

# The WITNESS

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DECEMBER 26, 1946

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What tribute shall we pay  
To him who came in weakness,  
And in a manger lay  
To teach his people meekness?  
Let every house be bright;  
Let praises never cease:  
With mercies infinite  
Our Christ hath brought us peace.

—H. C. ROBBINS.

## THE ANNUAL HONOR ROLL



## 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; Ser-  
mons 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 Satur-  
days.  
Sundays: 8 and 11 A. M. and 4:30 P. M.  
Thursdays and Holy Days: Holy Com-  
munion 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 Com-  
munion, 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 Ser-  
mon.  
4:00 P. M. Evensong. Special Music.  
Weekdays: Holy Communion Wednesday  
at 8:00 A. M.  
Thursdays and Saints' Days at 10:30  
A. M.  
The Church is open daily for prayer.

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

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

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

THE CHURCH OF THE ASCENSION  
Fifth Avenue and Tenth Street, New York  
The Rev. Roscoe Thornton Foust, Rector  
Sundays: 8 a.m. Holy Communion.  
11 a.m. Morning Prayer, Sermon.  
3 p.m. Evening Song and Sermon; Service  
of Music (1st Sun. in month).  
Daily: Holy Communion, 8 a.m. Tues.,  
Thurs., Sat.; 11 a.m. Mon., Wed., Fri.  
5:30 Vespers, Tues. through Friday.  
This Church is open all day and all  
night.

ST. PAUL'S CATHEDRAL  
Buffalo, New York  
Shelton Square  
The Very Rev. Edward R. Welles,  
M.A., Dean  
Sunday Services: 8, 9:30 and 11.  
Daily: 12:05 noon—Holy Communion.  
Tuesday: 7:30 A. M.—Holy Communion.  
Wednesday: 11:00 A. M.—Holy Com-  
munion.

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

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Vol. XXX. No. 4

### Clergy Notes

ALDERSON, FRANK C., assistant at St.  
Mark's, Evanston, Ill., was ordained priest  
by Bishop Conkling on December 15th.

ALFORD, CHARLES B., retired priest of  
the diocese of Albany, died on December 7th.  
He served a number of parishes in the diocese  
where he spent his entire ministry.

DAWSON, CORNELIUS R., formerly rector  
of Trinity, Charlottesville, Va., is now the  
rector of St. Paul's, Martinsville, Va.

DORON, JOSEPH, formerly rector of Trinity,  
Richmond, Calif., is now archdeacon of the  
missionary district of San Joaquin.

FOREMAN, H. WILLIAM JR., rector of Em-  
manuel, Adams, N. Y., becomes rector of  
Christ Church, Sherburne, N. Y. January  
1st.

HASTINGS, W. BRADFORD, formerly  
rector of St. Paul's, Overland, Mo., is now  
rector of Trinity, Concord, Mass.

HOLT, JAMES C., will be ordained priest on  
December 29th by Bishop Conkling at St.  
Paul's, Kenwood, Illinois.

KIDDER, FREDERICK E., acting head-  
master of St. Joseph's Agricultural School,  
Ponce, Puerto Rico, and layreader at Holy  
Cross Mission, Castaner, has resigned to study  
at Seabury-Western Seminary.

RICHARDSON, JOHN A., formerly assistant  
at St. Paul's, Rock Creek, Washington, D. C.  
is now rector of Trinity, St. Louis, Mo.

TILDESLEY, D. W., was ordained priest on  
December 22 at St. Matthew's, Evanston,  
Illinois, by Bishop Randall.

WILLIAMS, GOWAN H., was ordained priest  
on December 21 by Bishop Conkling at St.  
& Mark's, Glen Ellyn, Illinois.

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 Wednes-  
day 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., Morn-  
ing 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., Morn-  
ing 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 Com-  
munion, 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



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S.T.D., Rector  
Associate Pastor  
and 11 A. M.  
A.M.  
and 12:30.  
Every Day

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill.

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## Two Department Heads Resign At Council Meeting

*The Far Eastern Commission Reports With Appropriations Made From Advance Fund*

By W. B. Spofford

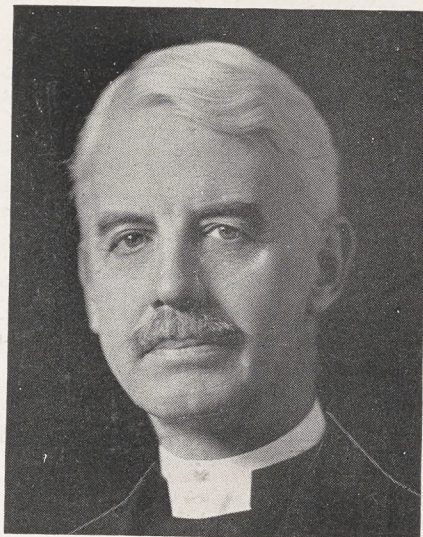
New York:—The Rev. James Thayer Addison, vice-president of the National Council in charge of overseas work, and the Rev. Daniel A. McGregor, head of the division of religious education, resigned at the meeting of the National Council, held here December 17-19. Mr. Addison stated that his physicians were unanimous in insisting that he should be relieved of strain and responsibility, following a second heart attack which compelled him to abandon his visit to the Far East as a member of the Council's commission. He plans to return to Boston where he will devote himself to study and writing.

Mr. McGregor could not be reached for a statement for the underlying reasons for his resignation. However, it is generally known that the department has been under severe criticism for a number of years and it is fair to assume that this had a good deal to do with it. The resignation becomes effective December 31st.

Most of the time at the Council meeting was devoted to consideration of a fifty-two page report of the Far Eastern Commission, which consisted of Lewis B. Franklin, treasurer of the Council; the Rev. Robert A. Magill, rector at Lynchburg, Va., and Mrs. Arthur M. Sherman, executive secretary of the Auxiliary. The report, which was approved in principle, made recommendations for immediate rehabilitation and also recommendations for long range planning. The money is to be drawn from the Reconstruction and Advance Fund which now totals, paid and pledged, \$7,161,951.

In the Philippines the commission itself authorized appropriations totaling \$54,500 because of immediate emergencies which they found. They recommended for early construction—that is as soon as plans can be

drawn, materials purchased, etc.—buildings that total \$460,000. Construction which will cost \$145,000 to be built later was approved, and land is to be purchased which will cost \$360,000. The total therefore for the Philippines is \$1,019,500.



*The Rev. James Thayer Addison who resigned last week as the vice-president of the Council*

In China appropriations were voted, some for projects needed at once, and some for projects which will go ahead when prices in the country are more normal. The priorities total \$1,734,848, divided as follows: Anking, \$280,848; Hankow, \$701,000; Shanghai, \$753,000. In addition \$75,000 was voted for 1947 and a like sum for 1948 to supplement the present salaries and subsidies of full time Church workers due to inflation.

Summary: Appropriations  
to Philippines .....\$1,019,500  
Appropriations to  
China ..... 1,889,848  
Total .....\$2,909,348

Advance Fund, paid or  
pledged ..... 7,161,951  
Balance on hand or  
pledged .....\$4,252,603

Mr. Robert Jordon, promotion director who has just returned from a movie-making trip to Europe, reported on the great needs there. A movie is to be released in February called *Not By Bread Alone* which will be shown in as many parishes as ask for it. With the movie will go a speaker who will appeal for funds for relief which will be handled through the World Council of Churches, for whom Mr. Jordon had much praise. It is hoped that the Episcopal Church will raise a million dollars through voluntary offering in 1947 for European relief.

An appropriate resolution praising Bishop Tucker for his fine leadership as Presiding Bishop was passed, and in the closing minutes of the meeting a pledge of loyalty to the new Presiding Bishop, Henry K. Sherrill, who was present throughout the Council meetings, was given by a standing vote.

### BOARD MEETING OF AUXILIARY

New York:—Appropriations from the 1943-46 United Thank Offering for new buildings occupied most of the time of the executive board of the Auxiliary, meeting December 13-16. The difficulty of the task may be judged by the fact that requests from bishops totalled \$450,000 while the amount available was \$150,000. There was the further fact that several grants made from the 1940-43 offering could not be used, due to war restrictions on building, with costs meanwhile greatly increased so that it was necessary to make additional appropriations from the new offering to cover at least a part of the increase.

### JANUARY 9 IS NEXT

\*\*\*As has been our custom for a number of years the first issue of January is omitted. The next issue of THE WITNESS is therefore the number for January 9th. May we again urge readers in making changes of address to send both the old and the new addresses and to allow three weeks for the change to be made.



