

The WITNESS

10¢
A COPY

LIBRARY COPY

MAY 15, 1947



REV. MALCOLM G. DADE
AND THREE RECRUITS
FOR THE MINISTRY . . .

(story on page four)

Notes on a Visit to England

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.
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

EDITORIAL BOARD: Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; Hugh D. McCandless, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

CONTRIBUTING EDITORS: Frederick C. Grant, Book Editor; F. O. Ayres Jr., L. W. Barton, D. H. Brown Jr., Adelaide Case, Angus Dun, R. S. M. Emrich, T. P. Ferris, J. F. Fletcher, John Gass, C. K. Gilbert, C. L. Glenn, G. C. Graham, G. I. Hiller, A. C. Lichtenberger, T. R. Ludlow, C. S. Martin, R. C. Miller, J. M. Mulligan, E. L. Parsons, J. A. Paul, Rose Phelps, Paul Roberts, W. K. Russell, V. D. Scudder, W. M. Sharp, M. H. Shepherd Jr., W. B. Sperry, W. B. Spofford Jr., C. W. Sprouse, W. B. Stevens, J. W. Suter, S. E. Sweet, A. M. Van Dyke, H. M. Wells, W. N. Welsh.

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. Roscoe T. Foust, President; Mrs. Henry Hill Pierce, Vice-President; Elliott W. Robbins, Treasurer; Frederic D. H. Gilbert, Secretary.

The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the act of March 3, 1879.

MAY 15, 1947

Vol. XXX

No. 22

Clergy Notes

BAXTER, WILLIAM C., non-parochial clergyman of the diocese of New York, is now the rector of Calvary, Americus, Ga.
BEARDSLEY, ARTHUR H., formerly rector of St. George's, Texas City, is now in charge of St. Paul's, Navasota, Texas.
BULLEN, Alvin S., former army chaplain, is now in charge of St. Simon's, Fort Walton, Fla.
DANIELSON, HENNING O., was deposed on April 15 by Bishop Pardue of Pittsburgh under the provisions of canon 60, section 1, after a formal renunciation in writing.
DOREMUS, FRANK S., formerly assistant at Christ Church, Houston, is now rector of St. George's, Texas City, Texas.
DOWTY, W. E., formerly rector of Grace Church, Alvin, Texas, is now rector of the Holy Communion, Angleton, Texas.
GOODRICH, WILLIAM L., formerly assistant at St. Thomas', Washington, is now rector of St. Matthew's, Seat Pleasant, Md.
HAYNSWORTH, W. R., formerly in charge of churches at Summerton, Pinewood and Eutawville, S. C., becomes rector of the Advent, Marion, S. C. June 1st.
LEATHER, JACK, formerly navy chaplain, is to be the assistant minister of Christ Church, Cambridge, Mass., effective June 15.
MOTT, JOHN C., formerly rector of Emmanuel, Chatham, Va., is now rector of Holy Innocents, Henderson, N. C.
TAYLOR, JOHN S., has announced his retirement as rector of the Nativity, Crafton, Pa., effective September 7th.
THATCHER, THOMAS R., rector of the Advent, Indianapolis, Ind., has accepted the readership of the Ascension, Montgomery, Ala., effective June 15th.
WILLIAMS, F. RICHARD, was ordained priest May 1 at the Epiphany, Washington, by Bishop Dun. A former Presbyterian minister and a chaplain, he has been on the staff of the Epiphany as lay reader and deacon since Jan. '46.

Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

The Guild of All Souls

The Rev. Franklin Joiner, D.D.

Superior

2013 Apple Tree Street, Philadelphia 3, Pa.

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.

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.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Klotman, 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—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

Publication Office, 5140 Cottage Grove Avenue, Chicago 37, Ill.

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

Organized Religion in Decline According to Survey

Episcopal Church Failed to Grow as Rapidly As Other Churches According to the Study

By Religious News Service

New York:—Religion faces the prospect of holding a "small and declining" place in American life unless existing trends are reversed, according to a Twentieth Century Fund survey of "America's Needs and Resources." The survey indicated that "the war has been a depressing effect on the growth of the church," and that contributions to the church amount to little more than \$1.50 out of every \$100 spent by consumers.

Explaining the war's effect the report observed that "millions of young men were drawn from their homes and from normal lives at the very time when they might have been forming church-going habits. The manpower demands of war industries drew workers from their home communities and broke church ties, while the pressure of over-time work often interfered with church attendance."

It was noted that "the trend of Sunday school membership over the past few decades does not promise a substantial future growth in church membership." The survey also found that the trend of adult church membership in relationship to adult population "has been slightly but definitely downward since the 1920's."

In the period between 1926 and 1941-42, the biggest membership gain was reported by the Roman Catholic Church, according to the survey. The Catholic increase was set at 4.3 millions.

"It is interesting that the 43 larger Protestant denominations," the survey added, "showed a combined rate of growth of nearly 24 per cent from 1926 to 1941-42—almost identical with the percentage gain of the Roman Catholic Church."

A few of the largest Protestant de-

nominations, “notably the Presbyterian bodies and the Protestant Episcopal Church,” it was stated, failed to grow as rapidly as average church membership, or as population during the 15-year period.

The Fund study also revealed that: "There are about 250,000 churches in this country, affiliated with over 250 denominations, and they claim close to half of the population as members. These churches are conducted by about 137,000 clergymen, or about 104 for every 100,000 of the population. This compares with a ratio of 137 clergymen per 100,000 persons in 1900.

"The churches are housed in buildings valued at about \$3.5 billion. In the pre-war decade, churches spent between \$25 million and \$60 million per year on new buildings, compared with expenditure of over \$150 million a year toward the close of the 1920's."

The survey noted "an apparent slackening in some of the more socialized aspects of the church program" in the ten years preceding world war two. This was evident, the study explained, from the shrinkage in church expenditures for benevolences and missions. It observed that "this reflects a trend in recent years toward intensification along the more traditional lines of church activity."

The study said that “on the whole it appears that organized religion as an institution has barely held its own since the 1920’s—indeed, some claim that it has lost ground. In spite of this, however, many individual churches have grown or maintained themselves and have continued to be an important influence in the lives of those whom they have touched.”

HEADQUARTERS FOR CHAPLAINS

Washington (RNS): — The commission on army and navy chaplains has voted to purchase the former home of the late Senator Hiram Johnson here as a headquarters and as a memorial to the chaplains who lost their lives in world war two. The announcement was made by Presiding Bishop Henry K. Sherrill, chairman of the commission, who presided at a luncheon here last week. He declared that it would be necessary to go to the various Churches represented on the commission to get the necessary money "but we do not anticipate great difficulties along this line."

Robert E. Van Goethen, Protestant chief of chaplains for Belgium and the Belgium Congo, told those at the luncheon that people in his country do not have any fear of war with Russia and that there is no longer any great concern that western Europe will turn Communist. He did say however that western Europe has already turned Socialist — moderately Socialist. He further declared that while America has freed his nation from the bondage of men that the United States still has a great responsibility to free Europe of fear and of pronounced nationalism.

BEN MINIFIE TO ORANGE

Orange, N. J.:—The Rev. Benjamin Minifie, rector of the Good Shepherd, Corpus Christi, Texas, has accepted the rectorship of Grace Church, Orange, New Jersey. The parish has been without a rector since Lane W. Barton was consecrated Bishop of Eastern Oregon.

MISSIONS FESTIVAL SERVICE

Boston: — About 2,000 Church school pupils and their teachers filled Trinity Church here on May 4 for the annual missions festival service. Junior choirs, each in distinctive vestments of black and white, purple, red or blue, led by crucifers and banner bearers, were in the procession, 950 strong. Bishop Nash preached, and the offering topped \$16,000.

THE PICTURE ON THE COVER

Detroit:—The Rev. Malcolm G. Dade, rector of St. Cyprian's, wrote THE WITNESS recently to congratulate the editors for the April 19th number devoted to the Church Society for College work. The letter informs us that the parish he serves has three men preparing for the ministry, all of whom are pictured on the cover. On the left is Samuel Williams, lay chaplain at the juvenile court of Wayne County and a candidate for a masters' degree at Wayne University. His work was highly commended at the last convention of the diocese of Michigan. He has also been a lay reader at St. Clement's, Inkster, and is to be ordained this spring.

Beside him is Capt. Richard T. Brown, recently separated from the army where he served as a chaplain. A minister of another communion, he saw larger opportunities in the Episcopal Church and was recently confirmed at St. Cyprian's by Bishop Creighton. He is at present in charge of St. Augustine's, Detroit, and is to be ordained this year.

At the right, with Rector Dade seated, is Robert Christman, in charge of the acolytes at St. Cyprian's, who is studying for orders under Mr. Dade's direction and who, because of the discrimination against Negroes which he saw in the war days, plans to devote his life ministering to Colored people.

The bust on Mr. Dade's desk will be recognized as that of the late President Franklin Roosevelt.

Back of Mr. William's call to the ministry is a rather dramatic story. A successful business man, he served his parish as a Sunday school teacher. Connie Ross, one of the pupils in his class, died suddenly. She had been one of those youngsters whose lives give so much of promise. She was engaged to one of the finest young men of St. Cyprian's. The young people of course were tremendously moved by her sudden death. So at the funeral service Mr. Dade challenged them to give a practical demonstration of their love for Connie Ross.

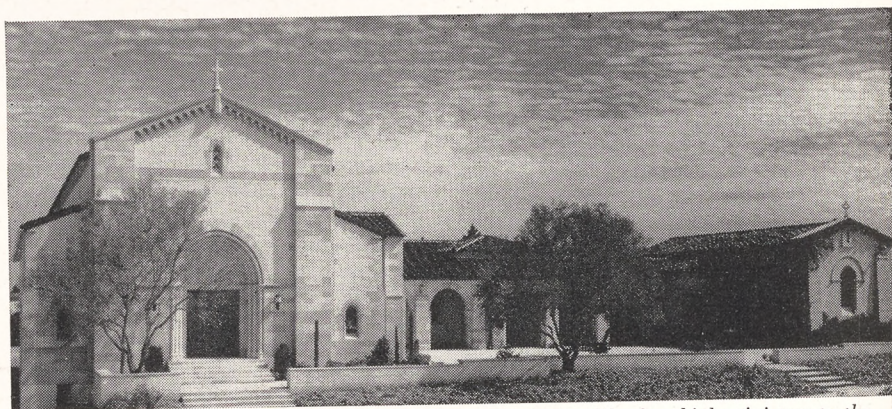
After the service Mr. Williams came into the Rector's study and said, "I want to do something with my life that is useful and meaningful for others. What would you advise?"

It happened that St. Cyprian's had just taken charge of the mission, St. Clement's, so Mr. Dade asked him how he would like to see what kind of a job he could do there. Sometime

later he gave up his business and decided to study for the ministry. The mission, incidentally, is flourishing.

