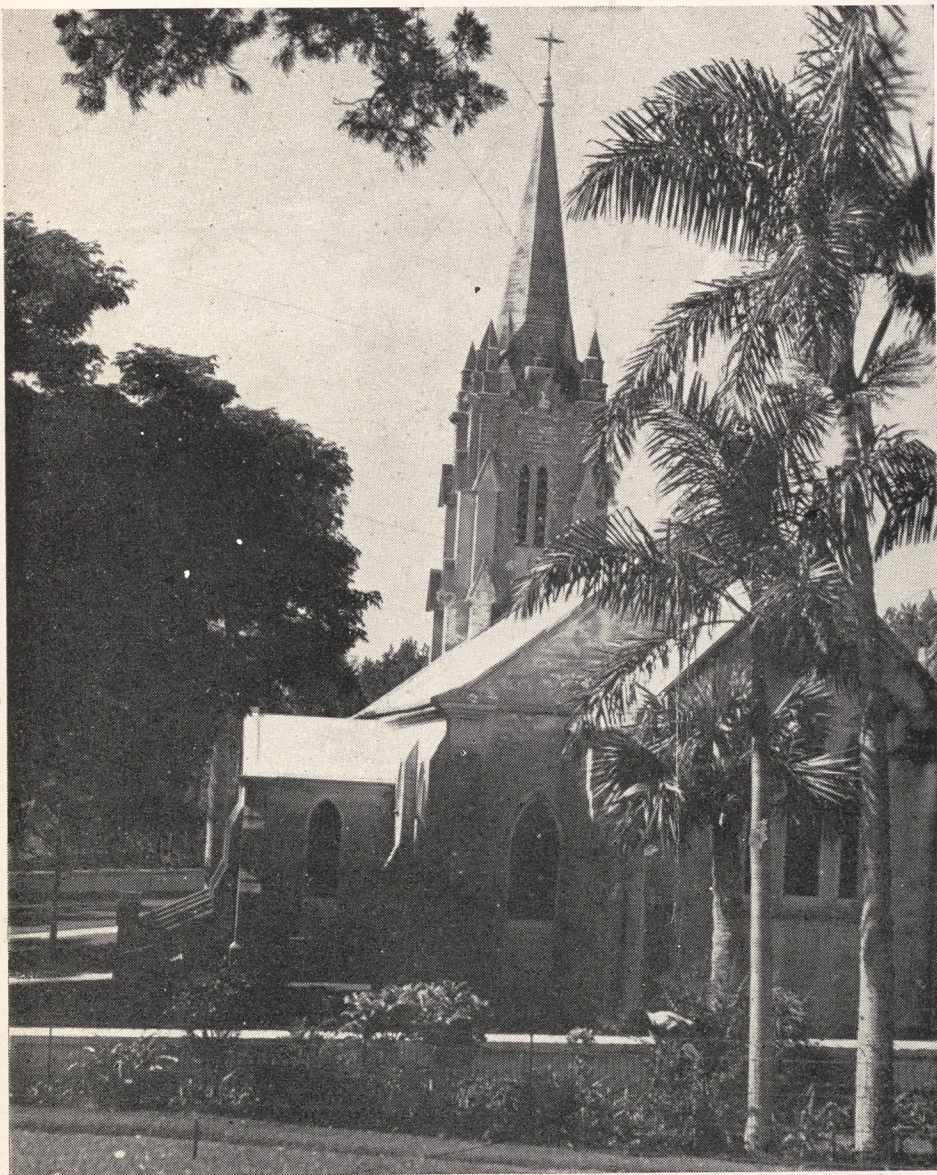


The WITNESS

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A COPY



JANUARY 9, 1947

ST. MARK'S CHURCH
SMITH PARISH
BERMUDA

Photo by A. T. Riker

WITNESS STUDY PLAN FOR LENT

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SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

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

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

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

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

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

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

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

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

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Church Publishing Association, Inc. Samuel Thorne, President; Charles A. Houston, Vice-President; Mrs. Henry Hill Pierce, Treasurer; Frederic D. H. Gilbert, Secretary.

The subscription price is \$3.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 5c a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the act of March 3, 1879.

JANUARY 9, 1947
Vol. XXX. No. 5

Clergy Notes

BARNES, C. RANKIN, rector of St. Paul's, San Diego, Calif., was elected secretary of the National Council at the December meeting and will move to New York shortly.

BATTENHOUSE, ROY W., of the faculty of Vanderbilt University, Nashville, Tenn., becomes associate professor of Church history at Episcopal Theological School, Cambridge, Mass., September 1, 1947.

BROBURG, ANSELM, was ordained deacon on Dec. 21 at St. Bartholomew's, Philadelphia, by Bishop Hart. He is to be in charge of the Nativity, East Helena, Mont.

CHAPPELL, THOMAS H., has resigned as rector of St. Paul's, Dedham, Mass., to become dean of St. Stephen's Cathedral, Harrisburg, Pa.

CLARK, GEORGE D., executive secretary of the diocese of Iowa, becomes rector of Trinity, Detroit, Feb. 1.

CLARKE, MAURICE, rector of Grace Church, Camden, S. C., died of a heart attack on Dec. 4. He was an authority on religious education and had an article on the subject in THE WITNESS of Dec. 5.

COCHRAN, DAVID R., former army chaplain, is now chaplain to Episcopal students at the University of Washington.

CURTIS, IVOL L., rector of St. John's, Jamaica Plain, Mass., becomes rector of All Saints', Pontiac, Mich., on Feb. 1.

EDE, BERT F. A., was ordained deacon on Dec. 4 in Christ Church, Henrietta, Mich. FRANKS, VINCENT C., has resigned as rector of St. Paul's, Richmond, Va., to accept the rectorship of St. Andrew's, Jackson, Miss.

HUGHES, CHARLES W., canon of St. Paul's Cathedral, Detroit, became rector of St. Alban's, Highland Park, Mich., on Jan. 1.

ISACKSEN, F. R., associate rector of St. Luke's and the Epiphany, Philadelphia, was ordained priest on Dec. 7 by Bishop Hart at the Atonement, Morton, Pa.

JELLISON, F. K., curate at Trinity, Toledo, Ohio, becomes rector of St. Paul's, Saginaw, Mich., on Feb. 1.

LOVE, WILLIAM W., retired, former general missionary in Mass., died on Dec. 10.

(Continued on page 18)

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

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

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

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Klonan, S.T.D., Rector
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

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scafe, 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.

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

Editorial Office, 135 Liberty Street, New York 6, N. Y.

Presbyterian Church Merger Reported Progressing

*The Division Caused by Civil War Will End
When the Present Proposals Are Completed*

By Religious News Service

Atlanta, Ga.:—Plans for the merger of the Presbyterian Churches, North and South, have progressed "most satisfactorily" it was announced here by leaders of both denominations following a four day conference on the proposed union.

The denominational leaders comprised a joint drafting committee, and the sessions here were devoted to completion of plans for amalgamation of two church divisions which have existed since the Civil War.

Main points considered during the sessions involved general regional organization, method of representation, degree of authority and jurisdictional to be granted synods, arrangements for administrative headquarters in the regional areas, and qualifications required for Church membership.

Coincidental with the meeting of the joint committee, members of the executive boards of both denominations considered proposals for reconstruction and consolidation of the boards and agencies of the Churches.

Dunbar H. Ogden, of New Orleans, chairman of the joint committee, reported that details of the proposed merger would not be made public until they were presented to the department of Church cooperation of the Presbyterian Church in the U.S.A. and the permanent committee on cooperation and union of the Presbyterian Church in the U.S. The committees in turn will report the findings to the General Assemblies of both denominations when they meet next May.

Meanwhile the *Presbyterian Tribune*, in an article by the Rev. George William Brown, former secretary of the American Bible Society and a Presbyterian pastor, blasts at the Episcopal Church for action on unity taken at the Philadelphia

General Convention. The article follows:

The nine-year courtship by the Protestant Episcopal Church is over. As the editor of *The Presbyterian Tribune* neatly puts it: "Presbyterians . . . are left in the embarrassing position of an engaged maiden whose fiance has just informed her that he has decided to take a trip abroad to try to forget her."

It appears that the Stated Clerk of the General Assembly sent back the ring and if the Assembly's Department of Church Cooperation and Union would just burn the letters the rest of us won't spend any time dabbing our handkerchief to our eyes or in sniffing from the empty cologne bottle our fleeing suitor left behind.

As a matter of plain fact there were many of us who were skeptical about the romance from the beginning. We were flattered that the richest, best-dressed, most aristocratic suitor, driving a car with an enormous wheel-base winked at us and sent us flowers. But down in our hearts we felt that a definite proposal would never be forthcoming, and what is more, we felt that if a marriage should occur it would be a stormy affair. Being of a marriageable age, disposed to it, and open to offers (to say nothing of being able to make offers, for it is always leap year in this business) why should we Presbyterians continue to try to effect a union with a Church with which we have as little, if not less, in common as with any other evangelical Church.

