

The WITNESS

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FEBRUARY 6, 1947



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CHARLES K. GILBERT
IS ELECTED BISHOP
OF NEW YORK . . .
(story on page three)

Activities at St. Martin's-in-the-Fields

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.
5 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open 11 day and all night.

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

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

THE WITNESS

for Christ and His Church

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

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

FEBRUARY 6, 1947

Vol. XXX

No. 9

Clergy Notes

BAXTER, E. LAURIE, formerly rector of the Nativity, Dothan, Ala., became rector of St. John's, Versailles, Ky., on January 15th.

CLARKE, GERALD C., rector of St. Paul's, East Cleveland, O., died suddenly on January 20th.

CLERK, GEORGE D., has resigned as executive secretary of the diocese of Iowa, to become rector of Trinity, Detroit, Michigan.

CRAGON, MILLER M. JR., was ordained deacon by Bishop Jackson on Dec. 29 at St. James', Alexandria, La. He will be assistant at St. Andrew's, New Orleans, when he finishes his theological training this month at Sewanee.

GASS, KENNETH H., rector of Christ Church, Kent, Ohio, becomes rector of St. Timothy's, Massillon, Ohio, February 23rd.

GILLIAM, JAMES D., was ordained priest by Bishop Jackson on January 14 at St. Francisville, La. He is in charge of St. Alban's, Jackson, La., and chaplain of the state hospital there.

HAUSHALTER, WALTER M., was ordained deacon on January 25 at All Hallows, Wyncote, Pa., by Bishop Hart. He is in charge of St. Andrew's, Philadelphia.

HOOVER, H. L., resigned as rector of St. Bartholomew's, Hartsville, S. C., effective February 1.

LESWING, HERBERT JR., was ordained deacon on January 23 by Bishop Hart at All Hallows Church, Wyncote, Pa. He is in charge of the Redeemer, Andalusia, Pa.

MILSTEAD, ANDREW, former navy chaplain, is now the rector of the Nativity, Maysville, Kentucky.

MOSES, JESSE D., was ordained deacon on January 30th by Bishop Stevens at St. Philip the Evangelist, Los Angeles.

VARLEY, ROBERT P., was ordained deacon on January 25 at All Hallows, Wyncote, Pa., by Bishop Hart. He continues his studies at Washotah.

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 Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH Corner Church and Davis Streets ELMIRA, N. Y.

Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M. Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

CHRIST CHURCH Nashville, Tennessee

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

GRACE CHURCH

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

CHRIST CHURCH IN PHILADELPHIA Second Street above Market Cathedral of Democracy Founded 1695

Rev. E. Felix 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.

Charles K. Gilbert Is Elected Bishop of New York

*Defeats Dean Claude Sprouse of Kansas City
On First Ballot at the Special Convention*

By W. B. Spofford

New York:—Charles Kendall Gilbert, for sixteen years the Suffragan Bishop of the diocese of New York, was elected Diocesan Bishop at a special convention held January 28th. He succeeds Bishop William T. Manning who retired on January 1st, and who entered the synod hall following the election to pay tribute to his successor.

The only other person nominated was Dean Claude W. Sprouse of Grace and Holy Trinity Cathedral, Kansas City, Missouri. Bishop Gilbert was elected on the first ballot, as follows:

Clerical Lay

Bishop Gilbert.....	154	130
Dean Sprouse.....	103	42½

In nominating Bishop Gilbert, the Rev. Louis W. Pitt, rector of Grace Church, described him as "a man of integrity, gentle and fearless, who knows the diocese better than any man in active service in the Church at this hour." The Rev. Roelif H. Brooks, in nominating Dean Sprouse, deplored the newspaper publicity given out in advance of the convention, saying that "It is a sad state of affairs when the business of our diocese is broadcast in the columns of the press." He then said: "When it became evident that no clergyman of our diocese equipped with experience and learning would permit his name to be placed in nomination for the office of Bishop of New York, I proposed the name of the Very Rev. Claude W. Sprouse—and I now place his name in nomination."

Committees representing both men were active for their candidates for some weeks before the election but the campaigns were conducted in a spirit of fellowship, with no aftermath of bitterness or disappointment anywhere evident. There was one rather amusing incident: the

committee working for Dean Sprouse apparently thought that a second letter to the delegates urging his election, with a picture of the Dean enclosed, would win added votes. The letter was mailed special delivery the evening before the convention with the result that some delegates were routed out of their beds in the middle of the night to receive it. Some of them were not too well pleased.

Following the election, which according to custom was made unanimous, Bishop Gilbert was escorted to the platform by Mr. Pitt and Mr. Brooks.

"I am deeply mindful of the great honor you have bestowed upon me," he said. "And I cannot but feel very humble and very grateful. Even more, perhaps, do I appreciate the confidence and goodwill which your action here today has demonstrated. I have gone up and down this diocese for a good many years. You have had ample opportunity to know my limitations. In asking me to assume the great responsibilities which the Bishop of this diocese must carry I can only assume that you are prepared to give me that cooperation you must know I am going to need.

"My friends will bear me out, I am sure," he continued, "when I say that I have not sought this office. I know what it means. I would not pretend, of course, that it is not a great satisfaction to feel that one is wanted. But it is a pretty sobering thing to find oneself face to face with the mandate which your action presents to me—a mandate that it would be difficult for any servant of the Church to refuse. . . . Perhaps the greatest compensation that has come to me in these recent years has been in the close association I have had with the clergy of this diocese.

I hope that may continue. To be a pastor of pastors is a solemn and sacred undertaking and a high privilege. I shall hope I may be given grace and wisdom to measure up to it. If there is any way that I can give help and encouragement to the clergy I shall hope that they will feel free to call upon me."

After paying a tribute to Bishop Manning, the newly elected Diocesan said that "Our God is laying upon his Church and all who comprise that Church today, a task, a challenge, such as we have never had to face before. It must be obvious to all that we cannot hope to do all that he has the right to expect of us today unless we are prepared to stand together and to work together. We have our differences; we shall probably continue to have our differences. But above all those differences stands our common loyalty to a common cause. We all love this Church and it is my earnest prayer that we may all be ready and willing, in the spirit of mutual trust and fellowship, to do our part, each one of us, to make this blessed Church of ours something God can use in healing the wounds of our stricken world and carrying forward his king-

PLAN ACCORDINGLY

***Orders for the Study Plan for Lent continue to arrive in such numbers, that we have decided to start the articles in our issue of February 20th instead of the 13th. This will enable us, we believe, to get copies of the book, *Christianity Takes A Stand*, to all those placing orders and to enter orders for WITNESS bundles, as well as new single subscriptions. Your first bundle will therefore arrive on a day between Ash Wednesday and the first Sunday in Lent. The series will continue, as announced on the back cover page of this number, for ten consecutive weeks. The books are mailed from our New York office as fast as orders are received. Therefore, if there are those who have planned the first meeting of a discussion group the week of February 9 we suggest a general discussion of the subject, based upon the book, with subsequent meetings following the schedule as present this week on the back page. We hope that our change of schedule does not seriously inconvenience anyone, but the large number of parishes using the Study Plan makes the change advisable.

dom. I want you to know that I shall pledge myself to do all in my power—all that you will permit me to do—to unite the forces of this great diocese for the common task our God now lays upon us. And in this I shall need your prayers, your goodwill and wholehearted cooperation. This I ask not for myself but for the sake of the Church to which we have all pledged our allegiance."

Born in Bainbridge, N. Y. in 1878, Bishop Gilbert is a graduate of Hamilton College, where he distinguished himself not only as a student but as an athlete. Since his consecration in 1930 he returned to his college one fall, when Hamilton wasn't doing so well at football, donned a suit and went to work with the coach in order to pull the team out of a losing streak. Upon ordination, following graduation from the General Seminary in 1905, he was placed in charge of Trinity, New Dorp, Staten Island. Later he became the rector of Grace Church, Millbrook, N. Y., where he remained for six years.

In 1913 he was made the editor of *The Churchman*, a position which he filled with ability. He left the magazine in 1918 to become the rector of St. James the Less, Scarsdale, N. Y., one of the strongest suburban parishes in the diocese. In 1920 he was appointed executive secretary of the social service department of the diocese, a position which he filled so well that it was largely on the strength of this record that he was elected Suffragan Bishop in 1930.

