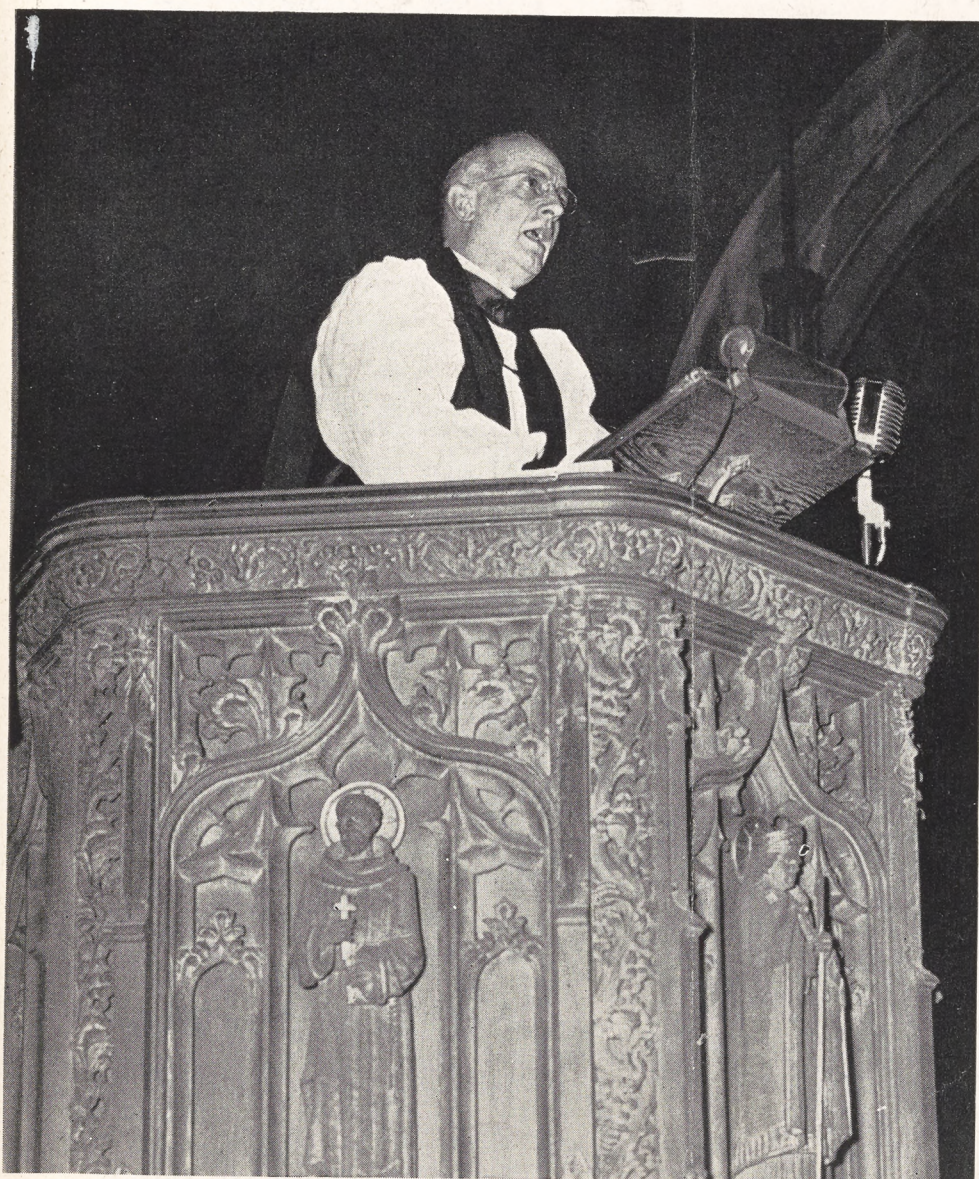


The WITNESS

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JANUARY 16, 1947



HENRY K. SHERRILL
IS INSTALLED AS
PRESIDING BISHOP

Presiding Bishop's Installation Address

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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. Paull T. Sargent, D.D., Rector
8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

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

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

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

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
2 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 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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Vol. XXX. No. 6
JANUARY 16, 1947

Clergy Notes

ADKINS EDWARD T., assistant at Grace Church, Kirkwood, Mo., becomes rector of St. Paul's, Overland, Mo., March 1.

BASSAGE, HAROLD, was ordained deacon by Bishop Scarlett on Dec. 29 at Christ Church Cathedral, St. Louis. He continues graduate study at Union Seminary.

EDWARDS, LYFORD P., professor at Bard College, has been granted a sabbatical leave until July when he becomes professor emeritus.

GREENE, CHARLES E., was ordained deacon on Dec. 28 by Bishop Hart at St. Giles, Stonehurst, Pa. He is assistant at St. Luke's, Germantown.

HILL, JOHN E., rector of All Saints', Mayamensing, Pa., died on Dec. 31 at the age of 70.

JACKSON, O. V., rector at Rollo, Mo., has been appointed by the governor as a member of an advisory council to the state's division of health in a state-wide survey of hospital needs.

LAWSON, LEROY, assistant at St. Peter's, St. Petersburg, Fla., became rector of St. Barnabas', DeLand, Fla., on January 15.

MANN, DUNCAN E., former navy chaplain, is now associate rector of Christ Church, Lexington, Ky.

McCOY, CHARLES E., formerly rector of the Epiphany, Ventnor City, N. J. is now rector of St. George's, Helmetta, N. J.

PECKHAM, JOSEPH H., former rector of St. Gabriel's, Brooklyn, N. Y. died in New York City on January 5.

PRICE, GARY K., was ordained deacon on Dec. 28 by Bishop Hart at St. Giles, Stonehurst Pa. He is assistant at St. Mary's, Ardmore.

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

ROGERS, G. F., has resigned as rector of Trinity, Asheville, N. C., effective on the election of his successor.

WALKLEY, CHARLES T., rector of Grace Church, Orange, N. J. from 1905 to 1937, died at Saybrook, Conn., Jan. 6 at the age of 77.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion—Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkov, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

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

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.

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Henry Knox Sherrill Installed As Presiding Bishop

*Swears to Observe and Fulfill the Duties
Statutes and Customs of the High Office*

By W. B. Spofford

Washington:—Declaring that "we live in a world not only of starvation and want, but more dangerous even, of suspicion and hatred," the newly installed Presiding Bishop, Henry Knox Sherrill, concluded a picturesque service at Washington Cathedral on January 14th by calling upon the people of the Church "to face again the overwhelming implications of the Christian faith with consecration, determination, loyalty."

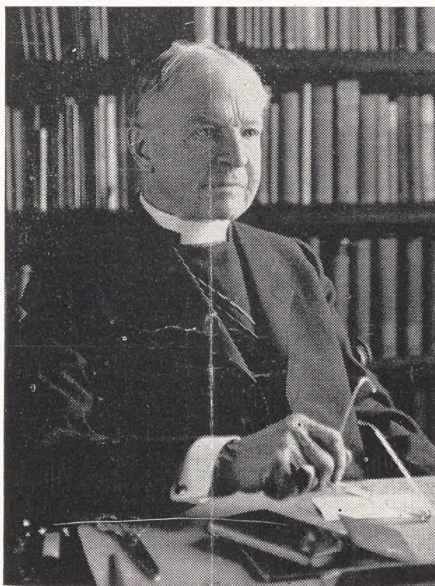
The address, printed in full in this number of THE WITNESS, was delivered before a crowded congregation, including scores of bishops and several hundred clergymen, at the conclusion of the service at which he was installed as Presiding Bishop. Following the long procession which opened the service, certificates of election were read by the former Presiding Bishop, Henry St. George Tucker, and Owen J. Roberts, president of the House of Deputies. There was then an innovation, the singing of the First Lesson by the cathedral choir, directed by Paul Callaway. The Second Lesson was read by the former Governor of Massachusetts, Leverett Stonehall, now a Senator. A hymn and the Creed followed, after which the congregation was led in the Litany by another former Presiding Bishop, James DeWolf Perry.

Bishop Tucker and Mr. Roberts next conducted Bishop Sherrill to the center of the chancel, opposite the Presiding Bishop's chair. The Standard Book of Common Prayer was brought from the altar by Dean John W. Suter, the Presiding Bishop placed his hands upon it, while the Dean said:

"Right Reverend Father in God, we are honored that you are inducted and installed into office in this place, and we desire that you

take the oath believed by us to be lawful and seemly in this behalf."

