

The WITNESS

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A COPY

JANUARY 23, 1947



THE BAPTISTRY
AT GETHSEMANE
MINNEAPOLIS . .

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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.
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

EDITORIAL BOARD: Frederick C. Grant, *Editor*; Arthur Lichtenberger, *Chairman*; William B. Spofford, *Managing Editor*; Lane W. Barton, Beverly M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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Vol. XXX No. 7
JANUARY 23, 1947

Clergy Notes

BARNES, GERRIT S., was recently ordained deacon by Bishop Ingle at St. John's Cathedral, Denver, Colo.
BAXTER, SAMUEL N. JR., is now assistant at Calvary Church, Pittsburgh, Pa.
BLOOMFIELD, THOMAS C., formerly rector of St. Mark's, Jonesboro, Ark., is assistant at St. Andrew's, Louisville, Ky.
COPE, ROBERT B., formerly curate at Trinity, Aurora, Ill., became curate at St. Luke's, Germantown, Pa., on January 12th.
HALL, LEROY D., was ordained deacon on Dec. 27 by Bishop Pardue at St. Stephen's, McKeesport, Pa. He continues his studies at Episcopal Theological School.
HEMSLEY, GILBERT V., rector of St. Paul's, Oxford, N. Y., becomes rector of Emmanuel, Adams, and Zion Church, Pierrepoint Manor, and Christ Church, Ellisburg, N. Y. on February 1st.
MALONE, E. L. JR., formerly rector of Holy Cross, Houston, Texas, is now curate at the Good Shepherd, Wichita Falls, Texas.
MOORE, de SAUSSURE P., formerly assistant at St. John's, Savannah, Ga., takes charge of St. Alban's, Kingstree, S. C., February 1.
RAYNER, J. H., rector of St. Barnabas, Dunsuir, Calif., has resigned to take a year's leave of absence.
ROBINSON, GEORGE W. 2ND, formerly rector at Owatonna, Minn., is now assistant at Christ Church, Waukegan, Ill.
TITUS, JOSEPH H., rector of Grace Church, Jamaica, N.Y. and an editor of THE WITNESS, is on a nine months' leave of absence. He is at present in Mexico.
TSUKAMOTO, JOSEPH K., formerly in charge of the Ascension, Spokane, Wash., is now vicar of Christ Mission, San Francisco.
VAN WINKLE, E. K. JR., formerly rector of St. Luke's, Worcester, Mass., is now the rector of Calvary, Utica, N. Y.

CHRIST CHURCH, BALTIMORE

St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector
8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

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 Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Mondays, Wednesdays, Fridays 7:30 A.M.
Holy Communion—Tuesdays, Thursdays and Saturdays 8:00 A.M.
Holy Days and Fridays 10:00 A.M.

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Christian Treatment Necessary To Win Minority Groups

Speaker Also Declares That Church Unity Needed to Attain Rebirth of the Nations

By George Dugan

Buck Hill Falls, Pa.—America's "unfair and un-Christian treatment" of non-white minority groups is a major deterrent to the spread of Christianity throughout the world, the Rev. Ralph E. Diffendorfer, executive secretary of the board of missions and church extension of the Methodist Church, declared here in an address before the annual meeting of the Home Missions Council. The Council represents 23 major Protestant denominations.

"Treat the Mexican fairly and Christianity will be proclaimed in Latin America," he said. "Clear our American Indian record and East Indians will take notice of democracy and Christianity. Abolish lynching, not by law, but by effectively acknowledging the Negro's right to respect and decent citizenship and not only Africa but all the non-white world will rise up and call the Church blessed."

"The expenditure of an estimated \$650,000,000 on new church buildings in the United States will not cause a ripple of comment in the non-Christian world of Asia, Africa, the islands of the sea and elsewhere, nor will the adding of thousands of new members to the rosters of the traditionally programmed churches of our country. Nor, will new Church buildings, settlement houses, educational institutions or hospitals among the minority groups — Negroes, Mexicans or other Latins, Chinese, Filipinos, or American Indians be commented on by the billion non-white people of Asia, as a favorable witness for Jesus Christ. These signs of possible progress may have been evidences of Christian vitality in the days before world-wide communication, international travel and global war—but not now."

The Rev. H. N. Morse, retiring president of the Council, told the

closing session that only world-wide spiritual revival will settle the ideological controversies plaguing mankind.

Pleading for unity within the Church as the only sure means to attain a spiritual rebirth among the nations, Morse pointed out that society has been forced by "the very logic of events to a large-scale collectivism as an antidote to the extreme individualism that was characteristic of the frontier."

"We might have made that process spiritual at its core," he said, "if we had insight to do it and if our Churches had been united enough to do it. But the religious separatism that in some instances served the people very well did not serve us well in this."

Describing the "real crisis of our time" as spiritual, Morse added: "The Christian Church must be a much greater force in the future than it has been, or it will become much less important and increasingly socially impotent."

Resolutions adopted at the closing session of the meeting commended the proposed establishment by the United Nations Assembly of an international refugee organization to provide for displaced persons when UNRRA disbands next June and urged Congressional support for the admittance of certain displaced persons as "emergency immigrants."

Also addressing the conference was Professor Charles M. McConnell of Boston University who said that Protestant Churches operating as denominational units have "side-stepped, ignored and all but scorned the marginal rural sections of the country."

He told the delegates that a co-operative Protestantism, functioning above denominational barriers and geared to combat the threat of

secularism in the neglected rural areas, is desperately needed if the country is to become Christian in "anything more than name." Evidence of this neglect, Prof. McConnell declared, can be seen in "tumble-down shack churches, dog-eared song books, abandoned churches, scant religious educational literature and an almost total absence of theological seminary graduates in these underserved fields."

"The harvest of this failure of denominational Protestantism to 'seek and to save that which is lost,' he added, "is widespread rural paganism."

According to Prof. McConnell, the worst aspect of the neglect of the rural church field is the low estate of the ministry. "Graduates of seminaries who have been trained for their task, who have a missionary spirit, and who have become established in rural parishes, have been pressured out, appointed out, called out or sympathized out so often that it amounts to a major tragedy," he said.

The Rev. Clifford L. Samuelson, head of rural work of the Episcopal Church, was elected recording secretary of the Home Missions Council.

KINGDON TO SPEAK FOR CLID

New York :—Frank Kingdon, author, radio commentator and co-chairman of the Progressive Citizens of America, and the Rev. Joseph F. Fletcher, who returns from England and the European continent February 1st, will be the featured speakers at the annual meeting of the Church League for Industrial Democracy on February 12 to be held at St. George's Church. At the luncheon, which will be chaired by Mr. Spencer Miller, Jr., highway commissioner of New Jersey, Kingdon will speak on "The Sociology of Our Crisis" and Fletcher will comment upon this topic in light of what he found in Europe.

The annual meeting will open with a two-hour business session starting at 10:30 to be chaired by Dean Arthur Lichtenberger, retiring chairman of the C.L.I.D.'s national committee. At this meeting,

the results of the recent national election for new officers will be announced.

Reservations for the luncheon (\$2) may be made through the national office of the C.L.I.D. at 155 Washington Street, New York.

BISHOP ALDRICH GOES TO PRINCETON

Princeton, N. J.:—Bishop Donald Aldrich, who resigned as Bishop Coadjutor of Michigan because of illness, is to become one of the deans at Princeton University in September and will have charge of the services in the university chapel.

YOUNG PEOPLE MEET

Waycross, Ga.:—Young people of the Brunswick district of the diocese of Georgia recently met at Grace Church here. The rector of the parish, the Rev. C. M. Wyatt-Brown, spoke on the importance of applying the rule of life adopted at the young people's conference at General Convention last fall.

