

# The WITNESS

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DECEMBER 12, 1946



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## THE CLERGY AS TEACHERS

## SERVICES In Leading Churches

**THE CATHEDRAL OF ST. JOHN**  
THE DIVINE  
NEW YORK CITY  
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.  
Open daily 7 A.M. to 6 P.M.

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

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

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

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

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

**ST. THOMAS' CHURCH, NEW YORK**  
Fifth Avenue and 53rd Street  
Rev. 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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### Clergy Notes

CLAYTON, ROBERT L., was instituted rector of St. Bernard's School, Gladstone, N. J. by Bishop Gardner on December 4th.  
CONLON, NOEL P., Roman Catholic priest, was received as a priest of the Episcopal Church at a service at the cathedral in Albany on Nov. 26. While preparing he has been assistant at St. James', Lake Delaware, N. Y., and will continue there for the present.  
EASTBURN, F. E., formerly rector of St. James', Del Rio, Texas, is now associate rector of St. Peter's, Redwood City, Calif.  
GROVES, EDWARD A. JR., formerly vicar of St. James', Centerville, Calif., is now assistant at Trinity, San Jose, Calif.  
LAWRENCE, A. S. JR., former army chaplain, is now assistant rector of Trinity, New Orleans.  
MORRELL, R. L., is now in charge of a number of missions in North Dakota, with residence at Grafton.  
MUSSELMAN, G. PAUL, formerly rector of St. Alban's, Highland Park, Mich., became the head of the Detroit Episcopal City Mission on Dec. 1st.  
PENNELL, EDWARD M. JR., former army chaplain, is now rector of St. Francis' Church, San Francisco.  
SECCOMBE, ALFRED, former navy chaplain, is now rector of All Saints', Carmel, Calif.  
TABOR, EDWARD S., retired priest of the diocese of Albany, died on Nov. 23rd after a long illness. His last parish was Holy Innocents, Albany, where he was rector from 1938 to 1942.  
VANDERBURGH, E. D., was ordained deacon on Nov. 26 by Bishop Oldham at the cathedral, Albany, N. Y. He was formerly a Presbyterian minister, and is assistant at St. Mark's, Philmont.  
WILLIAMS, F. RANDALL, rector of St. Andrew's, South Orange, N. J., has accepted the rectorship of Grace Church, Cuero, Texas.

**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 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

## Announce Plan for Installation Of New Presiding Bishop

*Will Have a Seat in Washington Cathedral  
Commensurate With Dignity of His Office*

By E. L. Scheffey

*Washington:*—Plans for the installation of Bishop Henry Knox Sherrill in the Presiding Bishop's stall in Washington Cathedral were announced here December 7th by the committee in charge. The service will be held Tuesday, January 14, and will begin at 3 p.m. with the entrance of Bishop Sherrill into the Cathedral, following the entrance of processions of clerical and lay dignitaries.

Highlights of the service will be the reading of the notices of Bishop Sherrill's election by his predecessor, Bishop Henry St. George Tucker, chairman of the House of Bishops at the time of the election, and by former Supreme Court Justice Owen D. Roberts, president of the House of Deputies; seating of Bishop Sherrill in the stall; his presentation to the congregation; and a sermon by the new Presiding Bishop.

Members of the General Convention committee planning the installation service include Bishop Tucker, Bishop Angus Dun of Washington, Bishop Arthur D. McKinstry of Delaware, and Mr. Roberts. The order of service will be a modification of services used in English cathedrals on occasions of the installation of a new bishop or the enthronement of an archbishop.

Bishop Sherrill is the first Presiding Bishop to be elected under the new canon which requires the Presiding Bishop-elect to resign his previous jurisdiction, and has tendered his resignation as Bishop of the Diocese of Massachusetts. He is also the first to be elected under the new tenure law which continues a Presiding Bishop in office until the January 1 succeeding the General

Convention which follows his attainment of the age of 68. This means Bishop Sherrill will hold office until 1962.

Although he will be the twentieth Presiding Bishop of the Episcopal Church, Bishop Sherrill will be only the second to be installed in the Cathedral at Washington. The office of Presiding Bishop does not carry with it a see, or official territory subject to his jurisdiction. Thus a man elected to this office, obliged by canon law to resign his diocesan see, has his headquarters at the National Council offices in New York City, but has no ecclesiastical home. A commission was appointed in 1937 to study this problem and the 1940 General Convention adopted a resolution designating the Cathedral Church, of St. Peter and St. Paul, known as Washington Cathedral, as the seat of the Presiding Bishop for his use on occasions incidental to the exercise of his office."

By the canons of the Episcopal Church the Presiding Bishop takes charge of the consecration of all bishops of the Church; has charge of congregations in foreign lands; has general oversight of missionary districts and is executive head of the National Council, which has charge of the unification, development, and prosecution of the missionary, educational, and social work of the Church. The office of Presiding Bishop differs definitely from that of the traditional archbishop, in that he has no jurisdiction over other bishops in matters of faith and order. His duties are often more arduous, but his powers are less hierarchal, than those of an archbishop in the Church of England. Another great difference is the close state-Church tie between

the British throne and Canterbury and the non-existence of any such relationship here.

When the Convention requested the Bishop of the diocese of Washington, the Cathedral dean and chapter, to provide the Presiding Bishop with a seat in the Cathedral commensurate with the dignity of his office; and to make suitable provision for his use of the Cathedral, they gladly acceded. At the same time they took occasion to reaffirm the devout hope that Washington Cathedral may bear nation-wide and even world-wide witness to Christ, but stated that it is their policy not to use the term 'national' in connection with the Cathedral in any sense other than this, as being in their judgment inconsistent with the traditional principle of a Free Church in a free state.

The gothic stall of carved oak which is the Presiding Bishop's official seat was made possible by a gift of the Rt. Rev. Paul Matthews, retired Bishop of the diocese of New Jersey. It is twenty-two feet tall and forms the eastern termination of the choir stalls on the north side of the chancel, corresponding to the Bishop of Washington's stall on the south side. It is to this seat that Bishop Sherrill will be led when the climax of the installation service is reached.

### THE PICTURE ON THE COVER

*San Antonio, Texas:*—At this time of the year we like to run a picture on the cover that will warm up our

### NOMINATIONS, PLEASE

\*\*\* At the close of each year THE WITNESS presents an Honor Roll—men and women of the Episcopal Church who distinguished themselves this year, or in the years gone by, in the service of Christ and his Church. In inviting our readers to make nominations we again point out that we are particularly desirous of having the names of those who have served well but inconspicuously. All those nominated will be carefully considered by the editorial board and those selected who, in the judgment of the editors, are most worthy. Please send your nominations to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

northern friends. Seniors at St. Mary's Hall, Church school here, are granted the privilege of studying out of doors. Nice, what?

The new head mistress of St. Mary's, Miss Gretchen Tonks, has recently announced that religious studies in the high school division is now taught by clergy of the diocese. Bishop Everett Jones teaches the seniors; the Rev. Joe Brown has the junior class; the Rev. Samuel Capers, the sophomores; the Rev. Herbert Morris the freshmen and the Rev. J. Wilson Hunter the girls in the 8th grade.

The aims of St. Mary's Hall, which is an official school of the diocese of West Texas, is to enable girls, through their academic training to have a genuine appreciation of whatever is of real value in literature, arts and sciences, as well as an intelligent approach to current problems; to give them a sound preparation for higher education and the desire for further learning as well as satisfaction in intellectual achievement.

The School further aims that girls going there may develop qualities of leadership, consideration of others, refinement of thought and of action, dependability, self-control, good sportsmanship and the readiness to meet with courage and initiative any emergency which may arise.

The School aims particularly that girls may grow in a deepening consciousness of God and of the will to serve him. That they may be aware of the needs of the community in which they live and as responsible citizens take their part with sympathy and understanding, using their abilities for the common good.