He is a member of the executive committee of the Greater New York Federation of Churches; serves on the executive committee of the Federal Council of Churches; was, until it dissolved a few months ago, co-chairman with the Rev. Ralph W. Sockman of the interfaith committee of Russian War Relief, and was for many years a vice-president of the Church League for Industrial Democracy. He has been a member of the editorial board of *THE WITNESS* since the paper was reorganized in 1941.

One of the little known facts about Bishop Gilbert is that he is a skilled cabinet maker. His summer home at Dell-in-Heath, Mass. was originally a grist-mill which was converted into a beautiful summer place largely by his own labor and at a cost of but a few hundred dollars. And it is furnished with tables, cabinets, chairs and wall panels which were turned out by the Bishop who gets most of his summer relaxation work-

ing in his well-equipped cabinet-makers shop.

Earlier in the convention it was voted to raise the salary of the Bishop of New York to \$25,000 a year, formerly \$15,000. This was done to meet increased living costs and income taxes. It is planned to make the deanery of the Cathedral of St. John-the-Divine the bishop's house, with \$4,800 a year voted for maintenance; \$3,500 voted for travelling expenses of the bishop and \$3,000 for a secretary.



The Rev. Richard Lief is now the director of City Mission in Los Angeles

TAFT ADDRESSES CONVENTION

Nashville, Tenn.: — Charles P. Taft, Cincinnati layman, stressed the importance of laymen in the Church in an address here at the convention of the diocese of Tennessee. He also said that the trend toward interdenominational cooperation is "one of the most promising facts in religion today." Speaking on foreign affairs he said that our government should not express its stand on any other country's actions unless it is consistent with our own behavior.

CATHOLIC PRESSURE CONDEMNED

Erie, Pa. (RNS):—Blasting pressure it claims is being used on President Truman and the state department for immediate release from prison of Archbishop Stepinac of Zagreb, Yugoslavia, the Erie ministerial association counter-charged persecution of non-Catholics in Catholic countries and urged opposition to American action in the case.

According to the ministerial group, Archbishop Stepinac's release is sought "on the ground that he holds

high office in the Roman Catholic hierarchy, and by virtue of his office should be spared punishment for his alleged crime. We, the Protestant ministers in Erie, express our belief that ecclesiastical preferment is no ground for such action on the part of our President and the state department. We feel the only way for religious bodies to keep free from persecution is to practice and teach complete separation of Church and state."

The statement continued that "Protestants are being ruthlessly persecuted in the Roman Catholic-dominated countries of Spain, Italy, Mexico, Brazil, Romania and other countries."

NATIONALIZATION OPPOSED

London: — The Archbishop of Canterbury led a delegation of ranking Churchmen of all denominations to protest over monetary losses that will confront the Churches as a result of the government's plan to nationalize railroads. The delegation pointed out that under the plan the government will take over railroad shares, in which Churches are large investors, and will receive in exchange lower yielding government bonds.

CHURCH CONFERENCES ON RUSSIA

Philadelphia:—The committee on a Christian world order of the diocese of Pennsylvania sponsored a series of regional meetings in January on the Soviet Union. The leaders were Prof. Donald Harter of the University of Pennsylvania, formerly an employee of Amtorg; Robert M. W. Kempner, advisor to Justice Robert Jackson at the trial of German war criminals; Miss A. H. Froendt of the World Council of Churches; Mr. John LaCerde, foreign correspondent.

SOCIAL SECURITY FAVORED

Los Angeles:—The convention of the diocese of Los Angeles passed a resolution urging Congress to include all lay employees of the Church under the social security act. The resolution stated: "We hold as invalid the argument that the inclusion of church employees is an invasion of religious freedom. These employees are now subject to the laws governing compensation insurance, and churches comply with all laws relating to sanitation, fire hazards and other ordinances, without any threats to religious freedom."

Edinburgh Bishop Consecrated In Dramatic Setting

Four Distinct Lines of Succession Are Fused At Service Attended by All Church Leaders

By the Rev. Robert H. Whitaker

Edinburgh (Special to THE WITNESS by air):—The Rt. Rev. Kenneth C. H. Warner was consecrated the 22nd Bishop of Edinburgh in the crowded Cathedral Church of St. Mary on the feast of St. Vincent, January 22. The most dramatic moment in the consecration came when the Dutch Bishop of Haarlem, Monseigneur de Cord, special delegate from the Archbishop of Utrecht, Netherland Old Catholics; the Orthodox Bishop of Vilna, Poland, and the English Bishop of Grimsby joined with the Scottish Bishops in the imposition of hands, thus fusing four distinct lines of Episcopal succession. The Rt. Rev. John How, Bishop of Glasgow and Galloway, and Primus, was the chief consecrator.

Preacher at the consecration was the Rev. Eric S. Abbott, Dean of King's College, London, who spoke on The Bishop as Symbol of Christian Unity. In calling for a new realization of this particular function of the bishop's office in the Episcopal Church in Scotland, Dean Abbott, with consummate tact yet unmistakable clarity, compared the historic ecclesiastical situation in Scotland with the unhappy story of the Churches in Poland and Ireland and pleaded that Christians of Scotland might have their memories purged of the many divisive recollections of their past religious strife. Only thus could the Scottish Episcopal Church escape the nemesis of introversion which so often strangles the life of a minority group and threatens to vitiate the religious life of Scottish Episcopalians who find themselves surrounded by the Presbyterian Establishment.

Into this difficult environment, the Church was now setting aside another bishop as the apostolic symbol of the unity of the body of Christ. In the days ahead it would be his duty to uphold the truth of the Christian faith as he had received it and if, as would be almost inevitable, his views differed somewhat from the views of other Christians in his midst, he must ever remember that the utterance of Christian truth must be accompanied by

both charity and personal humility. Only thus could he expect to realize the fulness of his position as a bishop in the universal Church of God and prove himself a true father in God to the members of the surrounding community as well as to his immediate spiritual family. While consecrated this day as a bishop, he must further bear in mind that he ever remains both deacon and priest, and as deacon, his first duty is to serve.

Giving tangible expression to friendship among the churches,



Sylvia D. Holcomb, daughter of the late George N. Holcomb, Episcopal clergyman, has incorporated her ideas of religion, social justice and racial discrimination in a novel, THE FORTRESS WITHIN

representatives from all the major Christian bodies (except Roman) in Edinburgh were present, including many ministers of the established Kirk of Scotland. Likewise seated with visiting clergy was a Lutheran pastor, chaplain among the German prisoners of war, currently interned in British labor camps. Two former American naval chaplains, the Rev. Messrs. J. Cooper, Staten Island, N. Y. and W. N. Jamieson, Aliquippa, Pa., both ministers of the Presbyterian Church U.S.A., and now post-graduate students at New Col-

le, completed the inter-church and

international character of the proceedings by sharing in the complicated task of ushering in the great cathedral.

Placed with the clergy of the diocese of Edinburgh were two priests from the American Episcopal Church, now temporarily serving in the Scottish Episcopal Church, the Rev. Oscar F. Green, Palo Alto, Calif., and the writer of Massachusetts.

Before his election to the diocese of Edinburgh, Bishop Warner had served as archdeacon of Lincoln, England, and previous to that as Provost of St. Mary's Cathedral, Glasgow. Bishop Warner is an alumnus of Trinity College, Oxford. Enthronement took place the same day at an evening service in the Cathedral at which time Bishop Warner called upon his clergy and people to support him as he sought to achieve the high ideals specified by Dean Abbott in his sermon earlier in the day.

MINISTERS SURVEY NEGRO WORK

Holyoke, Mass.:—The Holyoke ministerial association is conducting a city-wide census here to determine if the Negro population is neglected from the religious and social standpoints. The association feels that a large majority of the Negroes, many of whom came here during the war years when white manpower was scarce, are not reached by church services. An Episcopal mission and one Negro Baptist minister, the Rev. H. Benton Harris, have been serving small Negro congregations. The census was planned by the Rev. James F. Madison, of St. Paul's Church, and Rev. Ronald J. Tamblyn, of First Congregational Church, and Mr. Harris.

DIOCESE OF DALLAS CONVENTION

Dallas, Texas:—Announcement of an 11% increase in communicant strength, admission of 12 new Missions formed within the past year of which one was admitted as a parish, reception of 16 new priests, and launching of a building program for the new cathedral school for boys and for a new diocesan conference center featured the annual convention of the Diocese of Dallas. The two day session was held in St. Matthew's Cathedral with 300 delegates and visitors at the opening dinner and meeting.

