

The WITNESS

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NOVEMBER 28, 1946

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ARTICLE BY FRANCIS O. AYRES

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. Roelif 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.
5 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 28, 1946
Vol. XXIX. No. 52

CLERGY NOTES

BELLISS, F. C. BENSON, rector of Christ Church, Puyallup, Wash., becomes the associate rector of All Saints', Pasadena, on December 1.

BROWN, CLYDE, missionary of the diocese of Washington, becomes rector of St. Andrew's, Barberton, Ohio, December 1.

GASEK, STANLEY P., former army chaplain, is now locum tenens at Grace Church, Utica, N. Y.

MARKGRAF, GUSTAV K., rector of Trinity, Oakland, Calif., becomes rector of Holy Trinity, Richmond, Calif., December 1.

MILSTEAD, ANDREW D., former navy chaplain, is now rector of the Nativity, Maysville, Ky.

TINSLEY, BEN W., rector of St. Matthew's, Charlestown, W. Va., has accepted the rectorship of Trinity, Owensboro, Kentucky.

TWINEM, L. L., Sharon, Conn., is now assistant at St. Stephen's, Pittsfield, Mass.

WALTHALL, W. SHELBY, formerly vicar of St. Paul's, New Smyrna Beach, Fla., is now vicar of St. Luke's, La Union, and St. John's, La Mesa, N. M.

WHITMAN, ROBERT S. S., former army chaplain, is now chaplain at Williams and Mary College, Williamsburg, Va.

WIESBAUER, HENRY H. F., canon of St. Paul's Cathedral, Buffalo, N. Y., will become director of pastoral counseling of the institute of pastoral care, St. Paul's Cathedral, Boston, on January 1.

WILLIAMS, BENEDICT, rector of Trinity, Toledo, Ohio, becomes rector of St. Stephen's, Sewickley, Pa., on January 1st.

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 Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH

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

ST. MARK'S CHURCH

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

CHRIST CHURCH

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

GRACE CHURCH

105 Main Street, Orange, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A.M.—Holy Communion.
11:00 A.M.—Church School.
11:00 A.M.—Morning Prayer and Sermon.
(Holy Communion first Sunday each month)
7:00 P.M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kroman, 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

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United Church Women Denounce Racial Segregation

*Meeting Also Takes Progressive Position
On International and Domestic Questions*

By Religious News Service

Grand Rapids, Mich.: — The United Council of Church Women, meeting here in biennial convention under the chairmanship of Mrs. Harper Sibley, Episcopalians of Rochester, N. Y., called for "breaking of the pattern of segregation in the nation's capital" and voted its opposition to compulsory peacetime military training in resolutions adopted here.

In a recommendation designed "to make a national impact on all segregation practices in the nation's community life," the council also called for "enforcement of civil rights laws in states having such laws," and "interpretation and enforcement of the Supreme Court rulings on transportation, education, and the right to vote in all states having separation laws and voting restrictions."

The delegates also endorsed international ownership and world control of atomic energy, freedom of exchange of scientific information, "real trusteeship" by the United Nations of all ex-enemy territory, including Pacific bases, and support of the international refugee organization to take the place of UNRRA. Support and provision of funds was urged to implement United States' participation in sections of the United Nations such as UNESCO, WHO and OFA.

The council went on record as being "unalterably opposed to mob violence under whatever pretext it may occur" and also urged President Truman to grant amnesty for conscientious objectors still in prison.

In resolutions adopted on recommendation of the committee on Christian and social relations, the council was called on "to evaluate legislation affecting labor and management in terms of Christian principles rather than on selfish motives."

Establishment of pre-marital coun-

seling centers, remedial care for broken families, and housing and economic opportunity programs on the community level were urged as a method of strengthening the Christian home.

The council's national board was instructed to increase and extend agencies in the field of family life and child welfare, while state and



Will Alexander told the convention of Church Women that Protestantism is especially guilty of discrimination

local councils were urged to take the lead in making services of established church and community child care agencies available to all families.

Another resolution recognized the concern of the church in aiding alcoholics and their families and said "alcoholism is a disease which needs treatment and its victims need the full ministry of the church and the sympathetic concern of church people."

Another highlight of the con-

vention was an address by Will W. Alexander, officer of the Julius Rosenwald Fund, who called upon America to "take positive steps" against segregation in the postwar world. Segregation and discrimination against Negroes must be broken down in church, education, labor, politics, hotels and housing areas, he declared.

Several women's organizations are leading the way in the anti-segregation move, Dr. Alexander said. He cited the "completely interracial" United Council of Church Women, largest organization of its kind in America; the Young Women's Christian Association, "outstanding among religious organizations in an effort to eliminate segregation in its personnel, membership and services," and southern women who are on the whole "more courageous and liberal" than southern men.

Among the strongholds of segregation, he charged, are the Protestant Church, organized medicine and organized law.

Calling for Christian leadership toward changing the segregation pattern, Dr. Alexander said "men who pray together are not likely to hold each other in contempt."

Since the end of the war the employment situation of minority workers is better than ever before, Dr. Alexander said. However, he deplored the position of Negroes in government employ who find it difficult to advance regardless of merit.

Older and more conservative unions cannot ignore the fresh challenge of the CIO and its non-segregation policy and general practice, he said, adding that in the south the new labor movement can practice racial democracy much more easily than southern Protestant churches, where segregation has been taken as a matter of course.

He described the federal government as "perhaps the most strategic spot in which to change racial patterns."

In Dr. Alexander's opinion, Negroes will vote with increasing freedom and in growing numbers throughout the whole south and as the south moves toward a more realistic approach to economic prob-

lems both politics and racial patterns will improve.

Housing segregation, "about as rigid in the North as in the South," offers the "greatest single challenge to American democracy," he said.

Walter Van Kirk, secretary of the commission on a just and durable peace of the Federal Council, urged the Church women to call for "quick agreement among the big powers for the reduction of armaments," and spoke favorably of the Soviet proposals to that end.

"Right now the Republicans are talking glibly about reducing the budget. But how can the budget of this or any other nation be substantially reduced without disarmament?" he asked. "No nation can disarm alone, but through the United Nations an opportunity is given to achieve this end by international action."

Branding the United States' move to establish and maintain bases around the world as "advance notice that we do not trust the United Nations to give us the peace for which we and other nations pray," Van Kirk said "we must work toward the day when military bases of all nations are brought under a genuine trusteeship system."

"The best way to avoid war with Russia is to make the United Nations work," he said. "The current war talk is positively criminal."

Mrs. Sibley, who was reelected for another term as president, appealed to Church women to "make morality gay." "We think of grim morality and gay immorality but we know that it is immorality that is grim when we meet it in alcoholic wards and social disease clinics."

The convention here was attended by about 2,000 delegates representing 72 Protestant denominations of the United States and 17 foreign countries. A budget of \$289,775 was adopted for 1947, an increase of \$30,000 over this year's budget.

CONFERENCE ON RELIGION

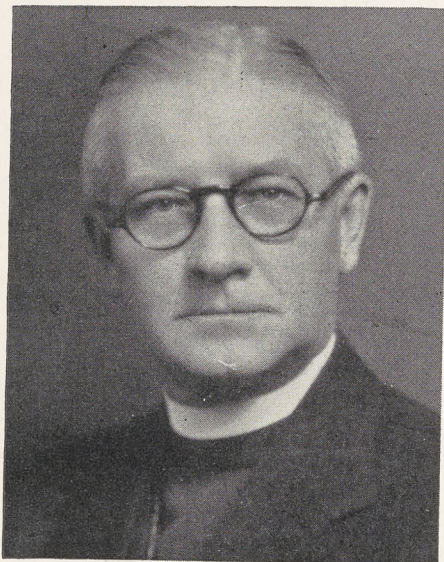
New York:—The Rev. J. Clemens Kolb, chaplain at the University of Pennsylvania and a contributing editor of *THE WITNESS*, told the conference on religion at Columbia University on November 19, that religion is granted only a "courtesy place" in the program of American high schools. He pleaded for a real place for religious instruction in public schools, stating that as things are educators are "placing muscles before morals."