RELIGIOUS CENSUS TO BE TAKEN

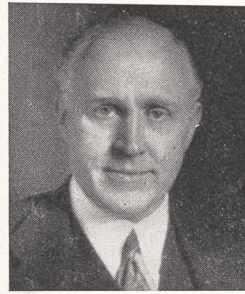
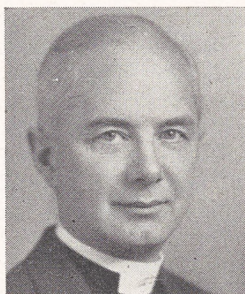
Washington:—A census of religious bodies is to be taken this year by the federal Bureau of the Census. Commenting on it the director, J. C. Capt, says: "This is a most important inquiry and for its success it is vital that the Bureau of the Census have the utmost cooperation from the pastors or clerks of the churches, as well as from all religious leaders and officials. The schedule for this census includes a question on the number of members of each local church, with a supplementary question on the number under 13 years of age. The second question on membership will facilitate comparison among denominations having different provisions for inclusion of young children as church members. There are also questions on church expenditures, Sunday Schools, etc.

"If the statistics of religious organizations are to be of maximum value, it is essential that the returns be accurate and complete and cover, as nearly as possible, every church or religious organization in the United States. The census can be completed promptly only if each pastor will participate wholeheartedly in the work by filling out the schedule for his church and returning it promptly to the Bureau of the Census. It is a tremendous task to obtain returns from the more than

two hundred fifty thousand churches scattered throughout the United States, but it can be done and it is hoped that the church leaders will realize the importance of the census and will do everything in their power to help the Census Bureau secure prompt reports from all the churches."

CHURCH CONGRESS TO MEET

Hartford, Conn.:—Bishop Walter Gray has announced the program for the first post-war national meeting of the Church Congress, to be held in Toledo, Ohio, April 22-24. The subject is to be "Authority and Freedom in Doctrine, Discipline and Worship" with the speakers the Rev. Randolph Crump Miller of the Church Divinity School of the Pa-



CHURCHMEN IN THE NEWS: Dean John W. Suter of Washington Cathedral is to be one of the speakers at the Church Congress, meeting in Toledo in April; Spencer Miller Jr., highway commission of New Jersey, is to be the chairman of the annual CLID meeting to be held in New York Lincoln's Birthday; the Rev. Vincent C. Franks has resigned as rector of St. Paul's, Richmond, to become rector of St. Andrew's, Jackson, Mississippi

cific; the Rev. Charles W. Lowry Jr., of Chevy Chase, Maryland; Bishop Kinsolving of Arizona; Bishop Conkling of Chicago; Bishop DeWolfe of Long Island and Dean John W. Suter of Washington. The preacher at the service will be Bishop Austin Pardue of Pittsburgh; the speaker at the dinner will be President Gordon Keith Chalmers of Kenyon College and the speaker at the closing luncheon, the Rev. Theodore P. Ferris of Boston.

STEPHEN BAYNE ACCEPTS

New York:—The Rev. Stephen F. Bayne Jr., chaplain at Columbia University, has accepted his election as Bishop of Olympia. A few days after his election he flew to Seattle to confer with Bishop Huston, who retires on March 31, and the standing committee and then came back to his post here "to think it over." On January 11th he wrote Bishop Huston that to accept "means the severance of personal ties which are

most deep and dear to me, and the end of a ministry to college teachers and students which for nine years has been my life. I am sure you understand that and the cost of it; certainly your patience these last five weeks has been clear evidence of your understanding. I must now write to say that, subject to the requisite consents, I accept my election."

Mr. Bayne is thirty-eight years of age and so can serve as bishop for thirty-four years.

NEW YORK EEF MEETS

New York:—The Rev. Charles Kean, rector at Kirkwood, Missouri, and president of the Episcopal Evangelical Fellowship, was the speaker at a meeting of the New

York chapter of the organization on January 16th. The meeting was held in the community house of St. Bartholomew's Church.

BISHOP'S WIFE DIES

Hastings, Neb.:—Florence George Beecher, seventy-six, wife of Bishop George Allen Beecher, retired bishop of Nebraska, died on January 4th after a brief illness. Mrs. Beecher was a devoted churchwoman who took an active part in all its work.

SCHOOL ALUMNAE MEET

New York:—Bishop Washburn of Newark was the speaker at the annual meeting of the alumnae of St. John Baptist School, held here January 4th. The Sister Superior, Sister Mary Barbara, announced that a mortgage of \$40,000 had been paid and that plans are now going forward for the construction of a new gymnasium.

Church of All Peoples Helps Meet Problem of Races

Ministers of the Different Denominations And Races Contribute Services to Church

By Ellsworth M. Smith

*Director of War Emergency Services,
Detroit Council of Churches*

Detroit:—When this city had its race riots, it was remarked by plain citizens and students alike that wherever Negro and white people lived, played, studied or worked together there was no violence. However we may seek to develop speed-up methods of overcoming racial prejudice, the basis of success will continue to be occasions and opportunities for the people of different races to get acquainted in disarmingly natural ways.

The Church of All Peoples in Detroit was founded by a group of people who felt it was time that there was at least one opportunity in this city of tensions for people of different races to worship their God together. Thus, worship was added to living, play, study and work as an area of brotherhood in practice, and it was recognized that it should have been the first rather than the last of these areas.

The staff of volunteer ministers illustrates the church. It includes two Negro ministers, two white ministers and one Japanese-American minister. Guest ministers have included ministers of Italian, Greek, Armenian and Mexican backgrounds. The church is also inclusive of all Protestant denominations.

The Church of All Peoples began one hot Sunday afternoon in the middle of July when the Chapel of St. John's Episcopal Church was borrowed for a meeting place, and packed with interested people. Rev. Charles A. Hill, prominent Colored Baptist minister and Rev. Shigeo Tanabe, Nisei staff worker of the Detroit Council of Churches, conducted the service and the Rev. T. T. Brumbaugh, executive secretary of the Council, preached the first sermon. The music was thrilling—two hundred people of several races giving full voice to "Faith of Our Fathers" as though they had just been set free from a horrible and unnatural bondage. When the service ended many were tearful and laughing at the same time!

Every meeting the church has held has been characterized by that same

cleansing sense of relief, as though a family, long separated, was whole again. It isn't important any more, in such gatherings, even to mention "race relations." The problem, for this group has ceased to exist.

To date the budget has been simple. From pledges and loose offerings the materials and mailings, the

One of the primary principles of The Church of All Peoples is that it shall not become an isolated experience, but shall rather be a constantly effective force for better racial practice in all the Protestant Churches. Therefore, the church meets at a non-competitive hour and encourages associate, rather than full, membership. At the end of eight months there were seventy-four associate members and six full members. Offerings and pledges are at the rate of three thousand dollars for the first year. The usual attendance is eighty, equally divided between Negro and white people with a sprinkling of others.

It is especially satisfying that the membership of the church represents a wide cross-section of people, 30



The staff of the Church of All Peoples in the chapel of St. John's, Detroit: Rev. William Molbon, Presbyterian; Rev. Shigeo Tanabe, Methodist; Rev. T. T. Brumbaugh, executive secretary of the local Council of Churches; Rev. A. A. Banks, Baptist; Rev. Ellsworth Smith, Presbyterian

rental of space and the organist's fee have been met and several hundred dollars of surplus are in the treasury. The ministers give their services, as do the guest soloists and choirs.

The church holds a service every Sunday afternoon at four-thirty. It has a party or dinner meeting once a month. This may not seem to be much of a program, but the members and constituents have found great satisfaction in these simple exercises. Much more is planned and will be possible as soon as a budget adequate to provide full-time leadership can be secured.

far as economic and cultural circumstances are concerned. The group is naturally progressive in social viewpoint, tends to be pro-labor and is politically alert. The church gave enormously of food and clothing for Europe and of money for the aid of families of strikers. Yet some of our members are laborers, while others are school teachers, bankers and lawyers. Some are from fundamentalist backgrounds and others are active Episcopalians, liturgists. A few have found in this fellowship the first church experience that has ever strongly challenged them.

The Church of All Peoples is mak-

ing definite plans to introduce itself to all sorts of racial and national-background groups in the city. A large list of such organizations includes study and discussion groups of the races, American Indians, Coptic Christians, Armenian Apostolic and Eastern Orthodox groups. Plans are also being matured to develop a Judeo-Christian service to emphasize the commonness of our religio-ethical backgrounds and to build a solid core of intelligent effort to combat the latent anti-Semitism that is all around us and even within us. For these efforts special materials are being written and techniques of visitation and deputation developed.