Bishop Mason's address, stressing

evangelism and the need for thorough instruction for all persons brought to confirmation set the key note for the convention, and a spirit of great missionary zeal and desire for the extension of the work of the Church pervaded the entire meeting.

The bishop reported 858 confirmations, the largest number ever reported in the diocese. Dean Gifford of the Philadelphia Divinity School addressed the convention and cited what he called "a dangerous shortage in the church of trained clergy."

The convention set up a \$25,000 revolving fund for the establishment of new missions and budgets of approximately \$45,000 for missionary work and \$35,000 for diocesan support were adopted. The purchase of a diocesan conference center was approved and the convention voted to raise the necessary funds for the purchase of a tract of land of some 140 acres formerly used by the Y.M.C.A.

PATRONAL FEAST OBSERVED

Burlington, Vt.: — St. Paul's Church here had special services on the feast of the conversion of St. Paul last Saturday and Sunday. On Saturday the vestry attended an early communion in a body and dedicated themselves anew to their responsibilities. On Sunday the emphasis at the eleven o'clock service was on missionary responsibilities and opportunities. Junior Warden J. E. Pooley spoke on the opportunities among the unchurched in the community; Miss Janet K. Fickenscher, president of the Canterbury Club at the University of Vermont, spoke on the opportunities among students and G. A. Barrett of Underhill Calvary Church talked about the unchurched in rural areas of the state. At the close of the service representatives of the parish organizations went to the altar and received a charge delivered by Rector Charles Martin.

BISHOP STEVENS PLEADS FOR UNITY

Los Angeles: — Bishop Stevens made a plea for unity in his address before the convention of the diocese held here. He stated that a divided Church lacks power to make Christian principles effective in society, and asked: "Are Catholics and Protestants, Anglicans and Presbyterians, big enough to continue to work in hope and patience for the Christian ideal 'that we all may be one'?"

Bishop Gooden, suffragan, told the convention that "while prohibition was a failure, the present system is a worse failure." He advocated removal of the sale of liquor from private business for profit.

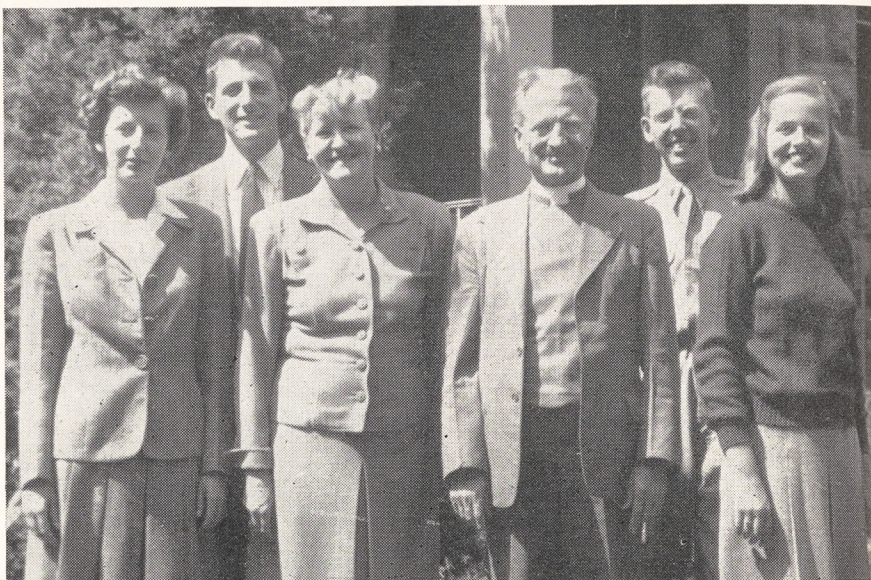
WORLD CONGRESS OF RELIGION

New York:—The Church Peace Union is to sponsor a world congress of religion to support the United Nations. It will be held somewhere in the United States in October of next year. The announcement was made following the annual meeting on January 23 when the Rev. Ralph

the Redeemer and Calvary. The lecturers are Mrs. Theodore Wedel of Washington, D. C., the Rev. W. C. Campbell of the Ascension, the Rev. Lauriston L. Scaife of Calvary, Bishop Austin Pardue, Professor George R. Elliott of Amherst College and President Clark Kuebler of Ripon College.

EQUAL VOTE IN ARKANSAS

Helena, Ark.:—The diocese of Arkansas, meeting here, voted to amend its constitution so as to give representation in the convention to all clergy and congregations on a



Dean and Mrs. John W. Day of Grace Cathedral, Topeka, Kansas, with their four children, Barbara, Robert, John Jr., and Mary Elizabeth

W. Sockman, Methodist minister, was elected president to succeed the Rev. William P. Merrill who declined renomination after having served as president for thirty years.

BISHOP ATWILL HONORED

Fargo, N. D.:—The 10th anniversary of the consecration of Bishop Douglass H. Atwill as Bishop of North Dakota was observed here on January 21. Following a communion service at Gethsemane Cathedral, a luncheon was held at a local hotel with speeches and presents.

PITTSBURGH SCHOOL

Pittsburgh, Pa.:—Three parishes of this city are jointly sponsoring a school of religion, held at the Ascension on Thursday mornings from February 13 through March 20. The parishes are the Ascension,

uniform basis, regardless of race. Bishop Bland Mitchell, in explaining the action, said that passage simply means that all the clergy of the diocese may vote in the convention, irrespective of race, and that every congregation is given lay representation on the same basis. He stated that the amendments had no bearing upon the present separation of congregations into white and Negro groups.

HERE TO SELL SOFT PEACE

New York:—Rabbi Stephen S. Wise, president of the American Jewish Congress, deplored Martin Niemöller's "lamentable past" in a statement last week. He also criticized the Federal Council of Churches for the "very great disservice" in sponsoring Niemöller's speaking tour in the United States which he said is aimed at selling a "soft" peace for Germany.

EDITORIALS

The Bishop of New York

THE elevation of Charles Kendall Gilbert from Suffragan to Diocesan Bishop of New York will cause rejoicing not only throughout the Episcopal Church but among the thousands outside our Church who love and respect him. He is a man of wide experience, unusual gifts and strong convictions. He also has that rare gift of tolerance, understanding and kindness, which assures him the loyalty of Churchmen of all schools. Throughout his long ministry he has been a champion of inter-church cooperation and unity. On social questions he has always proudly called himself a progressive and does not hesitate to stand for unpopular causes. Yet he does so without giving offense to those who differ with him because he, as much as any man we know, never has that "overweening love of his own ideas" from which the late Dean Rousmaniere prayed that all Christians might be saved.

Bishop Gilbert has been the rector of parishes, small and large; he was most effective as executive secretary of the social service department of the diocese of New York; as editor of *The Churchman* he maintained the high standard of that important journal for five critical years, and for the past six years, as a member of the editorial board of THE WITNESS, he has given wise and courageous leadership. As Suffragan Bishop since 1930 he has served loyally, wisely, humbly.

That he will administer the affairs of the largest diocese of the Church in the same skillful way that he has handled all his jobs can be taken for granted. That he will also be a voice in the national Church for unity, social justice and international peace and goodwill is an assumption based upon past performance.

Conscientious Objectors

IT WAS hoped that at Christmas President Truman would grant freedom to the conscientious objectors still in prison and amnesty to those who have already been paroled or freed. About a mil-

lion German war prisoners had their citizenship returned when they were granted complete amnesty as a Christmas gift. In Japan a like number of our former enemies were received back into society. Only in the United States has amnesty been withheld and the full rights of citizenship been refused those who, for conscience sake, were unable to participate in war.

This makes sense only if we are to believe that our nation has shifted completely and is now under the control of the war-making caste. German scientists who perfected the V-2 missile we invite to apply for American citizenship. But we deprive

of their citizenship American boys who have the courage of their convictions in following their Christian conscience. Can it be that to go all the way in the practice of what they—rightly or wrongly—consider to be Christian morality, is the one unforgivable crime in America?

Those who believe that the right of conscience should be safeguarded would do well to urge the President to act in this matter at once.