BISHOP SAWYER OF ERIE

Utica, N. Y.:—There were fourteen bishops taking part in the service at which the Rev. Harold E. Sawyer was consecrated bishop of Erie. It was held at Grace Church, where he served as rector for 24 years. The service was attended by about 1,500 people, including fully 150 clergymen. Bishop Gardner of New Jersey was the preacher. The service was followed by a luncheon in honor of Bishop Sawyer.

BISHOP SHERRILL LISTS TASKS

Boston:—Bishop Sherrill, speaking at the anniversary at the Auxiliary of the Diocese of Massachu-



Bishop Granville G. Bennett, Suffragan of Rhode Island, was elected bishop of the diocese to succeed Bishop Perry, retired, on November 19. He was elected on the first ballot, receiving 198 votes to 109 votes for the Rev. E. Victor Kennan, rector of Emmanuel, Baltimore

setts on November 13 listed some of the tasks before the Church. The challenge of youth; people in institutions; our loss of contact with labor; the Church's failure in rural areas; the opportunity of radio; the need of workers in mission fields, he named as tasks "we must approach with the utmost sacrifice if we are to make any impression on these frontiers."

PARENTHOOD SERVICES IS URGED

New York:—Establishment of planned parenthood (birth control) services in every community in the country is urged in a resolution signed by 3,200 clergymen, released

by the Planned Parenthood Federation.

Asserting that "minority religious opposition" frequently prevents the use of adequate birth control methods by public and private institutions, the clergymen declared that planned parenthood services are essential factors "in the right of each child to be born well and wanted by its parents."

They asked also that other health and welfare agencies interested in family security adopt policies which permit their professional staffs to make maximum use of planned parenthood services "as a community health measure."

There are a large number of Episcopal clergymen among the signers, including the following bishops: Bishop-elect Stephen Clark of Utah; Edward L. Parsons, retired of California; Noel Porter of Sacramento; Angus Dun of Washington; Richard Emrich of Michigan; Appleton Lawrence of Western Mass.; Henry Hobson of Southern Ohio; E. P. Dandridge of Tennessee; S. Arthur Huston of Olympia.

BISHOP WARNS BUSINESS

Des Moines, Iowa (RNS):—If business leadership as a result of the elections, approaches economic problems in terms of "breaking labor," an era of economic conflict will follow, Bishop G. Bromley Oxnam, of New York, president of the Federal Council of Churches, said in an interview here.

"If business leadership," he said, "takes seriously the ethical ideas of religion and cooperates with labor, seeking honest solutions in terms of the common good, the future may be bright. If not, it is a dismal prospect that we face. The common people are not going to be crossed or coerced any more by privilege."

CANADIAN PRIMATE ON UNION

Quebec (RNS):—Current attempts by the Church of England in Canada and the United Church of Canada to achieve closer relationships are but one aspect of a "quest for that one Holy Catholic Church to which we all in our different ways profess allegiance," Archbishop Derwyn T. Owen, primate of the Church in Canada, told the annual meeting of the Canadian Council of Churches. He warned against the use of strong words and temper in unity discussions.

New Books Set Forth Wealth Of Christian Religion

The One Issued by Commission of the Church Should Be the Textbook for Parish Groups

By W. B. Spofford

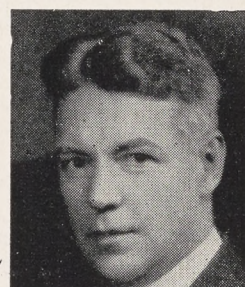
New York:—Due to the amount of material we ran on General Convention, both before and during that meeting we neglected *New Books* which is one of our regular departments. This is a partial catch-up on books.

We have of course waited eagerly for *The Living Liturgy* by Massey H. Shepherd Jr. (Oxford, \$2.25). We can say to our columnist that his book is a most worthy successor to its predecessor, *Prayer Book Interleaves* by William P. Ladd, who was the first to write regularly in our pages on the liturgical movement. This work by Prof. Shepherd is not as fat as the one by Dean Ladd but it is more carefully planned with therefore greater unity. His columns in *THE WITNESS* and added material, are arranged in chapters, with fifty-three essays in all, dealing with Principles, the Daily Office, the Holy Communion, the Christian Year, Baptism and Confirmation, Music and Architecture. There is a service of Holy Baptism as an appendix, which, as a proposed revision, will doubtless be authorized by most bishops and used in many parishes. Certainly no clergyman will be without this book, and all lay people interested in intelligent and meaningful services, will read it with profit.

Harry Emerson Fosdick has that rare gift of being able to say profound things simply and interestingly. *On Being Fit to Live With* is the latest collection of selected sermons by this leading American preacher (Harpers, \$2), all so good that we guess that they will be widely quoted on many a Sunday morning by parsons who find themselves in the middle of Saturday without much idea what to say the next day. If you are looking for something to give your rector for Christmas, here it is.

Toward a Christian World, edited by Bishop Scarlett of Missouri (Winston, \$2), is a symposium on the problems facing our world and our country, which we will deal with later, probably in a series of articles. In addition to this edition you will also find these essays in the

rack of Penguin Books at the drug store under the title *Christianity Takes a Stand* (25 cents). I do not recall the exact number of copies distributed in this first edition but it was in six figures. The fact that contributors include Eleanor Roosevelt, Frances Perkins, Russell Bowie, Bishop Parsons, Eduard Heimann, Stringfellow Barr, Sumner Welles, William Hocking, Reinhold Niebuhr, is one of the reasons the publishers felt justified in printing so many. If the Church is to make the contribution to the solution of problems before us that we boast it will make, there is no way to start better than



Among the contributors to the book on world problems edited by Bishop Scarlett of Missouri are Stringfellow Barr, Bishop Parsons and Walter Russell Bowie

by painstaking examination of the problems, and consideration of solutions proposed. One way to get a group in your parish started at this task is by discussions based upon the chapters in this book. We hope to do our part in furthering this Churchwide discussion through publication of articles based upon this book for which we are all indebted to Bishop Scarlett and the commission on social reconstruction of our Church.

An excellent book to be used with this one by the commission is *The Church and Organized Movements*, edited by Randolph Crump Miller of the faculty of our Church Divinity School of the Pacific and a contributing editor of *THE WITNESS*. It is published by Harper & Brothers and is \$1.50. One wishes that it might too have been published in a paper cover and at a much lower cost, thus stimulating wider use. It

is an appraisal of communism, fascism, the labor movement, welfare and social service agencies, fraternities, by various writers connected with theological seminaries, and is the second of a series of five volumes on current world problems. It has an excellent contribution by Bishop Parsons on *Resources in a Genuinely Christian Church*. Each chapter closes with a list of books and magazines for the guidance of those who wish to follow up further the frankly sketchy treatment that a book of this size affords. The book lacks an index which is a pity. But it is a \$1.50 worth.

Those who want a more penetrating expose of forces at work in this country can get a real haircurler for winter nights before the open fire in *The Plotters* by John Roy Carlson (Dutton, \$3.50). Here is a fantastic and unbelievable story of men and women plotting to establish fascism in the United States. Unbelievable, but here it is, sober, factual and carefully documented. We bet-

ter pay attention to it. Evidence is here to back up everything said by O. John Rogge, who was recently fired as special prosecutor for the department of justice, because he found out too much this summer in Germany about the tie-up between Nazis and their allies in the United States.

Power for Peace by O. Frederick Nolde (Muhlenberg Press, \$1) is a brief and scholarly account of the United Nations by an advisor to the U. S. delegation at San Francisco. In spite of weaknesses Prof. Nolde is convinced that it can be made to work, if the will to make it work is found. This theologian here does an effective job in stirring wills to that end.

The Story of Jesus in the World's Literature would be a fine gift. Chesterton, Colum, Dreiser, Van Dyke, T. S. Eliot, Charles Rann Kennedy, Studdert-Kennedy, Lindsay, Mase-

field, Wilder, Whitman, Sandburg—that gives you the idea, and there are a hundred or more writers in this volume of nearly 500 pages. It is edited by Edward Wagenknecht, illustrated by Fritz Kredel, published for \$5 by Creative Age Press.