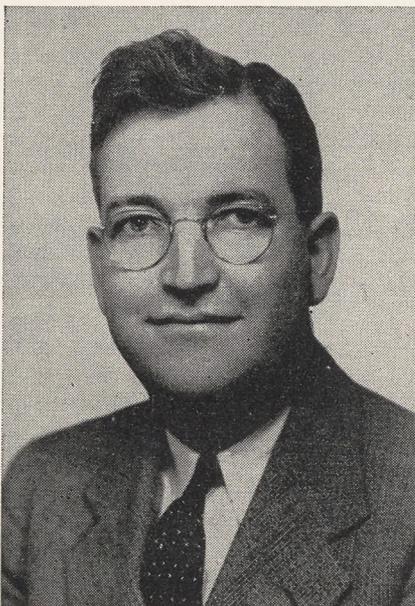
### PITTSBURGH CHANCELLOR DIES IN SLEEP

*Pittsburgh:*—Hill Burgwin, chancellor of the diocese of Pittsburgh, died in his sleep the night of December 1st. He was the third generation of the Burgwin family to serve in that capacity. Mr. Burgwin was also senior warden of the Church of the Good Shepherd, Pittsburgh.

### CHURCH LEADERS PRAISE CO-OPS

*Denver, Colo. (RNS):*—An international consumer co-operative girded by religion, agriculture and labor was urged here as a cure of the world's ills by two Church leaders. Speaking at the two day conference of the state's co-operative

movement, the Rev. Cameron Hall, head of the industrial relations division of the Federal Council of Church, stated that "Religion is vitally interested in the manner in which men live together and how they distribute among themselves the resources of life. The spirit of the co-operative movement is the principle of brotherhood and as such Churches are concerned that that principle be applied wherever there



*The Rev. Cameron Hall, director of the department of industrial relations of the Federal Council of Churches, praises the co-operative movement at big Denver meeting*

is a crying need for essentials such as food and clothing."

The Rev. J. Henry Carpenter, head of the Church Federation of Brooklyn, declared that "the way to justice and peace must be based on economic justice and economic brotherhood" and stated that the ideals were being put into practice through the co-operative movement.

### URGES CHRISTIANS TO ACT

*Montclair, N. J. (RNS):*—Christians must help assure the development of a responsible American foreign policy, the Rev. Vernon H. Holloway, director of international relations, the Council for Social Action of the Congregational Christian Churches, declared here. Speaking at a seminar on legislation sponsored by the New Jersey Council of Churches, Mr. Holloway asserted that the Churches must take up the same day-to-day and month-to-month problems that are faced by the government.

"We must avoid the irresponsible extremes of cynicism and the pursuit of panaceas, such as 'World Government Now,'" he said. "We must deal now and in the months ahead with specific issues within which real possibilities exist, such as displaced persons and the need for a liberal U.S. immigration policy, the fate of international food relief, and American policies for trusteeship of Pacific islands."

Mr. Holloway stated that although the Churches profess to provide leadership in determining the moral standards of the community, "we often find it easier to be neutral when moral values are at stake in the decisions that voters, legislative and administrative bodies must make."

The Churches, he said, must provide specialized agencies to deal with the specific issues that arise in public life. And these agencies, he continued, must be given freedom to support or oppose legislative proposals as well as to act with other groups on issues.

Mr. Holloway stressed that "we dare not place religious 'haloes' around any legislative bills or political groups, but must keep them all under scrutiny or criticism. Yet our religious reservations must not inhibit us so that we are unable to support the better alternatives against the worst."

### OLYMPIA COMMITTEE NOMINATES

*Seattle:*—Five clergymen have been recommended to the special convention of the diocese of Olympia as a possible successor to Bishop Huston who has resigned as diocesan. The election was on December 9th, too late to report in this issue. They are the Rev. Samuel M. Shoemaker of New York; the Rev. Robert A. Magill of Lynchburg, Va.; the Rev. Elmer B. Christie of Seattle; Dean Charles E. McAllister of Spokane and the Rev. Frederick Shilling of Olympia. The nominations were made by a special committee appointed to consider the many men recommended.

### BUILDING FUND SECRETARY

*New York:*—Mr. Richard P. Kent, Jr., has been elected secretary of the American Church Building Fund Commission, succeeding the Rev. Charles L. Pardee, retired. Mr. Kent has been the assistant secretary of the commission since 1938.

# Niemoeller Required To Avoid All Political Questions

*German Pastor Limited in Subjects He May Discuss on His Tour of the United States*

By W. B. Spofford

New York:—It was stated at the New York office of the World Council of Churches on December 4 that, in the extended tour of the United States by Pastor Martin Niemoeller, he would be limited to the single topic "The Faith that Sustained Me." At none of the meetings in about fifty American cities over a three months' period, would questions be permitted. The spokesman for the World Council, in the absence of Henry Smith Leiper, in Seattle attending the biennial meeting of the Federal Council of Churches, said that the reason for this was to limit his addresses solely to "religion and spiritual subjects" and to "prevent him from touching upon political and international topics in any way." When asked if the German pastor was not violently anti-Soviet and, if so, might he not widen the misunderstanding between the U.S. and the U.S.S.R. through his addresses, the World Council spokesman stated that he was anti-Soviet which was an added reason for limiting him in his talks, since the Council is committed to U.S.-U.S.S.R. friendship.

It was further revealed that the state department questioned very seriously whether or not Niemoeller should be allowed to enter this country and did not give him a visa until some hours after he landed by plane in New York on December 3. It was then granted, with an understanding between officers of the Council and the U. S. government that the Council would be responsible for his utterances. Both the office of Religious News Service and the World Council confirmed the report that the German pastor would be closely watched and guarded by representatives of the government while in this country.

The first public address of the noted visitor was delivered at a mass meeting on December 4 at the Federal Council's convention, meeting in Seattle. His topic was "The Faith that Sustains Me" and was a recital of his personal experience of faith as the result of eight years

spent in Nazi concentration camps.

Meanwhile from Seattle we receive, through Religious News Service, the reports of the Federal Council's biennial meeting, held there last week. An optimistic report was presented to the delegates by F. Ernest Johnson, head of the Council's department of research and education, in which he declared that, although faced with an increasing secularization in daily life and moral problems connected with new scientific



*The Rev. Samuel McCrea Cavert in addressing the meeting of the Federal Council of Churches in Seattle calls for a re-dedication to the will of God*

discoveries, Protestantism during the last two years has shown a marked "spiritual and institutional vitality." From the standpoint of statistics the Churches have shown a marked increase in membership, he stated.

He pointed out that in general, the "unconventional sects" have gained more rapidly in membership than the older, established bodies, but stressed that this growth has not greatly reduced the relative strength of the latter groups. "We need to ponder the fact that the most rapid growth of Protestantism is at its sectarian edge rather than in the citadel of its numerical strength—the well-established and more conventional Churches."

He termed the increase in fi-

nancial support given the Churches, "exciting." Referring to statistics released by the United Stewardship Council which showed gifts to local church expenses and benevolences at a new high, Johnson noted that budget problems have eased, debts have been paid off, and a boom in church building is in the offing.

Dealing with the spiritual life of the Churches, the Federal Council official said one of the most significant aspects is "the revival of interest in corporate worship." "The worship movement is no fad, it has struck deep into the heart of Protestantism," Johnson stressed.

He reported that the Churches are capitalizing on the new knowledge of personal counselling and have also shown a deeper and more intelligent concern with family religion.

He described the efforts of Protestant Churches to achieve world order as "one of the most outstanding performances in modern Church history. It would be difficult to find a parallel to what has been achieved in the linking together of Christian testimony and practical statesmanship in an effort to build a new concept of world order and a new kind of political cooperation at the international level."

Also addressing the meeting was the Rev. Samuel McCrea Cavert, general secretary of the Council, who states that man and not the control of atomic energy is the vital problem facing the world today. The power released by atomic energy could make "our life an earthly paradise," he declared, but added that "man is not good enough or wise enough to be entrusted with such knowledge and power as have been put into his hands."

He then called for a "true spiritual renewal, a moral conversion, a turning to God and a dedication of his will for mankind as Jesus Christ has made it known."

## DIVORCES MOUNT IN ENGLAND

London (wireless to RNS):—Concern over the large number of divorce cases, especially of former service men and women, awaiting trial was expressed by Lord Jowitt, Lord Chancellor, of England, during a debate in the House of Lords. He estimated that this year's cases will number 38,000 and said the total may increase to 50,000 in 1947.