Repentance First

THE National Council, over the signature of Bishop Tucker when he was the Presiding Bishop, sent a message to the senior wardens of all churches, and to some others, pleading that every congregation work for improvement in race relations. To have a let-

ter from the Presiding Bishop to wardens was an admirable technique for presenting the great need of the Church to work in the field of race relations. But there was an atmosphere about the letter which was disappointing. It was typified by one sentence,—“The genius and history of our own branch of the Church give it an unequalled opportunity for leadership in this work.”

The genius of our Church built galleries where the slaves could be spectators of worship. The genius of our Church established at least one Church college in the north, and a number of prep schools that are assiduously kept “lily-white.” The genius of our Church has developed a sense, both

“QUOTES”

IF WE ARE to think about morality, we must think of three things: relations between man and man, things inside each man, and relations between man and the Power that made him. Human beings judge one another by their external actions, God judges them by their moral choices. That is why Christians are told not to judge. Taking your life as a whole, with all your innumerable choices, all your life long you are slowly turning the central part of you, that chooses, into a heavenly creature that is in harmony with God, other creatures and yourself; or else into a hellish creature that is in a state of war or hatred with God, fellow creatures and one's self. To be the one kind of creature is heaven. Each of us at each moment is progressing to this one state, or to the other.

—C. S. Lewis
in *Christian Behaviour*

within the membership of the Church and outside, that the Episcopal Church is a class Church, and that only certain sections of society are welcome in the fellowship. The history of our Church is that of segregation, such as can only develop from the existence of "Negro work" departments. The number of strictly Negro churches in the north outweighs the few splendid attempts at bi-racial congregations. Most Church hospitals refuse to admit Negroes for nurses' training and internships.

Activities at St. Martin's-in-the-Fields

by J. Gilbert H. Baker

*Associate Minister at the Epiphany,
New York*

MY OWN experience as one of a large staff at St. Martin's-in-the-Fields was a stimulating one, though not really typical of English parish life. Those of you who know London will be familiar with its eighteenth century features, standing at the corner of Trafalgar Square, close to Whitehall and almost at the hub of London's swirling life. There is a large congregation, including a great number of young people. What is its message? It is, I believe, a confession of the Incarnation, in present day terms, calling people to realize that they are living in the world of 1947, the atomic age, and that it is the duty of Christians to find out what God is saying to us in this age. It is a call to people to act as Christians not by joining this and that Church organization; (we have been very suspicious of organizations, because they can be great time-wasters), but by entering into the life of their community, in local government and so forth. The other emphasis during this year has been on the subject of bread, the subject that is uppermost in the minds of millions today.

We have been acutely conscious of the needs of our neighbors in Europe in these last months, and although our rations are not large, Christians in England have been genuinely anxious to share them. At first the Government would not allow it, then they said that some foodstuffs could be sent to the value of £100,000 if the money could be found to purchase it. So appeals were made largely through the Churches and it was not long before it was all subscribed. St. Martin's quite quickly produced £500, or \$2000. I remember Eric Loveday, our vicar, saying that the ration-

Anyone could pile instance upon instance to show that the genius and history of our Church has been in the forefront of bad social relations.

It would be more seemly to call the Church to repentance for the failure to produce a Church in which "all ye are brethren." One is justified not when he says "God, I thank thee that I am not as other men are," but when he says "God, be merciful to me, a sinner." The call to leadership in race relations would be in order after penitence.

ing was really in line with the Lord's prayer. We ask for enough and not more than enough, and he went on to say that there are those who can waste the sacramental bread by receiving it carelessly, just as people can waste bread, and so let others go short.

Among our other activities at St. Martin's there was a series of lectures on preparation for marriage given by two Christian doctors and one of our own staff, for young men and women. This is one of a number of moves being made by the Church to do more to prepare young people for Christian marriage, for the Church can have nothing useful to say about divorce matters if she does not take care to instruct the people married in Church what it is all about.

Another thing we did was a religious "Brains' Trust" ("Information Please") conducted by the clergy staff during the lunch hour for a month. All kinds of questions came in and it was instructive for people to find that the clergy could sometimes answer a question which they had not prepared to answer, and also that they did not all agree on every point.

But the strength of St. Martin's lies not primarily in these things, nor in the widespread relief work which is done by a trained worker, but by the fact that it is open all day, and that almost any time you go in you can find people there saying their prayers. Apart from the daily services there are always a number who come in just before they go to work at 9 o'clock. A good deal of our time was taken up with personal interviews of all kinds from people who want advice about a missionary vocation to those whose marriages are breaking

down. It is impossible to describe this pastoral side of the life of any Church. You know that it is being done in your own parish, but neither you nor the rector can assess the results, and whether it is a parish or a national Church we have to remember that God's standards of success are not ours, and that He works in ways beyond our knowing.

I would like to say a word in conclusion about the missionary work of our Church. It is carried on not by the Church as a body, but by societies within the Church which cover a world-wide field. The war is making it hard for the societies to keep up their commitments in man-power, but there is still a widespread interest in the young Churches which have sprung up in Asia and Africa and elsewhere as a result of Christian missions. A special appeal by the Archbishops has been made for the Church in China. It was a new way of giving, for it was a kind of self-imposed poll tax on every communicant for the sister Church in China. I was acting as secretary for this appeal for a while, and it was very moving to see how even the tiniest villages and the poorest parishes in the land were giving. I went to speak in one of the blitzed parishes in the poorest part of the East End of London, and they gave nearly twice as much as their target figure. The appeal culminated in a great service in St. Paul's Cathedral at which all the dioceses of Canterbury Province formed a procession with banners and made their offerings to the Archbishop of Canterbury, who offered them at the altar, and the sum was then handed to the Chinese Bishop's delegate, Bishop Shen, formerly of Shensi, who has recently returned from England to China.

We are constantly reminded of the missionary and international character of our Church by the large numbers of Christians from overseas in England,—African students as well as those from India and China, European refugees, allied soldiers, etc.

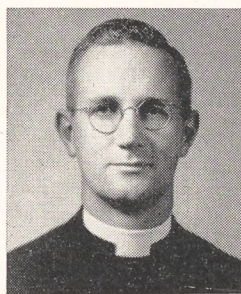
"If one member suffer all the members suffer." It is true of nations and it is true of Churches. The peoples and the Churches in England and America have both learnt suffering and loss at various levels. But we shall never forget the generous way in which the Church in America came to our help, especially in our missionary work during the war; and we still need your prayers. It is vital that the Churches in our countries should lead our people in the way of harmony and living together, and we can do that most surely not when we are seeking to defend ourselves or uphold our system against that of others, but when we meet in the Name of Christ crucified, who on the night of his passion prayed that His disciples might all be one.

Strategy and Tactics

by

FRANCIS O. AYRES

TOWARD THE CONVERSION OF ENGLAND, the report of the commission on evangelism appointed by the Archbishops of Canterbury and York, advocates, as many of you know, a vastly



increased use of three relatively new mediums — advertising, movies and radio. That this is sound strategy is a basic assumption of much thinking about the Church in our day. David Peck, writing in *Christendom*, questions our right to make the assumption by a penetrating criticism of the report, "Now the

dilemma the commission has got itself into is that of advocating the use of techniques in evangelism which are characteristic of man as he now is—in his present state—and which tend to keep him there. They are the mass techniques—advertising, the radio, cinema. . . . The question is how far the Christian conception of man is assimilable through such techniques?" It seems to me that a great deal of hard thinking is needed before we can continue blithely ahead with our present assumption.

My own experience with movies, religious and otherwise, leads me to venture two opinions. In the first place, religious movies stereotype thinking about the Bible. Like a good many parishes, we became enthusiastic about the possibilities of visual education, purchased all the equipment, and started out in a big way. Our enthusiasm very quickly petered out because the films were on the whole artistically and theologically unsound. I am afraid, however, that damage was done even in that short time. I have been distressed to find how many boys and girls think of the story of the Prodigal Son in terms of the Cathedral Films production of that name which we showed here. I am not so sure but that they will always think of it, subconsciously, at least, in these terms. Under such circumstances, are we setting up blocks to the free working of the Holy Spirit? Are we killing the creativeness which is an integral part of the Christian view of man? Are we helping to dull the imagination of human beings, especially in a field where imagination is imperative? I am very much

afraid we are, and that this outweighs whatever good may be in such movies.