The Presiding Bishop then said: "I, Henry Knox, by Divine Providence Presiding Bishop of the Protestant Episcopal Church in the United States of America, duly elected, and now to be installed, do solemnly swear that I will observe and to the utmost of my power fulfill the duties, statutes and customs of the



Bishop James DeWolf Perry, a former Presiding Bishop, led the Litany at the service in Washington at which Bishop Sherrill was installed to the office

office of Presiding Bishop not contrary to Divine Law. So help me God and the contents of this Book."

Bishop Tucker then placed Bishop Sherrill in the chair, saying: "In the name of God, Amen. I, Henry St. George, do induct and install you, Right Reverend Father in God, Henry Knox, into the office of Presiding Bishop, with all its rights, dignities, honors and privileges; in which may our Lord Jesus Christ

preserve your going out and your coming in, from this time forth for evermore. Amen."

Dean Suter then declared: "So is this Right Reverend Father and Faithful Pastor, really and rightfully installed in the Episcopal Presidency of this Church. What then remains but to thank God upon the occasion and to petition the Divine Majesty: that he, together with the people committed to his charge, may at last attain eternal life through Jesus Christ our Lord."

With this pronouncement a fanfare of trumpets was sounded, after which the Te Deum was sung. The Bishop of Washington, Angus Dun, then conducted the newly installed Presiding Bishop to the top of the chancel steps and presented him to the congregation. Bishop Sherrill's address followed, at the conclusion of which he led the congregation in prayer and pronounced the benediction. The colorful retiring procession brought the service to an end.

URGE CIVIL RIGHTS LAWS

Chicago:—Strengthening of existing federal civil rights laws and abolition of discrimination in Methodist hospitals, seminaries, and colleges was called for here in resolutions adopted at the national meeting of the Methodist Federation for Social Service. More than 200 members of the unofficial Methodist organization attended the three-day sessions.

The delegates also urged that the House Committee to Investigate un-American Activities (the Rankin committee) be disbanded because, they charged, it is "propagating a spirit of war and hate against the Soviet Union."

Support of the National Labor Relations Act (the Wagner Act) also was pledged by the delegates, who condemned any attempts by Congress to amend the act or in any way weaken it. The delegates voted to oppose any Wagner Act amendments which would abolish closed shop, union shop, or compulsory check-off of dues and they scored any repeal or alteration of the Norris-LaGuardia Act. The Norris-La-

Guardia Act is necessary to protect the workers "from involuntary servitude and injudicious use of injunction," the resolution stated.

A series of resolutions on American-Soviet relations contained an endorsement of Russian proposals for universal disarmament and called upon Methodist educational agencies to secure authentic, unbiased information concerning Russia for distribution in the denomination's 41,000 churches.

The race relations resolutions praised the CIO, the Federal Council of Churches, the YMCA, and the YWCA, and several other organizations for contributions made to breaking down segregation patterns and discriminatory practices.

Among the speakers at the conference were the Rev. William B. Spofford Jr., executive secretary of the Church League for Industrial Democracy; Mrs. Paul Robeson; the Rev. Jack McMichael, executive secretary of the Methodist organization; the Rev. Charles Webber, industrial chaplain of the Methodist Church; John Ramsay, Presbyterian layman who is a public relations officer of the CIO and the Rev. Harry F. Ward, former professor at Union Seminary who is to contribute an article to *THE WITNESS* series for Lent that further considers the chapters in the book issued by the commission on social reconstruction, "Christianity Takes a Stand."

KARL BARTH SPEAKS TO CHURCHMEN

Geneva (wireless to RNS):—Christians must turn to the Bible if they expect to solve the social and political problems of the day, Dr. Karl Barth, internationally-known Swiss Protestant theologian, declared here. He spoke at opening sessions of a five-day study conference sponsored in preparation for the general assembly of the World Council of Churches to be held at Amsterdam in 1948.

Asserting that "the authority and significance of the Bible must be recognized as a pre-condition for solving social and political questions," Dr. Barth declared that "whether ecumenical unity between churches is true or illusory depends upon whether their theology is grounded on the Bible."

Dr. Barth spoke to an advance of twenty-five theologians representing Lutheran, Calvinist, Anglican, and Eastern Orthodox communions in eleven countries, including the United States.

YOUNG SPOFFORD HAS AN INFIELD

Washington:—The Rev. and Mrs. William B. Spofford Jr. became the parents of triplets on January 9th. They were married in the fall of 1944, Mrs. Spofford being the former Pauline Fawcett, whose parents, Mr. and Mrs. Arthur Fawcett, are prom-

COMPARES ITALY TO SPAIN

Rome (wireless to RNS):—Don Luigi Sturzo, priest-statesman of Italy, warns that the country is dividing itself between rightist and leftist blocs, each of which is arming against the other. He compares the situation in Italy today to that



Henry St. George Tucker, who retired as Presiding Bishop, installed the new Presiding Bishop "with all its rights, dignities, honors and privileges"

inent in the diocese of Washington. The young Spoffords now have four sons, Timothy now being a little over a year old.

"A whole infield in a couple of years isn't doing so badly," commented the proud father who is a baseball fan. However when it was suggested that he name the triplets, Tinker, Evers and Chance, after the famous double-play combination of a former day, he balked with the comment that they would stick to Biblical names.

in Spain during the Franco revolt and predicts that if there is an armed conflict, the Soviet Union and Yugoslavia will support the leftists and Britain and the United States the rightists. Meanwhile Cardinal Schuster, Archbishop of Milan, charges that "the power of atheistic Communism plus the irreligiousness of Protestant nations" are the two greatest threats confronting the western world at present.

Class Distinctions in Church Must Be Eliminated

*Impact of Secular Forces Upon the Church
Is Destructive Says Home Missions Council*

By George Dugan

Buck Hill Falls, Pa.—The Christian Church can no longer afford to function on a basis of class distinction if it is to maintain its traditional championship of human rights in the years to come, according to a statement on the future of home missions made public here at the annual meeting of the Home Missions Council of North America. The Council represents 23 major Protestant denominations.

Described as "revolutionary in its implications," the 70-page mimeographed document was prepared by a special committee of churchmen representing various Protestant denominations.

Terming the problem of group relations "one of the great social and ethical issues of our day," the statement listed the following six "considerations" as imperatives for the development of the home missions enterprise in this country and Canada:

1. The full influence of the Church should be exerted to secure the eradication of racial segregation and discrimination, whether imposed by law or by social custom, and to fight against whatever implies for any group a "ghetto pattern" of living.

2. All religions or other missionary enterprises now organized on a basis of segregation should be re-examined with a view to removing as rapidly as possible all barriers to free intercourse without reference to race.

3. The Church at large should be summoned to accept the principle of ministry to all people on the basis of community, irrespective of race or social status.

4. Wherever possible experiments in inter-racial activities and associations should be promoted.

5. Special study should be devoted to the strengthening of the ministry of the Church among any groups or types of population now inadequately reached.

6. Home Mission forces should join with other forces, both inside and outside the Church, in positive

measures to relieve tensions and to promote mutual understanding and goodwill among all races and groups.

Warning against the impact of secular forces on a divided Protestantism, the statement declared: "Modern society is increasingly complex and highly organized. Broad areas of concern, once left to the initiative of individuals or voluntary groups, are now functions of the state. Most forms of work have become highly mechanized. Many types of face-to-face relationships have been displaced by the relatively impersonal relationships of large-scale organizations. The simpler motivations of a simpler day have been overlaid with an intricate fabric of institutionalized ethics. Many wholly secular forces take very high ground on questions of social welfare of undoubted ethical significance. Nevertheless, the tendency of a secularized society is to 'play down' ethical and spiritual considerations, and to relegate religion to the category of one among many special interests.

"The Protestant Church, divided organizationally and in point of view on many vital issues and lacking adequate agencies for collective action, is at a serious disadvantage in maintaining itself against this secular trend. Secular society is not necessarily anti-religious but the impact of secular forces upon a divided Protestantism is destructive. At the same time powerful interests in the press, radio, motion picture, advertising and amusement fields are developing a type of culture in which ethical religion has little place.

