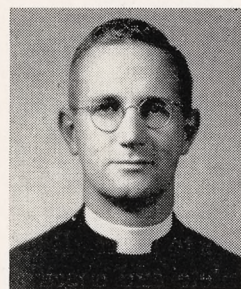
by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

PRAYER GROUPS

IN THE recently published "Collected Papers of Evelyn Underhill" (Longmans \$2.75), the editor has included an address delivered in 1936 and entitled "The life of prayer in the parish." I wish every layman and clergyman interested in parish life would read this address, for in it the author outlines an activity which is fundamental to any Christian community. Indeed, I would say that without it, there is no true Christian fellowship.



She speaks first of the priest's devotional life as a way of leading others to pray, then she goes on to discuss the church as a house of prayer, in fact as well as in name, and finally she discusses the formation of praying groups. "I do not mean by this a hot-housy association of pious ladies, whose extreme exhibition of fervor too often tends to put every one else off. This should be avoided at all costs. But there is surely no parish where it is quite impossible to find a few people, preferably quite simple and ordinary people, who care for their religion, and, if asked to do a bit of real spiritual work for it, will respond. These are the people who can form, as it were, the growing-point of the parochial life of prayer. They will probably be found among the more frequent communicants; among those who are already doing some kind of parish work; and very often, among the quiet, diffident, rather unnoticed members of the congregation. They should be asked personally and individually—there will probably be only two or three to begin with—to undertake to meet in church once a week at a suitable time, and pray together for half an hour; or perhaps less than this at the beginning. At first, of course, the priest must take a leading part, help, suggest and perhaps instruct; and the fact that, as the group develops, he will naturally ask it to pray for particular things and persons, will always keep him in close touch with it. But the sooner these meetings pass into lay control, the better."

I first read this address in pamphlet form about four years ago. To date, there are no prayer groups meeting in this church or, as far as I know, elsewhere in the parish. Such an activity would

(Continued on page 18)

Growth of Democracy Is Best Defense Says Oxnam

Head of Federal Council Decries Vatican Intrigue in Speech Before 12,000 at Rally

Edited by William B. Spofford

Cleveland (RNS): — "A church must practice democracy to witness for democracy," said Bishop G. Bromley Oxnam, president of the Federal Council of Churches, speaking before 12,000 persons at Cleveland's first city-wide Protestant Festival of Faith on October 28. Bishop Oxnam, speaking on "The Protestant Contribution to a Christian Peace," was the principal speaker at the rally which was paying homage in Reformation Day services to the founders of Protestantism. People of the world yearn for peace, he said, but world governments drift toward war. Blaming conflicting ideologies for the fear growing along international fronts, he said the massing of force along lines of tension may postpone war but will not create peace.

"Communism can't be conquered by force," the bishop said. "Communism makes no headway where plenty exists although poverty is the open door through which it enters. Communism does not reach the heart of a man who knows he is treated justly whether white, black, red or brown. It has no message to a society that has abolished the exploitation of man by man." Bishop Oxnam said that Communism moves forward with power "because its leaders know what they want and believe they know how to get it. They have kindled fires of enthusiasm in the hearts of their youth and these young people, united in a common cause, become a conflagration sweeping through the forests of exploitation. I am one who rejects Communism, believing its philosophy of materialism, its use of dictatorship, its theory of social development, and its economics will never bring freedom to man nor abolish the exploitation of one man by another. I am convinced that within the freedom of democracy we can build a society at once just and brotherly."

Stating that Protestantism does not seek to be both a church and a state, Bishop Oxnam said that American Protestants, often unread in Church history and unacquainted with those aspects of Roman Catholicism that are a part of its insistence upon being both a state and a church, discount the danger to freedom that

lies therein. "They are unaware of the fact that the Roman Catholic Church as a state has been involved in unfortunate intrigue that matches the sordid bargains of so-called secular states. Not a few were shocked to learn that canon law forbids the Roman Catholic to bring a bishop, on account of anything connected with the duties of his office, to trial in a civil court on pain of excommunication. Does this canon law mean that if an American bishop of the Roman Catholic Church were brought to trial and we at the time had a Roman Catholic president that such a president would be automatically excommunicated? Should we by the same token have Methodist courts for Methodist bishops and Episcopalian courts for Episcopals?"