The Archbishop of Canterbury told the House that one reason why

divorces are increasing is because civil marriage ceremonies lack appropriate atmosphere and surroundings and fail to make clear that "marriage is a life-long contract." He said the service is "startlingly brief, taking only three minutes and concluded in two sentences."

### RICHARD ACLAND A SPEAKER

*London* (wireless to RNS):—Sir Richard Acland, one of the foremost leaders of the Malvern Movement, was one of the speakers at a meeting held at Oxford on December 5 to launch a movement to bring more Christian young people into public life and to have religious principles applied to everyday problems. He is also the leader of the Commonwealth Party which is considered considerably to the left of the Labor Party. Another leader of the movement is the Rev. L. John Collins, dean of Oriel College who declared that "Ex-service men and women are fed to the teeth because they think the Church, as a Church, is doing nothing in public life so far as Christian action is concerned."

### FAREWELL SERVICE FOR BISHOP MANNING

*New York*:—James Forrestal, secretary of the navy, speaking for President Truman, is to be one of the speakers at a farewell service to Bishop Manning, to be held the afternoon of December 16 at the Cathedral of St. John the Divine. Other speakers are to be Lieut. Governor Hamley of New York, representing Governor Dewey; Mayor O'Dwyer of New York; Bishop Charles K. Gilbert, the Suffragan Bishop, and Bishop Manning. The sermon will be by the outgoing Presiding Bishop, Henry St. George Tucker.

A feature of the service will be the token presentation to Bishop Manning of a statue of St. John the Divine which is being carved by John Angel, well known sculptor.

### MOSCOW LEADERSHIP RECOGNIZED

*Cleveland* (RNS):—By a three to one vote, the sobor or general council of the Russian Orthodox Church in America resolved to recognize Moscow leadership of the Church on condition that the American body is granted complete autonomy and the privilege of electing its own ruling head. The four-day sessions here were attended by more than 300 lay

and clerical delegates from 275 Russian Orthodox parishes in the country gathered for the Church's first general council since 1937.

In resolutions adopted by a vote of 187 to 61, the council requested Patriarch Alexei of Moscow "to continue the Russian Orthodox Church in America in his fold as its spiritual head," provided that it retain "full administrative autonomy." It reaffirmed its allegiance to Metropolitan Theophilus, as head of the American Church, and asserted



*The Rev. Grover Alison, Grace Church, San Jose, Florida, gets a bit of exercise doing useful work*

that the highest authority in the Church is the sobor, which elects the metropolitan.

The council said the terms of the agreement will be submitted to Patriarch Alexei of Moscow in the next two or three months, and that as soon as they are accepted the American Church will sever relations with the synod of the Russian Church Abroad. This body is the so-called dissident Karlovsky synod, headed by Metropolitan Anastasius, which was formerly established in Belgrade and now has headquarters in Munich.

### PRESIDENT TRUMAN GETS A LETTER

*Portland, Ore.* (RNS):—Frank C. Laubach, missionary and literary expert, has called upon President Truman to make \$1,000,000,000 of military appropriations available for world service through the foreign

missionary boards and relief agencies of the three major faiths. In his communication to the President, which was made through the state department, Laubach said he was making his proposal to offset demands that relief be distributed "only where it will be appreciated."

"UNRRA sometimes lost more than 50 per cent of its funds, while the Church wastes or loses no more than two per cent. A dollar would go ten times as far used in this manner," Laubach stated. He added that the funds should be used by religious groups only for "world reconstruction through a broad program of social action."

Laubach was on a tour of western cities to organize prayer groups for the success of the United Nations.

### WORKERS NEEDED FOR ALASKA

*New York*:—Bishop John B. Bentley of Alaska has sent an urgent appeal for workers to headquarters here. He states that the district has not had a new man appointed for more than a year though there are now five vacancies. He wrote particularly of Ketchikan and Wrangell where "the communities are growing, new people are coming in and our churches are not ready to minister to them because we do not have the men."

### CONSECRATED BISHOP OF NORTH TEXAS

*Amarillo, Texas*:—George Henry Quarterman was consecrated Bishop of North Texas on December 3 at St. Andrew's Church here where he has served as rector since February of this year. Previously he was the rector of St. Philip's, Ardmore, Okla. The consecrator was Presiding Bishop Tucker, with Bishop Fenner of Kansas and Bishop Casady of Oklahoma the co-consecrators. Mr. Quarterman was presented by Bishop Jones of West Texas and Bishop Hines, Coadjutor of Texas. The sermon was by Bishop Quin of Texas.

### WESTERN NEW YORK COMMITTEE

*Buffalo*:—Bishop Davis of Western New York has appointed a committee to receive names to be considered for the election of a Bishop, soon to be held at a diocesan convention. The committee is made up of four clergymen, four laymen and the president of the diocesan Auxiliary.

# EDITORIALS

## International Policy

ONE sentence is needed to state the policy of THE WITNESS on world affairs: we emphatically support the United Nations and at the same time believe that we should work unceasingly for the eventual establishment of a world government. This is the position taken by the 1946 General Convention.

We see no reason why these should be mutually exclusive. On the one hand we distrust those who are so unrealistic as to imagine that the world can be promptly united by merely political means.

On the other hand it is equally true that "our aim is to focus the consciousness of mankind through institutions"—witness the Christian Church. We have to recognize that permanent peace is not assured if it is to rest on the tenuous balance of power that has so far animated the doings of the U.N. While the U.N. has gone a gratifying distance in abolishing world anarchy, that anarchy will continue to exist until there is a strong central authority with a police force to back it up.

Christianity demands a relinquishment of sovereignty—between individuals, within the Church, among nations. The war has demonstrated that this was possible in a time of great crisis; in season and out of season we must insist that the crisis is still with us. The war could not have been fought and won without the stimulus of the promise of a world community. With most people the hope is still there; it would be a betrayal of Christianity to let it languish because of fears encouraged by the hate-mongers or by the overly-cautious.

Russia was at one time a strong advocate of world cooperation. If her ardor has cooled it is not entirely her fault. The exclusive possession of the "secret" of the atomic bomb by the United States has understandably engendered fear and suspicion. Cooperation with the USSR is the necessary prelude to the establishment of an international government.

Meanwhile, as we see it, the earth ball will be divided between two spheres of influence: the Western block and the Soviet Union. We believe that through all tension and conflict these two powers can work and live together in the same world if the will-to-peace, manifest in all peoples, can force those in authority to forbearance and understanding. Destiny has placed upon the United States the leadership in creating and maintaining trust between the two great centers of power. Therefore the Christian imperative impels the Church to foster friendship with the Soviet Union throughout our nation.

We have no patience with those who seem to hope that the Soviet Republics may be forced to their knees if the world is united against them. We will oppose, with every resource at our command, those who loosely talk about war with Russia and who would increase our military establishment for such a contingency. Many who have hitherto held power in Europe and America have had an hysterical fear of Bolshevism since the last war. This group has kept up a continuous barrage of publicity against the Soviets and has set the foreign policy of the major nations against them. We recognize that reports of the Russian treatment of populations in territories under her control gives justifiable rise to such fears. Nevertheless much of the onus for the present situation must rest

upon those who are behind international finance and cartels. These have dominated world trade and will brook no limitation to their power. The whole cluster of international anti-Soviet interest is, in the opinion of THE WITNESS, one of the greatest threats to world peace. Their power must be limited by the force of aroused public opinion.

In the last analysis the issue is democracy; economic and political. We are convinced that a ground of common interests can be found as we in the Western world move towards the former and as Russia moves toward the latter. Both of us have considerable distance to go. Since there

### "QUOTES"

IT IS MUCH easier to convert people to an option on the Kingdom of Heaven than it is to get them to invest in the fellowship of the humble. Not that this high mightiness manifests itself in the crude and rather stupid way that one sees depicted in the movies, but in a far more subtle and genteel way so that it can deceive even the very elect. One doesn't find Christians with that haughty arrogance which is so offensive to God and man, but rather with a cultured aloofness which charms you with its gracious manner while it freezes you with its distant frigidity. . . . It is not strange that prosperous people think of eternal life as merely a continuation of their present prosperity but God forbid that heaven should be a confirmation of the cultural smugness which characterizes earthly prosperity and the tragic inequalities which is characteristic of our industrial system.