Another excellent gift would be *The Illustrated Edition* which is Msgr. Roland Knox's translation of the New Testament now available with thirty full page color plates (Sheed and Ward, \$5). The pictures were chosen from the finest pictures in the galleries here and in England, while the translation has been universally praised by the press, both religious and secular.

Spencer Logan, young Negro veteran, is the author of *A Negro's Faith in America* (Macmillan, \$2.50). The book will be a great comfort to conservatives since this ex-soldier contends that politeness rather than legislation like a permanent fair employment practices committee will take care of everything. The other side of the picture is excellently stated in *Color and Conscience* by Buell Gallagher (Harpers, \$2.50) whose book ought to stir the consciences of Christians. Basing his case on the Christian teaching of brotherhood, this white president of a southern Negro college, deals with the absurdities of the assumptions of white superiority and points out that it is not a Christian nation but a socialist one that recognizes racial equality. He gives a warning too—a large part of the world is composed of colored peoples and they look to Russia in consequence.

That is all we have room for this week but we will present more books next week, with an eye particularly for books that would make good Christmas gifts.

FIELD OFFICER RESIGNS

Stamford, Conn.:—The Rev. Clarence W. Jones, field officer of the National Council whose home is here, announced on November 15th that he had resigned that office as of December 1 to become the rector of Trinity Church, Roslyn, Long Island.

SOUTH INDIA SCHEME APPROVED

London (wireless to RNS):—The South India Church union scheme, which involves the merger of a group of denominations, has been approved by the Primate's committee of theologians of the Church of

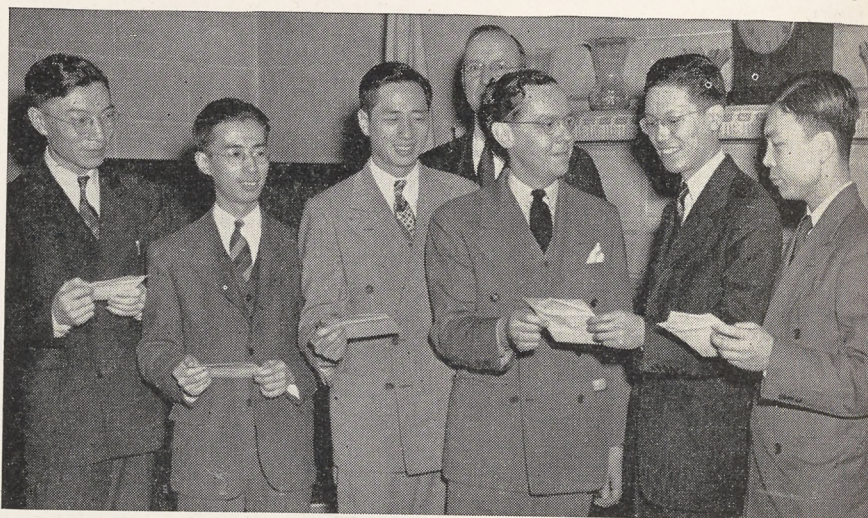
England, it was announced here by Bishop A. E. Rawlinson of Derby, chairman of the committee. In order to make the Church more Indian, Bishop Rawlinson told a press conference, native bishops will have to be appointed as quickly as possible and dependence on white missionaries will have to disappear.

"The most desirable condition," the Bishop declared, "is an Indian Church characterized by an Indian outlook—a Church which would have its theology in Indian dress, thought out by Indian theologians."

The South India merger will bring into a single Church Ameri-

of the problems of marriage and to formulate a program to combat the growing divorce rate by wise premarital and postmarital counseling. Findings of the conference will be carried back to the Richmond Ministerial Union, which sponsored the project, for further discussion and consideration.

Judge J. Hoge Ricks, of the juvenile and domestic relations court, urged that the union establish a counseling service to which he could refer young persons with no religious affiliation who come into his court. He said in his opinion the real causes of divorce are drinking, gambling,



These young Chinese scientists, all non-Christians, recently attended a communion service at St. John's Cathedral, Wilmington. Following the service they were given the keys of the city by Mayor Thomas Herlihy Jr. Behind Mr. Herlihy is A. E. Lindley, YMCA secretary who entertained the young scientists while in the city

can and English Congregationalists, Scottish Presbyterians, Australian Presbyterians, Methodists (British Wesleyans), and members of the Reformed Church of America, the Church of England, and the Basel Mission of Germany.

BISHOP PORTER'S SON DIES

Palo Alto, Calif.:—Richard Grenville Porter, youngest son of Bishop and Mrs. Noel Porter of Sacramento, died on November 10 in the veterans' hospital here. He was a student in the University of California before entering the army air corps in which he served for eight months. He was 25 years of age.

COUNSELING SERVICE ON MARRIAGE

Richmond, Va.:—One hundred Richmond ministers, representing every Protestant denomination of any size in the city, attended an all-day conference here to hear discussions

selfishness, pride, the lack of moral and religious influence in the lives of people, and hasty and ill-advised marriages.

BISHOP ADDRESSES LAYMEN

Boston:—Bishop Sherrill addressed about 600 laymen of the diocese of Massachusetts on November 19, the meeting being sponsored by the men's division of the Church Service League.

FATHER-SON CHAPEL

Bristol, Va.:—When the Rev. Maurice H. Hopson became rector here a year ago he realized the need for a small chapel for mid-week and other services. He designed one, had his father, John A. Hopson, make the furniture. On October 27th the old choir room of the church was dedicated as a very beautiful chapel of Christ the King.

EDITORIALS

Warfare and Victory

THERE is nothing in our Prayer Book to give any of us a sense of false security. We find no hint or promise of earthly ease to be won by the pious and Godly. There is set forth no scheme of indulgence whereby we may exchange a minor discomfort here for a major torment hereafter.

Instead we are taught to pray, day by day and night by night, for strength to withstand the assaults of our enemies, for God's defense against the unknown dangers that constantly threaten, and especially the perils of night. For generations Christians have been using these collects of Morning and Evening Prayer with a sense of urgency and timelessness as if they were written especially for their use in their ever present distress. And as Advent comes they add their prayer that God will give them grace to put away the works of darkness now, in the time of this mortal life, for the warfare of the soul knows neither time nor season; we know only that the time for battle is always with us. The warfare is eternal, and is as perennial and persistent as sin.

But it is a warfare—not a series of disengaging encounters to mark a final defeat. We are face to face with the enemy, and we have an ally who knows the vulnerability of the enemy—and that he cannot win. He has a secret weapon which makes us proof and safe against the fiery darts of wickedness. It is called the armor of light. If a man puts it on he walks honestly, shuns strife, and envies no one. You wouldn't think to observe him that he is a warrior at all yet he is able to turn aside all the shafts and assaults of the devil. He seems, indeed, to be following in the steps of some one unseen yet ever near who kindles his heart and lightens his eye with the assurance that nothing in life or death can harm him. He knows a master of life who has gone that way before, and in that light he sees a light which scatters the darkness and puts the enemy to flight. The perennial warfare may be waged with confidence because the victory is

assured. But the battle must be fought, today, and tomorrow and tomorrow.

My Life Is His

SOME of us have been restless in years past as we have anxiously awaited the development of national leadership in the youth work of our Church. Many persons have realized that other Churches have given better guidance to their organized young people than we have been able to offer and have clamored for more and better planning at the top level. In the last few years a change for the better has come and it may truly be said that in this year the United Movement of the Church's Youth has come of age.

There are two easy ways to handle work with young people. The director can do all the work and make all the plans or the youth can be left entirely alone to lead themselves, for better or for worse. Both easy ways are wrong and doomed to failure for the first makes for lack of responsibility, the other often results in lack of vision. Our directors of the youth department in the National Council of the last few years have realized this and have been willing to develop the work in the third and more difficult way. They have led the young people and helped them to build within themselves a vision of their task which has

resulted in a fuller and finer type of program. In this instance we have definitely been fortunate in our type of national leadership and the whole Church will benefit as this spirit is caught up in diocesan and parochial programs for youth.