The appropriations, all for buildings, were: Bishop Payne Divinity School, \$30,000 contingent upon similar action by R. & A. Fund; St. Paul's School, Walla Walla, Wash., \$12,500; St. Peter's, La Boca, Panama, for a parish hall, \$25,000; All Saint's, Charlotte Amalia, Virgin Islands, for a church school, \$40,000; a congregation at Kahaluu, Hawaii, \$8,000 toward a new building; Cangussu, Brazil, toward church, school room and rectory, \$7,000; college center for St. Stephen's, Columbus, Ohio, \$15,000; \$30,000 for work near West Virginia University, Morgantown, W. Va.; Crestview, Fla., near a permanent air base, \$5,000 toward a new building; district of New Mexico and Southwest Texas, \$6,500 toward improving facilities for work in the Navajo area; Cartwright, N. D., \$5,000 for a chapel; conference center in South Carolina, \$3,500; chapel at Red Shirt Table, S.D., \$2,500; Cherokee Indian Reservation, Western North Carolina, \$20,000 for a building.

All of the twenty-one members of the board were present and included ten new members elected at the Triennial in October.

## PROTEST INTERVENTION FOR STEPINAC

*Philadelphia:*—The United States government should not intervene in behalf of Archbishop Louis Stepinac of Yugoslavia, according to the ministers' union of Philadelphia and vicinity, a group of 150 clergymen representing 25 Protestant denominations here. Adopting a resolution addressed to President Truman, the state department, and the Federal Council of Churches, the clergy group said, "The Stepinac affair is exclusively the business of Yugoslavia and the Roman Catholic Church."

The resolution was immediately made available to the Philadelphia Council of Churches for distribution to all Protestant congregations of the city. It said in part: "We protest and condemn the persecution of any religious group anywhere in the world. We hold that all groups should enjoy freedom of worship without molestation from governments or other religious groups. If the United States, which is the government of all the people, should accede to the request of the Roman Catholic Church and interfere in the internal affairs of Yugoslavia, it will establish a precedent that would undermine the historical American

position of separation of Church and state. It might further invite a series of such petitions from other religious groups. For instance, some Protestant group could well request our government to insist on the rescinding of the recent action of Franco's Catholic government in Spain which has passed restrictive legislation against Protestants, practically assuring their extermination."

The resolution charged that "Protestants are being ruthlessly persecuted in Spain, Mexico, Italy, and other countries of Europe and South America, and similarly Jews in many parts of the world."

It said the most any religious group can demand of its national government "is the unmolested right

minister volunteered to drive one of the vans and was himself stoned. The outbreak was condemned when 1,250 ministers preached sermons on the matter to an estimated 400,000 persons. This effort was sponsored by the local federation of churches. They also issued the formal statement praising Mayor Edward J. Kelly for standing behind the housing authority.

## ELECTION HELD BY CLID

*New York:*—The Church League for Industrial Democracy, in sending out ballots for the election of new officers and a national committee today, announced that arrange-



*We like to run pictures of children just so we won't forget these most important members of the Church. These youngsters are members of St. Andrew's at Taft, California*

to worship as it pleases and to propagate its faith, insofar as the exercise of those rights does not tend to destroy or overthrow government or involve the government in difficulties with other nations."

## BISHOP CONKLING PROTESTS

*Chicago:*—Bishop Wallace E. Conkling of the diocese of Chicago was among the large number of clergymen to sign a formal statement protesting demonstrations against the renting of apartments in a new development to Negroes. The project is one of the city's housing authority and had an interracial policy. However when two Negro veterans moved into the area there was a clash and the moving vans and police squad cars were halted. A

ments have been made with the Congregational Council of Social Action whereby CLID members will receive annual subscriptions to the magazine, *Social Action*. In announcing the plan, Dean Arthur Lichtenberger, chairman of the CLID's national committee, said, "It has long been felt that League members should receive some comprehensive Christian magazine dealing with contemporary social problems and we believe that *Social Action*, which devoted each issue to one specific problem, presents the most adequate material for CLID discussion and action. The move does not mean, however, that the regular League action bulletin, *Social Facts for Church People*, will be discontinued. Rather it is an attempt to more adequately fulfill CLID's educational responsibility."



# The Dean of Buffalo Explains Sermon Writing System

*Has Elaborate Card System Which Was Explained To Him by the Late Bishop Stewart of Chicago*

By Rita Rubin

Buffalo, N. Y.:—Dean Edward R. Welles of St. Paul's Cathedral here is one person who has no trouble in planning next Sunday's sermon. He gives credit for this largely to the late Bishop George Craig Stewart of Chicago who, in lectures at clergy conferences, the College of Preachers and elsewhere, explained to a great many clergymen his system of being "an expert picker of other men's brains."

When Dean Welles reads a book and comes to a passage that strikes him as helpful, say on page 19, on the subject of courage, he jots down on the inside of the back cover "Courage 19." Some books produce only half a dozen references while others provide 50 or more. References are entered on white cards in the Dean's file, where, for example, on a card headed Courage is inscribed, "Kennedy—The New Day—19," indicating author, title of book and page.

Pink cards filed along with the white refer to the Dean's earlier sermons, which are numbered and indexed to make accessible ideas on a given subject used in a former parish and also to help him avoid repeating himself in the same church. Sermons are filed in order in manila folders, 25 to a folder.

Next in importance to the card file is Dean Welles' file of newspaper and magazine clippings. These are in manila folders with topics printed in ink at the top, such as: Reformation, Resurrection, etc. When he reads anything in a newspaper or magazine that seems helpful he tears it out, writes on it the topic under which it is to be filed, and saves it for filing. Pamphlets too small to be noticed on a bookshelf are also filed here.

How does the system work? When a sermon topic has been selected (and running one's eye over the topic headings in the files is often helpful in suggesting a good sermon subject for which one thus has material available) the Dean looks up the references in the books listed on that topic card (cross references

to similar topics greatly widen the helpfulness of the file) and the clipping-pamphlet file.

The Dean has found further help in planning his sermons for a year at a time. Each May he thinks out and lists his sermon topics for the



Dean Edward R. Welles of St. Paul's Cathedral, Buffalo, who describes his sermon planning

coming twelve months, draws up a skeleton sermon for a selected Sunday—jots down the thoughts that led to the selection of the topic, illustrations that occur—possibly an outline. Then with this list of sermons he carefully examines it for repetition, omissions and anything which makes it an unbalanced sermon program for the Christian year. Then he scraps some sermons that are better omitted and adds some that are needed to make the year's program cover the major aspects of Christian faith and life.

A further value of planning ahead is that with all these sermon topics in his mind the Dean finds that during his reading, conversation and day-by-day observations and experiences he is frequently saying to him-

self: That might be useful in that sermon I'm going to preach next January on "The Human Tongue."

Dean Welles is enthusiastically convinced that this system, while requiring considerable time to start and use, nevertheless has improved his preaching by making instantly accessible all his reading and study, and he feels that any clergyman who does not already have a satisfactory system would find it helped his preaching.

## RUSSIAN ORTHODOX TO HAVE SOBOR

New York:—Leaders of the Patriarchal Russian Orthodox Church in America will hold a sobor, or general council, in New York February 12, on instructions from Patriarch Alexei of Moscow. This Church is distinct from the so-called dissident Russian Orthodox Church in this country which for many years has been under canonical suspension by the Mother Church. Announcement of the sobor was made here by Archbishop Adam Phillopovsky, of the patriarchal diocese of Philadelphia, who has just returned from a two-months' visit to Moscow where he discussed with Patriarch Alexei and other Church leaders matters affecting Russian Orthodox congregations in the United States.

"The forthcoming sobor," Archbishop Adam told Religious News Service in an interview, "will be the first ever held in this country by the Patriarchal Church. It will discuss the question of bringing about the reconciliation of the dissident Church headed by Metropolitan Theophilus, and will also deal with ecclesiastical and organizational matters affecting the Patriarchal Church."

The New York sobor, according to Archbishop Adam, will be presided over by Metropolitan Benjamin, Patriarchal Exarch of the Aleutian Islands and North America. Among those expected to attend are Archbishop Adam, Archbishop Makary of New York, Bishop Theodore of Chicago, and Bishop Anthony of San Francisco.

Referring to repeated rejections of reconciliation overtures by the Russian Orthodox Church in America, Archbishop Adam declared, "We are still trying to convince them there is no reasonable alternative but to become united with our Mother Church." He said he had not yet had an opportunity to study the minutes of the recent sobor of the majority



Church in Cleveland which voted to accept reconciliation only on condition that the American Church be granted complete autonomy and freedom to choose its own bishops.

