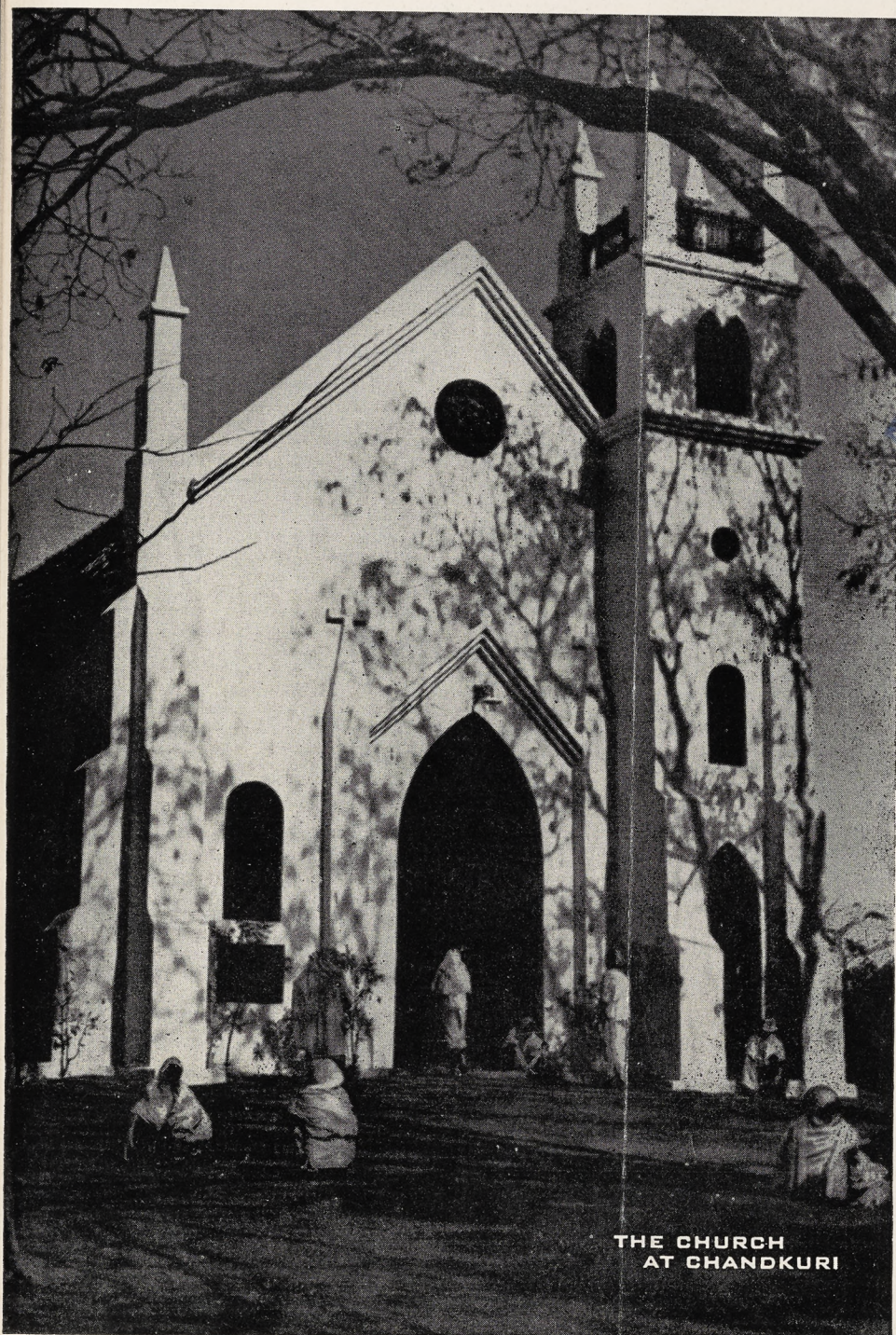


The WITNESS

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NOVEMBER 21, 1946

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THE CHURCH
AT CHANDKURI

The Church at Chandkuri, India, was built with their own hands by leprosy patients in one of largest and best colonies financed by the American Mission to Lepers, Inc.

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. Paull 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 11 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

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

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NOVEMBER 21, 1946
Vol. XXIX. No. 51

CLERGY NOTES

BURGEE, Charles L., was ordained deacon by Bishop Wing on Nov. 1 at St. Thomas Church, Eustis, Fla. He is curate at Holy Trinity, West Palm Beach and in charge of St. George's, Riviera Beach, Fla.

DEPPEN, J. RALPH, formerly of Trinity, Jersey Shore, Pa., is now vicar of St. Andrew's, Lewisburg, and Christ Church, Milton, Pa., and Episcopal chaplain at Bucknell University.

DIXON, H. CAMPBELL, is no longer assistant at St. John's, Detroit, and is for the time being on a non-parochial basis.

GIBSON, REV. ARTHUR F., formerly missionary of St. George's Mission, Richmond, Philadelphia, Pa., to be Rector of Ch. of St. Judge & Nativity, Philadelphia.

HORNBY, REV. FREDERICK B., formerly Vicar of St. Luke's Mission, Eddystone, Pa., to be vicar of St. Peter's Mission, Broomall, Pa., and St. Alban's Mission, Newtown Square, Pa.

KNOX, ORRIN M., was recently ordained deacon by Bishop Stevens at St. Mark's, Glendale, Calif., where he is assistant.

MARKGRAF, GUSTAV K., formerly rector of Holy Trinity, Richmond, Calif., on Dec. 1.

MATLOCK, CHARLES R. JR., has been transferred from the missionary district of Liberia to the Philippine Islands.

MCDONALD, PIERCE N., rector of the Ascension, Montgomery, Ala., died suddenly on October 23. He was a deputy to the 1946 General Convention.

SPINNER, RALPH J., formerly in charge of churches at Chicago Heights and Flossmoor, diocese of Chicago, has been appointed director of Lawrence Hall, diocesan institution for boys.

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh

The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays: 8, 9:30, 11:00 and 8:00.
Holy Communion—Mondays, Wednesdays, Fridays: 7:30 A.M.
Holy Communion—Tuesdays, Thursdays and Saturdays: 8:00 A.M.
Holy Days and Fridays 10:00 A.M.

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 Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A. M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

Work Among Lepers Described By General Secretary

*American Mission to Lepers Supports Work
Among Sufferers in Many Parts of the World*

By Raymond P. Currier

Los Angeles:—"The inefficiency of care or total neglect that is accorded to the victims of leprosy all over the world is a disgrace both to governments and to Christian churches," said Dr. Eugene R. Kellersberger, M.D., D.T.M. and H., general secretary of the American Mission to Lepers in address to the annual national convention of that organization held in this city.

Dr. Kellersberger spoke out of his observations during a six-months' trip through eighteen countries of Latin America and Africa. He found some governments doing a reasonably good job, perhaps the best possible under the financial and political conditions they had to cope with. Brazil was one of these, with 37 settlements—virtually small towns inhabited, governed and operated by persons with leprosy and their families—and with 27 "preventoria" where the uninfected children of patients are kept safe for life. The British government of Nigeria is another that has shown a high sense of responsibility, having subsidized several missionary settlements and appropriated large sums to meet the problem outside the areas reached by missions.

On the other hand, Dr. Kellersberger frankly said, most African colonial governments are indifferent or openly negligent, or are willing to let leprosy go untreated rather than give what they regard as too much leeway to Protestant missions in their countries.

In South America, Paraguay has an extremely black record in the treatment of its leprosy patients. Though a colony exists, founded some years ago by an enlightened President, the present conditions in it are bad beyond imagination, owing to sinister political influences. Protestant social services—even by the Paraguayan Protestant communi-

ty—are subtly hindered or openly blocked, patients are ill-fed, ill-housed, medically neglected, and brutally abused. Even the United States health commission, which has built a hospital and other buildings and spent many thousands of dollars, is obstructed in many petty ways.

Ethiopia is a country in which leprosy treatment is almost para-



Dr. and Mrs. Eugene R. Kellersberger, are the general and promotional secretaries of the American Mission to Lepers. The plaque was placed on the girlhood church of Mary Reed, storied missionary and leprosy victim of India

lyzed at present owing to the transition from Italian conquest through British protection to independence, but in which there is great interest and sense of responsibility. Dr. Kellersberger, during his visit there, submitted to the government a plan of agreement by which the American Mission to Lepers might get a comprehensive anti-leprosy program going in cooperation with the several Protestant missions already at work in the country.