Maintaining that the Roman Catholic Church is spiritually stronger where it holds less political power and owns less property, Bishop Oxnam said that "a careful study of such questions as religious freedom and civil liberties, public education, public health, or any one of the issues relating to the freedom of the individual in lands predominantly Protestant will indicate contributions to enduring peace of significant nature. They will reveal, too, that the Roman Catholic Church is more spiritual, more nearly a Church, in those lands where other Christian bodies live side by side in freedom than in lands where she is all powerful. Thus the real contribution of the Roman Catholic Church is greater in the very lands we call Protestant."

Dealing with the international situation, Bishop Oxnam said, "It would appear that the Roman Catholic Church has declared war on Russia by announcing a world-wide war on Communism. Protestants are as fundamentally opposed to the philosophy of materialism upon which Communism is based and to its methods, particularly as seen in dictatorship and repression, as is the Roman Catholic Church. But we believe there is a way to face and solve this difficult question without recourse to war."

BISHOP BACKS FEPC

Portland, Ore.:—Bishop Benjamin

D. Dagwell of Oregon has been named honorary chairman of a new Oregon committee to establish a Fair

Employment Practices Commission in that state. According to the acting chairman, William M. Wood, administrative assistant



of the Bonneville power administration, the committee will be composed of religious, labor and women's groups and will conduct an educational campaign and sponsor legislation aimed to protect the rights of minority groups. Other clergymen on the organizing committee are the Rev. Mark Chamberlin, the Rev. William S. Van Meter and the Rev. Thomas McCamant.



"The Nativity", one of three interesting and beautiful grisaille windows recently designed, executed and installed by RAMBUSCH in a small Brooklyn Chapel

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Bishop of Pittsburgh

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C.L.I.D. Lauds Lilienthal

New York:—In a letter to President Truman on October 29th, the Church League for Industrial Democracy praised the appointment of an all-civilian Atomic Energy Commission and said that it was especially gratified with the appointment of David Lilienthal as chairman of the important group which will be entrusted with the task of finding ways and means to control and develop atomic power. In its statement, the C.L.I.D. said that "Mr. Lilienthal, through the years of consecrated work that he has put into the Tennessee Valley Authority, has proved himself to be a true servant of the people and, as such, will continue to protect the interests of all the people of the country in this most vital matter of atomic development and not allow this tremendous discovery to fall into the hands of either monopolistic corporations or military representatives."

Maritain in U. S.

New York (RNS):—Dr. Jacques Maritain, French Ambassador to the Vatican and internationally famed Catholic philosopher, is now in the United States on a diplomatic mission.

Lectures at Chicago

Chicago:—Bishop Angus Dun of Washington is to give the first of a series of lectures on Christian Unity on November 12 at the University of Chicago. There will be five in all, given each evening, Tuesday through Friday, at eight o'clock in Mandel Hall. Bishop Dun was chosen as the first lecturer under a new foundation because he combines both the talents of the scholar and the statesmanship of a significant ecclesiastical administrator. Formerly dean of the Episcopal Theological School of Cambridge, Mass., he became Bishop of Washington, D. C. in 1942. He is widely known among clergy and laymen who have been active in the work of Christian unity because of his studies on the meaning of unity carried out for the ecumenical conference held in Oxford, England, in 1937, and his participation in discussion and committees in this country since that time.

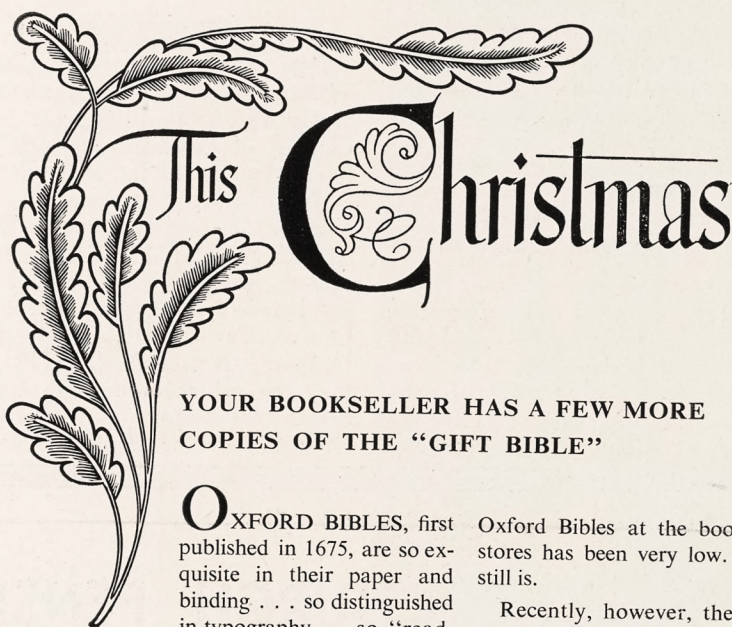
Barton Pieases

Pendleton, Ore.:—The acceptance by the Rev. Lane W. Barton, rector of Grace Church, Orange, N. J., of his election as bishop of the missionary district of Eastern Oregon has been received with much pleasure by the people in the dis-