POLISH CHURCH WELCOMED

Albany, N. Y.:—St. Mary's, a church of the Polish National Church, had the interior of its building completely wrecked by fire on December 31st. Upon the invitation of Rector L. N. Gavitt of Grace Episcopal Church the Polish congregation worshipped there on January 1st. Arrangements have now been made whereby both congregations will use the building of Grace Church until St. Mary's can be restored.

ACTING DIRECTOR OF OVERSEAS

New York:—The Rev. A. Ervine Swift has been appointed acting director of the overseas department of the National Council, filling for the present the vacancy created by the resignation of the Rev. James Thayer Addison.

POLISH CLERGY MEET EPISCOPALIANS

Newark:—Clergy of the Polish National Catholic Church held a meeting recently with a number of the clergy of the Episcopal Church, for better understanding and to discuss the help that each Church might give the other. The meeting was held at Christ Church and was called by Canon William O. Leslie. It was stated at the meeting, attended by Bishop Washburn, that over a third of the clergymen of the Polish National Catholic Church in Poland itself were lost during the war period, many of them having been liquidated. Nevertheless, for the first time as a Church group, they are tolerated under the new government constitution in Poland. Always in the past, they have been an illegal Church with many limi-

tations under such a liability. The new government is willing to turn over many of the Church buildings in areas evacuated by the German population. Twenty-two ex-Roman Catholic priests have already applied to the present missionary bishop in Poland, the Rt. Rev. Joseph Padewski. It is conservatively estimated that many ex-Roman Catholic priests could be immediately taken into the Polish National Catholic Church if funds were available. The move-



Dr. Max Yergan, president of the National Negro Congress, will contribute an article on Minorities in THE WITNESS series for Lent. Further details on page seventeen

ment has great possibilities under the new nationalism growing in Poland.

DR. C. M. ADDISON IS DEAD

Boston:—The Rev. Charles Morris Addison died on January 12th at his home in Cambridge. He was rector of churches at Arlington and Fitchburg, Mass., and Stamford, Conn. He was the author of several books, all on liturgics. He is survived by a son, the Rev. James Thayer Addison who recently retired as vice-president of the National Council, and a daughter, Mrs. Charles R. Nutter of Cambridge.

REGIONAL GROUPS OF CONGRESS

Baltimore:—The Rev. C. Leslie Glenn of St. John's, Washington, is to be the speaker at a regional meeting of the Church Congress, to be held here at Emmanuel Church on January 27th. On the 30th the first

meeting of a group of the Congress will meet at Gethsemane, Minneapolis. This group is composed of Church people of the Twin Cities. The dioceses of Delaware and Easton, meeting jointly, will hold its initial meeting on February 5th.

CONVENTION JOURNAL

New York:—The National Council is being flooded with requests for the Journal of the 1946 General Convention. The book is manufactured by a plant in Hammond, Indiana, and the work has been delayed by labor difficulties. However settlement between management and the union was arrived at on December 31 so that production is going ahead, though there will be some delay due to an accumulation of work.

NEW PLANS FOR CATHEDRAL

London (wireless to RNS):—New architectural plans will have to be drawn for war-destroyed Coventry Cathedral, it was announced here following disclosure that Sir Giles Gilbert, distinguished British architect, has resigned as supervisor of the rebuilding project because of differences over his design.

The announcement was made by Bishop Neville Gorton, of Coventry, and the Very Rev. R. T. Howard, provost, in a statement declaring that "the royal arts commission is dissatisfied with the present plans." The new plans, it was stated, will provide for a united Christian service center and a chapel of unity, as stipulated in the original design.

In his letter of resignation, Sir Giles said the differences over his designs "are not surprising, because conflicting ideas exist between modernist and traditional schools" of church architecture.

"The original design was traditional in character," he added, "but the bishop made it clear he wanted a more modernistic treatment."

BEXLEY ALUMNI MEET

Newark, N. J.:—Dean Corwin C. Roach was the speaker at a meeting of the alumni of Bexley Hall, held at the diocesan house here on January 12th. He declared that the seminary would always maintain a high degree of sound scholastic training and at the same time would make possible study for work in the rural field.

EDITORIALS

Science and Peace

THERE has been so much publicity about the scientists who issue warnings about a future war that one is apt to think that they are the real peace-makers of our day. But with rare exceptions they express little or no realization that war is wrong, criminal, un-Christian. One of the notable exceptions of course is Dr. Arthur H. Compton who does deal specifically with the moral meaning of the atomic bomb in the book, *Christianity Takes a Stand*. His contribution will be dealt with by another top scientist, Prof. Louis Ridenour, in our series of Lenten articles. Dr. Ridenour, now of the University of Pennsylvania, is one of the atomic scientists who has shown greatest concern over the use of the discovery and was a contributor to the book, *One World Or None*.

But with most scientists their reason for avoiding war is based on fear that someone else will destroy us before we destroy them. Fear has never been a sufficient reason to avoid war in the past. We doubt if it will be now. Rather it will simply make the next war more destructive. We know that our scientists are busily engaged in preparing for the next war. We know also that they are working hand in hand with more than six hundred German scientists and technicians who have been brought to this country since the end of the war, with more on the way. Not all

of these men were Nazi party members. But they are men who designed and perfected the most horrible weapons of destruction known to man, until we came along with the atomic bomb. Whether active Nazis or not, they certainly gave their whole knowledge and experience to devising instruments of Nazi destruction. Why should Dr. Alexander Lippisch, designer of the rocket-propelled ME-163, be grinning from the pages of our newspapers, while a relatively unimportant block captain of the Nazis is in prison for crimes which were infinitesimal in comparison? Why should we invite and even urge Nazi weapon makers to come here with their families, seek American citizenship, and take their places in our universities and

research centers? Why, if we are so short of technical skills (which our own top scientists deny) do we import ex-Nazis instead of recruiting technicians from those countries that fought with us in the war? If we must have German scientists why not bring over those who spent years in Nazi concentration camps because of their democratic convictions? These men, apparently, are finding it next to impossible to get over here while those who collaborated with Hitler are now granted favors.

Science is not immoral; rather it is amoral. It has no morality in itself and there is no reason to doubt that if Hitler had won many of our scientists would be working on projects in Germany today. Science, which knows no boundaries, recognizes no morality. Right and wrong are not in the textbooks of physics. The sole end is results.

But what of the morality of our nation? Are we really anxious to find the way to peace? If we are we will not chance infecting our communities with those who threw in their lot with fascism, prepared the war machine that slaughtered millions, and are suspect as possible converts to a democratic — let alone Christian — way of life.

The Way Peace Comes

AS WE linger a little longer in the afterglow of the birth of the Prince of Peace, it will not be inappropriate to rejoice in a particularly peace-like act that was found singularly newsworthy by most of our metropolitan newspapers during the Christmas season. It is the uncommon which is news.

It seems a boy went out to serve his country in fighting the enemy,—to kill the enemy, if need be, but also to run the risk of being killed. His country not unmindful of his sacrifice, insured his life for \$10,000 to repay his parents in some small measure for their great loss should his life be taken. He didn't want to kill, he didn't want to die, but the peace of the world was at stake, and that peace was worth whatever risk a man must take to make it real and lasting. The only difficulty was that winning the war was only the be-

"QUOTES"

IN THIS DAY of nuclear energy and rocket projectiles the whole human race is involved in a struggle for survival. Each one of us is a part of that struggle; the gist of the problem is individual. It is the problem of being able to live with one another in the basic relationships of life; as husbands and wives, parents and children, employers and employees, white men and Negroes, Protestants, Catholics and Jews. Every unfair discrimination a white man practices against a Negro in our community relationships; every nasty slur voiced by a Christian against a Jew; every expression of contempt against a whole nation; every act of discourtesy or prejudice makes less possible the solution of mankind's gigantic problem.