—Bishop Irving P. Johnson

are many things to be condemned and many things to be commended in both systems. It would seem not only futile but downright wicked to waste our energies in berating one another; "Blame is the expedient of impotence." Obvious as it is, it cannot be stated too often: the best and only answer to what we do not approve of in the Soviet system is to make our own democracy a reality.

It will be our constant endeavor to make our readers deeply conscious of the fact that we face times of great international change and readjustment and to endeavor to guide that change by reference to the one form of world policy that offers the only hope—the Christian gospel of brotherhood.

# The Clergy as Teachers

by **Kenneth R. Forbes**  
*Recently on staff of Calvary Church,  
Philadelphia*

NOT long ago I presumed to suggest that the parish clergy should give serious attention to what the canons and rubrics of the Church require of them,—namely, that they teach the children of their parishes the Christian religion and that they do so in their own proper persons, instead of largely delegating the privilege to miscellaneous lay teachers, trained and untrained. I have had various letters of approval and of inquiry from clergy and lay folk. The gist of all the inquiries is in this question: "Just how do you propose that the clergy should go about this novel undertaking?" I should like to indicate the lines of a practical answer to this question.

The first problem that an answer must solve is the fact of the diversity of age in our young people who are to be taught, ranging from four years up to the late teens. It is obvious that neither a priest nor any other person can teach religion to all these young people in one group or with the same material. Consequently where there is but one priest in a parish, I suggest that he should take the ablest and best trained lay people who are available and commit to them the task, under his supervision, of teaching the youngest age-groups,—from four years up to nine years. This being done, it will be found perfectly practicable for the priest himself to take in hand all children from nine to fifteen.

The second problem which any satisfying answer must solve is the matter of the basic material for the teaching of the nine to fifteen age group. I am convinced from long experience in teaching children of this age that the basic material should invariably be the Prayer Book catechism and that the teaching of it must extend over a full three seasons of Sunday teaching. The catechism is a highly concentrated document and must needs be

amplified, modernized in most of its language and simply and vividly illustrated in its practical applications. We suffer, of course, from a dearth of textbooks of this character and the teaching parson must exercise his own creative imagination here. But we are by no means without something in the way of good printed material. Bishop Oldham's *The Catechism Today* and Newland Smythe's *Church Teaching For Church Children* ought to be the teaching priest's constant companions as he tries to get to the heart of the Prayer Book catechism, to make it live in the minds and wills of his young people. As more and more of our clergy join the pioneers in recognizing that our catechism (or the version of it called *The Offices Of Instruction*) is something in the way of spiritual dynamics which can move and empower souls young and old, it is probable that more and more really fruitful books of interpretation and illustration will be published for the edification and encouragement of a growing corps of teaching priests. Meanwhile each of us must make his own contribution with the aids already available towards the objective of a worthy body of practical and vital teaching material for bringing up our children in the "nurture and admonition of the Lord,"—which means in the absolutely basic realities of Christian faith and life.

The third problem posed by the question: "How do you propose that the clergy should go about this novel undertaking?" is a problem of method. Just how can the average parish priest successfully impart to all the children, nine to fifteen years old, the heart of the Christian religion in three seasons of Sunday morning teaching? We have become so used to small classes of youngsters, each of them being taught some special aspect of Christianity assumed to be most suitable to their par-

particular age, that the notion of the rector of the parish putting them all together and teaching them, all alike, the fundamentals of Christian faith and practice is quite foreign to most of us. We have been so obsessed by the idea that the secular public-school method of graded classes is the only efficient way to teach anything to children, that we have assumed that it was impossible for one priest, in his own person, to instruct the children of his parish in the Christian religion as a whole. I believe that the assumption is a false one and that there is a definite and precise method by which this can be effectively done.

Centuries before the modern Sunday school was thought of, the Church had developed a method of religious instruction and training for children which made it entirely practicable for one parish priest to instruct large numbers of children together, and to do it successfully, so that every child might know what the Christian faith was and how it was actually practiced by human beings. This system of religious education has been commonly—and I think rather misleadingly—known as the “catechetical method” and our own Prayer Book catechism was based upon a knowledge of its nature and workings. The term “catechetical” is somewhat of a misnomer because it is associated in the minds of most of our Church people today with a dreary learning by rote of questions and answers and a repeating of them, parrot-like, by children to a catechist. Nothing could be further from the truth, so far as the method I am suggesting is concerned. Learning anything at all by rote plays a very small part indeed in this historic system. Included in it are instruction, spontaneous and very informal types of common worship, recreation and practical service under youthful lay leadership. The entire content of the method revolves around the family idea for the children of the parish.

**T**HIS method, very old in its essential principles, was modernized and brought close to a state of perfection under the inspiration and labors of the clergy of the famous Church of St. Sulpice in France. Here was developed systematically during the second quarter of the nineteenth century a method of religious instruction which showed a profound knowledge of the principles of pedagogy and of what we have come to think of as modern practical psychology, as well as a knowledge of, and faithful adherence to, the Church’s fundamental principles and practices. This method and the content of its teaching was later amplified, extended in its appeal and greatly popularized by the French Bishop Dupanloup. It is, in fact, to Bishop Dupanloup that the Christian world in

general owes a practical knowledge of the so-called “Sulpician method” in the teaching of religion to children. Dupanloup is one of the great religious geniuses of all time in the sphere of the religious training of youth. His two principal books, *The Ministry of Catechising* and *The Method of St. Sulpice* have both been translated into English and have been the inspiration of everything along this line in England and in America.

I am concerned that the clergy of the Church in general should be convinced that this “Sulpician method,” freely and intelligently adapted to the standards, traditions and formularies of our Church, is no exotic plant, but is, on the other hand, a method that makes it possible and completely practicable for the vital realities of the Christian faith—as set forth in bare outline in our Prayer Book catechism — to become an integral part of the characters of all our young people. The Sunday School as we have known it for a century has never succeeded in accomplishing this,—as the chaplains of two successive world wars and all experienced parish clergy and educators well know. What we need is not better textbooks, better grading or even better teachers. We need to forget the whole notion of schools and grades and to grasp the opportunity of gathering our children into a family relationship in which they will learn the Christian life much as they have learned the physical and social life in the families into which they were born. This opportunity is open to any parish priest who cares enough about vitalizing the spiritual life of his children to understand the method of St. Sulpice and to put it into action in his parish, with the Prayer Book catechism as his *vade mecum*.

I know that it is hard for any parish priest to make so radical a break with modern tradition and practice, especially when the Church’s central authorities in the field of religious education are doing nothing whatever along this line. I suspect there would be many more daring innovators of this kind if the clergy in general realized how greatly this suggested system simplifies the whole vexing problem of getting, training and keeping (or changing) Sunday school teachers. Any method that enables the parson to teach all his older children personally, and thus permits him to take the cream of his teacher material for dealing with the youngest group, is at least worth trying to get a line on and, if possible, to understand. A very large proportion of our parish clergy have not the least idea of what this “Sulpician method” really is, of how it works in the Episcopal Church or of what chance the average parish priest would have to operate it successfully in his own domain.

(A second article on The Parish Teaching Family will follow.)

To describe the method in satisfactory detail would require a good-sized booklet. I shall, however, attempt to give in another article a very bare outline of the working of a Sunday morning session of this method, which is sometimes called in the Episcopal Church "the parish teaching family," in the hope that it may incite some of our parish clergy to make a careful study of its possibilities for themselves,—which means, first of all, reading Dupanloup's two books.

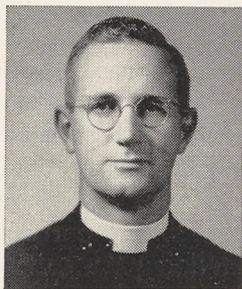
## Strategy and Tactics

by

FRANCIS O. AYRES

*Rector of St. John's, Waterbury, Connecticut*

**C**ALLS to Evangelism are becoming increasingly popular. The National Council, the Presiding Bishop's Committee on Laymen's Work and the United Movement of the Church's Youth are three of the groups within our own Church who have issued such appeals. They have seen what William Temple emphasized again and again during the last few years of his life that the great need of the Church in our day is the winning of converts.