In all these countries, Dr. Kellers-

berger found Christian missions doing what they could, usually with funds provided by his organization, to care for victims of leprosy within their geographical reach, but usually hampered and often bogged down by the gravest shortage of missionaries.

Dr. Kellersberger was due to visit Maasateen Colony in Liberia—a colony belonging technically to the government but entirely serviced from St. Timothy's Hospital at Cape Mount—but had to miss his whole Liberia itinerary on account of a bad plane connection. Dr. Mears of St. Timothy's has reported the very unsatisfactory location and conditions of the Maasateen Colony and is in the process of getting it moved to a new site. Like all traditional colonies, Maasateen was placed on an island owing to the false supposition that leprosy is a highly contagious disease that requires extreme isolation. Now that it is established that leprosy is one of the least contagious of all diseases and in certain types and stages not communicable at all, such "prisons" are one by one being changed into hospitals, or more modernly still, into farm settlements, happy, self-respecting and self-supporting. Such, Dr. Mears hopes, will be the character of the new "Maasateen."

One of Dr. Kellersberger's most pleasant visits, in his estimation, was that in the Canal Zone, where he was the guest of Bishop and Mrs. R. H. Gooden. He spoke on leprosy to an interdenominational meeting in the cathedral and made two extended visits to the United States Leprosarium at Palo Seco. There he saw at work Archdeacon A. F. Nightingale, whose travel expenses to and from the colony, as chaplain, are paid by the American Mission to Lepers. Dr. Kellersberger spoke most highly of Archdeacon Nightingale's ministry in this government leprosy colony, and also of the colony itself, which he regards as the best of all he saw during his trip.

He praised its administration by Dr. Ezra Hurwitz, a devoted Jewish doctor, for nine points of exceptional merit: 1. Its ideal location by the ocean and yet convenient to a city. 2. The absence of any name or sign stigmatizing it as a "Leper

asylum." 3. The absence of a fence. 4. Ample cultivatable land, much of it already being worked by the patients with pleasure, health and profit. 5. A total impression of cleanliness, order and contentment. 6. Residences in modern two-story buildings for both unmarried and married people—marriage being, very sensibly, allowed. 7. A small enough number of cases for personal supervision. 8. Adequate meals, adequately served in cafeteria style. 9. Discontinuation of the use of chaulmoogra oil as a treatment and the substitution of a sulfone called promin. This list is almost a check-list of modernity in the treatment of leprosy.

Many other facts concerning the modern and Christian care of leprosy patients were also covered at the Los Angeles meeting. Some of these are found elsewhere in this issue in the quotations from Dr. and Mrs. Kellersberger and the address of Chaplain Rash.

- there are possibly as many as ten million people in the world who have leprosy, and that probably not more than 200,000 of them are under any kind of care, even when Roman Catholic, Protestant and government colonies and clinics are all counted.

- approximately a hundred American missions, two of which are Episcopalian, are regularly carrying on physical or spiritual work for people with leprosy.

- the American Mission to Lepers, Incorporated, is the recognized auxiliary of all American Churches to raise the funds and take financial responsibility for all leprosy work they undertake.

- the word "Leper" is becoming taboo, mainly through the impassioned efforts of the American patients in our National Leprosarium at Carville, La., who have been protesting through their magazine *The Star* and other channels for several years, that the word is an epithet of fear and revulsion, ridiculous and cruel in view of what is now known about leprosy. In response to the reasonableness of this protest, the American Mission to Lepers (ironically unable at present to change its own name) and several other national organizations now carefully edit the word out of all manuscripts and publicity. The American patients wish also to substitute the word "Hansen's Disease" (Dr. G. Armauer Hansen, of Norway, first isolated the bacterium in 1874) for "leprosy," but this change has gained less support.

- leprosy has been potentially

curable, or better, arrestable, for about thirty years, the accepted treatment during that time having been the oil of a tropical fruit called chaulmoogra, and about 10% of ail cases under treatment being arrested; but constant attempts to find something better, or to find the specific cure, have been made. A recently effective one is promin, referred to above, and others now coming over the horizon are mentioned in Mr. Rash's address.

Mr. W. Espey Albig, treasurer of the Mission, reported a contribution income of \$572,123 during the last fiscal year.

Dr. Wm. Jay Schieffelin, chair-

him soundly treated at home. Such a plan, if widely accepted, could eliminate leprosy in a generation. Union institutions in which the Episcopal Church shares and which have already accepted the Mission's offer of funds are The Vellore Medical College, India, Cheeloo University and West China Union University, China.

CHURCH CLUB HEARS MISSIONARY

New York:—Brinkley S. Snowden, agricultural missionary in South India, was the speaker at the meeting of the Church Periodical Club of



Dr. Kellersberger with Bishop Gooden of the Panama Canal Zone and the Rev. Arthur F. Nightengale, chaplain of the U. S. Leprosarium at Palo Seco, Canal Zone

man of the board of directors, reported steady progress in the development of the Mission's post war prevention plan, begun in 1944. This plan called for a special fund of \$500,000, of which \$200,000 has now been raised, to enable twenty mission hospitals in eight countries to add to their present activities a project in lay training. By this plan, local Christian leaders in the endemic countries—teachers, clergymen, social visitors, agricultural experts, nurses—will be trained to recognize and deal with leprosy in the villages where it originates, particular among children. This procedure is based on the now accepted view that leprosy is usually contracted in childhood, in the repeated daily contacts of home, street and bazaar. Trainees will learn how to know when a child has leprosy, how to find his source of infection, how tactfully to have him sent to a leprosarium for treatment or, if this is impossible, to have

the diocese of New York, which met November 20 at St. James' parish house. Mr. Snowden is in this country studying medicine so as to be better able to minister to the "untouchables" in India.

SCHULMERICH BELLS AT SARATOGA

Saratoga Springs, N. Y.:—Under the will of the late Mrs. Ella Wood Mann of Ballston Spa, New York, a legacy was provided to install carillon bells in Bethesda Church, Saratoga Springs, Rev. Irving G. Rouillard, rector. The bells are of the Schulmerich Electronics, Inc. of Sellersville, Pa., similar to those used at the recent General Convention in Philadelphia. Engineers and electricians are now making the installation, and the dedication is expected to be made on Sunday, Nov. 17th, and bells also used for the union Thanksgiving Day services at Bethesda Church.

Anglican Church Reforms Urged By Archbishop of York

*Says Country Parishes Should Be Grouped
And Directed from Center Under One Man*

By Religious News Service

London (Wireless):—Far-reaching changes that would include greater freedom for the Church of England from state control than at any time since the Reformation were urged by Cyril Forster Garbett, Archbishop of York, in an address to the Liverpool diocesan conference. Major recommendation by the Archbishop, who is the second ranking leader of the Anglican Church, was that the King remain as nominal head of the Church, but that the Church be given "some voice in the appointment of its chief officers," who are now named by the prime minister.

He noted that prime ministers have taken "the greatest care" in nominating bishops and deans, but warned "there might be a prime minister who cared nothing for the Church, only for his party." He said that with the growth of the totalitarian state "it is possible in the future that only those who supported the government of the day would be chosen for ecclesiastical posts."

Asserting that the Church's freedom is "precarious" and that changes in Church machinery and administration are "matters of great importance," Garbett said the House of Commons has neither the time nor the desire to deal with forms of worship, but some method must be found to enable organizational changes to receive royal assent without debates in Parliament.

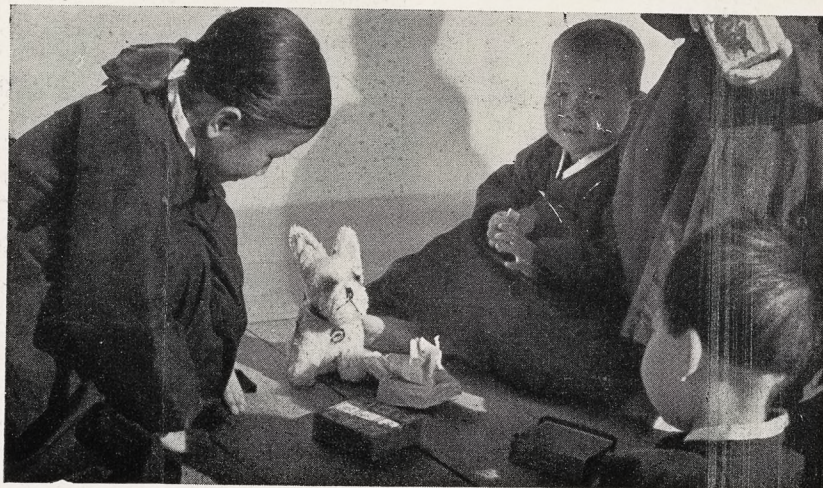
Among organizational reforms suggested by the Archbishop was the "strengthening of diocesan boards of patronage," which, he said, "would help to secure that the good are not overlooked for promotion in the Church." He declared that at present some appointments are unjustifiable and men with no obvious claims are occasionally promoted.