—Luther W. Youngdahl,
Governor of Minnesota

ginning of winning the peace,—and when the first job was done he wanted to get on with the next. There must be no slip-up this time if the world was at last to find the things that belong to its true peace,—things like forgiveness, and goodwill.

But men do die in battle, and those who carry on in their stead are much inclined to forget that peace does not come when battle cries are stilled and men like wounded beasts withdraw to lick their wounds and recover the strength and wealth so prodigally poured out. Beneath the calm of exhaustion, hatred, and envy, and ill-will do not falter in their stride, and greed and cunning but make ready to seize whatever advantage they can from those who for a moment seem to have relaxed their guard.

This the young man knew, and so he made provision to do what he could to carry on the struggle for peace in the only way that would really count,—in the way of which the Angels sang at Jesus' birth,—of replacing ill-will with good-will,—of atoning for an act of hate with an act of love. He asked his parents, in the event of his death at the hands of the enemy, to use the insurance money

which the government would pay them to establish a scholarship in an American college for one of the enemy, thus returning good-will for ill-will and sowing peace instead of the dragons-teeth of another war.

The boy died and his parents did as he had asked them to do. Now at least one former enemy is soon to inherit the life he would have taken in the fury of war. The young man chosen to study under this scholarship has said, "I will try my best to repay the young American's parents for the loss of their son. I can do this only by giving my small bit toward establishing good-will between our two countries. I was surprised that the Americans were so nice as to offer such a scholarship."

Perhaps we too read the story with surprise. We would not have had the opportunity had it not been so unusual that it was news. But as we recover from our surprise let us thank God that when the plans of statesmen seem to bog down, and proceed, if at all, with nerve-destroying caution, there are still a few who know that it is only by small deeds of love and mercy and good-will that the peace will come at last.

Landmarks of the Future

by Stephen F. Bayne Jr.

The Bishop-elect of Olympia

IT IS a world of dog-eat-dog. One of your distinguished predecessors, Alexander Hamilton, said, "Men are governed by opinion; this opinion is as much influenced by appearances as by realities." I do not think this is cynicism. I think it is true. And the more swiftly and thoroughly we recognize that nations are guided and have always been guided by the massive, reckless, blind gods of self-interest, the better off we shall be. Self-interest is the reality; the appearance will be whatever cant about "freedom-loving peoples" or "democracy" as sells best in the world's market.

How can the same world hold this bitter truth and the moving idealism of our dreams of justice? That is the question on which our peace depends. And if you have been set free by the liberating arts of history you will know the answer.

You will know that the answer has always been the same as it will be when we find it, if we do; the answer will be a few men who have the vision and the will to press self-interest far enough, so that it redeems instead of destroying. They seek their interest to the point where it saves them instead of ruining them.

The idealist does not ask for less self-interest. He asks for more. This preposterous anachronism, absolute national sovereignty, this monstrous anachronism of sovereignty,—whose self-interest does that serve, now, in a world of virus bombs and rocket missiles? Who is the realist? The man who pins his faith on the inevitable conflict between Nation A and Nation B,—or the man who has an idea which is bigger than any nation, who sees that the world is too small for nations any more? Who was the realist 20 centuries ago? Was it the emperor who kept his eastern ramparts manned for 300 years, and condemned himself and his people to be imprisoned in a dying empire until it fell in on them? Was he the realist, or was it that plain man, Paul, who had the idea of a race of men, "neither Greek nor Jew . . . barbarian, Scythian, bond, nor free"? Who won then? The emperor or the idea? You know the answer: and please God we may take courage from what we know to face the next step in history which we do not know. That is one way the liberating arts set

From an address delivered at Columbia University where Mr. Bayne is at present the chaplain.

you free, and it is one certain landmark in the misty sea of time.

Another landmark is the sense of the right order of things in this life. I think I have recommended a certain spiritual exercise to you before: I will do it again; it consists of reading a random selection of advertisements and meditating on the idea of manhood and of life which underlies them. Or the "commercials" on the radio. I have been doing it a lot lately in the subway, particularly watching the same genial and fatuous young man asking the same old boob of a clergyman to make the same ecstatic bride promise to serve Lipton's Tea. I am tired of watching him. I am tired of the old parson who needs a haircut, which I suppose is intended to signify that he is other-worldly, but to me it signifies that he is the advertising man's idea of the kind of religious jelly-fish who would be likely to ask a bride to serve tea. I am tired of being vulgarized. I am tired of men's juicy voices creeping into my room and talking about my digestion. I am tired of being told that bad breath is the worst thing that can happen to you. I am tired of the whole slimy business of having my body and its needs held up as the Summum Bonum. I am tired of a society in which the dollar value of what a man does has become his master, so that his livelihood and his very life itself depend on a blind vulgar chance. I am tired and heartsick and rebellious at a civilization which is training me and my children to think that there is nothing more important than being a tradesman or a salesman. This is not the life you and I have inherited. And I don't see why we have to put up with it.

It is a world upside down, with gain and greed and material comfort and bodily glory raised to the top, and thought and poetry and prayer at the bottom. It is a world in which one of man's needs, one of his rights, one of his selves—his economic self, his need for profit—has lost all relation to his other selves, and has been set up like a God. The dignity of his toil, the beauty and usefulness of what he does and what he is—they do not count. What counts in our world is whether a customer can be wheedled, flattered, cozened into buying something he very likely does not need and which is carefully designed to wear out as quickly as possible so he'll buy another one, with shoddy masquerading as "custom-made"—a world in which every appeal is made to our vanity, our fear, our lust, our snobbishness—and all that degrading and humiliating apparatus of commerce is necessary in order that another man may earn his daily bread. That is the degrading thing about it—that anybody's very life and meaning should depend on my sinful appetites, and should lie so abjectly at the mercy of the worst in the human

spirit. We listen to Beethoven through the courtesy of our indigestion. A man depends for his living on somebody else being made anxious to buy for \$20.00 what is worth \$10.00 and, if it was real and what it is set out to be, should cost \$100.00. It is not the profit motive or free enterprise or competitive business that is wrong—it is that it has a kind of cancer—with gain alone growing and crowding out all the parts of a man. It is a pyramid on its apex. It is a world upside down. And you know that there is no joy or peace or maturity possible for anybody in a world that is upside down.

HOW do you know it? You know it because you have read great books and heard great music and have followed the guesses and dreams of great people. There is an order of things in this universe, which gives life and meaning to all our activities—an order of justice and of proportion. You have seen it and known it, and the knowledge of it has set you free. From the consideration of it, as Socrates said, man "will determine which is the better and which is the worse life, and at last he will choose, giving the name of evil to the life which will make his soul more unjust, and good to the life which will make his soul more just; all else he will disregard. For such an iron sense of truth and right must a man take with him." Please God we take it with us when we leave this hill! That "iron sense" of what is important and noble and true in this life and the next—that is what makes it possible for men to live in peace with one another. It is what makes them men.

And that brings me to the last landmark I want to suggest to you. The liberating arts are your initiation into the great society of men. You have lived with these great and petty spirits; you have seen them at their best and their worst; you came here as children; you have learned what the size of a man is, and what the true gravity of his life is, and how transcendently great the choices he is continually called upon to make. You have seen him trying to read God's mind; you have watched him essaying to capture the tones of Eternity; you have stood at his side while he made things useful and beautiful. You have seen how evil and cruel he can be; you have seen how pity and compassion and brotherhood ennoble him—how right they are. You have learned all that he has done and left undone up to now. This is what this place is for—to pass on to you the secrets of humanity, the secrets of manliness.

Beware lest those secrets be simply cut flowers in your life. Beware lest you be simply living on inherited wealth. You can't play fast and loose with manhood. You can't do it in your own life,

by yielding to the temptations which will never leave you, temptations to find an alibi to excuse less-than-human conduct in yourself.

You can't play fast and loose with ideas either. There is a precious stock of them, not very many, but radically important. If you use them up and do not replenish them, you will lose, little by little, the capacity to live with your brother and society. Ideas are the common tongue of civilization; there is no truer parable in history than the story of that great unfinished deserted tower of Babel in the land of Shinar, where the language of men was confounded in a confusion of private tongues, and men were scattered abroad and their great work was ruined.