QUAKERS REVIEW THEIR WORK

Philadelphia:—The 30th anniversary of the founding of the Friends Service Committee was observed here on April 30th, with a Commemora-



One of the thriving parishes in Los Angeles is St. Alban's which ministers to the students of the University of California. The parish, whose rector, the Rev. John A. Bryant, is pictured above, has over 1,200 members and an active student club

tive program at Haverford College on May 10th. Brought into being during the first world war, the committee has administered \$60,000,000 in relief and rehabilitation in 22 countries. About 4,500 persons, many of them volunteer workers, have served on its domestic and foreign programs. An estimated 1,800 of these operated in the foreign field. Some 6,000,000 persons in foreign countries are estimated to have received help under the committee's programs over the 30 years.

The committee now numbers 597 workers in this country and abroad, of whom 32 per cent are Friends.

More than 85 per cent of its support comes from non-Quakers.

Under the committee's current program, for which it has budgeted \$8,000,000 this year, there are three main sections: foreign relief, social and industrial work and peace education.

During and since world war two, the committee again has emphasized foreign relief, its original activity. As governments have permitted, the Quaker group has brought food, clothing and shelter to the suffering in foreign lands until it now operates in 11 countries, besides the United States and Mexico. These are Austria, Germany, Hungary, France, Poland, Italy, Spain, Finland, India, Japan and China.

In addition to distribution of milk and hot food to thousands of children in Europe and Asia, the committee's relief and rehabilitation program includes operation of neighborhood centers in several European cities; distribution of clothing and blankets; voluntary work camps to help reconstruction in Italy and Finland; transport assistance in Poland and France; medical assistance in China and in many other needy areas, and industrial cooperatives in India.

ELECTED TRUSTEE OF PENSION FUND

New York:—Richard K. Paynter Jr., executive officer of an insurance company, was elected a trustee of the Church Pension Fund at a meeting on April 30. He is also a director of the affiliated companies. He is junior warden of Trinity, Princeton, a member of the finance committee of the diocese and a trustee of the diocesan investment trust.

Gordon Fearey was elected secretary of the Fund and of the Church Life Insurance Corporation. He is a grandson of the late Bishop William Lawrence of Massachusetts.

Groups Agree on H. W. B. Donegan As Suffragan Bishop

*Election Held May 13 Will Probably Result
In His Election on the Very First Ballot*

By W. B. Spofford

New York:—Unless old Mr. Cup-Slip-Lip steps in the Rev. Horace W. B. Donegan will be elected Suffragan Bishop of New York when that convention meets at the synod house on Tuesday, May 13th. You will have read all about it by this time if the papers outside this city show the interest in the election that has been shown by the dailies here.

Needless to say there has been a good deal of to-do over the business, with various groups holding conferences, separately and together. The first result of it all was for the two leading candidates, the Rev. Horace W. B. Donegan, rector of St. James', and the Rev. Louis W. Pitt, rector of Grace Church, to issue a joint declaration on May 3 announcing that neither of them were candidates "in the interest of harmony and unity in the diocese." This of course threw everything into great confusion, with ten or a dozen names bobbing up like Halloween apples as possible candidates. Huddles were quickly formed. The Anglo-Catholics met at the University Club on Fifth Avenue, the Liberals in the parish house of St. Bartholomew's on nearby Park Avenue. Later they got together, after which a group of prominent leaders, representing both groups, declared themselves unitedly for Donegan. When he was informed of this the St. James' rector agreed to withdraw his May 3 statement that he was not a candidate.

The statement was signed by twenty-five men, including the following who are generally considered Anglo-Catholics: the Rev. F. S. Fleming, the Rev. Randolph Ray, the Rev. Grieg Taber, the Rev. Joseph S. Minnis, the Rev. Leicester C. Lewis, the Rev. Leslie Lang, the Rev. Gerald V. Barry, the Rev. Charles T. Bridgeman. Liberals to sign were the Rev. Louis W. Pitt, the Rev. Paull Sargent, the Rev. Roscoe T. Foust, the Rev. Samuel M. Shoemaker, the Rev. Hugh D. McCandless, Judge Edward R. Finch, senior warden of St. Bartholomew's, and Mr. Charles G. Proffitt, a vestryman of Grace Church.

Others to sign the document were the Rev. Roelif H. Brooks, the Rev. Frank D. Carruthers, the Rev. F. J. H. Coffin, the Rev. B. A. Hemsley, the Rev. Arthur V. Litchfield, the Rev. Lunde E. May, the Rev. Worcester Perkins, the Rev. Raymond G. Rogers and the Rev. Alan H. Tongue.

strongly commend his name to the clerical and lay delegates to the forthcoming diocesan convention."

Mr. Donegan, forty-five, came to St. James' fourteen years ago from Baltimore where he was the rector of Christ Church. He is president of the standing committee of the diocese of New York and a member of the National Council. He is unmarried.

Bishop Gilbert has let it be known that he wishes to have the new suffragan live in the northern part of the diocese and to devote himself largely to rural work and to the opening of new missions there.

Final word: don't interpret this



The Rev. Horace W. B. Donegan, rector of St. James', New York, is the choice of leading churchmen to be suffragan bishop of New York when the convention meets this week

The statement declared that "two major groups of clergy and laity in the diocese now have unanimously agreed to support Dr. Donegan and have pressed him to allow his name to stand. This, after careful and prayerful consideration, he has consented to do. Such being the case, we, representatives of these groups,

story to mean that this election is in the bag. That's what I mean by "Mr. Cup-Slip-Lip" and I can say that the diocese of New York is buzzing as I send this off to the printer. After all there are more than these 25 delegates to the convention of the diocese of New York so anything may happen, and probably will.

DEAN FOSBROKE IS HONORED

New York:—A service marking the completion of thirty years as dean of the General Seminary by the Very Rev. Hughell E. W. Fosbroke was held in the Seminary chapel on May 7, and was followed by an informal dinner in the refectory that was attended by a large number of distinguished churchmen.

The sermon was preached by Presiding Bishop Henry K. Sherrill, a former student of Dean Fosbroke's at the Episcopal Theological School.

"We are met," he declared, "to thank God for all that he has meant to the Church and to us. I am here in no conventional or official capacity but as one of his students who many years ago came under his influence as an inspiring teacher and friend. Ever since I have turned to the Dean for never-failing help, guidance and spiritual insight. This experience of mine could be multiplied many times among the graduates of Nashotah, the Episcopal Theological School and the General Seminary where, for almost fifty years, he has given himself to the ministry of theological education. Dean Fosbroke is a truly great scholar and teacher. . . . The Dean is not only a scholar and a teacher; he is in himself and in his outlook, an example of that sometimes greatly abused but none the less significant word—a churchman. He has given his life to the Church. As a result of this deep conviction he has emphasized those truths and practices which are vital and central. . . . Soon the Dean lays down administrative responsibility but we may confidently believe that this freedom will increase the scope and the breadth of his ministry. . . . So tonight we, of many points of view and from varying positions within the Church, meet to thank God for all that has been given us because there is a man sent from God whose name is Hughell Fosbroke."

Among those attending the dinner which followed the service, in addition to the faculty and students of the General, were the trustees of the Seminary and a number of professors of other seminaries and colleges. Among them was Dean Lawrence Rose of the Berkeley Divinity School who is to succeed Dean Fosbroke at the General this summer.

The Bishops present included Bishop Gilbert of New York, Bishop DeWolfe of Long Island, Bishop Washburn of Newark, Bishop Law-

rence of Western Massachusetts and Bishop Ludlow of Newark.

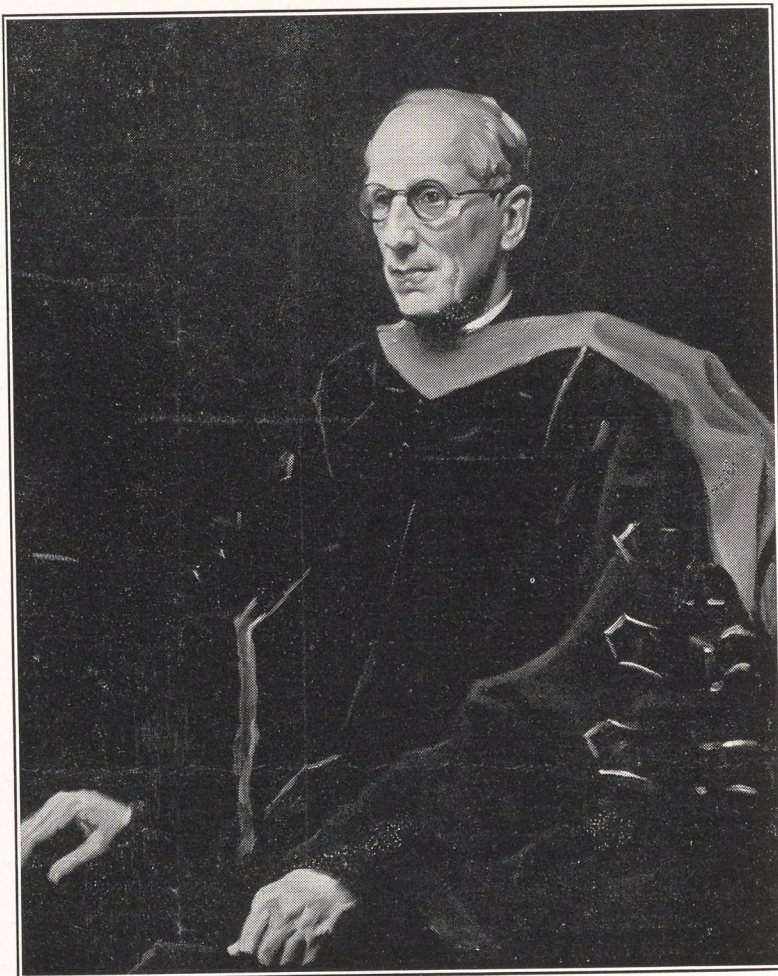
UNITED CHURCH OF CHRIST

Columbus, Ohio:—The executive committee of the Congregational-Christian* Churches, which is itself the result of a merger of two denominations, voted to submit the proposed basis of union with the Evangelical and Reformed Church to all members of their fellowship. Should 75% of those eligible to vote

a life member at the meeting on April 30. Mr. Kearney is a former member of the National Council and was in charge of the arrangements for General Convention when it met in this city.

DIOCESE TO HAVE SECRETARIES

Philadelphia:—The convention of the diocese of Pennsylvania adopted a plan for reorganization whereby each of the four departments, missions, social service, religious edu-



Dean Hughell E. W. Fosbroke of General Seminary, who is to retire this summer, was honored at a service and dinner on May 7th

favor union. final action will be taken at the biennial meeting of the general council to be held at Oberlin in June, 1948. If the merger goes through the new denomination will be known as the United Church of Christ and will have a membership of about two million.