trict. He and Mrs. Barton will be visiting Eastern Oregon in early December and an itinerary has been planned which will enable them to visit nearly all parishes and missions during their fortnight's stay. His consecration is to take place in November at Norwalk, Ohio, his boyhood parish, and he will take over the jurisdiction of the district about mid-January or early February. Barton will be the third Bishop of Eastern Oregon, his predecessors being the late Bishop Paddock (1907-1922) and Bishop Remington (1922-1945) now suffragan of Pennsylvania.

Bexley Opens

Gambier, Ohio:—The 123rd year of Bexley Hall, divinity school of Kenyon College, opened on October 14, with an enrollment that surpasses the pre-war level, and with twelve dioceses represented. Bexley has returned to the semester schedule and the summers will now be available for clinical training and work in the mission field. The seminary is initiating a new program giving its students the requisite experience in the practical work of the ministry, especially in connection with the town and country area. The program is under the direction of the



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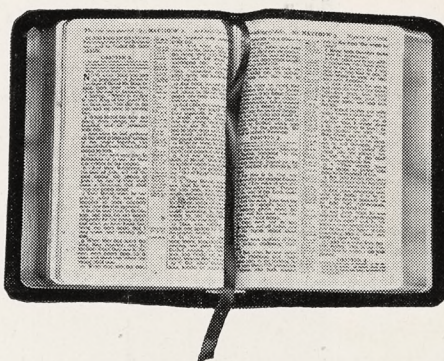
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Rev. John R. Stalker who comes to the seminary as the first incumbent of the newly created chair of practical theology and rural work. With the fall semester, class instruction will be given in the work of the rural ministry to be supplemented by visiting lecturers and by actual field experience under rector-tutors. Bexley is making its special contribution in a strategic area of the Church's work, especially in the mid-west.

The new rural program is only one aspect of the post-war development planned for the seminary. Bexley is participating in the general Kenyon development program and will benefit by increased endowments for faculty salaries and student scholarships. There are now seven resident members on the Bexley faculty including six professors and one part-time lecturer. The seminary is stronger than ever before in its history.

Euthanasia Scored

Yonkers (RNS):—Voluntary euthanasia, or painless death for those suffering from incurable, painful, and lingering illnesses was condemned here by Msgr. Robert E. McCormick, presiding judge of the ecclesiastical tribunal of the archdio-

cese of New York before a group of Roman Catholic lawyers. He described as "false prophets" the Protestant churchmen who recently approved painless death in certain cases among whom were some clergy of the Episcopal Church. "It is against the innate moral code and the Bible," he stated.

Support Negro Clerks

Newark (RNS):—Department stores here will be asked to open their clerical positions to Negroes under plans formulated by the Presbytery of Newark in cooperation with the interracial committee of the Essex County council of churches.

Russian Zone

New York (RNS):—The Russian military government in Germany recently asked the aid of the World Council of Churches to avert a relief crisis involving the lives of 60,000 children, Sylvester C. Michelfelder, chairman of the World Council's material aid division revealed here. Michelfelder, speaking before a national conference of Church World Service directors and representatives, said "the Russians took the initiative, through General Zhukov, of asking the World Council at Geneva for help, and accepted



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The shipment was authorized "on the basis that it must be distributed in the name of the donor, as well as by a kindred agency," Dr. Michelfelder reported. "I have proof that it was. The story was headlined in the Russian zone press. We expect to continue in this manner in that zone."

Helps Veterans

New Haven:—When the rector of St. John's Church here, the Rev. John W. Gummere, learned that seventy-two returned veterans studying at Yale were to be housed with their families in Quonset huts erected nearby he began to enlist the interest of his parish in them. They were called upon soon after their arrival, a tea was given for the wives, a list of reliable doctors was presented, parking space was found and a class for expectant mothers organized. As a result of this special program a confirmation class has been started and some of the wives are teaching in the Church school.