You are free; you are both good and evil; you are responsible for what you do; your life is a gift and a trust; and so is your neighbor free and good and evil and a trust. Mankind cannot afford to lose so precious a cluster of ideas. It is our whole wealth; it is the only universal language. It is all we have to show for 10,000 years of civilized life. With it you can go anywhere and enter in and dwell in peace. Without it there is nothing for you or your world but force and fear.

Responsibility—that is the secret of humanity. Responsibility for one's choices—responsibility for one's brother—responsibility to the truth—responsibility to the love that holds our troubled earth in its arms. When responsibility goes, with its twin satellites of freedom of mind and will, then a man dries up and his impulses of sympathy and sacrifice die and he finds a cheap alibi in power politics and a power state. Even democracy itself has to set itself up as the judge of its own ends when there are no free citizens. No, brethren, take these ideas reverently. They are the best that life can give you.

New Books

***Excellent

**Good

*Fair

****Toward a United Church* by William Adams Brown. Scribners. \$2.50.

This record of three decades of ecumenical Christianity is must reading for all who would be delivered from the perils of sectarianism, or for those who despair of progress toward a re-united Church. Though progress in this direction has been slow in certain quarters, this over-all picture is breath-taking. In hardly more than a generation we have made gigantic strides toward re-union along the road of ecumenicity. A debt of

gratitude is owed the late Dr. Brown for his devotion to this cause; for this record; and also to the Rev. Samuel McCrea Cavert for completing the manuscript and preparing it for publication.

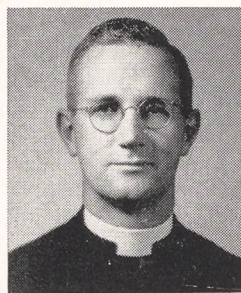
—LANE W. BARTON.

Strategy and Tactics

by

FRANCIS O. AYRES

ONE of the most shattering criticisms of the Church that I have ever encountered was voiced by Miss Dorothy Sayers in her address to the Malvern Conference. Although I make no claim to grasping the full implications of what Miss Sayers said, I understand enough to make me blush with shame for much that has been done and is being done in this parish, for like most criticisms of the Church this one hits hardest at the parish level.



Miss Sayers accuses the Church of a lack of integrity which is both widespread and profound—a lack of completeness and soundness which extends much further and goes much deeper than moral completeness or moral soundness. Indeed, the main point of her address is that the Church, like the Pharisees, has made itself into an administrator of the Law instead of fulfilling the Law as Jesus did, and lack of integrity is the natural outcome of this failure. "In the province of the Arts," for instance, "the Christian Church of today not only subjects Art to the moral Law, not only fosters corruption by condoning and approving a thing artistically vicious provided that it conforms to moral sentiment, not only thrusts the beauty of the Arts into the same Manichaeian condemnation with the beauty of Matter; but she is as a whole ignorant that the integrity of the artist exists at all as a power within the world."

A Young People's Fellowship decides to produce a play to raise money to send delegates to a summer conference. It sends for a catalogue of plays and chooses one, described as a "rollicking and hilarious comedy-drama in three acts" and costing ten dollars in royalty for each performance. After some good hard work by a few and a lot of fooling by the rest of the cast, property-men, directors, etc. the play is presented to an audience of the families and friends of the participants

and a few loyal members of the parish. The whole effort nets \$27.50, enabling two delegates to attend the conference. Hundreds of parishes, including ours, have done just this and considered the whole thing a very worthy project.

If I understand Miss Sayers correctly, however, the corruption of parish life thus exhibited is deeper than had the play been obscene or blasphemous. The play is ill-written, ill-acted, ill-produced. In order to send two delegates to a conference, the parish has added, not inconsiderably, to the cheapness, shoddiness and vulgarity of our modern culture. It has by implication, at least, given its approval to a play which is "artistically vicious." It has taught its young people as bad a lesson in workmanship in general and in the drama in particular as it is possible to conceive.

Or consider the lack of integrity in the leaflets (for the order of service and sundry notes) which are prepared by the Church as well as by commercial houses and which are used rather widely. Some are paintings so poor in draftsmanship, color value and perspective and/or so poor in the reproduction given them as to defy description. Others are photographs so wholly lacking in imagination as to resemble the pictures taken by the police department at the scene of a murder. Undeterred by the fact that it seems almost impossible to produce a good leaflet even for the great feast days, one institution which prides itself on being a defender of sound Church doctrine offers one for each Sunday in the year. Not only is the series "artistically vicious" but it presents the Church year in such a maudlin and vacuous fashion as to deny the fact that the Church has any doctrine at all. It is time we learned the rudimentary lesson that it is better to go without than to make use of something artistically corrupt.

There is no end to the examples which might be given of lack of integrity in the Church, nor should it be supposed that this lack of integrity is confined to the province of the Arts. Although it is worse here than elsewhere, it is certainly present in the realm of the intellect. Miss Sayers points out that, in a sermon, "the argument must be intellectually uncorrupt before it can even begin to have any value for morals or religion." The same thing can be said of lectures, travelogues, or book reviews. There are enough people lecturing on subjects about which they have only the most superficial knowledge. Instead of condoning and even approving such lectures by giving them a place in the programs of its organizations, a parish should condemn such practice. A parish cannot put a stop, except within its own domain, to travelogues which touch upon the "beauty" spots and ignore everything that is socially, politically,

economically, morally and religiously significant, but it can denounce them. A parish can, at least, refuse to give any place to "book reviews" delivered by someone without any qualifications for the job who chooses, for the books reviewed, works which try to hide their ineptness and smallness by masquerading under the term, "spiritual." If the Church is ever to do anything about its lack of integrity, the brunt of the attack must be carried by laymen. Even the intellectual corruptness in sermons is to a great extent the fault of laymen who listen without protest or, what is worse, without knowing it is there.

This whole subject needs a thorough and constant airing—especially by those most qualified to discuss it. Again and again people point out that the Church has become secularized but few will take the time to cite title, chapter and verse. Lack of integrity is one of the worst manifestations of secularism in the Church. It is a good place to begin reform.

SANCTUARY

conducted by W. M. Weber

"Christ seems natural to you
in proportion as you are human"

... suppose a man to devote himself to the bettering of social conditions; suppose him so far Christian—and it is a great way on the road—as to realize that he is his brother's keeper and must go out to bear his share of the world's burden. Such a one after a few years' work will surely be impressed with the truth that, much as can be done by improved laws, improved social adjustment, improved organization, to remedy the evils under which society groans, the heart of the matter lies in character. The obstacles to progress in every class are within rather than without; they lie in jealousy, in suspicion, in self-assertion, in lust, in dishonesty, in carelessness—in a word in sin. In sin, in the omnipresent fact of sin, there is the evil. In redemption, redemption from sin, there is the central fundamental remedy and the thing supremely needful. More and more, behind legislator, instructor, economist, agitator, there dawns upon the horizon of the true reformer, to refresh his exhausted brain, to reinvigorate his desponding heart, the true emancipator of man, his redeemer, Jesus of Nazareth, whose remedies alone are adequate to human ills, because He gauges so profoundly, so accurately the nature and seat of man's disease, because He deals with men as individual characters, and bases the regeneration of society on the conversion and renewal of men. In a word, brethren, the Son of man will seem in the highest sense natural to you in proportion as you are human.