If any reader takes issue with this statement let him ask any experienced pastor these questions: In any community what Church is always least ready to cooperate in any community enterprise? It might be

put more strongly, What Church is never ready to cooperate in any community enterprise? Among the Protestant clergy in any community the ministers of what Church almost always (there are rare exceptions) can be counted on not to be counted on in joint religious services? What denomination keeps its pulpits closed to ministers of other evangelical Churches? What denomination refuses to grant letters of dismission to all other evangelical denominations? There is but one answer, and the answer is, the Protestant Episcopal Church.

On this matter of granting letters of dismission I have in my file a letter received from a prospective member, an Episcopalian, who, with naive expectation, sent to his former rector for a letter of dismission. He received a reply which began: "I have your letter asking for a letter of transfer to the . . . Presbyterian Church. It is not possible to be transferred from a Catholic to a Protestant Church, but you may show this letter to your minister. . . ." When the letter was shown to me my friend was considerably irked, and remarked, "That's the first time I knew I was a Catholic."

This brief article is no sour-grape jeremiad. It is an expression of feeling based on experience which can be duplicated by a great host of pastors whom no man can number. The writer recalls sitting on the porch of a summer hotel with a group of Presbyterian ministers back in the early days of the negotiations looking toward union with the Episcopalians. Every man in the group was an experienced pastor and several of them were men of prominence in the Presbyterian Church. Not one of them had the slightest enthusiasm for the proposed union. In fact, all of them were skeptical about it, and for the reasons just mentioned. It is the universal experience of pastors who eagerly try to promote union enterprises in their communities and support community efforts to advance unitedly religious and spiritual programs to receive neither encouragement nor cooperation from their Episcopalian brethren in the minis-

try. It is the conviction of the writer that *organic union could be effected more easily and more happily with any other denomination than with the Episcopal Church*. I am confident, moreover, that many Presbyterian pastors are in agreement with me.

So, now that the Episcopalians have run true to form in the recent action of their General Convention in refusing to allow the proposed basis of action *even to be studied* by the local churches (and I am not unmindful of the earnest, sincere, and strenuous efforts made by their big-visioned leaders, nor of the truly notable proposal which resulted from the nine years of negotiation by the joint committee) let us Presbyterians get down to business. Let us tackle this matter of union at a point where there is likelihood of success, and where all parties are better fitted by polity, history, temperament, and doctrine, to enter into organic union.

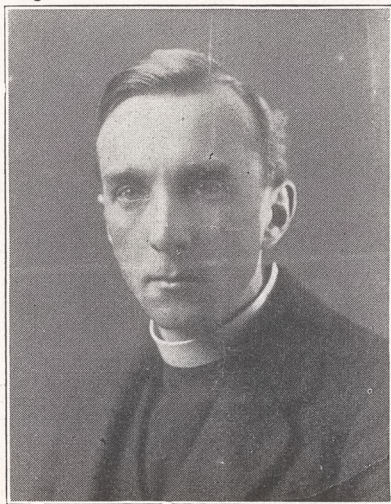
A few years ago the Methodists set us a fine example when the Methodist Episcopal Church, the Methodist Episcopal Church South and the Methodist Protestant Church united in forming the great strong Methodist Church. Curiously enough, in the Presbyterian family of churches we have an almost identical situation in the existence of the Presbyterian Church, U.S.A., the Presbyterian Church, U.S. (Southern), and the United Presbyterian Church. Why cannot our Assembly's Department of Church Cooperation and Union initiate measures to bring about an organic union of these three great branches of the Presbyterian family of churches thus bringing into being a united, strong, like-minded body of Christians? There is no need for a getting-acquainted period, no high hurdles (I almost said no high-church hurdles) to jump, no problems of polity to argue about, and no doctrinal differences to adjust.

CANON DEMANT MEETS THE CLERGY

St. Louis, Mo.:—"Christianity does not offer answers to problems, so much as it gives men the faith to live with a great many unsolved problems," Canon V. A. Demant, of St. Paul's Cathedral, London, and visiting lecturer at the Berkeley Divinity School, told the clergy of the diocese of Missouri at a meeting at the Church of St. Michael and St. George, here.

"So much Christian thinking has been ethical concern with the aims and ideals for men and society," he declared. "The crisis of modern civilization, however, is so profound that a deeper level of insight is needed, where theology can come to our aid, even though the ethical insight is limited."

Canon Demant described the crisis as a conflict between the ideals and aims which men thought they ought to aim at, and the realities of the cultural background from which they acted. In this crisis, the Church needs to convert men to "the Chris-



Canon V. Auguste Demant, chancellor of St. Paul's Cathedral, London, now lecturing at the Berkeley Divinity School and preaching and leading conferences in various parts of the United States

tian faith that in any part of civilization he can hear the will of God" and also to present a Christian teaching about man as man in his collective aspect, which will do justice to his dignity "the image of God", to his sinfulness because "he always defiles that image", and his limited frailty "because he is not morally perfectable within history."

NORMAN B. NASH ACCEPTS

Boston:—The Rev. Norman B. Nash, rector of St. Paul's School, Concord, N. H., has accepted his election as Bishop Coadjutor of Massachusetts. Bishop Sherrill, who is now the Presiding Bishop, on receipt of the news, stated: "It is a cause of great personal thanksgiving that Dr. Nash has accepted the election as Bishop Coadjutor of the diocese of Massachusetts. For many years he has been a close personal friend to whom I am bound by many ties of association and affec-

tion. But more, he will bring to this diocese and to this commonwealth, a leadership of experience, intelligence, courage and consecration."

Since consents to the election must be received from a majority of the bishops and standing committees of the other 73 dioceses of the Church, the consecration service cannot take place until some time in February. Bishop Sherrill will divide his time between Church headquarters in New York and the diocesan office here until June 1, when Dr. Nash will automatically succeed him as Bishop of Massachusetts. His resignation as rector of St. Paul's School will take effect at the time of his consecration.

CENTRAL NEW YORK SCHOOL

Syracuse, N. Y.:—A school of religion is being sponsored by the diocese of Central New York this month and next. The sessions are at St. Paul's Church here, with the Rev. George C. Stierwald, a member of the staff, acting as dean. Economics, the home, the church in the community, personal religion are among the subjects taught. On the faculty are the Rev. L. T. Hosie, secretary of the local council of churches; the Rev. Condit N. Eddy, rector of Christ Church, Binghamton; the Rev. S. W. Plattenburg, rector of Trinity, Utica; Miss Deborah Vaill, consultant in religious education in the diocese; the Rev. Franklin P. Bennett, rector of St. Paul's, Syracuse. Bishop Malcolm Peabody is to open each session.

UNION MEMBERS GO TO SEMINARY

Bloomfield, N. J. (RNS):—Forty active labor union members from this industrial area have just concluded a seven-weeks' series of classes at Bloomfield College and Seminary, designed to help them combat communistic influences in their organizations. The course was the first of its kind ever offered in a Presbyterian institution. Courses were offered on labor's rights and responsibilities under the Wagner Act; methods of combating communism; public speaking; parliamentary practice.

FOUR MILLION WORTH OF RELIEF

New York:—Church World Service sent material aid valued at four million dollars to nineteen countries in Europe during 1946.

Farewell Sermons Are Preached By Retiring Bishops

*Bishop Tucker Preaches at St. Bartholomew's
And Bishop Manning Says Goodbye at Cathedral*

By W. B. Spofford

New York:—Farewell sermons were preached on December 29 by two of the Church's leading Bishops. Bishop Tucker, whose last day as Presiding Bishop was December 31, preached at St. Bartholomew's, while at the Cathedral of St. John the Divine Bishop William Thomas Manning ended a quarter of a century of sermons from the famous pulpit as the Bishop of New York. He, too, retired on December 31 when he turned over the affairs of the diocese to Bishop Charles K. Gilbert, Suffragan, who is Bishop-in-Charge until a successor to Bishop Manning, to be elected January 28, takes office.