For their purpose we have nothing but praise. The trouble lies in the fact that the whole problem has been over-simplified. The unwary are led to believe that here is the Church with the gospel while over there are the unconverted and it is only a matter of bringing the two together. The truth of the matter is that when the Church does reach the modern unbeliever with the gospel the unbeliever simply does not understand what is being said. The words, and, more important still, the ideas which they express, mean nothing to him. The real problem is one of communication.

Kathleen Bliss, in reporting a conference on evangelism held at the beginning of this year in Cambridge, and presided over by the Archbishop of Canterbury, said on this point, "Here the sharpest division was visible in the conference. On the one hand, there were those who said that experience showed that when the gospel is faithfully preached in traditional terms, men and women can apprehend it and will respond, and instances of successful evangelistic campaigns were quoted in support of this. On the other hand, there were

those who said that an exposition of the faith which seems to Christians crystal clear and compelling is greeted by a predominantly non-Christian audience with blank incomprehension. "It is not that they do not want to listen," said Mr. Edwin Barker of the average audience from the forces, "they are concentrating, they are trying to grasp the substance of what is said, but it just goes past them." And on the same point Dr. George MacLeod said that when he spoke in universities, camps, factories and schools, he met "with eager attention when stating the problem and hinting at a Christian cure, and a deep perplexity fading into blank incomprehension when attempting in classical terms to state the message of salvation." The gospel currently preached does not waken an answering chord in their experience. It looks to them much as some mediaeval treatise in demonology looks to us—it hangs together logically within its own premises, but the whole of it is outside our frame of discourse because we think and live by different premises. The difficulty is not solely, or even mainly, one of language. Vocabularies can be changed, theological terms paraphrased and the message still fails to get across."

It seems to me that the latter point of view is much nearer the truth. This is not to advocate a suspension of preaching the gospel in traditional terms and with old methods, but merely to recognize that even though we are still winning new converts, we are on the whole rapidly losing ground. William Temple has this to say on the subject: "The essential task of the evangelist does not vary; it is to proclaim the unchanging gospel. But there may be need to win for this a hearing from those who are ill disposed to listen, because they start with the conviction that it has nothing which concerns them. Their minds move, as we saw, in a circle of ideas alien from the whole Biblical view of the world, and if we offer the great Biblical truths, especially if we do this in Biblical phrases, they will have no notion what we are talking about. It is not only a matter of language, though that is very important. The serious difficulty is the absence from the minds of those whom we would address of the ideas we wish to utilize, and the presence there of other ideas which are incompatible with these. The words 'sin' and 'redemption' both stand for ideas which the modern mind finds it very hard to assimilate."

To me the best evidence that few people understand what we are talking about is the fact that the great majority of people remain indifferent to Christianity. "Blessed are you when men shall revile you and persecute you and shall utter all kinds of evil against you falsely on my account." If we were really preaching the gospel so that

men understood what we were saying we would begin to learn the meaning of Jesus' words. How many men or women in our Church have been reviled, persecuted or falsely accused for being Christians? On the contrary, until recently men and women honored and expected honor for professing themselves Christians and even now Christians are by and large treated with the amused tolerance which might be bestowed upon a group such as "The Ancient Order of Hibernators." Kirkegaard has shown beyond the shadow of a doubt that the gospel is still the "great offense." At a time when Christianity is being widely ignored we are failing to preach the gospel or preaching it in a way that few can comprehend.

## Talking It Over

By  
W. B. SPOFFORD

AT THE meeting of the Federal Council of Churches in Seattle on December 5 the delegates voted unanimously to instruct Bishop Oxnam to wire Mrs. Eleanor Roosevelt protesting a statement that appeared in her newspaper column about Pastor Niemoeller. Mrs. Roosevelt declared that she understood that the German pastor has stated in the past that he was against the Nazis because of their persecution of the Church but that he had no quarrel with them politically. She likewise recalled



the report that Niemoeller had declared that he would offer his services to his country in the event of another war.

The telegram which Bishop Oxnam sent to Mrs. Roosevelt stated: Deeply regret the misinformation on which your remarks about Pastor Niemoeller in your column of December 5 are based. The record clearly shows that he repeatedly spoke against political aims of the Nazis as early as 1933. He was forbidden to preach as result of his speaking against Hitler's racialistic program."

Pastor Niemoeller did state, on the Monday of the week he was arrested in 1937, that his quarrel with Hitler and the Nazis was solely over their hostility to the Church. The issue was "freedom of conscience"; his right to preach the gospel as he saw fit, and he stated firmly and emphatically

that he was not concerned in any way with political matters. He also stated at the same time that in the event of war he would volunteer his services to his country as a submarine commander. And he stated that he would do this regardless of who controlled the government. He would do it because he was a loyal German.

He made these statements in the home of Dr. Julius Richter, then a professor of missions in Berlin, who has since died. Present at the meeting were a number of other distinguished leaders of the Church in Germany and a group of Americans who were studying conditions in various European countries that summer under the direction of Dr.

## SANCTUARY

Conducted by W. M. WEBER

The Eucharist:

Something DONE, not said.

"The typical Anglican priest or layman . . . thinks of (the Eucharist) primarily as something which is *said*, to which is attached an action, the act of communion. . . . The conception before the fourth century and in the New Testament is almost the reverse of this. It regards the rite as primarily something *done*, of which what is said is only one incidental part." And this thesis is perfectly true; until well into the third century the eucharistic prayer was left entirely to the discretion of the celebrant, who was free to extemporize as he saw fit. Consequently all attempts to recover "the primitive liturgy" or even any "essential" part of it are doomed to failure in advance, for no such liturgy ever existed. The prayer—contrary to the repeated assertion of liturgiologists from time immemorial — was not even regularly addressed to God the Father, for the East Syrian rite of Addai and Mari presupposes an original practice of offering this prayer to Christ. It is not true that this prayer regularly included a memorial of the Last Supper or (still less) the Words of Institution. And it certainly is not true that this prayer included an invocation of the Holy Spirit in order to effect (or perfect) the consecration; Dom Dix argues, in fact, that this theory first begins with Cyril of Jerusalem.

In contrast to this infinite diversity in what was *said* we have an apparently unvarying uniformity in what was *done*. The collection of the oblations brought by the people, the offering of these (an act, not a prayer) to God, the thanksgiving of the celebrant, the communion of the people, the dismissal; all externally a brief and bare rite, differing in every possible aspect from the recondite and elaborate ceremonies of the mystery religions with which it has been the fashion to connect the Christian service.

—Burton Scott Easton, *The General Seminary Bulletin*, review of Dom Gregory Dix, *The Shape of the Liturgy*.

Sherwood Eddy, well-known lecturer and author. I was one of the group and was present to hear Pastor Niemoeller make these statements, and they are in a notebook where I wrote down his words at the time he made them. Whether or not Niemoeller has changed his mind since that time I do not know. But I do affirm that up to the very week Niemoeller was arrested he held the views Mrs. Roosevelt attributes to him in her column.

Neither is it correct that Niemoeller was forbidden by the Nazis to preach, as the Federal Council's telegram to Mrs. Roosevelt states. He preached in his church in a fashionable suburb of Berlin, the Sunday of the very week he was arrested. I was not present to hear him, but others in the party were, including Dr. Eddy. The Nazis had forbidden all collections at the church, apparently with an idea of starving him out. It was for this reason that members of our party took up a collection for him. This money was handed to Dr. Richter by Sherwood Eddy. But when Richter went to Niemoeller's home that week to deliver the money the Nazis were there. Both men were arrested. Dr. Richter spent a night in jail and was released. Niemoeller never was released but was placed in a concentration camp.

## Dramatic Arts and Religion

By  
WILLIAM B. SPOFFORD, JR.