The coming of age in the national program has been marked by the issuance this fall of the outstanding publications of the UMCY, *The Manual for Youth Groups* and *Plan!* The former gives a really comprehensive guide for all general youth groups and the latter presents every parish in the land with a practical, elastic and inspiring guide for the month by month and week by week program. On opposite pages there is given the general

"QUOTES"

ALL OF US wish we could do something startling and significant to win and maintain peace in this world. I think we would be willing to make almost any sacrifice required. At the same time many of us are failing to do the one thing we all can do, and which, multiplied many, many times, is the only thing that can save this world. It is only as we 'quicken the spirit' in ourselves and in others that we come fully to appreciate that God is the father of all mankind, the father of people of all colors in all nations; and that we must act on the basis of this truth. It is only so that we come to a humble and penitent recognition that man can not save the world or civilization by himself.

—W. Appleton Lawrence,
Bishop of Western Massachusetts

program for all youth groups and a blank calendar on which is to be entered the particular application of this program for each local chapter. Any parish which is not using this book *Plan!*, with a copy in the hand of each member or each officer, is cheating itself of a valuable guide.

The program for October and November is built around another UMCY guide, *My Life is His*. Here the Christian vocation of all life is well and interestingly presented. It leads naturally into the use of the new department of promotion motion picture, *Go Forth*, which is concerned with the decision of one young man to make his vocation in the mission field. This program developed by the young people themselves shows that they are convinced that their lives are his. Should we wonder that the young people's meeting at General Convention was an inspiration to the adults there assembled?

It's human nature, we suppose, to cry about what we don't have and fail to use what we are given that has value. In all the agitation in the Church for a full program and guide for religious education we should recognize that at the youth level our national Church is doing a good job.

Dear Reverend

ALTHOUGH we are undoubtedly engaging in a vain crusade, we would like again to point out to the world at large that men wearing the ecclesiastical habit should be addressed simply as "Mr. So-and-So" and not "Rev. So-and-So." This crusade has been under way for a long time but, from the letters we have been receiving, seems to have borne little fruit. During recent weeks, the following persons and institutions have sent us letters with the greeting "Dear Rev.": The United States Delegation to the U.N.; the Department of Agriculture; Henry A. Wallace; Frank Kingdon; U.N.R.R.A.; Mary McLeod Bethune; Wendell Berge; the Department of Justice; the House Committee on Campaign Expenditures; Tom C. Clark; Thomas Dewey; The Nation; The New Yorker; John Foster Dulles. There have been many others from lesser fry. The difference between the two salutations is exactly one letter and, if the correct one were used, the various letter-writers, whether of the Left or the Right, could probably save one-man-hour per year to be dedicated to the causes that they hold dear. Besides, they would put us in a much better temper generally since, in these hectic times, we don't feel so "reverend" much of the time.

Private secretaries, please note.

Talking It Over

By
W. B. SPOFFORD

THE FACT that leading Roman Catholics throughout the world are denouncing Yugoslavia for sentencing Archbishop Stepinac to prison for treason has prompted my friend, the Rev. Louis L. Perkins of Auburn, N. Y., to raise an interesting question. He enclosed a clipping from the *New York Times* which quoted "a reliable Vatican authority on Church law" as follows:



"By dragging Archbishop Stepinac before a civilian tribunal without the Vatican's authorization, Tito has incurred a minor excommunication. According to Church law, members of the clergy, and especially bishops, are exonerated from judgment of any kind in civilian tribunals unless the Vatican grants permission that they be placed on trial."

"Apparently this means," writes Perkins, "that no Roman clergyman can be tried in a civil court. If this is correct, then I am sure that few people realize that this is Roman Church law. Does it mean, like the ancient English principle of law about the king ('the King can do no wrong'), that the clergy and bishops of Rome can do no wrong? Does it mean that they are exempt from all civil law? If they can't be tried in a civil court, apparently civil law does not apply to Roman clerics. And so I guess it means that they either have a sort of 'diplomatic immunity' or else they are un-American to the extent that American laws (and Yugoslav laws) may be obeyed or not as they please."

"I now see the meaning of the 37th of the Thirty-Nine Articles at the end of our Prayer Book which reads:

"The power of the civil magistrate extendeth to all men, as well clergy as laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted."

"I see now clearer what Justice Roberts and his group are after in the field of world government; namely, world laws that will apply to all individuals. But if such a world government were established, apparently Roman clerics would claim exemption from that, too."

"The Roman position is then, not just the infallibility of the Pope, but the infallibility of every one of the Pope's clergy. Is this not so?"

Not being an authority on Roman Church law I cannot answer the question. But it would appear so to be. Certainly for the vast majority of Americans, the claim that no priest should be tried for his alleged crimes "unless the Vatican grants permission that he be placed on trial" is fantastic.

In the case of Stepinac, Americans are interested—or should be—only in whether or not he is guilty of the crimes charged against him. But of the scores of opinions on this case expressed by Roman Catholic authorities I have yet to see one dealing with that issue. The reason apparently is that, according to their Church law, Archbishop Stepinac should not be tried at all, regardless, since the Pope had not granted the government of Yugoslavia permission to place him on trial.

We pay little attention to the Thirty-Nine Articles. I do not recall hearing them even mentioned when I was in seminary, and recent graduates tell me the same holds today. But our Church fathers, who apparently were up against the same forces we are today, didn't formulate them just for the fun of it. Maybe we'd better give them some attention.

Strategy and Tactics

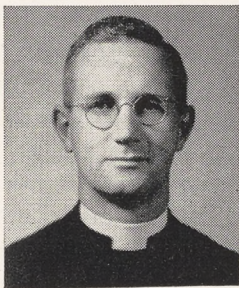
by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

AS MOST of the clergy know the National Council has been holding a series of meetings throughout the country in order to present its unified plans and services, entitled *Parish Helps*, 1946-47 and to solicit criticisms and suggestions. Since attending the meeting I have been thinking a good deal about the National Council and its relationship to parish work, and I would like to attempt to collect my thoughts in this column for what they are worth.

As you have, no doubt, already guessed, I am critical of the National Council or "281" whichever you want to call it. I would like to state as emphatically as possible, however, that I recognize—some of the time at least—that the Devil likes to use the National Council as a disguise when tempting members, especially clerical, of the P.E.C. "I am the National Council and reside at 281 4th Ave.," he says. "Kick the National Council, belabor '281'



and you will hurt only me." With these and similar wiles, the Great Deceiver hides from us that he is in each one of us, in our parishes, in the visible Church as a whole. Any criticism which is leveled at the National Council can be brought to bear, often with a great deal more force, on the individual parishes, on the Church, or on the members of the Church. I make no criticism of the National Council, therefore, which could not be made with more justification of my own work. Fortunately for the Church it is easier to change the former.

Parish Helps 1946-47 represents a masterly and highly successful effort to bring order out of what was largely chaos, and the executives of the National Council deserve great praise for the work they have done. It is now possible to tell at a glance what the National Council has to offer and what it plans to offer in the various fields of parish work. Furthermore, it promises to give no aid nor advice until they are requested which is, after all, the only way of having them fully accepted.

Parish Helps only serves to underline, however, what was already evident—that the National Council has no overall strategy and policy for the Church at home. The Reconstruction and Advance Fund, for instance, was hailed as the "Christian challenge of our time" and the post-war plan of our Church, and yet there was nothing, as far as I know, absolutely nothing, said about reconstruction and advance in the parishes of the United States. Obviously, the foreign field came first in time, it may even come first in eternity, but the home field cannot be taken for granted any more than an industrial concern can concentrate on sales and ignore production. It seems to me that a leadership which confines its plans to the obvious can be called "uninspired" and risks being called "powerless."