He proposed that many more country parishes be grouped together and worked from common centers by clergymen under an experienced vicar. He also favored fewer town parishes and many more larger parishes worked from a central clergy house.

He recommended that each dio-

cese have at its center a group of men who were specialists in various departments of work which would not be undertaken by ordinary parish priests, and that groups of missionaries living together undertake evangelistic work wherever they are assigned by their bishop.

Declaring that parochial organization of the Church remains in structure the same as it was centuries ago, Archbishop Garbett asserted that the old parochial boundaries no



These happy children of Korea are enjoying Christmas, untouched by leprosy in a mission home. The American military government has now taken charge of all leprosy victims in Korea

longer mean anything to the majority of the people. He said that distribution of the clergy has had no relation to modern conditions and that evangelistic rather than pastoral methods are urgently needed in England at present.

WORK AMONG LEPERS IN JAPAN

Tokyo, Japan:—Two historic pieces of leprosy work in Japan in which many American Episcopalians were interested have recently been heard from. At Kusatsu Miss Irene Nettleton was allowed to stay at the children's home as an internee throughout the war years. The adult patients had already been transferred before the war to a government colony built near Miss Mary Cornwall-Leigh's famous Church colony.

The Leper Hospital of the Resurrection of Hope of Kumamoto, founded by Miss Hannah Riddell, was taken over by the Japanese government in 1941 and the patients removed to a government institution. Miss Ada H. Wright, Miss Riddell's understudy and successor, had to leave and went to Australia. This year she received a letter from the Japanese chaplain, Rev. Namio Toyofuku, stating that he had been able to carry on his work with the patients, though under great difficulty, and that at Christmas, 1945, five patients had been baptized and 68 had received Holy Communion.

BISHOP TUCKER PREACHES ON WORLD ORDER

New York:—All the problems which are now troubling the world "must be stated and solved in world terms, and they can be solved only

with the aid of God," declared Presiding Bishop Tucker, preaching last Sunday at Calvary Church. It was his first sermon in this city since General Convention. His text, "Owe no man anything but to love one another," he said sums up our Christian obligation. "It might be called the Christian extension of justice, for it applies to people beyond their deserts."

"This principle is important in the present state of the world," he explained, "because if we're going to have permanent peace and world unity, we must remember that all men are created in the image of God, and we must give opportunities for freedom, and develop the latent capacities of all the backward peoples, to make them able to become partners in the great family of nations."

Bishop Tucker warned that before Americans can convince the rest of the world of the sincerity of their belief in Christianity, Americans must "make more effective witness of the Christian Gospel here at home, and must make their communities and their country more truly Christian."

NEW YORK PARISH CELEBRATES

New York:—St. John's Church in Greenwich Village observed the 100th anniversary of the erection of its building this week, starting with a service the evening of the 17th at which Bishop Gardner of New Jersey was the preacher, with the service conducted by the rector, the Rev. Charles Howard Graf. St. John's, which is of classic architecture, was erected in 1846, on what was then called Hammond Street, and was known as the Hammond Street Presbyterian Church, which occupied the building for only a few years. Later it was occupied by a Congregational Church, and Henry Ward Beecher preached some of his first sermons in this building. Then it became the South Baptist Church. In 1856 the congregation of the Bishop Jonathan Mayhew Wainwright Society purchased the building, which then became known as the Church of St. John the Evangelist.

During the 20's the Church acquired considerable property in its vicinity and through renovation created what is now known as St. John's Colony, a very attractive group of residence buildings surrounding its own community garden. Under its then rector, the Rev. John Armstrong Wade, a handsome outdoor altar—one of the few in the entire United States—was erected in the garden. Its reredos is a fine mosaic of Christ at the wedding feast of Cana of Gallilee, and depicts Christ blessing a newly married couple. Underneath, in Greek, is inscribed "Nevermore to be two." In 1942 a handsome Caen stone altar and memorial to Father Sill, of St. Chrysostom Church, which once stood at 39th Street and 7th Avenue, was erected at St. John's.

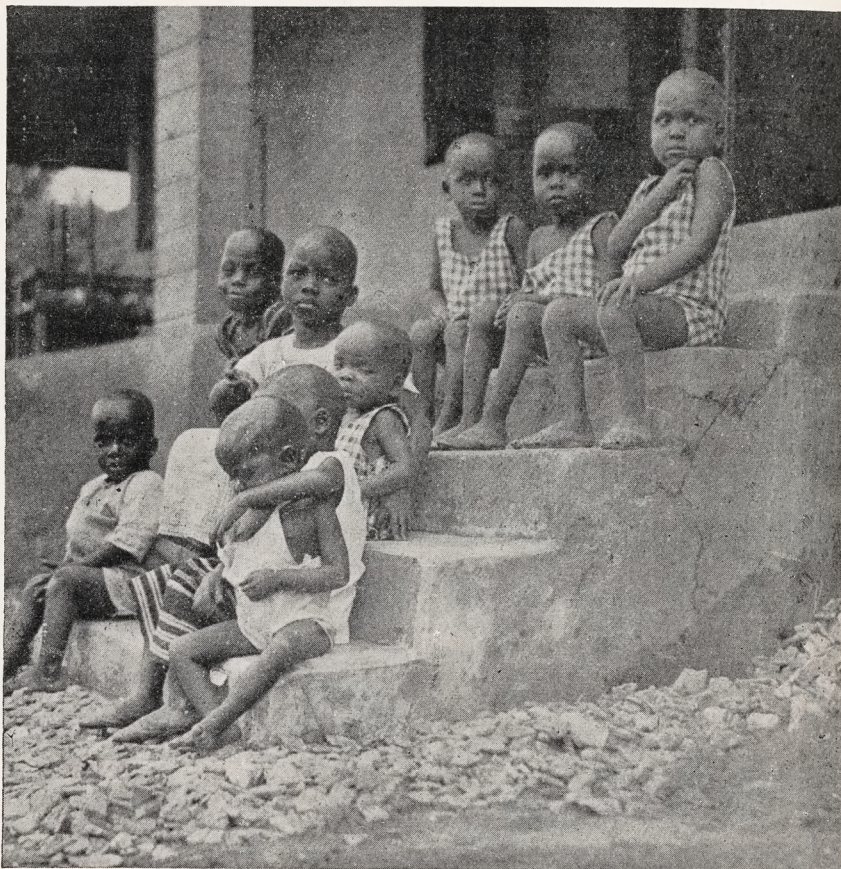
In preparation for its centennial celebration, the church interior has been entirely redecorated.

VISION IS NOT LACKING

Brattleboro, N. C.:— Comes the story of a group of consecrated town and rural laity of this small farming

community who were able to provide a local ministry after a Christmas eve tragedy. A sick baby of a family living on the outskirts of the village died. Early Christmas Day the father, without anyone to help or comfort him, took the body of his child to the local cemetery and there buried his baby. There were three clergy living in neighboring towns, any one of whom would have been most glad to come, but they did not know of the man and his trouble, and the father did not know any one

nally, again seeking its aid. With financial help here the Brattleboro laymen were able to perfect their plans for a rectory, a church, and a clergyman. A grant was made by the diocese to secure the right man for the job. As yet he has not been found, for they are seeking someone who has a vocation for rural work, who can love and work with all types and classes of people whether Episcopalians or not, and who can lead religious activities in the village.



These uninfected children at Nigeria, Africa, are cared for in a progressive, experimental government settlement at Uzuakoli

of them well enough to ask him to come.

There had been a small Episcopal mission established fifty years previously but work lagged because clergy were not available. The community had been contented to drift through the years without the ministrations of any church, so it was this Christmas incident that caused the few loyal Churchmen living in the town to take immediate action. They were determined to have a resident minister to reach the unchurched. They went to the parish of the Good Shepherd in nearby Rocky Mount, which had been instrumental in establishing St. John's mission origi-

BISHOP ANGUS DUN TO PREACH

Norwalk, O.:—Bishop Angus Dun of Washington is to be the preacher at the consecration of the Rev. Lane W. Barton as Bishop of Eastern Oregon, to be held here November 26. The Presiding Bishop will be consecrator and Bishop Keeler of Minnesota and Bishop Hobson of Southern Ohio the con-consecrators. Mr. Barton will be presented by Bishop Tucker of Ohio and Bishop Washburn of Newark and the attending Presbyters will be the Rev. John F. Sant of St. Louis and the Rev. Charles W. Shearin of Washington.