"The effects of change upon the Church and the home mission enterprise have been made progressively evident. Increasing mobility and secularization have combined to create prevailing attitudes less favorable to religious development. Public progress in relation to social welfare, education, recreation and culture have tended to circumscribe the general field of influence of the

Church. The tendency of many churches primarily to identify themselves with particular social, economic or racial groups has made more difficult their adjustment to the demands of a dynamic, changing period. The parish areas of most churches have drastically changed in their specific social characteristics. Secular movements have challenged the leadership of the Church among large segments of the population and in relation to vital ethical issues, as race relations and social justice. A striking phenomenon has been the rapid growth and wide distribution of churches of various emotional sects. In general, the rate of membership growth of the older Protestant denominations has been disappointingly slow and there has been an actual decline in Sunday School enrolment."

Viewing the future function of the Home Missions Council as a "master planning board for Protestant home missions," the statement outlined the following over-all strategy:

"The total program of home missions should be brought within the scope of common planning and agreement, recognizing that the tasks of evangelization, education and service are becoming essentially corporate in nature. This common planning and agreement should have in view, negatively, the elimination or avoidance of competition and overlapping, and positively, the development of a well-balanced co-ordination of program so that all aspects of the work will reinforce

PLEASE ACT PROMPTLY

**THE WITNESS Study Plan for Lent has been presented in detail. Copies of the book, *Christianity Takes a Stand*, will be sent for each member of a Discussion Group. Then, starting February 13, each chapter will be critically appraised over a period of ten weeks. Our contributors will be Bishop Emrich of Michigan; the Hon. Harold Stassen; Dr. Harry F. Ward; Prof. Lewis Ridenour; Dr. Max Yergen; Carey McWilliams; Philip Murray; the Rev. Stephen J. Bayne Jr.; the Rev. Frederick C. Grant. The cost for the book and the ten numbers of THE WITNESS is one dollar for each member of the Group. If there are those who desire a WITNESS Bundle but not the book, the cost is 7c a copy; that is, a bundle of ten copies for the ten weeks will be \$7, payable Easter week. If payment can be made in placing the order it will be appreciated . . . it will save us time and expense in billing later. In any case, kindly place your order at once with THE WITNESS, 135 Liberty Street, New York 6, N. Y.

each other and make a unified impact upon the community and upon society in general.

"Serious thought needs to be given to the missionary message we are trying to project, to its relevance in relation to pressing problems of contemporary life, and to its impact upon particular situations and populations. Modern life offers a laboratory for fruitful experimentation in creative Christian service; this is illustrated by such questions as industrial and race relations, the place of Christian teaching in education, the concern of the Church for good government, sound economy and broad social welfare and other interests which affect the Christian community in the most fundamental sense of the term.

"Recognizing the imperative need to strengthen the total impact of the Churches we represent upon the total life of our nation, home mission agencies should accept a measure of responsibility in the development and strengthening of interdenominational agencies in local communities, states and areas, in the mobilization of our total resources, missionary and ecclesiastical, for our common task, and in furthering cooperative and ecumenical ideals nationally and on a world basis."

CHURCH ARCHITECTS CONFER

*New York (RNS):—*Modern church architecture is breaking away from the copy-book technique of the past and is emerging as a forward-looking art form employing the best in modern materials, experimentation, and design, according to speakers at the North American conference on church architecture here. The one-day conference attended by 125 architects and churchmen, was sponsored by the Interdenominational Bureau of Church Architecture and the Church Architectural Guild.

Pointing out that Greek architecture became great because it was experimental, Prof. Henry L. Kampfoefner of the University of Oklahoma told the conferees that the "fad of eclecticism, or copying from a system of architecture, is now running to its end. The use of traditional or eclectic forms was a trend for many years but modern architecture has taken a new direction."

Admitting that there is not one "great, outstanding example of the modern church," Prof. Kampfoefner added: "It is easy to pick

Amiens or Rheims as supreme examples of the climax period of the Gothic work, but I am afraid that a comparable building in organic architecture has not been built."

W. A. Taylor, director of the department of education and research of the American Institute of Architects, asserted that "if the architects of the thirteenth century had had our techniques and materials they would have rejoiced in them and would have done much more daring things than we are now doing in church architecture."

According to the Rev. E. M. Conover, director of the Interdenominational Bureau of Architecture, more than \$650,000,000 will be invested in new church buildings and improvements throughout the United States as soon as materials become available. This new construction, he

the conference, which went to all clergymen in southern states, says: "All over the world today the common man is rising to claim his rightful place in a just and democratic society. The growth of the labor movement out of the needs and aspirations of working men and women in the South is one manifestation of this claim. We feel that in labor's assertion of its right to organize, religious leaders face an unprecedented opportunity to put into practice their respective faiths, by interpreting labor's struggle in accord with the will of God for a social order of divine justice and an abundant life for all." C.L.I.D. members who are on the planning committee for the conference are Miss Lucy R. Mason, the Rev. Matthew H. Warren and the Rev. Robert M. Cook.



The Rev. David Scovil recently became the rector of Holy Trinity, Alhambra, California. With Mrs. Scovil he is pictured with the three-year-old twins, Dorothy and Mary

added, has gone beyond the planning stage and awaits only the release and production of building supplies. He added that skyscraper churches are "definitely out" because they have proved impractical in the past. He also reported a trend toward construction of chapels on college campuses. From 200 to 300 are expected to appear on college campuses within the next two or three years.

CLID HELPS TO SPONSOR CONFERENCE

Atlanta, Ga.:—The Church League for Industrial Democracy is one of the sponsoring groups for the Southern Religion and Labor conference to be held here, on February 4th and 5th. The call to

PROMINENT LAYMAN DIES

New York:—Stephen Baker, prominent layman of New York, died on December 31. Senior warden of St. James Church, he was chairman of the diocesan finance committee, a delegate to General Convention, a trustee of the Church Pension Fund.

CHURCH ARMY WILL MEET

New York:—The annual meeting of Church Army will be held January 20 at 3 P.M. in the parish house of St. Bartholomew's. Captain Earl Estabrook, national director, will speak and there will be several missionary staff members also on the program.

EDITORIALS

The Presiding Bishop

AT a service marked by dignity and simplicity, Henry Knox Sherrill, Bishop of Massachusetts, was installed this week as Presiding Bishop of the Church. It was a difficult service to plan. The pageantry of a similar service in England, when the new bishop knocks at his cathedral door and demands entrance, was lacking. Washington Cathedral after all is not the cathedral of our Presiding Bishop. He has a chair there but only at the gracious invitation of the Bishop of Washington and the cathedral chapter. Yet the remarkably beautiful cathedral, the processions of dignitaries, the great choir, combined to make this service, the first at which a Presiding Bishop has been installed, impressive.

But it was the address by Bishop Sherrill which gave the service significance. Here is a man who has suffered, and is suffering, because he has seen unbelievable suffering. Twice since the war he has visited Europe so that when he spoke of "untold suffering and privation" everyone felt, from his expression as well as his words, the depth of his emotion. He is a man of vision and courage, aware of the tremendous struggle facing the Church to which he referred; a man who has earned the right, by action, to demand of us that we "be done with easy going, thoughtless complacency."

That more than vision is needed in a Presiding Bishop we pointed out in our Pre-General Convention number. We asked for no man-pleaser but a man who is decisive; an able administrator and capable executive; a democrat who seeks the help of clergy and laity in making plans and setting policies. We called for a man who would see that the Church is in the thick of the struggle for social justice, racial equality, world order; a man who has a comprehensive view of what is happening in the world and first-hand experience with world affairs to give substance to his attitudes; a man who has already committed himself to ecumenicity and who is in touch with the great political and social movements of our world.

Our Pre-Convention editorial did not name Bishop Sherrill. It merely described him.

Watchmen

THE Church needs watchmen. Her clergy are called to this function. They make a vow that they will drive away all "strange and erroneous doctrines from the Church." They promise to give warnings and exhortations to the people. But, as in the days of Amos, the prophet, the watchman is usually forced to speak outside the confines of organized religion. This can be partially accounted for because there are customs, labels, and accepted things in our world which do not appear immediately to Church people to be "strange and erroneous." In fact, quite the opposite may be the case.

Christian doctrine often seems strange and erroneous when applied to daily life.

Historic Christianity states that the world, and all that in it is, was made by God, and has insisted that all things in the world are for the life of man. This does not sound strange until someone starts to say, as St. Ambrose did, "The land was made for all; why do ye rich men claim it as your private property; Nature knows nothing of rich men; she bore us all poor." Then, St. Gregory the Great asserts that "it is absurd for people to think that they do no harm when they claim God's common gift as their private property," and the great of our present day begin to shout that

the clergy should stick to the simple gospel, and stay out of the realm of economics, which they cannot possibly understand.