The second opinion I should like to offer is that in concentrating on the production of religious movies we have lost sight of the main issue in regard to movies—the development of a critical attitude on the part of Christians to films in general. The average boy and girl spend a minimum of five hours in the movies to every one hour spent in church or church school. Although they may not learn five times as much from the movies as from the church, no one can deny the balance is heavily weighted in favor of the movies. Indeed, I would say that they absorb so much that is sub-Christian and anti-Christian from this source that until they develop a critical attitude toward the movies it is impossible under present conditions to teach this average boy or girl the Christian faith. Instead of trying to produce bigger and better religious movies, the value of which is far from proven, we should concentrate on ways and means of teaching people, especially the younger ones, to look objectively at the Hollywood product so that they may learn to recognize the sub-Christian and anti-Christian assumptions, attitudes, and action in a film.

As for religious broadcasting, I must admit to being more prejudiced than usual. I cannot bear to listen to sermons broadcast over the air. We broadcast our services from St. John's, and I have become allergic to people who, "don't get to church but listen to me over the air." Although there is a lot of pride involved here, there is also the knowledge that these listeners haven't the haziest notion what the Christian religion is all about. There are, of course, famous radio preachers with great followings, but my impression is that personal allegiance to them on the part of their fans just about crowds the Lord out of the picture. I once came upon a parishioner who sat gazing at a picture of a well-known preacher clipped from a newspaper. It was the first time she had seen her favorite. "I don't think I'll ever be able to listen to him again," said the good lady, "and I used to think he was so wonderful." Needless to say, she had no understanding nor sense of the Word in listening to this preacher's sermons.

There are, perhaps, great possibilities in religious broadcasting, but they are largely undeveloped. What are we trying to accomplish in religious broadcasts? The radio can be most persuasive. A "don't delay—get out of that chair and pray now" technique could, conceivably, become so effective as to force millions to their knees. Whether this would develop Christian men and women is another question.

Race and Culture

By

JOHN K. SHRYOCK

Rector of Grace and the Incarnation, Philadelphia

THERE is no problem facing men today more insistent than the differences between races and nations that result in misunderstandings, conflicting policies, and hatreds. If we are to have a stable peace these questions must be solved in some way, or at least, a solution must be approached to an extent which will eliminate the false solution of war. For war never solves this problem; it only aggravates it.

In dealing with this situation, there are two extremes which must be avoided if men are to live peacefully with each other. One extreme ignores the facts of the problem, while the other claims that it is insoluble.

On the one extreme, we have sentimentalists who ignore the real differences between groups of men by pretending that they do not exist, or that they are relatively unimportant. They are apt to be people in such fortunate circumstances that the problem is not immediately present in their lives, which makes it easy for them to be sentimental about it. In Philadelphia, for example, there are very few Americans of Japanese ancestry, and it is relatively easy for Philadelphians to condemn the attitude of the people of California on this matter. It is not an immediate problem for them, for they do not face competition with large numbers of people of Japanese descent. When people do face real competition of one sort or another from a non-Caucasian group, it is not so easy to be liberal. Nothing is to be gained by not realizing that when a minority group with striking differences from the majority becomes larger than ten per cent of the population, a serious problem arises.

On the other extreme there are those who regard such differences between groups as irremovable. Mongoloids and Negroes and Caucasians not only look different from each other but are said to think and act differently, because they belong to different races, and nothing can be done about it.

In approaching this problem intelligently, we must remember that the factors which shape our characters may be summed up under two heads. There are those factors which we include under heredity, which, so far as practical purposes go, we cannot change, because we do not choose our ancestors. And there are other factors which we

classify under environment—such factors as climate, food, education and culture. We can, to some extent at least, alter our environment, either by moving to a new one, as when immigrants come from Europe to America, or by changing our old environment, which we do when we build a house, or invent a machine, or discover the cure for a disease.

It is a mistake to minimize the real differences that exist between certain groups of human beings. They exist and they are very important. Japanese have different paths of thought from us, react differently to the same stimuli, and possess different social sanctions.

But the important point is concerned with the reasons for these differences. Are they due to race, or to culture? If the differences are due to race, then we face a hopeless situation in which the only solution is for one group completely to liquidate the other. No amount of education can change differences due to race. But if the differences between groups are due to culture, then, although those differences may be very great, we can have hope, because culture is a part of environment and it may always be altered to some extent.

Before we take up the teaching of Jesus Christ and of the Christian Church on this matter, let us consider for a moment the results of science. For the laws of science, in so far as they are laws, and in so far as we know them, are also laws of God. There are different kinds of sciences, and different types of law, so that the laws of physics, for example, stand on a different basis from the laws of sociology. It is also true man knows scientific laws only with an approximate knowledge, which may always be improved. But in so far as we do know a law of science, that knowledge must be considered in religion, particularly in such a problem as that we are considering.

The science which is more concerned with problems of race and culture is anthropology, and therefore we must ask what evidence anthropology presents on this question.

The layman uses words like race, which are concerned with heredity, and nation, which are matters of culture and environment, so loosely as to make them very misleading. We say, for example, that Italians are emotional and easily excited, whereas Swedes are phlegmatic and more self-controlled. In so far as such over-simple generalizations have any truth in them, is that fact caused by the heredity of the peoples in question, or is it due to their education, and to the different social sanctions of Italy and Sweden, or to such

factors as climate and diet? The anthropologist distrusts the facile generalizations of tourists, and is careful not to ascribe them to heredity unless the evidence is indisputable.

It is safe to say that very seldom is there such evidence, and anthropologists are relying more and more on culture and environment as the explanation of the mental differences between such groups of men as nations and races.

WHEN the layman looks at men of a different race, he is impressed by such obvious differences as height, weight, the color of the skin and the eyes, and the amount and texture of the hair. He assumes that there are corresponding mental differences. But there is no evidence that can be called scientific that supports such a view. Matters like the color of the skin or the weight of the body cannot be shown to have any relation to mental traits. Height and weight, for example, are largely conditioned by diet.

There is considerable variation in mental ability within a racial group, from the genius to the moron, and this is true in all races. If we take the mean of such variation, and speak of the average Caucasian or the average Negro, we are speaking of a fiction, for there is no such thing as an average Caucasian. But if we use such a deliberate fiction, then it is true that the average Caucasian does not differ from the average Negro to anything like the degree that Caucasians and Negroes differ from each other within their own groups. In other words, science does not show any essential mental differences to exist between races as such, and the tendency among anthropologists is to explain such differences between groups in terms of culture. In fact, anthropologists use as their racial test, the cross-section of a hair—whether that section is circular or oval—and this is a trivial distinction which has no connection whatever with mental traits.

And even if mental differences could be shown between races, a further difficulty would remain. There is, actually, no such thing as a pure race, save, perhaps, such primitive groups as the Andaman Islanders. The Swedes are mixed with Lapps and Finns, while the Germans are mixed with Slavs who once inhabited most of Germany. The Chinese and the Japanese are mixtures, the latter having at least three main racial elements, one of which is usually considered Caucasian. There is probably not a Negro in the United States who does not have white blood in him, nor a white man in Brazil who may not have Negro strains. Americans offer one of the greatest such mixtures in history, including Indian, which is Mongoloid, blood. The

sooner we stop talking about pure races, the better.

There are real differences between groups, but so far as we can tell, such differences are nearly always due to culture. And culture spreads by diffusion, so that American civilization is indebted to many alien sources. Our religion comes from Palestine, our philosophy from Greece, our numbers from Arabia, our printing, compass and gunpowder from China. We cannot sit down to a meal, or put on a suit of clothes, without being indebted to men of other continents and races.

Indeed, if there is one static factor in civilization, it is what we call human nature. Our culture—our languages and customs and religions—may separate us, but we all share a common nature. And this is not a theory of religion, but a fact of science.

It may seem as if all this had little to do with religion, but it has. There are people who think that religion deals with things which cannot be proven, and which must be accepted on faith. They call themselves realists, and say that they deal only with facts. Well, in this case, these are the facts presented to us by science. And it is well for us that the facts are of this nature. For if the important differences between men were caused by race, humanity would indeed have cause for despair. Race cannot be changed, and the problem would be unsolvable.

But the important differences between men are caused by different civilizations—by different languages, different ideals and methods of education, different social sanctions. These may be hard to alter, but it is at least possible to do it, and so we may have hope. Although the task of reconstructing the world is vast and difficult beyond our present comprehension, it is not impossible. The one thing man cannot reconstruct is his own nature, and that will always trouble us; but our culture can be changed.