Again it seems to me that the National Council has never recognized that we fight not against shortage of funds and lack of manpower but against principalities, against powers. Its attitude seems to be that of the 19th century, "We're still on 4th Avenue, all's right with the Church." *Forth* is a pretty fair barometer of the outlook of the National Council, and I have never seen in its pages more than a passing intimation of the struggle that is going on in the world. Article after article dealing with parishes in this country and bearing such titles as "Old Parish Carries On in New Ways" or "Downtown Parish Meets Needs of War-time Community" give the impression that our Church is rolling majestically onwards and upwards forever, meeting every problem, surmounting every barrier. If a man believes what he reads in the publications of the National Council, it is impossible to convince him that the Church is locked in a life and death struggle let alone

make him understand what William James called the "atrocious helplessness" of the Church or what Kirkegaard meant when he said Christendom no longer existed.

What is needed is an analysis of the situation, at least as it pertains at home. The National Council should pick certain parishes and communities and make a detailed analysis on the basis of which an overall strategy and policy could be formed and which could be published for the edification of the Church. A committee of experts in different fields should be chosen; the members could visit the parish or parishes singly or together; and then the committee meet to draw up its report. I am sure that the picture would be somewhat different than *Forth* and *Churchways* seem to indicate. I sometimes wonder whether we ever make contact with the enemy let alone fight a victorious battle. At any rate, the *facts* are essential before any really effective planning can be done.

(My allotted space is gone so I will continue with this in my next column.)

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

AN OFFICE FOR MISSIONS

WE NEED very much in our Prayer Book a special office for the missionary work of the Church. The Canadian Church had the courage and vision to include one in their 1922 Book, and thus give a lead to the entire Anglican communion. Their service follows the pattern of Morning Prayer, but with special psalms, lessons, canticles, versicles and prayers. A proper collect, epistle (Rom. 10:11ff.) and gospel (Matt. 28:18ff.) are also provided. Of especial interest to us in the United States is their inclusion of "Mid-day Prayers for Missions," the very form which has been used for over a generation in our Church Missions House in New York. It contains the "Our Father" and three collects, one by Bishop Coxe of Western New York and the other two by Dr. Langford, longtime secretary of our missions board.

During the process of revision which culminated in our 1928 Book, the Joint Commission presented for consideration a brief office for missions to be included with various other special services in an appendix to the Prayer Book. None of this appendix was finally approved. However, new prayers for missions and Christian service were added elsewhere in the Prayer Book; and it is possible by a judicious selection of material to

make up a fairly effective service for missions, in the framework of the Daily Office, without—may the Right Reverend Fathers in God take comfort!—any lawless breaking of rubrics. The new lectionary suggests a goodly variety of appropriate psalms and lessons. The opening sentences would be those for Epiphany; and the canticles would be *Te Deum* and *Benedictus*, of course, at Morning Prayer, or *Cantate Domino* and *Deus misereatur* at Evening Prayer. In lieu of a special litany for missions—something we ought to have in the Prayer Book—the Litany for Ordinations might be used after the third collect. Or if the minister so desires he may select prayers from the numerous ones scattered through the Prayer Book for the Church, missions and service, and the increase of the ministry. I might mention particularly the first part of the Prayer for all Conditions of Men (down to "Finally, we commend") as an effective piece by itself.

I cannot forbear from calling attention, in this connection, to one of the fine canticles in the Canadian office mentioned above. It is a selection of verses from Isaiah 60 (verses 1-3, 11a, 14, 18-19, to be exact). Here at the Episcopal Theological School we have often used on special occasions a variant form of this canticle (verses 1-3, 11a, 14b, 18-20), with good effect. We sing it to the chant arrangement of Luther's *Ein' feste Burg* (No. 695 in *The Hymnal* 1940); and it is really quite marvellous. There are many passages in the Old Testament prophets, such as this one, which are as poetic and singable as anything in the Psalter. Someday I hope to see this canticle in the Prayer Book. How fitting it would be in the seasons of Advent and Epiphany!

A service such as we have outlined would be a fitting conclusion to the parish campaign for Reconstruction and Advance—not, of course, as a thanksgiving for the amount raised, but for the privilege of giving to the cause. Many clergy might prefer, and quite properly, a Eucharist. I have said before in this column that the Holy Communion is the great missionary service of the Prayer Book. The only difficulty is that too many of our people approach the service with a view to consolation or to cultivating their interior life. Such graces are by-products. The main purpose of the Eucharist is dedication to Christ and His saving mission by *an act of offering* in thanksgiving for, remembrance of, and union with, our Lord's entire and perfect oblation of Himself for the sins of the whole world. Good propers for a missionary Eucharist would be the collect and gospel for Ember Days, and the epistle for St. Andrew's Day, the two offertory sentences from Rom. 10:14-15

and Luke 10:2, and the proper preface for Whitsunday.

Lastly, there are the hymns. On this subject I shall confine my remarks to an expression of jubilant thanksgiving that we have a hymnal at last with some 20th century hymns for missions, plus some fine 20th century reworkings of 19th century hymns. To give but one example, who is not thankful that instead of

Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay
(a horrid bourgeois calculation), we can now sing:
Pour out thy soul for them in prayer victorious
Till God shall bring his kingdom's joyful day.

COAL CRISIS

By BRADFORD YOUNG

Rector of Grace Church, Manchester, N. H.

The government says:

The miners have broken their contract
with the government
because they are striking
for better wages to meet higher prices.

But the miners say:

The government has broken its contract
with the union
because it let prices sky-rocket
after it had promised
to hold them down.

Meanwhile the public,
which accepted the successful strike
of ranchers, meat-packers, soap-flake kings,
and butter magnates
against the government's price ceilings
and the public's market basket
is angry with the miners,

Because the newspapers and the radio
have inflamed the public
against the miners
but not against
the ranchers, meat packers, soap-flake kings
and butter magnates.

But the church says:

Both the miners
and the soap-flake kings
are wrong
because both are greedy
and have held up the public
at the point of a gun.

And the public is wrong, too,
because it believes
and teaches all men to believe
that a man's life
consists in
the abundance of things he possesses.

And it allows our economic life
to be organized
as a competition for wealth
instead of a cooperation for well-being.

New Books

***Excellent

**Good

*Fair

**THE COMMON SENSE THEOLOGY OF BISHOP WHITE by Sydney A. Temple, Jr. The King's Crown Press.

William White, first Bishop of Pennsylvania, has long been recognized as the greatest ecclesiastical statesman produced by the Episcopal Church; but it has not usually been realized that he was also a first-rate philosophical theologian. Though I cannot agree with Dr. Temple that White is as great in this field as William Porcher DuBose, yet it is very important that we should understand how good a thinker he was.

Dr. Temple presents White's views on several key questions—revelation and reason, the state of man, the Church and ministry, and the sacraments. The sketches of the Bishop's positions are clear, very well done, and thoroughly documented. In addition, Temple has published some of White's more important essays which had never been assembled before. By studying these—and they require hard study because the Bishop had a very difficult style—one can check up on the earlier summary of his views and find interesting insights on other points.

White is revealed as in the main Anglican line of philosophical theology from Hooker onward, but quite independent in his thinking. I venture the opinion that the aspects of his total position most significant for us are his vindication of the place of reason in religion, and the limitations of that place, his able defense of human free will, and his doctrines of the Church and the eucharist.

His proposal in "The Case of the Episcopal Church Considered" that the Episcopal Church should have recourse to presbyterial ordination if episcopal could not be had, was not simply the suggestion of a man desperately eager to continue Anglicanism in this country after the Revolution regardless of any theological considerations, but the natural deduction of a clearly thought-out and strongly held doctrine of the Church which, in a good many respects, is similar to Hooker's. Incidentally, we are all in Temple's debt for calling to our attention the theological part of this famous essay, as well as its organizational suggestions.

A short book notice leaves no time for an appraisal of the Bishop's views, nor of Temple's summary of them. It can be confidently affirmed, however, that this is an important book for all those interested in the Episcopal Church, in philosophical-theology or in the history of American thought.

—ALEXANDER C. ZABRISKIE.

