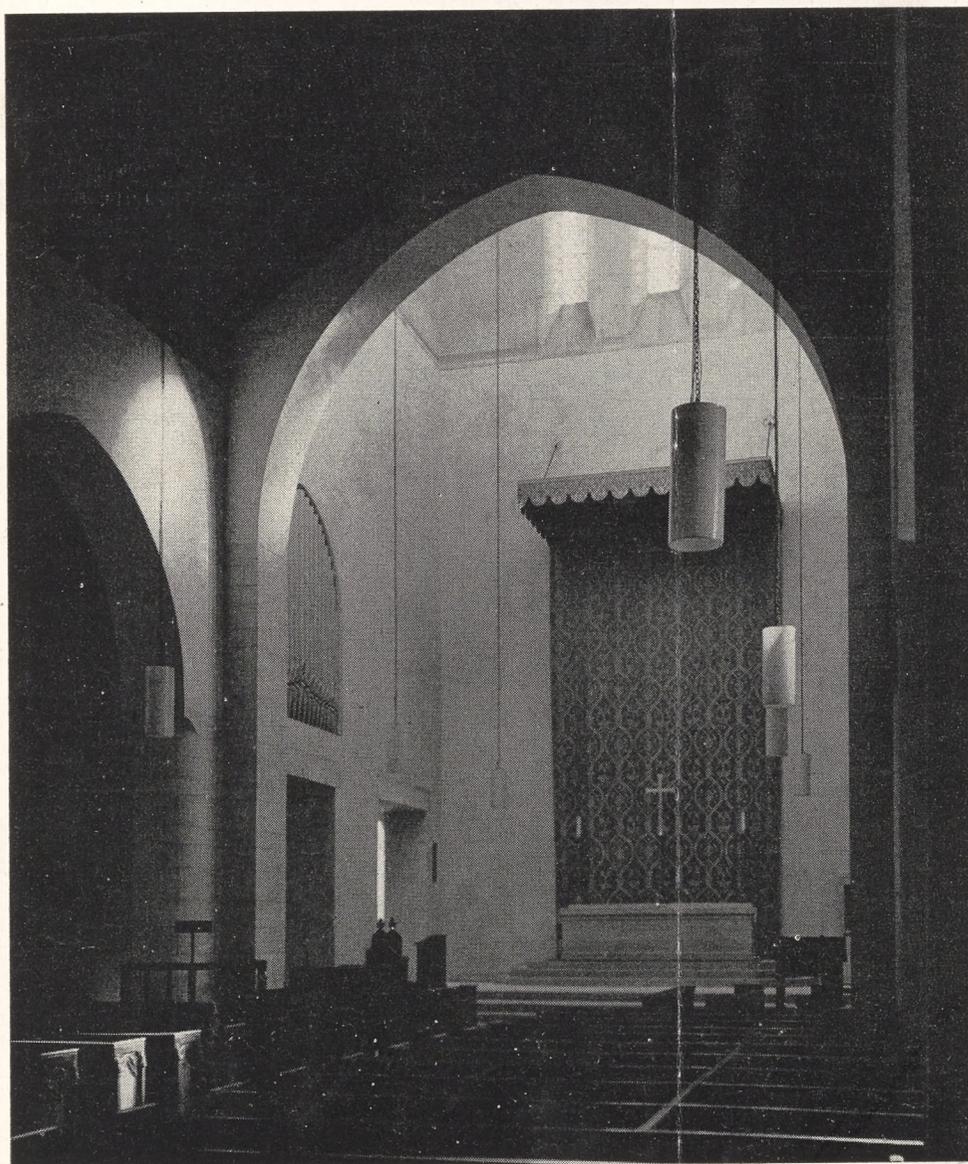


The WITNESS

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JANUARY 30, 1947



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THE EPIPHANY
NEW YORK HAS
SIMPLE BEAUTY

MR. DULLES SHOULD RESIGN

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. Roelif H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
C 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. 8

Clergy Notes

ALEXANDER, LLOYD M., recently released from military service, is now rector of St. Philip the Evangelist, Washington, D. C.
BOTELHO, EUGENE G. W., formerly director of Lawrence Hall, Chicago, is now assistant director of city mission, Milwaukee, Wis.
GALE, WALTER W., formerly rector of Silver Spring Parish, diocese of Washington, is now rector of the Ascension, Brooklyn, N. Y.
KELLERMAN, ROBERT M., rector of Nelson Parish, diocese of Southwestern Virginia, has accepted the rectorship of St. Paul's, Clinton, N. C.
LAWRENCE, JAMES B., for 41 years the rector of Calvary, Americus, Ga., recently retired.
LEWIS, HUNTER, assistant at the Epiphany, Washington, D. C. becomes rector of Christ Church, La Plata, diocese of Washington, on February 1.
NORTON, DAVID W. JR., formerly vicar of St. Stephen's, Boston, is now rector of St. Michael's, Marblehead, Mass.
ORTH, JAMES B., ordained Presbyterian minister now studying for Episcopal orders, is assisting at St. Andrew's, College Park, diocese of Washington.
PITT, LOUIS W. JR., was ordained deacon by Bishop Lawrence of Western Mass., on January 6 in the chapel of the Episcopal Theological School from which he is to graduate in June.
SAVANACK, PAUL R., formerly rector of St. Luke's, Cleveland, Ohio, is now the canon missionary of the diocese of Ohio, with residence at Galion, Ohio.
STARR, HOMER P., curate at St. Paul's, Great Neck, L. I., N. Y. is now rector of St. Johns, Whitesboro, and St. Paul's, Holland Patent, N. Y.
TRAVIS, WILLIAM D. of East Orange, N. J. is to sail on February 8th to be a teacher at the Episcopal High School, Cape Mount, Liberia.

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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J. F. Dulles Proposal Linked With British Manifesto

*Statements Widely Discussed by Churchmen
With Some Believing Dulles Should Resign*

By **W. B. Spofford**

New York:—Churchmen on both sides of the Atlantic, within twenty-four hours of each other, came out, last week, vigorously for a Union of Western European countries. The first statement was contained in a manifesto handed the press in London on January 16 by a committee headed by Winston Churchill, with a number of leading British churchmen among its other twenty-one members, including the Rt. Rev. Edward Ellis, Roman Catholic Bishop; the Rev. Sidney M. Berry; the Rev. Gordon Lang, a Labor member of Parliament, and Dean W. R. Matthews of St. Paul's Cathedral.

The manifesto stated that the proposed "United Europe" should have the status of a regional group under the United Nations Charter, and spokesmen for the group insisted that it is "not anti-Soviet, anti-American or directed against anybody." However most reporters attending the press conference came away with the distinct impression that the proposed "United Europe" is designed as some sort of bulwark against the Soviet Union.

This interpretation is also given the proposal by the executive committee of the Labor Party which, on January 22, advised its members to boycott the crusade, chiefly on the ground that the present government of England wants to avoid anything that would tend to embarrass its relations with the Soviet government.

The day following the release of the English manifesto, Mr. John Foster Dulles, speaking for the Republican party, delivered an address here before the National Publishers Association, an organization of publishers of magazines with a combined circulation of one hundred million copies. Mr. Dulles, while not making mention of the fact in his address, is the chairman of the

Federal Council's Commission of a Just and Durable Peace and plays such a prominent part in the affairs of the World Council of Churches that he was referred to privately by an executive of the Federal Council as the "most influential layman in the world." Mr. Dulles further elaborated upon his proposal in a nationwide radio speech on January 25.

His thesis was similar to the one of the Churchill group, though different in several important particulars. The latter proposed that the "United Europe" should have status under the U.N., whereas Mr. Dulles made no mention of U.N. The British statement at least claimed that the plan was "not anti-Soviet," whereas Mr. Dulles' speech was based largely upon the supposition that Russia is a threat to the rest of the world.

Also Mr. Dulles spoke strongly for an "individualistic society" whereas the pronouncement of the Church commission which he heads states that "This system has in recent years developed grave defects. There have occurred mass unemployment, widespread dispossession from homes and farms, destitution, lack of opportunity for youth and of security for old age." The complete message, popularly called the Delaware Conference Message, may be secured from the Commission of a Just and Durable Peace, 297 Fourth Avenue, New York 10, N. Y. It declares for "a true community of nations" and states that "a world of irresponsible, competing and unrestrained national sovereignties, whether acting alone or in alliance or in coalition, is a world of international anarchy."

That Mr. Dulles' speech and radio address were at sharp variance with the pronouncement of the Church

commission that he heads, is the opinion of a number of churchmen. One organization, the Methodist Federation for Social Action, of which Bishop Lewis O. Hartman of Boston is president, and Bishop James C. Baker and Bishop G. Bromley Oxnam are vice-presidents, is reported to have already taken action calling for Mr. Dulles' resignation. It is likely that other Church groups will urge similar action. (See Editorial.)