Again, Christianity has a view of man. Man is created in the image of God, and fellowship with him is man's purpose and end, and this fellowship is expressed in a family relationship. God is our father, and we are all brothers. This is no strange doctrine, until. . . . The Negroes are happier with their own kind, someone says, and God made them different, so we must have "Negro work," churches and even a seminary for them. Or we hear that Hitler was right in what he did to the Jews, for after all they did reject Christ. Or no one can live in the same world with the Russians, so we might as well clean them up now as later. There are numerous other statements that Church people make about some other group,

"QUOTES"

LORD make me an instrument of thy peace. Where there is hatred let me sow love. Where there is doubt, faith. Where there is despair, hope. Where there is darkness, light. Where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

—St. Francis of Assisi.

and they accept it as commonly held doctrine. The fact that Christ said that every human is a Prodigal means that all of us have a common need, a coming-to-ourselves, and a return to our father. The classless society of miserable sinners sounds like a strange and erroneous doctrine to respectable Episcopalians, and the watchman who proclaims it will be considered queer.

When "the prophets prophesy falsely," "the people love to have it so." But for the ancient watchman, Jeremiah, the word of God was fire in his mouth, the people were as wood, and the words devoured them. The Church needs not clergy with smooth words, but watchmen, prophets, filled with zeal to drive away all the much-loved strange and erroneous doctrines glibly accepted by people today.

Daniel McGregor

ANYONE who has worked in the field of Christian education over the past fifteen years has witnessed with some anxiety the constant fluctuation of the philosophy of presenting Christian

knowledge, and instigating Christ-like living. Methods, materials, the "perfect courses" have been a dime a dozen in a fertile (sometimes futile) effort to satisfy the impoverished teacher in such diverse places as a Possumtown or Chicago.

Yet, unencumbered by ecclesiasticism, religious education has been in the vanguard of the host of seekers after truth.

It is in the spirit of this vanguard that Daniel McGregor, who recently resigned as head of our national department of religious education, conducted his responsibilities to the Protestant Episcopal Church. Vigorously aware of Christianity and the social order, he was of the school of men who do not conform to the status quo even though it has the majority vote. May his critics remember, he served as editor not publisher. His fine mind will always be a credit to our Church in national Christian education circles.

Long after the "perfect Episcopal courses" have been produced, the spirit of men like Dr. McGregor will still be out ahead. We thank him for his devoted service.

Presiding Bishop's Address

Delivered by Henry Knox Sherrill

*At the Service Installing Him as Presiding Bishop
Held at Washington Cathedral, January 14th*

IN A VERY few words I express my appreciation of the trust which has been placed in my hands and my gratitude for the generous kindness of many friends. My reticence is due to no lack of personal feeling, but in these times no life is of great significance, especially when this happens to be your own. It is the cause to which we are all committed which is of supreme importance. Nor shall I at this time attempt to suggest any detailed program for the Church or the National Council. Such plans demand careful study and certainly more knowledge than I have at present. Furthermore, while programs are essential, they are entirely theoretical unless there is a consecrated and convinced membership of the Church eager to translate strategy on paper into determined action in life. It is therefore of the temper and mind of the Church of which I would speak. My remarks are directed to you not so much as a normal congregation, but as representatives of the entire membership of our communion, hundreds of thousands of men, women, boys and girls, clergy and laity scattered throughout the world. While I am thinking especially of our own household of faith, what I have to say is applicable to

every Christian communion. Whatever our differences in faith and order may be, we all live in the same world, sharing great truths, and facing the same responsibilities and opportunities.

Certainly, no true Christian can be complacent today either about the state of the world, the Church, or himself. Such a statement would seem to be superfluous, were it not that so many of us are apparently content to move along the same conventional routines and paths. What do we need to see before we are stirred to face realities? Twice within our generation so-called Christian nations have engaged in the most devastating and cruel of wars which have involved not alone the fighting forces but entire civilian populations from the aged to infants in untold suffering and privation. We live in a world not only of starvation and want, but more dangerous even, of suspicion and of hatred. With new and terrifying weapons of destruction, without a new understanding and spirit, man stands on the verge of not divine but self destruction, this on the word not of the preacher but of the scientist and of the military leader. Nor can we in our own country rest back on self-righteousness. Democracy is a great ideal but it

must work. War, with the pressure of common necessity, brings cooperation and united sacrificial effort. When that pressure is removed, we revert to selfish aims and objectives. There are evidences of ugly racial and religious intolerance. The divorce rate goes up alarmingly. Out of broken homes comes the widespread problem of juvenile delinquency. Deeper than all of these outward signs is to be found a growing spirit of secularization evident in the atmosphere of our homes, our schools and colleges, our personal lives. These are not the opinions of a prophet of pessimism and of doom. These are stern and hard facts well known to us all. I recount them here for one purpose: to emphasize as strongly as possible that we of the Church face an heroic and tremendous struggle in the name of Christ. Let us have done with easy going, thoughtless complacency.

This struggle would be severe were even the entire membership of all the Churches of Christ on the firing line. When we stop to examine the facts we find that in every parish and diocese it is largely the few who bear the burden and heat of the day. It is as if an army were engaged in a life and death struggle, with a large proportion of the soldiers busied in some other activity or else taking the position of spectators or neutrals. The Churches are at a tremendous disadvantage, for we are in essence waging a desperate spiritual warfare in a most critical period of history, at the same time carrying a vast weight of nominal Christians who, as someone has remarked, having been once inoculated by weak religion, seem to be impervious to the real thing. Dean Hodges* used to say that the task of the Church is to make the indifferent different. We must begin to do this within our own ecclesiastical family.

I wish to make it entirely clear that I am in no way faulting the faithful here or elsewhere, and least of all am I reading any group out of the Church, for we are all of us fallible human beings. But I do feel that the times call us to be more clear-cut, to examine more critically our own beliefs and practices and more particularly our own personal sincerity and loyalty.

THE FAITH of the Christian is complex, and yet in essence is extremely simple. We see in and through and behind creation, as well as in history, the will and purpose of an Eternal and Living God. We look at Jesus of Nazareth, living in the limitation of space of time and of human form, and we believe that the Word became flesh and dwelt among us—that in Him we find the Way and the Truth. "He that hath seen me hath seen the Father." We have faith that

God does not dwell in some far distant Heaven but that His Holy Spirit is at work in the world, especially in those who have given themselves to God in the fellowship of faithful people in the Church.

These are such familiar statements to Christians that they have ceased to have startling news value. But there we are wrong; if they are true there is nothing possibly in all the world of greater significance. If there be a God revealed to us so personally in Christ, if Christ has shown to us the divine pattern for our lives, if there is in Christ the power to make us become the sons of God, then here is the news to make all other affirmations of any character whatsoever insignificant. If these statements be not true, then no one of us should wish to make any pretense of either believing or of acting upon them. Here is too serious a matter for trifling, or for mere lip service. The point is that the members of our Church do say that they believe. We join in the words of the creed: "I believe in God, I believe in Jesus Christ His only Son, I believe in the Holy Ghost, the Holy Catholic Church." Many thousands of our people have stood in the chancel of some church and have solemnly of their own will pledged themselves to follow Jesus Christ as their Lord and Saviour. It is now time to ask ourselves what we mean by these words and by these acts. No one asks for perfection. We all are weak and we constantly fail. That is why there are confessions of sin in our liturgy. But we do have a right to expect of ourselves and of others an underlying sincerity of effort and the realization of the greatness of our commitment.

If we truly believe in God in Christ, then worship becomes no conventional act of outward respectability, but the very bread of life through prayer and sacrament. If we truly believe, then brotherhood becomes more than a slogan; it is a conviction that we belong, all of us of every nation and race, to the family of God. Selfishness, intolerance, hatred give place to the compulsion of love. If we really believe, then Christian discipleship, the mission of the Church are not inconsequential asides or the task of peculiar people. They are the absorbing responsibility and opportunity of every member of the Church. In one of the most popular of missionary hymns, joined in lustily by every congregation, we sing, "Give of thy sons to bear the message glorious; Give of thy wealth to send them on their way, Pour out thy soul for them in prayer victorious; Till God shall bring his kingdom's glorious day." Are these mere words? If so, they are shocking in their insincerity. If they are meant, then there is de-

* Late dean of the Episcopal Theological School, Cambridge, Mass.

manded and implied a consecration of life and of our means.