Books for Europe

Geneva (RNS):—Plans to supply war-affected European churches with important religious books published in other countries during the past few years are being promoted here by the literature section of the department of reconstruction and inter-church aid of the World Council of Churches, in cooperation with American, British, and Swiss church reconstruction committees. British and American committees are expected to create standard libraries of from 50 to 100 volumes, selected from the best works printed in the last six years, to be sent to addresses supplied by the World Council department. Twenty-five libraries have already left England and five more are being prepared. In addition, British and American committees intend to translate into several European languages the most striking works which have appeared in their countries.

British Manifesto

London:—Sir Richard Acland, a leader at the Malvern Conference of 1940 and a leader in the Church of England, is now the head of the British Commonwealth Party, generally considered a left wing group. Recently, according to a wireless to RNS, the party issued a manifesto

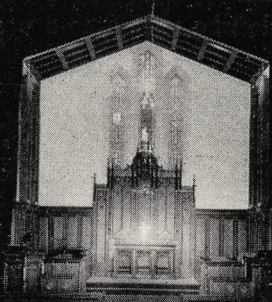
calling for the abolition of denominational schools as "incompatible with the socialist educational system" and also for the abolition of religious education in state schools. It declared that clergymen "should have no access to children during school hours, nor should children be withdrawn from school during school hours to receive religious instruction." In addition, the manifesto objected to communal worship in schools, and said applicants for school posts should not be asked questions "relating to personal religious views."

Mixed Marriages

London (wireless to RNS):—Anglicans contemplating marriage with Roman Catholics were warned by the Archbishop of York, Cyril F. Garbett, against signing any pledge that the children of such unions would be raised as Roman Catholics. The Archbishop, speaking before the full synod of the Convocation of York, described the conditions imposed on the non-Catholic marriage partner by the Roman Catholic as "humiliating." He particularly scored a statement printed in Latin on the reverse of the marriage document, and signable by both parties, which, he said, pledged the Roman Catholic to do everything in his power to induce the other party to embrace "the true faith."

Signing such documents, the Archbishop said, "means that Anglican parents married to Roman Catholics

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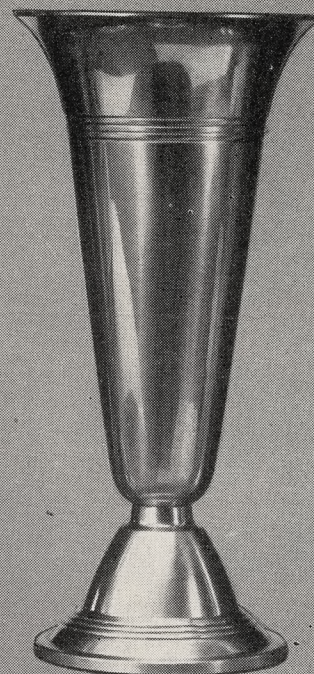


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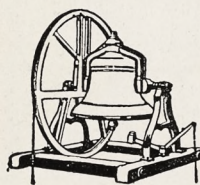
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are deprived of their right to influence the spiritual and religious upbringing of their children. It means disloyalty to the Church of their baptism. Neither Anglican nor Roman Catholic should be intimidated by any warnings or threats that a mixed marriage in one of our churches would be invalid. It would not, indeed, be recognized by the Roman Catholic Church, but it would be a marriage in the sight of God and in accordance with laws of both the Church and the state."

Strategy and Tactics

(Continued from page 12)

be in most people's mind not only esoteric but also neurotic, to say nothing of its being an admission of weakness. The obstacles to overcome in establishing strong, healthy prayer groups are great. Nevertheless, I am sure that no parish can give a Christian witness to a community without one or more such groups.

Here is a need which can be met by the leadership and activity of laypeople. The cooperation of the clergy will, of course, be a tremendous help and, as Evelyn Underhill points out, the leadership of the parish priest is important in the beginning. It is not essential, however, for prayer groups can meet in homes, factories or offices as well as in the church. A layman or laywoman who undertakes such work will, as I have said, be looked at askance by many people, may even be openly ridiculed, but Christians are supposed to be a "peculiar" people and God alone knows what the effect on your home town would be if it were noised about. "Why in St. Church there is a group of people who meet once a week to pray?"