### AMERICANS NEED TO CHANGE

*Washington:*—Speaking at a conference on the United Nations, sponsored by the YWCA, Bishop Angus Dun said that the American people have a "very strong, rather adolescent sense of moral superiority" which is not likely to be appreciated by other peoples. He struck at racial discrimination in the U. S. and declared that "a people who tolerates gross injustice and deprivation to a minority race at home is very ill equipped to maintain justice in the world abroad."

"It is very easy to tell other people what they ought to do about minority races," Bishop Dun asserted. "If we Americans are to be makers of peace, we must learn to cross the barriers of race, class and nation with the spirit of understanding. The United Nations needs for its undergirding that kind of people. The greatest contribution most of us can make to the United Nations is to be in our relationships, attitudes, judgments, and influence, the makers of peace, the bearers of a spirit of strong, informed, intelligent, resolute will for justice."

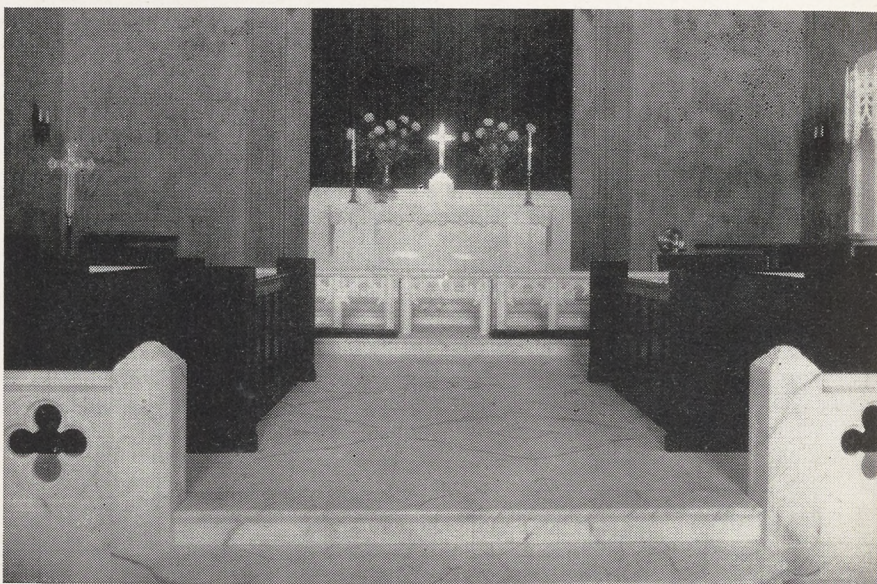
### POLITICAL ACTION SEMINAR

*Harrisburg, Pa.:*—The first Pennsylvania Churchmen's political action seminar was held in St. Michael's Lutheran Church, here, on December 9 and 10. Governor Edward Martin, who is an elder in the Presbyterian Church at Washington, Pa., addressed the group at the opening session. He emphasized the importance of Church people assuming their full responsibility in taking part in government affairs. Housing both for veterans and civilians and the state health program were discussed by outstanding speakers. Visits were made to these departments in the capitol buildings.

The Episcopalians who attended the seminar were: the Rev. Canon Paul S. Atkins, York, who is chairman of the central committee on social relations which is comprised of representatives of the five Pennsylvania dioceses; the Rev. Robert C. Batchelder, Lancaster, who is chairman of the department of social relations in the diocese of Harris-

burg, as well as, secretary of the central committee on social relations; Mrs. James A. Haslan, Wynewood, who is a member of both the social relations and educational department of the Woman's Auxiliary in the diocese of Pennsylvania; Mrs. Robert K. Jones, Burnham, who is president of the Woman's Auxiliary in the diocese of Harrisburg and Miss Mary L. Rhoads, Harrisburg, who is a member of both the executive board and sponsoring committee of the Pennsylvania churchmen's seminar.

Another seminar is being planned to be held early in 1947 when the state legislature is in session.



*The beautiful altar of St. James' Church, Los Angeles*

### BISHOP SAWYER INSTALLED

*Erie, Pa.:*—The Rt. Rev. Harold E. Sawyer, was installed as fourth Bishop of Erie at St. Paul's Cathedral, Erie, with an impressive service and a crowded church Thursday, December 5. The service had been arranged by Dean Blodgett of the Cathedral. Bishop Sawyer was the celebrant and preacher and charged the congregation which represented all sections of the diocese with the duties of bishop, priests and laity. Bishop Ward, retired Bishop of Erie, commended the diocese to Bishop Sawyer and Dean Blodgett welcomed him to his throne in the cathedral.

The Rev. Thomas Small, president of the standing committee assisted in the service with the Rev. S. C. V. Bowman and the Rev. Beecher Rutledge. All of the diocesan clergy with the exception of one were in

procession and the full choir of the cathedral sang the service.

Following the service luncheon was served by the cathedral to nearly two hundred. Mr. Buckley Hubbard of the cathedral chapter was toastmaster. Addresses were made by Bishop Sawyer and the Rev. Albert Broadhurst, senior presbyter of the diocese.

### CLOTHING SENT TO HOLLAND

*New York:*—Church World Service reports shipment of 1,596 items of clothing shipped to the Old Catholic Church in Holland. These goods were made possible by the Episcopal

Church's contribution for Old Catholics, sent through Church World Service last August. The Service notes also a large consignment of clothing, shoes, food and medical supplies sent to Archbishop Nicolae Balan in Rumania.

### VESTRYMEN MEET WITH STUDENTS

*Philadelphia:*—Vestrymen of the Epiphany, Philadelphia, visited the Philadelphia Divinity School on December 9 as a part of the seminary's plan of bringing students and vestrymen closer together. They had dinner together, with conferences with faculty members and students following. They ended their visit by having a regular vestry meeting in the office of Dean Frank D. Gifford.

On December 5 at the School seven students were matriculated at a service at which the Rev. Ralph E. Coonrad, rector of St. John Baptist, Philadelphia, preached.



# EDITORIALS

## Honor Roll, 1946

AT THE close of each year we present the names of a number of Church men and women who have served Christ and his Church well during the year, or through the years. Nominations are made by readers; selections are made by the editorial board. The 1946 Honor Roll:

*Angus Dun*, the Bishop of Washington, whose five lectures on "The Struggle of the Church to be the Church" under the William Henry Hoover lectureship at the University of Chicago, was an outstanding event in American Christianity.

*Virginia Gildersleeve*, for her contribution to education and world peace.

*Elwood Lindsay Haines*, the Bishop of Iowa, for the fine leadership given in that diocese.

*Daphne Hughes*, who is doing an excellent job as the executive secretary of the Youth Consultation Service in the diocese of Newark.

*Kenneth Hughes*, rector of St. Bartholomew's, Cambridge, who conscientiously and courageously battles for social justice.

*Lucy Mason*, who, as public relations representative of the CIO in the South, has done much to bring about better understanding between the Church and organized labor.

*Joseph G. Moore*, for effectively organizing field work at Seabury - Western Seminary, and for going to Columbia, Tennessee, at the time of race riots to do what he could in that situation in the name of the Church.

*Owen D. Roberts*, the first layman to be President of the House of Deputies, who presided throughout General Convention with skill, fairness and humor.

*William Scarlett*, the Bishop of Missouri, for editing *Christianity Takes a Stand* and seeing that it was published inexpensively thus assuring a wide distribution.

*Charles P. Taft*, for his statesman-like address at the dinner of the evangelical societies at General Convention and for being the first laymen to be elected president of the Federal Council of Churches.

*Charles F. Whiston*, now on the faculty of the

Church Divinity School of the Pacific, who effectively laid the foundations for the teamwork now successfully carried on between the Congregational and Episcopal Churches in Ashfield, Massachusetts.

*David McC. Williams*, for his contributions to Church music as the organist and choir director at St. Bartholomew's, New York.

*Donald M. Wright*, for his notable work as the executive director of the Church Society for College Work.

It has been our policy from the inception of the Honor Roll not to cite those who have been on previous lists. We present their names without citations:

1941: William A. Eddy, Joseph F. Fletcher, Mrs. Joseph F. Fletcher, John Gass, Charles K. Gilbert, Paul Jones, Maury Maverick, William Fellows Morgan, William C. Munds, Robert W. Patton, Clinton S. Quin, Vida D. Scudder, Edwin S. Smith, Robert N. Spencer, Claude W. Sprouse, Frank W. Sterrett, Samuel Thorne, Gardner C. Tucker, Mary van Kleeck, Jerry Voorhis, Harold J. Weaver.