What does religion say about this? Every monotheistic religion holds that God is the father of all men, who stand equal in his sight. The ancient Hebrews taught that man's duty was to love God wholly, and to love his neighbor as himself. Jesus Christ explained that word neighbor by using as illustration a Samaritan, a citizen of a nation that the Jews to whom he was speaking had just as good reasons to hate as we have to hate the Germans or the Japanese.

Do Jews and Christians really believe the teaching of their religion? Or do we allow ignorance, the dislike of anything strange to us, the fear of economic competition, and similar factors, to weaken or destroy our faith? Do we enjoy hatred,

and endeavor to increase it by deliberate propaganda?

Let us pray that we have grace to make our feelings and our behavior consistent with our science, and with our professions of faith.

New Books

***Excellent

**Good

*Fair

*****Comfort Ye My People* by Russell Dicks. Macmillan, \$1.50.**

An excellent pocket size book of prayers and Bible reading that will be valuable to rectors in pastoral work. The author is at present the chaplain of the Wesley Memorial Hospital, Chicago, and serves on the faculty of theological schools in the city.

***Life's Golden Hours* by Hobart D. McKeehan. Fleming H. Revell, \$2.**

In reality a book of ten sermons, and as sermons they are all right. But there is no good reason for paying two dollars for them since you can get more and better sermons for less money.

*****Christ and Man's Dilemma* by George A. Buttrick. Abingdon-Cokesbury. \$2.**

Anything written by Dr. Buttrick deserves reading and this is no exception. He deals with business, our machine age, education and other vital matters with a sense of great urgency. This book is a real challenge.

*****Top of the Mountain* by Vincent C. Franks. Morehouse-Gorham. \$2.**

The former rector of St. Paul's, Richmond, Va., has done a nice job in presenting us with sermons on the Christian year.

****The Layman Looks at the Minister* by Murray H. Leiffer. Abingdon-Cokesbury. \$1.50.**

This probably would be a good book for parsons to read. The author put seventy-one questions about ministers to a flock of people and this book is the result. So if you want to know whether your sermons are good, whether you are alive to social issues, whether you stand well in your community, here's the place to find out.

Parish Giving to Seminaries Fell Off Last Year

The Report Shows a Substantial Decrease From High Point That Was Reached in 1945

Edited by Sara Dill

New Haven, Conn.:—Dean Lawrence Rose of the Berkeley Divinity School, in his report last week as chairman of the national offering for theological seminaries, states 1946 shows a substantial decrease from the high point reached in 1945. However when compared with 1944 and earlier years, the 1946 offering shows "a continuation of the general upward trend, both in the number of parishes participating and in the amounts received."

In 1944 a total of 1,684 parishes contributed \$50,983; in 1945 2,135 parishes gave a total of \$83,253, while last year 1,715 parishes gave a total of \$67,145.

Dean Ross states that "It is probably to be regarded as clear by now that a churchwide offering each year is not the solution to the financial problems of our seminaries, but the increased concern for the work of theological education which is being stimulated among the people of the Church can certainly be counted upon to have an effect which will not be measurable in the annual tabulations of returns. And other efforts by the seminaries to secure adequate resources will be the more likely to succeed."

Dean Rose paid a tribute to the Church papers, "the editors of which gave generous cooperation as always."

Urges Union

Boston:—Presiding Bishop Sherrill told the Methodist Social Union here that he supported the wish recently expressed by Methodist Bishop Lewis O. Hartman that "the day will come when these two great communions will become one." Bishop Sherrill stated that "it is tragic that those of us who are living in the present continue to think of those old arguments as if they were pressing today. It would be a tremendous step forward if our Churches which have so much in common could be one."

Urge Adjournment

Atlanta, Ga.:—Thirty Episcopal clergymen of the diocese of Atlanta last week petitioned the assembly of the state to adjourn or recess "until

the courts of the state have given the people a final decision on the issues involved in the present critical and unhappy situation in the government."

Mrs. Sibley Speaks

Raleigh, N. C.:—Mrs. Harper Sibley, Episcopalian of Rochester, N. Y. and president of the United Council of Church Women, told an interdenominational institute of religion here that "one of the greatest threats to our leadership of the world is our inability, so far, to solve the problem of minorities in our own country." She also declared that if we are to retain leadership we must "restore family life to its rightful place."

Pittsburgh Convention

Pittsburgh, Pa.:—The convention of the diocese of Pittsburgh was held at Trinity Cathedral, January 21, with Bishop Austin Pardue in his address stressing the advances made in the work during the past year, especially in debt reduction and new work among the foreign born. He pointed out that in spite of the fact that the city was the most strike-ridden in the country, eleven congregations had cleared off all indebtedness.

College Work

Atlanta, Ga.:—Two conferences on college work were held here at All Saints', one sponsored by the Society of College Work which was attended by workers from the entire southeastern area and the other for college workers of the fourth province under the auspices of the provincial conference on college work.

Pope Denounced

Rome (wireless to RNS):—Leftist political circles here have denounced a recent address by Pope Pius XII to 400 women representatives of the "Christian Revival Movement" as the strongest challenge yet made by the Vatican against "those working for a new Italy."

In a passage to which particular exception was taken, the Pope was quoted as urging the Catholic wom-

en to resist the present campaign against the Church, which he described as "perhaps the most serious one which religion has had to face since the origin of Christianity."

Angered leftist spokesmen declared that "the real democrats of Italy will know how to accept and answer this challenge." They added that "it is necessary once and for all to end the so-called Vatican question."

Parish Conference

Atlanta, Ga.:—Prof. Clifford L. Stanley of the Virginia Seminary conducted a week's conference on the Christian Faith at All Saints' here. It was attended by those responsible for parish activities.

Common Cup

Washington:—Dr. George C. Ruhland, health officer of the District of Columbia and nationally-known public health physician, urged Episcopalians to abandon the practice of administering from the common chalice. He stated that his recommendation was based on studies concerning saliva-borne infections.

University in Japan

New York:—Approval of a project to establish an interdenominational, coeducational Christian University in Japan highlighted the annual meeting of the Foreign Missions Conference, held at Buck Hills Falls, January 14-17. A fund of not less than five million and not more than fifteen million will be raised to support the institution in its early stages.

Dioceses Overpay

New York:—Lewis B. Franklin, treasurer of the National Council, reported on January 23 that "Forty dioceses overpaid their expectations and the total received was \$38,123 more than the total expectations, or a payment percentage of 102%." This is for the year 1946.

Vocational Conference

Philadelphia:—A vocational conference for women students will be held at Richmond, Va., March 7-9, under the auspices of the committee on college work of the province of Washington. Miss Katharine Duffield, Church House, Philadelphia, is secretary.

Military Training

Albany, N. Y.:—Declaring it an unnecessary tax burden and a temptation to youth, the New York state council of Churches has unanimously opposed peace-time universal military training. A resolution opposing

the war training, passed by the Church group at its annual conference here declared peace-time military service was "an obsolete method of national defense, economically unsound and an acceptance of power technique."

The churchmen added that such training leads to "social harm" by exalting the military point of view, by restricting freedom of conscience and initiative, by removing immature youth from the shelter of home, church and school, and by "often exposing them to undue temptation."

Negro Delegates

Columbia, S. C.:—Eleven Negroes representing eight congregations were given voice and vote in the convention of the diocese of Upper South Carolina. It was the first time that any Protestant Church in the state had granted Negroes voting membership.

To Study Policies

Birmingham, Ala.:—Associated Industries of this state was among organizations petitioning the diocese of Alabama to investigate the Federal Council of Churches. Special concern was shown over Council statements on economics and business relations, and particularly tax-

free cooperatives. When the matter came before the diocesan convention it was voted that Bishop Charles C. J. Carpenter should appoint a special committee to carry out the investigation.

Relief Is Sent

New Windsor, Md.:—4,503,108 pounds—that is the total amount of goods that came into the Church World Service Center here during 1946. Of the total, 3,105,407 pounds was in clothing, one of the most needed and perhaps the most valuable contribution in the form of materials goods which can be given the relief program. About 1,359,164 pounds was food.

Other relief items that headed for more than 20 different countries abroad last year were: 847 boxes of soap, 18,649 pounds of commercial soap and 52,388 pounds of home-made soap; candles, 65 boxes or 4,267 pounds; shoes, 6,144 bags or about 245,760 pairs, and 20 bicycles.