—Charles Gore, *The Incarnation of the Son of God.*

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

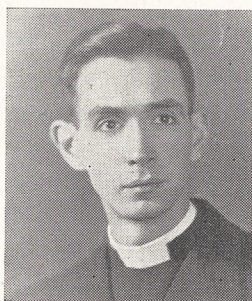
Professor at Episcopal Theological School

THE PRESBYTERIAN PRAYER BOOK (continued)

THE sacramental rites in the Presbyterian *Book of Common Worship* (which we introduced last time) will be of particular interest to us Episcopalians, for we are quite right in our insistence upon unity in essential doctrine at this point, in any organic union of our communion with another. Both Baptism and Confirmation are recognized in this book, and in the ministration of baptism to adults the two rites are combined in one office. In the opening exhortation of the infant baptism service, the sacrament is defined as "a sign and seal of our cleansing, of our engrafting into Christ, and of our welcome in the household of God." But one question is put to the parents—a confession of faith in Jesus Christ as Lord and Savior and a promise to bring up the child "in the nurture and admonition of the Lord." In the prayer of blessing of the font we read: "Set apart this water from a common to a sacred use . . . we beseech Thee to receive *him*, to endue *him* with Thy Holy Spirit, and to keep *him* ever as Thine own." In the service for adults the blessed word "regeneration" finds a place.

In the Confirmation rite the questions are more meaty and better put than in ours. There is the old Gelasian prayer for the gifts of the Spirit and the minister then lays his *hand* (note the singular) upon the head of each and says the same prayer as does our bishop, "Defend, O Lord." There follows a form of admission to Holy Communion, a valuable feature, and a brief charge. We Episcopalians would be nonplused, however, by a form entitled: Order for the Reception of Communicants from other Churches or on Reaffirmation of Faith or as Affiliated Members—it is a welcome "in the name of the Lord Jesus" — without handshake, however—and a blessing.

There are two orders for the celebration of Holy Communion. The idea of alternative liturgies is familiar to us, of course, from the English Proposed Book of 1928. The first order is so much like the one in our own Prayer Book that we would



be thoroughly at home in it. Its chief differences from ours are worthy of sympathetic attention. The Exhortation, Confession and Absolution come at the beginning after the Collect for Purity, Commandments and Kyrie. This is certainly more logical than our own position of them. There is no recitation of the Creed (but provision is made for the *Te Deum* or *Gloria in excelsis* before the lessons); and the Prayer for the Church—almost exactly the same as ours, except that the form of thanksgiving for the saints from the 1549 Prayer Book is substituted for a definite petition for the departed—is placed after the Gospel and before the Sermon. The Consecration is an extraordinarily good condensation of our Prayer Book form, with the notable difference that the Words of Institution are not within the framework of the prayer itself, but read separately as a sort of special lesson before the prayer. This is a characteristic feature of all rites of the Calvinistic tradition, and there are many good liturgical scholars who would defend it as a more primitive arrangement. The Institution is repeated again in connection with the Fraction, which properly comes after the Lord's Prayer. The alternative order is shorter and simpler. It begins with the Offertory. The Consecration Prayer has all the essential parts, though the Words of Institution are treated in the same way as in the longer form.

Communion of the Sick is provided for in a short celebration. The Visitation office contains simply appropriate Scripture readings—prayers for the sick are found elsewhere. There is no form for unction. The Marriage service follows the pattern of our own, but the language is more modern. The vows are for "as long as we both shall live." There is also a form for blessing a civil marriage. The ordination services show the greatest divergence from our Prayer Book, but that is to be expected in a Church which has a one-fold rather than three-fold grade of Holy Orders. The ordination is by laying on of hands with prayer, the crucial phrase being: "Send down thy Holy Spirit upon this thy servant, whom we, in thy Name and in obedience to thy holy will, do now by the laying on of our hands ordain and appoint to the office of the holy Ministry in thy Church, committing unto him authority to preach the Word, administer the Sacraments, and to bear rule in thy Church." A study of primitive Christian ordination prayers in relation to this one will check any hasty tendency on our part to condemn it. I sincerely believe that a sympathetic study of this *Book of Common Worship* by the people of our own Church will go a long way towards making up the breach that is between us, and it will also, please God, enrich and help our own fellowship in the Mystical Body.

Bishop-Elect Norman B. Nash Called a Co-Agitator

*Accepts the Title by Declaring that He Has
Always Been One and Plans to Continue to Be*

Edited by Sara Dill

Boston:—The Rev. Norman B. Nash, bishop coadjutor-elect of Massachusetts, delivered his first address here since his election at the annual meeting of the diocesan Church Service League. He declared that his election was a home-coming since his life had been lived in the diocese for fifty years. With a play of wit on the term "bishop co-agitator," used in reference to him by a radio commentator, Mr. Nash said: "I looked up 'agitator' in the dictionary and found that it means one who stirs up political, economic, religious and other social agitation. I have been doing this for many years now and hope to continue to do so in the future. This kind of agitation means to keep things moving. I think there ought to be someone assigned in each church for that end" and he urged everyone in the large audience to make himself a co-agitator with him.

Also addressing the meeting was the Rev. Samuel McCrea Cavert, general secretary of the Federal Council of Churches who, having recently returned from Germany, described civilization in Europe as in a "precarious state, encouraging no spirit of easy optimism. Our crisis today is not the problem of the atom but the problem of man. There is simply no safeguard against the misuse of atomic power if men are narrowly self-seeking. We must devote our energies to developing the kind of persons in whose hands that power will be a blessing and not a curse."

Referring to the outcome of the struggle to preserve civilization as being still in doubt in large areas of Europe, Mr. Cavert said: "The problem in Germany is not at the moment whether a recrudescence of power in that nation will again make her a menace, but whether the German people are going to sink into such a state of hopelessness and despair over their future that they will become an easy prey to chaos and communism." He called for spiritual renewal, evangelism and education as the task of the Churches and the need of the day.

A rally for the young people of the diocese was held in the evening, when the Rev. Charles F. Hall of Concord, N. H. urged Christian evangelism toward those Americans unattached and uninterested in Church life. "One of the most unhealthy influences in any community is the religious isolationist who sells the Church down the river for the sake of his social or golf club."

The Bishop-elect in his address also endorsed a new interdenominational marriage clinic being organized here. It will give advice to young couples who are contemplating marriage and aid married persons with their problems. He declared that more church marriages, better preparation for marriage through religious education and more personal consultations with specialized clergymen by married couples, offered greater hope for lowering the divorce than "any special institutional trick" or an absolute Church rule against divorce. He also expressed himself as being in favor of union with the Presbyterians.

Bishop Dibelius

New York:—Bishop Otto Dibelius of the Evangelical Church in Germany is on his way to the United States. He was scheduled to come with Martin Niemoeller but plans had to be changed. He will stay in this country about two months, conferring with Federal Council officials and leaders, but it is stated that he will give no public addresses.

Bishop Dibelius is head of the Evangelical Church government in Berlin and Brandenburg, an appointment which was approved by Russian occupation authorities in July, 1945. He was one of several church leaders liberated from Nazi imprisonment when the German capital was captured by the Russians.

A consistent opponent of the Nazi regime, Dr. Dibelius formerly was superintendent of the United Church of Prussia. He came into national prominence at the time of Hitler's accession to power in 1933 when he preached a sermon in Garrison

Church in Potsdam defying the Nazi Party. Temporarily banished from Germany in the early days of the Hitler regime, he was closely associated in recent years with efforts to train and ordain clergymen outside the Nazi-controlled universities. Charges of illegal activities were brought against him by the Gestapo, but he was released when the courts decided there was not sufficient evidence against him.

Interracial Meetings

Columbus, Ga.:—A group of 75 ministers attended a joint meeting of the Columbus-Phenix ministerial alliance and the Negro Protestant ministers organization. It was decided that joint meetings should be held at regular intervals in the future.

Reaches Students

New York:—The Rev. Stephen F. Bayne Jr., chaplain at Columbia University and Bishop-elect of Olympia, reported an attendance of 24,925 persons at services from September 15, 1945 to May 15, 1946 as evidence of interest of college students in religion. The statement was contained in his annual report to Frank D. Fackenthal, acting president of the university.