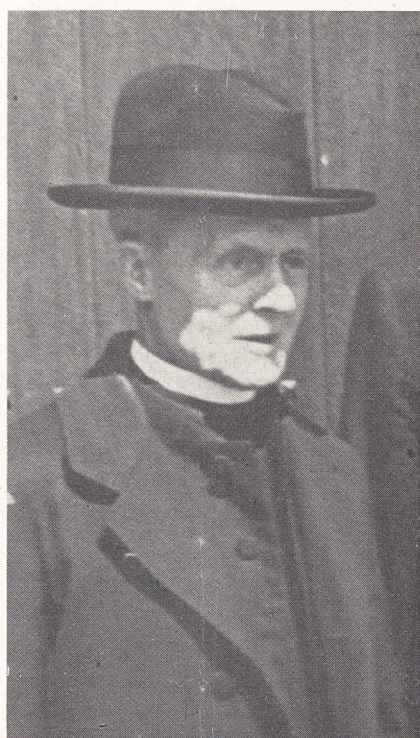
Bishop Tucker made no reference whatever to his retirement from the highest position in the Church, which he has held for nine years as the culmination of nearly a half century in the ministry. He spoke chiefly of the opportunities of the New Year.

"This particular New Year," he declared, "is comparable to the time when our Lord understood his Advent into human life. It marks the end of an old era and the beginning of a new. Christ came to change a religion of outward forms to one of inner stimulation and control, to substitute a religion of love for a religion of rewards and punishments and to change a national religion into a world-wide religion. Christianity brought new concepts of freedom to all men everywhere (based upon inner controls, without which freedom becomes license), and of justice, not limited to one's deserts, but extended to include one's fullest possibilities. . . . It is a Christian's duty to extend these potentials for freedom to those who do not even know the name of Christ.

"We are only true Christians when we make an effort to help others outside the limits of our own country. We are all foreign missionaries, whether we know it or not, for the life we live here in America today will help to determine the kind of life that men in

Asia and Africa will be living twenty-five years from now. . . .

"The challenge to American Christians in 1947 is to extend the Christian conception of freedom throughout the world, to perfect those freedoms which we have already achieved and to break through



Bishop William T. Manning preached his last sermon as diocesan of New York and bade goodbye to a packed Cathedral Congregation on December 29

the selfishness, greed and prejudices of national units, so that the witness to God's love may be world wide."

Bishop Manning likewise dealt with the present world situation and stated that "there is no other except Jesus Christ who offers this world the help and guidance that it needs. Every man and woman in the world who, with open mind, considers the gospel of Christ, must recognize that if this gospel were truly accepted and truly followed it would bring justice, brotherhood and peace to all mankind."

He hit at "the sinister power of

communist materialism"; gave thanks for the United Nations; pleaded for "the sacramental religion of the Scriptures and the Holy Catholic Church" and ended with a strong plea that people "hold faithfully to the Prayer Book because it gives you the faith, the sacraments and the apostolic ministry as these have come down through all the continuous life of the Holy Catholic Church in this world from the Apostles' time. Hold faithfully to the Prayer Book because its truths and teachings, its holy worship, its divinely-given means of grace, bring you face to face with Christ and with God. Hold faithfully to the truths and teachings of the Prayer Book, for so you will find the grace and strength that you need, and so you will help to uphold and spread the power of the Lord Jesus Christ in this world."

Referring to his own retirement, Bishop Manning gave "thanks to God for his mercies and goodness during these years, and as I lay down my work as chief pastor I give thanks especially that among the various groups and schools of thought which rightly have place in our great diocesan family there is so truly the spirit of fellowship, and mutual confidence, and brotherliness in Christ. For the kind expressions which have come to me at this time, no words of appreciation could be adequate. My work as your Bishop is to end, but my fellowship with you will not end and it will be my most earnest desire to be of whatever service may be in my power to the Church, to the diocese, and to this great cosmopolitan city in which I have lived and worked for nearly half a century."

Bishop and Mrs. Manning, with their daughter, are to remain in the bishop's house at the cathedral through January, after which they hope to find an apartment in the city. The newly elected bishop, it is now planned, will live in the present cathedral deanery, while the large bishop's house will be converted into a number of apartments for those on the cathedral staff.

PENNSYLVANIA HAS SCHOOL

Philadelphia:—The department of Christian education of the diocese of Pennsylvania is sponsoring a winter conference on five successive Tuesday evenings, beginning January 14th, at the Church House here. The general theme is "The

Church Takes a Stand" with courses given by a number of the clergy of the diocese. The leaders at the assembly periods are the Rev. Albert T. Mollegen of the Virginia Seminary on "The Social Responsibility of the Christian"; Miss Jane M. Welte of the William Penn Charter School on minority groups; the Rev. Allen F. Kramer, student pastor at University of Pennsylvania on economics and politics; Mr. Louis M. Washburn, chairman of the diocesan committee on world order, on "Christians and world order" and Dean Frank D. Gifford of the Philadelphia Divinity School on "The duty of a Christian in the modern world."

AMERICAN STUDENTS AT INSTITUTE

New York:—The first group of American students to attend the newly-founded ecumenical institute in Geneva left here on January 3 on the Queen Elizabeth. The institute trains lay leadership for Christian evangelism and gives special training to younger ministers and theological students. Those sailing last week were Pitt S. Willand, student at the General Seminary; Virginia Markham, student at Union Seminary; the Rev. William H. Clark, rector of St. Paul's, Flint, Michigan, accompanied by Mrs. Clark. Sailing previously was Miss Constance S. White, also an Episcopalian.

PHILLIPS BROOKS MEMORIAL

Boston:—Recreation rooms, bearing the name of Phillips Brooks, were opened at Trinity Church here on December 13. They are in the basement of the rectory built for him at 233 Clarendon Street which is now used for parish offices and activities. Four large rooms, newly decorated and furnished through the gift of a parishioner, are now at the disposal of those who lack normal home surroundings and relationships in a section of the city where there are many strangers, many aged people living alone, and innumerable students in cramped and sometimes desolate quarters. The rooms are open daily from 9 to 5, with hospitable facilities for cooking, chatting, sewing, playing games, and even napping. Sunday communal dinners will be instituted and evening sociables revived.

"The ministry of Trinity Church, like the ministry of all city churches,

has changed radically in the last 50 years," wrote the Rev. Theodore Ferris in announcing the plan. "While the thing that is administered has not changed, namely the Gospel, the people to whom it is administered have changed greatly in character and circumstances." He then drew the contrast between the families of a past day, free from financial worries, who lived close at hand and attended Trinity, and the present varied ministry to the relatively few families still living in the neighborhood, the large attendance from the suburbs, and the great work at hand with the isolated, un-

were taken toward the formation of a new mission. The application for the organization of St. Paul's Mission, Sikeston, was approved at the recent meeting of the Diocesan Council on December 16. Mr. Clark will have supervision of its activities.

In connection with the formation of the Sikeston mission, renewed interest in the church's work in the smaller cities of Missouri is being aroused by a group of clergy in charge of parishes in cities of this kind. The diocese of Missouri has work in only half of the 50 counties within it. The out-state men recognizing the need, particularly focussed



One of the most popular institutions of the diocese of Florida is Camp Weed where numerous conferences are held

related human beings who need, together with the teaching of the Gospel, the friendliness of fellow human beings trying to follow it.

WOMEN START A MISSION

St. Louis:—The newest mission of the diocese of Missouri is the result of the loyalty of a group of women to the Woman's Auxiliary program even though there was no church in their city. Thus a group of Episcopalian women who had moved to Sikeston in southeast Missouri formed a Woman's Auxiliary under the chairmanship of Mrs. John Harty. The diocesan President, Mrs. Merle Prunty, visited them during the past year and aided their work.

Through her interest the Rev. J. Presley Pound, of Trinity Church, Macon, and the Rev. Bayard H. Clark, of Christ Church, Cape Girardeau, became interested, and steps

by the fact that churchmen moving to many towns cannot be transferred to any parish, and that newcomers from many cities have no acquaintance with the Episcopal Church, have taken steps to stimulate action.

MENTAL HEALTH SERVICES

Harrisburg, Pa.: (RNS):—Extension of both preventive and curative mental health services throughout the state was recommended in a resolution adopted by the executive council of the diocese of Harrisburg. The resolution also asked that child welfare services be extended with qualified personnel in charge.

JAPANESE BISHOP IS DEAD

New York:—The Presiding Bishop received a cable announcing the death on December 21 of Bishop Paul Shinji Sasaki, Presiding Bishop of the Church in Japan.

EDITORIALS

The People in the Barn

ON JANUARY 7 last, your case worker went to visit the Ben Jacob family. These people were reported as living in the Inn Barn by the Innkeeper's wife, where the woman had had a baby. Some of the neighbors suggested to the worker that these people were vagrants, and would not live that way unless they preferred to, but the worker thought she should visit, as most women do not prefer to have children in barns, and it was explained that they were victims of the housing shortage.

Mr. and Mrs. Ben Jacob seemed rather dazed, but they had fixed up their quarters quite nicely, although the barn was cold. He is a carpenter in Nazareth, and apparently quite handy. His wife is much younger, almost a child, but her baby seems healthy and well cared for.