**D**URING the summer several note-worthy pictures have appeared on the American screens and, once again, they are of the English vintage. Noel Coward's study of middle-age love, *Brief Encounter*, is both tastefully done, competently acted and psychologically sound. Bernard Shaw's *Caesar and Cleopatra*, starring Vivien Leigh and Claude Rains, is primarily a technicolor pageant, but when G.B.S.'s tart lines slip through the panoply it has all the rich values of his other studies of human nature.

Shaw has said that he is a greater writer and student of humanity than was Shakespeare. Comparing the adaption of his work, however, with



Laurence Olivier's masterful production of *Henry the 8th*, one must give the laurel to the Bard of Avon. This historical drama of the 100 Years' War, being shown in exclusive engagements in the major cities under the guidance of the Theater Guild, represents a new departure in that it freely takes a stage production and, without radical adaptation, transfers it to the movie medium.

The first half of the film is treated exactly as an ancient play on the boards of the Old Globe Theater, complete with scene changes and directive remarks by the Prologue, admirably played by Leslie Banks. Midway, however, the setting is shifted to the battle-fields of France, represented by an unusual and effective mixture of painted backdrops and mother nature. Such a combination of studio and natural art seems admirably suited to set forth Shakespeare's prose and poetry in the best possible light. In no other picture has the mouthing of words been so important and, by sticking closely to the original script, Mr. Olivier has turned out a production that proves that there is much room for experimentation in the motion picture field.

The battle scenes in the film, which pit English archers and a handful of armored knights against the overwhelming force of the French cavalry, represent an exciting crescendo of action and violence without the typical Hollywood froth and bubbles. The sequence in which the French horsemen advance to the attack with ever-increasing speed is one of the most awesome and fearful sights ever shown on the screen, even in this day when we are used to the sight of tanks and bombers in our movies. Wedded to the drama, also, is a musical score, played by Elizabethan instruments, which serves both to advance and highlight the action.

A perfect cast is headed by Felix Aylmer as the Archbishop of Canterbury, Robert Newton as the clown Pistol and, above all, director Olivier as King Henry. The latter, whether soliloquizing by a camp-fire or stirring up his men to a fighting pitch, gives one the impression that he is starring in an opening night performance under the direction of old Will Shakespeare himself. One can't ask for more than that.

The technique used in this film, most assuredly, is limited and won't be employed again in a hurry. However, it is hoped that the same company will try to use their skill upon one of Shakespeare's tragedies. Such an interpretation of, say, *Macbeth* could conceivably be the outstanding motion picture since the movies were invented.

# Seminary Head Finds Conflict In South America

*Peruvian and Argentine Concepts on Verge Of Great Conflict Declares John A. Mackey*

Edited by Sara Dill

*New York:*—Two political concepts, both of "revolutionary significance," are on the verge of conflict in South America today, John A. Mackey, president of Princeton Theological Seminary, declared here at a dinner celebrating the 30th anniversary of the founding of the committee on cooperation in Latin America. The committee is an interdenominational organization representing 32 Protestant mission agencies in North America.

The Peruvian concept, as embodied in the person of Victor Raul Haya de la Torre, president of Peru's Aprista party, represents continental solidarity "in the spirit of Bolivar—the dream of unity in freedom," said Mackey who recently returned from a lecture tour of Latin America. Quoting Haya de la Torre's slogan: "No liberty without bread; no bread without liberty," he pointed out that the Peruvian leader is a hero in many Latin American countries because "he is a significant political thinker, standing for spiritual sensitivity and political liberty."

The Argentine concept, according to Mackey, is represented by Juan Domingo Peron, president of Argentina, "who shares with Franco the philosophy of a medieval Spain and maintains that the future of all Latin America depends on a revival of the glory of the Spanish empire: a great Church and a great state united in the task of imposing their own conception of order on former colonial lands."

Cautioning against a too hasty criticism of the Pentecostal movement, the educator warned that the Latin American temperament is not going to be reached by a "merely social gospel that is not a thrilling evangel."

"The first," he said, "is needed but must be accompanied with a great gospel that gets peoples' hearts. The Spaniard is the most mediocre person in the world except when in the grip of emotion. The great things done by Spain have been done in the grip of a tremendous passion. God help us if passion is not found in the Evangelical movement."

Charles S. Detweiler, vice chairman of the committee on cooperation, reviewed the history of the committee during the past thirty years.

"While we champion the cause of religious freedom," he said, "we do not carry on a propaganda against any Church. We would have you remember that this committee is the only medium for interdenominational action in Latin America. Through it all the principal denominations are working harmoniously in fields where united action is possible. Relations between the many missions were never more happy than they are now. We are demonstrating to the world that there is no authority that can dominate men without winning the loyalty of their hearts; that freedom of conscience is the only sure method of reaching an accord."

## Aid World Council

*Geneva (wireless to RNS):*—Brazil Methodists are sending a gift to the reconstruction and interchurch aid committee of the World Council this month, thus being the first time that aid has been received from any Church in South America.

## Church Reopened

*Detroit:*—The Rev. G. Paul Musselman began his work as head of the City Mission on December 1. He will direct a staff of chaplains and social workers working in various institutions and will also supervise the work of the Big Brother and Big Sister movements. The society also operates Mariners Inn as a home for older men. Mr. Musselman has also become rector of Mariners' Church, the oldest church building in the city, which has again been opened for noonday and other services for downtown congregations. The church already has under way a project for personal counseling which includes a full time worker for Alcoholics Anonymous. Consideration is also being given to a restoration project for the church, with the hope of providing offices and reading rooms.

Recognizing that many in industry are no longer actively affiliated with the Church, a new position has

been created as a part of the plan, that of director of social relations. Cooperation of leaders in labor and management will be enlisted to work out programs for industrial team work. Also psychologists and sociologists will be asked to serve as consultants in a wide program of personal counselling.

## Organize Youth

*Brandon, Vt.:*—The Rev. Herschel Miller, rector of St. Thomas' here, who is director of youth work in the diocese of Vermont, has announced plans for a diocesan youth organization. Six districts have been set up with two members from each serving as the youth cabinet. Objectives of the organization are to reach every isolated Episcopalian in the state between the ages of 14 and 25 and to form a youth group



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

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in every parish and mission. It will also cooperate with the department of religious education in sponsoring the annual summer youth conference.

### Come Sober

*London* (wireless to RNS):—The Archbishop of Canterbury has issued a warning against "abuses" in midnight communion services. He said that while the service "has emotional appeal for some, for many it is used chiefly as an easy attractive way of freeing Christmas day itself of obligations."

The Archbishop asserted that "there have been very undesirable incidents in connection with this service," and requested parish priests to "require notice beforehand of those who intend to communicate and to take every possible step to avoid abuses."

### Hunting Season

*Swanton, Vt.*:—The Rev. Raymond Finehout, rector of Holy Trinity, here, looked over his practically manless congregation last Sunday and said: "I sometimes feel like praying for the failure of the deer hunters when I realize how many men are taken away from services." Going home from church he was greeted by his teen-age son with a good sized buck. "Meat for winter, Pop," grinned the boy. "Yes, meat and a few words," replied the father. Son attended the evening service.

### Bishops Crusade

*Richmond, Va.*:—The diocese of Virginia, through a special committee appointed at the last Council, has announced plans for a movement to be known as The Bishop's Crusade. Beginning December 29th and continuing through January, the clergy will be asked to preach on subjects relating to the spiritual needs of the world today and the challenge and opportunity facing the Church.

On Sunday evening, January 26th, half of the clergy of the diocese will be sent to the parishes of the other half of the clergy for a three-day conference. The following week this process will be reversed with the clergy who did not conduct conferences going to the parishes of the clergy who did during the first week. The conferences will be held in parish houses wherever possible. They will be especially for the men and women who have been selected as crusaders and others who wish to attend. The purpose of the con-

ferences will be to discuss the need of evangelism and to work out plans for the crusaders in cooperation with the clergy to conduct a campaign of lay evangelism. This plan will begin immediately and continue with varying emphases through Lent and continuing to Whitsunday when there is to be a service of rededication.

This movement is a part of a plan of action adopted by the Council last May. Its purpose is to be a crusade for Christ in strengthening the Church through a revitalization of its members and increased membership to be a more vital force in meeting the needs of our world today.