Great Suffering

New York:—The Rev. R. E. Maxwell, Church World Service representative with CRALOG in Germany, and formerly rector of St. Mark's Church, St. Louis, reports that he believes there is no place in western Europe "where the basic necessities are so perilously lacking to everybody as in the French Zone." He explains that this has been the most neglected of all zones. "Unlike the Americans and the English, the French are economically unable to bring help from the outside, because France is poor and is trying hard to recover from the effects of the war and her own occupation by the Nazis. And the very large number of French civilian and military personnel, unlike the situation in the American and British zones, live off the land. In some of the bombed-out cities, the acute housing situation is intensified by the number of French families which have been coming, thus requiring requisition of many homes and apartments, and the ejection of German families. The housing situation in Koblenz, Mains, Ludwigshafen, the Saar and other bombed-out regions is beyond description."

"The food ration here is now

about 1,000 calories a day, less than half the required ration for an active person. The fuel situation is desperate. Even families that were rich live in one or two virtually unheated rooms. The people have little if any warm clothing. Rich and poor, learned and ignorant, live in a common destitution which cannot be imagined unless one sees it on every hand. Virtually no clothing can be purchased.

Unity Council

Pittsburgh, Pa.:—Bishop Austin Pardue has been named chairman of a fifteen man civil unity council, appointed by Mayor David L. Lawrence to promote interracial and interreligious understanding. An established branch of the municipal government, the Council will have a paid director and secretary but the members will service without pay.

Disarmament Urged

Philadelphia (RNS): — Demand that the new 80th Congress and the administration in Washington press vigorously through the United Nations organization for general world disarmament, including international abolition of conscription and a thorough-going system of armaments inspection, was voiced

here at the annual meeting of the committee on national legislation of the Society of Friends.

More than 100 members in attendance from all parts of the United States signified approval of the committee's contentions that "true government for the world must rest upon the principles of justice, righteousness and law, not upon military coercion."

A report presented by E. Raymond Wilson, committee secretary, of Washington, D. C., maintained that atomic energy should be used for human welfare and not for military purposes. Nor should the United States be arming other countries, it insisted, but rather seeking to extend democracy, education, relief, health and social welfare, and cultural exchange among the nations.

The report reiterated the determined opposition of Quakers to universal military training and extension of the draft; increasing militarization of America through military training in the schools; military subsidization and increasing control of scientific research; military domination of our foreign policy, and the large proportion of federal expenditures which go for military purposes.

Religious Education

Detroit:—The Rev. Richard U. Smith, director of religious education in the diocese of Michigan, has announced that there will be a meeting of the Episcopal Educational Association for the fifth province on February 13th. The meeting is being held at Grand Rapids in conjunction with the convention of the International Council of Religious Education.

Representation Asked

New York (RNS):—A peaceful and harmonious world community can be created if the United Nations organizations avails itself of the worldwide resources of religion, Dr. Hans Simons, dean of the School of Politics, New School for Social Research, New York, declared here. Addressing clergymen and theological students at a session of the institute for religious and social studies, Dr. Simons expressed hope "that the great representative bodies of all religious faiths will find a permanent place in the Economic and Social Council at the UN, to which they have as much claim as the World Federation of Trade Unions or other economic organizations."

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Dr. Simons added that the UN Educational, Scientific, and Cultural Organization, "cannot possibly disregard the essential role which religion has to play in this program."

CLID Aids Strikers

Washington: — The Washington chapter of the Church League for Industrial Democracy is actively supporting the strike of the Cafeteria Employees, Local 471, U.P.W.O.A.-C.I.O., against Government Services, Inc., a private company which provides food to government workers in the nation's capital. The union is asking for a 20 cent per hour "cost of living" increase in wages and, likewise, requests the granting of such privileges as 15 days of sick leave per year, stabilization of the work week, arbitration of dismissal, a welfare fund and maternity leave. The local C.L.I.D. chapter has sent a letter to all the clergy in the area, accompanied by an analysis of the facts in the case made by the department of social welfare of the Washington Federation of Churches, asking for monetary and material aid for the strikers on the ground that the issue of the strike must not be settled by "starvation." Since the average wage of the cafeteria workers now runs from \$20 to \$25 per week, three soup kitchens were set up in churches in the district, one of which is located in St. Luke's Church of which the Rev. Dillard Brown is rector.

Honky Tonks

Mobile, Ala. (RNS):—Clergymen should make the rounds of honky tonks to find out the kind of competition cheap places of entertainment are offering the churches, Louis B. Nichols, assistant director of the FBI told a meeting of Alabama Methodist ministers here.

"Only by recognizing the competition being offered the church can

pastors recruit more persons on the side of the church," he said. "Without this first hand knowledge, countermeasures are likely to be unrealistic and fore-doomed to failure."

Mr. Nichols, a prominent Methodist layman, urged a more militant Church approach to juvenile delinquency. He suggested that pastors work with probation officers and recreation counselors, that churches provide wholesome, lively substitute entertainment in place of cheap honky tonks, and that Church groups sponsor guidance centers for both parents and interested young people.

Relief to Japan

New York (RNS):—First shipment of Church World Service relief supplies to Japan has arrived in Yokohama for distribution through church agencies in that country, it was announced here by A. Henry Birkel, executive secretary for east and southeast Asia of the interdenominational Protestant agency.

Totalling 466,000 pounds and valued at more than \$100,000, the shipment included dehydrated soups, canned food, clothing, spaghetti, noodles, salt, soap, vitamins, and shoes. Biggest single item was 136,000 pounds of powdered milk.

Mr. Birkel noted that a portion of the consignment was purchased from \$14,750 contributed by the Southern California Japanese-American relief committee. Other Japanese-Americans in California gave several tons of rice toward the shipment.

Although they were the first relief goods sent from America by CWS, Mr. Birkel pointed out that distribution of relief began prior to the shipment's arrival. This was made possible by the acquisition of \$146,000 worth of surplus navy

food stocks for use among needy church workers and Christian schools.

Argentine Praised

Rome (wireless to RNS):—In an audience to Dr. Conrado Traverso, newly-appointed Ambassador to the Vatican from Argentina, Pope Pius XII expressed "great sympathy" for Argentina and gratitude for that country's efforts for immigrants from war-stricken areas in Europe. Dr. Traverso, who was formerly Argentine Ambassador to Mexico, was named to his present post last November.

Restore Church

London (wireless to RNS):—Six German prisoners of war have restored Chilvers Coton Churchyard where George Eliot was buried and



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are now rebuilding the church in which the famous author of "The Mill on the Floss" and "Adam Bede" was christened. Chilvers Cotton is the Shepperton of George Eliot's first collection of stories, "Scenes from Clerical Life," which appeared in Blackwood's Magazine in 1856. Her father, Robert Evans, the original of "Adam Bede," is buried in the churchyard.

Nearly all the stone and timber for the restoration of the church came from wreckage of the original structure which was destroyed during an air raid in 1941. The prisoners, comprising six warrant officers and N.C.O.s, mostly from the U-boat Arm, and in a category which cannot be forced to work, volunteered their services "in appreciation of their kind treatment."

Never Too Old

Boston:—It's never too late to get a fresh start in life could well be the slogan of two students at Boston University school of theology—one 68-years-old, the other 62.

"The best part of my life is ahead," declared Joshua Peavy of Slagle, Fla., who at 68 is looking forward to completing his course in

June. He is a retired school teacher, with many years of experience in one-teacher schools in Louisiana. He began instructing 50 years ago when he was 18 and had only 27 months of formal school training. He entered Boston University as a senior after taking the three-years equivalent in two Louisiana Colleges and attending summer schools.

After his graduation in June Mr. Peavy will return to Louisiana and preach throughout the state. He says he does not mind being in classes with much younger men because "I find I can learn faster now than before."

The other theology student is Reuel W. Beach, 62, of Cambridge, Mass. He received his bachelor of arts degree at Harvard in 1906 and is president of the Cosmos Press of Cambridge, with which he has been associated for 40 years. Mr. Beach decided to give up the printing business for the ministry after filling vacancies in different churches during the war. In 1942 he became interim minister of the East Weymouth Congregational church and in 1944 was ordained to the Congregational ministry.

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The November election cleared up many issues. It is now a matter of record that our people believe in America and in the traditional American way. They want the state to remain servant and not become master. They want the democratic process, constitutional government and the dignity of individual citizens perpetuated. They don't want foreign ideologies. They want government by law—not by men nor bureaus nor decrees. They want capital "F" Freedom preserved and expanded.