NO MORE STRIPED PANTS

Buffalo, N. Y. (RNS):—Because of the shortage of cutaways and the desire to be "less formal" at Sunday services, Trinity Episcopal church here has abandoned its 110-year-old custom of insisting upon formal dress for ushers. The vestry voted recently that "ushers shall not be required to wear cutaways but be conservatively garbed." David D. Nash, chairman of the ushering committee, said some men who had volunteered as ushers were unable to buy cutaways because of the suit shortage. Most members say they prefer seeing ushers "informally attired."

THE ANSWER IS YES

**Inquiries have been received as to whether or not single copies of *Christianity Takes A Stand* are available for those who want to follow THE WITNESS articles in Lent but have no opportunity to join a discussion group. The answer of course is yes. Send 30 cents to THE WITNESS, 135 Liberty Street, New York 6, N. Y. and the book will be sent. Or if you prefer the hard cover edition, titled *Toward A Better World*, the cost is \$2.10 a copy. May we also call particular attention to the back cover page of this issue. In order to make sure that you receive the February 13 number, containing the first article in our series, it will be necessary for us to receive your order not later than February 6th. Orders received after that date will start with the issue of February 20th.

CHURCH ROLE IN U.N. IS PRAISED

By George Dugan

Buck Hill Falls, Pa.:—The Christian Church has played a significant role in influencing the United Nations to adopt as one of its major purposes the securing of fundamental freedoms for all people without regard to race, religion, sex, or language. O. Frederick Nolde, dean of the graduate school at the Lutheran Theological Seminary, Philadelphia, Pa., and associate director of the commission of the Churches on international affairs, declared here in an address before the annual meeting of the Foreign Missions Conference.

"The Church," he said, "claims no privilege for itself which it does not wish freely granted to all men. It believes that human rights and freedoms must be respected if there is to be a world society of order, justice, and progress. From the standpoint of the Christian message, it contends that all men have the right to hear the Gospel and to determine for themselves what their response shall be. The Commission on Human Rights has given prominent place to the construction of an International Bill of Rights in the agenda for its first full session to begin on January 27. It is safe to say that the interpretation which will therein be placed on religious liberty and related rights such as freedom of speech, of the press, of assembly and organization, of ingress and egress will in part determine the facility with which the missionary movement can be projected in the years that lie ahead.

"The United Nations seeks, as an over-all objective, conditions of peace and order in a world society. Under such conditions, the Christian Churches can most effectively pursue constructive tasks. The burden of Christian effort at this moment of history is devoted to reconstruction and rehabilitation. The demand upon Christian resources to bring relief to people in war-torn areas is imperative and every inclination to meet that demand merits commendation. Nevertheless, it should be clearly noted that this emphasis is unavoidable because there existed no international agent competent to preserve peace with justice. The activity of the Christian Church is colored by the condition of the world in which it works. That is so now and it will be so in the future."

The Church must realistically attempt to seek a solution to the eco-

nomic and physical problems of mankind in addition to carrying on its traditional ministry to men's spiritual needs if Christianity is to continue as a force in the present-day world, according to other speakers at the meeting.

The Rev. Leland S. Albright, assistant secretary of the International Missionary Council, warned that if the Church's ministry is to succeed it must serve the world's people with physical sustenance as well as spiritual uplift. If the Church ac-



John H. Burt, former navy chaplain, is the first chaplain of the newly organized Episcopal student foundation at the University of Michigan. He has a big job since the student population at the University this year is nearly 19,000, with 1,500 of them Episcopalians

cepts the challenge of providing physical relief and spiritual ministry as a "continuing and integral part of one process," he declared, "it must reorganize accordingly."

Describing the issue as "one of the greatest challenges to creative thinking and constructive action which missions have ever faced," Mr. Albright proposed the establishment within Protestant denominations of boards of overseas ministry to which would be assigned the responsibility for both relief and Church aid in Europe and for both relief and evangelism in Asia, Africa and Latin America.

A reorganization of such magnitude, he declared, would demand a reorientation in traditional mission thinking and would require the overhauling of long-established machinery. If brought to fruition, he add-

ed, it would represent a turning point in the Christian mission enterprise.

Discussing the economic problems of India, the Rev. F. A. Peter of Toronto, a missionary of the Church of England in Canada, told the delegates that while India readily acknowledges the debt it owes Christian missions for pioneer work in education and medicine, nevertheless, the Church must now play a leading role in economics as well.

"To bring about this change," he said, "we need in missions the active aid of scientists, agriculturists, engineers, chemists and businessmen. The shift of emphasis in what missions are now called upon to do means enlisting the services of technicians along with those of doctors, teachers and preachers. It also means giving them the scope and wherewithal to work, and thus a rethinking of our policies and allocation of funds.

"One cannot view the position of the rural Indian Church without reference to the general economic position of the country at large, as the root causes of the prevailing distress are the same. India is a predominantly agricultural country, where 87 per cent of the population live in villages and small towns. The increase of population during the last century has been phenomenal, and is gathering momentum all the time. In 1911 the total population was 311 million and at the last census in 1941 it had increased to nearly 400 million. An increase of 89 million in 30 years! The present excess birth rate over deaths is 6 million per year, and it is estimated that the next census in 1951 will show an increase of close on 60 million.

"If the outlook for the country at large is grim, the picture and position for members of the Christian community is even worse. In the Punjab we have about 300,000 Christians among a population of about 40,000,000 non-Christians. The great majority of the Christians are landless laborers, small artisans and menials in the villages. For their livelihood they depend very largely on their non-Christian landlords. By legislation these classes in the villages are debarred from acquiring land, as they are classed as non-agriculturists—a measure itself designed to protect hereditary farmers against losing their land to moneylenders—but this protection does not extend to the strata to which most of the Christians belong. Without land and with usually only temporary (Continued on page 18)

Niemoeller Is Both Defended And Vigorously Attacked

*S. M. Cavert Says Attack Comes From Captious
Voices While an Editor Turns to the Record*

By Sara Dill

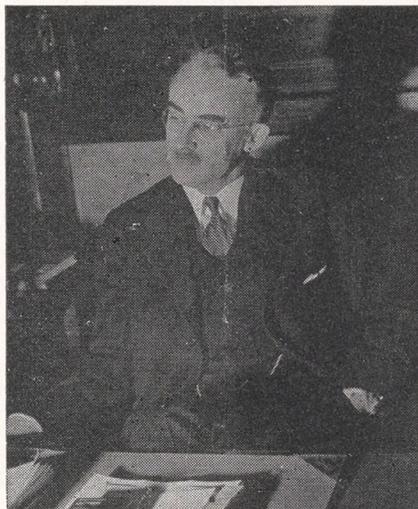
New York:—Pastor Martin Niemoeller of Germany was both defended and attacked last week here. The Rev. Samuel M. Cavert, general secretary of the Federal Council of Churches, under whose auspices Niemoeller is speaking in about forty American cities, gave a press conference in which he denied charges made by "certain captious voices" and labelled as "false" three allegations that have been made against the German Church leader. He denied "that Niemoeller was ever a member of the Nazi party; that he had no quarrel with the political objectives of Hitler and was concerned only with a defense of the Church; that he had not admitted the moral responsibility of the German people for their treatment either of the Jews or of the peoples of invaded nations."

Meanwhile the newspaper PM, in an editorial signed by Victor Bernstein who covered the Nuremberg trial and is considered an authority on conditions within Germany, stated that "The pastor is here to 'sell' America a new, Christian, simon-pure Germany which has turned its back upon the horrid past and needs only a hand-across-the-sea to become a stalwart crusader in the world fight against pagan bolshevism. He comes extraordinarily well equipped as a salesman. He is a man of the Church, which supposedly lifts him above the ordinary criticism. His thin, intellectual face is illumined by the halo of martyrdom; he spent eight years in a Nazi concentration camp. He talks in terms of high moral and religious precepts which no Christian—nor Jew or Moslem for that matter—can challenge without grave risk of being misunderstood and vilified as a scoffer and an Anti-Christ.

"This man breathes respectability. He has, in recent times, issued many statements against racism and for democracy and the brotherhood of man. He has not even hesitated, on occasion—as a German among Germans—to speak of his country's 'guilt' for World War II. Yet it is precisely these qualities which makes Pastor Niemoeller the most danger-

ous man whom the State Department could have admitted to this country from Germany. His presence here is an insult to every honest anti-Nazi American; and it is an insult to millions of anti-Nazi Europeans who would like to be admitted to this country, but are not.

"For Pastor Niemoeller is the epitome of the arrogant Prussianism—militarism plus nationalism—which made Hitler's rise possible. His quarrel with Hitler was precisely on a par with Schacht's quarrel with



The Rev. Samuel McCrea Cavert enters the controversy over Pastor Niemoeller by defending him at a press conference

Goering, a factional fight on a question of power and authority. Niemoeller's fight was on a question of who was to run the Lutheran Church."