Thanksgiving Day

THE phrase "Thank God" has not entirely disappeared from our language. Grace before meat, indeed, has almost entirely disappeared; its place being taken perhaps by the Martini, or a dead fish on a toothpick, as a better way to put one in the proper mood for eating. City folk are not as apt to see the hand of God in the sun and rain behind the fields of ripening grain when the Wondercrust Baking Co. also intrudes itself into the picture, and we are an increasingly urbanized population. Scarcity to us means the nuisance of rationing, substitutes, and appeals from abroad on glossy paper; our thankfulness at escaping from such a vaguely imagined fate seems hardly enough to bother God with. Thanksgiving Day means turkey and Tums; maybe a football game, too. Church services on that day are no better attended than any other weekday services; some churches feel they must accommodate themselves to indifference and preoccupation of their members by having union services the night before. (The union in this case is a union of weakness, not strength.)

Yet the phrase, *thank God* is still with us. The way we commonly use it indicates to what dull depths our gratitude has sagged. For it usually is a convenient, accepted way of indicating that things are not *quite* as bad as they might have been. "I must spend the week end at Aunt Penelope's, but her friend Miss Bedfeather will not be there, thank God." In writing, this use of the phrase can be distinguished by the fact that it is not followed by an exclamation point. In speech, it is identified by a grudging, flippant, or even sarcastic tone of voice. It hardly needs these marks, as it is almost the only modern use. The serious use survives only in the Church, and in the Bible and Prayer Book; although of late it has become an archaism much fancied by politicians.

The Prayer Book still takes thanksgiving seriously, as one of the basic gates to religion, especially useful to those whose feeling of need or sinfulness is not developed. You will find suggestive and specific forms of thanks on the following pages: 19, 36, 38, 42, 48, 50-53, 76-81, 83, 152, 171, 259, 261, 306, 334, 336, 466, 472, 520, 522; and at the second prayer in Family Morning Prayer, the fifth prayer in Family Evening Prayer, and at the Grace Before Meat at the end of Family Prayer.

When we say "Thank God!" we should put an exclamation point after it. The best exclamation point is to want to help someone else say it, too.

Source of Redemption

THE community chest with its ministry to human need merits the eager support of Christians. It is practical Christianity. Indeed, there are some, so impressed with the practical nature of this work, that they question the worth of organized religion because it seems so impractical! What is the answer to this?

The Rev. F. C. Bryan reminds us that the policy of good works as an end in itself is self-defeating for the same reason that a field planted year after year to corn yields decreasing crops. The farmer to grow abundant crops has to build up his soil. By the same token the community which would care for its needy people

"QUOTES"

At this season when the year is drawing to a close, traditions suggest and our hearts require that we render humble devotion to Almighty God for the mercies bestowed upon us by his goodness. Devoutly grateful to divine Providence for the richness of our endowment and the many blessings received, may we continue to give a good account of our stewardship by utilizing our resources in the service of mankind. May we have the vision and courage to accept and discharge honorably the responsibilities inherent in our strength by consecrating ourselves to the attainment of a better world.

Now, therefore, I, Harry S. Truman, President of the United States of America, in consonance with the joint resolution of Congress approved December 26, 1941, do hereby proclaim Thursday, November 28, 1946, as a day of national Thanksgiving; and I call upon the people of this nation to observe that day by offering thanks to God for the bounties vouchsafed us and by re-dedicating ourselves to the preservation of the blessings of liberty envisaged by our forefathers in the preamble to our Constitution.

—The Thanksgiving Proclamation
By President Truman

has to build up its morale. More is needed for this than a noble desire to have a better community. If any man doubts this, let him delve into history. A sense of community responsibility existed long before the Christian era, but it took the Christian gospel to make that responsibility effective. The gospel, working through the Christian Church caused medicine to be something more than an academic interest, it built hospitals for the sick, homes for the orphans and aged, schools and libraries. Democracy has its roots in the He-

brew-Christian tradition, and our religion emancipated woman. None of these tasks are complete, and many have been taken over by the community, but the origin of their life-giving impetus was and is the gospel.

Does this mean that we worship God and maintain the Church that our communities may be Christian? Heaven forbid. We worship God and proclaim the gospel because the chief end of man is to glorify him and enjoy him forever. Good works are not the goal but the by-product of the

gospel. No man can catch even the tiniest glimpse of God in Christ without being revolted at the evil and sin and suffering which afflict his fellowman. Therefore, our task in Every Member Canvass, is not to raise a budget to keep the Church alive that the community may be made better but to win men to an allegiance to God, to win them to our weekly worship of God that God may be glorified. Once we win men to God's allegiance, we can leave it to him to send them into the community to redeem the community for Christ's sake.

Shall They Remain Forgotten?

by Dr. E. R. Kellersberger

General Secretary of the American Mission to Lepers

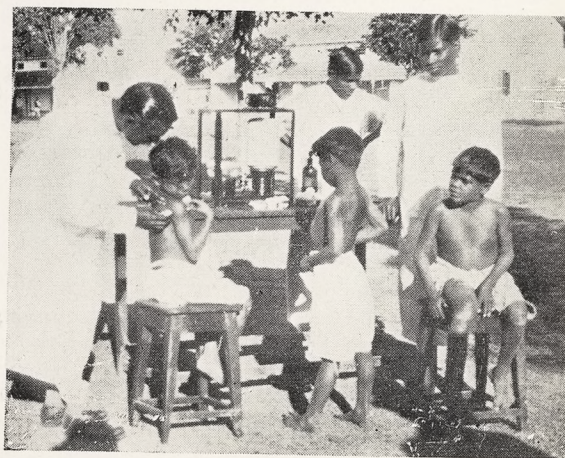
I SUPPOSE that one of the most terrible things in the world is to be forgotten and not have anybody care for you or love you. I think that most of the people in the United States don't know that there is such a person as a leprosy patient in this country. Some people do, now, as a result of recent newspaper publicity and since there are thirty-five service men who have come back with leprosy since the war is over; but most people don't know anything about the leprosy patient and he is a forgotten person.

I shall never forget a song that Mrs. Kellersberger and I heard in the month of May down in Paraguay, a very much neglected area. The only government colony, about a hundred miles north of Asuncion contains about 500 people about as badly taken care of as any people I have ever seen. But I shall never forget when six of them came inside Miss Bateman's simple little fence and said, "We want to sing for Dr. and Mrs. Kellersberger." Some of them were grown-up men, some of them boys, some very badly disfigured. When those people sang and played for us with all the pathos they put in it, it broke your heart. You can not forget those people!

The large majority of people with leprosy are not infectious if you use a little common sense. I have had some at my table in New York City. I am not afraid of them. You have to make some distinction, of course. There are some cases of syphilis or tuberculosis you wouldn't have at your table, either, but you have to make a distinction about it. There is no use herding people into a place and putting them behind a fence because they have leprosy.

page eight

I want to tell you about a beautiful young woman in Brazil (Many leprosy patients are beautiful. You can't tell they have it.) This young woman had leprosy and was going to a dispensary. At a dance she met a fine man from a fine Brazilian family and he fell in love with her. One day there came a knock at the door when the hus-



Finding the children early and treating them immediately is one of the ways to eradicate leprosy from the world. This is injection hour at CHANDKHURI, India

band was there and she wasn't. It was somebody from the dispensary. He said, "Does Mrs. . . . live here; if so, why hasn't she come to the dispensary?" The young man said, "What do you mean? That is my wife! What do you mean insulting me by saying she has leprosy?" And he knocked him down. Later on when the wife came home, her husband said, "What is this I hear? Someone came here and insulted me and insulted

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you. He said you hadn't appeared at the dispensary where you have been getting treatments for leprosy." Then she hung her head and said, "Yes, I have leprosy. I married you so that I could live; so that at least I would get alimony and not starve to death."

A young boy had leprosy, a boy about 12 or 14 years old, and he knew what trouble he was to people and how they looked at him, and how they felt toward him. One day he just left a message. He said, "You don't have to trouble about me any more." He cut his wrists and killed himself because he knew that nobody wanted him.

