

The WITNESS

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OCTOBER 30, 1947



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LOUISVILLE WITNESSES
DEDICATION OF A NEW
ST. ANDREW'S CHURCH
(story on page three)

Between Two Worlds by Vida Scudder

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SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paul T. Sargent, D.D., Rector
8:00 A.M. Holy Communion.

11:00 A.M. Morning Service and Sermon.

Weekdays: Holy Communion Wednesday at 2:55 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.

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 11 day and all night.

ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8, 9:30 and 11.

Daily: 12:05 noon—Holy Communion.

Tuesday: 7:30 A.M.—Holy Communion.

Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH

Atlanta, Georgia

435 Peachtree Street

The Rev. J. Milton Richardson, Rector

9:00 A.M. Holy Communion.

10:45 A.M. Sunday School.

11:00 A.M. Morning Prayer and Sermon.

6:00 P.M. Young People's Meetings.

THE 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.

The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January, and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, Chairman.



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.

OCTOBER 30, 1947

Vol. XXX

No. 39

Clergy Notes

BOWKER, WILLIAM E., formerly rector of Trinity, Fredonia, N. Y., is now rector of the Holy Communion, Buffalo, N. Y.

BROBURG, PHILIP, formerly rector of St. Bartholomew's, Philadelphia, is now rector of St. Ansgarius, Providence, R. I.

DAVIS, DANIEL K., formerly chaplain of Episcopal students at the University of Kentucky, is now rector of St. Michael's, Bristol, R. I.

HANCKEL, WILLIAM H., formerly rector of St. Thomas', Newark, Del., is now assistant rector of St. James the Less, Scarsdale, N. Y.

HEBERGER, PAUL F., rector at Smyrna and Clayton, Del., is now rector of Holy Trinity, Oxford, Md.

HOVENCAMP, RALPH E., formerly rector of Grace Church, Cortland, N. Y., is now rector at Newcastle, Pa.

KUHN, W. J., formerly chaplain of the USS Philippine Sea, has been ordered to the Marine Barracks, Quantico, Va. for duty.

LITTLE, THOMAS E., formerly rector of the Good Shepherd, Quincy, Ill., is now rector of Trinity, Bristol, R. I.

MARTIN, ALBERT E., rector of St. Matthew's, Sparrows Point, Md., becomes rector of St. Stephen's, Mount Carmel, and the Ascension, Kulpmont, Pa., Dec. 1st.

MCCRACKEN, WILLIAM C., was ordained priest Oct. 11 at Emmanuel, Webster Groves, Mo., where he is assistant, by Bishop Scarlett.

PHILLIPS, WILLIAM E., rector of Trinity, Lansford, Va., died on October 4.

PLATTENBURG, STANLEY W., formerly rector of Trinity, Utica, N. Y., is now rector of Zion Church, Rome, N. Y.

ROBINSON, DONALD B., rector of the Advent, Lakewood, O., becomes rector of the Church of the Holy Apostles, Ellsworth, Kansas, Nov. 15th.

SPOFFORD, W. B., Jr., secretary of the Church League for Industrial Democracy, is now also rector of St. Thomas', Detroit, with the office of the CLID moved to that city.

STEPHENS, WILLIAM E., rector at Coudersport and Brookland, Pa., becomes rector of St. Luke's, Mechanicsburg, Pa., Nov. 1st.

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 Thursdays, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH Cambridge

Rev. GARDINER M. DAY, Rector

Rev. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.

Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH Miami

Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.

Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.

Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.

The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH

Montecito and Bay Place

OAKLAND, CALIFORNIA

Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.

Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH

Corner Church and Davis Streets

ELMIRA, N. Y.

Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A.M.; 4:30 P.M.

Daily: Tuesday and Thursday, 7:30 A.M.

Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.

Other Services Announced

CHRIST CHURCH

Nashville, Tennessee

Rev. Peyton Randolph Williams

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young People's Meetings.