The editorial then turns to the record, pointing out that Niemoeller had commanded a U-boat in World War I and blamed "Marxist and pacifist elements" for the defeat of Germany in that war. He helped organize the Academic Defenders' League to aid in crushing the government in Berlin and in 1920 became a battalion commander of the League and played his part in suppressing uprisings in the Ruhr and elsewhere.

From 1924 onward, the editorial states, Niemoeller voted Nazi and in 1933, when Hitler came to power, he stated, "I am confident that Hitler

will support collaboration between Church and state." About that time he became the pastor of a fashionable church in Berlin where he had, among his loyal supporters, Schacht and Baron Constantin von Neurath, both tried at Nuremberg.

The editorial concludes with the statement: "No, I don't think there can be any possible doubt where Niemoeller stands politically. He stands with the Schachts and the Junkers and the militarists. He never had a party card in his pocket, but until Hitler stepped on his personal toes, he had the swastika engraved on his heart. It is tragic that the Federal Council of Churches, which has contributed so notably to humanistic and liberal causes in this country, is lending its good name to this belated anti-Fascist."

(The story of Pastor Niemoeller's arrival in this country and the promises required of Church officials before the State Dept. would permit him to enter appeared in the Dec. 12 WITNESS.—Ed.)

TALMADGE'S CLAIM PROTESTED

Atlanta, Ga.:—Bishop John Moore Walker of Atlanta took the lead in calling a meeting of citizens here January 21st to "protest Herman Talmadge's claim to the governorship." Former Governor Ellis Arnall was one of the speakers, outlining the principles at stake in the controversy. The statement announcing the meeting said it was called "by Georgians who are not concerned with political personalities but only with preservation of orderly constitutional government. We are acting entirely as citizens independently of any church, professional or business affiliations." A woman heckler tried to tell the Bishop that he "ought to mind his own business" but the huge crowd good naturedly laughed her down.

BISHOP LAWRENCE IS HONORED

Springfield, Mass.:—A service of thanksgiving, arranged by the standing committee of the diocese and the dean and chapter of the cathedral here, marked the tenth anniversary of the consecration of Bishop W. Appleton Lawrence. In his address Bishop Lawrence expressed his gratitude for the support received in advancing the work of the Church, which he reviewed in some detail, but said that he hoped for even greater support in forwarding the Kingdom of God all over the world in these critical times.

The following day he was the leader of a quiet morning for the clergy and lay workers of the diocese. There was a luncheon for the bishop and his clergy, while Mrs. Lawrence entertained the wives of the clergy and the directors of religious education at luncheon at the bishop's house.

ALUMNI ARE SPEAKERS AT ST. AUGUSTINE'S

Raleigh, N. C.:—The Rev. Henry J. C. Bowden and Capt. Henry B. Perry, alumni, were the headliners at the celebration of the 79th anniversary of the opening of St. Augustine's College, held here January 11-12.

CONSECRATION OF NORMAN NASH

Boston:—It was announced at the office of the diocese of Massachusetts on January 23rd that the Rev. Norman B. Nash, at present rector of St. Paul's School, will be consecrated Bishop Coadjutor of Massachusetts on February 14th. The service will be held in Trinity Church here at eleven o'clock. Presiding Bishop Sherrill will be the chief consecrator and Bishop Angus Dun of Washington will preach. The master of ceremonies will be the Rev. Henry Ogilby of Brookline.

GOUVENEUR P. HANCE IS HONORED

Pittsburgh, Pa.:—More than 2,000 people packed Trinity Cathedral here on January 19 to honor the fiftieth anniversary of the founding by Gouveneur P. Hance of St. Barnabas Brotherhood, a lay order. Hundreds were unable to get into the church. The service was read by the members of the order; Bishop Pardue spoke on the place of Brother Hance and the society in the life of the diocese and the sermon was preached by Bishop Ingle of Colorado, a native of Pittsburgh and a life-long friend of Brother Hance. He referred to him as a modern St. Francis because of his work among the sick and poor. The Brotherhood now has five men under life vows of poverty, chastity and obedience.

CHURCH BROADCASTS ON CIVIC ISSUES

Detroit:—Civic issues that concern this city are to be dealt with in a series of thirteen weekly broadcasts starting February 6th, over WJLB. The program is entirely educational, is partly in dramatic form, and will present Christian social

teaching on such subjects as race, work and property. The director is John E. Booty, who is now organizing the diocesan radio guild, and the speakers are to be Bishop Emrich, the Rev. G. Paul Musselman, the Rev. Donald W. Crawford, the Rev. William B. Sperry, the Rev. Seward H. Bean and the Rev. John A. Scantlebury.

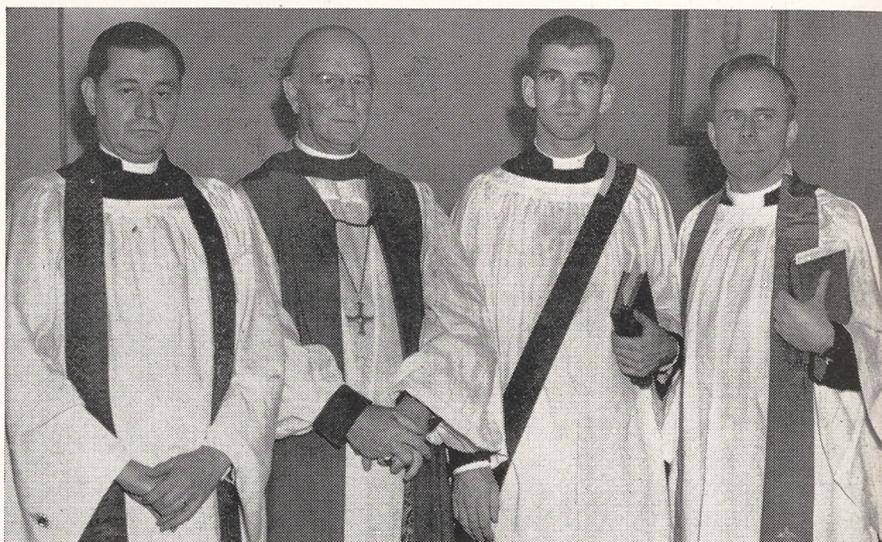
JOSEPH FLETCHER RETURNS

New York:—The Rev. Joseph Fletcher, professor at the Episcopal Theological Seminary, arrives this week from England where he has been studying conditions and conferring with various leaders for the past three months. He also visited the Continent. His first public report will be made at the annual

speaker at the luncheon was George Ballachey of this city, layreader and well known churchman, who told of the work in the diocese and of his associations with Bishop Davis. At the close the Rev. Charles Broughton, president of the standing committee, presented the Bishop with a gift on behalf of the clergy.

EDWARD HARDY GOES TO NEAR EAST

New Haven, Conn.:—The Rev. Edward R. Hardy, Jr., professor of Church history at the Berkeley Divinity School, sailed for Europe on the Queen Elizabeth on January 18th. He will join a delegation of European churchmen, consisting of Bishop Yngue Brilioth of the Church of Sweden, Bishop W. W. Cash of



Bishop Oldham and three of the clergy of the diocese of Albany, the Rev. B. H. Burnham of St. John's, Troy; the Rev. Rollin S. Polk Jr., recently ordained priest, and the Rev. George A. Taylor, rector of St. Paul's, Albany, where Mr. Polk is assistant

meeting of the CLID which is to be held Lincoln's Birthday at St. George's parish house. Reservations for the luncheon may be had by writing CLID at 155 Washington St., New York 6.

BISHOP DAVIS HONORED

Buffalo, N. Y.:—Every clergyman in the diocese of Western New York attended Bishop's Day, held here January 14th, the day having special significance this year since it is the last to be held before the retirement of Bishop Cameron Davis. The day opened with a celebration of the holy communion at Trinity, where the Bishop was rector for many years, after which he led a clergy conference in the parish house. The

Worcester, England, and Prof. Hamilcar Alivisatos of the University of Athens on a mission to the Near East. The group represents the provisional committee of the World Council of Churches and will visit Athens, Constantinople, Antioch, Jerusalem, Alexandria and Cyprus to confer with the Greek Orthodox Archbishops and Patriarchs and invite their full participation in the formation of the World Council. Especially in view is the organization meeting of the Council to be held in Holland in September 1948.

During Dr. Hardy's absence Berkeley will have the assistance of the Rev. Massey Shepherd and the Rev. Roy Battenhouse, both of whom are on the staff of the Episcopal Theological School in Cambridge.

EDITORIALS

Dulles Should Resign

THE solution of the German question proposed by John Foster Dulles in an address in New York and again in a radio address on January 25, puts a responsibility upon the Churches which, in their associated capacity, have given him high office. True, Mr. Dulles announced that he spoke as a Republican, after getting the concurrence of Governor Dewey and Senator Vandenberg with his thesis. But the fact remains that his position in the Federal and World Councils of Churches is a political asset. Consequently it is the obligation of the people of those Churches to inquire whether his proposal moves in the direction of the just and durable peace they have commissioned him to seek; also whether it is in harmony with the principles set forth in what is popularly called the Social Creed of the Churches.