WE WENT to one place in Central America where we saw an arch bearing the words "Asylum of Pity." Inside the walls we saw sentries. Then the doctor who was with us very carefully put a gown on us and gloves and a hood over our heads, and there we were, all in white with our eyes sticking out like Ku Kluxers who were going to execute the poor patients hidden behind the walls of that fearful place. That is the way people in the world treat people with leprosy and that is the way some Americans treat them.

In Brazil we saw 30,000 cases of leprosy. The Brazilian government is the most advanced in treating leprosy. Many cases are treated in

dispensaries and they can live a normal life. They aren't treated like outcasts and prisoners nor put away where they live all their lives alone.

I fell in love with Brazil. It is the most democratic country of South America. They don't have any race problems there. They all work together and they are going forward toward their goal together, especially in their work against leprosy. A distinguished Protestant Christian woman has banded all the women of Brazil together to fight leprosy. They are taking care of 35,000 children, putting them in homes and private sanitoriums.

We saw a deluxe leprosarium in Panama where about a hundred people get everything in the world. A Jewish doctor is taking care of them and we saw their Catholic sisters and their Protestant chaplain—a fine piece of work, but it reaches only a hundred people.

In the beautiful Caribbean, we were taken fifty miles out from the Port-of-Spain on a launch to an island and were told, "Here is where the lepers are." Truck them off on an island—get rid of them! There were 400 of them sitting on the edge of bald mountains next to the seaside. Just sitting there with nothing to do, just because they happened to be unfortunate enough to have leprosy. I don't believe in putting lepers on an island.

Our Patients Are Human Beings

by Clifton Rash

*Protestant Chaplain, United States
Leprosarium, Carville, La.*

IT IS strange that one should have to say it in America but one does have to say it here more than in some so-called backward countries: patients with leprosy are human beings! They have lived just as you live! These human beings have all the emotions that other people have. They have ambitions and desires, they have looks and yearnings; they have sources of great joy and happiness, laughter and joking; they have sorrow and tears; they have disappointments beyond imagination and they have a burden and separation greater than any other people.

We have some patients from poor families and poor homes who can read and write no language of any kind and who speak a foreign language. Then we have patients who are educated, cultured. We have nurses, one medical doctor, teachers. We have one woman with a degree from Boston Uni-

versity. We have an electrical inventor. A man who died there some years ago who was a well-known travel lecturer, and another a prominent railroad construction engineer. We have there now a business man from Texas who wrote a little article called "Why We Smile." He is a very human person of Irish descent with a quick wit and an equally quick temper. I once saw on a newspaper wall the motto, "I complained when I had no shoes until I met a man who had no feet." This man has no feet! He has also no eyes, and his hands are paralyzed, and yet he is able to smile and write an article with a message of appreciation and gratitude and salvation, though he cannot see and cannot walk, and his hands are insensitive, and he cannot feel. But he has a mind and a heart. He is a great person and courageous.

We have another man I wish you could meet. We are great friends. It isn't quite correct to say that we do not see eye to eye because his eyes cannot see, but we are friends and have agreement in many things. He is the very courageous and successful editor of the *Star*. That is the magazine published and printed and mailed by the patients and it goes out all over the world. It is for the purpose of shedding the light of truth on what the patients like to call not leprosy, but Hansen's disease. They feel the stigma of the word leprosy and even more of the word "leper." My friend, Mr. Stein, has a bright mind, very accurate, and he is interested in all things relating to the welfare of the patients. He carries on his work and fights his fight with courageous vigor, and I admire him very much. Now if you go in to see Mr. Stein and take a few minutes with him, you won't detect that he is blind. He will look right at the visitor who will call his attention to a paper or a picture or some particular line, and Mr. Stein will catch on from the sound that he is being shown something and he will say, "Well, I suppose that looks very nice but I can't see it." Then the visitor is very much surprised.

I would also like you to meet the patients' baseball team. Some have full sized feet and hands and some less, but they love to play baseball and outside teams have come in to play with them. When our patients' team beat them they were chagrined to be beaten by a team of sick men! But it was a great advance that they were not afraid to come in and visit our people and play with them.

We have people of all races, and our church is one place in Louisiana where the colored and white are together in the same service, though not completely together. Our colored people sit on one side of the aisle and everybody who is theoretically white, sits on the "white" side: Mexicans, Chinese, Filipinos, Germans, English, Colombian and so forth. Among these "and so forth" there are Greek Orthodox communicants. They belong to me. I am glad I know them and their great archbishop in New York City. There are Episcopalians, Methodists, Baptists (four kinds of Baptists!) three or four kinds of Presbyterians, the Church of Christ, Jehovah's Witnesses, Jews, Hindus and Confucians. And I am the pastor! "Go ye and preach the gospel to every creature." That includes those with leprosy.

I LOVE these human beings. I hear their misunderstandings, sometimes their contentions. I hear their laughter and song, see their games and their jokes. I see their courage and I hear their

prayers and I pray for them and with them, and often I pray for their bodies, peace be with them.

"See that finger?"

"What is the matter with it?"

"It gave me fits today. Will you pray for my finger?"

Two doctors came to me in one day and said, "Chaplain Rash, so and so is going to die a terrible death unless something is done for him. You have something. See what you can do." Two doctors, neither knowing that the other would speak to me, did that in one day. And I went in and spoke to this man and said,

"Are you a good soldier?"

"Sure, I am a good one."

"You have got a hard fight to make with this drug."

"Why, what drug?" (I have had a lot of people think the preacher doesn't know what is going on, but I knew and my heart ached.)

I said, "Do you think that the God who made the heaven and the earth can't take away that craving?"

And he said, "Maybe he can." And we prayed, and his wife cried out loud. He never asked for the drug again. God does answer prayers.

I will say a word about hope. Great hope is occasioned now by the new treatments with drugs of the sulfa family. There has been a greater improvement than ever before in our hospital and there is constantly greater hopefulness. We have more people come to the time of dismissal because their case is arrested than we have had before and the percentage has risen from about seven to ten under the new treatments, which is very good. Many of our patients, therefore, have the expectation that after a while they will pass their twelve tests and so be dismissed and go home, or go to work.

I wish I had the power to say something about the treatment that some of these former patients have received when they were dismissed. There have been churches and pastors that have notified patients who went out from our hospital that they could not go to church. Now, these dismissed patients have a certificate from the United States public health service saying the disease is suspended and that they are not a danger to public health, that they are not in a position to communicate that disease to others. Yet the nameless dread and fear that is so common causes people to draw away from them until, very often and in many localities, a former patient has a more difficult time than a former criminal would have! This ought not to be in "educated" America.

Talking It Over

By
W. B. SPOFFORD

FRANCIS CARDINAL SPELLMAN has written a piece for Mr. Hearst's *Cosmopolitan*. It is liked so well by the magazine that advance reprints were sent to many clergy for comment. The Cardinal writes, he says, "not in defense of my faith—but as an American in defense of my country." And it must be said that he uses all the time-honored drum-thumping of Fourth of July orators.

"As the sands of this old year run out, every loyal American, to keep faith with his country and himself, must resolve actively to love and live our American way of life."

"Can we be less than true patriots and not fight lies with truths, slavery with liberty, atheism with faith, in bloodless defense of our republic?"

"We cannot fight Communistic propagandists with their own weapons of deceit, lawlessness, violence and 'liquidation' because we believe in justice, law and liberty."

"Men have a right freely to worship God and they have the duty to defend that sacred right."

He starts with a tribute to the Constitution and the Bill of Rights; quotes time-honored Americans, Benjamin Franklin and Henry Clay, to bolster his arguments; ends with a sentimental prayer about an "eagle poised on wing are we, above the great divide" and "a thousand tiny lights break through the great grey darkness of a city night and are as candles lit before Thy Throne."

It is a neat job, even if a federal judge did let the Cardinal down rather badly. The judge rips into Russia in a letter, quoted at length, basing his condemnation on statements by followers of Trotsky, not knowing apparently that nobody hates the present regime in Russia more than the Trotskites, unless perhaps the followers of Cardinal Spellman. Mr. Hearst, even in his dotage, I am sure, would know that.