They were uncommunicative about the story of a visit to them by some shepherds the night the child was born. Apparently the crowd of shepherds was friendly, as they had left some sheep for them.

Mr. Ben Jacob was apparently vague or secretive about his plans for the future. He seemed fearful of staying in Bethlehem too long, and mentioned seeking work in Egypt. The worker explained that there was some feeling in Egypt about refugee Jews: the saying was that the rich ones bid too high for houses, and the poor ones bid too low for wages. The worker also explained that it might be a bad environment for the child in important formative years of his life, to be despised and rejected. At this, Mrs. Ben Jacob alternately smiled and shuddered, so the worker changed the subject, lest she become hysterical.

When asked if they had enough money, they said they did, and trustingly showed the worker a considerable amount of gold as well as some curious foreign packages which they said were very valuable. They said they had been brought to the baby (this must be a remarkable baby!) by some important gentlemen from a long way away. It was really extremely valuable stuff, but the Ben Jacobs seem industrious and truthful, so your

worker has no reason to believe they had stolen it.

Tactful inquiry about the "important foreign gentlemen" brought to light the fact that they had come into town and left almost immediately after. It seems that one of them was a Negro, and in spite of their wealth, and the fact that they had been entertained in Jerusalem by King Herod, no one in the village would accommodate him or his servants. Mr. Ben Jacob was quite worked up about this. The worker, to soothe him, suggested that the child might some day help do something about these things, and the mother brightened at this. Mr. Ben Jacob said he hoped he would, indeed, but it took a long time to change people.

Case closed.

Therefore, Let us . . .

SINCE the end of the war, we seem to have run into an unusual number of "Therefore, let us . . ." sermons. Perhaps this apparent increase is due to the fact that the problems that confront us appear to be so vast that we don't dare to talk about them except in such frustrating, moralizing terms.

These sermons are all of a type. They deal with some vital problem which presses in upon humanity and end with some exhortatory platitude which resolves nothing. You have heard them. "We have racial conflicts. Therefore, let us love one another."

"Labor and management disagree. Therefore, let them get together." "If we are to have peace, the nations must understand one another. Therefore, let them come to respect one another." Probably, as we mouth such words from the pulpit, they seem to be infinitely wise to our own ears. Perhaps even some unfortunate persons in the pews are fooled. We sincerely hope, however, that not too many of them are.

There is an unusual hesitancy on our part today to take our sermons down into the stuff of life, find out what is really going wrong and, then, speak with the fire of the prophet. Rather, we flit about with the birds and exhort individuals to love one another if they want to get out of their present mess. To have representatives of various

"QUOTES"

WHAT is meanness? It would seem to have been derived etymologically from the word "me" and to describe the spiritual conviction of those who gave a selfish interpretation to the first commandment which might be paraphrased to read: "I will not have any other God but me," and in this sense they worship the Lord their God with all their heart and soul and mind. And because their God is a very little God, they come out of the game of life with a very little heart and a very little mind and a very little soul.

—Bishop Irving P. Johnson

racial, economic and national groups love one another would, obviously, be a great and wonderful thing. But to tell them so to love one another in the midst of institutions that are perverted and morally unjustifiable is to invite them to become neurotics.

There is "institutional" or "structural" sin, as well as the Old Nick in every man. To ask a working man and an employer to love one another and, thereby, imply that they have found a solution to their problems is absurd when they are both living under an economic system that is kept running by their ability to make a "profit" out of each other. The same goes for our other dangerous conflicts. Telling the Negro and the Caucasian to love one another in the South—or in Detroit, or Cleveland, or New York—isn't going to help a bit as long as somebody, operating under the present

system, can make more out of having them hate one another. We can't make love operative as a social principle until we establish such institutional and social systems that will make love a real, live option. Today, the environment is such that the only harvest possible is hate.

Churchmen have a special responsibility in this problem. Theoretically, we are community leaders. This means that we have to criticize our community—local, national and international—with both insight and knowledge. We are hypocrites if we tell people to love one another and, at the same time, do nothing fundamental about changing those systems which prevent them from doing so.

Less platitudinous pap and more of what Dorothy Sayers characterized as strong meat would be a welcome innovation in most pulpits.

Witness Study Plan for Lent

by William B. Spofford

THE Church is indebted to Bishop Scarlett and to the commission on social reconstruction for publishing the book, *Christianity Takes a Stand*, which is also published by Winston under the title, *Toward a Better World*. The chapters, each dealing with some major issue before us today, should be carefully studied by as large a number of Church people as possible, and Lent is a good time to do this.



BISHOP RICHARD EMRICH

The editors of THE WITNESS, to further this end, therefore present this Study Plan for Lent. We will send to rectors or other authorized persons in parishes, as many copies of this book as there are people in the Discussion Group. Then for ten weeks, starting with our issue of February 13, we will send a bundle of THE WITNESS, one copy for each member of the Group. Each of these numbers will feature a critical appraisal of one of the chapters in the book. The line-up is here presented with seven of the ten having accepted the assignment. We are confident the other three will. If they do not we promise equally good authorities. But we are not waiting for final word since a good deal of planning has to go into this effort, particularly in these days of paper shortages.

The opening chapter in the book on "Social Responsibility of the Church" by Bishop Angus Dun of Washington, will be discussed in the first article by Bishop Richard Emrich of Michigan. Sumner Welles is the author of the chapter on "The United Nations" and the Hon. Harold Stassen, a member of the U. S. delegation at San Francisco, has been asked to appraise this. "Relations With Russia" by Reinhold Niebuhr is to be presented in our article by Dr. Harry F. Ward, formerly of the Union Seminary faculty. The next chapter on the "Treatment of Ex-Enemy Nations" by Prof. W. E. Hocking will be discussed by Prof. John Bennett of Union Seminary who has just returned from Europe. Prof. Arthur H. Compton is the author of the chapter in the book on "The Moral Meaning of the Atomic Bomb." So we have asked an equally outstanding authority, Prof. Lewis Ridenour of the University of Pennsylvania, to lead THE WITNESS discussion of this. Prof. Ridenour will be remembered as one of the contributors to that stirring book, *One World or None*.

Mrs. Roosevelt and the Rev. W. Russell Bowie have chapters in the book on Minority Groups, dealing chiefly with the Negro. Dr. Max Yergen, president of the National Negro Congress, will deal with this subject. Japanese Americans are discussed in the book by Bishop Parsons. We have asked Carey McWilliams, an authority on minority groups and who has made a careful study of

the Japanese, to write our article on this subject. "Full Employment" is presented in the book by Frances Perkins. THE WITNESS article will be by Philip Murray, president of the CIO. "Man and the State," in the book, is by Prof. Eduard Heilmann and THE WITNESS article will be by the Rev. Stephen F. Bayne, chaplain at Columbia and bishop-elect of Olympia. The final chapter in the book is by Stringfellow Barr on the "Duty of a Christian" and the final WITNESS article in the series will be on the same subject and will be by our editor, the Rev. Frederick C. Grant.

THE cost to you for this is one dollar for each person in your class, payable either with your order (preferred naturally) or at the end of the series if you had rather. To illustrate, if you organize a class of ten people, we will send you early next month ten copies of the book. Then for ten weeks, starting February 13, we will send you a Bundle of ten copies each week, each one carrying a critical appraisal of one of the chapters.

This final word: we are making this announcement before we have quite completed our plans for two important reasons. First, the publishers of *Christianity Takes A Stand* have informed us that the book has proved so popular that there is but a limited supply left. There are enough copies still available of this first edition probably to take care of our needs. But if the edition should be exhausted they have to know very soon in order to put through a second edition. Second, the paper situation is such these days that we cannot be sure at the moment how many copies of these ten issues of THE WITNESS we will be able to print.

These two reasons make it imperative that we receive all orders at the earliest possible time. We ask therefore that all of you who adopt the plan please place your orders at once. Drop a note to THE WITNESS, 135 Liberty Street, New York 6, N. Y., stating "Enter order for . . . persons for the Lenten Study Plan" printing your name and address. If you can send payment with the order it will help. If you want to pay later you can make your order with a postal card.

The orders will be entered as they are received. If your order is received too late—and it won't be if you act now—we will so notify you at once so that you may make other plans for Lent.

These are top-ranking people, both in the book and THE WITNESS articles. The plan gives you, we believe, a great opportunity for serious study with your people this Lent. We urge that you place your order at once.

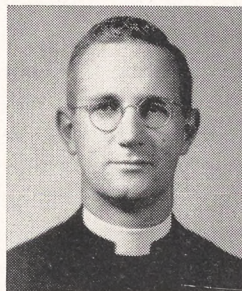
Strategy and Tactics

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

THE main cause of the breakdown in communication is, I believe, the lack of a distinct Christian witness. The restoration of such a witness by laymen and laywomen will go a long way to solving the problem, for it will provide a frame of reference which is, at present, almost wholly lacking and without which the Gospel cannot be understood. The Christian witness has, of course, innumerable aspects, but some attain added importance at particular times and places. I will mention



three which are always essential but which are especially vital at the present time in this country.