1942: Harry Beal, Stafford Cripps, Lewis B. Franklin, Mrs. John Henry Hammond, Charles A. Higgins, William Kirk, Felix Kroman, W. Appleton Lawrence, Herman Page, J. Lindsay Patton, Henry H. Shires, Mrs. Mary Simkhovitch, Henry St. George Tucker, Henry Wallace, Wendell Willkie.

1943: C. C. Burlingham, Wolcott Cutler, Genie Daly, Gardiner M. Day, Winfred Douglas, John Henry Edwards, David E. Gibson, Mrs. John E. Hill, Frederick B. Howden, Annie Parks, Edward L. Parsons, George Plaskett, Gilbert P. Symons, Beverley D. Tucker, Nettie Whitford.

1944: Edward F. Colcock, William V. Dennis, Elizabeth Frazier, Joseph C. Grew, Helen G. Hogue, Harry W. Horn, David R. Hunter, John H. Johnson, Sherman Johnson, Henry Kaiser, Ivey Lewis, Elmore McKee, Charles S. Mott, Mary Louis Pardee, Ellis Van Riper, Howard Chandler Robbins, Henry Knox Sherrill, Percy R. Stockman, William Temple, Edgar L. Tiffany, Henry B.

Washburn, Theodore O. Wedel, Sumner Welles.  
1945: All Chaplains, Chester Bowles, Stephen R. Davenport, Jr., C. G. Hamilton, Eric Johnston, C. D. B. King, Harry Kennedy, Daisuke Kitagawa, F. H. LaGuardia, Mrs. Stephen Mahon, Richard Morford, Walter P. Morse, Mrs. Arthur Sherman, Edward Stettinius, Helen Turnbull, Raymond Walsh, Francis Wei, Charles C. Wilson, Doris K. Wright.

## "QUOTES"

THE few men whom I know who are cheerfully giving their lives to the service of their fellowmen owe their inspiration for such service to Jesus Christ and to some influence that the Church in some form has had upon their lives. The difficulty is not with the function of the Church. The difficulty is that so few men are willing to abandon their personal selfishness, and to put on worship as a garment, and to endure hardship as good soldiers, in order to create an atmosphere in which liberty, righteousness and justice is even a remote possibility.

—Irving P. Johnson.

## Positive Steps

THE delegates left the closing session of the General Assembly of the United Nations with smiles on their faces and optimism in their hearts. They, along with the rest of us, believe that real and positive steps have been taken towards the establishment of world peace and justice. The General Assembly agreed in principle on world disarmament, created a trusteeship council, chose a permanent home, created economic commissions for world reconstruction, took definite



steps against Franco's Spanish regime, clarified some of the misunderstanding on the veto issue and established the International Refugee Organization. Compared with any Christian's dreams, this may not seem like much. Compared with what most of us realistically expected, it's a wonderful gift for the new year, 1947. Although there still are many complex problems to be dealt with, nevertheless we feel that the engine is on the track, the boiler is stoked and the wheels are beginning to turn.

The important thing is still: patience. It would be well for us to bear in mind Norman Corwin's words from *On A Note of Triumph*, "It takes a second to break a peace but a long time to put it together again." In considering this most recent phase of that long reconstruction process, we would like to say to all concerned that, by and large,

they have done a fine job and that we appreciate the "to be continued" sign which they have hung over the entrance to 1947.

### *Off the Record*

THE words "Off the record" are inviolate with reputable newspaper men. Two of the sessions of the international institute on the United Nations, reported here December 5, were off the record affairs and were so treated by our reporter who attended all the sessions. The fact that *The Living Church* violated the ruling, in reporting the institute in its number of December 15, concerns that publication and the officers of the commission for a just and durable peace of the Federal Council. We merely state that the institute would have been reported more fully in THE WITNESS had we been free to do so.

## The Parish Teaching Family

by **Kenneth R. Forbes**

*Recently of the staff of Calvary Church,  
Philadelphia*

IN a one hour session of the "parish teaching family" there are four kinds of activity of about equal duration,—an instruction given by the priest, or by a thoroughly trained and specially gifted layman; the catechising, which is a short series of questions and answers on the subject of the instruction of the Sunday before; the homily, which is always given by the priest, and a very informal period of prayers and acts of devotion. Between these four activities hymns or canticles are sung.

The *catechising* serves as a brief, terse recalling of the subject of the previous Sunday. Every child is asked at least one question. Each Sunday has a definite subject of its own which is logically connected with that of the week before and of the week that will follow. The raw material of all the subjects is the Prayer Book catechism. For example, the first subject in the course is Covenants; the instruction and homily dealing with principle of agreements, keeping one's word, personal responsibility, etc. The second subject, growing naturally out of the first is, of course, the baptismal covenant. The instruction, taking up the special subject for the day, makes its appeal frankly to the children's intellects. It is information, pure and simple and precise, with a profusion of very concrete illustrations that are familiar to the child's everyday experience. During the instruction there is opportunity given for the children to ask questions. The

homily takes the same subject as the instruction and makes it appeal definitely and exclusively to the youngsters' emotions and will. It is always given from the pulpit. (It might well be said, in passing, that it is essential in this method that all sessions should be held in the church.) The special period of the prayers is devoted to informal common prayer, partly led by the priest (who will be kneeling in the aisle in the midst of the children), partly by the children in unison, using special prayers and acts of devotion which they are learning gradually through the course of the season. Special occasions for intercession and for thanksgiving growing out of the children's personal lives are always a part of this period.

The very simple requirements of the children between Sundays are the memorizing of the answers for the catechising of the coming Sunday (for which each one is furnished a copy of questions and answers) and the writing of what is commonly called an analysis. This amounts to about one typewriter-size page in the average size child's handwriting. The content of the analysis is a summary of the teaching given in the instruction or the homily and a prayer in the child's own words. Sometimes the child's analysis takes the form of pertinent queries of his own about the subject of the instruction. This is especially valuable to the priest because it gives him a line on how well or ill his instructions have



gotten into the children's minds. These analyses are collected at the beginning of each Sunday session and returned to the children the following Sunday with brief comments marked on them by the priest and with a definite mark indicating their quality.

Each member of the parish teaching family has a credit card on file, on which a grade mark is given each week under the heads of attendance, behaviour, catechising and analysis. A perfect record is 10 points, of which attendance is given 1, behaviour 2, catechising 3 and analysis 4.

A very important feature of the parish teaching family is the system of proctors. The proctors are mature young people (such as we have been accustomed to consider good teaching material). Each one has three or four children assigned to him, with whom he sits during the Sunday session. He maintains order and attention in his little group and leads his children in their prayers. Outside the Sunday sessions he is given definite responsibility for keeping in touch with each of his children between Sundays, encouraging and helping with the writing of the analyses and cultivating a friendship with the family of each child, trying especially to give the parents some clear notion of just what the teaching family is aiming to do for and with their children. Having no personal responsibility for the actual instruction of the children, the young proctor is able to have his interest and enthusiasm enlisted in something that he can do well,—making friends with his special charges and their families. It is not too much to say that the work of these proctors,—once they understand the simpleness, but vital importance of their duties—can make or break any parish teaching family. Before anything is done to put this system to work in a parish, it is imperative that the rector should gather his prospective proctors together in a series of careful, explicit instructions about the general principles of the teaching family in their parish and very definitely explain to them what their special duties are and how very important they will become for the success of the undertaking.

Here is the very meagre outline, pretty much devoid of the breath of life which any true picture of a live parish teaching family would have. But it is the best I can do within the sharp limits of a short article. If it shall serve to arouse enough curiosity here and there among parish priests, perplexed and harried by the problems of the conventional Sunday school (which they had come to consider among the melancholy inevitables of life, like death and taxes), to send them to the sources, or at least to seek fuller and clearer light on this whole subject of a parish teaching family, I shall

be content. And if I may be permitted to serve any such inquirers as a one-man Bureau of Information as to how and where to find such clearer and fuller light in tangible form, I shall be happy and grateful.

## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### THE PRESBYTERIAN PRAYER BOOK

THE hue and cry raised about the imperiled security of *The Book of Common Prayer* should the proposed basis of union between our Church and the Presbyterian Church in the U.S.A.



have been so much as studied by our people might have been a little more temperate, if some parties concerned had taken the trouble to examine the new prayer book, issued last May, by the Presbyterian Church. It is the third edition of *The Book of Common Worship*, approved by the General Assembly of 1944. Copies may be obtained in any Presbyterian Bookstore, or by writing the Westminster Press, Witherspoon Building, Philadelphia—leather edition, \$3.50; fabrikoid, \$2.00. During the coming triennium of continued negotiations we would do well to familiarize ourselves with its contents, not only to understand better the mind and heart of a great Christian communion, but also to make our acquaintance with one of the most noteworthy contributions to the liturgical revival of our time.

The two previous editions of *The Book of Common Worship* (1906; rev. 1931) were both prepared under the chairmanship of the late Rev. Dr. Henry Van Dyke, distinguished pastor, educator, author and diplomat. (Two of his hymns are in *The Hymnal* 1940, Nos. 281 and 511.) In 1941 it was designated "an official publication." The revised edition was adopted also for "optional and selective use" by the southern Presbyterian Church's General Assembly in 1932. It is true that these books are not obligatory. I have no statistics as to how many Presbyterian ministers use any or all of them. But I am certain that their



use is growing and will continue to do so in the coming years.

We would find ourselves readily at home in this Presbyterian book. One-fourth of its prayers are in our own Prayer Book. The only services we would miss—or would we?—are the Penitential Office, the Offices of Instruction, and the Churching of Women. Alas, there are no tables for finding the Golden Numbers! But the Christian Year is adequately recognized none the less, with collects and prayers and a two-year lectionary, including epistles and gospels, for all the Sundays and the principal holy days. Isaiah is begun in Advent and Genesis on Septuagesima, which is named quite sensibly the Third Sunday before Lent.

At the beginning of the book is a brief section of prayers of "Preparation for Worship" for the people, the minister, the session and the choir. They are superb. Then follow the orders for public worship, five each for morning and evening, a special order, and two each for children and for young people. These orders are patterned almost exactly on our Daily Office—as normally used on Sundays in our parishes: Hymn, Call to Worship (i.e., opening sentences), a collect of Adoration (an admirable feature), a confession and assurance of pardon, psalms with *Gloria*, two lessons with a hymn or anthem between, the Creed—Apostles' or Nicene, prayers ending with the Lord's Prayer, offertory, doxology or offertory prayers, hymn and Benediction. The sermon may come after the Creed, or the prayers, or the offertory. In the evening services the prayers are put in litany form. In the morning services the prayers always include the elements of thanksgiving, supplication, intercession, and a specific memorial of the communion of saints. A rich collection of material this is indeed—and all of it in language dignified and rhymical. There is also a fine collection of litanies, besides those in the evening services. One is based on our own, though shorter, and the others are litanies of the Holy Spirit, the Church, Our Country, and Labor.

The Ten Commandments are used as a separate service, and also as one of the three preparation services for Holy Communion, the other two being one built around the Beatitudes (shades of Dr. Huntington!) and the passion and resurrection of Christ. There are also services for the dedication of an organ and of other church furnishings. The Family Prayer section is in my opinion far superior to ours—there is more variety, the services are shorter, and the language is more modern.

(To be continued)

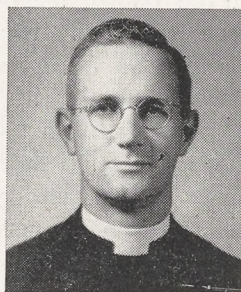
## Strategy and Tactics

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

THIS week I would like to discuss some of the implications of the breakdown in communications of which I wrote last. The canon on marriage requires that the officiating clergyman "shall



instruct the contracting parties as to the nature of holy matrimony, its responsibilities, and the means of grace which God has provided through his Church." My own experience and the experience of others with whom I have talked lead me to believe that when taken seriously this clause leads to al-

most complete frustration in four out of five cases. Couples will eagerly accept instruction or literature on "the sex factor in marriage." They welcome frank advice on the matter of finances. They quickly get the point that it is necessary for husband and wife to "talk things out" (though they usually lose the train of thought when the need, occasional at least, for spiritual counseling is stressed). They will listen politely, even attentively, while the clergyman talks in platitudes about the need for the Church in holy matrimony.

But when fundamentals, such as the Christian truth, "God is love," are discussed in detail and at length, a look of bewildered incomprehension comes over the faces of the prospective bride and groom. It is not so much that they do not want to understand; it is simply that they cannot grasp what is being said. How could it be otherwise when in the movies, over the radio, through books and magazines, in biology courses, and through the pagan world in which they live they are taught that love has nothing to do with God, let alone that "God is love?"

Love is what happens when "Mr. Right" walks into a restaurant and sees "the only girl in the world" sitting at the counter. There may be downs in the progress of true love followed by corresponding ups, but love never grows beyond the point reached in that first encounter. Love is an unendurable agony indefinitely prolonged as experienced by Mary Brown on the Joyful (?) Soap Program. Or love is something you have but may lose for some inconsequential reason entirely beyond your control—a fact which is corroborated



weekly and monthly in scores of magazines. Multiply these assumptions by a few hundred and you know why the attempt to fulfill the instruction requirement in our marriage canon is up against an almost insurmountable barrier.

I do not mean, of course, that we should toss in the sponge. I do believe however that unless we recognize the implications of the breakdown in communication, we are like a fighter who enters the ring blindfolded. The recent translation of the New Testament has been rightly hailed by men and women who are well grounded in the Christian faith. To others however it might almost as well be written in Greek. Wrest the Sermon on the Mount or the parable of the Good Samaritan from their context in the Gospel and anyone can understand them, but St. John and St. Paul remain a closed book to all but a few who have the time and the energy to study their writings. Look up a sermon of John Wesley's. As

you may already know, you will find it heavy going for his sermons were theological treatises, full of biblical quotations, and yet the men and women of his day, the "common man", not only understood but were converted by the hundreds.

No matter which way you turn in a parish you come up against this barrier of communication. In preaching, in teaching, in worship, in evangelism, in pastoral counseling, in everything it is the same story. The Church is still winning recruits—some on good solid ground, others on promises of a "better world", "peace", the disappearance of delinquency in a community, promises on which the Church has absolutely no reason to believe it can deliver. The tragedy is that people are drifting away from the Church in much greater numbers than they are being converted and we have no way, at present, of making ourselves understood when we call them back.

## SANCTUARY

Conducted by W. M. WEBER

"I was hungry . . .

Hunger is something that many people in America will never understand. In 600 miles of marching through Germany, I learned something about hunger. In our column of American prisoners, hunger was more than a feeling; it was a haunting sensation. It never left us. This was a hunger we had never known before. It was the hunger of men who marched every day, who could never fill their stomachs or find in food the energy they needed. We felt the weakness in our bodies and knew that we were getting scrawny. It was a new feeling to get up after ten hours sleep and still feel tired—not sleepy, but tired. Night after night we dreamed that we were eating. Hour after hour on the march we talked of food. Food became an obsession. In our column were a former restaurant manager and a soda fountain owner, and for entire afternoons at a time they "led the discussion" of food. We thought with envy of the soup lines in America's depression. We dreamed of magnificently spending twenty-five cents a day on food. How much bread that would buy! . . .

I wonder if hunger is not a bigger thing in human history than most of us realise. Perhaps this is the reason that many Americans cannot understand the indolence and lethargy of some of our southern Negroes and "poor whites," or of vast Asiatic populations. I have no imagination of what hunger might mean when it lasts for year after year. It could have much to do with the hopelessness of millions in India and China. It makes more remarkable the vigorous energies of Chinese guerillas and of the Japanese nation.

—Roger Shinn, *Recollections of War, Christianity and Society*, Fall 1945.

. . . and you fed me not."

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\**Nine O'Clock Talks* by the Rev. Frederic B. Kellogg. Privately printed. 75c.

This is a booklet of thirteen short sermons—very short indeed, but they are not "sermonettes"—by the chaplain to Episcopalian students in Cambridge. The author has made an art of brevity, and has evidently taken to heart the College Work Society dictum that sermons must be very short or very good. These are both: written in a compact style in rather small paragraphs, so that each paragraph is like an epigram, only rather longer than usual.

The style makes a most readable book, but it is obvious that such sermons could be preached only to a group of people who were extremely alert intellectually. Indirectly, the book points up the critical necessity of having qualified clergy serve such groups.

The book would make a splendid remembrance for people who have sons or daughters in college.  
—H. McC.

\* \* \*

\*\**Heralds of God* by James S. Stewart. Scribners, \$2.50.