However, since the Cardinal has based his arguments on such lofty and patriotic principles, would it be fair I wonder, to ask him to apply them elsewhere—to Spain for example. The story of that country under Franco has just been written by



Abel Plenn, who until recently served in Madrid as an official of the United States government. *Wind in the Olive Trees* is the name of the book and it is worth attention. He tells of an ecclesiastical society, "The Exterminating Angel," founded by the Bishop of Osma, that carried on "a bloody campaign of despotism, terror and persecution against the forces that were trying to liberalize and strengthen Spain. Scores of thousands of Spanish men and women had been condemned to exile, imprisonment and death, only because they believed in some form of representative government."

He quotes the then Primate of Spain, Cardinal Goma, who in a fascist journal "admitted that the Church hierarchy had secretly encouraged the use of conspiracy and violence as a means of overthrowing the Spanish Republic." In this article the Primate stated that "since democracy and universal suffrage were embryonic forms of communism and anarchy, we declared that these must be fought licitly—even by legal means", we said, in order to make it clear, in spite of the censorship, that by utilizing legal means — we were actually paving the way for those who, dropping all scruples of legality, would some day march toward honor and glory."

Mr. Plenn also relates how the pastoral letter of Archbishop Pla y Deniel, the present Primate of Spain, made fingermen of thousands of priests "who pointed out to the Falange strong-arm squads not only the Communists and Socialists, but also the liberal Republicans, the doctors and the 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 churchgoers."

And so it came about that the custom was established in Spain "to shoot a certain number of 'Reds'—nearly all political prisoners were 'Reds'—on every anniversary of the Uprising. This particular custom, I soon discovered, was more honored in the observance than the breach, and to such a degree, that it had been extended, in every city and town throughout Spain where political prisoners were being held, to include not only all the Nationalist anniversaries such as the Birth of Franco and the Elevation of Franco as Chief of State, but also the many official religious holidays of which Christmas, the Feast of the Conception, Corpus Christi and Easter were only a few."

The American Cardinal writes truly that "War is an evil thing, so accursed that Satan himself must be its sire, and I, with the full strength of my soul, with all the vehemence of words and works at my command, oppose and condemn it."

Since this is so, and since he feels so strongly about it, we hope that this churchman, with such

influence with the Vatican, will insist upon that "justice, law and liberty" in Spain for which he pleads so eloquently in this article written in a Hearst magazine for American consumption.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

PROBABLY no collect of the Prayer Book is so widely known and beloved as the Collect for Purity which opens the Communion service. The sum and substance of all true worship is in it. If by some tragic mischance all the Prayer Book were lost save this collect we should have both the seed and flower of it still. In less than fifty words and in little over five lines of printed text it plumbs the depths and scales the heights of the soul's encounter and communion with its God. The artistry of this collect is unexcelled; in disciplined but unlabored phrase it expresses objectively yet tenderly life's ultimate experience.



The whole Triune God is brought into relation to our worship by this opening invocation. First, there is the almighty, transcendent Father, invisible yet omnipresent, Who "seeth in secret" all the inmost imaginings of His creatures—not solely to judge them, but also because He loves and cares for them. The writer of Psalm 139 would have understood the address of our collect.

O Lord, thou hast searched me out, and known me.

Thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

Thou art about my path, and about my bed; and art acquainted with all my ways.

For lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether.

Whither shall I go then from thy Spirit? or whither shall I go then from thy presence?

So, too, our Lord, like the psalmist, in all His teaching about our approach to the Father, laid primary stress upon sincerity. We cannot "dissemble nor cloak" anything "before the face of Almighty God."

Secondly, our collect teaches us that true and acceptable worship is made possible only by the cleansing and enabling power of the Holy Spirit. He is the Spirit of truth, who reproves "of sin, and of righteousness, and of judgment," and guides us into all truth. He is our helper and strengthener; as St. Paul says, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; . . . and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Rom. 8:26-7.) "According to the will of God"—this is worship "through Christ our God," whose constant prayer was "not as I will, but as thou wilt." Only in His entire self-offering can we see what it means to love perfectly and magnify worthily the holy Name of God. As members of His Body, knit together in His life by His life-giving Spirit, we endeavor in the holy Eucharist to consummate through Him our heavenly Father's purpose for us—entire devotion and unfeigned praise.

Who wrote this gem of prayer? God alone knows. Like so many of our Prayer Book collects it is best attributed to the Holy Spirit. The oldest record of it is in a brief sacramentary of votive masses commonly ascribed to Alcuin, that "robust, studious, and convivial Englishman" (to quote Professor H. A. L. Fisher), who served as Charlemagne's prime minister of education. Where Alcuin found it is unknown. But it is likely that he rescued it from oblivion in one of the Roman service books which had found its way into Gaul during the chaotic period of the barbarian settlements. Or he may have known it in England, during his student days at York, from one of the Roman sacramentaries which the Benedictine missionaries brought with them. For the collect in its Latin form is unmistakably, both in structure and in rhythm, of Roman provenance.

Alcuin set this prayer as the collect of a mass "For the Grace of the Holy Spirit." This mass, with other votive masses, had a wide popularity in the Middle Ages; and nearly all of them ultimately found an acceptance in the Roman *Missal*. In medieval England it was adopted by the Sarum *Missal*; and what is more significant, in the Sarum use the collect was placed after the *Veni, Creator Spiritus* in the priest's preparation before mass. Here Cranmer found it and in his majestic English rendering made it a preparation of all the worshippers for the Holy Communion service. But for these two Englishmen, Alcuin and Cranmer, both of them scholars and reformers, the Collect for Purity might well have been forgotten, if not lost.

Churchmen and Scientists Plan Atomic Education

Educational Program Regarding the Social Implications of Scientific Discoveries

Edited by W. B. Spofford

Philadelphia (RNS): — Belief that atomic energy and other destructive new agencies of warfare can only be controlled through moral and spiritual education has led to the organization of a society, composed of churchmen and scientists here. The case for the scientists was put succinctly at the initial meeting by Prof. Louis Ridenour, head of the department of physics at the University of Pennsylvania, who said that "Religious leaders can do more for control of atomic energy than any other agency. . . . The ultimate solution of this problem is one in which science is powerless. . . . We must look to our stewards of ethics and morality."

Aims of the new organization were set forth in a resolution which was adopted unanimously as follows:

(1) "The renunciation by the United States and by all other nations of the right to use the atomic bomb or any other instrument of mass destruction to enforce national policy. This implies that the manufacture and storage of atomic weapons should stop immediately, and that the United States should continue to exert its strongest efforts in behalf of the establishment of international control of nuclear energy."

(2) "The abolition of war by the continued growth of effective international mechanisms for the peaceful adjustment of the mutual problems of nations. We fully recognize that this will require each nation of the world to sacrifice some of its sovereignty and some of its temporary selfish interests to the common good, but we count this a small price to pay for world peace."

(3) "The encouragement of tolerance and understanding of other peoples of the world and the combatting of hate and bigotry against races, creeds and nations."

(4) "The establishment and continuance of a domestic policy that will insure the use of scientific discoveries for the achievement of a better life for all, and that will prevent their exploitation for exclusively selfish needs."

(5) "The assurance, both within

the United States and throughout the world, of freedom of speech, freedom of religion, freedom of research and freedom of communication."

(6) "The recognition, by all citizens, of personal responsibility for the wise and moral use of the knowledge which science has found."

The resolutions commended the U. S. state department "for the excellent start toward the international control of atomic energy which was offered by the Acheson-Lilienthal Report; the President and Mr. Bernard Baruch "for the further efforts which are being made in this direction within the United Nations atomic energy commission; and the Congress "for the passage of an atomic energy control bill which is generally consistent with the beliefs and aims that guide us."

It was further set forth that "we recognize that none of these actions is perfect, that modification of the various plans and laws will probably be required in the near future, but we firmly believe that they represent movements toward objectives shaped by the best desires of mankind."

A proposed plan of action to get the new organization's objectives speedily under way, which also was unanimously adopted, contained these three cardinal points:

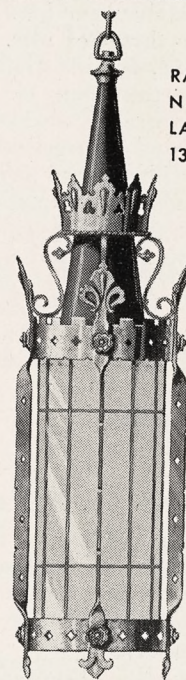
(1) "To hold conferences at which religious leaders and scientists may exchange views on the moral and social implications of atomic energy developments and join in common action in accordance with decisions at those conferences."

(2) "To lend our efforts to an educational program on atomic energy and its use, to be conducted through the churches, synagogues, schools, colleges, and civic organizations of the Philadelphia area, as well as through the public press and radio."