WARREN KEARNEY HONORED

New Orleans:—Warren Kearney, for 47 years the secretary of the Church Club of Louisiana, was made

cation and finance, will have a full time executive secretary. A resolution was also passed calling for the expansion of the department of social relations because of "the need for a more vital program of social education and community welfare." Suggestions laid before the convention called for more active promotion in such fields as race relations, the family, delinquency, industry and labor, world order, and closer contact with the 25 social agencies, hospitals, homes and schools that are related to the Church in the diocese.

EDITORIALS

Basic Stipend

WORDS pile up telling us that we must recruit men for the ministry because of a clergy shortage. Much of the talk misses the mark. There are large dioceses where the "no vacancies" sign is up. Some bishops see no sign of a shortage even though they have had no ordinations recently. They can always choose from a list of available clergy when they need a new man. There is no clergy shortage from where they sit. Yet it is undoubtedly true that the Church needs more clergy—certainly there are many bishops saying that they need men.

The smallness of salaries is a part of the problem. One diocese, in convention this week, seeks to meet this by considering a resolution which would make \$2,750 a year the minimum salary for every clergyman in the diocese. There is no clergy shortage there now and, if this resolution passes, it is good insurance against any in the future. But is this a just solution?

The Pittsburgh conference on the Church and economic life called attention to the fact that the employment practices of the Church should be a pattern for the rest of society. Actually it is the other way around: the Church uses the practices of present-day society in determining salaries. If a clergyman is an able administrator and executive his salary is likely to increase. If he is in a small parish or mission where he, more often than not, has to be also janitor, choir director, secretary, director of religious education, then worrying about keeping his family alive on a meager salary is added to his other burdens. The pattern is that of the business world.

This should not be in a fellowship which is supposed to have a concern for each member; that professes to believe that when one suffers, all suffer. Setting a minimum salary throughout the whole Church might help but we doubt it. That ugly question, "Where's the money coming from?"

would be asked. Larger and wealthy parishes would be expected to give more in order to raise the salaries of men in the smaller and poorer ones, and they are sure they are doing all they can right now. A minimum salary in dioceses with many independent parishes would turn out to be just another pious resolution—a goal accepted but quickly forgotten—except by those whose hopes were raised that they might now be approaching a living wage.

The answer, we believe, will be found in accepting brotherhood and rejecting the way of the world which we have so slavishly followed in this matter of employment. This approach is found in the idea of Basic Stipend. In this salaries are determined by the specific need. It is the method widely used for our missionaries in foreign fields. There is a basic salary paid, with additional grants for years of service, size of family, education of children, doctors, and varying cost of living.

If our Church is seriously to face the matter of clergy shortage then we would do well to go into the economics of the matter. A study of how basic stipend could be put into operation would be an admirable project for committees created by diocesan conventions. We don't say that it would end clergy shortage but it would, we think, remove one obstacle by meeting the economic problem squarely.

"QUOTES"

IF THE VET was pro-labor, he was disillusioned by the behavior of some of labor's bosses. Or maybe he had faith in his bank and was a good conservative. It was a shock to find that the bank, which sent him Christmas cards while he was overseas, had become more interested in collateral than character, and his GI Bill of Rights loan wasn't what it was cracked up to be. Whatever form his disillusionment took, it wasn't pleasant. He wanted a surplus truck. Maybe he has some sort of moral priority, but unless he represented a big dealer and talked in terms of dozens, he was usually out of luck—unless he wanted to buy retail from the dealer. He found himself being bombarded with the idea that maybe he had spent the war helping his worst enemies kill his best friends. If he praised a Russian or criticized Franco he was a Red. He found that his war record and a dime would get him on a crosstown bus. Very confusing.

—Bill Mauldin
Atlantic Monthly, April

The United Jewish Appeal

A NUMBER of parishes have made a nice gesture in having offerings for the United Jewish Appeal. Part of the \$170,000,000 being raised goes to the various Jewish agencies to maintain their work in the United States, but by far the larger part of it is for the relief of suffering Jews throughout the world. That they have suffered as no other people in the world have suffered is a simple statement of fact. That the massacres, gas chambers and concentration camps were in coun-

tries that are at least nominally Christian is also a fact for which all Christians must be thoroughly ashamed.

We therefore wholeheartedly agree with the *Southern Churchman* which recently urged parishes and Sunday Schools to contribute to UJA, and also suggested that the Church World

Relief and our own Presiding Bishop's Fund make an offering. "It would say to the world in a way that the world understands," says our contemporary, "that in America, Christian and Jews stand side by side in common understanding; in concern to help the needy and against all hatred that would divide us."

Notes on a Visit to England

by Joseph F. Fletcher

Professor at Episcopal Theological School

ENGLAND is very tired and impoverished. Englishmen know (as Americans don't) that the war did not end when the shooting stopped—only the first stage of it. Fatigue leads to selfishness, self-regard, and pessimism about politics. The Labor Party is saddled with all the backwash of the war—poverty, destruction, deprivation and despair. The Labor government is the people's choice but it does not seem to have the capacity to inspire them with much sense of destiny or determination. Slogans like "Extra Effort Now Means Better Living Sooner" don't work any too well. Nevertheless they all show a fine spirit of patience and fair play under severe rationing and overtime labor—of the sort that our people have never seen. It's tough to have only one egg every five weeks, two and a half slices of bread daily, few cigarets, no fats in your food, and so on, indefinitely. No homes—bombed out and not enough labor or materials to replace them. No furniture hardly; permits required to buy what there is. No fuel—of the four essentials, food, shelter, fuel and clothing, only the last comes near the minimum in supply. Itma, a BBC fun program, said one night, (and here lies the story of humor and hard times) "She sat before her empty fireplace, like all the rest of us, in her utility rags, like all the rest of us, thinking how much warmer she'd be in a fish queue."



Social ethics: England lost her shirt in the war. She hasn't got near rehabilitation, to say nothing of reconstruction. We finally lent her a niggardly less-than-five-billion to buy basic necessities like wheat, then quit all rationing ("the war is over now"), skyrocketed prices and thus cut what they had borrowed to two thirds of what they had been

promised. All for "free" enterprise. They tie themselves to us and our economy kicks them in the teeth. So—they mutter more and more about just accepting a much lower standard of living from now on and going back to the pre-war Ottawa system of preferential tariffs within the Commonwealth. They exist in near poverty, and self-denial, trying to ship things to America to buy a few things we have in abundance here. A lesson in One World diplomacy? How to treat your partner? How to strengthen the Anglo-American bloc? But when Truman offered Atlee the coal going to Europe, he declined it on the score that Europeans need it more than the English.

When I think of Europe now I think of queues. People stand shivering in them everywhere, for everything.

Nobody in England seriously expects to see free enterprise again. Their fear is that their effort to build a democratic kind of socialized economy won't be tried on its own merits—that their lack of self-sufficiency makes them too dependent upon the USA and that the USA doesn't care. The result of their failure will be leftward sympathy. If Americans want a "middle way" they had better begin transcending greediness, selfishness, isolationism. Englishmen are more afraid of the Colossus of the West than the Colossus of the East.

Further ground of fear: the history of our economy is one of periodic breakdown. We increased our production potential enormously during the war. Will we increase wages and salaries to raise purchasing power 30-40%, for full employment, or will we seek to sell the surplus abroad, scrambling for world markets? This will intensify the crisis in other, less self-sufficient economies.

Perhaps the Labor government is trying to inaugurate a socialist economy with a nineteenth century trade union mentality. TUC insists, for

example, on closed shop agreements for all employees of the public authority—whether they want to belong to unions or not. Here are unions regarded as ends, not as means.

Labor strikes against a Labor government: absurd? But the distance between rank-and-file officials and leaders and the top officialdom is very great. To close it they would have to consult more intimately with shop stewards and local officers, a great many of whom are communists—who get jobs because they work at it! To consult with them would be to raise their prestige. What are the TUC officials to do—as in a union like Bevin's Transport Workers?

Family life: penalized at all points. If you eat in a restaurant you save points. If you go out for the evening, or don't come home, you save fuel. There are no homes for the new families trying to get a start. Young people try bravely to build families under impossible conditions, and fail. See the divorce rate—one out of every three marriages. I saw a Wayside Pulpit sign in front of a bombed church, "This is the Lord's doing, and it is wonderful in our eyes." Homeless and hungry people don't believe. The Bishop of Durham uses only two rooms in Auckland Castle—he and his wife put on their coats and *run* from one room to the other.

CONFLICT of foreign and domestic policy: a big army (plus universal two-years military training), soldiers all over the world, while there is a dangerous labor shortage at home for export production. The Labor Government is working fast to liquidate an imperial network, but it's easier decided upon than done. American critics are too self-righteous about this and unrealistic. Should Britain, for example, get out of Egypt, and the Sudanese be left to Cairo's exploitation?

Rationing is always just. You can always get what your coupons call for. It has levelled living standards and habits. Brings the poor up to a decent standard of diet. A symbolic scene in Sydney Place, Kensington: a long chauffeur driven limousine with a toff in the tonneau, and a bucket of coals (black diamonds) tied on back! It's all tightly controlled: I had to surrender my ration book before I could leave the country. And hosts of people at Christmas time gave up their month's sweet ration for the children in Germany.

I said that England fears America (all of Europe does). The strongest ground of fear is the intensive anti-Soviet campaign that goes on here. Europe will be the battlefield of another war. Europe can't take it again. Englishmen of all classes are simply appalled at what Americans say and write. Their view is that Russia was worst hurt of all in the war and doesn't want any more—that she has everything to lose by one and nothing

to gain. They put our bellicose antagonism down to a combination of political naivete, distance from the reality situation, ideological hatred, and unilateral control of a growing stockpile of atom bombs. The Colossus of the West—with gaiters and a chin beard.

The Church: never has attendance been so low, never has there been so much secularism in English culture. It grows, quite apparently. The people are idealistic, but humanist. The Church is not attacked, which would be better from its point of view. It is tolerated. Its "clientele" quite patently upper and middle middle-class. General feeling that the Church is either conservative or outright reactionary. To wit: a delegation of ecclesiastics protesting the loss of 200,000 pounds per annum through the socializing of railway shares (not confiscated, note). Various journals (not "red" ones) point out that the communicants could make it up, without troubling themselves or the nation, by a contribution of $\frac{1}{4}$, or about 26 cents, per head per year. They also comment further that the Churchmen are worried because they don't think the people would contribute that much. Temple must weep in heaven over things of this kind. The people furious. Indifference to religion seen in these figures: a few decades ago 80% of the clergy were Oxford and Cambridge men, 20% were not. Today, the figure is exactly reversed. This does not, fortunately, mean that it is becoming a people's church.

I *must* stop. Most of these things are papers in themselves. Put it this way: England is hurt, perhaps mortally. American indifference (the Luce line, much mentioned over there) is stupid and shameful. Shameful because we ought not to abandon our mother to destitution. Stupid because England is trying so hard and generously for a middle way between capitalism and One-Party Socialism. Europe watches to see whether she succeeds. If she does, Western Europe at least will follow her down that path. If she fails, they will move into the security of Russia's orbit. If we can't see the importance of helping England, then our policies (such as they are) are in the end doomed along with Britain's.