We need to provide a witness to Christian faith. We have allowed the view that Christians are simply good people to become widespread with the result that evangelism has degenerated to the argument as to whether people who go to church are better than people who don't. Needless to say the results have been disastrous. Not only has the issue been completely misrepresented but Christians have found themselves in an untenable position. Christians are not necessarily better than non-believers. Indeed, non-believers often excel Christians even by Christian standards of goodness. This fact is more than a judgment on those of us who call ourselves Christians; it is an indication of the utter absurdity of two men standing on a square foot of earth and arguing which one is better with the implication that men can earn salvation by good deeds. What we need are individual witnesses who will show forth in their lives that Christians are a peculiar people, who have a peculiar faith (a slight understatement in the world today) and whose faith results, by the grace of God, in peculiar action—such as worshiping, praying, and serving (to distinguish it from the over-used word, serving).

A second great need, today, is for a witness to Christian fellowship. A parish can be a bee-hive of activity and sociability and still have little or no real Christian fellowship. It would be more accurate to say, in some cases, that a parish can be such a bee-hive of activity and sociability that whatever Christian fellowship exists is completely

hidden. The result is that a parish often appears to outsiders to be on the same level as a lodge, a service club, or a sewing circle, or a slightly higher level than a bowling league, an industrial recreational organization, or a bridge club, and a decidedly lower level than a union, a manufacturers association or the Red Cross. Christian fellowship is the natural outgrowth of sharing the peculiar faith and joining in the peculiar activities already mentioned. Although a little theatre group or a course of lectures on current events may be well worth encouraging, they cannot possibly provide a witness to Christian fellowship. Nor can fellowship be created directly. A parish cannot say, "We need Christian fellowship" and produce it full grown out of the baptismal font. But when men and women meet to worship at other times as well as on Sunday morning, when men and women meet to pray together and study their faith together, when men and women meet to discuss the Christian principles on which some area or the whole of their common life should be based and then proceed to take action, when men and women consult together before speaking on some problem in the name of the Lord, when in these and similar ways common action springs from common faith, Christian fellowship becomes a living reality.

A third great need, the most urgent of all, I believe, is a witness to the fact that God is concerned with the whole of life, what William Temple called social witness. The old tags, "The Church must not interfere in business," "The

Church must not interfere in politics," are death to any real Christian witness. As a matter of fact, our Church gave a sort of witness in reverse when in the fiasco at Philadelphia over the book sponsored by the Joint Commission on Social Reconstruction (the book *THE WITNESS* is urging you to study in Lent) we clearly showed to anyone who cared to look beneath the surface that we were terrified at the social dynamite in the Gospel. The very thought that Christianity might take a stand on any matter except adultery set the "faithful soldiers and servants" to slobbering with fear. Until the situation changes, we had better not expect any success in our campaigns of evangelism. For every convert we make we will lose fifty to the demonic forces at work in the world. Modern man knows, even if the Church does not care to recognize the fact, that our civilization is sick with a sickness unto death. A faith which has nothing concrete and effective to offer towards the solution of the political, economic and social problems of our time is not worth the attention of a five year old. When man feels his soul being destroyed by forces over which he, as an individual, has no control, he will not listen much less understand someone who shows no concern for his present condition. Until we provide a Christian social witness, such words as redemption, love, mercy, and healing (when used in the Gospel) can hold little meaning or promise for men today.

It is urged that the article in this number "WITNESS Study Plan for Lent" be carefully read and acted upon.—Editors.

Need for Evangelical Witness

by Charles D. Kean

*Rector of Grace Church,
Kirkwood, Missouri*

OUR world is in desperate need of the Christian Gospel. Individuals everywhere need to find commanding purpose for their lives in an age of gigantic forces which threaten them with meaninglessness. Every Christian observation on world conditions recognizes this to be true. On the other hand, society needs the infusion of a spirit that will transform the tension between its groups into constructive co-operation. But if Christianity is to make a serious impact upon the modern world, it will be only by means of a vigor-

ous evangelical witness which, through the vitality of its faith and the clarity of its understanding of the times, links together effectively the heritage of the Christian Gospel and the creative forces of this age.

An evangelical witness means nothing less than the living commitment of the individual soul to Jesus Christ the Redeemer, through personal conviction and genuine repentance. It is not a flight from the difficult pressures of a confused social situation, but rather the building of human lives

upon the solid rock of Christian faith in order that they may be vitally relevant to the world around them. The evangelical witness is nothing less than the faith of the Reformation related to the practical needs of our day.

The Episcopal Evangelical Fellowship exists in order to promote this kind of understanding of the Christian urgency, both within the Episcopal Church in order to keep it true to its Reformation heritage, and in relation with other Protestant communions as part of a larger evangelical witness. The Fellowship is primarily concerned with Christianity as the sole means by which men and women today may know the joy of free brotherhood in a world which tends to deny it. The Fellowship does not exist to promote one of many variants in religious taste, but rather to bear witness to the fundamentals of the Christian Gospel.

In the eyes of Christian faith every age is in desperate need of the Christian Gospel, but it knows that need in terms of the kind of social, political and economic problems which perplex men. Our consciousness of spiritual distress in this fifth decade of the twentieth century is framed by the uncertainty of our industrial situation, the heightened tension of race relations, and the unsettled meaning of world peace.

It does not require the special insight of the anthropologist to recognize that the evolution of man's group life has not kept pace with his economic and technological development. While men have always worked out their problems of adjustment to changing conditions through groups which had meaning for them, today they are given a more and more meaningless choice. On the one hand, there are group loyalties—to nation, race or class—which can lead only to strife because the groups themselves in the forms now known are largely obsolete. On the other hand, there is a huge, vague, amorphous mass existence in which the individual is swallowed up as the price of political and economic security.

The need of the modern world is for a practical kind of free brotherhood to be the prevailing spirit in which men can solve the problems of family, community and national living in an age of high technology, international economic forces and mammoth agencies of political power. The difficulty is that this kind of brotherhood cannot be simply created just because it would be nice to have. At the same time, it is obvious that it cannot be supplied for men by institutional means, except insofar as those institutions embody and reflect the faith of their members.

In other words, the need of our day for a wit-

ness to redeeming power which can transform men, where they are, in a real world as it is, and make it possible for them to build bravely and creatively the fabric of the civilization which must be erected. And there is no short-cut by which they can be saved the effort of committing themselves in faith to working out daily, in the course of actual family, community, business and political decisions, what it means to be a Christian.

In the ordinary course of historical evolution, men solve their problems of adjustment to changing circumstances by revising the operation of the groups to which they belong. But there have been several periods in history, when because of the utter inadequacy of the available groups to serve the needs of the times, men and women have been driven back behind institutions, even the Church, to rebuild from the bottom up, on the foundation of personal faith, the kind of fellowship with other people which was needed to make life worth living. In one real sense, this was the meaning of the Reformation.

The torment of the modern world, evidenced by the anxiety of millions everywhere, demonstrates again today the need for a return to religious fundamentals. What is called for is not an escape from the problems, but a re-interpretation both of their meaning and of the nature of the men who must deal with them, so that the issues can be approached creatively. The evangelical faith can do precisely this because it has an understanding of the nature of man which is always true, regardless of the changing fabric of civilization.

THE Gospel itself is the answer to man's eternal question, which each age phrases in terms of its own problems. The request of the rich young man, "Good Master, what must I do to inherit eternal life?" is the question every man, woman and child asks about the meaning of his own experience. In the days of the Reformation, this question took the form of a need which the crystallized institutions of the Western Catholic Church could not meet. The question asked was the same, but with the pressure of a changing social situation, men and women needed a more profound answer in order to use their religious heritage.

The Gospel recognizes that all men ask this question and that, regardless of changing circumstances, it refers to the fact that the drive for autonomy in individuals and groups is the key to the human problem. Unless some higher loyalty secures the surrender of this drive, man will always find himself in meaningless situations, because he will always tend to use the national groupings of society—of the family, of language,

of economic function, of geographical location—in order to further his own advantage and in order to defend himself. This cannot help but lead to tension, conflict and despair.