(3) "To sponsor a permanent Philadelphia organization through which all who agree with our beliefs and aims may contribute to and participate in a continued educational program regarding the social and moral implications of scientific discoveries."

Unqualified support of the principles enunciated by the new conference has been expressed by Dr. Albert Einstein, world-renowned physicist and promulgator of the theory of relativity. Revealing that he has aligned himself with other members of the American Association of Scientists in an appeal for cooperation with churchmen against the threat of the atom bomb, Dr. Einstein declared himself wholeheartedly in favor of a world organization to support and maintain peace.

"I feel grateful to our fellow



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scientists in Philadelphia, and to the religious groups," Dr. Einstein said, "for having united to bring to public attention the influence of the atomic bomb and other recently developed means of mass-destruction on world security and the fate of humanity."

The Nobel Prize winner declared that "the policy of a democracy like ours is and must be responsive to public opinion, and public opinion can be strong and right only if the people are fully informed on the situation in which we find ourselves."

"What is the essence of the present situation? Hitherto the controversies between nations have been solved by war or the threat of war. This was morally bad, for questions of right and wrong can never be solved by appeal to force. It always has been an unjust and impractical way.

"Now, with the new inventions in military technology, this method becomes disastrous physically as well as morally. A new war would mean the killing of a great part of the population of all nations involved. To prevent this, we have to build up an international structure to create security against war and to decide international controversies in a peaceful way."

Worked Among Lepers

Nanchang, China: — Readers of THE WITNESS are familiar with the work done with orphans and refugees under the direction of the Rev. Kimber Den. Not all may be aware that he is an authority on leprosy and was founder and for many years the superintendent of a leprosy colony here, financed by the American and Chinese Mission to Lepers. This noted clergyman is still actively interested in the work of these societies and gave up his work with lepers to carry on his war and post-war relief activities only after being satisfied that the colony was in competent hands.



Book of Remembrance

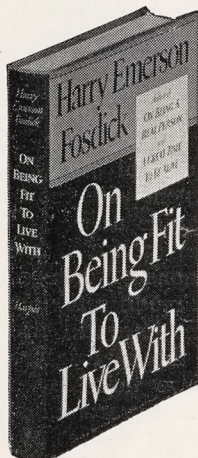
New York:—The Golden Book of Remembrance, in which are inscribed the names of individuals and organizations that contributed to the nave building campaign, was dedi-

cated by Bishop Manning on November 17 at the Cathedral of St. John the Divine. Several hundred thousand donors are represented by the 60,000 separate listings. The book is displayed within the Golden Shrine, especially designed for the purpose.

Students Unchurched

Berkeley, Calif.: — A community of 40,000 young people, 15,000 of whom were admittedly unchurched, would challenge anyone seriously concerned about the missionary program of the Church. This was the problem reported to the meeting October 30 of the college commission of the diocese of California, convened at St. Margaret's House under the chairmanship of Mrs. Al-

fred Tyson. 3,600 students in the diocese claim membership in the Episcopal Church. Of these it is estimated that nearly 1,500 are at the University of California at Berkeley and that another 1,000 or more are at Stanford. The others are enrolled at Mills, San Jose State, San Francisco State, San Mateo Junior College, Salinas Junior College, and the University of San Francisco. The annual student vespers service was held November 10th at Grace Cathedral. The preacher was the Rev. George Hall, acting chaplain at Stanford University. Reports from the several campuses indicated active programs underway, and on the basis of these reports a budget of \$2,500 was drawn up for submission to the executive council of the diocese.



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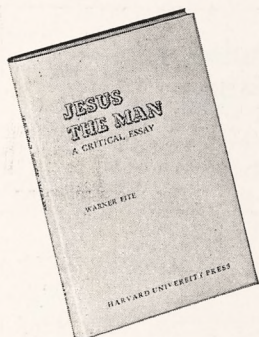
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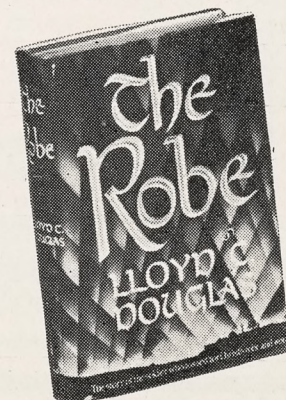
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Book for Lent

Berkeley, Calif.:—Prof. Charles F. Whiston is the editor of the Presiding Bishop's book for Lent, 1947, *Christian Perfection* to be published as usual by Harpers. It is a translation of some of the works of Archbishop Fenelon made by Mrs. M. W. Stillman of New York, from which Mr. Whiston has made selections and written an extensive introduction.

Acolytes Festival

Geneva, N. Y.:—An acolytes' festival was held here at St. Peter's the afternoon of October 27, with 135 acolytes and priests of the diocese of Rochester in the procession. The service was conducted by the Rev. Norman A. Remmel, rector of the parish, assisted by the Rev. Frederick Dorst, rector at Newark, and the Ven. Charles B. Persell Jr., archdeacon of the diocese. The sermon was by the Rev. Chauncey F. Minnick of Hobart College.

Christian Council

Shanghai (RNS):—Representatives of 25 Protestant church bodies and organizations will meet here December 3-11 for the biennial convention of the National Christian Council of China. Majority of the delegates will be Chinese. General Secretary is

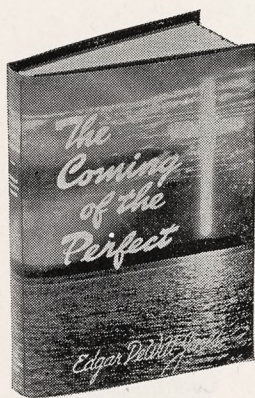
Methodist Bishop W. Y. Chen, while the chairman is a woman, Dr. Nu Yi-fang, president of Ginling College for Women. A member of the People's Political Council, Dr. Wu has held the chairmanship since 1937.

Main theme of the December meeting will be the relationship of the Church to the nation. Five topics selected for major emphasis are: (1) the Church and its environment in national life; (2) the evangelistic task of the Church; (3) the inner life of the Church; (4) leadership of the Church; (5) organization of cooperative work.

Bishop Chen Speaks

Newark:—"Never have there been more tremendous problems or greater opportunities for the Church in China than there are today," declared Bishop Robin Chen of Anking at the monthly meeting of the Auxiliary of the diocese of Newark, held at the diocesan house on November 6. He was introduced by Bishop Ludlow who had been his teacher of history at Boone University some years ago.

Bishop Chen spent the war years in Free China and crossed the Japanese lines many times to bring



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relief to sufferers. He told the meeting that many in China are praying for a world peace that has underlying it the faith and brotherhood of Christ.

French Election

Paris (wireless to RNS): — Since the Popular Republicans, composed mostly of Roman Catholics, lost their place as the leading party to the Communists, it is considered likely that the Communists will start a campaign against Church schools and adopt other anti-religious measures. The Popular Republicans lost first place in the election for the National Assembly in spite of last-minute appeals by Roman Catholic leaders throughout the country.

Legislation

Newark, N. J.:—An interdenominational conference on legislation will be held here November 24-25 "to help Christian leaders keep abreast of current political, legislative and social questions." American foreign policy will be featured at a mass meeting on the 24th. The meeting is sponsored by the state council of churches.

Gift to Church

Decatur, Ala.:—Mrs. W. B. Edmundson of this city recently gave \$7,000 to St. John's Church to aid in enlarging the church plant. This is about half the sum needed to carry out the plans made necessary by the growth of this TVA city.

Girls Friendly

New York:—Miss Doris Wilson of Pittsburgh has been appointed a field worker for the Girls' Friendly Society. She is an M. A. in Christian education from Columbia and has a B. S. degree from Tuskegee. While at Columbia she lived at Windham House and did her field work by organizing GFS chapters in Harlem parishes. Part of her work now will be to interpret the organization and to assist in organizing branches in churches that are predominantly attended by Negroes. She is at the moment on a field trip in Virginia and South Carolina.

Adult Education

Birmingham, Ala.: — Adult education is the emphasis of a joint program of the Auxiliary and the department of education in Alabama. Leadership institutes were recently held in Mobile and this city of a week each; others of two days each were held at Montgomery and Florence. Meanwhile the young people

are devoting their fall meetings to the same subject under the direction of Mrs. John Crump, secretary of education of the diocese.