Just before I sailed home I talked again with Tawney. He said, "The people of England now have the power, as they do all over Europe in one degree or another. But the question is: what will they do with it? The lack of morale, of clear and accepted and *sound* values and beliefs, is an Achilles heel. A spiritual revival is vitally necessary. But such a religious movement cannot come from the Church. I don't know where it will come from, but if it does it will be a people's movement, not institutionalized, just as political developments are." This is a bitter pill to swal-

low. I find a little comfort in the existence of small groups like the Christian Frontier, and in some ecumenical elements. They may be a saving remnant, but they touch pitifully few people.

Editor's Note: This article came to us as a memorandum written in terse, almost shorthand, style. With the author's permission it has been summarized even more. Another article dealing with the situation in Europe, particularly France and Germany, will follow.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

TWO PROPOSALS FOR REVISION

THE monumental work of Dom Gregory Dix, *The Shape of the Liturgy* (Dacre Press, 1945), which is being widely read and discussed, has now provoked two attempts at suggested revisions of the Prayer Book Eucharist based upon the findings and interpretations of Dom Dix's learned study. This is all to the good, and it is to be hoped that others will be stimulated to similar efforts. For whatever may be the mind of the Church as a whole, both in England and America, with regard to the advisability of revision of the liturgy in the near future, careful proposals for its revision keep us alert to fundamental liturgical problems and needs. In teaching liturgics to seminarians preparing for the parish ministry I have discovered that one of the best ways for them to learn the Holy Communion service, both as regards its theological meaning and its liturgical structure, is an assignment of an essay in its improvement.



One of the proposals before us comes from England—called to my attention through the kindness of Canon Demant during his recent visit to this country—and is the work of a parish priest: W. S. Porter, *The English Eucharist, An Essay in Revision* (Dacre Press, 1946). The other is by our well-known scholar and librarian at Washington Cathedral, Mr. Stephen A. Hurlbut: *An Order for the Celebration of the Holy Eucharist in Accord with Early Tradition and the Book of Common Prayer* (The St. Albans Press, 1947). Both little books have brief and concise introductions and notes to their texts. If in comparison of the two revisions Mr. Hurlbut's seems more rich in content and flexible in its use we must remember that he has the advantage of starting from the

American rite, which is more close to primitive, Catholic tradition than is the present English form. Fr. Porter's task is as much one of recovery as it is of revision.

Some points of agreement between the two revisions are not surprising, but rather were to be expected. Both put the *Gloria in excelsis* back to its original position after the *Kyrie* and allow for the singing of the *Kyrie* in Greek. I dare say that it would not take our people long to get the same feeling for the 'acclamation-character' of the Greek *Kyrie eleison* that they have for the Hebrew *Hallelujah*. More important is the restoration of the Fraction to its proper place after the Consecration and before the Communion. And with the Fraction both revisions have revived the primitive, indeed apostolic, giving of the Peace. Our present imitative rather than functional ceremony of the Fraction in connection with the Words of Institution is an Anglican novelty dating from the 1662 Book. Surely, however, the solemn breaking of the Bread should have its own significant place in the 'shape' of the liturgy, as Dom Dix calls it, and not be a ceremonial appendage—and often a misleading one at that—to a section of the Consecration.

Both revisers have broken up the Prayer for Christ's Church into a litany form, rewritten the petition for the faithful departed to make it more in accord with sound doctrine, and added (what should never have been dropped from this great prayer) the "high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints." Interesting, too, is the fact that both revisions have placed this prayer before the Offertory of the bread and wine, thus making its position as well as its form more nearly akin to the ancient 'Prayers of the Faithful.' Of course, both revisions make room for the Offertory procession of the elements by representatives of the people. Actually this is permissible under our present rubrics, and my guess is that it will not be long before it will 'take' in many of our parishes.

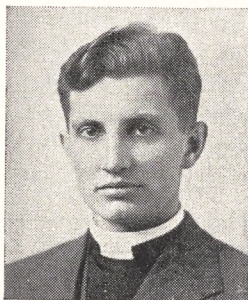
The revision of the Consecration Prayer will seem to some perhaps the setting of violent hands upon holy things. But the changes proposed deserve careful study. One is the extension of the thanksgiving to include creation and providence as well as redemption. Mr. Hurlbut does it by expanding the Preface; Fr. Porter does it immediately after the *Sanctus*. And both forms have restored the reference to the heavenly altar where our prayers and oblations are taken up into the perpetual intercession and offering of our High Priest. Shall we ever make these improvements? Yes, when we get up enough courage to bury the ghosts of Bishop Seabury and his non-juring Scottish friends.

Dramatic Arts and Religion

By

REV. WILLIAM B. SPOFFORD JR.

THE educational value of documentary films is becoming increasingly recognized all of the time. The use of such films, of course, received a noticeable boost during the war when the armed forces commandeered the best professional talent to turn out pictures dealing with everything from A to Z. Today we find labor unions, corporations, governmental agencies, social agencies and churches having budgetary allocations for the production and use of such films. Some of them, dealing with contemporary social issues, are surprisingly good and should be of immense value to any parish. An important thing to remember, however, is that a film, alone, can't do the educational job. Every picture has to be followed up with discussion and projects.



Four particularly fine documentaries dealing with race relations can be rented cheaply from most film distributors in your area or from Award Films, 115 West 44th Street, New York 18. They are:

1) *Man: One Family* (\$2.50 rental)—a scientific account of race prepared by the British scientists, Sir Julien Huxley and Prof. J. B. S. Haldane, exploding widely accepted beliefs on racial distinctions, emphasizing the fact that many so-called national characteristics are common to all mankind. Has a lively commentary delivered by Mr. Huxley. Runs 16 minutes.

2) *Brotherhood of Man* (\$3.00 rental)—a cartoon, done by ex-Disney artists and with script by Ring Lardner, Jr., which is based on the Ruth Benedict and Gene Weltfish pamphlet, *The Races of Mankind*. It is particularly excellent for children and young people. Runs 10 minutes.

3) *Whoever You Are* (\$3.00 rental)—documents the organization and operation of a New York community's project to fight intolerance. Runs 20 minutes.

4) *Teamwork* (\$2.50 rental)—a dramatic record of the Negro soldier's contribution to the European invasion, in all branches of the service. This important factual data is given broader signifi-

cance by being contrasted with the lies of Nazi propaganda. Runs 16 minutes.

Documentaries dealing with the reality of atomic power are, likewise, coming to the fore. Recommended are:

1—*A Tale of Two Cities* (Free rental from Army Signal Corps. Hdqrs. in your area)—dramatic photographs of Hiroshima and Nagasaki. Runs 20 minutes.

2—*Operations Crossroads* (Free rental from Navy Dept., Washington)—joint Army-Navy Task Force film of the Bikini experiments from start to finish.

3—*One World or None* (\$2.00 rental from Film Publishers, Inc., 25 Broad St., New York 4)—the official production of the National Committee on Atomic Information which combines pictures and cartoons to show the real destructive nature of the bomb. Runs 9 minutes.

4—*Atomic Power* (\$3.50 rental from March of Time, 369 Lexington Ave., New York 17)—traces the development and history of nuclear fission. Runs 17 minutes.

All the pictures mentioned are 16 mm. sound films.

Strategy and Tactics

by

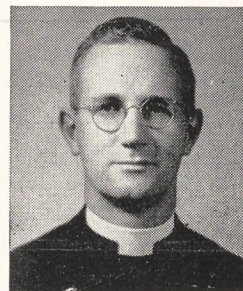
FRANCIS O. AYRES

Rector of St. John's, Waterbury, Conn.

FOR THE PARISH

IT IS seldom easy to determine what the Christian Church as a whole thinks about any issue of current importance; but it can be said in general that advance has been made in some phases of our job of interpreting the social order in terms of Christian truth. We do recognize more and more the family as an essential and primary unit of the Christian society which is our aim; and we are at least giving time and effort to discovering ways of building or of re-building a strong family life. We must recognize humbly that much remains to be done, but there is real reason for encouragement. Despite the difficulties clear to all of us, we can know with joy that in this and related fields, the Church has entered with enthusiasm and vigor into the essence of a tough problem.

Unfortunately, however, there are issues with



which the Church has done little or nothing; and this deficiency is nowhere more evident than in our parishes. It is feasible here to mention briefly only two of these: work and the profit motive in our economy, and the increasing disintegration of social life outside the family.

There are few errors in dealing with a Christian society more devastating than that of trying to isolate and treat its factors as independent; yet that is what, unwittingly perhaps, we are doing. Unless, for example, we succeed in dealing effectively with the two problems of the profit motive and the social disintegration, it is clearly impossible for us to bring about any substantial improvement in the Christian family. For the two issues we are talking about here have both a real existence themselves, and are derived from, and contribute to, the enrichment or the abolition of the family as the basic social unit.

The extent to which the profit motive has entrenched itself in the mores of our civilization is evident; and its relation to the whole problem of work is scarcely less so. None of us could deny that it is a major factor in choosing a career; one has consciously to deal with it, even in order to reject its claims. But we must face squarely the fact as it stands today: the motive of profit is more than a determinant to the individual in his choice of a career. Income is often the criterion of social worth, and of inclusion in, or exclusion from, a given social group.

As a Church, we speak glibly enough about what we like to call the "Christian doctrine of work"; and for all of us, if we have done so in what we consider a sufficiently "liberal" spirit, it is easy to escape the practical implications of what we have piously and devotedly affirmed. Yet if we enlarge our view of the profit motive, we see that its almost complete universality in economic terms makes any realization of our Christian doctrine of work quite impossible. It is not easy for us to push to their conclusion the implications involved in a situation where a grown man of physical, mental, and moral maturity is employed eight hours a day in fitting red caps securely on the cases for ten-cent lipsticks; and this because a given rate of profit must accrue to those whose money controls the financial structure on which his life depends. It is easy for us to speak of all work as being the service of God; yet how can ours be a complete witness to what we profess, unless we are capable of bringing our theory with power into the sphere of the actual?

Another factor on which the Church has failed to make herself sufficiently clear is that of the social disintegration of our culture. This is vividly seen in the lives of our parishes; few of us escape

the feeling of being torn by demands from every side which make us almost incapable of responding effectively to any of them. Even our services of worship are no longer Sunday morning's main concern; we must compete with the golf course, the trip to the country, or the "morning after." Some of these things are good, indeed necessary; but that they should vie with the Church on more or less equal terms is symptomatic of something deeply wrong.

Our young people can have a better dance at the juke-box joint, if nothing worse. The boys can have a livelier game of basketball at the nearest gym or boys' club. The arguments multiply ad nauseam, but the pitiful thing is that the Church of Christ not only cannot compete with better equipped secular institutions, but is content to let the challenge go unanswered, and in this respect to let its ministry fail increasingly.