The essence of the Dulles plan is a western economic bloc composed of a federated, decentralized Germany and her neighbors — France, Belgium and Holland; this bloc to have joint control of the bases of the German industrial economy in the common interest of its members. This is justified by the geo-politic view that the Rhine Valley is the natural “economic heart of Western Europe” and so its vitality ought to flow westward as well as to Germany. Also it is believed that turning the German states toward their western neighbors will keep them from becoming again a centralized menace to the world.

Thus this responsibility is taken away from the Big Three who have been carrying it, and upon whose effective unanimity its realization depends. In the lengthy verbatim report that covers the description of this plan there is no mention of the U.N. Thus the Soviet Union is excluded from a share in the control of a situation which is vital to her security. This is supposed to be balanced by the exclusion also of the United States. But, as we shall see presently, the plan does not work out that way.

It should be noted that this proposal followed by only one day the formation by Churchill of a British Committee for a United Europe, which in-

cluded prominent churchmen, Anglican, Roman Catholic and Nonconformist. This also excludes the Soviet Union whose European territory extends from the Arctic to the Black Sea and from Czechoslovakia to the Urals. Its promoters however are careful to declare that their United Europe would have the status of a regional group under the U.N. and would naturally seek the close friendship and cooperation of the Soviet Union and the United States.

It should be noted also that the Dulles plan follows a change in the Soviet attitude toward unification of the German economy. Our leaders gave Soviet obstruction of unity as the reason for an

economic alliance between the British and American zones. The Soviet press and radio protested this action as violating the Potsdam agreement by dividing Germany into two spheres of influence. They have also been saying that Ruhr production is too important to be left to one or two powers; it must be controlled by all four. Soviet authorities then made concrete proposals for economic and political unification.

Then came the Dulles counter-proposal ostensibly ruling out the Big Three. It, like Churchill's plan, divides the economy of Europe. This is done under the plea of taking a first step toward the economic unification which is the essential

base for a federated Europe. That achievement however, like the stopping of our stockpile under Mr. Baruch's atomic energy plan, is placed in some distant future. What would happen now is that the people of the “new democracies” of Eastern Europe, just emerging from feudal controls, would be denied any benefits from the German industrial potential.

Is this part of the same policy pattern that denies our food and credits to those who do not choose to follow our political and economic line? What pagan logic of geo-politics is it that wants “to find a form of joint control which will make it possible to develop the industrial potential of western Germany in the interest of the economic life of western Europe. . . .”? Does the sacredness of personality stop at that line? Are the people of Eastern Europe

“QUOTES”

IF PEACE is to be achieved there must exist in the hearts and minds of men and women everywhere an understanding, sympathetic and neighborly tolerance. Because this is not universally so, twice within our lifetime we have been plunged into a world war. I do not believe that wars are inevitable. I believe the United Nations offers us the greatest chance we have ever had to avert war. But if the U.N. is to attain its goal, each and every one of us must give it our fullest support in thought and deed, and teach our young people to do the same.

—Admiral Chester W. Nimitz
Address January 21, 1947

to be denied the equal rights to all available opportunities for development, which has been a basic principle in all versions of the Church's Social Creed from the first draft? (The Delaware Message for instance . . . see page three.)

THE test of the economic effectiveness and moral worth of all plans for joint economic control or unification is one and the same. Do they lead to concentrated cartel domination for all the traffic will bear, or to democratic planning and cooperation for the mutual development of all concerned? Where Mr. Dulles' plan leads is clear. The success of the plan, he says, depends primarily upon France, Belgium and Holland, with the Big Three ruled out. But then he adds: "If however our Continental friends are thinking constructively (by which he means 'free enterprise'—Ed.)—and there is evidence that many of them are—we Americans ought to be able to give them precious assistance. We possess, with Great Britain, decisive power in Western Germany." So now two of the Big Three are back in the picture.

Who are the "we" and what is the "decisive power we possess"? Does this mean the joint governmental power that now controls the industrial and war potential of Western Germany? And is this the same implied threat that accompanied the proposal Mr. Dulles presented concerning another war potential, our new won Pacific bases? Or does it mean that new international overlordship that war profits have given those who control our finance, with Britain as the junior partner?

This is the power that is now trying, under the guise of "free enterprise," to avoid the restraints envisaged in the Atlantic and United Nations Charters. This is the power that is able to buy, or buy into, German industry, and thus control the "joint control" of our financially weakened Western Allies. Is this the "Western Europe" that Mr. Dulles has in mind? This is the question for which Church people should request a full and frank answer. For his talk of "power we possess" is the language of those who advocate war against the Soviet Union; it is the language of international high finance. It is not the language of seekers after a just and durable peace, whose commission he heads.

That this proposal can lead to neither peace nor agreement is plain from a glimpse at the two other members of the Big Three. Two days before Dr. Dulles made his speech a leading Moscow journal contained an article concerning American ownership in Germany. It gave the figures concerning our pre-war capital investment there. It then described recent buying of German enterprise and

patents with government aid, and asserted it meant an attempt to gain a monopoly position, reaching out to the great industrial concentration of the Ruhr and particularly "the Stinnes coal mines." Since that was written it has been reported over the American radio that a group of American bankers are about to leave to consider loans in Germany.

In Britain one of the main attacks of the 150 Labor Party rebels in Parliament on British foreign policy is its alleged connection with our attempts to restore German cartels. For this they can use reports of our own correspondents concerning the activities of some of the "big brass" in AMG, with past connections with German finance, industry and utilities. Names and places are specified in the restoration of Nazi supporters to industrial positions where future business can be done with their former American associates. A policy that restores the control of German economy to international financiers and industrialists can only lead again to war. It is certainly contrary to the findings of all our Church conferences on economic development, which ask for the democratization of the economic and social life of all the people.

Mr. Dulles prefaces his plan with an analysis of Soviet expansion, his favorite theme. He saw it as a nationalist challenge which was checked last year; but since then it has gained in moral leadership in the U.N. and throughout the world. So Mr. Dulles sees us in danger of "moral isolation" and presents his plan as a creative attempt to meet that challenge.

We can never gain any moral influence from a plan which will appear to most of the people of Europe, as well as to millions elsewhere, as a plan for control of the industrial and war potential of Germany by American-British capital; to be used immediately as an economic weapon against the democratization of the economic and social life of all the people of Europe; and to be held as a threat against the future security of the Soviet Union.

The road to moral influence is the same as the road to peace. It is the cooperative use of economic power for the development of all the peoples of the earth according to those principles which were set forth by our Churches long before they were ever embodied in the Atlantic and United Nations Charters.

Since Mr. Dulles' plan is contrary to these principles, he should be asked to resign as chairman of the commission of a just and durable peace of the Federal Council of Churches and from his positions of leadership in the World Council of Churches.

The Church of England Today

by J. Gilbert H. Baker

Associate at the Epiphany, New York

AS YOU approach London you can soon see the Church in England has been, like the people, under fire. Time after time in a bombed area, the church has "caught it," and stands often with its tower intact, but with the rest of the building a shell. St. Paul's Cathedral stands right on the edge of a huge area of ruins, which includes most of the other famous old city churches. In the appeal for the diocese of London it is stated that out of 701 churches, only 77 were completely undamaged. My home church, where I was baptized, was destroyed in 1941 on a night when four others in the same town were lost. Many are carrying on in church halls, in schools or in churches of other denominations.

You don't hear very much about what people went through, for English people are reticent. But while I was at St. Martin's-in-the-Fields I learnt something of the spirit of fellowship among the "fire-watchers"; some of them under the vicar formed a group of singers who have since become a power in the parish and have done some valuable work in religious broadcasting. Another of these fire-watchers, a young girl who works in the civil service, was, I discovered, once buried for twelve hours. Another girl in my confirmation class had been the only survivor in her family when a rocket bomb hit their home.

There has been war damage too at deeper levels. Churches are by no means full, though I don't think they are emptier than before the war. A London parson said to me that the bombing had not produced any great turning to the Lord. The attitude of the average man and woman was "We can take it," and not much reliance on God. National days of prayer were better attended in 1940 than in '45, and in peace time we just didn't have any! In the country as a whole the war has brought a considerable loosening of morals and good deal of violent crime. There is also apathy and a sense of insecurity.

How is the Church meeting this situation? One of the books which has roused a great deal of interest and has in fact become a best seller, has been the report of the Archbishop's commission on evangelism, entitled *Towards the Conversion of England*. It has raised discussion among Chris-

tians of all denominations about methods of approaching those outside the Church, and contains some effective criticism of Church life in England. But there are many who think that it does not go far enough, and does not really recognize the deep gulf that has grown up between the Church and vast masses of the people.