Meets Freshmen

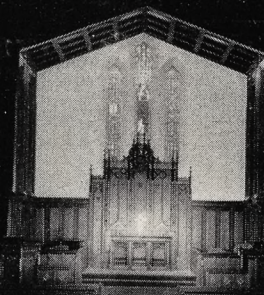
Tuscaloosa, Ala.: — Bishop Carpenter was the guest of honor at the University of Alabama on October 22 at a dinner for freshmen who are Episcopalians. There were eighty present. The Rev. John Turner of the Advent, Birmingham, diocesan chairman of the college work committee, was one of the speakers.

Wedding Declaration

Napa, Calif.:—At a recent meeting of the convocations of the diocese of Sacramento it was voted to ask all publishers to include the wedding declaration, approved by General Convention, in all future wedding booklets and parish registers. The declaration is as follows:

"We A. B. and C. D. desiring to receive the blessing of holy matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the form of solemnization of matrimony in the Book of Common Prayer. We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and the safeguarding and benefit of society. And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto."

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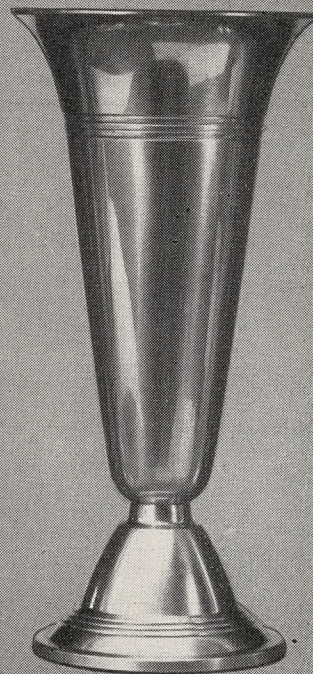
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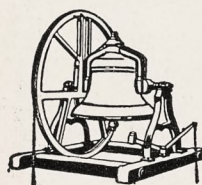
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Chinese Confirmed

Columbus, Ga.:—Eight officers of the Chinese army were confirmed by Bishop Walker at Fort Benning, Ga., presented by Chaplain Stanley P. Gasek. There are thirty Chinese officers at the Fort who are here to learn our methods and will establish a new military school in China on their return. On October 27 they visited Alabama Tech at Auburn, attending service at the Church of the Holy Innocents in the morning and later visiting fraternity houses, guided by members of the Canterbury Club.

Clergy Notes

(Continued from page 2)

HOLMES, ROBERT C., of Bayfield, Ontario, became minister in charge of St. James', Detroit, on November 1st.

McMILLEN, W. E. V., recently retired as rector of St. Matthew's, Cleveland, O., died on Nov. 5.

McLAUGHLIN, JOHN D., retired dean of St. Mark's Cathedral, Seattle, Wash., died after a long illness. Funeral was held at the cathedral October 26.

MURPHY, GEORGE H., was ordained priest by Bishop McKinstry on October 26 at St. Andrew's, Wilmington, Del. where he is curate.

MURRAY, REV. FREDERICK R., formerly rector of Trinity Church, Brandford, Conn., to be Rector of St. Paul's Church, Elkins Park, Pa.

OTT, REV. T. GORDON, formerly of Nova Scotia, to be assistant at Holy Trinity Church, Philadelphia, Pa.

PAULSON, RAYMOND H., formerly rector of St. Paul's, Saginaw, Mich., is now rector at Muscatine, Iowa.

PAYNTER, REV. HENRY S., formerly assistant at St. George's Church, Ardmore, Pa., to be assistant at Church of St. John the Evangelist, Lansdowne, Pa.

STIMSON, REV. WILLIAM B., formerly chaplain, U. S. army, to be rector of St. Andrew's Church, Yardley, Pa.

VAN DER HIEL, REV. PETER C., JR., formerly rector of St. James' Church, Downingtown, Pa., to be rector of St. Paul's Church, Chester, Pa.

WICKERSHAM, GEORGE H., 2nd, formerly chaplain, U. S. navy, to be rector of All Saints' Church, Norristown, Pa.

WILCOX, ALBERT F., formerly rector Church of Holy Comforter, Aronimink, Pa., to be rector St. Mark's Church, Honeybrook.

WILCOX, STANLEY V., formerly rector of St. Paul's, Chester, Pa., to be vicar of St. George's, Ardmore, Pa.

WILLIAMS, FREDERIC P., was ordained priest on Oct. 19 by Bishop Block at St. Mark's, Berkeley, Calif., where he is curate.

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THE WITNESS — November 21, 1946

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.

WALTER H. GRAY
Bishop Coadjutor of Connecticut

In the coming triennium, when, following the action of the 1946 General Convention, our Church is to study the fundamental questions of our faith and order, the Church Congress in the United States will seek to carry out its traditional function of providing a common meeting ground for clergy and laity of all schools of thought and churchmanship. It is our hope that through such gatherings there may be developed common agreements and generous understandings of differences, looking towards the General Convention of 1949.

Regional meetings will be held throughout the Church under the leadership of the regional chairmen, and a national meeting (the first since the ending of the war) will be held in Toledo, Ohio, April 22-24, 1947. To this meeting, all who are interested are invited to discuss "Authority and Freedom in Doctrine, Discipline, and Worship."

I am taking the liberty of calling this matter to the attention of the readers of THE WITNESS because these Church Congress meetings will offer opportunities for clergy and laity of widely-differing points of view to have the chance for joint discussion on basic questions. In this way, we can prepare to comply with the hope of the 1946 General Convention and adopt in 1949 "a statement of faith and order, in harmony with the Lambeth Quadrilateral, upon which the Protestant Episcopal Church in the U.S.A. is prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church in the U.S.A. or with any other interested Christian body."

REV. WILLIAM S. ANTHONY
St. John's Cathedral, Puerto Rico

It might prove helpful to your readers if you found it possible to print this brief letter. I have had dealings with a couple named Leslie and Mary Stollenwerck. On excellent medical authority I can state that they are both psychopathic. Financial assistance may not be any real assistance to them at all and the person who gives the assistance will certainly not get his money back. I believe they have now left Puerto Rico, perhaps for the States.

LEON C. W. KETTRING
Layman of Toledo, Ohio

The picture, *The Christ of the Upper Room*, on the cover of October 31 is very appealing. Most pictures of Jesus are not at all attractive. It stands to reason that he must have had a most powerful and appealing personality and striking appearance in order to have impressed people as he did. There is nothing effeminate about the Treadwell picture and yet there is a warmth and strength to it that is most appealing. I believe that if the picture could be reproduced in color so that the print could be framed it would become most popular. I believe that such a project would be most worthwhile no matter who would undertake it.

For my part I believe that Grace Treadwell has done a most worthy and beautiful piece of work. Since the work is not ancient but very modern in date it

can very well encourage the work of more art in churches such as she writes about in her article in the same number.

ANSWER: We would like to take the occasion to say that the picture and the article were by the same person, Grace Treadwell. Our caption on the cover which gave the name "Jean" to the artist was an error on our part. Sorry.

MISS JANET KEMP
Churchwoman of Merrimac, Mass.

From William F. Corker's letter in THE WITNESS of November 6 I find that the October 17 issue contained one of Bill Spofford's intemperate and misleading articles. Please send me a copy. I want to cuss and gnash my teeth over this latest gem of Bill's bigotry. Bill is emotionally incapable of seeing certain subjects honestly and objectively.

ANSWER: Thanks for the unemotional letter condemning an article which the writer of the letter, on her own admission, has not yet read. The author of the article was W. B. Spofford Jr., for whose opinions W.B.S. Sr. is in no way responsible. Any similarity is purely coincidental, etc. etc.

CHARLES LEWIS BIGGS
Priest of Clearwater, Fla.

May I express my strong appreciation of The Christ of the Upper Room by Grace Treadwell on the cover of October 31. It is the picture of a human being possessed of the grace of humor, a sympathetic understanding, a power of insight and far-sight—and unafraid of impending death—all qualities which I for one conceive to bulk large in the synoptic gospels. The picture impresses me as infinitely truer to the life than the ascetic sufferer of the crucifix or the amiable vacuity of the sacred heart.

MR. E. L. JONES
Layman of New York

I am grateful to Prof. Shepherd for his comments on the poster sent out by national headquarters picturing the group at a baptism. I do think that the picture presents the service as it is too often conducted in our churches, with parents and sponsors unaware of the significance of the service. But as Prof. Shepherd points out there is no excuse for our national officers to perpetuate this sentimental version of the service.

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