The simplification in any such hypothetical illustrations as these is perilous. But behind them lies the urgency to speak out with courage and with assurance if we are to go ahead or even to keep our captured positions. We must examine courageously and take a stand; for how can we long hope for a Christian family life, unless the moral and spiritual implications of the alien forces attacking it are clear?

SANCTUARY

conducted by W. M. Weber

CHRIST: PROLETARIAN AND GOD

IF WE ask how, in fact, God's will can be done on Earth as it is in Heaven, the answer, given in the technical language of theology, is that the omnipresence of God involves His immanence in This World and in every living soul in it, as well as His transcendent existence on supra-mundane planes. In the Christian conception of the Godhead His transcendent aspect (or 'person') is displayed in God the Father and His immanent aspect in God the Holy Ghost; but the distinctive and crucial feature of the Christian Faith is that God is not a Duality but a Trinity in Unity, and that in His aspect as God the Son the other two aspects are unified in a Person who, in virtue of this mystery, is as accessible to the human heart as He is incomprehensible to the human understanding. In the Person of Christ Jesus—Very God yet also Very Man—the divine society and the mundane society have a common member who in This World is born into the ranks of the proletariat and dies the death of a malefactor, while in the Other World He is the King of God's Kingdom, a King who is God Himself.

—Arnold J. Toynbee,
A Study of History, Oxford, 1947.

Religious Revival in Russia Reported to Council

*World Council Leader Says Collaboration
With Orthodox Church Is On the Horizon*

By Sara Dill

Geneva (by wireless): — There are "strong indications" that the Russian Orthodox Church is friendly to the idea of linking itself closely to the World Council of Churches, W. A. Visser 't Hooft, general secretary of the Council, declared here.

Visser 't Hooft's statement was made after a series of conferences here between World Council leaders and Father Seraphim Rodinoff, representative of the Russian Church in Paris, who recently returned from Moscow where he discussed with Patriarch Alexei proposals for some form of understanding between the Russian Church and the World Council.

"Collaboration between the two groups," Visser 't Hooft asserted, "is on the horizon, in fact, actually closer than the horizon." He added, however, "there is nothing definite at this time" concerning the possibility that the Russian Church may send delegations to the World Council's first assembly at Amsterdam next year, or to the World Student Christian Conference to be held at Oslo this summer.

Father Seraphim, who was prominently identified with negotiations which led the late Metropolitan Eulogius of Paris to return to the jurisdiction of the Moscow Patriarchate, told the World Council he had not discussed with Russian Church leaders the question of co-operation with the Council's program of church reconstruction.

He also stated that "it did not occur to me as fitting to discuss political or social questions." He added, however, that his observations while in Russia showed that the Church "enjoys liberty in the religious sphere."

During the last six months, the priest reported, 3,500 parishes have been established in the Soviet Union, making a total of 25,500.

"I was impressed," he said, "by the great spiritual forces of the Russian clergy. One must emphasize their difficulty in ministering to thousands who come for confessions. At one church I saw twelve marriages being performed on a single

Sunday, one of the couples being a young Red Army officer and his bride, who wanted the priest's blessing. The Russian churches are filled at every service. When Patriarch Alexei holds a service, it is impossible to accommodate all the people who want to attend. Worshipers have to stand at Orthodox services, but crowds of from eight to ten thousand nevertheless attend services in the Moscow cathedral which last four hours, including two hours devoted to preaching."

Father Seraphim declared it is impossible to estimate how many persons in Soviet Russia are church members, but he said that "half the population of Moscow are touched by religion, and there is a strong spirituality in the Russian Church."

Bayne Consecration

New York:—Chaplain Stephen F. Bayne Jr. of Columbia University is to be consecrated Bishop of Olympia on June 11 at St. Mark's Cathedral, Seattle, Washington. Presiding Bishop Sherrill will be consecrator, with Bishop Huston of Olympia and Bishop Gray of Connecticut the co-consecrators. Mr. Bayne will be presented by Bishop Block of California and Bishop Lewis of Nevada. Bishop Quin of Texas will preach. The attending presbyters will be the Rev. John V. Butler Jr. of Providence and the Rev. John P. Craine of Washington, D. C. Bishop Stevens of Los Angeles will read the litany.

The Rev. Frederick C. Grant of THE WITNESS will attend as the representative of Union Theological Seminary.

Cowley Fathers

Chicago:—The Cowley Fathers, with headquarters in Boston, are to establish a community here in June, according to an announcement made by Bishop Conkling at the diocesan convention. The Bishop also announced that the diocese is opening a student center at Northern Illinois State Teachers College and that a campaign for \$300,000 will be conducted to open student centers at the University of Chicago and Northwestern University. Thirteen new

parishes have been established in the past five years and parochial debts of a million dollars have been reduced to less than \$85,000.

New Parish House

Denver:—St. Thomas' Church is raising \$125,000 for a new parish house. In announcing the drive the Rev. Robert M. Redenbaugh, rector, announced that \$25,000 had already been raised. Since the parish was founded 39 years ago a tiny cubicle in the basement of the church has been the only meeting place for organizations. The new building will make it possible to extend the activities of the parish in the Park Hill neighborhood and particularly youth activities.

Church Club Elects

New York:—The Hon. Robert McC. Marsh was unanimously re-elected president of the Church Club of New York at the annual meeting on May 5th. Other officers elected were Vice-Presidents, Allen Davies, J. Ralph Jacoby, Edward N. Perkins; secretary, Douglas M. Moffat; treasurer, Hall E. Shepherd; trustees, class of 1950: G. Forrest Butterworth, J. Horton Ijams, Clifford P. Morehouse.

Intolerance Growing

San Francisco:—"Racial intolerance and discrimination are on the upswing on the Pacific coast," according to Carey McWilliams, noted author and newspaper man whose article on Japanese Americans was featured in THE WITNESS for April 10. He made the statement after a survey along the three coast states.

Particular hotspots, he said, are Portland, Oakland, and Los Angeles

BROTHERHOOD FILMS

**Will Make a Stimulating Addition
to Church and Community Programs**

MAN—ONE FAMILY

Explodes widely accepted beliefs on racial distinctions. Prepared by Prof. J. B. S. Haldane and Sir Julian Huxley

BROTHERHOOD OF MAN

Color animation film based on Public Affairs pamphlet, "Races of Mankind."

WHOEVER YOU ARE

Documents the organization and operation of a project to fight intolerance

TEAMWORK

Dramatic record of Negro soldiers in the European theatre of combat

For Rental or Purchase From

AWARD FILMS

115 W 44th St. New York City

where ex-war workers are losing their jobs and are continuing to hold down living space.

"It's as simple as that," McWilliams said. "Increase the pool of labor, aggravate an already serious housing shortage, and things will go from bad to worse. During the prosperous war years there was a minimum of racial unrest. Today in Portland, 50 per cent of the Negro population is out of work. They're restless and old inhabitants resent their being there. Los Angeles is in better shape if only because the civic groups are attempting to educate the public to the situation and its potentialities. The recent race strike of Fremont High School students, however, was an open demonstration of feeling. And rumors are being spread that Negroes and Jews are responsible for the housing shortage."

The seeds of trouble in Oakland are still dormant. But tighter employment conditions and the housing shortage are prime ammunition for an explosion, he said.

McWilliams urged citizens to bear in mind there can be trouble and prepare themselves to meet it calmly and sensibly. He spoke under the auspices of the San Francisco council for civil unity.

This situation on the west coast was called attention to in THE WITNESS as early as May 31, 1945 in an article by Mr. Lawrence A. Oxley who then pointed to factors that would result in riots and bloodshed unless speedily corrected, and who then called upon the Church to "send an expert investigator to the coast to do a thorough job on America's number one domestic problem—minorities."

Evangelicals to Meet

Kirkwood, Mo.:—Plans for a southeastern regional conference of evangelicals to be held in Atlanta,

in May, 1948, were made as a result of a visit to several southern dioceses of the Rev. Charles D. Kean, president of the Episcopal Evangelical Fellowship. On the trip he met with groups in Houston, Texas; Baton Rouge, La.; New Orleans; Birmingham, Ala.; Sewanee, Tenn. and Atlanta, Ga.

Parochial Schools

Washington:—Appropriation of funds for public education but not for parochial schools was urged by the Rev. Samuel M. Cavert, head of the Federal Council of Churches, in testifying before a Senate subcommittee. "To provide federal funds for parochial schools would be to encourage segregated educational systems and thereby threaten our democracy by fragmentizing our culture," he declared.

Divorce Rise

Washington (RNS):— Unless the Church makes a determined effort to stem the rise in the nation's divorce rate, there is grave fear for the future of the American home, Warren D. Bowman, chairman of the Washington Federation of Churches' committee on marriage and the home, warned here. In a statement marking the inter-faith observance of national family week, May 4-11, Dr. Bowman said: "The American home is disintegrating and we must put forth every effort to preserve it."

Bowman, who is pastor of the Washington City Church of the Brethren and a former moderator of his denomination's general conference, blamed "hasty marriages made during the war and other unstabilizing factors engendered by the war" as largely responsible for the rapid rise in the number of divorces in the United States.

In 1945, he pointed out, more than 502,000 marriages ended up in the divorce courts of the nation, an average of one out of every three. "This

all-time record represents a gain of more than twenty-five per cent over 1944, the next highest year, and is nearly twice as high as nine years ago."

He urged that churches, high schools and colleges provide courses for youth on "the ideals of love and marriage," and also advocated pre-marital conferences between couples and the minister who will perform the marriage to discuss adjustments necessary for a successful married life.

Marriage Guidance

Montreal:— Establishment of a marriage guidance council "as an instrument of the Church's ministry of reconciliation" was approved by the synod of the Montreal diocese of the Church of England in Canada. The synod also endorsed collective bargaining and declared that the field of human relations in industry "is the area where there should be the keenest and most practical application of Christian principles."

Dom Gregory Lectures

Evanston, Ill.:— Dom Gregory Dix, monk of Nashdom abbey, England, temporarily stationed at the Benedictine priory, Three Rivers, Mich., delivered two series of lectures at Seabury-Western seminary. In the introductory lecture, he elaborated on the cultural setting of Christianity out of which the apostolic ministry evolved. He described the ultimate conflict which arose when Christianity, a fundamentally Jewish religion, was brought into a Hellenistic world.

The second lecture of this series brought out the relation of the prob-



**Send For This BIG · NEW · 1947
HANDBOOK For Sunday School Workers**

112 Pages 1000 Illus.

Lists over 5000 Tested Helps and Ideas. A ready reference with complete descriptions of Lesson Helps, Story Papers, handwork, visual aids, gifts, books, etc. Everything you need to lead, teach or manage a Sunday School. Mail Coupon for Your FREE Copy NOW.