This is a book to be read by every minister, young and old. For the young minister it will serve as a valuable guide to his preaching. To the older minister who feels that his sermons are lacking in vitality it comes as a refreshing inspiration. It is a book for today dealing as it does with a world liv-



ing in a state of tension and struggling between disillusionment and hope, realism and escapism, scepticism and faith. The author stresses the dangers the preacher has to face in his ministry and urges him to never allow any fog of spiritual defeatism chill his message. The Christian faith needs no apology. It is the most dynamic power in the world, "tingling and vibrating with the wonder of its own evangel." Certainly a book to be read not only by the clergy but by the layman, too.

—E. O. Robathan.

\* \* \*

**\*\**Christian Faith and My Job* by Alexander Miller. Association Press, \$1.**

There has been a good deal in our pages about the Iona Community in Scotland, which means I am sure that many of our readers will be particularly interested in this exciting book, since Lex Miller was a minister there for several years. It is an extremely challenging book on the conflicts that arise as a result of a man's convictions as a Christian and the way he makes his living. The book is written especially for young people and certainly a clergyman would be hard put to it to find a book better suited for a discussion group. It hits right where people live, day by day.

The book is published by the new department of Association Press, Haddam House, with an editorial committee of distinguished educators and religious leaders assigned the responsibility for bringing out books dealing with moral and religious questions and the needs of young men and women. If the standard set by this book by Mr. Miller is maintained then Haddam House has a bright and useful future.

—W. B. S.

\* \* \*

**\*\**Sing In Praise* by Opal Wheeler. E. P. Dutton & Co. \$3.00.**

Opal Wheeler has presented a group of twenty-five of the great Protestant hymns in a setting that will appeal to a child. The music of many of our best loved hymns which are familiar to today's children is difficult for them to learn. Opal Wheeler has made musical arrangements of these hymns which will not be too difficult for the average youthful musician to play and for his own vocal tone range to follow. For nineteen of the hymns she has told the origin of the hymn or given an interesting biographical sketch about the composer or the poet who wrote the lyric. This feature makes the book quite unique in value. In her illustrations for each hymn, Marjorie Torrey has combined rare beauty of color and design with a spirit both reverent and gaily childlike.

*Sing In Praise* is a book that will have appeal for all ages, for parents as well as the children, a perfect volume for homes which stress both music and religion.

—W. B. S.

## Broad or Lazy?

By

G. I. HILLER

Rector of Trinity Church, Miami

**"I** WANT my children to grow up to enjoy the best in religion, and in everything else, but I do not think I should commit them to any Church in their childhood. When they come of age they may choose for themselves."



How often we hear that, or similar sentiment expressed.

Nothing could be more silly. If the idea were to be carried out literally, the child would grow up without any education, physical training, manners, patriotism or anything else.

Such a child would, unfortunately, have no standards by which to judge—no consciousness perhaps of what he needed—only a sense of longing for something undefined.

He would, of necessity, be like the heathen of some dark area or era, seeking expression for the instinctive longing placed in him by the creator to find his God. If he built a totem-pole or some other shrine, it would not be surprising.

The honest parent, no matter what his doubts or problems may be, will dedicate his child to the best religious instruction he can find. Do it deliberately, without prejudice, and by personal instruction and leadership because those attributes of parental responsibility are perhaps the most important. "Not what I say, but what I do," is the leadership the child gets first, and the thing that sticks out in all instruction.

It is not broad-minded to say, "I will let the child choose when he reaches years of discretion"—that is ignorance or laziness.

If you want to be broad-minded, and that seems to be the dominant aim of those who express themselves this way, then let me say to you—"give the child the best you can in both precept and example," and say to him, "that is the best I know, and with advancing years may you grow in grace." That is giving God a chance with the child, and better still, it is giving the child a chance to find God.



# Christian Education Leaders Meet in Washington

*Discuss the Main Features of Working Plan  
For Character Education in Church School*

Edited by Sara Dill

*Washington:*—Christian education leaders of the third province found a new hope for the solution of some of the problems of their work at their third annual conference held at the College of Preachers. The conference speaker was Dr. Ernest Ligon, professor of psychology and director of the character research project at Union College, Schenectady, N. Y., who initiated representatives of ten of the province's thirteen dioceses into the main features of a working plan for character education through the church school. Those present were so convinced of the basic soundness and efficacy of the plan that they adopted a resolution asking the department of Christian education of the National Council to study Dr. Ligon's methods and the schools now in the research project with a view to orienting our Christian education work along the same lines.

Basic principles of the plan include ideas and concepts already stated in Dr. Ligon's two books, *The Psychology of Christian Personality* and *Their Future is Now*, both of which are familiar to most workers in this important area of the Church's work. Founded on the principles enunciated in the Beatitudes, a carefully chosen list of desired attitudes was prepared, and tests of children's knowledge and understanding of the words, interpretation and application of the attitude were made. The list of attitudes has been constantly revised on the basis of objectives testing of children in the schools enrolled in the project, and also on the evidence presented in weekly reports made by parents of these children and by the teachers in the church school. For several years curricular materials have been prepared for teaching the students, and forms for parent interviews at the beginning of each unit have also been devised. It is not expected that they will be available for consumer churches—those not participating in the research program—before another five years have passed.

Those in attendance at the conference were particularly interested

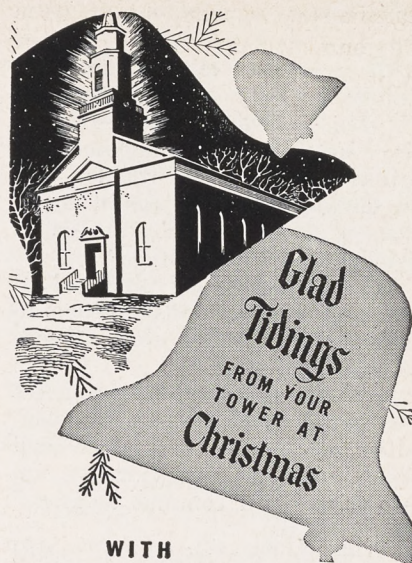
in the operation of church schools which have such unusual features as waiting lists of 150 persons who would like to teach in them, and enrollment in nursery departments which is closed a year in advance, as well as in schools where the greatest interest and growth comes in the junior high school level. These departures from usual church school situations appear to be rooted in a psychologically sound and educationally adequate curriculum based on evidence rather than opinion; on constant evaluation of practices and procedures and change when it is indicated; and on a closely integrated home-school relationship, in which parents as well as teachers prepare weekly reports of their children's activities and attitudes in specific terms of the subject being studied.

Three sessions of the conference were devoted to discussing the plan, questioning Dr. Ligon about special application, and working out means for further study and some experimentation along the lines suggested in the study. The application of this method to a liturgical Church was one of the major questions in the discussions, satisfactorily answered by Dr. Ligon. The first Episcopal Church to enter the research project is Christ Church, Lexington, of which the Rev. James W. Kennedy is rector. The plan will be put into partial operation early in 1947, and in full use in the fall term of the church school.

The conference at the College of preachers was under the chairmanship of Mrs. Stanley Rogers, chairman of the provincial commission on Christian education.

## Church in India

*Buck Hill Falls, Pa.:*—Future Church activity in India must take into account the rapid change occurring there, James K. Mathews told delegates to the annual meeting here of the board of missions and church extension of the Methodist Church. Dr. Mathews, associate secretary for India, said independence, once a seemingly remote dream of the

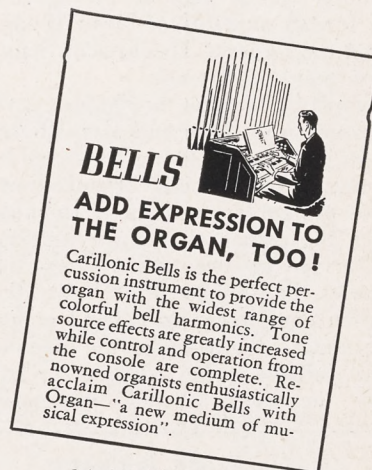


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Nationalists, appears about to come true.

"It is striking to find that Englishmen in India at every level of life seem to favor it," Mathews said. "It is notable that the thousands of British soldiers in the country during the war years were almost unanimous in their expression of India's right of self-determination."

The missions leader predicted an increased movement of the people to cities, coupled with a great advance of industrialization.

"All the attendant circumstances—crowded housing, lack of sanitation, problems of hygiene and health, disease, and morality are arising and will continue to arise," he pointed out.