Thursdays and Saints' Days—Holy Communion, 10 A.M.

Church of St. Michael & St. George

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. C. George Widdifield

Minister of Education

Sunday: 8, 9:30, 11 a.m.; 8 p.m.

Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market

Cathedral of Democracy

Founded 1695

Rev. E. Felix Kroman, S.T.D., 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.

Canadian Church Report Lists Disorders in Society

*Use of Men As Means to an End Is Named
One of Disturbing Factors of Our Day*

Hamilton, Ont. (RNS):—Misconceptions of freedom, and the moral irresponsibility of commercial interests were among eight factors condemned for causing disorder in modern society in a report presented to the Canadian Council of Churches by a study commission on the Church and disorder in society. The report also assailed the partisan spirit, an emphasis on quantity over quality, replacement of recreation by entertainment, the impersonality of urban culture, the use of men as a means to an end, and the general pace of life as disturbing factors on the social scene.

Asserting that there are "some portents of good," the report closed on a note of optimism: "Wherever a social structure is undergoing change there is likely to be temporary dislocation, even when the change is in the direction of a better order. For example, the economic development of society has been productive of a higher material standard for all. This development has been and still is attended by strife between masters and men. But this strife is not evidence of mere disorder. It is conflict produced in an old order by the emergence of a new one having better promise."

The report said that freedom is too often interpreted as "freedom from restraint or responsibility" and declared that defense of private enterprise is often a defense of "an individual privilege or 'vested interest,' or a cover under which to escape social responsibility."

Scoring the "moral irresponsibility of commercial interests," the report said advertisers of beauty aids, for example, "tend to substitute ideals of 'glamor' for ideals of virtue, and unnecessarily stimulate the selfish, vain and sensuous sides of human nature."

"Commercial interests," it continued, "including the press, radio, and movies, claim the right to give the public what it wants. They conceal the truth that in the equivocal word 'wants' they are referring to illicit desires which public opinion itself traditionally condemns."

The partisan spirit was attacked because it gives expression to "bitter, heated, intolerant attitudes." In this connection, the report cited newspaper editorials and industrial, political and religious disputes. "The concern to win a case, protect an interest, or sell goods," it was said, "overshadows a duty to be fair and reasonably 'objective'."

Emphasis on quantity over quality was condemned because by it mass suggestion and opinion are allowed to overrule the convictions of the individual.

Replacing recreation with entertainment, the report said, makes for more spectators than participants in sports, drama or community welfare work.

"Modern cities have no true community of persons and interests," the report said in its reference to the impersonality of urban culture. "Denominational divisiveness in the Church has sorely aggravated the trouble. The Church fellowship should be the source of the true neighborhood, yet the inhabitants of a street are divided by their church loyalties."

Commenting on the pace of life, the report declared the "jaded person often flies for relief to avocations whose immediate and passing enjoyment does nothing to enrich the mind. The general level of life is becoming increasingly trivial. In general, there is a lessened inclination to follow any pursuit which demands a sustained effort of intellect or spirit."

Chairman of the commission

which submitted the report was Prof. David W. Hay of Knox College, Toronto. The commission was set up a year ago.

NEW ST. ANDREW'S DEDICATED

Louisville, Ky.:—The new Church of St. Andrew, a beautiful modern church of Georgian design, was dedicated here by Bishop Clingman. The cover picture shows acolytes and clergy entering the church for the service. The foundations for the plant were laid in 1940 but building was interrupted by the war. Work was begun in the summer of 1946 and completed this year at a cost, including furnishing, of about \$355,000. At the time of the dedication but \$11,000 remained to be pledged to cover the complete cost of the plant.

The church can seat 500 and is authentic in design. The sanctuary is marked by a solid blue dossal, a hanging cross, a holy table. The chancel furniture has been made especially for the church in Chippendale design. Free use was made of colonial colors in decorations.