The evangelical faith is that the problem can only be answered when it is faced, and that it is only faced when men's lives are revolutionized by the conscious, deliberate acceptance of Jesus as their Christ. The brotherhood which the world needs but which man's own autonomy denies, can only be found when men have accepted a higher loyalty that bridges their divisions. In terms of the need of our modern world, this means that the only way in which Christianity may be a decisive force for peace and justice and economic security is to the extent that men and women find through faith a brotherhood in Christ that relates them across the barriers which otherwise would separate them. The evangelical answer to industrial strife is not an ethical exhortation for co-operation but a statement that men who have found brotherhood in Christ discover that their functional differences in the economic system are no longer obstacles to working things out with each other. The detailed problems remain to be solved, but there is a new, creative spirit. And the evangelical spirit has a parallel application to international relations and to race relations.

The key to the Christian answer is, consequently, Christian faith, and the Church, while important, is primarily the agency through which this faith is expressed in fellowship. We live in an age when, perhaps more than ever before, the Church itself must be understood as the fellowship created by the faith of its members—the fellowship of the Holy Spirit—rather than as the institution which imparts the faith. While practically the Church serves men in both ways, in an age of perplexity all institutions—even the best—tend to be used in order to escape reality instead of facing it. The need of the modern world is for a fellowship built on vital faith in the Christian meaning of life rather than for an organization of ancient lineage. The institution can only be relevant to the extent that it is inspired from within by the spirit of life.

The concern of the Episcopal Evangelical Fellowship is to bear witness in this modern world of uncertainty and insecurity to the faith by which men are set free to find brotherhood in action. The Fellowship exists to remind the Episcopal Church, the ecclesiastical home of its members, that they are Christians in the sense of commitment by faith to Christ before they are Episcopalians. The

Episcopal Evangelical Fellowship treasures the rich heritage that has come down to us through the ages, not as antiquities to be safeguarded, nor as talismans that are good just because they are old, but as the witness to an evangelical tradition which has made men free—in different ways and in different words—in different ages.

The concern of the Episcopal Evangelical Fellowship with Church unity is twofold. On one hand, the nature of the political and economic world to which the Gospel must be brought in contact requires something more vital than the perpetuation of ancient exclusiveness, regardless of the real values thought to be safeguarded thereby. It is only through unity that the Churches will be able to say very much in the name of freedom of the spirit to a world which is being collectivized in the name of political and economic efficiency. On the other hand, the very movement toward unity itself is the most valuable opportunity for bearing witness within our own Church to what we believe to be the truth of the Christian Gospel. We are concerned that our own Episcopal Church may contribute its glorious heritage of stability and elasticity of order, of dignity and freedom in worship, its combination of reverence for the experience of the ages in liturgy with earnest acceptance of modern reality, so that all may be used by the world. It is a betrayal of our tradition to preserve its forms in sanctified irrelevance while its life decays in unreality.

The Episcopal Evangelical Fellowship is concerned with the liberalization of the marriage canon (and we regard the new canon as a liberalized canon, regardless of what others may interpret it to be) because we believe that the Church will only be true to itself as it is prepared to help men and women commit themselves to every venture in life in the spirit of redemptive faith. Our concern is with the salvation of the men and women before us, and we are only interested in their previous marital history to the extent that it may throw light upon their need today in order that we may better help them relate it to Christ.

The concern of the Episcopal Evangelical Fellowship with every problem facing our Protestant Episcopal Church is in order that it may serve as an agency through which men and women, coming as divided and torn individuals in a divided and struggling world, may find that faith through personal commitment which will make them brothers to other people in every practical situation they face.

Women Show Greater Interest Than Men in Religion

Buffalo Rector Gets Interesting Replies To Questionnaire Sent Members of Parish

Edited by Sara Dill

Buffalo, N. Y. (RNS):—Women show a greater interest than men in personal religion and in the life and affairs of the Church, according to the Rev. George F. O'Pray, rector of St. Clement's Church, who asked his congregation 89 questions in an effort to "evaluate the moral and spiritual life" of his parish.

Mr. O'Pray sent questionnaires to 360 members and received 227 replies, most of them from women.

Asked if they believed in Bible miracles, 154 members said yes and 36 no. Mr. O'Pray said a definite need of Bible reading was indicated in answers to the question: "How often do you read the Bible?" Sixteen members said every day, 33 frequently, 57 sometimes, 66 rarely and 33 not at all.

Parishioners generally favored church services that are "not too long" and felt they should give at least 5% of their income to the church.

Sermons on the Christian way of life, faith and marriage, the home and family life were preferred by far more persons than sermons on current events, missionary work, sin and temptation.

"Do you really try to live a Christian life yourself?" Answering this, 199 said yes and nine no. Most frequent causes of failure to achieve this goal were listed as not enough will power, temper or anger, "getting discouraged at my own weakness" and temptation "which leads to wrong-doing."

Mr. O'Pray insisted that no one sign the questionnaires and believes they were answered truthfully.

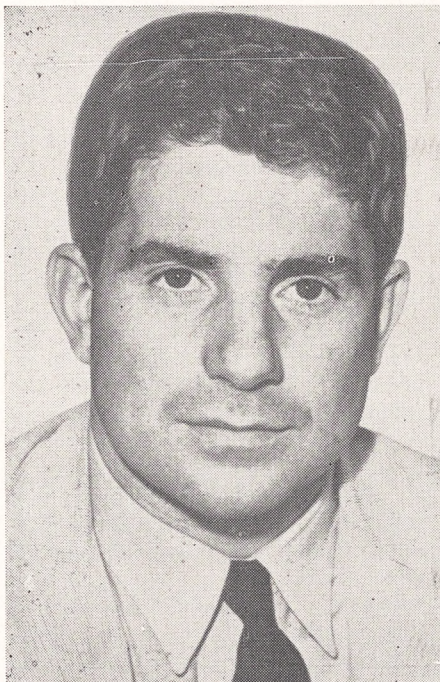
Reporting that only three members out of 196 said they have family prayers, he said this showed "religious life in the home has broken down."

The question that drew the biggest response asked: "Do you believe it is essential for your religious life to attend church?" A total of 190 persons said yes and 27 no.

Chaplain Leads Fight

Richmond, Va. (RNS):—The Rev. Charles C. Webber, Methodist chap-

lain to organized labor, is leading the CIO in a fight against labor legislation proposed to the Virginia General Assembly by Governor William M. Tuck. The Assembly is meeting here in extraordinary session to deal with proposals for increasing teachers' pay and with a



The Rev. William H. Kirk last week announced his resignation as rector of St. John's Church, Buffalo. He came to the parish two years ago from Grace Church, St. Louis, where he did an outstanding work, particularly as director of the settlement, Grace Hill House, for which he was cited in the WITNESS Honor Roll of 1942

labor program which the Governor will present. In the latter category are bills which would prohibit strikes and lockouts in public utilities and outlaw the closed shop.

In a statement announcing the opposition of CIO to the Governor's program, Mr. Webber, who is chairman of the Political Action Committee in Virginia, said "our preliminary judgment is that these unconstitutional bills, if adopted and enforced, will prevent labor unions of Virginia from bargaining effectively for living wages and decent working conditions. They will also prevent organized labor from serving

the common good through getting adequate purchasing power into the hands of the people with which to buy the goods and services industry and agricultural are capable of producing. In our opinion these bills give aid and comfort to those industrialists who are more concerned about getting excess profits and the right of the rich to rule than they are in averting another depression with all of its attending evils of unemployment, poverty, bitterness, and strife."

The day after Mr. Webber made his statement, the Virginia AFL came out with a similar attack on the Governor's proposals and said it, too, would fight them.

Scholars Meet

Geneva (wireless to RNS):—About thirty Biblical scholars from ten countries took part in a study conference at the Ecumenical Institute of the World Council of Churches here from January 5 to 9. Purpose of the meeting was to prepare a symposium on the Bible to be published in 1947, and used as a basis of study by the general assembly of the World Council at Amsterdam in 1948.

Among discussion leaders were Professor Karl Barth and Professor Franz Leenhardt, of Basel, Switzerland; Prof. A. Nygren, of Sweden; Prof. E. Schlöcker, of Heidelberg, Germany; Prof. N. Soe, of Denmark; Prof. K. L. Schmidt, former German professor, now in Basel; Prof. B. C. Niftrik, of Holland; and Prof. Barma Nagy, of Hungary.

Americans who took part in the discussion were Carl E. Schneider and Theodore Bachman, denominational representatives in World Council reconstruction work. Topic at the meeting was "The Authority and Relevance of the Social and Political Message of the Bible Today."

Negro Salesmen

Fort Wayne, Ind. (RNS):—Seventy-six per cent of Christmas shoppers interviewed by teams representing Fort Wayne's first workshop on human relations said they would have no objection to being served in department stores by Negro sales people. The workshop is sponsored by a number of religious and civic groups, including the Unitarian Society of Fort Wayne, the Union Baptist church, the Turner Chapel, African Methodist Episcopal Church, and the Jewish Federation of Fort Wayne.