Name _____

Address _____

I am ☐ Pastor, ☐ Supt., ☐ Teacher, ☐ Worker in ☐ Begin., ☐ Pri.,
☐ Jr., ☐ Inter-Sr., ☐ Y. P., ☐ Adult Dept(s). of _____ Church

813-CE North Grove Avenue, Elgin, Illinois

DAVID C. COOK PUBLISHING COMPANY

*"The four-action shape of the
Liturgy"*

An Order for the Celebration of

THE HOLY EUCHARIST

In accord with Early Tradition and
the Book of Common Prayer

with Historical Introduction and
Explanation of suggested changes,

By Stephen A. Hurlbut

75 cents a copy

THE ST. ALBANS PRESS

Mount St. Alban, Washington 16, D. C.

lem to the ministry. Since the Christian ministry grew up as a Jewish institution, its transference to a Hellenistic world forced an adaptation to the social and political framework then existing. Dom Gregory concluded that to the Christian Church the apostolic succession was a fact before it was a doctrine.

In the first lecture of the second series, "A Study of the Liturgy," the eucharist was discussed. Looking back into the second century, Dom Gregory pointed out that there was no set form of the eucharistic prayer. For the early Christians, the eucharist was something done, not said. Then, as now, liturgy is the offering of life to God, not setting religion aside as a department of life. The whole of human life is offered in the eucharist under the forms of bread and wine.

"The Liturgy of Initiation" was the topic of the second lecture in this series, in which the speaker traced the history of baptism and confirmation. Originally, the two sacraments were administered together but since their separation in the Western Church, they have undergone startling changes. While both are still believed to convey the Holy Spirit, the emphasis now placed on baptism is that of initiation.

Dom Gregory Dix will return to Seabury-Western on June 11 to deliver the alumni day address.

Cooperation Urged

Montreal:—Cooperation between Anglicans and Roman Catholics was urged by Bishop John Dixon of Montreal in addressing the annual synod here. Calling for a study of proposals for a mutually acceptable ministry of the Church of England in Canada and the United Church of Canada, he added that since "in this province it is natural that leadership in many matters of public good should be taken by our Roman Catholic brethren, I make bold to ask them to call upon us for cooperation and support."

Hit Robeson Ban

Albany, N. Y.:—Mayor Erastus Corning and the Albany board of education were urged by 13 clergymen here to grant permission for a recital by Paul Robeson, baritone, in a local high school on May 9. The board had approved the recital, but later withdrew permission.

The clergymen said they spoke as "individual citizens" and that they

"do not believe our democratic way of life will be strengthened by closing our public halls to those whose viewpoints may differ from our own."

When Robeson was recently denied use of a public hall in Peoria, Ill., because of his alleged Communist sympathies, the Peoria ministerial association adopted a similar statement.

Fancy Religions

Victoria, B. C. (RNS):—An attack on "fancy religions" and salacious literature and a plea for religious instruction in schools highlighted the address of Bishop Harold E. Sexton of British Columbia in his address to the synod. "It is extraordinary," he said, "that so many people are seemingly impressed by all kinds of self-appointed evangelists, quacks and persons who are only too ready to pervert the Christian religion into a channel for the conveyance of money to their own pockets."

He urged that scientists and politicians give wholehearted cooperation to religious leaders in securing a recognized world-wide standard of right conduct so that there may be no misuse of scientific discoveries.

Higher Salaries

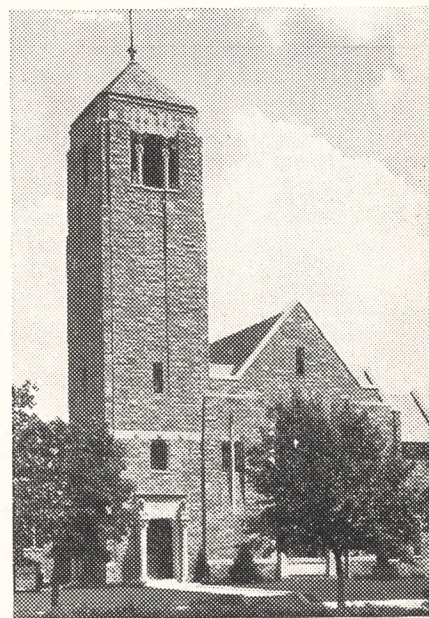
Sydney (wireless to RNS): Archbishop Howard W. K. Mowll of New South Wales addressing the synod urged better education and higher salaries for the clergy as a means to create more zeal in the ministry and encourage careers in the Church. He also urged a world-wide campaign of evangelism to combat atheism, and was supported by Bishop Francis Batty of Newcastle who said that such a campaign could be undertaken without the Churches "losing their denominational individuality."

Protestant Action

Richmond, Va. (RNS):—Establishment of a "Protestant Action" organization in Washington, with also state and local chapters, through which the voice of Protestantism may be heard on issues of the day was urged by the Rev. George S. Reamey in an editorial in the Virginia Methodist Advocate.

"Protestants need in particular a central bureau in the nation's capital to interpret the Church to legislators and to interpret legislation to the Church," the editorial declared. "But whatever the name and nature

THE SIXTH PRESBYTERIAN CHURCH Washington, D. C.



CARILLONIC BELLS *Like a Prayer in Music*

In hundreds of churches, CARILLONIC BELLS has proved that its beautiful music contributes outstandingly to increased church attendance, to a deeper awareness of the church's presence and message.

As the Rev. Mr. Garner of Washington's Sixth Presbyterian Church, writes: "Through 'Carillonic Bells,' we have been able to inspire and refresh Christian faith for the thousands of people who hear its music."

This modern electronic carillon has a glowing richness of tone, a matchless accuracy and clarity, that make it the choice of those who select a carillon by the proper gauge—its audible beauty. It can be played as a solo instrument or in combination with the organ. It can be installed in your church tower without additional construction, its cost is surprisingly moderate. We shall be glad to send you further details, if you will write us at Dept. W-23.



"CARILLONIC BELLS" • TOWER MUSIC SYSTEMS • ACOUSTIC
CORRECTION UNITS • SOUND DISTRIBUTION SYSTEMS • CHURCH HEARING AIDS

SELLERSVILLE, PA.

of the organization, the Church needs a united voice if its message and will are to be heard and heeded in such a day as this."

Experience in Europe has shown what can happen when the Church focuses its entire attention on "the individual's inner religious life and his heavenly destiny" and pays no attention to what is going on in the world around it, the editor said.

"Will the Church in America profit by the mistakes of its sister church in Europe?" the editorial asked. "If so, it will recognize that, as imperative as it is to win the individual to God, the Church must also recognize its God-given responsibility to challenge every influence and condition that tends to restrict and impoverish life. Who is to create sentiment for a Christian world unless it be Christian citizens? Big business will not do it. Little business will not do it. The universities will hardly accept a major responsibility in this direction. . . . There is no group that can be held responsible for marked world improvement unless churchmen awaken to the opportunity, study existing needs and give themselves in united effort in the directions that God seems to direct. . . . Christians can no longer be good Christians unless they are also good citizens!"

Minister Training

Richmond, Va. (RNS):—Ministers should be required periodically to sit through sessions of the police courts, Rev. J. Blanton Belk, pastor of St. Giles Presbyterian church here, proposed after he had observed court proceedings for the first time. He said clergymen, along with many other persons, sometimes tend to view the world through rose-colored glasses. In police court, he added, they would see to what depths some of humanity has fallen and also become aware of how widespread is moral corruption.

"The sliding moral conditions of today raise grave questions," Belk

declared. "Since the first world war we have steadily deteriorated morally. Nothing has stemmed the tide, even temporarily. Unless we mend our ways and return to the moral standards of God, we will suddenly awaken to find that we've lost our liberty. We can't take our democracy for granted."

Belk was one of nearly a score of clergymen who appeared in court together to press charges against a 47-year-old advertising solicitor and former lieutenant-commander in the navy who was charged with obtaining money under false pretenses from 10 of the ministers by telling a false hard-luck story. The other clergymen left after the case was disposed of, but Belk stayed to watch court proceedings throughout the morning and, on invitation, occupied a chair beside the trial justice.

At one point in the proceedings, the judge had a quart bottle of a cleaning fluid brought up for Belk's inspection.

"They drink that stuff," the judge explained. "A little of it produces a terrific jag." Belk sniffed lightly and shook his head.

A Long Job

Harrisburg, Pa.:—The Rev. Henry C. Koch, head of world relief for the Evangelical and Reformed Church, told the annual convention of the Pennsylvania Council of Churches, meeting here, that it will take "from 15 to 20 years to rebuild in a minimum" the cities of Europe and stated that the uncertain policies of the allied nations had led to cynicism and despair. Also addressing the meeting were the Rev. James H. Cochburn of Scotland and the Rev. Marc Boegner, president of the French Reformed Church.

People's Congress

New York (RNS):—All religious denominations have been invited to participate in an Emergency World People's Congress, scheduled to be held here in September when the U. N. General Assembly is in ses-

sion, according to Professor Kirtley F. Mather of Harvard University, chairman of the advisory board for the congress. Plans for the congress will be made at a joint organizing conference at the New School for Social Research here on May 17-18.

The congress will bring together leaders and representatives of organizations, except governmental

Church Schools

CATHEDRAL CHOIR SCHOOL

NEW YORK

Established 1901

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and Information address:

The CANON PRECENTOR,

Cathedral Choir School,

Cathedral Heights, New York City 25

SAINT MARY'S HALL

Faribault, Minnesota

81st YEAR

Bishop Whipple's famous church boarding school for girls, ages 12-19. Thorough college preparation, comprehensive general courses. Beautiful buildings. Healthful climate.

Phyllis M. Newman, M.A., Headmistress

STUART HALL

Located in Shenandoah Valley—noted for beauty and healthfulness of surroundings. 104th session. An Episcopal school emphasizing best in Southern tradition and culture. Effective preparation for College Entrance Boards and for colleges admitting on certificate. General Course for Non-College Girl. Music, Art, Dramatics. Definite religious instruction. New Academic building, gymnasium and tiled swimming pool. Sports. For booklet, address:

ANNIE POWELL HODGES, M. A.

(Mrs. Wm. T.) Principal

Box J-L, Staunton, Va.

ST. FAITH SCHOOL

Saratoga Springs, New York

Boarding and Day School for Girls, Grades IV to XII. College preparatory and general courses. Established 1890.

The Rev. Leonard C. Steele, Principal

St. Margaret's House

School for Christian Service and Deaconess Training School of the Pacific

A graduate school preparing women for Church positions in the fields of religious education, social service, and evangelistic work. Opportunity to work for advanced degrees. Special training for work in Orient.

ADDRESS THE DEAN

1820 Scenic Ave. Berkeley 9, California

THE ANNIE WRIGHT SEMINARY

Tacoma (3), Washington

announces the opening of its 64th year September 9, 1947

Resident and Day School for Girls

Kindergarten through Class XII

The Bishop of Olympia, President

Miss Ruth Jenkins, Headmistress



LIBERTY Carillons Inc.