In addition to the church there is a parish hall seating over 400 persons, two kitchens, a crypt hall, twenty-two class rooms, parish offices and studies for the clergy. The rector is the Rev. Andrew E. F. Anderson.

SUBSCRIPTION FUND

***A letter: "Because I admire the WITNESS you put me on a complimentary list. I wish I might pay for it but when I tell you that after all my years of service, mostly missionary, my pension is only \$71.74 a month and I have to pay \$50 a month rent, you can see how taking a Church paper is out of the question. A bishop once scolded me several times for turning down calls to large parishes in order to stay with little mission stations where I got small financial remuneration. But I did receive the love, esteem, respect and affection of the people of those poor, little towns."

It is for people that write such letters that we ask those who are able to contribute to our Subscription Fund. Make checks "THE WITNESS" and send to 135 Liberty Street, New York 6, N. Y.

BISHOP H. W. B. DONEGAN IS CONSECRATED

New York:—The Rev. Horace W. B. Donegan, formerly rector of St. James' Church here, was consecrated Bishop Suffragan of New York on October 28th at the Cathedral of St. John the Divine. Before a packed congregation, with many distinguished Churchmen present, he was made a bishop by the laying on of hands by the Presiding Bishop, Henry Knox Sherrill. The co-consecrators were Bishop Gilbert of New York and Bishop Manning, the retired bishop of New York. An international touch was introduced when Archbishop Philip Carrington of Quebec and Bishop John Misiaszek, Old Catholic Church, joined in the laying on of hands.

Two processions, made up of officers of the diocese, both clerical and lay; clergymen and laymen representing all parts of the diocese, together with many clergymen from neighboring dioceses, entered the great cathedral shortly before 10:30 and took their places in the sanctuary, the choir and the nave.

The sermon was preached by Bishop Henry W. Hobson of Southern Ohio.

Bishop Donegan is to make his home at 8 Avon Road, Larchmont, N. Y. It was understood at the time of his election that he would reside in the northern part of the diocese.

BISHOP R. T. LORING IS CONSECRATED

Springfield, Ill.:—The Rev. Richard T. Loring was consecrated as the fifth bishop of the diocese of Springfield in St. Paul's Cathedral here on October 18th. Climax of the service came when thirteen bishops laid their hands on the head of the candidate and the consecrator, Presiding Bishop Henry K. Sherrill, said: "Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands."

The comprehensive nature of the Episcopal Church was illustrated by the vestments worn by the bishops: six wore the simple black and white of rochet and chimere; seven were attired in colored copes and mitres.

Bishop Powell of Maryland spoke of his affection for Bishop Loring and reminded the large congregation that Loring, as a Baltimore rector, had presented Bishop Powell's two sons to him for confirmation. He went on to say that "Our religion

is the most practical thing in the world. It begins with a fact, the Incarnation. Christ's life was a fact. He met the power of Rome head on. It is the fact of his power that gives us hope for the future. He deals with the human heart where sin is. Out of the heart of man proceeds the issues of his life."

Bishop White, the retired bishop of Springfield, and Bishop Conk-

FUNDAMENTALISTS HAVE RIVAL SERVICE

Buffalo:—The western New York region of the American Council of Christian Churches, a fundamentalist group, sponsored a Reformation Day service here on October 26. The purpose was to rival a service sponsored by the local Council of Churches at which Methodist Bishop



Bishop Horace W. B. Donegan who was consecrated Suffragan Bishop of New York on October 28 at the Cathedral of St. John the Divine

ling of Chicago were the co-consecrators. Bishop Spence Burton of Nassau was a presenting bishop, along with Bishop Oliver Loring of Maine, brother of the newly-made bishop. Bishop Mallett of Northern Indiana read the Gospel; Bishop Essex of Quincy the Epistle; Bishop Scarlett of Missouri the consents and Bishop Ivins of Milwaukee the Litany. Other bishops present were Bishop Randall of Chicago; Bishop Clark of Utah; Bishop Kirchoffer of Indianapolis; Bishop Whittemore of Western Michigan.