I am not naive enough to believe that the solution of our present difficult problems is easy or simple. I know full well the complexities of our world. But I am convinced that these questions, whether of international conferences, of industry, of labor, of the home, of education, or of human relationships can only be given satisfactory and definite answer by the standard of the mind and spirit of Him we call our Lord and Master. But before we can dare to apply Christ's teaching to the world, we must meet Him in our own minds, wills, and hearts. The world must find evidence of the presence of Christ in the membership of the Christian Church. "If the salt have lost its savor wherewithal shall it be salted?" "If the light that is in thee be darkness, how great is that darkness." The first task is to see that we and all who are of the Church are Christian.

THE AMERICAN people have on the whole seen the importance of education and of health. We have thought of these causes rightly in large terms of millions upon millions of dollars, with the enlistment of a personnel of remarkable ability. I mention this only in contrast to the small way we have envisaged the work of the Church, in terms of both money and workers, clerical and lay. Similarly, we talk much of democracy in world terms. Democracy emphasizes the worth and the value of the individual. But apart from a faith in God, of what eternal significance is personality? Apart from human souls, what incentive is there to care passionately for human minds and bodies? In the faith of the Christian is to be found the inspiration of the finest and best in our civilization. It is time that we think of the Church in large terms of intelligence, interest, and support. For if the Christian Evangel be true, here is the greatest of all causes given by God into the hands of men. Upon this rests all other efforts for the attainment of peace and of righteousness.

If there are stern realities to be faced courageously and realistically, it is equally true that there are firm grounds for encouragement. Never before has the cause of Christian missions been so justified by the march of events. It is not so long ago that the Christian who talked of the family of nations, of human brotherhood, of the world community of interest was considered to be an impractical dreamer. Now we know that such a Christian talked hard common sense. The organization of the United Nations, the proposals for World Government, every peace conference of the leaders of the nations, indeed every newspaper

headline prove the essential correctness of the Christian view of the world and human nature. With the advent of modern methods of communication and of transportation we have an unprecedented means and opportunity of telling the Good News, not of our Western civilization, but of the Christ who will draw all men unto Him.

Furthermore, we can rejoice that not in many centuries has there been evident such a spirit of cooperation among many of the great communions of the Christian Church as shown in programs of vital importance. I am happy to emphasize a resolution passed overwhelmingly by both Houses of our General Convention as indication of the mind of our own Church: "Resolved that this General Convention herewith goes on record as expressing its sincere intention to seek closer cooperation and joint action with other Churches and with the Federal Council of Churches and the World Council of Churches in facing together in the light of our Christian faith, the material, moral and spiritual issues of our day." If the Christian forces of the world can stand together for Christian truth and practice, then there is reason for the conviction that the powers of evil can be overcome.

But of course the great reason for realistic and determined confidence is in the character of our faith. If, to the best of our ability, we are true and loyal, then we work not in our own feeble humble strength but as living channels of the power of God in Jesus Christ. Like the servant of old, if we have the eyes of faith we shall know that "around and about us are the horses and chariots of fire," that "they who are with us are more than they that be with them."

So as this month, by the act of the General Convention, I assume a position of leadership within the Church, I ask of every bishop, clergyman, layman, and laywoman: "Where do we stand? What do you believe? What do you plan to give of your means, above all of your life, in this cause?" If you are not deeply concerned, then let us know that and have it settled where we stand and upon whom we can count. Again I say, let each of us throughout the Church face again the overwhelming implications of the Christian faith and his own sincerity in affirming that faith.

Numbers are important, but not vital. The essential things are consecration, determination, loyalty, the character of the Christian community that God may use us as instruments of His purpose and will. Here today, as representatives of all our people, in humility, in trust, in thankfulness for all that God has given to us, we rededicate ourselves, our souls and our bodies.

Financing Theological Education

by *Frederick C. Grant*

The Editor of THE WITNESS

THE average churchman has only the vaguest idea of the way in which theological seminaries are maintained. True he has not much of an idea of how colleges and universities are supported, though he reads in the newspapers from time to time that someone has given a fund or left a bequest to some college for some particular purpose, say scientific research or a professorship or some part of the library. When John or Mary go off to college regular bills for tuition begin rolling in and their parents probably assume, without thinking very much about it, that several hundred—or several thousand—students paying tuition provide the funds for operating the institution. But if colleges had no other income than tuition fees most of them would have closed long ago. And the same is true in even greater measure of theological seminaries. Some of them do not even charge tuition; others find it necessary to offset tuition charges by providing scholarships; others by organizing a program of outside work for students, often so heavy that it seriously interferes with the student's main business in life, for the time being, which is study.



For the plain fact is, theological students are not, as a rule, adequately supplied with financial resources to pay their own way. Often their parents have done all they can to see them through college. The expense of three years more of study in a seminary—three more years of support from home—is impossible for many parents with moderate incomes. If a boy is going into medicine or law the cost can sometimes be met by borrowing, for a medical or legal career is a kind of investment and if the student is worth his salt he can surely pay back his loan in ten years at the most. But who would advance a loan to a theological student on the expectation of such a return? True enough there are cases where this is done but they are very uncommon. It is therefore a practical necessity for seminaries to undertake in some measure to provide not only for the education of their students but for their living expenses as well. The Canadian Church already faces this fact and

recognizes it through an appeal for candidates for the ministry: "Do not let your lack of funds hold you back. The great majority of students in all courses start out with no more than enough money to see them through the first year or so." We too here in the United States will have to recognize the situation and begin to do more about it than we have done in the past.

But why should the seminary assume the whole responsibility for financing theological education? Are not candidates for the ministry really the responsibility of the Church which accepts them and intends to use them in its parishes and missions after their education is finished? The seminary has its hands full in raising funds for educational purposes; for salaries of faculty and officers of administration; for wages for help; for fuel, repairs, library upkeep and dozens of other items in the budget. We do not expect a university to finance the living expenses of its students, as well as their education. But we do, apparently, assume that a seminary must do all this, and more.

One way in which the costs of theological education have been met is through endowment. But the returns from investments have dropped to a serious point in most cases during recent years. At the same time living costs have gone up. The result is that a seminary depending solely upon endowment income has had no way of bridging the widening gap between receipts and expenditures. Another way is the appeal to a group of "friends of the institution," usually a select list of wealthy and generous contributors. But this is unsatisfactory for it is not fair to expect a handful of generous churchmen and churchwomen to bear a burden which probably belongs to the whole Church. Furthermore these people have their problems too these days.

Still another plan is to appeal to the alumni for regular contributions. But this is not enough. The alumni of the great universities give large sums, but even these gifts do not fully finance the institutions they benefit. And who would expect a group of clergymen to do what a group of lawyers or doctors or business men do not succeed in doing through their alumni organizations.

Still another plan is to advertise regularly and appeal for gifts—the Church's step-children hold

out their empty hands, week after week, appealing for the daily bread which is their right—not a charity but an obligation of the Church itself.

ONE might reasonably assume that the Church itself would undertake responsibility for the establishment and maintenance of its seminaries and for the supplementing, through scholarships or through remunerative field-work positions, of the income of candidates sufficient to enable them to meet both tuition and living costs. The Episcopal Church is one of the richest, per capita, in Christendom, and our people are generous. But the giving of the Church is not fairly planned, or apportioned in the right way. The missionary budget is viewed by too many of us as the sole and essential large-scale corporate undertaking, that is, by the Church as a whole. Even this is not too large. We ought to do more than we are doing at present, and the per capita offerings for missions in some of the other Churches show us up rather badly. But the missionary budget takes no account of either Church colleges or seminaries. Contrast what other Churches are doing—Roman Catholic, Lutheran, Presbyterian, Methodist, Congregational, Baptist, Evangelical and others. They have a multitude of colleges and strong theological schools or seminaries, often located near the great universities where their students and faculty enjoy the immense advantage of free use of large libraries, extra-curricular lectures and so on. Some Churches, numerically and financially less able than ours, outdo us two to one in the support of education, not only theological but general.

I have a friend who is pastor of a large Roman Catholic parish, full of ordinary people, not half a dozen of them well-to-do. He inherited a debt of over \$600,000—these were the figures when last I saw his budget—which must be amortized at about \$50,000 a year. On his staff are half a dozen clergy, and there is a large parish school besides with perhaps twenty sisters on its faculty. All in all the parish just about breaks even financially each year. But on that parish budget is an item, every year, of \$500 for theological education. When I mentioned to the pastor my delight at discovering this item it was his turn to be surprised. "This is just about the most important item in the budget. Don't your parishes all do the same?"