Polling of 612 persons on Saturday, when many economic groups are represented in downtown stores, was a project in which workshop leaders sought to prove that a large majority of customers would not object to Negro clerks. Figures showed 388 voiced no objection, 196 were opposed, and 28 gave no opinion. Several employers expressed interest, some surprise, at the high percentage of shoppers favorable to Negro sales personnel. No colored sales people are employed at present in local department stores.

One department store executive said he had to forego appointing a Negro salesman when other sales people objected. Another said the percentage favorable would have to equal 95 per cent before he would employ Negroes.

Because most managers were fearful of "sticking their necks out," the workshop proposed that several employers each hire one or more Negro salesmen concurrently, so that no one concern would become "a martyr to public reaction," as one executive described it.

The Rev. Aron S. Gilmartin, a Unitarian minister, workshop chairman, said regular follow-ups throughout the year will be made to determine to what extent public opinion has veered against discrimination against Negroes.

Seminary Sunday

New Haven, Conn.:—As previously announced, Presiding Bishop Sherrill has designated January 26 as Theological Education Sunday. Dean Lawrence Rose, chairman of the national offering, shows that there has been a year-to-year increase of interest in this observance, and in the offering as well. Figures for 1946 are incomplete, taking in the months to November inclusive. When December results are tabulated, it is apparent that a gain will be made. For eleven months the year's total is \$63,647. Said Dean Rose, "More widespread placing of the task and needs of theological

education before the people of the Church in sermons and parish publicity will produce the interest and support needed to take Seminaries out of the poor-relation class."

Lectures at Union

New York:—Prof. Adelaide T. Case of the Episcopal Theological School, Cambridge, is to give two courses at Union Seminary, here, the second half of the summer semester. One will be on the experience of worship and the other will be on the use of the Bible in Church education. Miss Helen B. Turnbull, director of Windham House, announced that the courses will be open to both men and women who are registered at Union, Teachers College or Columbia University.

Circulation Increases

Rome (wireless to RNS):—Anticlerical demonstrations in Italy reached a climax in Melilli, a town in the Siracusa province of Sicily, when a bomb explosion caused damages estimated at 6,000,000 lire to the Church of St. Sebastian and attackers opened fire on nuns who sounded an alarm. According to reports here, the high altar and two famous 15th century paintings were destroyed by the explosion. The bomb also demolished a statue of St. Sebastian and a shrine containing relics of several martyrs. In addition, gold and silver ornaments were wrecked. The explosion was witnessed by nuns who peered through the windows of an adjoining convent. They were fired upon by the attackers, but the shots went wide and none of the sisters was hurt.

Vatican circles continue to voice concern over mounting anti-clericalism all over Italy, but especially in Romagna, Liguria, and Sicily. *Osservatore Romano*, Vatican newspaper, disclosed that a recent threat of ex-communication against the staff of the anti-clerical Rome weekly, *Don Basilio*, has resulted in a steady increase in the number of its readers. It is estimated that the circulation of *Don Basilio* is now 100,000. Vatican officials announced that Msgr. Francis Borgongini Duca, Papal Nuncio to Italy, has called upon Foreign Minister Nenni to protest the continued publication of *Don Basilio* as a violation of the Vatican-Italy concordat.

Council Expands

Harrisburg, Pa.:—Creation of a new department of public relations and expansion of other departments in the Pennsylvania Council of Churches were approved here at the Council's annual meeting.

A proposal that the department of Christian social education and action "call to the attention of the voters of the state the principles, platforms and records of candidates for public office" was adopted by the Council.



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Arrangements also were made to keep the Council's constituency informed on proposed state legislation which would affect the Church.

The Council endorsed a program of meditation and conciliation of "social tension," particularly labor relations and race relations, and plans were made for a study of needs for chaplaincy service in institutions.

Condemn Committee

Chicago (RNS):—The National Women's League of the United Synagogue of America, representing women of the Conservative branch of Judaism, adopted a resolution at its meeting here condemning the House committee on un-American activities and urged the 80th Congress to withhold further appropriations for the committee.

The 1,000 delegates, at their first convention of five years, unanimously approved the resolution which charged that the House Committee had failed consistently to investigate "flagrantly subversive groups," had shown "contempt for American constitutional liberties," and had not been impartial in investigations. The committee, the Jewish women said, had "branded with undeserved op-

probrium organizations and citizens selected at random."

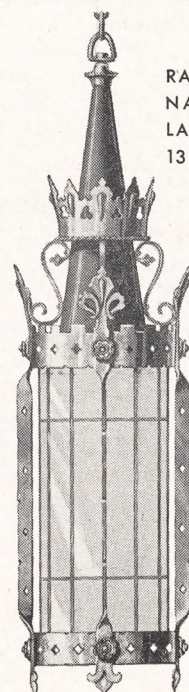
The women passed several resolutions on racial issues including a condemnation of racial and religious quotas in colleges and universities which asked that national and state legislatures abolish tax exemption for schools which use the quota system. Also urged was the creation of federal and state fair employment practice committees, abolition of poll taxes, federal educational grants to elevate educational standards in the South for Negroes, passage of anti-lynching bills, and outlawing of restrictive housing covenants. The convention asked continuation of governmental food relief for Europe and Asia, abolition of war through international control of all military weapons, including the atomic bomb, and civilian control of atomic energy.

Discussion Groups

Alexandria, Va.:—The Rev. B. B. Comer Lile, rector of Christ Church, here, has recently inaugurated a new kind of Sunday evening service. Following a simple service of Evening Prayer, a period known as Christ Church Sunday evening hour will be

held in the parish house. Under the direction of the rector or assistant or some other leader, there will be a presentation of a subject for general discussion. The subjects dealt with have to do with the Christian faith and life in general and the Episcopal Church's approach to them.

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used in the presentation. The discussions are informal in nature with each person attending being encouraged to join in the discussion. These meetings, according to the rector, have gotten off to a good start with an encouraging number of people attending.

Heifers to China

New Windsor, Md. (RNS):—One of the largest shipments of cattle to date will be made to China in December when 850 heifers are to be sent from New Orleans by Church World Service. It also was revealed that young Methodists in Wichita, Kansas, are planning to contribute 50 heifers for Europe before Christmas.

Large Class Confirmed

Baker, Ore.:—The Rev. Harold E. Parrott, rector of St. Stephen's here, presented a class of fourteen to Bishop Lane Barton on December 3 which was composed entirely of adults. The rector had previously baptized ten of the fourteen.

Urges Planes

Winona Lake, Ind.:—Success in pioneering mission work today depends upon the development of a special plane in the opinion of the Rev. Paul Hartford, who runs a fly-

ing school for preachers here. He just returned from a 15,000 mile trip through Central and South America where he visited 200 missionaries and 30 mission stations. He says that a two or three passenger twin motor plane is needed, that can be converted into a hydroplane at the touch of a button, and that makes an altitude of 20,000 to clear high mountains.

During his tour through Ecuador he was called upon to fly an isolated missionary family out of a remote jungle station. He flew them back to civilization in 30 minutes whereas by truck it would have taken five days.

No Longer a Dime

Alexandria, Va.:—The vestry of Christ Church here has voted to discontinue the ten cents admission charge which has been collected for the past forty years from tourists. The church is now open from 9 to 5 on weekdays, with a guide on hand to show the points of historic interest.

Miss LaMonte Dies

Bound Brook, N. J.:—Miss Caroline LaMonte, one of the leading Churchwomen in the diocese of New Jersey for many years, died just before Christmas after a long

illness. She presented her family home to the diocese some years ago as a home for elderly women. She was also a leader in the Girls Friendly Society and in the social service department of the diocese. She was one of the founders of the Church League for Industrial Democracy and was a vice-president of the organization at the time of her death.

Rector's Son Dies

Washington:—Christopher Smith Sargent, son of the Rev. G. Paull Sargent, rector of St. Bartholomew's, New York, died suddenly the day before Christmas. He had gone from the living room of his home here to get wood for the fireplace. A maid heard the crash of wood falling to the floor and discovered that Mr. Sargent had died instantly of a heart attack. He was a lawyer with a large firm here; was thirty-five years of age, and is survived by his wife and four children, the youngest of whom is six months old.

Religious Liberty

Rome (wireless to RNS):—Religious liberty as well as civil liberties for all Italians are stressed in a six-point program drawn up by Pastor Ignazio Rivera, president of the Italian Baptist Mission, and sub-

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mitted to the president of the Italian constitutional assembly. Its chief point is that "all political, cultural and religious institutions are to have equal rights before the law" which means that Protestants should not be discriminated against as in the past.