Even this impressive total is only a small percentage of what remains to be done. There has been little decrease in the needs in Europe and Asia this year. "A new and terrible catastrophe threatens millions of starving people in the war stricken countries. They are without shelter,

wretchedly clad and have little resistance to disease and epidemics. Weakened by constant privation, these masses will be quite incapable of winning through this winter unless they receive substantial help and relief from abroad," states an urgent cable from seven relief agencies in Europe.

Through Church World Service, overseas relief agency for 26 Protestant churches, clothing, shoes, bedding, food and other needed relief goods are constantly going abroad. There are nine centers in the United States capable of processing millions of pounds of relief goods a year. The Center at New Windsor alone, working at capacity, could turn out 37,000 pounds of processed goods a day, or about 10,000,000 pounds a year. The total for 1946 indicates only that not enough goods came in to the Center to keep it working at top speed all year. Check your closets, trunks and attics for good usable clothes. Woolen clothing, sweaters, mittens, socks, and underwear, caps, suits and dresses are needed for winter in Europe, China, and Japan. Cotton clothing goes to the Philippines. Sturdy work shoes for people of all ages, especially the wider sizes, are extremely scarce. Look over outgrown shoes for those

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which can be made wearable for six months. In Central Europe \$40 is the price of a pair of shoes; most workmen make about 30 cents a day.

Soap is perhaps the rarest of all household needs. The lack of soap has meant increased wear and tear on already well-worn clothes. Both homemade and commercial soaps are sent by Church World Service. Candles too, go overseas, carrying light to the dark and cold homes of the world; even small stubs which can be melted over, are used. Bedding and linen are cherished abroad. To families who lost everything in bombing or evacuation, one blanket is a messenger of hope and life. Books, bicycles, tools, feed sacks, kitchen utensils, silverware, toys, all are among the goods shipped abroad by the churches.

Youth Crusade

Dayton, (RNS):—"The best Saturday nights in town." That's the offer of the Christian Youth Council of the Church Federation of Dayton and Montgomery county which on Jan. 25 opened the second annual series of Saturday night mass meetings for Christian "teens and twenties."

In 1945 the committee of youth of the International Council of Religious Education requested the Dayton Federation to sponsor a series of youth meetings of an evangelistic nature as an experiment. Isaac Beckes, of Chicago, youth worker with the International Council, came here with the suggestion. The 1945-46 series of 18 meetings cost nearly \$5,000 and a 1,000-odd dollar deficit resulted, but this year there were sufficient requests to conduct another Christian Youth Crusade, plus these encouraging results: Over 2,000 registered last year and official attendance figures totaled 4,771. Nearly a dozen other cities have contacted the Dayton Federation or the International Council for in-

formation designed to organize similar Youth Crusades.

A series of 10 meetings has been arranged this year with "Dates With Destiny" the theme. Variety programs have been planned with this overall agenda: 7 to 8 p.m.—recreation and fellowship singing, including games and folk dancing; 8 to 9 p.m.—special music and sermons, followed by a meditation period, and 9 p.m. to indefinite time—group discussions.

Developed around the stated purpose of "To challenge youth to decision and growth in the Christian faith and life," the "Dates With Destiny" theme is carried out throughout the series. On successive Saturday nights there will be "A Date with the World," "A Date with our Neighbors," "A Date with the Master," "A Date with Ourselves," "A Date with the Family," "A Date with our friends," "A Date with Destiny," "A Date with the Church," "A Date with the Bible," and "A Date with Decision."

Meeting at three centrally-located churches, each session will have a special feature—youth group night, college night, brotherhood night, family night, "Y" night, club night, veterans night, Scout night and county night. Roll calls by groups or schools will be a feature of many of those nights.

Instead of a speaker for "A Date with our Neighbors," a "color caravan" will be featured. This will include a Negro and Caucasian boy and a Nisei girl, all students at Denison university, Granville, O.

High school and club choirs will be featured, and for special music the "crusade choir" has been organized. Over 60 Dayton churches have been invited to provide as many as four singers each.

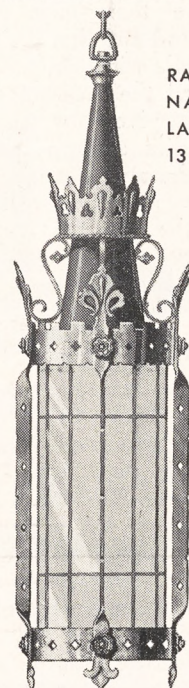
Interracial Churches

Chicago (RNS):—An all-day institute for Protestant laymen and ministers designed to make white and

Negro churches interracial was scheduled here under the auspices of the Chicago Council against Racial and Religious Discrimination, and the Church Federation of Greater Chicago in cooperation with the Chicago Presbytery, the Chicago Baptist Youth Interracial Fellowship, and other organizations.

Speakers will include Dr. Will Alexander of the Rosenwald Foundation, Dr. Buell Gallagher of the Pacific School of Religion, the Rev. Nevin Kendell of the department of

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social education, Presbyterian Church, and E. Maynard Catchings of the department of race relations, American Missionary Association.

Russian Zone

Detroit (RNS):—Teaching of religion by the churches is now permitted in the Russian Zone in Germany, but 50,000 teachers must be trained and 3,000,000 textbooks secured if it is to be done, Paul C. Empie, director of Lutheran world action, declared at a mass meeting for the relief agency here. Just returned from Central Europe, he said that Christian leaders in Poland, Czechoslovakia, Austria, and Germany believe their most difficult battle lies ahead and that their greatest need is tools with which to work. Empie assured the meeting that relief supplies given by the eight Lutheran bodies affiliated with the National Lutheran Council are getting through and are being distributed by the churches. Less than one per cent of Lutheran relief supplies have been lost or stolen, he said.

Latin American

New York:—The Rev. John A. Mackay, president of Princeton Seminary who was a missionary for sixteen years in Peru, Uruguay and Mexico, was the top speaker at a recent meeting at Union Seminary. He gave a comprehensive report of his recent air tour which covered thirteen Latin American countries.

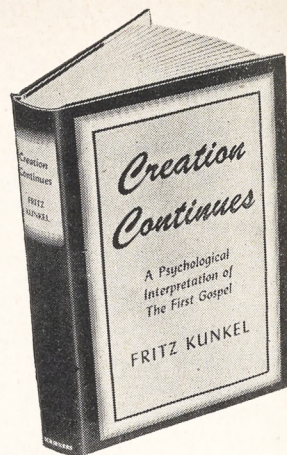
Dr. Mackay reported that he was thrilled with the rapid advance which he discovered the evangelical Christianity making in South America. He reported that its membership included three to three and one half million people, and that its influence was having far reaching effects upon the continent's statesmanship, education and social standards. As indicative of this advance, he mentioned the fact that no group of people has ever been more frequently decorated or highly honored by the Latin American governments than have the Christian missionaries in recent years. The awards have been won largely by their work in promotion of human welfare. He cited the recent film based upon the life work of William Morris, a Christian missionary, which the people of Argentina attended in great numbers, as an example of the new interest in evangelical Christianity.

Mackay has always believed that missionaries should deal with the underlying philosophic problems of the culture as well as rendering personal service to the people with

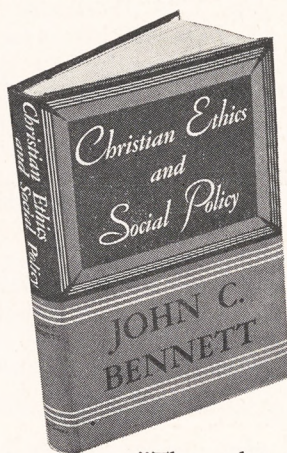
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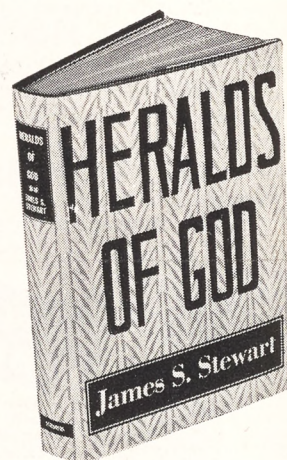
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whom they work. Attempting to convey the basic causes for the new strength of the Christian movement, he reminded his audience of the social and political changes which are currently taking place in the South American countries. These lands have experienced frequent political revolutions, some countries having more than eighty in a single century, but few of these have produced any important transformation in the social life of the people. He felt that this was true because the revolutions were centered around personalities rather than ideals. Preceding the Second World War, Mackay reported that there was no culture which was influenced less by religious ideals than that of Latin America. From this recent tour he reports, however, that many of the leaders now realize that the absence of religious influence makes impossible adequate solution of the basic life problems. Therefore, they are now more receptive toward religious ideologies and welcome the bearers of religious teachings.