### Hundred Million

*Atlantic City* (RNS):—Announcing that the United Jewish Appeal has

raised \$102,000,000 for refugees, overseas needs, and Palestine this year, William Rosenwald, chairman, paid tribute to Christian leaders for their support of the drive. His report to the U.J.A. national conference here pointed out that several million dollars were contributed to the fund by Christian committees in various parts of the country. Rosenwald, revealed that 3,000,000 Jews in the U. S. contributed to the fund, and helped assure the survival of 1,500,000 Jews in Europe.

### Study Meetings

*Rutland, Vt.*:—The men's club of Trinity Church here will devote its next six meetings to learning about Christianity in general and the Episcopal Church in particular, with a lecture at each meeting, followed by discussion. Action also is being

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planned, with committees charged with definite responsibilities. One will be a committee to visit new families coming to the city; another to visit inactive members of the parish; still another to look after the church property. A number of men will also be instructed as lay-readers and will offer their services to churches without clergymen. The program was launched with a corporate communion on December 1.

### Building Program

**Hartford, Conn.:**—Trinity College is seeking \$1,500,000, with a field house, two additional dormitories and an extension of the library the top requirements. Mr. A. Northey Jones, New York, an alumnus and trustee, is the chairman of the committee, with Mr. William G. Mather of Cleveland the honorary chairman.

### Church Women Meet

**Proctor, Vt.:**—Dean Mary Simpson of the University of Vermont, who is president of the Vermont Council of Church Women, was a headline speaker at the annual assembly of the organization, held here on December 3rd. Another feature of the meeting was a report on the United Nations by Miss Mabel Head, who is the official observer for the National Council of Church Women at U.N.

### Unusual Service

**Albany, N. Y.:**—A former Roman Catholic priest and a former Presbyterian minister were admitted to the ministry of the Episcopal Church at a service held November 26 at the cathedral here. The Rev. Noel Patrick Conlon, formerly a member of the Order of Friars Minor, was received as a priest of the Episcopal Church by Bishop Oldham. He had served several years on the faculty of St. Bonaventure College, and more recently has been an assistant to the Rev. William J. Shane, Episcopal rector at Lake Delaware.

At the same service a former Presbyterian, the Rev. Ernest D. Venderburgh, was ordained a deacon by

Bishop Oldham. He has been serving as a lay reader at St. Mark's, Philmont, and will continue there as a deacon.

### Hate Group

**Atlanta, Ga.:**—The Rev. Minton Richardson, rector of St. Luke's here, was among a number of clergymen to blast The Columbians, Inc., organization that is reputedly fostering the same aims as the Ku Klux Klan. Meanwhile Governor Ellis Arnall has taken steps to have the charter of the organization revoked, charging that it was "peddling hate and intolerance."

The Columbians first attracted the attention of religious leaders when two of the group picketed the municipal auditorium here last August while Rev. Louie D. Newton, president of the Southern Baptist Convention, was delivering a report on his trip to Russia. The pickets carried a sign reading, "Is Louie D. Newton selling Communism to the U.S.A.?" The sign bore the signature of the Columbians and said, "We are against Communism. We stand for 100 per cent white democracy."

### Hits 52-20 Clubs

**Chicago (RNS):**—Jobless pay for veterans is "rapidly making bums out of splendid ex-service men," the Rev. Hugh Calkins, of the Our Sorrowful Mother novena charged here. His opinions were expressed in the weekly *Novena Notes*, publication of the movement conducted nationally by the Servite Fathers.

Referring to some of the jobless veterans as members of "52-20 clubs" (\$20 a week unemployment compensation for 52 weeks) Father Calkins said he was asked to state his opinion by "womenfolk of many good families."

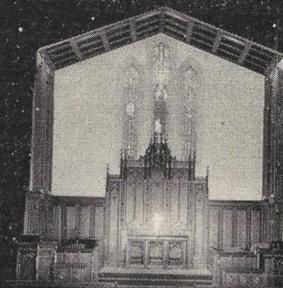
"The tragic pity of genuine heroes going to pot mentally and morally upsets any priest," he stated. "Maybe it's not too late to shake up the dole grabbers. There are now over a million and a half veterans receiving up to twenty dollars a week for up to 52 weeks from the Government. Must they all loaf?"

Father Calkins charged that good jobs go begging "while thousands of unemployed vets, fully able to work, haunt taverns, play the races, gamble freely, vegetate in homes whose families work hard daily."

"America is a bit fed up with 'they must get adjusted'," he added.

"The 52-20 clubs are ingraining a way of life that ruins men. Members will soon hit the skidrows of our big towns, drifting the aimless way of dopes, drunks, hoboes, while still protesting the world owes them

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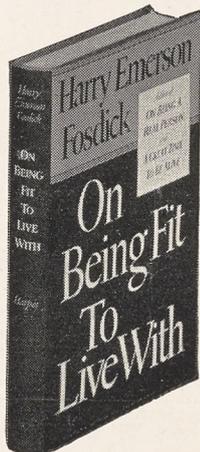


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a living. It should concern them right now; people end in hell for lazily ignoring their opportunities."

### Love and Marriage

*Milwaukee* (RNS):—A resolution urging that ministers offer married persons advice to aid them in giving sex education to their children was adopted by 300 former servicemen attending a Methodist veterans' conference here. The resolution included recommendations that marriage ceremonies be performed in the church or home by ministers rather than by civil officials; that pastors be trained to give pre-marital counseling; and that ministers speak frankly from the pulpit on problems involving love, courtship, and marriage. It was also urged that parties to an interfaith marriage should be fully informed on all the problems involved. The conference opposed the formation of separate veterans' organizations within the Church.

### Hospital Work

*New York*:—Nearly 200 clergymen and theological students received full-time clinical pastoral training in 20 hospitals and similar institutions during the past summer, according to the Rev. Seward Hiltner, executive secretary of the commission on religion and health of the Federal Council of Churches. Believed to be the largest number ever to receive such training in a comparable period, the students were taught the technique of pastoral counseling by actual clinical experience under expert supervision. The training centers were located in general hospitals, mental institutions, and correctional homes in ten different states. In every case the institution in which the students worked served as sponsoring agency. Pastoral leadership, however, was provided by theological schools, local church councils, and, in some cases, by groups of interested individuals.

### Unity Threatened

*Geneva* (wireless to RNS):—Unity between German Lutheran, Reformed and United Churches achieved by the formation of the Evangelical Church in Germany more than a year ago is being threatened by moves to form a unified Lutheran Church, according to Pastor Wolfgang Schweitzer, Confessional youth leader, who was in Geneva to visit headquarters of the World Council of Churches.

"Although the new constitution for the Evangelical Church has not

been written," Pastor Schweitzer declared, "one Lutheran group already is seeking to establish a unified Lutheran Church in Germany, despite opposition of Lutherans in other provinces."

Pastor Schweitzer, a staff member of the foreign department of the Evangelical Church, said the problem of de-Nazification does not appear any longer to be an obstacle to the reconstruction and revival of the Church.

"While churchmen had feared that military authorities might dictate which pastors should be allowed to preach, I do not believe the de-Nazification situation will grow any worse," he declared.

He said the new de-Nazification policy in the American zone "works very well," and quoted Pastor Niemoeller as having recently asserted that de-Nazification is "not a serious problem and will not be a problem in the future, except in very special cases."

According to Pastor Schweitzer, the Protestant youth movement in Germany is "the strongest of any youth work being carried on at present in areas where the population is Protestant."

One of the few Germans of his age—he is only thirty—to hold a doctorate in theology, Pastor Schweitzer escaped from Germany in 1944 after Nazi officials had begun suppressing church youth work of which he was in charge. He managed to penetrate the Allied lines and began working with the American Army. Previously he had served in the German Army but was expelled in 1940 because he was half-Jewish.