The South India Union Scheme Shows Great Progress

United Church Gives Approval by Passing Three Resolutions by an Overwhelming Vote

Edited by Sara Dill

Tambaram, India (airmail to RNS):—Organic union with the South India province of the Methodist Church and the dioceses of the Church of India, Burma and Ceylon, has been approved by the South India United Church at its 20th general assembly. The matter came up in the form of three resolutions all of which passed by an overwhelming vote. Following the action the South India bishops of the Anglican Church issued a statement as follows:

"With regard to the ministry of the United Church we, now bishops of the Church of India, Burma and Ceylon, who hope with our dioceses soon to enter into union with the South India Provincial Synod of the Methodist Church, desire to make clear what we understand to be the principles upon which we shall act as bishops in the Church of South India. We agree that all who have the status of presbyters in the United Church are capable of performing all the functions assigned to presbyters in the United Church in every congregation of the United Church. We agree that no presbyters of the United Church will exercise his ministry in a congregation where members conscientiously object to his ministrations.

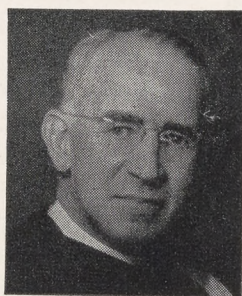
In cases where no such conscientious objection arises within the congregation concerned, we shall act in accordance with the resolution of the continuation committee (1945), viz., 'It is understood that during the period of unification congregations will ordinarily continue to be served by the ministries to which they are accustomed, except where pastoral needs obviously demand other arrangements.' The duly constituted authority within the United Church shall be sole judge of the urgency of such pastoral needs.

No member of the United Church can 'conscientiously object' (in the same sense in which these words are used in the Constitution of the United Church) to the ministrations of any presbyter ordained within the United Church. The suitability of a presbyter for a particular congregation is another question, and will

have to be considered in all cases by the appointing authority." Consummation of the proposed merger will mean that Christians will be united in one group rather than belonging to separate British, Australian, American and German controlled Churches. These comprise English Congregationalists, Reformed Church of America, Scotch Presbyterians, Australian Presbyterians, American Congregationalists, Basel Mission of Germany, British Wesleyans, the Church of England.

Higher Pay Urged

New York:—A resolution urging state officials, including Governor Dewey, to reconvene state wage boards to raise substandard wage



BISHOP GILBERT
tant Council. Bishop Charles K. Gilbert, suffragan of New York, is the chairman of the commission.

The commission also passed a resolution expressing its opposition to a proposed city-sponsored lottery to meet rising municipal costs, because such a lottery would "in reality be one of the cruelest forms of taxation." A resolution urging restoration of a provision to build a public market in Harlem in the 1947 capital budget was passed, as was a fourth resolution commending the work of the Planned Parenthood Federation of America.

Town and Country

Des Moines, Iowa (RNS):—The new secretary of industrial relations of the Federal Council of Churches, Cameron Hall, told the 900 delegates to the conference here on the Church in town and country that there is a growing anti-labor movement in rural areas. He pointed out that constitutional amendments outlawing



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the closed shop were approved by voters in three large rural states. He stated that the movements from farms to cities was one reason for wildcat strikes and other tendencies which embarrass labor; due, he said, to the fact that the labor unions must absorb thousands of workers with no organizational background. A vigorous educational program on the part of the unions is the remedy he declared.

At the same conference Carl C. Taylor of the federal department of agriculture said that the growing trend away from farms must be recognized by religious and rural leaders if the "fundamental values" of agricultural life are to be maintained. He stated that farming was becoming big business with "only a relatively small percentage of those who start as farm laborers ultimately gaining ownership of farm." Increasing numbers are therefore leaving farms to become industrial workers, and are "coming to be a proletarian group rather than prospective owners or even tenants." He suggested that Church and farm leaders encourage continuity of farm ownership within families and study the techniques and practices of "organized cooperation." Farmers should also be enlisted to support social security measures.

Mark Anniversary

Asheville, N. C.:—All Souls in the Biltmore section of this city celebrated its 50th anniversary on November 10-11. The Rev. William C. Cravner of York, S. C., former rector, was the preacher at a special service and on Monday evening the speakers at the dinner were Senior Warden C. D. Beadle, Mr. Kingsland Van Winkle, former warden and now chancellor of the diocese and Mr. Charles P. Taft of Cincinnati.

Miss Pardee Dies

New Haven, Conn.:—Mary Louise Pardee, long active in the affairs of the Auxiliary, died last week in a hospital here, following an operation. She was president of the Connecticut Auxiliary from 1938 to 1944 and was a delegate to triennial meetings in 1928, '31 and '34.

Books to Russia

New Haven, Conn.:—The Patriarch of Moscow has written to acknowledge a collection of books sent to the Moscow Theological Academy by the Rev. E. R. Hardy on behalf of the members of the joint commission on the Russian Orthodox

Church. The forty volumes included books on Anglican theology and liturgics and patristic works in Greek and English.

Play for Missions

Detroit:—The Vesper Players of the diocese of Michigan is sponsoring "Cinderella" for the benefit of the missionary program of the diocese. Tickets are being sold by the youth organization, and the project is under the general direction of the department of education. The performance, largely for children of the Church schools, is December 7th and if it is successful the Players will give other plays at least twice a year to provide entertainment for children.

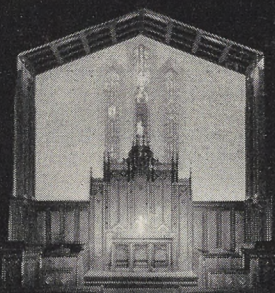
Men Have Meetings

Wausau, Wis.:—The interest of the men of the diocese was made manifest by the large attendance at meetings held at St. John's, here, and at St. Thomas', Neenah-Menasha. The leader was the Rev. Arnold Lewis, executive secretary of the national Laymen's League. The men of the diocese are now promoting a building program at the Holy Apostles, Indian mission at Oneida, Wisconsin.

New Broadcast

San Francisco (RNS):—The first purely atheistic program ever broadcast took place on November 17 over KQW. The speaker was Robert Scott who, single handed, compelled the Federal Communications Commission to hand down a decision

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after being accused of "taking jurisdiction over God." In effect the FCC held that inasmuch as Churches and established religions are accorded radio time, atheists ought to be given equal opportunity. Although unwilling to concede that the decision was a clear-cut order to let Scott talk atheism, the management of KQW accorded him a half hour of free time for a trial broadcast. He told the radio audience that there is no God and his reasons for so believing. The audience was then invited by an announcer to give their reactions. The station's program director later announced that 20% of the phone calls and the first 300 letters opened supported Mr. Scott's right to deny the existence of God over the radio.

Gifts or Relief

New York:—Over \$100,000 was allocated during the past two months for world relief from gifts received by the Presiding Bishop's relief fund. Of this \$82,000 went to various agencies through the Church World Service, with an additional \$20,000 in special gifts. The largest gift was for outfitting orphaned children in the Soviet Union.

South Dakota

Sioux Falls, S. D.:—Dean Paul Roberts of Denver, Dean-emeritus E. B. Woodruff, formerly of the cathedral here, and the Rev. Donald Henning, rector of Shattuck School, were the speakers at the banquet held in connection with the convention of the district of South Dakota, held here November 6-7. The business of the convention was largely routine.

Bishop Honored

New York:—Congregations of St. Martin's and also of St. Luke's, part of the same parish, held a service at the Cathedral here on the evening of November 17 in honor of Bishop Manning whose resignation becomes effective December 31. The address was by the Rev. John H. Johnson, rector of St. Martin's, while the tribute to the Bishop was

read by the Rev. George W. Plaskett, rector of the Epiphany, Orange, N. J. The offering went toward the establishment of a children's center at St. Martin's.

Maintain Autonomy

Montreal (RNS):—The Russian Orthodox Church in North America has a need to recognize the authority of the Moscow Patriarchate in matters of ritual and dogma, but intends to maintain its right to self-government, it was declared here by Metropolitan Theophilus of San Francisco, leader of the American Church. He said a decision to this effect will be announced at an All-American sobor, or general council, which will be held in Cleveland November 26 to 29. The sobor will be the first since 1937, and will be attended by eight bishops, 300 priests and 300 laymen, representing 350 Orthodox parishes in the United States and Canada.