CARILLON HEADQUARTERS
551 FIFTH AVENUE, New York 17, N.Y.

PRECISION TUNED CHURCH BELLS, ALSO LIBERTY CARILLONS WHICH PRODUCE THE REALITIES OF BELLS, WITHOUT BELLS!

"The Voice of the Cathedrals"

and political, from all over the globe, to work out a common program of action on six emergency tasks confronting the world. These tasks are: mobilizing the people of all nations for support of a system of international control of atomic energy; saving millions imperiled by famine, disease and destitution; making effective use of the U. N. for world peace and reconstruction. Also, bringing about adequate world organization; making the most effective use of the world's resources for the benefit of all; and helping to insure for all people the exercise of their basic human rights.

The joint organizing conference will determine the organization and agenda for the Congress.

Professors Agree

Greencastle, Ind. (RNS):—Teaching of religion has a place in all liberal arts college courses, it was decided at a consultation here between DePauw University professors and Walter M. Horton, professor of theology at Oberlin Theological Seminary. The consultation was one of 20 to be conducted at different American colleges under the sponsorship of the American Council on

Education, the National Council on Religion in Higher Education, and the Edward W. Hazen Foundation, New Haven, Conn.

An appreciation of the effects of Christianity, it was decided here, gives the arts and sciences greater meaning in an age which leans "to extremes and excesses."

Horton declared, "it is a tragedy that so much harmony has been lost between religion and education in the last two centuries. We have a generation of religious illiterates on our hands. I believe that courses should be taught so that the student learns profound respect for religious values connected with each subject."

Marriage Code

Los Angeles (RNS):—Under terms of a code of ethics adopted by the Ministerial Union of Ontario (Calif.) no marriage rites will be performed for divorced persons who are unable to give proof that their divorce grounds are "sufficient from a Christian standpoint."

The code, signed by fifteen pastors of Ontario churches, pledges members of the Ministerial Union to require interviews with couples prior to marriage, and to obtain pledges

from couples to seek the guidance of a minister in case of marital difficulties before consulting a lawyer or starting divorce proceedings.

Also, it pledges pastors to perform all marriages in the church when possible, to emphasize that "marriage is a high, spiritual contract, vital to human welfare and therefore sacred in the eyes of God and His church," and to strive constantly for higher community standards of marital and family relationships.

Urges Unity

Toronto (RNS):—A plea for a "United Christian Church"—a reunion of all Christians, Catholic and Protestant, in one Church—was made by the Rt. Rev. W. L. Wright, Anglican Bishop of Algoma, in an address at Sault Ste. Marie, Ont.

"The Anglican Church is both Catholic and Protestant," he said. "She will throw away her opportunity to serve as a 'bridge-church' if she stresses only a nominal unity with Protestants and abandons her position in regard to the apostolic ministry, which she holds in common with the Catholic three-fourths of Christendom."


TIME IS RUNNING OUT

Presiding Bishop's Fund
Needs \$1,000,000
by Whitsunday for
World Relief

HAVE YOU MADE YOUR OFFERING?

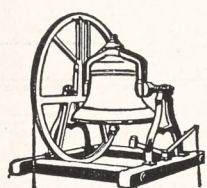


Write us for
Organ Information
AUSTIN ORGANS, Inc.
 Hartford, Conn.



**STUDIOS OF
 GEORGE L. PAYNE**
 ONE LEE PLACE - PATERSON N.J.
 FOUNDED 1896
CHURCH MEMORIALS
STAINED GLASS-WOOD-METAL
ALL CHURCH CRAFTS
NO LONGER ASSOCIATED WITH THE PAYNE-SPIERS STUDIOS

ALTAR BREADS ORDERS PROMPTLY FILLED
 SAINT MARY'S CONVENT
 KENOSHA • WISCONSIN




**MENEELY
 BELL CO.**
 22 RIVER ST.,
 TROY, N. Y.
BELLS



R. GEISLER, INC.
 71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
 IN CARVED WOOD AND
 MARBLE • BRASS • SILVER
 FABRICS • WINDOWS

VESTMENTS for CLERGY
 and CHOIR
 Altar Linens Embroideries
 Tailoring . . . Episcopal Flags. Send for Catalog
J. M. HALL, INC.
 14 W. 40th St., New York - Tel. CH 4-3306
 Office & Salesroom
 American Distributor of Stained Glass Windows
 for James Powell & Sons (Whitefriars)
 Limited, London, England.

**Need a
 LAXATIVE?**
Black-Draught is,
1-Usually prompt
2-Usually thorough
3-Always economical



**25
 to
 40
 doses
 only
 25¢**

**Get
 BLACK-DRAUGHT**
CAUTION: USE ONLY AS DIRECTED

Coventry Cathedral

London (wireless to RNS):—A resolution that Coventry Cathedral be rebuilt on its present site in its old form was adopted at a public meeting in Coventry. Sir Alfred Herbert, a leading British manufacturer, who presided, declared that modernistic architecture would be "out of harmony with the spire and the remaining portions" of the cathedral. A petition, bearing 720 signatures, has been sent to the cathedral commission urging that traditional architecture be employed.

Threat to Press

Washington (RNS):—Humphrey E. Desmond of Milwaukee, president of the Catholic Press Association, told the House committee on post office and civil service that a proposed increase in postal rates "threatens the Catholic parochial press of the nation."

Mr. Desmond, who said that he represented 200 Catholic newspapers with varying circulations, warned that if the proposed increase in rates is put into effect, it would deal a death blow to most Catholic papers.

The proposed postal rates, which have stirred controversy in press circles generally, would increase the rate per pound of religious, educational, agricultural or other related publications from one-and-one-half cents to two-and-a-half cents. In addition, there would be a flat charge of one-fourth cent for each piece of mail.

Religious spokesmen here, although not planning to testify against the proposed increase, say privately the bill would work a financial hardship on every church that publishes a bulletin, every small denominational newspaper, and would increase greatly the mailing costs of the big religious journals.

Mr. Desmond told the committee that the bill would hit the Catholic press in the most vulnerable possible spot and that undoubtedly many Catholic newspapers would have to suspend publication if the new rates are put into effect.

Summer Conference

The Twenty-Second Annual Session of the Provincial Summer Conference of Christian Education among Colored Church Workers will be held at St. Paul's Polytechnic Institute during the week of July 27. The theme of the Conference will be "Practical Evangelism."
 Total costs for the session will be Eleven Dollars.
 Kindly write to Dr. J. Alvin Russell for particulars.

**Everything for the
 Episcopal Church**

Ammidon & Company
 HORACE L. VARIAN
 31 S. Frederick St. Baltimore 2, Md.

Linens Join the Drive

We offer 10% off our entire list of linens and cottons for all Church uses on orders placed in May and June. Buy now for summer work replacing your Sacristy needs. Samples free.

MARY FAWCETT CO.
 Box 146 Plainfield, N. J.

CATHEDRAL STUDIOS

Washington, London. Materials, linens, by the yd. Surplices, albs, Altar Linens, stoles, burses, veils. My new book Church Embroidery & Church Vestments (1st edition sold out, 2nd edition ready soon). Complete instruction, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds 53c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Md. 15. Tel. Wisconsin 2752.

DYE-FAST

SANFORIZED

FLY-FRONT

Black Clerical Shirts

made of

Fine Light Weight Pongette Shirt-
 ing. All collar sizes 14-17½.
 All sleeve sizes 32-35.

Plain Bosom \$4.50

Pleated Bosom \$4.95

C. M. ALMY & SON, INC.
 562 Fifth Ave. New York 19, N. Y.

The Payne-Spiers Studios Inc.

Studios at New Jersey
 Paterson, N. J.
Carved Wood
 Chancel Renovations Church Furnishings
 Murals Memorials Tablets
Stained Glass
 .. Inquiries Solicited ..

**Headquarters for
 RELIGIOUS SUPPLIES**



CHOIR GOWNS • VESTMENTS
 PULPIT ROBES • HANGINGS
 STOLES • EMBROIDERIES
 Communion Sets • Altar Ap-
 pointments • Altar Brass Goods

National CHURCH GOODS
 SUPPLY COMPANY
 821-23 ARCH STREET, PHILADELPHIA 7, PA.
 CATALOG
 ON REQUEST

X SHRINE MONT X Vacations: May to October for clergy, laity, families, friends. In Alleghenies, 100 miles due west of Washington by Southern Ry, Greyhound Bus & auto. Grounds of rare mt. beauty; mineral spgs.; many recreations; modern lodges, cottages, central halls and refectory. *Noted Cathedral Shrine*—perpetual trust of the Church. Raes: \$20 to \$30-\$35 a wk., room, meals, service, ample baths. *Prospectus*, Rev. E. L. Woodward, M.D., D.D., Director, Shrine Mont, Orkney Spgs., Va. **CLERGY SEMINAR of Gen'l Church:** July 14-25, 11 days, \$25; evening lectures and daily services open to all guests.

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. OSCAR J. F. SEITZ
Professor at Bexley Hall

I want to congratulate THE WITNESS for the series on the subjects in the book, *Christianity Takes A Stand*. If you decide to reprint them in pamphlet form the two on race relations alone would be worth the price. I refer to the excellent article on Negro-White Relations by Kenneth Hughes and the one on the Roots of Negro Oppression by Max Yergan. And I would include in my appreciation the one on the Need for Negro Clergy by John Burgess.

The series stimulated very lively interest among the ten Bexley students who received THE WITNESS in the bundle plan and met weekly to discuss the articles, together with the corresponding chapters in the book.

* * *

MR. W. R. SCHUTZE
Student at Virginia Seminary

I think that the editors of THE WITNESS did a wonderful job in presenting the material on the Virginia Seminary (WITNESS, May 1).

* * *

MISS JEAN DYKEMAN
Churchwoman of New York

THE WITNESS for May 8 has just reached me and I want to thank you for it. The work of the American Bible Society is of great importance and it is to be hoped that such an excellent number, devoted so largely to this work, may bring a response from the people of our Church. I would add that I was also delighted to have the article about the Guild of St. Barnabas for Nurses by Dr. Martin.

* * *

MR. JAMES A. KEITH
Layman of Philadelphia

It is to be hoped that many church people will read the excellent article by Dr. Grant in THE WITNESS for April 24th. It is a call to Christian action that is greatly needed these days. I would add that the entire series of articles, based upon the book, *Christianity Takes A Stand*, is a call to such action and the Church is greatly indebted to Bishop Scarlett and his commission for the book and to THE WITNESS editors for dealing with the chapters as you did. It was one of the finest exhibitions of journalism, religious or secular, that I have seen for a long time.

* * *

JOSEPH HOFFMAN
Layman of St. Louis

We are inclined to think that if our religion were strong enough or great enough we could resolve our problems. We could, if it were an active heaven everywhere. It must become just that in all fields of thought and activity if we are to avert world catastrophe.