I have another friend who is head of a famous Jewish seminary. As his guest I recently attended a dinner marking an interesting anniversary in its history. Some mention was made of the need of funds. On the way home one of our hostesses addressed her husband: "My dear, I am simply ashamed that Dr. . . . had to mention money on such an occasion. Why don't you and your friends get together and take care of such needs before

they arise?" Could such an incident occur in the Episcopal Church? Frankly I wish it could. It simply is not fair-play to let the seminaries do everything; provide the faculties, buildings, libraries and all the maintenance costs through special appeals and then have to worry over students' board and room and other expenses as well. When will we begin to measure up to our responsibilities in this task? Here and there a generous layman sees the need and gives abundantly. There are two or three conspicuous examples in recent years of which we all should be proud.

Proud, yes, of them; but ashamed of ourselves. For the burden of financing theological education is one that belongs on the shoulders of the Church as a whole, not on those of a few generous and devoted laymen. May their example hearten and inspire the rest of us to do something and encourage every parish to have a share, however large or small, in this task. Without adequate seminaries the ministry will suffer. Without an adequate ministry the whole Church will suffer. Theological education is the responsibility of the whole Church.

Sunday, January 26th, set aside by the Presiding Bishop as theological seminary Sunday, is a good time to start both with sermons and generous offerings.

New Books

***Excellent

**Good

*Fair

Color Blind by Margaret Halsey. Simon and Shuster, \$2.50.

This book has the great merit of being written in a language understandable of the people. The author has sub-titled it "A White Woman Looks at the Negro," but much of the material seems to be that of a white person looking at white persons in an endeavor to discover the root of prejudice. She has an approach to the matter which is not sentimental, but takes into account human sinfulness, admitting that she is not trying to achieve the absolute, but just "narrow the field in which prejudice operates." Miss Halsey puts scientific findings about race in such a way that the reading of them is a joy. The chapter on "Sex, Jealousy and the Negro" is excellent, not only as a diagnosis of color problems, but of the whole human problem. She combines Marx and Freud, without mentioning either, in an analysis of the ordinary treatment of Negroes in this country. This is a book that ought to have extremely wide circulation, and should be given especially to those who are convinced that all experiments in brotherhood, which include social brotherhood, are doomed to failure.

A. V. D.

Student Christian Association Gives Support to UN

Faith Declaration Adopted by Conference Although There Was Opposition from Many

Edited by Sara Dill

Urbana, Ill. (RNS):—Strong support of the United Nations and its related organizations was pledged by the national assembly of the Student Christian Association Movement at its annual meeting here in a resolution which also called upon the United States to assume full responsibility in the UN. The U. S. was further urged to work for limitation of the veto power in the Security Council and the settlement of international disputes through the UN.

Progressive world disarmament by international agreement was asked by the delegates who suggested that the U. S., in cooperation with other members of the UN, begin immediate reduction of its military force with complete disarmament in view. The assembly went on record as supporting the U. S. plan for civilian control of atomic energy in this country. Another resolution rejected a policy of unilateral military intervention in affairs of other countries.

Sponsorship of an international bill of rights by the U. S. was urged by the group which also called for the promotion of the welfare of non-self-governing peoples. It was suggested that occupied zones be placed under a UN trustee other than a permanent member of the Security Council.

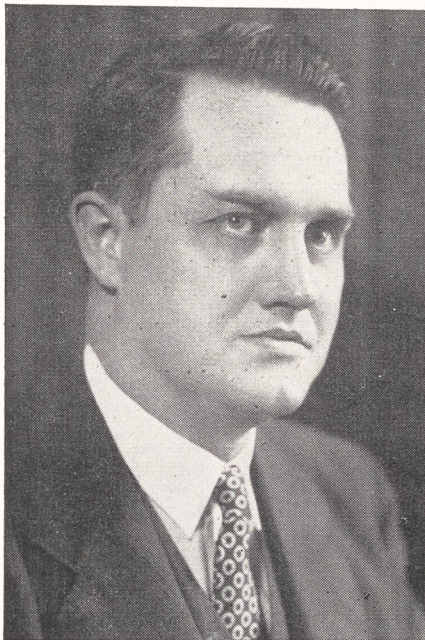
A pledge of united effort toward establishment of a social order in which all people would have equal economic rights was given by the assembly. Full support of collective bargaining and strong and responsible labor unions was promised in a resolution which stated that "concern for the public welfare on the part of both labor and management in the adjustment of disputes" is necessary.

Government stabilization of prices, establishment of regional development projects, and passage of national and state legislation to improve rural economy and social life, housing, and recreational facilities were called for.

The assembly rejected a bid to affiliate the National Intercollegiate

Christian Council with the World Federation of Democratic Youth but indorsed the Council's affiliation with the International Union of Students.

Resolutions were passed and a letter written to President Truman asking him to grant amnesty and restoration of citizenship rights to



Dr. John Milton Potter, president of Hobart College, died suddenly on January 9 following a heart attack. He was forty years of age. He was a deputy at the last General Convention

conscientious objectors who were given prison sentences.

A declaration affirming adherence to the Christian faith was approved despite some opposition from the floor that its adoption might alienate non-Christians who participate in the work of the YMCA, YWCA and the Student Christian Associations.

The declaration was also opposed by a minority of delegates on the ground that no one statement could adequately represent the members of the movement, who come from many denominations. This objection was answered by George Younger of Yale University who said there are theologians "of many stripes who could punch any declaration we could make full of holes, but that

need not stop us from putting the Christian faith at the center of our movement."

A preface to the declaration asserted that its acceptance is not a prerequisite for membership in the Student Christian Association Movement.

The declaration stated:

"We affirm our faith in God, the Creator of the universe and the source of all life. God is holy and righteous. He is the judge of men and of nations and the loving Father of all. Through the ages mankind has found strength and hope in Him. God reveals Himself most fully to men in Jesus Christ. Through Him we see what God is like and man should strive to be. For Christian insight and strength in faith and action we turn to the Bible which contains inspired words of God.

"We affirm our belief that God has created men in His own likeness with moral responsibility to God, to his fellow men, and to himself. Man cannot fully meet his responsibility without mutually recognizing the equal rights of all races, nations, classes, creeds, and sexes."

Asked to Picket

Boston (RNS):—Asserting it is the duty of priests, ministers and rabbis to take their place in picket lines when workers go on strike, Michael J. Quill, of New York, president of the Transport Workers International Union, C.I.O., called for greater cooperation between leaders of all Churches and labor, in an address here. The Church as a whole, he declared, is not doing enough in working with labor to combat race discrimination, building world peace and securing full employment.

He levelled criticism at the labor policy of the Roman Catholic Church in New York, of which he is a member, claiming the Church's labor movement is a "hindrance, nuisance and a strike-busting outfit."

Mr. Quill lauded the action of some priests and ministers who have taken part in picket lines but as a whole, he declared, the Church has not done enough and most of its leaders "are too conservative."

Church Fire

Trenton, Mich.:—St. Thomas Church here, the oldest Episcopal church in metropolitan Detroit, has been destroyed by fire. The church was built in 1843 and the timbers were hand-hewn logs. On the day of the fire many of the men of the congregation worked to keep the water from the fire hoses from the

floor of the parish hall and later fixed the dining hall so it can be used as a temporary church, and the afternoon of the first a sign was placed over the bulletin board reading "Services as usual." A campaign for \$60,000 is now under way for rebuilding. The Rev. G. Clare Backhurst is rector.

Discuss Ministry

Evanston, Ill.:—A conference on the ministry, sponsored by the commissions on college work of the 5th and 6th provinces, was held here at Seabury-Western Seminary, Dec. 27-29. Bishop Keeler of Minnesota spoke on the personal life of the minister; Bishop Emrich of Michigan talked about vocation; Chaplain Stephen F. Bayne of Columbia University spoke on the job of a parson in the world today and Dean Alden D. Kelley of Seabury Western told the college men about preparing for the ministry. There were 39 students present, representing 9 states and 21 colleges.

Campaign Postponed

New York:—The campaign for relief in Europe and Asia, approved at the December meeting of the National Council, has been postponed to a later date. The dates now proposed are February 23 to May 25 when a million dollars will be sought.