The new opportunities for the United States to serve their Southern neighbors was the high point of the address. Until recent years, Anglo-Saxon influence in the culture of Latin America has been largely absent. However, since the European

contacts of the past have been broken to a large extent, South America is turning increasingly to us for new associations. Mackay warned that the present situation, in which the government alone is active in extending our influence, is very unfortunate. Our Southern neighbors are primarily interested in attaining an understanding of our culture in aspects other than political. Therefore, he urged other institutions, especially our colleges and church organizations, to become active in sharing the culture of the United States with Latin America.

Press and Radio

Schenectady, N. Y. (RNS):—Closer cooperation between Christian leaders and those in control of the movies, press, and radio was urged here by Stanley I. Stuber, national director of public relations of the Northern Baptist Convention and president of the national religious publicity council. He spoke before the ministers association here.

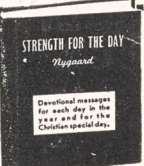
"Religion, at the present time, is receiving little help from the radio, press, and movies in its crusade for a home life, a way of thinking and living, which will create both individuals with peace of mind and a peaceful world," Stuber asserted.

"While all the blame should not

be placed upon the radio, press, and movies," he added, "the fact remains that each of these is considered by many thoughtful people as an enemy of Christianity.

"The movies, for example, have done much to encourage drinking, divorce and loose living in general. The press, including magazines, have made capital of the sordid, playing up crime and playing down virtue. The radio, with its advertising jargon, its noise and confusion, has become so commercial that it has thrown values way out of line and has substituted the viewpoint of the sponsor for that of the ideal of public service."

He called for self-censorship of the press and movies, and asserted



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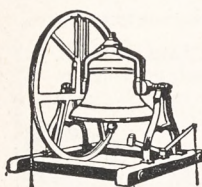
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that church control "would not be advisable." However, he said, the movies, press and radio, on their part should not try to harm the church.

"They should not counteract the fundamental teachings of religion. They should not be permitted to lead America directly into the moral hell of paganism," he said.

Released-Time

Philadelphia (RNS):—Both sides of the issue of released-time for religious education are discussed in a report prepared by the Philadelphia home and school Council for a special committee of the city board of education which is studying the matter for the Philadelphia school system. The report points out that the fundamental principles of modern education require that the total needs of the child be met, while those against the released-time plan note that most children are Protestant, Catholic, or Jewish and question the right of society to force children who are outside of these conventional groups into a position where others will scorn them as Godless.

The school alone cannot give a total education, proponents of the plan assert. They say: "People are religiously illiterate and the stream of juvenile delinquents through the courts attests to the necessity of a type of concentration not yet achieved toward the development of religious ideals and practices."

Opponents assert that "morality derives from what men hold in common rather than from what distinguishes them as Protestants, Catholics, Jews, Mohammedans, skeptics or atheists.

"If we are genuinely concerned that our children shall acquire habits and ideals of honesty, fair play, self-control, generosity and respect for the personalities of others, we will have to create conditions of living in home and school and community that embody these ways of acting, feeling and thinking."

The education board's committee on the question has been studying the plans and its possible adoption in Philadelphia for nearly a year.

CAUTION!

The Clergy should use caution in helping man calling himself PAUL E. GRANT. Claims Communicant status in St. John's Church, Portsmouth, N. H., and R. D. residence there. Unknown to postal authorities there, and is not a Communicant of St. John's.

Grant is easily identifiable. About 5 feet 4 inches tall, minus parts of two fingers on left hand, and tells carefully rehearsed story.

Further information regarding Grant obtainable from Rev. Harold P. Kaulfuss, Gloversville, N. Y., or Rev. Robert Dunn, Portsmouth, N. H. The former would appreciate further information from clergy who have been approached by this man.

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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.

MRS. W. J. BURKE
Churchwoman of Washington

I want to congratulate THE WITNESS for the excellent January 16th issue. The account of the installation of Bishop Sherrill was in THE WITNESS almost as soon as I read it in the Washington newspapers, and it had the added virtue of presenting the new Presiding Bishop's address in full. The editorial about Bishop Sherrill too was excellent, and we may all rejoice that we have such a man as you describe. Then too I thought Dr. Grant made out an excellent case for support for our seminaries. Most Church people, I imagine, think that they have large endowments and therefore are in no great need. I am sure that those who read this article will make some contribution to a seminary on the day set apart for offerings on their behalf.

* * *

MR. ROBERT E. DOLE
Layman of New York

Those of us who have over the years followed the efforts made to bring about unity between the Episcopal and Presbyterian Churches were not surprised at the statement by the Rev. George William Brown (WITNESS, Jan. 9). After the action taken at the last General Convention—rather the lack of action that means anything—any self-respecting Presbyterian was bound to say that we were dishonest and hypocritical in the invitation which originated with us. There was a bitter note in Mr. Brown's article which I regretted since it may make any future negotiations between the two Churches more difficult. But I for one can forgive him for his bitterness after the way we have acted.

* * *

MISS EDITH GANTT
Churchwoman of Alturas, Calif.

The Study Plan for Lent is a particularly fine thing for THE WITNESS to do at this time and it should be of great benefit to the Church. I think you are doing a very fine thing with your paper. I am asking you to send ten copies of "Christianity Takes a Stand" and ten copies of the magazine each week to the rector here.

* * *

VERY REV. CLAUDE SPOUSE
Dean of Cathedral, Kansas City, Mo.

Your plan for study groups during Lent, using *Christianity Takes a Stand*, together with special articles which will appear in THE WITNESS starting February 13th, is an excellent and timely one. Even though our own study plan has already been set up for this coming Lenten season I want to take advantage of your offer and am entering an order for the book and copies of THE WITNESS for ten weeks for twenty-five people.

* * *

REV. WALTER H. STOWE
President, Church Historical Society

I dislike to disagree with my good friend, the Bishop of Albany, but I cannot accept the statistical basis of his conclusions (WITNESS, Jan. 9th).

I. Statistics of our Church for 1946 are not yet available, and will not be available until the middle of 1947 at the earliest. The statistics of the *Living Church Annual*

are always those of two years previous to the date of the *Annual*; i.e. those in the 1947 *Annual* are for 1945.

II. The year 1945 was a war year, with hundreds of our clergy still serving as chaplains, and with hundreds of parishes disrupted or undermanned. The statistics for 1946—the first year of peace—will undoubtedly show a much improved picture.

III. To compare the net increase in our communicants (15,186) during 1945 with the 800,000 conversions of the Methodists in 1946, is decidedly unfair on two counts:

1. The basis of comparison should be the number of our confirmations in 1946 with those 800,000 conversions—and not the net increase in communicants. That comparison is not yet possible.

2. The Methodists did not have a net increase of 800,000 in their membership in 1946. According to an AP dispatch of January 17th last, "Methodist membership in the United States totaled 8,430,146 at the end of 1946, an increase of 346,369 over 1945." This was an increase of 4.2%, and not 9.9% as the 800,000 conversions would indicate.

IV. History teaches us something here. During World War I our confirmations dropped more drastically than in World War II: they declined from 61,284 in 1914 to 42,766 in 1917—a net decline of 30%; they declined from 74,318 in 1939 to 63,759 in 1943—a net decline of only 14%.

Moreover, our communicants declined from 1,090,555 in 1916 to 1,078,912 in 1917; and the number did not get back to that of 1916 until 1919.

In short, our Church has suffered less on this score during World War II than it did in World War I; and we have been in it more than twice as long.

V. With regard to the complaint that one-half of our population is unchurched (the total membership of 256 religious bodies in the United States is 52.5% of the total population), in 1890 it was far worse: only 22.2% of the total population was reported in the membership of all religious bodies.

VI. To ignore historic processes and the social forces of a given period, is to fail to appraise properly the state of the Church; and such failure often produces unwarranted conclusions and an unjustified state of mind.

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