Washington Cathedral

Washington:—In a year-end report, Dean John W. Suter reports that more than 171,000 persons, from every state in the union as well as from many foreign countries, visited Washington Cathedral in the year just ended. It is the highest number in six years. He also states that "Our pulpit was occupied by laymen as well as clergymen, non-Episcopalians as well as Episcopalians, and within the latter group by men who represented widely differing theological traditions."

Prospective Ministers

Orange, N. J.:—The diocese of Newark has a newly formed organization, the Alpha Club, one of whose purposes is "to preserve those principles and practices of the early Church which were re-won for Anglicanism at the reformation and need emphasis in our day." The club sponsored a dinner meeting re-

cently at St. Andrew's, here, which was attended by forty clergymen and eighty-five young men who are possible candidates for the ministry. There were brief speeches by Bishop Washburn and Bishop Ludlow, and longer ones on the minister as "rector", "priest" and "pastor" by Dean Arthur Lichtenberger, the Rev. Edwin S. Carson and the Rev. Cornelius P. Trowbridge. The president of the club, who presided, is the Rev. James A. Mitchell, rector of St. Paul's, Englewood.

Christmas December 25

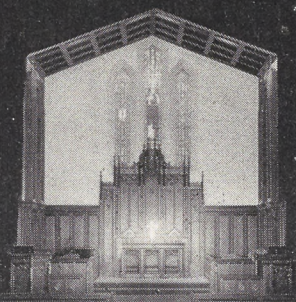
Pittsburgh:—Many Greek Catholics celebrated Christmas this year on December 25th. During the past four and a half years about half of the Greek congregations in this area voted to shift their celebration from January 7, the date of Christmas under the old Julian calendar.

The Plan Worked

Winthrop, Mass.:—The Rev. Ralph M. Harper of St. John's Church here sent return postals to the boys and girls of his parish. On it was a place to check whether or not they would attend a party and bring a gift for a European. There was also a place to check whether

or not they would attend, with their parents, the morning service on Family Sunday. The card then stated that the first ten to return their cards would receive prizes, while the last ten would be expected to give him prizes. Within 24 hours after the cards had been mailed he

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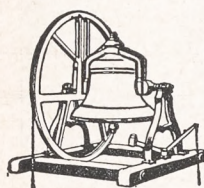
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had received over 100 replies, with some calling at the rectory since they were not sure the postman would get their answers back in time.

Moral Awakening

Quebec (RNS): — The Canadian people must be aroused to a sense of "moral obligation and mutual good will" so that a minimum standard of social welfare can be provided for the whole country, delegates to the annual meeting here of the Canadian Council of Churches were told in a report by the Council's department of evangelism.

"Men everywhere are conscious of the need for social justice," the report stated, "but they are trying to build a just social order without a sense of God, or a true conception of human value, or a real sense of community."

Pointing out that of the 6,200,000 professing Christians in Canada, 25 per cent are unreached by the Church, the report said "we are conscious of the needs of innumerable individuals for moral renewal and spiritual undergirding in this time of confusion."

Race Cooperation

Rock Island, Ill. (RNS): — Bonds of friendship between Negroes and whites were stronger in this industrial community of 55,000 after 500 white and colored Protestants joined in inaugurating a campaign to obtain funds for an enlarged church for the Wyman African Methodist congregation. Learning that the colored congregation's church building had been condemned by city building inspectors, the white Protestants launched a movement to purchase for the Wyman church the First United Presbyterian church building which will be vacated when that congregation builds its new church.

CLERGY NOTES

(Continued from page 2)

MARTIN, WILLIAM L., Barnwell, S. C., has resigned to accept position as canon of Christ Church Cathedral, Louisville, Ky.
MATHER, H. LESTER, formerly rector of Calvary, Roslyn, Wash., is now in charge of St. Paul's, Port Townsend, Wash.
MOORE, DE SAUSSURE P., assistant at St. John's, Savannah, Ga., becomes priest in charge of St. Alban's, Kingstree, S. C., on Feb. 1.
PARKER, WALTER P., was ordained priest on Dec. 21 in the chapel of the Church House, Philadelphia, by Bishop Hart. He is in charge of the Ascension, West Chester, and St. Cyril's, Coatesville.
POWELL, W. A., was ordained priest on Dec. 7 by Bishop Hart at the Atonement, Morton, Pa., where he is rector.
SHUFELT, JOHN M., was ordained priest on Dec. 16 by Bishop Creighton in St. Andrew's church, Ann Arbor, Mich.
TAYLOR, RAYNOR D., acting rector of St. Mark's, San Antonio, Texas, has accepted the deanship of St. Mark's Cathedral, Salt Lake City.

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BACKFIRE

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

MISS FLORENCE E. DALE
Churchwoman of Whaleyville, Md.

These are indeed trying times. I thoroughly enjoy THE WITNESS and to assure you of my sympathy in your difficult situation I enclose a check to cover a year's subscription. Perhaps you know of a clergyman to whom you could send it and I hope he may enjoy our Church paper as much as I do. I hope that 1947 will bring you fewer headaches.

ANSWER: Many thanks. As we stated last week there are many clergymen and missionaries who will be glad to receive THE WITNESS. So if there are any who care to make gift subscriptions it will be a double gift—to them and to us. Merely send the \$3 and a note "Gift subscription to someone on WITNESS list."

* * *

MR. ELLIOTT L. GUY
Layman of Savannah, Ga.

I enjoy reading THE WITNESS. What strikes me most is its bold manner of discussing the problems of the day. No sugar-coating; just stating the stark facts and in many instances recommending a solution to the problem. Accept best wishes for continued usefulness in the coming year.

* * *

G. ASHTON OLDHAM
The Bishop of Albany

What a pity statistics are so frequently ignored or regarded with lofty unconcern. They may at least serve as pointers indicating the direction in which we are going. Since somebody ought to do it, I am calling attention to a single item in the most recent figures of our Church which to me is somewhat appalling. I refer to our growth in communicants, of 15,186, which is less than one per cent. Dividing the total financial receipts by that figure gives us a cost of approximately \$3500 per communicant, as compared with \$1650 the previous year. Evidently the cost of communicants has risen more than the cost of living!

Surely these figures should disturb us. This dear Church of ours is crawling forward at so slow a pace that it appears almost to be standing still. In contrast, our Methodist brethren this past year made an intensive effort to reach outsiders, with the result that they report some 800,000 new converts. At this rate a child can see where our respective bodies will be in the next decade or century.

What is the matter with us? Why don't we make more converts? We seem to have lost our crusading or evangelistic zeal and to have settled on our lees. Has the possession of an Apostolic Ministry and valid Sacraments resulted in an easy complaisance? If so, let us remember our Lord's retort to those who claimed, "we be the children of Abraham," "I say unto you God is able of these stones to raise up children unto Abraham." This truth still holds.

Our valid ministry and sacraments are

given us not chiefly for our own spiritual benefit but as powerful instruments for the spreading of His kingdom. If we wrap our talent in a napkin, God will surely take it away and give it to another who will make full use of it. Moreover, if these elements of our Church's life are as valuable as we claim, the evidence should appear in greater zeal and more adequate results than with those who have them not.

I still believe with all my heart that we have a form of Christianity which the world and our country desperately need; but we are not giving it to them. With over half our population thoroughly pagan and a greater proportion only nominal Christians, the field would seem ripe unto the harvest. Why are we not reaping more and better? I cannot but think that God is more pleased that 800,000 have been brought to acknowledge His Son than with the possibly (?) better instructed and trained 15,000 Episcopalians. "By their fruits ye shall know them"; and the Episcopal Church, with all its blessings and endowments, should be bringing forth more fruit.

Some one said, "Watch out for the Episcopal Church if it ever wakes up." Surely now when Christianity is fighting a life and death struggle with materialistic philosophies and totalitarian faiths, when events are shrieking at us the alternative, "Christ or chaos and destruction," we should awake, if ever. Unless we can arouse ourselves and make more converts, we shall play an increasingly smaller part in the life of our country and the world.

What steps are to be taken I do not know. I am not advocating a campaign or crusade. It must be something much deeper than that and perhaps must begin with our own conversion. But I am sure that both God and man have a right to expect of the Episcopal Church vastly more than its present accomplishments. Like the Church of Laodicea we seem to be neither cold nor hot but respectably complacent. Or is it that, like Martha, we are too busy about many things and are neglecting "the one thing needful"?

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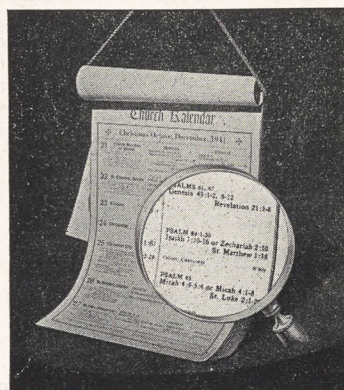
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