More significant is the new scheme of recruiting and training clergy, which is being devised by the Church Assembly Council for the training of the ministry under the chairmanship of the Bishop of Lincoln. The Church of England is very short-staffed, for on top of the pre-war shortage, there were very few ordinations in the war years. But during the war in nearly every area, and in prison camps in Germany young men were offering themselves for the ministry, and a staff was set up for their preliminary selection and training. Selection centres were set up, and for a few days men would live together in a kind of retreat, and with opportunities for personal interviews with clergy of experience who could help them find their vocation, whether for the ministry or in other ways.

This system has now been extended to the whole of the Church, and everyone offering for the ministry now has to pass this board; if he does the Church is going to make it her special responsibility to help in the matter of training. This is going to cost money, for it means raising standards, and improving theological colleges. It is for this that a big appeal of 600,000 pounds is being launched for the training of the clergy.

This brings us to the matter of the Church's appeals for reconstruction. In addition to the regular diocesan quotas every diocese that has been hit by the war is launching a large appeal for rebuilding of churches, vicarages and schools. By the government's education act of last year the Church of England is able to keep a large number of its own primary schools, provided they are brought up to standard. This is one of the main items, for instance, in the Bishop of London's appeal for 750,000 pounds for his diocese. The diocese of Rochester, Southwark and Chelmsford, which all border on the London area, are also involved in huge appeals. Then there are new housing areas, and government has plans for several

new towns, and the Church must act promptly if she is to get sites and buildings ready. Altogether in the next few years I believe the Church of England is committed to raise something like ten million pounds,—it may be more,—over and above ordinary demands. This is from a country which is very severely taxed, and where the war has, as you know, all but brought us to national bankruptcy.

Although the pressure of appeals is heavy it isn't crushing us. There are many live parishes and challenging projects. Soon after we got back last year there was quite an extensive docker's strike, centering in Liverpool, and I noticed from the papers that the person who acted as an intermediary between the unofficial strike committee and the union leaders was the vicar of Liverpool, Ambrose Reeves. I heard later that he had achieved this only by sitting for hours and hours with these men, who were at first very suspicious, and learning what was going on in their minds. Too often people are suspicious of the clergy because they think we think we have all the answers in our pocket. There is a great task in humility in learning about how the world works, and clergy are beginning to see this and to feel the need of time for it; the tragedy is that so much of their time is occupied with the trivialities of the parish that they never get round to outside affairs.

THEN there is an interesting experiment at Bristol, known as the Redfield United Front. Here in an industrial district a number of Anglican and Free Churches have come together to create a youth centre whose aim is to produce useful Christian citizens, with discussions on civics, question periods, and so forth.

They have sought to create community consciousness by a "Street Scheme" in which each street will have its committees on evangelism, social welfare, and war problems. A corporate communion service is held once a month alternately at the Anglican and Free Churches in which both Anglican priest and Free Church minister take part. This is of course exceptional, and is in line with the piecemeal and empirical way which we have in England. But there are many in the Church today who look forward to reunion along the lines of making the ministries of the different Churches acceptable to each other, i.e. that the Anglican clergy should receive some sort of commission to allow them to take services in a Free Church, and that Free Church ministers should receive some kind of Episcopal authority to take any service in an Anglican Church.

Marvyn Stockwood, the Vicar of St. Matthew's Moorfield, Bristol, the prime mover of this scheme, is actually a high churchman; he also stands openly as a supporter of the present government, and has recently won a seat on the city council in the municipal elections. Sir Stafford Cripps, incidentally, is a member of his vestry.

Another approach to Church unity which has grown out of the war is the Coventry Cathedral scheme. You will remember that Coventry Cathedral and a great deal of the core of the city was destroyed in a saturation blitz in 1940. But the 14th Century spire survived, and on the ruins there will be built a new cathedral, which will have three very distinctive features. One is that the altar will be in the centre of the church, restoring an old Byzantine form, and bringing as it were our Lord's table into the very midst of his disciples. The second is a chapel of unity which will be an integral part of the cathedral, but which will be open for the use of other Churches to hold their own services, and for special joint services. The third will be an interdenominational social service centre, which will be endowed, so that there will always be a team of experts on Christian social theory and action which may be brought to bear upon the industrial area all around.

It is in the industrial field that the Church is weakest, and the segregation of such a large part of the population in factories all day is a constant threat to any kind of parish community life. For this reason a number of factory chaplains have recently been appointed, and although this is in the experimental stage, it does present an opportunity which could not be met in any other way. In Southwark Cathedral in South London there is a member of staff whose whole-time occupation is contact with the business houses, and railway stations, etc. in the parish. He told me it was slow going at first, but as he gradually got known he became more and more welcome, and was able to do some really pastoral work with those business men.

Religious broadcasting and drama are also playing some part in the Church life in England today. There are short prayers on the radio every morning and services broadcast from the different Churches both at home and overseas, as well as talks at least once a week. One of the most effective things ever done over the air has been the cycle of plays on the Life of Our Lord, called "The Man Born to be King" by Dorothy Sayers. They were first done in 1942, and have been repeated each year. The same author, who has produced a number of other fine plays, has recently written

another called the "Just Vengeance" which was given in Lichfield Cathedral on the occasion of the eighth centenary of the diocese, which was enormously impressive to those who saw it.

A second article by Mr. Baker will appear presently on the work at St. Martin's-in-the-Fields, London, where he was on the staff until August, 1946.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

A HUNDRED NEW PRAYERS AND MORE

THE Prayer Book is an anonymous book. It is, as the title page indicates, the "common prayer . . . of the Church." Every century of Christian devotion has contributed to its contents. But the authors who phrased its formularies have been content to leave their work unsigned. They have generously given of their prayers as a legacy not of themselves but of the whole Church. Only the Lord's Prayer is given the fitting distinction of being designated by its Author. The Prayer of St. Chrysostom, as all students know, is not a composition of that valiant reformer and preacher, but takes its name from the Greek Liturgy of St. Chrysostom, a compilation of the sixth century, in which this prayer first appears.



We are, of course, by no means completely in the dark regarding the source and time of writing of many of the prayers of the liturgy. Of those which were newly composed at the time of the Reformation Archbishop Cranmer is generally considered to be the father. The majority of these are collects for saints' days. We can identify the authors of many of the prayers which have come into the Prayer Book through successive revisions since the Reformation—and if not the authors, at least we can frequently note the time and occasion of their composition. But of the pre-Reformation material—roughly one-fourth of the prayers—the best we can say of their origin is

that we find them first recorded in one of the few extant Latin service-books compiled in Rome or Italy in the sixth-seventh centuries. Many of them, however, may be considerably older in date.

Some may ask, Why all the bother about finding out who wrote the prayers in the liturgy, if they are really 'common prayers'? If the prayer is a good one and expressive of our common aspiration, does it make any difference who put it into words? Strictly speaking, No. But then we are all naturally curious to know all we can about those things which we love and cherish very dearly. Often, too, a prayer takes on a new meaning and significance if we understand how and why it came to be. This is the reason why books about our favorite hymns are so popular. This, too, is the justification for all the labor which students of the Bible have put into the problems of authorship, date and place of writing of the several books of Holy Scripture—what is called 'higher criticism.' It makes a difference in our understanding of God's Word to us whether all of Isaiah was written before the Jewish Exile, or whether part of it was written before and part of it written after that tragic experience of God's people. So also with our common prayers. For example, I like to remember in Morning and Evening Prayer that Dr. Peter Gunning, the staunch royalist and high churchman, described as 'the incomparable hammer of the schismatics,' composed the evangelical intercession 'for all Conditions of Men'; and Dr. Edward Reynolds, a noted Puritan, wrote the magnificent eucharistic 'General Thanksgiving.' Such knowledge adds to my appreciation of the catholicity and comprehensiveness of our liturgy.

My late and lamented colleague, Professor James Arthur Muller, spent many years of diligent research to find out the authors of the more than one hundred prayers which were added to our Prayer Book in the 1928 revision. The fruit of his studies is now available in a brochure which he literally finished on his deathbed. It is published by our Church Historical Society (to which all of us should belong), 4205 Spruce St., Philadelphia, for the modest sum of fifty cents, under the title: *Who Wrote the New Prayers in the Prayer Book?* There is a wealth of information in this little book which cannot be found elsewhere, combined with a fine sense of literary and theological criticism. Dr. Muller had the very unusual gift of being able to write in a lively and interesting way for both scholars and non-technical readers at the same time. What is particularly reassuring in the results of his devoted study is the broad basis upon which our 1928 Prayer Book revisers worked in their enlargement and enrichment of

our 'common prayer.' Both ancient and modern sources were drawn upon for material, and both the great and the little among Christ's members contributed to it. Even so, quite a few of the 'new' prayers Dr. Muller found to be anonymous. If you love the Church's liturgy you will not want to miss owning a copy of this book.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

FROM the days of the regal William S. Hart down to the present hey-day of Roy Rogers, your local theater has been featuring the lowly "western" each Saturday afternoon for the edification of the younger elements in our society. From the very beginning, these modern morality plays, in which the powers of darkness always receive their just deserts at the hands of the forces of righteousness, have followed a standard and noble pattern. Produced on the minimum budget and, generally, with no imagination or technique, most of them, of course, are trash.