Metropolitan Theophilus declared there is a strong sentiment among North American members of the Church for maintaining an auton-

mous separation of control and function, similar to that of the Anglican Church of Canada and of the Protestant Episcopal Church in the United States in regard to the Church of England.

"In these instances," he declared, "the autonomy of the church bodies does not prevent them from retaining their sentimental attachment and respect toward the Church of England, nor from recognizing it as the spiritual, ritualistic and doctrinal fountainhead of their denominations."

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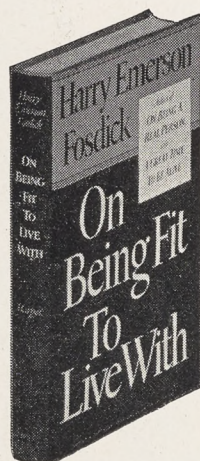
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Economic Justice and the Churches

Flaming headlines told readers of the New York Times the other day that six thousand acres lying directly across the path of a certain city's growth could be purchased on speculation. That wealthy men, such as the Rockefellers and Vincent Astor, have been buying enormous quantities of unused land, is revealed in a report by an alert member of the New York Stock Exchange, Mr. S. C. Davis, in the Coronet Magazine.

Economic Paradox. We need production of new houses for veterans and for the rising generation of young married people as never before. But production of homes is **HEAVILY TAXED**; while at the same time, the taxes on unused land are so much **LIGHTER** in proportion that money flows into speculative landholding. Evil results come from the current fiscal practice of lop-sided taxation by which improvements and manufactured goods are taxed more heavily than land. Not only does lop-sided taxation lead to speculative increase in the cost-price of home sites; but it makes necessary the over-taxation of homes when actually built. This fact has moral and religious implications.

Lop-sided taxation began long ago in Europe, enabling the aristocracy to accumulate vast agricultural estates, huge untaxed private game preserves, enormous private parks, and great cattle ranges. Parts of the country people became rent-paying peasants; while the remainder were evicted from the soil and forced into the slums of towns and cities.

British economic history took a slightly different form, owing to the invention of labor saving machines. Machine owners had to pay **HIGH RENT** for untaxed land belonging to the British aristocracy; while machines and manufactured goods were **HEAVILY TAXED** by a landlord-rulled Parliament. Machine owners were able to make profits only by employing at very low wages the over-crowded slum dwellers already evicted from the soil by lop-sided taxation and land monopoly.

A German theorist presently published a book, *Das Kapital*, denouncing "capitalists," or machine owners, as "exploiters of labor." This theorist knew nothing about industry as conditioned by taxes and speculation in land. But he started a movement which froze into a dogma about machines.

European economic upheaval today revolves chiefly around the relation between people and the earth. It is not primarily a revolt against "capitalists." The great landholdings of Japan's war-breeding aristocracy are being dissolved by General MacArthur for the benefit of small farm-

ers. The communist movement in China is a revolt against land monopoly and not against "capital."

The "one world": What for?—Shall we continue to use the world beneath our feet primarily as an object of speculation "lying directly across the path of development?" Or shall we treat it as a God-given opportunity for producing homes and other things the people need? These questions have moral and religious bearings. The prophet Isaiah, speaking in the name of God, condemns the adding of field to field. The common people of Judah declare that their families are falling into slavery "because other men have our fields." And one inspired writer ascribes to God the solemn injunction that the soil shall remain in family holdings, "For the land is Mine!"

What the Church can do. A church cannot, of course, advocate any special measure of economic reform. But local church congregations can pass resolutions emphasizing the **HOME** as one of the moral pillars of society, and condemning land speculation as hindering the establishment of homes, and as being against the interests of morality. The general problem of the relation between people and the world in which they live can be stressed as a **MORAL ISSUE**. Social and personal salvation must go along together. If we wish to build a brick house, we need not only good individual bricks; but the bricks themselves must be joined in a good architectural pattern.

Double emphasis by new Riverside pastor. Succeeding Dr. Harry Fosdick in the Riverside Church, New York, Dr. Robert J. McCracken, in his opening sermon, declared that "the church has a witness to provide and leadership to offer in the social sphere. It must never be content to render individual service only. . . . The political and economic spheres of life cannot be left to take care of themselves."

Resolutions and sermons. Your community is increasingly concerned about social and economic problems which demand something more than personal salvation. The social implications of religion are just as important as those relating to individual redemption. The new social emphasis in religion must not be allowed to die. The church "has a witness to provide and leadership to offer," as Dr. McCracken well says. The church must therefore take a positive stand, which can be most easily accomplished by means of resolutions preceded by explanatory sermons. Such resolutions can be passed by individual congregations or by union meetings of several neighborhood churches.

Free material sent. Suggestive material for the wording of resolutions will be sent to you without financial or other obligations. Send your name, clearly written or printed on a postcard or in envelope, to Louis Wallis, Box 73, Forest Hills, Long Island, New York.

Niemoeller Here

London (wireless to RNS):—Pastor Martin Niemoeller, accompanied by his wife was scheduled to arrive in New York yesterday, November 27. During his stay in the United States he will speak at the biennial convention of the Federal Council of Churches which opens in Seattle on December 3 and at other Church meetings throughout the country.

He was recently the guest of Bishop George K. A. Bell of Chichester, England, but according to reports was not allowed to address any meetings in that country.

New Secretary

New York:—The Rev. J. Arnold Purdie, director of the home for children at Valhalla, N. Y., will become assistant secretary of social relations of the National Council on December 1. His main task will be with child care and other social service agencies.

Ludlow on Air

Newark, N. J.:—Bishop Ludlow, suffragan of Newark and a member of the editorial board of THE WITNESS, is to broadcast each Sunday during December. The one on the 1st is from 9:15 to 9:30 a.m., eastern time. On the other Sundays the time is 9:30 to 10 a.m. The station is WOR.

Texas Consecration

New York:—The consecration of the Rev. George H. Quartermaster as bishop of North Texas will take place December 3 at St. Andrew's, Amarillo, Texas. Presiding Bishop Tucker will be the consecrator with Bishop Casady of Oklahoma and Bishop Fenner of Kansas as the co-consecrators. He will be presented by Bishop Everett H. Jones of West Texas and Bishop Hines, coadjutor of Texas. Bishop Quin of Texas will preach.

Ministry for Women

London (wireless to RNS): The society for the equal ministry of men and women in the Anglican Church is receiving increasing support from influential churchmen, it was disclosed here at a conference sponsored by the society. Among those now backing the society's aims are the Dean of Lichfield, the Dean of St. Paul's, Canon Guy Rogers, Dr. Hugh Martin, the Bishop of Southwell, Dr. Herbert Gray, and Dame Sybil Thorndike.

The conference was held to gather material for a reply to a question-

naire on women's work in the Church issued by the World Council of Churches in Geneva.

Dr. W. R. Matthews, Dean of St. Paul's, told the meeting: "the danger that customs and ordinances which are of temporary value should be regarded as having universal validity is constantly with us, and I cannot help feeling this is happening in the minds of those who oppose the extension of authorized ministry to women."

Plane Accident

Miami, Fla.:—Ensign Paul R. Rouillard, son of the Rev. and Mrs. Irving G. Rouillard of Saratoga Springs, N. Y., navy pilot, had a narrow escape from death at Miami naval air station when two planes collided in mid-air, at 11,000 foot level. Although his right eye was badly bruised and cut and his face

lacerated, Ensign Rouillard was able to parachute to safety. He has been transferred to the U. S. naval hospital at Jacksonville, Fla. for treatment by an eye specialist.

A few days later Mr. Rouillard received the following communication from an officer at the Miami

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field: "All the evidence is to fact that the error for the accident was from the other plane and its pilot. Your son was going about his job properly when the accident happened. He was neither foolhardy nor careless."

Canterbury Cathedral

London (wireless to RNS):—The Friends of Canterbury Cathedral announced at their annual council meeting here that 3,000 pounds (\$12,000) will be spent during the next three years by the organization to modernize and repair the cathedral. One-third of the sum will be used to install hidden lighting in the crypt and cloisters of the cathedral and in Howley Library. The remainder will be spent on rebuilding the cathedral organ.