We must understand what is happening in every field and see how the knowledge or acts of each relate to and work toward or tend to destroy peace. We need the facts that determine the thoughts and actions of men and set into motion historical movements.

We need more unity of action among the churches, among labor, farm, scientific, educational, cultural and minority groups to understand each other. We need to know how the work of each relates to the other; the objective results and the subjective motives involved.

We need a wide spread discussion of the many problems involved in the problem of peace. We need, as Wallace says, meetings everywhere. We need forums, conferences and open meetings. We need to learn that it is more profitable to spend for peace than for war. We need the faith and courage to really live up to our professions; the wisdom to use atomic energy in the interest of all mankind.

* * *

REV. F. T. NORMAN
Rector at Verdun, Quebec, Canada

The people in England are miles ahead of the people in Canada and I think also those in the United States. That applies to ecclesiastical as well as to political thinking. Certainly our own synod, just ended, dealt with the most irrelevant issues. The distinction between the world and the Church, a feature of early Christianity, is continually narrowing and this is certainly not due to world improvement.

Keep THE WITNESS coming and keep up its great witness to the faith.



BARD COLLEGE

(formerly
St. Stephen's)

A coeducational college of
liberal arts and sciences.

Annandale-on-Hudson, New York

CARLETON COLLEGE

Laurence M. Gould, D.Sc., President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions
CARLETON COLLEGE
Northfield Minnesota

ST. AUGUSTINE'S COLLEGE

Raleigh, North Carolina

Accredited Class A Church College for Negro Youth. Co-educational. B.A. and B.S. Degrees. Teacher Training; Religious Education; Commerce; Music; Physical Education. Address: President.
Legal title for bequests: Trustees of St. Augustine's College, Raleigh, No. Carolina.

Okolona College

Okolona, Mississippi

Co-educational, Private American Church Institute for Negroes (Protestant Episcopal Church) Established 1902
High School and Junior College - Trades and Industries - Music

For information write: W. MILAN DAVIS
President
Today's Training for Tomorrow's Opportunities

SCHOOLS

The Hospital of Saint Barnabas and the University of Newark offer a full course in NURSING

to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to

Director of Nursing

HOSPITAL OF SAINT BARNABAS
685 High Street Newark, N. J.

MARGARET HALL

Under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field and tennis court. Riding. Board and Tuition \$850. For catalog, address: Sister Rachel, Prin. O.S.H., Box A, Versailles, Kentucky

HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector

Box W. Plymouth, N. H.

Saint Mary's-in-the-Mountains

An Episcopal college preparatory boarding school for fifty girls. Piano and Choral instruction. Art. Domestic Science. Mountain hikes and winter sports afforded by location in White Mountains. Horseback and Skiing lessons. New gymnasium. For catalogue address

Miss Mary Harley Jenks, Principal
Littleton, New Hampshire

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to
George L. Barton, Jr., Ph.D. Headmaster,
Box 408

KEMPER HALL

KENOSHA, WISCONSIN

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. Under direction of the Sisters of St. Mary. For catalogue, address: Box WT.

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-help system, and informal, personal relationships among boys and faculty.

Rev. Robert L. Curry, Headmaster
Lenox Massachusetts

SCHOOLS OF THE CHURCH

St. Andrew's School

An all-year boarding school for boys

West Barrington, Rhode Island

Established in 1893

Rev. Irving Andrew Evans, Rector

St. Paul's Polytechnic Institute

Lawrenceville, Virginia

St. Paul's offers Courses on the four year College level in the following fields—Industrial Education, Agriculture, Business Administration, Home Economics and Teacher Training.

J. ALVIN RUSSELL, A.M., D.D., President

MERCERSBURG

A distinguished preparatory school beautifully located in the mountains of Southern Pennsylvania. Modern equipment. Small classes; 10,000 Alumni. Close personal supervision of each boy. 85 miles from Baltimore and Washington on Greyhound route. Beautiful Chapel with famous Carillon. Summer Session.

Charles S. Tippetts, Ph.D., Head Master
Box W, Mercersburg, Pa.

Church Workers Wanted!

Prepare for Service in the Church
at

THE NEW YORK TRAINING SCHOOL
FOR DEACONESSES AND OTHER
CHURCH WORKERS

Address: Deaconess Ruth Johnson
St. Faith's House 419 W. 110th St.
New York 25

Porter Military Academy

A Church School for Boys

Established 1867

College Preparatory and General Courses
Fine Athletic Program.

Grades 4 to 12

COL. PAUL M. THRASHER, President
167-199 Ashley Avenue
Charleston 17, S. C.

ST. JAMES SCHOOL

Diocesan School of Maryland. Grades 6 to 12. Teacher pupil ratio 1 to 7. Enrollment limited to 105. Individual attention stressed. Excellent Lower School. All sports, music, dramatics, debating. Fully accredited.

Vernon B. Kellett, PhD. Headmaster
St. James, Washington County, Maryland

St. John's MILITARY SCHOOL

Salina, Kansas

Since 1887 St. John's has been perpetuating the cultural traditions of the Church by stressing sound scholarship in Christian atmosphere. Grades 5 through 12. Fully accredited.

Saint James School

Since 1901

Faribault, Minnesota

A Military country boarding school with the atmosphere and individual attention of the home. Grades 3-8, and only fifty cadets accepted. An Episcopal Church School which stresses the Spiritual, the Mental, the Moral. Summer sessions during June and July.

Marvin W. Horstman, Headmaster

Maoster School

Danbury, Conn.

Cardinal principles are Religion, Intellectual Excellence, Simplicity, Hard Work. Small School. Near New York. Reasonable tuition. Accredited. Individual attention.

Write Rev. JOHN VERDERY
Ridgebury Road, Danbury, Conn.

THE NORTHWESTERN MILITARY AND NAVAL ACADEMY

Lake Geneva, Wisconsin

A distinctive preparatory school for boys 13 to 18, grades 9 through 12. Fireproof buildings and 90 acre campus, beautifully situated along lake shore. Excellent academic and military training together with a full complement of athletic activities. For information write to: The Rev. James Howard Jacobson, Superintendent and Rector.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

Excellent College Preparatory record. Special courses arranged for girls not contemplating college. Day pupils range from Kindergarten to College Entrance. Boarders from Grade 8 to College Entrance.

MISS BLANCHE PITTMAN, Principal
Albany New York

ST. MARY'S HALL

San Antonio, Texas

A residence and day school for girls. . . . Preparing for the leading colleges. Fully accredited curriculum. . . . Training in leadership and Christian character. Emphasizing outdoor sports, throughout the year. 4 acre campus—modern buildings—swimming pool.

Gretchen Tonks, Head Mistress
117 East French Place

St. Catherine's School

Richmond, Va.

Member of Church Schools in Diocese of Virginia

An Episcopal Boarding and Day School for Girls in suburb of Richmond. College preparatory course with graduates in leading Eastern colleges. General courses also, with music and art. Attractive fireproof buildings. Riding (all year); other outdoor activities and swimming pool.

Louisa deB. Bacot Brackett, A.B.
(Mrs. Jeffrey R) Headmistress

BRECK SCHOOL FOR BOYS

Day and Boarding, Grades 1 thru 12

Preparation for college and that experience we call Life under highly trained men. Athletics of all kinds, including horseback riding.

Chester H. Desrochers, Headmaster
2477 Como Avenue, W. St. Paul 8, Minn.

SEWANEEMILITARY ACADEMY

Thorough prep. for college. Summer session. Small classes—every boy instructed how to study. Private mountain domain of 10,000 acres in summer resort area. Endowed: moderate rates. 80th year. Catalogue.

Superintendent Box W, Sewanee, Tenn.

HOWE MILITARY SCHOOL

Training young Americans for leadership. R.O.T.C. Accredited college preparatory, business courses. Junior School. Small classes. Every boy participates in sports. Balanced program. Episcopal. Established 1884. Summer Camp, boys grammar school age. Catalogue:

COL. B. B. BOUTON

13 Academy Place, Howe, Indiana

CRANBROOK

Preparatory school for boys in grades 7 through 12. Post-graduate course. Beautiful, modern buildings. Single rooms in fire-resisting dormitories for all resident students. Small classes. Strong faculty. Graduates in leading colleges. Exceptional opportunities in arts, crafts, sciences, music, competitive scholarships. Broad program of athletics. Near Detroit. Over night by train from New York, six hours from Chicago. Catalog.
Rev. W. Brooke Stabler, Cranbrook School,
Box W, Bloomfield Hills, Michigan

"At the Nation's Shrine"

Valley Forge

MILITARY ACADEMY

Sr. R.O.T.C. Catalog. Box W, Wayne, Pa.

Valley Forge graduates are leaders in Peace as they were in War. Coll. Prep & Jr. Coll. Ages 12-20. Small personalized classes, guidance & testing bureau; reading clinic. Distinguished faculty. All varsity sports, swimming, Intramural athletics for all. 30 modern fireproof bldgs. Motorized Field Artillery, Cavalry (75 horses). Infantry, Band.

ST. MARGARET'S SCHOOL

Established 1865 • Incorporated 1875

A New England School for Girls emphasizing preparation for the leading colleges.

ALBERTA C. EDELL, A.M., Principal
Box 1070, Waterbury 90, Connecticut

The Hannah More Academy

Est. 1832. Episcopal school for girls, grades 7-12. Outstanding preparation for leading colleges, also General Course, Music, Art. Athletics and Riding carefully supervised. Eighteen miles northwest of Baltimore. Moderate rates because school incorporated not for profit.

Janet Ward, M.A., Columbia University,
Headmistress, Reisterstown, Md.

DeVeaux School

Niagara Falls, New York

Founded 1852

The Church school of the Diocese of Western New York. Military form of student government. Grades 7 to 12. Accredited. For catalog, address Rev. William S. Hudson, Headmaster.

SAINT MARY'S HALL

BURLINGTON, NEW JERSEY

Boarding and Day School for Girls.
Strong Elementary Department
College Preparatory, and General Courses.

Music - Art - Dramatics - Sports
Careful attention to individual growth and progress.

FLORENCE LUKENS NEWBOLD,
Headmistress

St. John Baptist School FOR GIRLS

Offers College Preparatory and General courses music, art, outdoor sports, and a happy home life, with character building extra-curricular activities for resident and day students, under the care of the Sisters of St. John Baptist. In the country near Morristown, New Jersey.

For catalog address

The Sister Superior, Mendham, New Jersey

Voorhees N. and I. School

Junior College Denmark, S. C. High School Co-educational. Accredited by State Dept. of Education of S. C. and the Southern Association of Secondary Schools and Colleges. Under the two Dioceses of S. C. and The American Church Institute for Negroes. Expenses reasonable. Limited scholarship aid for worthy students. Apply:

J. E. BLANTON, Principal.