But, nevertheless, the "westerns" have an established place in our culture and, from time to time, outstanding pictures in this category, such as the great *Ox-Bow Incident*, come along. At the present time, two entertaining, though unimportant, pictures in this field are being featured in your neighborhood.

The first is an Australian importation, *The Overlanders*, dealing with the transfer of a huge herd of steers into the hinterland of Australia during the war so that they might not be captured by invading Japanese troops. The small band of drovers (Australian term for cowboys) is led by one Chips Rafferty, a man who knows how to seat a horse and turn a stampede with the best of our Hollywood buckaroos, and who, of course, fulfills his mission despite all of the obstacles of sandstorms, drought and famine that nature throws his way. Set against a desolate, mid-Australian back-

ground and featuring outstanding camera technique, the film adequately gets across the standard point that the moral law will emerge triumphant, no matter what.

The second film is John Ford's *My Darling, Clementine*, starring such competent actors as Henry Fonda, Ward Bond, Tim Holt and Walter Brennan. The story here, also, is unimportant. Suffice it to say that Henry Fonda, in the role of Wyatt Earp, manages to emerge triumphant over Walter Brennan and his clan of rustling murderers. The important element in the film is the directing of John Ford who, in the past, has given us such films as *The Grapes of Wrath*, *The Informer*, *Stagecoach* and *The Long Voyage Home*. Throughout this film, he keeps the human actors subordinate to the vast panoramas of western topography and the storms and dust of the Arizona territory. As a result, the struggle between the human contestants is dwarfed by the more timeless forces about it and, yet, through judicious highlighting, one is convinced that the bringing of "law 'n order" to this wild land is not a task unworthy of human beings.

Henry Fonda, in the role of the man with the mission to reorder the topsy-turvy culture, proves once again that he is probably the best actor among Hollywood's leading men and, so good is Ford's directing, even Victor Mature is believable as a consumptive desperado. Outstanding, too, is Walter Brennan in the role of the mangy, old side-winder who has an unwholesome habit of shooting the "good guys" in the back and using his quirt on his own sons when they draw a six-gun without killing a man. This, without a doubt, is escape entertainment with a vengeance. But, as for me, I liked it.

New Books

***Excellent

**Good

*Fair

***Prayer and Praise for Juniors* by Maurice Clarke. Morehouse-Gorham. \$1.

This is a revised edition of a book published twenty years ago, with many changes and additions. There are simple and understandable services for the opening of Sunday schools which have already been tested in many schools. It is a work book that clergymen and directors will find invaluable.

—W. B. S.

Rare Prayer Books Exhibited At Michigan University

*Most Valuable Book Shown Tells of Services
Held in the First English Colony in America*

Edited by Sara Dill

Ann Arbor:—The 340th anniversary of the first Anglican Communion service in America is noted in a display of Prayer Books at the Clements Library of the University of Michigan. The display shows the use of Anglican and Protestant Episcopal Prayer Books in America.

The exhibit ranges from a copy of an Anglican Prayer Book of the reign of Queen Elizabeth to a copy of the Book of Common Prayer authorized in 1928 which now is used by the Episcopal Church in America.

Prepared especially for the Michigan pastors' conference here, Monday through Wednesday, the display will run until February 8.

One of the most interesting books to be seen is the Prayer Book proposed by Archbishop Laud in St. Giles, Edinburgh, Scotland, in 1637. The use of the book prompted a lady member of the congregation to throw her stool at the clergyman and led many Scotsmen to emigrate to America in a Presbyterian protest against Anglican liturgy.

The earliest record of the first communion service held in the British Colonies in North America at Jamestown in 1607 is recorded in John Smith's "General Historie of Virginia . . .", printed in 1624 in London. The book is one of the most important in the display.

Most valuable book in the exhibit, according to Clements' Library officials, is a copy of Thomas Hariot's "Virginia," which tells of the religious services in 1585 at Roanoke Island, N. C., the first English colony in America. The book was printed in London in 1588 and is the only perfect copy known in America.

Another rare book in the collection is Hakluyt's "Voyages," printed in London in 1589, which gives the first account of the first Anglican baptism in America at Roanoke Island in 1587. An Indian named Manteo and Virginia Dare, the first white child born in the British-American colonies, were baptized.

Included in the exhibit are pictures of Samuel Seabury and Wil-

liam White, first Episcopal bishops in America.

A Liturgy by Bishop Seabury which he had printed in 1786 for use in his Connecticut diocese is also on display. The Bishop had the book prepared while waiting for an authorized Prayer Book which did not appear until four years later. A copy of this authorized edition also may be seen.

Visitors to the library may view the first picture of an Episcopal



Bishop Penick of North Carolina is the commencement preacher at the Virginia Seminary

church in America ever to be printed in this country. It was engraved in Philadelphia in 1787. It depicts Christ Church, Philadelphia, in which Washington worshipped while president, and in the churchyard of which are buried more signers of the Declaration of Independence than in any other place.

"Advertisements," another book by Capt. John Smith printed in London in 1631, first tells the story of the first church building at Jamestown and first notes the presence of a Book of Common Prayer in the British Colonies in America.

Two other interesting parts of the display are a copy of the first printed liturgical work of the Epis-

copal church in America, 1785, and a copy of the journal of the General Convention of the Church in America in 1789 during which the Prayer Book was approved and ordered printed.

The exhibit also contains an Anglican Book of Common Prayer printed in 1901 which contains a supplement to show the variance between the English Book of Common Prayer and that of the Episcopal Church in the United States. The supplement contains a prayer for the president of the United States, inside the first letter of which is a picture of President T. R. Roosevelt.

New Book Planned

New York:—Announcement was made, following the meeting last week of the Committee on Laymen's Work, that a book containing information and suggested methods of laymen's work would be issued shortly. It is to be in four parts.

Church Army

New York:—Captain Estabrook of the Church Army reported at the annual meeting, held here January 20, that the present staff consists of 19 captains, 9 mission sisters, 6 cadets. They are engaged in various types of work, including town and country, under-privileged, rural, Indian, Negro, Church homes and the foreign fields.

New Church

Royal Oak, Mich.:—St. John's here, through Rector Charles C. Jatho, has announced plans to build a new church on the site next to the present parish house. It will cost in the neighborhood of \$320,000 and will be of the finest in the mid-west.

City Government

Boston:—The Massachusetts diocesan school, which opened January 23 to meet on eight successive Thursday evenings, is considering "Our duty in relation to city government," among other things. The course deals with council-manager form of government; proportional representation; examination of the Boston city charter; women's responsibility in city government; control of citizens of their government. It is the first time that such a course has been offered at a Church conference, as far as is known. Various civic leaders are lecturing the course.

Other courses are given by Dean Van Etten; the Rev. Whitney Hale, the Rev. Massey H. Shepherd, with

the director the Rev. David R. Hunter, executive secretary of the diocesan department of education.

Debt is Cleared

New York:—When the Church of the Heavenly Rest was opened on Easter, 1929, the parish owed \$970,000. Today that amount has been completely liquidated. In making this announcement Rector Henry Darlington said: "Now the vestry can ask the Bishop to proceed to consecrate our beautiful church. Such a committee has been appointed." It should be pointed out also that during the eighteen years that this debt has been removed, the parish has spent over a quarter of a million dollars in beautifying the structure. The church is considered one of the most beautiful in the country.

Barber to Speak

Richmond, N. Y.:—Red Barber, sports announcer for the Brooklyn Dodgers, is to be the speaker at the annual corporate communion on Washington's Birthday, for the men and boys of the Richmond convocation of the diocese of New York. He is to speak at a breakfast following the service held at St. Andrew's here.

Organ Recitals

New York:—Organist T. Frederick H. Candlyn, organist at St. Thomas Church, gave the first of a series of organ recitals at St. Thomas Chapel on Sixtieth Street, on the evening of January 14th. On the 21st a recital was given by Paul S. Callaway, organist of Washington Cathedral, with Clarence Watters, organist at Trinity College giving a recital on the 28th. The final in the series will be given February 4th when the organist will be Walter Baker, organist at the First Baptist Church, Philadelphia.

Conciliation Board

Everett, Wash.:—Rector Thomas E. Jessett of Trinity Church here has been appointed by the mayor of the city to serve on a labor relations board. The three man board, with a representative of management and of labor serving with Mr. Jessett, stands ready to function whenever called upon to settle any local disputes between management and labor.

Evangelicals Meet

Kirkwood, Mo.:—The evangelical emphasis must become a more consciously unified movement on a national basis, according to the Rev.

Charles D. Kean, rector here, national president of the Episcopal Evangelical Fellowship. The primary objective of the fellowship is to develop this unity of conviction and to relate immediate problems of policy and program to it.