Bishops Meet

Washington:—Bishops of the 3rd province held an informal meeting here on January 14, prior to the service of installation of Bishop Sherrill as Presiding Bishop. They discussed the new marriage canon and other matters of general interest.

Seek Funds

Danville, Ind.:—Canterbury College, co-educational institution which last spring affiliated with the Indiana dioceses, is seeking \$50,000 for the current year.

Scientists Speak

Boston (RNS):—Scientists of Harvard University and Massachusetts Institute of Technology are coming out of their laboratories to tell the story of the atomic age to leaders of all creeds and seek their understanding of its momentous significance.

For the first time in the history of these two universities, members of their teaching and research staffs, banded together as the Association of Cambridge Scientists, are meeting with religious leaders. In an all-day session plans were made for the appointment of permanent committees

representing each of the three major faiths.

"Our first purpose is to get certain fundamental facts across to the public," says Dr. Wendell P. Furry, professor of physics at Harvard. "And then we must make it unmistakably clear that we cannot have another war if mankind is to survive. No country could win. Certain widespread misconceptions about the atomic bomb must be dispelled if the public is to understand its implications and act wisely in the great issues of our times."

"Many people falsely believe there is a secret to the atomic bomb that can be kept. That is a misconception. Research in nuclear physics and atomic energy is being conducted by all nations. Any military advantage we have can be only temporary. As soon as one nation obtains a military advantage, it becomes the duty of the scientists of other nations to find ways of offsetting that advantage. And they invariably do. We must understand that there is no defense against the atomic bomb—only desperate ways perhaps, of keeping on going under its assault."

"Some people think atomic war-

fare is a luxurious method only the United States can afford. That's a mistake, too. The atomic bomb is a bargain-counter weapon. It's ten times cheaper than the old methods of making war."

"We must keep scientific research as free as possible from military control. Science traditionally has been one of the fields in which there has been international understanding. Our only promise of survival comes from the possibility of widening that understanding."

Political Action

Washington (RNS):—A series of seminars for church leaders dealing with legislative and political action will be held here during January and February. Social education and action secretaries of several Protestant denominations met January 14-15 under the sponsorship of the Federal Council of Churches. On February 4-6, the first Churchmen's Washington seminar will be held, sponsored by the cooperative committee of the Northern Baptist Convention, Presbyterian Church in the U.S.A., United Council of Church Women, the Women's Division of Christian Service of the

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Methodist Church, and the Congregational Christian Church.

The United Christian Youth Movement will conduct a political education seminar for young people here February 12-15.

Religious leaders here pointed out that legislative seminars held under church auspices throughout the country on such topics as housing, mental health, state FFD, and migrant labor, have proved to be an effective means of citizenship education.

Greetings from USSR

Washington (RNS):—The All-Union Council of Evangelical Christians and Baptists of Russia sent New Year's greetings to American Christians in a cable received here at headquarters of the Baptist World Alliance. The Russian group also cabled similar greetings to Dr. Louie D. Newton, of Atlanta, Ga., president of the Southern Baptist Convention, who visited the U.S.S.R. last summer.

Signed by Jacob Zhidkov, president of the Council, and Alexander Kareff, secretary, the message said: "Heartiest greetings to you and all fellow Baptist and fellow Christians of America. May God give you new power for sacrificial service in the cause of Christ in the New Year."

Dr. Newton cabled a reply from Atlanta in which he stated that "Southern Baptists gratefully acknowledge your greetings. We cherish the assurance of your prayers and fellowship in united service in the Kingdom of God."

Tells of Trip

Newark, N. J.:—Mrs. Arthur Sherman, executive secretary of the Auxiliary, spoke at the meeting of the Auxiliary of Newark on January 8, describing conditions in the various mission fields in the Orient which she recently visited.

Arrive in China

Shanghai (wireless to RNS):—More than 400 missionaries arrived here last week to take up posts in various parts of China. The contingent was the largest of its kind ever to have embarked at one time.

Unity Urged

Wilmington, Del. (RNS):—Asserting that 1947 is the year for Protestants "to think and battle for church union," Oliver J. Collins, superintendent of the Wilmington district of the peninsula conference, The Methodist Church, called here for

merger of the Protestant Episcopal and Methodist churches. He asserted that "it is time for us to bury the hatchet that severed the Methodist Societies from the Anglican Communion. We have much in common. The Methodist Church had enough evangelical fervor to increase its membership during the conference year 1945-46 by one million souls. Anglicanism has displayed a vigorous, dynamic churchmanship."

Building Plans

Richmond, Va.:—Since before the beginning of the war, the diocese of Virginia has been faced with the problem of Church expansion in rapidly growing areas around Alexandria and Arlington in the northern part of the diocese, and around Richmond in the southern part. Several additional clergymen have been added in the Alexandria-Ar-

lington area. A new church has been built and others have been enlarged. There is still great need for larger and more adequate church buildings. In one new development where we have a church seating only 150 people, it has been found by a religious survey that there are more Episcopalians among the people who have Church preference than any other religious group. The Roman Catholics are second. In this particular area there are approximately 1200 or 1400 members of our Church.

The diocese, realizing the need of doing something to cooperate with the people who have recently moved into these communities, is working on a plan to assist in needed Church expansion. New developments are being planned for both the Alexandria-Arlington and Richmond areas.

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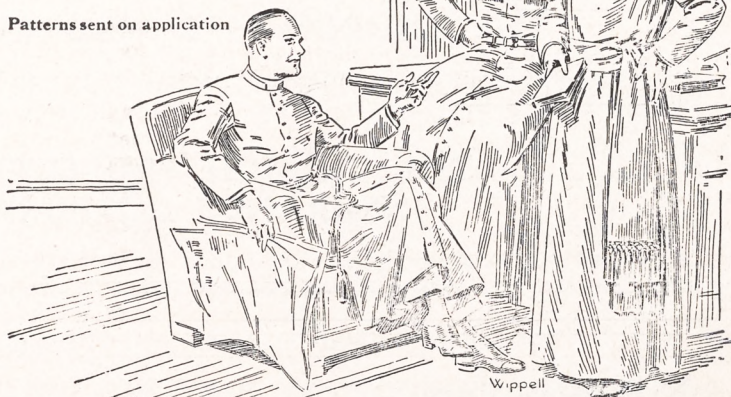
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other Churches are likewise planning for church expansion. In the city of Richmond the First Baptist Church, with over 3,000 communicants, in addition to sponsoring two comparatively new missions, has announced a plan to make a \$300,000 addition to its building which at present is perhaps the largest in the city.

Pray for Congress

Washington:—Bishop Angus Dun and Dean John W. Suter took part in a service held here on the day Congress convened, asking that the legislators be divinely guided. The service was held at the Church of the Reformation and was sponsored by the local federation of Churches.

Discrimination Fought

Portland, Ore.:—The Portland Council of Churches has called upon city officials here to take positive action to eliminate discrimination against minority groups "in all areas of human endeavor." Urging citizens interested in its program to write to Mayor Earl Riley, the Council suggested these steps be taken: (1) Inaugurate democratic employment practices throughout city government; insert a non-discrimination hiring clause in every contract let

by the city to private firms. (2) Begin a training program for the police emphasizing good race relations. (3) Organize a representative city-wide civic unity committee with official status to plan for interracial progress and harmony.

Social Relations Discussed

Alexandria, Va.:—The Rev. W. Carroll Brooke of Staunton, Va., chairman of the commission on social relations for the 3rd province, was a headline speaker at a conference on social relations held here under the auspices of the Auxiliary of the province. Specific suggestions made by Mr. Brooke and other speakers for study and action were: strengthening of the home;

marital instruction; marital clinics; child guidance clinics; parents' programs; study of divorce; race relations; representation of minorities in diocesan departments; labor-management relations; rural work; social security; raising of standards for Church institutions.

Other speakers at the two day conference were Mr. Arthur Fawcett of Washington, representing the Church League for Industrial De-

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mocracy; Miss Mary Labaree of the federal children's bureau; Miss Laura Merrill of the federal social security administration; Miss Dorothy Stabler of the national staff of the Auxiliary.

Church Income Is Cut

Edinburgh (wireless to RNS):—The Church of Scotland will lose one-fifth of its income when Britain's railroads are nationalized and the Church must accept compensation from revenue-producing stock holdings, according to J. T. Fox, joint clerk of the Aberdeen Presbytery. He added that the Church of England would probably lose about \$800,000 annually because of the nationalization plan.