Spiritual Mobilization expects a great number of recruits—ministers who had not faced the issue of the seriousness of recent trends but who, since the election, are more realistic about what has been happening to capital "F" Freedom in America. We shall commend and criticize the Republicans as we did the Democrats—always at the level of principles and never on a basis of partisanship. Our single interest continues to be capital "F" Freedom. Concerning Freedom the election gave new hope but we must not take its future for granted.

It is time to speak plainly about Communism. A new book, "Blueprint for World Conquest" published by Human Events, Inc., has recently appeared and should be read. I was impressed by a recent pamphlet on "Communist Infiltration in America" and sent a copy to many who will be reading this column. I am perfectly sure a lot of preachers have been unknowing fellow-travelers and have been used by communists. I recently preached a plainspoken sermon "Consider Communism Calmly" in my own First Congregational Church of Los Angeles pulpit and will be glad to send a copy to any who make request. Let the clergy of America take leadership in stamping out this anti-God menace which has been entertained in high and supposedly-respectable places.

Comments and suggestions are respectfully requested and will be appreciated. May we send you tracts and bulletins? Are you ready to make common cause with us? May our traveling representative in your area call on you? Clip and mail coupon below today.

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A notable group contributed to the book, *Christianity Takes a Stand*, published by the commission on social reconstruction.

Believing that the book should be carefully studied THE WITNESS will offer a critical appraisal of each chapter in the book starting with our February 13th number and running for ten weeks, as follows:

The Book Chapter

1. SOCIAL RESPONSIBILITY OF THE CHURCH
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2. The Hon. Harold E. Stassen
3. Dr. Harry F. Ward, professor emeritus of Union Seminary
4. Prof. Frederick W. Foerster, former Professor at the University of Munich
5. Prof. Louis Ridenour of the University of Pennsylvania and a contributor to "One World or None"
6. Dr. Max Yergen, President of the National Negro Congress
7. Carey McWilliams, Author of "Prejudice," "Brothers Under the Skin" and other books
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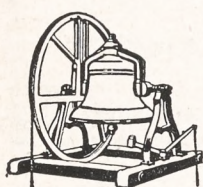
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Church Attendance

Austin, Texas (RNS):—Less than one-half of the adults in Texas attend church regularly and at least seven per cent do not go at all, a survey released by the Texas poll reveals. Continuing a study of the church-going habits of Texans made before the war, the poll found the end of the war had no great effect on church attendance in the state. A majority of the adults, 68 per cent, are continuing their war-time church habits; 15 per cent go more often now, and 17 per cent less often.

Interviewers in all parts of the state asked the question: "Do you go to church regularly, now and then, once in a great while, or not at all?" The results showed 41 per cent attending regularly, 33 per cent now and then, 19 per cent, once in a great while, and 7 per cent not at all.

The poll also found a three-fourths majority favoring teaching of the Bible in Texas public schools. In 1941 it found 70 per cent holding that opinion.

Scholars Meet

Geneva (wireless to RNS):—The war has caused Lutheran churches in Europe, which historically have been considered "other-worldly," to recognize the role of Christianity in all phases of life, according to leading Protestant theologians meeting here under the auspices of the World Council of Churches.

The Rev. Nils Ehrenstrom, director of the study department and himself a Lutheran, declared the war has forced many Lutherans to reconsider their beliefs and rediscover that the Church is concerned with life as a whole. "As a result," he said, "they have returned to the original position of Martin Luther and taken a new view of the relation between the church and the state." Ehrenstrom said the conference had rejected both fundamentalism and modernism as perverting the true meaning of Christianity. He declared that "in contrast to a generation which has long ignored the Bible, the major idea emerging here is that the Bible message as a whole is vital for the development of sound attitudes on social and political questions."

Professor Anders Nygren, an outstanding Scandinavian Lutheran theologian, told the sessions that "the Church not only has a right, but a duty, to make demands upon the state concerning what it should do."

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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.

MR. VICTOR D. CRONK
Layman of LaGrange, Illinois

Something comes over our clergy when they get to talking about unity. Instance Canon Wedel's explanation (WITNESS, Dec. 19) of the unity action. As to the apology to the Presbyterians the Canon, to begin with, may be right. The rather incredible story of what started the movement will no doubt get into print some day. It will prove more depressing than funny, although it is both. He asks the Presbyterians to be patient with us. Maybe we can be patient while they are getting together among themselves. "We think that we have something precious in Episcopal ordination," he says. We know that we have in it something that is essential. And look out for that word "precious." It means that you are being switched into a vacuum.

He claims for the Presbyterians, "An anchorage of the ministry in the corporate present fellowship of the Church." Well, we have the Catholic doctrine of the ministerial priesthood and the priesthood of the laity, of which the Presbyterian fellowship looks, from here, like a pale reflection, and no more. The Canon looks for a new thing, a Catholic Evangelical Church. Since Pentecost that is what we have had, and it is what we have today. It can, and will, become the nucleus of a united Christendom, if such a thing ever comes to pass.

May the good Lord deliver us from these extra-legal flirtations, and give us more witnesses to the Faith.

* * *

REV. KENNETH DEP. HUGHES
Rector of St. Bartholomew's,
Cambridge, Mass.

I have read with shocked dismay the debate in the National Council in which the Rev. Cyril Bentley, director of the American Church Institute for Negroes, said: "Some of the Negroes want segregation. They don't want to go to white churches and white schools. I should want segregation if I were a Negro."

This is the sort of vicious half-truth that is worse than an outright lie because it omits so much. Dr. Bentley certainly would want to be by himself if some "super Aryan" group (had they been victorious) shunted him off to one corner of society, bade him keep "his place" and made him feel very uncomfortable (I am not talking of isolated exceptions) when he trespassed the sacred confines set by tradition to be trodden only by the "superior" race.

But Dr. Bentley would not like it. He would grunt and sweat under it as Negroes now do. He would feel, and with justification, that his whole personality was being invaded both in principle and in practice; that the mere fact that he was separated was a limitation of his freedom and implied his inferiority and the superiority of his separators. This he would hotly resent if he had any manhood at all as Negroes now do, openly or secretly as expediency may dictate, but resenting all the time. And he would work and agitate, as Negroes now do, for the day when he

would throw off the yoke of this imposed inferiority, artificial to the core.

We segregate criminals from decent society. We say to them, you don't belong; stay where we put you; your freedom must be curtailed. Segregation on account of race is no different save only in degree. No Negro, anywhere, wants any part of it no matter how it is camouflaged, or by what euphemistic term it may be called, because the Negro wants to be as free as any other child of God; as free even as Dr. Bentley. It is fatuous to try to rationalize segregation, and doubly so when this unveiled hypocrisy stems from an official of the Church. It is wrong. This evil must be stamped out, wholly and completely, if the Church is ever to be the Church.

It is tragic that such sentiments should find utterance in a council of the Church. It is a still greater tragedy that one who so little understands Negroes should be allowed in a position of leadership and influence over them. Negroes everywhere resent with all the energy at their command the condescension and patronage of Dr. Bentley.

* * *

MR. B. F. STEVENS
Layman of New York City

I was impressed with the address delivered by our new Presiding Bishop at his installation at the Washington Cathedral (WITNESS, January 16). But there was one lack in the service as it appeared in this issue which struck me forcibly. Bishop Tucker, in installing Bishop Sherrill, conferred upon his successor "rights, dignities, honors and privileges." What about duties and responsibilities? In his statement Bishop Sherrill did swear to fulfill his duties "to the utmost of my power" but even so in these days I think there should be a greater stress on our Christian opportunities and responsibilities than upon the trappings of days gone by.

* * *

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The famous Westminster Choir College of Princeton, New Jersey has never before provided instruction on chimes or bells. Today, however, the artistry of CARILLONIC BELLS has so impressed this school of sacred music that a course in Campanology has been inaugurated, featuring this marvelous instrument in conjunction with organ and as a tower instrument.

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