"It would be a mistake to regard Indian Christians as removed from these trends. They are not and cannot be mere onlookers but must be participants in the stream of events which lie ahead."

### Dean Honored

*Erie, Pa.*:—With Bishops Sawyer of Erie and Bishop Kirchhoffer of Indianapolis present in the sanctuary St. Paul's Cathedral, Erie, observed the twenty-fifth anniversary of the Very Rev. Francis B. Blodgett as dean Sunday, December 22. The arrangements for the special recognition of Dean Blodgett's service at the Cathedral and in the city and diocese of Erie was arranged months ago by the chapter and the late Bishop Wroth. Both Bishops taking part in the service are former students of Dean Blodgett at the General Theological Seminary and old friends.

Sunday afternoon the chapter gave a reception to Dean and Mrs. Blodgett in the chapter house when representatives of all civic organizations were present as well as churchmen from the cathedral and the diocese.

During the twenty-five years the chapter house has been built, the church completely remodeled and a substantial increase in the endowment secured. The membership has also increased through unusually

large classes confirmed each year. Dean Blodgett has been very active in all civic affairs as well as diocesan affairs having served on the standing committee for a number of years and was a deputy to the last General Convention.

### International Service

*Alexandria, Va.*:—The world-wide extent of the Anglican Church was strikingly illustrated at a service here in the chapel of the Virginia Seminary on December 12, when a young student from Missouri was ordained by a Chinese bishop with a Spanish born archdeacon from Cuba taking part in the service. The young man was D. William McClurken; the bishop was the Rt. Rev. Robin T. S. Chen; the archdeacon was the Venerable Romualdo Gonzalez who has been taking a refresher course at the seminary since General Convention. Mr. McClurken graduates next month and is to work in the diocese of Missouri.

### Bishop Thomson Dies

*Miami, Fla.*:—Bishop Arthur C. Thomson, retired bishop of Southern Virginia, died here on December 16th. He retired in 1937. He became suffragan of the diocese in 1917; was elected coadjutor in 1919 and became diocesan in 1930 upon the death of Bishop Beverley D. Tucker.

### Klan Denounced

*Chattanooga, Tenn.* (RNS):—The Pastors Association here has denounced the Ku Klux Klan and any organization "which seeks to usurp the authority of the law and which foments racial, religious, and cultural animosities." The statement

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followed a demonstration in Ross-ville, Tenn., by 40 robed men who paraded in Ku Klux Klan garb and carried symbols of that organization. Ministers and the members of their congregations were urged to "disclaim any sympathy, membership, or responsibility with any such organization."

### Presiding Bishop Home

**New York:**—A meeting of the committee on a residence for the Presiding Bishop was held December 9th, with Bishop Sherrill there to present his ideas. He explained the need for a residence within thirty miles of New York, with a house for the Presiding Bishop's residence and a larger house for a hostel. A chapel should be a part of the plan, and there should be accommodations for conferences of such groups as the Presiding Bishop might desire from time to time; also possible accommodations for returned missionaries and their families.

The Rev. Horace W. Donegan, rector of St. James', New York, heads a committee to publicize the need for such a residence and Col Jackson A. Dykman of Brooklyn is the chairman of a committee to consider available properties.

### Gifts to Kenyon

**Gambier, O.:**—Five gifts totalling \$92,000 have recently been received by Kenyon College, bringing the total funds received by the college during this year to well over half a million dollars.

### Nashotah Dean

**New Orleans:**—Dean William H. Nes of Christ Church Cathedral here announced to his congregation on December 15 that he has accepted the deanship of Nashotah House, effective September 1, 1947. He has been dean in New Orleans for nearly twenty years.

### Gifts to Children

**Erie, Pa.:**—Nearly a thousand Christmas presents were sent to missions in Alaska and Arizona by the church schools of the diocese of Erie. The effort was directed by Miss Margaretha A. Stach, diocesan consultant in education.

### Bishop is Honored

**Brooklyn, N. Y.:**—A special service in honor of Bishop Larned, who is to leave on January 18 for Switzerland to take charge of the Churches in Europe, was held December 8 at the Church of the Mes-

siah-Incarnation. A large number of the clergy of the diocese were present. Bishop Larned in his sermon expressed his thanks to the people of the diocese for their support and friendship over the period of seventeen years that he served as suffragan and he urged them to realize the great need of unity and to work unselfishly toward that end. The offering at the service, about \$500, was presented to Bishop Larned for his discretionary fund.

### Raise Salary

**Boston:**—The special convention of the diocese of Massachusetts held December 11th by unanimous vote raised the salary of the bishop from \$10,000 to \$12,000; his expense account from \$1,980 to \$3,000, with an allowance of \$2,500 to defray living expenses if he chooses not to

reside at the bishop's house. The convention also voted to raise the salary of the suffragan bishop from \$7,000 to \$8,000 and his expense account from \$1,800 to \$2,300.

### Money Comes In

**New York:**—Treasurer Lewis B. Franklin of the National Council reports that up to December 1, 87% of 1946 expectations had been paid, with expectations of nineteen dioceses and districts having been paid in full. There is approximately a quarter million dollars to be received before the books close for the year.

### Rural Work

**Gambier, O.:**—The first piece of rural work of the department of rural work of Bexley Hall Theological Seminary was the opening of Bedell Chapel, a small country

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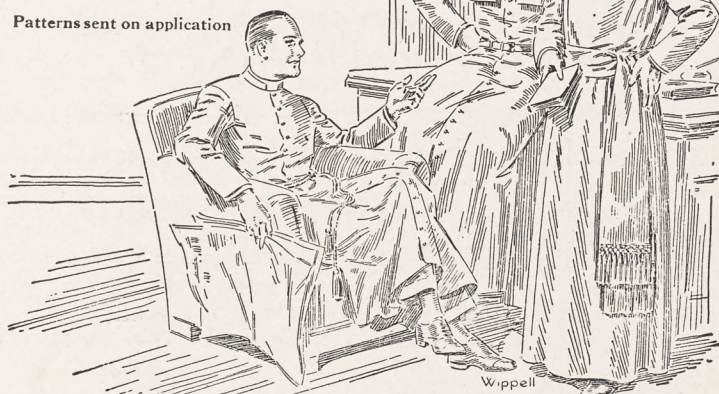
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church several miles from here on Sunday afternoon, December 8. The students of the seminary conducted a survey of the country around the chapel and found a good group of children for Sunday school and many adults who wished to have the church's services. Regular services and Sunday school will be held by Bexley students under the direction of the Rev. R. Emmet Gribbin, rector of Harcourt Parish, Gambier. Bedell Chapel was built by Bishop Bedell of Ohio in 1891 and for many years a flourishing rural work was done there. Several years ago the chapel was closed but now under the enthusiastic leadership of the Bexley students there is promise of new life and success for the Church in this rural field.

### Nisei Memorial

*Washington (RNS):*—A service-man's chapel at the Fresno, Calif. army air forces training center will become a memorial to American-born Japanese who fought and died for the nation in World War II, the War Assets Administration reported here in announcing allocation by the Army Chief of Chaplains of three more surplus chapels. The Fresno

chapel was assigned to the Congregational church of Fresno, which has a membership of American-born Japanese. The Rev. George Aki, pastor of the church, was the only American-born Japanese chaplain in the army, serving with the famous 100th Battalion of Nisei Japanese which recently received a unit citation from the President.

### Race Relations

*Hartford, Conn.:*—Encouraging progress toward harmony in race relations is evident in reports of the Connecticut inter-racial commission. This agency was established by the

state's General Assembly in 1943. Bishop Walter H. Gray has been chairman from the beginning.

The effects of inter-group tensions, the commission states, "fall most heavily upon three groups: Negroes, Jews, and Orientals, though in some localities and at some economic and social levels, persons with certain foreign backgrounds and certain religious groups, are penalized also. These effects take various forms: discrimination in employment; segregated and inadequate dwellings; limitation in educational opportunities; exclusion from places of public accommodation; discrim-



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inatory advertising and unnecessary stress on race in crime reporting; prejudiced pamphlets, cartoons, and rumors."

The commission is "an agency of all the people of Connecticut, with obligations to majority and minority groups alike. Its objective is inter-group harmony and understanding." Such harmony, the commission states, "is best attained by the conciliatory adjustment of specific situations which, if left to develop, may result in tensions. Inter-group understanding requires a heavy emphasis on education for both school children and adults. The commission is able to improve inter-group relations only if each community actively cooperates by knowing its own problems and by seeking the solution."