Conflict in China Deplored

Seattle (RNS):—Armed conflict between Nationalist and Communist forces in China "contains the ever-present danger that the United States and the Soviet Union may be drawn in on opposite sides," according to a report adopted by the Federal Council of Churches at its biennial meeting here. The report noted that fighting in China foreshadowed world war two, and "creates a comparable menace today." Beneath many of the issues at stake in the

East, the report stated, there is "the pervasive factor of Soviet-Western relations. The peace of the entire world is involved in the fate of East Asia."

Because of U. S. commitments in the Pacific, the Federal Council stated, the future of the American people is especially involved in the final settlement of the China question. Peace and welfare in Asia, the Council declared, depends upon the success of the United Nations, and any settlement of the question must take into consideration the moral and material welfare of the peoples directly concerned. Moreover, the report said, the solution must not only safeguard fundamental rights, but must contribute to and be an integral part of a world settlement. The Council called upon the more privileged nations to share their scientific and technical resources with those less privileged.

Michigan Opens New Churches

Detroit:—Missionary work in three new areas has been opened in the diocese of Michigan. A mission, directed by the Rev. Charles H. Cadigan of Cranbrook, is now meeting in the East Detroit High School. Named St. Gabriel's Mission, it

already has a good congregation and Sunday school, with the people looking forward to the purchase of land for a church.

At the Valentine housing project a strong congregation is being developed under the direction of four clergymen—the Rev. G. Paul Muselman, the Rev. W. T. Smith, the Rev. A. Curtis Miller and the Rev. Berton S. Levering. Miss Margaret M. Cook serves this area as a lay worker.

The most recent work to get under way is at Milford where services are being conducted in a private home until a place is found for public worship. This work is under the direction of the Rev. Kenneth Morris of Brighton.



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Theological Education Sunday

January 26th

At the request of the Joint Commission on Theological Education, I have designated the Third Sunday after the Epiphany, January 26, 1947, as Theological Education Sunday.

This Sunday I hope will be the occasion for addresses in every Church upon the subject of the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the Seminaries.

There are many causes which at first seem more imperative. But I doubt if this be true. To a very large extent the character of the Church is determined by the quality of the clergy.

Without trained and consecrated spiritual leaders the Church cannot meet the necessities of the times. This points straight to the Seminaries and their need of adequate support.

I hope, therefore, that on this designated Sunday, there will be a ready and genuine response.

Henry Knox Sherrill,
Presiding Bishop

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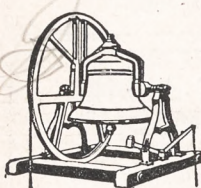
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Billion Dollars

Minneapolis, Minn. (RNS):—Contributions made by the American public to religion in 1945 scored a new high by passing the \$1,000,000,000 mark, but they amounted to only one-third of the nation's bill for tobacco and one-eighth its outlay for alcoholic beverages.

The estimated total for religious gifts and bequests in 1945 was \$1,035,000,000, or .9 per cent of the \$115,000,000,000 for all consumer outlays for the year. It was estimated that of the total, \$7,800,000,000 went for alcoholic beverages; \$3,000,000,000 for tobacco and \$1,200,000,000 for movies and theaters' admissions.

In 1942, religion received \$721,000,000 of the total consumer outlays of \$89,000,000,000, or .8 per cent.

Seek Law Change

Newark, N. J. (RNS):—The New Jersey Council of Churches seeks a change in the New Jersey minimum wage laws. The executive committee has approved the recommendation of its social education and action department, to request Governor-elect Alfred E. Driscoll, to seek of the State Legislature a change in the existing law to provide for equal coverage for men and women, a floor under all wages that would still permit wage orders above minimum, and a narrowing of the area of exemptions.

In the matter of emergency housing, the council voted to urge State Legislators and Congressmen to "take immediate action" toward the solution of the acute housing shortage in the state through workable plans for temporary housing construction.

Mayors of New Jersey cities with populations of 20,000 or more will receive similar requests to take action "if and when there is a need for such emergency housing in his city."

The council gave its stamp of approval to planned parenthood when, at the request of the National Clergymen's Council of the Planned Parenthood Federation of America, Inc., it passed resolutions favoring the inclusion of planned parenthood services in hospitals and "other agencies where this service should be given." The council further resolved "that favorable policies be sought to permit professional staff members in other health and welfare agencies to make maximum use of these services as a community health resource."

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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. JOHN H. JOHNSON
Rector of St. Martin's, New York

I have read the account of the debate in the National Council on racial segregation. To admit that segregation exists and realistically to try to make progress in spite of it is one thing; but to advocate it is an entirely different matter. Segregation is an evil thing. Just because so many people bravely have made the best of it cannot be construed an endorsement. On most questions Negroes are just about as divided as whites, but there is one subject on which there is no division, namely, segregation. I know of no Negro leader in this country, in the north or in the south, who approves of segregation. If Dr. Bentley knows one I wish he would tell us his name. When he says "I should want segregation if I were a Negro," he disqualifies himself from a position of effective leadership among members of the colored race. Youth in schools of the American Church Institute deserve something better.

* * *

MISS ETHEL VAN BENTHUYSEN
Churchwoman of Albany, N. Y.

I am sending this because I have had something I have wanted to say since last October and have not wanted to be disagreeable, but I have had it on my conscience just the same. Here it is. When THE WITNESS published the ridiculous picture of the Archbishop of Canterbury putting on his robes I felt that THE WITNESS fell to a level too low for a Church paper. It was discourteous of Time magazine to ridicule a foreigner who came to our shores representing a Church and a country of significance. But it seemed to me such bad taste in a paper of our own Church from which the Church of England could expect sympathy, for me there was something second rate about it.

I had just been passing around with pride Mr. Spofford's account of what Russia must naturally feel about us. I thought that article was even better than Wallace's letter. And then came this cheap crack, by photograph, at the Archbishop, who, it did not seem to me, had put on any vulgar display of side which warranted disrespect for himself or his office.

ANSWER: As explained here before, the picture in question was taken at the request of the Archbishop himself and he was very pleased with it. He stated that a similar picture printed in many papers in England at the time of his enthronement was by far the most popular of the pictures taken on that occasion. And the Archbishop himself indicated that he would be glad to have this particular picture appear in the papers here.

* * *

JNO. B. BENTLEY
The Bishop of Alaska

The following letter for Backfire is addressed to the boys and girls of our church schools:

During the past year, you gave through your Birthday Thank Offering approximately \$13,000.00. As you know, this offering will be used to establish a hostel

in Fairbanks, Alaska, where our boys and girls can have a Church home while attending high school. It will be the means of enabling many young people to receive a high school training who otherwise would not have this privilege.

I take this means of expressing to you all, the boys and girls of the Church everywhere, my gratitude and appreciation for your splendid and generous gift to the boys and girls of Alaska. Through this gift, through your interest, your prayers, and your Birthday Thank Offering, you will have a very real part in the schooling of many young people in Alaska. As their Bishop and their spokesman, I want to thank you all. May God bless you, as you have brought encouragement and a rich blessing to others.

* * *

REV. EDWARD J. MOHR
Rector at Belvedere, Calif.

In his column in THE WITNESS of Dec. 5 Mr. Ayres makes the purely whimsical assertion that some National Council departments tend to live in a vacuum because their offices are in New York. It is obvious that this assertion has no basis in fact; on the contrary, no point in the country compares with New York as a place where currents of people and thought come to a focus.

Apart from flying into the face of facts Mr. Ayres shows a peculiar lack of logic. None of the recommendations which he makes for changes in National Council policy have the remotest relation to the location of departmental offices. He offers a solution for a problem that does not exist, as a solution for a problem that cannot be solved. If the text, "We wrestle not against flesh and blood, etc.", which Mr. Ayres recommends for National Council letterheads, were put on parochial letterheads, he would not have to look to a moving van for salvation. No program, or helps, or techniques, advanced by National Council departments, can take the place of religious motivations in the parishes. It is certain in any case that Mr. Ayres' recommendations will not become more acceptable even if he were to add a thousand miles between himself and some National Council departments.

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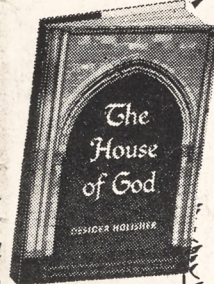
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