Mr. Kean has just completed the first of a series of regional tours meeting with Evangelical Fellowship groups in several northeastern dioceses. On January 7, he spoke informally at a small luncheon of Toledo, Ohio, members, and that evening along with Dean Chester Emerson of Trinity Cathedral, Cleveland, addressed a dinner meeting of the fellowship at the Cleveland YMCA. He met with a small committee of Rhode Island members in Providence on January 10.

After preaching on January 12 in Grace Church, New York, Mr. Kean went to Boston, where he was the speaker at the monthly meeting of the Massachusetts branch of the Fellowship in Trinity Church Rectory on January 13. That afternoon he spoke to an informal gathering of students of the Episcopal Theological School at the home of Prof. Sherman E. Johnson.

Mr. Kean spoke to a meeting of students of the Virginia Theological Seminary on Wednesday, Jan. 15, and that evening was the speaker at a dinner meeting of the Washington, D. C., branch of the Fellowship in St. John's Church, Georgetown. The following day he spoke to a meeting of the New York branch of the Fellowship at St. Bartholomew's Church, and on Friday, Jan. 17, addressed a meeting of the Cincinnati, Ohio, group at the Church of the Advent, Walnut Hills.

The Rev. R. Malcolm Ward, of Maumee, Ohio, national secretary of the Fellowship, is expected to meet with local groups in Philadelphia and Hartford during the next month.

Virginia Graduation

Alexandria:—Ten men were graduated from the Virginia Semi-

nary this week. Bishop Penick of North Carolina gave the address, and the Rev. Packard Okie, acting student pastor at Princeton who is on leave from the missionary district of Liberia, led a retreat for the seniors of the seminary on January 25-27 at Orkney Springs, Va.

Urge Freedom

New York (RNS):—Inclusion of guarantees of religious freedom in the new Italian constitution will be a major factor in determining the attitude of Protestants in this country toward the Italian government, Dr. Alcide de Gasperi, Premier of Italy, was told here during a conference with seven Protestant leaders representing the Federal Council of Churches. Dr. Gasperi has since resigned.

The delegation, in a memorandum presented to Dr. Gasperi, pointed out that "the Protestant and Orthodox Churches in America are deeply concerned to help the people of Italy who have suffered grave hardship because of the war."

This interest, the memorandum said, has been expressed in two ways: by support of governmental and public measures which have pro-



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vided relief and reconstruction for Italy, and by contribution through Church World Service, joint Protestant relief agency, of goods and money. The Italian Premier was assured that further assistance and support will be given by Protestants in this country.

The memorandum stressed that the Federal Council is "concerned about the contribution which Italy may make in the family of nations. . . . The Council has taken the position that 'the peace must establish in principle and seek to achieve in practice the right of individuals everywhere to religious and intellectual liberty'."

Pointing out that these "lofty principles" have found international acceptance, the statement asserted they should now be put into actual practice.

"We recognize," the Federal Council leaders said, "the crucial importance of the decisions which the people of Italy are called upon to make as they determine the constitutional forms by which their life shall be governed.

"You will understand that, because of our profound interest in the development of international order and in the promotion of respect for the rights of our Protestant brethren

in Italy, we shall diligently follow the course of events in your country over the months that lie ahead. Provisions for religious freedom in the new constitution will be a major factor in determining the attitude of our people toward Italy."

The delegation representing the Federal Council included Roswell P. Barnes, associate general secretary of the Council; Robbins W. Barstow, director of the service division, Church World Service; Frederick L. Fagley, associate secretary, General Council, Congregational Christian Churches; O. Frederick Nolde, dean of the graduate school, Lutheran Theological Seminary, Mt. Airy, Pa.; Bishop G. Bromley Oxnam of the Methodist Church; George P. T. Sargent, rector of St. Bartholomew's Church, and Robert W. Anthony, former commissioner of the American committee for the World Council of Churches to the Protestant churches of Italy.

Atheism Vs. Religion

Philadelphia (RNS):—A new religious discussion program, "Atheism vs. Religion," is being broadcast here over Station WIP. Participants in the initial program, entitled "Is Religion on the Skids?" included Rabbi William H. Fineshreiber of

Congregation Keneseth Israel; Daniel A. Poling, editor of the Christian Herald and pastor of Baptist Temple; Wolsey Teller, and Marshall Gouvin. The latter two are members of the Philadelphia Rationalist Group, which includes atheists, agnostics, and Deists.

What is believed to be the first atheistic broadcast was carried over Station KQW in San Francisco recently when atheist Robert H. Scott spent 30 minutes presenting arguments in favor of atheism. His broadcast followed a ruling by the Federal Communications Commission that atheists should be allowed to present their views over the air. Indignant churchgoers barraged the radio station with protests for allowing the program to be aired.

Delinquency

Des Moines, Iowa (RNS):—"Boys and girls who attend Sunday school and church regularly are not likely to fall into the arms of the law as delinquent children," Ralph Brophy, head of the police juvenile bureau here, asserted. The bureau head made the statement following a survey of the bureau's activities during 1946 which included investigation of juvenile participation in thefts, drinking of intoxicating liquors,

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running away from home, truancy, smoking, and vandalism. At least 83 per cent of the children with which the police juvenile bureau had contact during 1946 were not regular attendants at any church or Sunday school, Brophy said. Only a few of the remaining 17 per cent attended church or Sunday school with any degree of regularity, he added.

"We cannot blame the children for their failure to attend," the bureau head said. "Practically none of the parents of the children contacted either attend or accompany their children to religious services. I consider religious or spiritual training the most important factor in the prevention of juvenile delinquency," Brophy said in listing "five ways of making a child delinquent." The five are:

1. Don't give your child any religious or spiritual training.
2. Don't let him discuss his plans, problems or pleasures, so he won't develop affection, security or trust in you.
3. Don't open your home to his companions; they will muss up the place. Don't be concerned where he spends his free time.
4. Never praise your child for his worthwhile effort because he might take advantage of your effort and try harder to please you in the future.

"In other words, just don't pay any attention to what your child does or says. He should be able to take care of himself in this day and age," Brophy concluded.

Seek Understanding

Copenhagen (wireless to RNS):—A discussion forum has been set up here by Danish Christian and Communist leaders in an attempt to reach understanding on questions in which both groups have a common interest. The discussions are also aimed at clarifying the issues on which Christianity and Communism differ.

Offer to Arbitrate

Athens, Ga. (RNS):—The Athens Ministerial Association has offered to arbitrate a 16-months-old strike against the Athens Manufacturing Company. The strike was called in August, 1945, by the Textile Workers Union of America and is the oldest strike in the nation. The union has accused the company of refusing to arbitrate.

The ministerial association sent a letter to the president of the company, H. E. Dudley, and the local union president, Seab Burgess, stat-

ing it was offering its services as arbitrators "in a non-partisan attitude, hoping to be helpful in seeing this difficulty settled fairly and justly."

Family Clinic

Cleveland (RNS):—Women of 14 Greater Cleveland churches concluded a unique family clinic at Phillips Avenue Presbyterian church here with plans for stabilizing home life in the community. Following keynote addresses by Common Pleas Judge Julius M. Kovachy, president of the Cleveland Church Federation, and Dr. Henry C. Schumacher, director of the Cleveland Guidance Center, the women went into seminar sessions to hold frank discussions on all phases of family life.

First such clinic sponsored by a Protestant church here, results of the meeting will be studied toward establishing similar clinics in various parts of this area. The 150 women attending represented churches, schools, parent-teachers groups and public health and service organizations.

Prime conclusion of the meetings was that the church has become a necessity to a stable American home. Statistics provided by Judge Kovachy in his address showed church membership in this area was one of the best deterrents to breakup of a home. Churched families, he said, registered a higher incidence of harmony, with fewer divorces.

Most of the women attending, although mothers themselves, blamed immature modern mothers as the chief cause of disintegrating homes here.

Jobs for Strikers

Winston-Salem, N. C. (RNS):—Having failed to get negotiations started in an effort to settle a protracted strike which has idled Negro laundry workers at five plants here, Negro church leaders have joined with other groups in setting up laundries in several sections of the city to provide jobs for the strikers.

Spokesmen for the organizing group said the causes of the strike were not considered in the step, but that the laundries, which are to be operated and staffed entirely by Negroes, are being established solely "to give those people jobs."

Negro ministers recently met and launched an effort to attempt some sort of a settlement of the strike. The laundries, however, are still refusing to negotiate with the International Fur and Leather Workers Union (CIO), over whose recognition the strike was called.

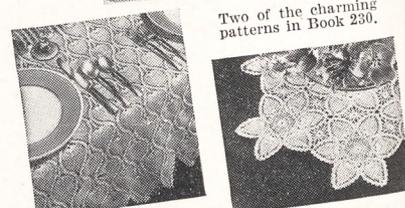
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Group Evangelism

Buck Hill Fall, Pa.:—Use of "group evangelism" to speed the work of Christian missions overseas was recommended to Church leaders attending the annual meeting here of the Foreign Missions Conference of North America. In a special report delivered at the opening of the four-day sessions, the missions leaders were told that use of the group technique would mean a definite break from the "one-by-one" conversion methods characteristic of most Protestant mission work today. The report explained that "group evangelism" seeks to reach "rulers" in the mission field first, and after securing their adherence to the faith, working to convert their countrymen.