"Splendid cooperation" is acknowledged from state, city, and town administrations, citizens' committees, school officials, newspaper editors, radio managers, all kinds of church groups, and civic and social clubs.

The November-December issue of the commission's four-page Inter-Racial Survey lists a number of suggestions for employers, based on experience in specific situations;

lists also the free services and material available to the people of Connecticut, including movies, records, posters, books; and mentions some items of progress thus far, such as employment of Negroes in skilled work ("firms have reported Negroes serving as engineers, metallurgists, chemists, supervisors, machinists, instructors . . ."); increased opportunities for education and training ("in 1943 there were no Negroes in any Connecticut school of nursing except Yale University; now fourteen out of nineteen nursing schools have expressed willingness to accept qualified applicants without regard to race, religion, or national origin").

#### Acolyte Festival

*Dallas, Tex.*:—An acolyte festival, with 176 acolytes and clergy in procession, was held recently at the cathedral here. The sermon was by the Rev. Homer F. Rogers, college chaplain and rector at Denton, and there was an address by the Rev. Curtis W. V. Junker, director of education and youth.

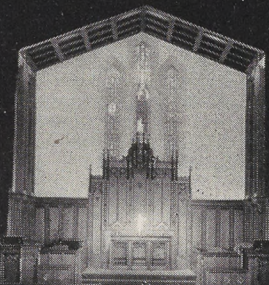
#### Crusade Planned

*Shanghai* (wireless to RNS):—Plans for a three-year evangelistic crusade throughout China were dis-

cussed by Bishop W. Y. Chen, general secretary of the National Christian Council of China, at the organization's first postwar biennial conference here.

Bishop Chen said it was proposed to launch a forward movement in 1947 under the slogan "Christ for China," to be climaxed in 1950 when

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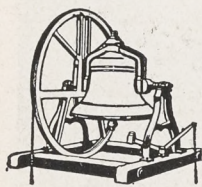
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an invitation is expected to be extended to the World Christian Conference of the International Missionary Council to hold sessions in China.

Declaring that the crusade will "summon Christians throughout China to oppose civil war and contribute to peace and unity," he asserted that although China has enjoyed only 500 years of peace during its 4,000-year history, "the instinct for war can be transferred, sublimated, and Christianized."

Plenary sessions of the conference were devoted to three major topics: Christianizing of individuals, strengthening of the Christian churches, and promotion of evangelistic efforts. The sessions also stressed the importance of interdenominational cooperation in furthering evangelistic and social welfare plans.

#### Not Admitted

*Seattle:*—The biennial meeting of the Federal Council again turned down the application of the Universalist Church for admission. However, the door was left open by the appointment of a committee which is to report two years hence. Discussions with the Universalists will deal with the denomination's theological concepts, particularly those concerning the divinity of Christ, a point which was the issue in the refusal to admit the Church this year. The vote was by denominations with eight voting against admittance: the Reformed Church; the Methodist; Evangelical-United Brethren; Church of the Brethren; Evangelical and Reformed; United Presbyterian; Presbyterian USA; Episcopal. The Friends (Quakers); African Methodists; Congregational-Christian, and Disciples voted to admit the Universalists. Other Churches either did not vote or voted for further study.

#### Inter-Racial Meetings

*Columbus, Ga.:*—Protestant clergymen here and in Phenix City, Ala., have planned joint meetings of white and Negro pastors. The white pastors who are members of the ministerial alliance of the two cities named a committee to make arrangements for holding the meetings "not more than four times a year and not less than once a year."

#### Large Class

*Warren, Pa.:*—The largest class in the history of Trinity Church, here, was presented to Bishop Sawyer on a recent Sunday. Forty-six persons were presented by the rector, the Rev. B. H. M. Rutledge.

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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. RAYMOND E. MAXWELL  
Of St. Louis, now in Germany

I left for Germany a couple of weeks before General Convention. Today I have been reading the first copy of THE WITNESS which I have seen since leaving the United States. This number is old stuff to most of your readers by now, but it is still news to me, although published September 5th.

Two things impressed me: 1) its timeliness, and 2) its timelessness. Its timelessness is exemplified in the excellent editorials on "Our New Presiding Bishop" and "Chance for Progress" referring to the opportunity then facing General Convention—an opportunity so happily realized—to recognize its first "laywoman" deputy and to elect a most able and devoted layman for the first time in history as Presiding Deputy. Its timeliness is equally apparent in the excellent pre-Convention reporting, in the wise article on "The Church and its Press" by Virginius Dabney, the thorough article by Bishop Davis on the Marriage Canon, and the prophetic article by Joseph F. Fletcher reminding us of some of the concrete issues before men of good will, in or out of a General Convention, who must decide soon whether to be "Quick or Dead?"

The timelessness of this issue is chiefly to be found in one remarkable article, which speaks most convincingly because it is a precious fruit of a rich life-time of Christian thinking and living. I refer, of course, to "The Plea of Love" which Bishop Parsons generously allowed himself to share with us. It speaks so clearly because there is a person behind the plea. As I read it—so appropriately placed right in the middle of highly controversial issues which soon would come before General Convention—its timelessness stood out, because every word in it is as relevant this moment as when General Convention met more than two months ago. It would have been just as relevant at Pentecost or Nicea or Augsburg four hundred years ago. It will be just as relevant at the next General Convention and the next and the next . . . if the plea which it makes takes hold upon the hearts of enough men and women in our atomic age to permit us to have these "nexts." It is timeless—this plea—because it is as relevant outside of Church councils as in them. It is timeless, more profoundly, because it is in the apostolic succession of the 13th chapter of I Corinthians, the apostolic succession of the Apostle who spoke much about Church unity and much about grace, but who always reminds us that grace comes from God and not from man-made orderings, however precious, and that the richest fruit of divine grace is to be found in the love which fills the hearts of men of faith, enabling them to bear what he calls "the fruits of the spirit."

I am sure that Bishop Parsons would claim no special merit for his article, but readers have a right to make their claims as well as writers, and here is one reader who hopes that every few years—especially before General Conventions

perhaps—this article may be re-printed so that its timeless truth may again shed light on the timely questions which THE WITNESS, we may be sure, will still be discussing.

\* \* \*

MRS. ADDIE N. PICKERING  
Churchwoman of Pasadena, Calif.

I received the letter about the financial standing of THE WITNESS. I will give you mine. I am ninety-one years old. I am perfectly well but very lame from a fall two years ago. I live in a rest home where I have wonderful care. I have a pension of \$55 a month and the church where I am a member pays \$40. I am not making any Christmas gifts, not even cards. I like THE WITNESS the best of any Church paper I have ever seen and I look forward to its coming each week. I am alone and without a single living relative and all my friends take some Church paper. So I am sending you \$5 and ask you to send the paper to some clergyman or missionary that is on your list as a gift from me. I am sending this air mail so that you will get it quickly.

ANSWER: We have entered a subscription for two missionaries as gifts from Mrs. Pickering. We have also returned the \$5 to her. If there are others who would like to follow Mrs. Pickering's example and send gift subscriptions to those on our lists who otherwise would be without the magazine, we will be glad to receive them at THE WITNESS, 135 Liberty Street, New York 6 N. Y.

\* \* \*

MISS MARIE MICHAEL  
Churchwoman of Syracuse, N. Y.

The enclosed check for \$30 is for the work of Kimber Den and comes from group two of the Auxiliary at St. Paul's, Syracuse. Instead of our regular Christmas party we ate hash this year and include the proceeds of the supper in this check. We had a "Chinese auction" when we auctioned off "white elephants" brought by members. I recommend "Chinese auctions" for lots of fun and a good way of getting rid of junk and earning quite a little sum, I hope that a donation to Mr. Den will be going off soon and that this may be included in it. We discussed a number of worthy objects but I think the Chinese auction swayed us in favor of the Chinese orphans.

ANSWER: Many thanks. The donation will be included in a check that we plan to send to Kimber Den the last day of December. We still need more to bring the amount to \$1,000. Any caring to help should make checks: "Treasurer, C.L.I.D." and send to the C.L.I.D., 155 Washington Street, New York 6, N. Y.

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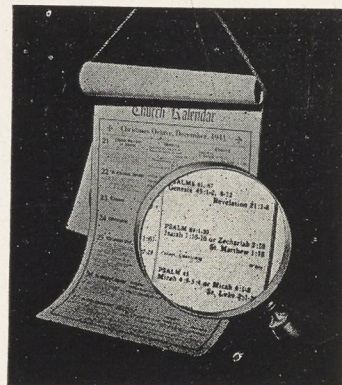
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