### Advice to Teachers

*Berkeley, Calif.*:—When the teachers of a local church school had their first teachers' meeting of the fall term, the following report appeared in the bulletin, giving assurance and hope to parents who sometime fear that errors may be

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### Hits Segregation

*Johnstown, Pa.*:—Racial segregation within the Protestant churches has become so completely accepted as a daily pattern of living that it is "almost impossible" for white and Negro Christians to mingle in "common fellowships," Mark A. Dawber, executive secretary of the Home Missions Council, charged here at the closing session of the triennial convention of the women's

missionary society of the United Lutheran Church. Negro hospitals, schools, and other institutions have been established by the Churches on a rigid separatist policy directly repudiating New Testament teachings which hold that segregation is a "denial of the teachings of Jesus about the brotherhood of man," he declared.

While viewing the future with optimism since more and more Protestant Churches are "denouncing racial pride and race antagonism as sin," Dawber pointed out that the Roman Catholic Church "has been much more truly Christian in its attitude on race—and that is why it is getting the Negroes."

Scoffing at the fear of inter-marriage as a "justification for segregation," Dawber said: "This is not a valid argument—moreover I would like to say in this matter of sex relations between the races that the white man should be the last person to raise the question. The white man is the greatest sinner."

"It is a strange inconsistency," he added, "that wars which are fought ostensibly to achieve freedom end in a greater denial of freedom. Freedom is being denied on a geographical basis, on an economic basis, on a racial basis, on a political and class

basis, and yes, sometimes on a religious basis."

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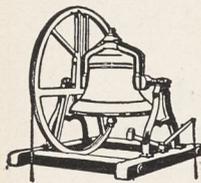
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**Segregation Hit**

*Austin, Texas (RNS):*—The Canterbury Club, Episcopal student group at the University of Texas, were among the nine religious groups on the campus who went on record last week as opposed to segregation in education. The delegates to the conference voted unanimously to support a drive for funds to back the case of Herman M. Sweatt, Negro, who is seeking to enter the university's law school.

**Intercommunion Furthered**

*Milwaukee, Wis.:*—To facilitate intercommunion between the Polish National Catholic Church in America and Poland and the Episcopal Church, a dinner was held here on November 21, with Bishop Ivins of Milwaukee the inviting host. Bishops present were Bishop Ivins and Bishop Sturtevant of Fond du Lac, and Bishop Francis Bonczak of this city and Bishop Leon Grochowski of Chicago representing the Polish Church. The latter declared: "It is true that we are separate Churches as organizations, but in spirit we represent one Church. If the clergy of the Episcopal Church who look favorably on the Roman Catholic Church could know what is going on inside that Church they would quickly change their opinions." Commenting on his recent visit to Poland and other European countries he stated that "The Roman Church has become bankrupt through the war except in the United States. It has little strength in Spain, Italy or France."

Bishop Sturtevant suggested that the Polish Church join the Federal Council of Churches since "such membership will represent another step toward establishment of the World Council of Churches and one Catholic Church under God."

**Educating Wives**

*Berkeley, Calif.:*—The wives of students for the ministry need various kinds of specialized instruction, and the Church Divinity School of the Pacific has initiated a seminar which meets once a week throughout the year to provide "what a clergyman's wife ought to know." There is a general orientation series on life in the Episcopal Church, followed by brief series of lectures on the Bible, Church history, parish administration, public speaking, doctrine, Christian education, devotional life, women's work, and other subjects including "the life of a clergyman's wife."

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# BACKFIRE

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

REV. MASSEY H. SHEPHERD JR.  
Author of *The Living Liturgy*

Thanks for your bouquet regarding my book in the November 28th WITNESS. But I confess that I was shocked by your statement regarding my proposed Baptism service that it "will doubtless be authorized by most bishops and used in many parishes." No bishop or parish priest has any right to substitute any concoction of mine or of anybody else for one of the regular services of the Prayer Book, however inadequate the Prayer Book rite may be. My sole purpose in compiling this "proposed" service was to present a basis for study, looking towards a much needed revision of the Prayer Book office. I should be very sorry if my effort contributes to the spread of lawlessness in the Church on the part of the bishops or anyone else. We all have a right and a duty to make proposals and counterproposals with a view to the improvement of our liturgy. But until such time as General Convention authorizes changes in the canonical way, it is incumbent upon every ordained clergyman to obey the liturgical law of the Church. Otherwise we will cease to be a Church ruled by sound democratic principles to become a society of individualistic anarchists.

ANSWER: The managing editor has sent the following letter to Dr. Shepherd: "Sorry, I really thought I was promoting the sale of the book by that statement about being authorized by Bishops. Experimental use I thought desirable but I was also of the opinion that this ought not to be done without authorization. Guess I'm dumb on such matters—maybe I ought to take a refresher course under you at Episcopal Theological School."

\* \* \*

REV. FREDERICK K. JELLISON  
Assistant at Trinity, Toledo, Ohio

I would like to question THE WITNESS' editorial (Nov. 7) called "Niebuhr Goes Right." Not that Professor Niebuhr needs a defense by me, but I do believe that someone should challenge you on your general stand of late which seems to defend Soviet Russia on all counts, while forgetting your call to be a witnessing and prophetic Church paper.

Specifically, you say in your editorial, "It is in the realm of possibility that greater good might come from the Soviet direction alone than from Western cartelism." Does that sound like a prophetic utterance to you? At the moment, does not Soviet Russia have a totalitarian form of government, does it not have an imperialistic program in foreign relations, has it not denied civil and political rights in countries now under its domination? And as for Western cartelism, is it any better, what with economic imperialisms, and its monopolistic practices that breed war?

It seems to me that THE WITNESS offers us a choice between two evils, rather than denounce, in the spirit of the Hebrew prophets, iniquities and injustices wherever they occur! Why make a choice between two evils? Why not stand on the shoulders of Amos, who shouted, "For three transgressions, yea for four" at all evils in all nations?

If you are against British imperialism,

why not Russian imperialism or American imperialism? If you are against totalitarianism in Spain and Portugal, why not oppose it in Russia, Jersey City, or elsewhere, on the ground that what is wrong one place is wrong any place?

In short, sir, let's have your basic principles put into print so that we may know upon what standards of right and wrong you base your judgments.

As for Henry Wallace, and your belief that it is less illusory to adopt his position than it is to accept Niebuhr's; was it not Mr. Wallace who said recently, "For my part, I look on Communism as infinitely better than Fascism."? Nothing, it seems to me, is more dangerous than to have progressive liberals accept all sorts of violations of the liberal tradition under the pretext that Russia is somehow better than the rest of the world.

A course of action, based on prophetic principles, need not cause you and me to support the Roman Church's campaign against Russia. I plead not for a "holy war against communism," but a war against the evils of life everywhere. We need not be fooled by the Roman campaign. It is not based on the Jewish-Christian prophetic ideal, which burns into the hearts of men, but rather it is based on the Vatican's own authoritarian policy, and by which it is confusing the issues.

As one who holds the general aims of THE WITNESS in high esteem, I would appreciate knowing how you come to the position you do, when you deal with international problems.

ANSWER: An editorial this week deals with the policy of THE WITNESS on international affairs. There is further comment in "Talking It Over," for which the author is alone responsible.

\* \* \*

RT. REV. WALTER MITCHELL  
Retired Bishop of Arizona

I think I should write to say that THE WITNESS is "shore" slipping. Here we are in a world which is literally facing the abyss and you give us a number all about Church architecture (Oct. 31). I like to think that a very much larger number of the readers of THE WITNESS than you are apt to be aware of are counting on you to see that the paper continues to be wide-awake and hammering away as to the one world or none situation that confronts us. It is up to you to buck the others who want a safe and sane paper.

\* \* \*

REV. WARWICK AIKEN  
Rector at Pass Christian, Miss.

I want to thank THE WITNESS for the "Talking It Over" of November 21 on Cardinal Spellman's article in *The Cosmopolitan*. I am glad you keep alive the situation in Spain.

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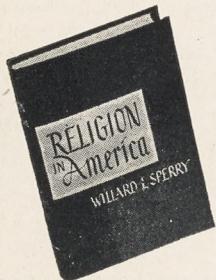
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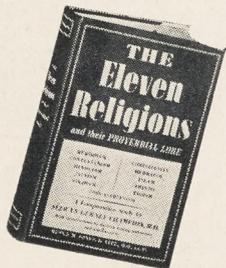
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