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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. WILLIAM F. CORKER
Scranton, Pennsylvania

The remarks of William B. Spofford, Jr., (WITNESS, Oct. 17) on unity are completely irrelevant, for they can produce neither understanding of the problems nor any new approaches. It is my opinion that "the head of the most dynamic of the veterans' organizations" shows only dynamic stupidity in describing the problem of unity as "stuff like that." He should know enough of disunity, the struggle for power, and of self-interest to keep his mouth shut if he has nothing better to say. Mr. Spofford's claim that P.A.C., for example, shows more of the work of the Holy Spirit than the Church arises from a superficial knowledge both of P.A.C. and of the Church. P.A.C. is a pressure group; can we not assume that it has within its ranks some of the company of the faithful? Is not this then the work of the Church or do you, Mr. Spofford, think of the Church as a building? P.A.C., of course, only partially embodies what the Church knows ought to be, and the Church cannot supplant P.A.C. nor can it endorse it without reservation. As to housing, jobs, health facilities, decent food and clothing which seem to be the root of Mr. Spofford's basically purely materialistic concern, we might remind him there are enough at the task of the indoctrination of materialism. Recall, if you will, "though I could remove mountains . . . though I bestow all my goods to feed the poor and though I give my body to be burned, and have not charity it profiteth me nothing." (1 Cor. 13:2-3.)

* * *

REV. SAMUEL J. MARTIN
Chicago, Illinois

Your editorial in the last issue entitled "Hollywood Triumphant" is very significant. It is high time for the Church to lead and not to follow. Negroes are accustomed to Hollywood relegating Negroes to inferior and comical parts but when it is done by the Church it is too much to stomach; we look to the Church for leadership. The Diocese of Newark has taken a bold, courageous and Christian stand. I trust that the Church at large will take notice of this and will do likewise. At a time when we are making progress in race relations it is too bad to have this material presented for the Every Member Canvass when in part it is insulting and will certainly not be taken lightly by Negro Churchmen. Are we following Hollywood or Christ?

* * *

MR. JOHN E. BAKER
Mill Valley, California

With reference to your editorial "The Christian Gentleman," an intimate knowledge of affairs in China after thirty years of residence in several provinces, leads me to retort that the murders you cite can no more be charged to Chiang Kai-shek than can those by guerrillas during the American War Between the States be charged against Abraham Lincoln. Furthermore, they are infinitesimal compared with those committed by Communists in the process of spreading their terroristic control. The mines which they plant in the fields around Paoingfu are merely another and current

manifestation. Further on, you speak of a "feudal, dictatorial system by which peasants and workers are victimized by money lenders and landlords, protected by the most powerful politicians in the Kuomintang." High interest rates and rents existed long before the Kuomintang, and the national government is doing infinitely more to correct them than are the Communists. If you want to find a "dictatorial" regime, where the common people have nothing whatever to say—if it differs from the views of the dictator—go into the Communist dominated areas of China. There you will find no one protesting—all the protestants have been liquidated. Instead of protesting as you do, against violence against three persons who were probably plotting something very much like treason against the authorities which were protecting them, you would be in better company if you protested against the mass murders which always accompany any advance of Communist forces into any new area, be it Europe or Asia. We have editors, college professors and other public figures in this country who at present are plotting the advance of Communism here. It will be some time before they will be numerous enough to attempt to seize physical control of some political unit. But when they do, if they follow the course of Communists in every other portion of the world, they will use terrorism—murder—as an instrument; and at such a time our police will use third degree methods on suspects under arrest.

* * *

C. T. RANSOME
San Francisco, N. Y.

I wish to commend Mr. Thurston Greene for his article, A Church Rite for Marilyn. Certainly we should have a service whereby adopted children may truly be made members of Christian families in the eyes of the Lord. However, in his article, Mr. Greene says "we want Marilyn to be adopted in Church in a private ceremony at which only close friends and relatives will be present." This note of privacy disturbs me. The adoption of a child, like the birth of a child or a baptism, is a time for rejoicing by the whole community of faithful. Certainly, since we are all members of one body, all the elements of that body should be welcome so that they might sing praises for the new, strengthening addition to the community. We have enough "private" baptisms and people who make "my" communion without having another exclusive rite in the Church.

* * *

MRS. THOMAS FLEMING JR.
Churchwoman of Pasadena

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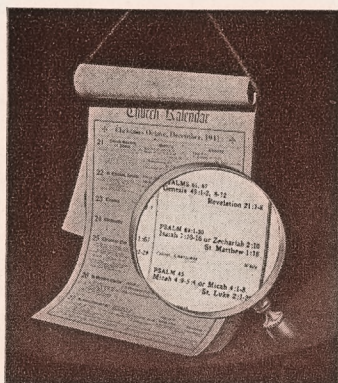
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