Japan is one of the most fertile fields for this type of evangelism, the report said, because the cultural pattern in that country has been completely changed by the war. "In Japan," the report declared, "there is proportionately the largest group of well-trained national pastors and lay workers in the whole non-Christian world. There are hundreds of former missionaries in Japan who could be marshaled for a teaching ministry."

Similar group approaches might be made in non-Moslem Africa and among other primitive peoples before the "acids of modernity and secularism undermine the traditional social pattern," the report stated.

Stressing the urgent need for Christian evangelization today, the report warned that "in countries which have escaped the actual sufferings of war, self-love and insistence upon personal gain and comfort without regard to the welfare of others seem to be the prevailing moods."

Commenting on the growth of Christianity in relation to world population, the report pointed out that "in almost all countries where foreign mission work is carried on, although the rate of growth of the Christian community is higher than the rate of growth of the general population, the immensely greater numbers in the general population mean that there are more non-Christians today than there were half a century ago."

Report Gains

Chicago (RNS):—Membership of the Methodist Church during 1946 grew by 346,369 persons to a total of 8,430,146, an all-time high, and members contributed more than

\$150,000,000 during the year for Methodist causes. Albert C. Hoover, statistician of the Methodist Church, in his report here, also disclosed that a nation-wide effort to reverse the trend of declining church school enrollment resulted in an increase of 298,760 to a total of 5,147,508 pupils. The report also revealed that 21,463 pastoral charges administered 40,364 preaching places, an indication of the critical ministerial shortage reported by all denominations.

Of the \$150,000,000 expenditures, \$113,000,000 was for regular church causes, including \$48,322,579 for ministerial support; \$37,841,186 for local church maintenance, and \$27,979,794 for benevolence. A total of \$6,339,007 was spent on church indebtedness and current expenses, reducing the church debt to \$18,209,803. Methodism during the

year spent \$25,016,417 on property improvement, an increase of \$6,500,000 over 1945.

The Crusade for Christ war relief and reconstruction fund received more than \$6,000,000 bringing its grand total now to \$26,861,042.

Church Renewal

Geneva (wireless to RNS):—A movement is on foot in Europe to "rediscover" the local church as a community of people in which each person can find opportunity for service, Professor Hans Hoekendijk, former general secretary of the Dutch Student Christian Movement, declared here. He spoke at the opening of the second session of the Ecumenical Institute established last year by the World Council of Churches.

Lecturers include Stewart Herman, of the World Council of Churches,

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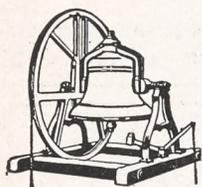
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who will discuss "an American view of the European Churches," W. A. Visser 't Hooft, general secretary of the World Council; Adolph Keller, Swiss theologian, whose subject will be, "An European view of the American Churches"; G. Florovsky, of the Russian Orthodox Institute in Paris; and Eric Wolf, professor of law at the University of Freiburg, and a leading layman in the German church.

Forty-seven theological students from 17 countries have registered for the courses, which will continue until March 29. Four students are from the United States, twelve from Germany, five from Holland, four from Czechoslovakia, three each from Poland and Hungary, two each from Denmark, the Baltic countries, Switzerland, and Finland, and one each from Britain, France, Belgium, Italy, Norway, Austria, Russia (from a DP camp in Austria) and Indonesia.

About three-fourth of the students are men, virtually all of them theological students or pastors. Professor Hoekendijk, who recently served in the Dutch East Indies mission field, is the dean of studies.

CHURCH ROLE PRAISED

(Continued from page 4)

porary employment most of them eke out a precarious livelihood. Politically, too, the Christian community constitutes a small minority among unsympathetic majorities of Moslems, Hindus and Sikhs. A fortunate few have obtained government service, been able to buy land or otherwise secure their independence, but the majority are and will remain landless laborers."

Dr. William N. Wysham, eastern area secretary of the board of foreign missions of the Presbyterian Church, who recently returned from a trip to the Philippines and Siam, expressed the opinion that the war set back public health programs in southeast Asia many years and that in these countries there is a "compelling need" for more medical missionary service.

"In Bangkok," he declared, "where our mission has never had a Christian hospital, we found an overpowering demand from Christians and Buddhists alike that we open one at once. In Manila, also, the leading Evangelical laymen insisted on our giving careful consideration to their dreams for a great Christian medical center there. Any wise mission strategy for southeast Asia must include considerable strengthening of medical forces to meet dire physical need."

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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. ELDRED C. SIMKINS
Rector at Sebring, Florida

Thank you for publishing the article by the Rev. George William Brown (WITNESS, January 9). If any of us had any doubts as to the wisdom of the action of the General Convention on the Presbyterian unity question, this article should certainly settle all doubt, if this article really expresses the sentiments of the Presbyterians. This gentleman surely refuses to recognize the Protestant Episcopal Church in the United States of America for what it is and what the Prayer Book says we are. Like most Protestants he wants to insist that we are just another Protestant denomination with frills. It would be fun to analyze the article, pointing out the expressions of error but maybe someone else will do this.

* * *

MISS JANE BUTLER
Churchwoman of Philadelphia

THE WITNESS Study Plan for Lent as outlined in the issue of January 9th is excellent. Unfortunately I belong to a small church where there will be no study group. So I write to inquire if it is possible for me to be a "class of one". In other words is it possible for me to buy a copy of the book issued by our commission on social reconstruction so that I may read a chapter each week, together with the articles appraising the chapters as they appear in THE WITNESS.

ANSWER: We will send WITNESS subscribers a copy of *Christianity Takes a Stand* for 30c—which is 25c for the book plus postage and handling. Or if you prefer the hard cover edition, issued with the title, *Toward a Better World*, the cost is \$2.10. Those ordering are asked to send cash with order to THE WITNESS, 135 Liberty Street, New York, N. Y.

* * *

REV. WILLIS M. ROSENTHAL
Rector of Grace Church, Columbus, Nebr.

Thank you especially for the story in your January 9 issue on the progress made toward merging the two largest Presbyterian bodies, and for the reprint of Mr. Brown's article blasting us Episcopalians for the recent "reunion" activities. It is good to know that organic, organizational unity is in sight for two large bodies of Christians who apparently should never have been separate. Mr. Brown's article, while perhaps unduly bitter, is certainly much to the point and seems to me essentially sound—but he fails to credit any Episcopalians with having had as serious doubts about the reunion movement as many Presbyterians apparently did! Had our General Convention acted more favorably than it did on the proposals, their action would have been a severe setback for reunion among Presbyterians.

Very few of us ordinary parochial clergy have the time or opportunity to read Church papers other than our own, and for that reason I think we owe special thanks for this particular story. Mr. Brown points up the doctrinal differences and confusion that exist among us that hinder approaches to other bodies, and specifically the doctrine of the Church. The layman who didn't know he was a Catholic when he wanted to join the Presbyterians

is typical: apparently he had never considered the meaning of that word in the Creeds, or he had been taught that the One, Holy, Catholic Church is an ideal toward which Christians are to strive, while many of us think we are being true to historic Christianity only by believing it to be a divine and historic fact. From this fundamental difference, I think, derive most of our other differences—such as on the doctrine of grace, which Dr. Wedel stresses so much.

It does seem to me that the Presbyterian ministers referred to by Mr. Brown have had peculiarly unfortunate experiences in getting cooperation from our clergy in community enterprises: I know that I myself and many of our clergy "bend over backwards" to take part in union efforts of various kinds and cultivate friendly and cooperative relationships. If we are intractable, in the eyes of these gentlemen, surely they have had little experience in dealing with Romanists or Missouri Synod Lutherans!

It all goes to show something.

* * *

RT. REV. EDWIN J. RANDALL
Suffragan Bishop of Chicago

In the issue of THE WITNESS for January 9, you quoted from an article in *The Presbyterian Tribune* by the Rev. George William Brown, blasting at the Episcopal Church for action on unity taken at the Philadelphia General Convention. Many of us who opposed this proposed union, based one of our objections on our conviction that we did not believe the Presbyterians, as a body, really desired the union and were no more prepared for it than members of the Episcopal Church.

It might have been more to the point if the Rev. Mr. Brown and others who shared his opinions had come out quite frankly and opposed the proposed union.

The day-long debate in the House of Deputies certainly gave opportunity for a thorough debate on the part of the clergy and lay delegates, and whatever some of our Presbyterian friends may think of the action, it was the action of the whole Church, through her appointed representatives, and many of us still feel that the action taken was under the guidance of the Holy Spirit.

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