The council expressed gratification over a letter from the Rt. Rev. G. Ashton Oldham, Bishop of Albany, in which he revealed that 90 members of the House of Bishops of the Protestant Episcopal Church, one priest, and two laymen had become members of the organization.

Install Leader

Syracuse, N. Y. (RNS):—For the first time in Syracuse history, pastors of virtually all Protestant churches, wearing traditional vest-

ments of their particular denominations, marched in a dramatic procession at a solemn ceremony in Plymouth Congregational church here marking the installation of the Rev. Laurence T. Hosie as executive secretary of the Council of Churches of Syracuse and Onondaga County. Main speaker at the service, the Rev. Robert W. Searles, director of community relations for the Protestant Council of New York City, declared: "The church's main problem in this atomic age is essentially a problem of human relations—between nations, between races, between the human elements in the house of industry, with the family—and in each single

life where the struggle between selfishness and brotherhood takes on a cosmic significance. It must dawn upon us that there is as real a science of human relations as there is of living cells. Life depends upon discovery of and obedience to those laws.

Installation Service

Washington:—Bishop Henry K. Sherrill of Massachusetts will be installed as Presiding Bishop at the Cathedral here the afternoon of January 13. It is expected that a specially-written form of service will be used, based somewhat upon the service for the installation of an



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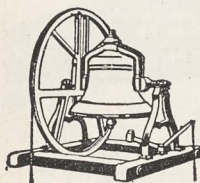
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archbishop used by the Church of England. The present Presiding Bishop, Henry St. George Tucker, will have charge of the service, with Bishop Perry of Rhode Island, who also held the office, taking part. Owen D. Roberts, president of the House of Deputies, is expected to present Bishop Sherrill for installation and an address by the new Presiding Bishop will be a feature of the service.

National Temple

Columbus, Ohio (RNS):— Plans for a huge national Protestant church temple, to cost in excess of 12 million dollars, have been formulated by the Ohio Council of Churches. The structure, designed to house national offices of all Protestant churches, would be known as the "Temple of Good Will," and will be located in the civic center of Columbus.

Originally planned as headquarters for Ohio Protestantism, the idea has grown to national scope and the Ohio Council of Churches, of which B. F. Lamb is executive secretary, is endeavoring to receive approval and support from all Protestant organizations in the country.

The preliminary architect's drawings were worked out on the basis of 370,000 square feet of office space plus an auditorium to seat 3,000 persons for conventions, a banquet room seating 1,200, several small conference rooms accommodating 100 to 200 each, a small chapel and a large chapel for 700 or 800 persons, and broadcasting studios.

Dr. Lamb pointed out in the first public announcement of plans for the "Temple of Good Will" that various headquarters of national Protestant church organizations now utilize 670,000 square feet of office space and that plans will have to be enlarged to provide plenty of space for everyone.

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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.

MISS GRACE WHITTALL
Churchwoman of Philadelphia

It is good to find Vida Scudder back in the pages of THE WITNESS. The response to her question (Nov. 7) I found extremely interesting and all the more so since I assume that most of those answering were young people. We hear a good deal these days about the grasp that youth has on the many problems that confront us but I must say that the answers here presented hardly bears this out.

Incidentally is THE WITNESS to continue with the autobiographies that did appear from time to time by this same author? To me these were an outstanding feature; one in my judgment which by itself, more than justified the existence of THE WITNESS.

* * *

STEPHEN MARTIN
Layman of Brooklyn, N. Y.

Major Ketting's (WITNESS, Oct. 17) letter in its failure to be specific about the implications of Christ's teachings just about points up the article by Young Spofford on the silence of General Convention on the factors that harass and make insecure man's living. Is it not altogether too clear that with all the chant of "freedom of speech," there has grown up an atmosphere—the result of the "sinister, subversive, insidious propaganda of the Reds" so ceaselessly being peddled about—in which men cannot think nor give free expression to their opinions. Thus one may not even venture to discuss the profit motive, as if it transcended the Bill of Rights in our scheme of government. Such discussion, one is constantly told, only aims to undermine our institutions. Yet the public school system, as has been so often pointed out, as well as the army and navy, our churches and hospitals, have always functioned outside the profit system and all will agree have served our country rather well. Why then may not industry serve the nation equally well if we but allow the profit element to function according to orthodox economic law. Let profit be returned to capital. But let us not confuse capital with society folks. Machinery and plants are capital, not the so-called four hundred.

Does one doubt that were profit not diverted to luxuries for idle people, but were returned to expand further the industrial machine, that slum areas would disappear and the fear of insecurity would be eliminated from men's minds, thus giving all a closer vision of the Christian way of life.

I would be curious to know what people like Major Ketting think of so radical a proposal. Clearly it is a choice between profits and Christianity.

May I also thank Young Spofford for his nice article on General Convention. He seems to be a chip off the old block. I knew a young clergyman, brilliant, who had been through the mill, who knew handicaps from personal experience. He understood the social gospel thoroughly but preferred to take the conservative course, for which I do not wish to blame him. But one day I asked him—he was

an ambitious man—if he would rather be a Spofford or a bishop. Without hesitation he replied, "A Spofford." That, it seems to me, is enough credit for anyone, and it is nice to know that we now have another Spofford working for the Good Cause.

* * *

B. Z. STAMBAUGH
Rector at Lorain, Ohio

I write to express my appreciation of Professor Shepherd's comment on the holy baptism poster (WITNESS, Nov. 14). What utterly inept and futile publicity material has been coming from "281" in recent years! Think of the tons of posters,—big, wall posters, mind you,—that we have been asked to mail out to our parish families every fall! Can any sane person really believe that people in civilized communities would put them up on living room walls,—or even in rumpus rooms? They are the sort of thing that might properly appear in the salesroom of a tire dealer or a gas station.

* * *

MR. SCHUYLER LAWRENCE
Layman of Towanda, Penna.

This year has been one of considerable interest in the operation and resources of the Church Pension Fund. One blind spot which has not been discussed is the cost of cashing a check on the part of a beneficiary. In this parish it costs ten cents to cash a Pension Fund Check. In other words the local banks will not cash Fund checks at par. On the basis of a monthly pension check the beneficiary has to pay \$1.20 each year just to get cash for the Fund's check. The pensions granted are not so large that this is not felt by the ordinary beneficiary. The suggestion was made to me while investigating this matter on behalf of local pensioners, that they should cash their Fund checks at the stores they trade at. This at first glance seems reasonable. I found however that there were two serious objections: one, that the stores are charged ten cents for the check when they in turn deposit it, so that they, too, make a charge for cashing out-of-town checks; and secondly, that most pensioners do not like to expose the meagre amount of their resources to gossip on the part of the store clerks. It seems to me that this is likely to be a widespread situation among the Fund's payees and that something should be done to encourage the banks everywhere to cash the Fund's checks with the group to be cashed at par—e.g. as relief checks usually are. I believe that most banks will find it is good business to do so, especially if the matter is called to their attention by important depositors.

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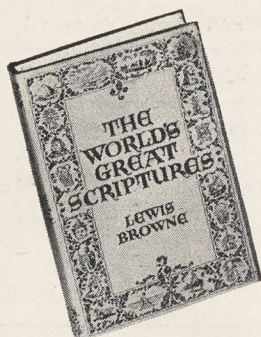
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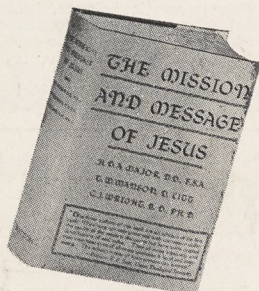


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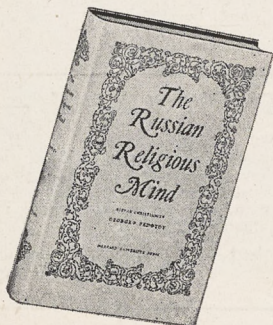
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