More than 500 persons taxed the capacity of a local hotel following the service where a luncheon was given in honor of the new bishop.

Oxnam was the speaker. The fundamentalists charged Oxnam with being "at various times a member or sponsor of a number of pro-communist organizations" and said he "should not be regarded as a true representative of Protestantism."

CHURCH FAVORS HOUSING PROGRAM

New York:—The commission on social relations of the diocese of New York last week re-affirmed its stand in favor of a bond issue for low-rent public housing, which will be voted upon November 4. It also approved a proposed constitutional amendment which will make possible the retirement of unfit judges.

Rector Deals With Skepticism In Interesting Book

*Albert Schweitzer Dealt With as Christian
Revolutionary in Another New Harper Book*

Reviews by Frederick C. Grant

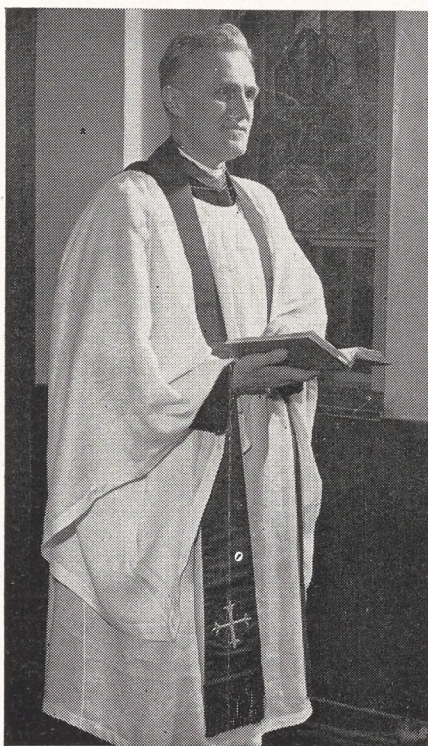
New York:—The rector of Grace Church, Charleston, S. C., formerly rector of All Angels', New York, is well known as a radio preacher. His sermons are clear and forceful, deal with the situations in which people find themselves today, face up squarely to modern problems, and always have something worthwhile for the listener to take away with him. To my mind he is one of the best radio preachers in America.

In this interesting new book, ***Postlude to Skepticism* (Cloister Press), Ralph S. Meadowcroft deals with the "skeptical mind" and traces its origin not only back to a half century ago but all the way back to ancient Greek philosophy. Then he comes on down the centuries and shows how the modern mind, "the mind of today" has been affected by the interplay of various movements of thought — psychology, physical science, pragmatism, psychoanalysis, theological modernism, etc. He thinks we stand at the cross-roads, and that there is a possibility of a new era opening for religion, since materialism and rationalism have about run their course. This is not to say that the new era will surely arise—it is only a possibility, but it is a possibility that holds out a tremendous challenge to the church. Only the church will have to do some things a lot better than it has done in the past. We have reached the "postlude" to skepticism, and, following the "mind of yesterday" and the "mind of today," there is a possibility that "the mind of yesterday, today, and forever" may be achieved.

Here is a book which I hope will be widely read by our laymen as well as by the clergy. It ought to be very useful in the program of Evangelism. The great need of today is the recovery of both the sense and the concept of the personality of God. The Anglican bishops insisted on this as long ago as the last Lambeth Conference (in 1930); it is still the problem before us and the world's greatest religious need in the present day.

****Albert Schweitzer: Christian Revolutionary.* By George Seaver. Harpers. \$2.00.

This little introduction to Albert Schweitzer—to his life and especially to his writings—will be of wider interest in view of the fact that Dr. Schweitzer is coming to America next year. The magazine *Life* re-



The Rev. Henry Lewis, rector of St. Andrew's, Ann Arbor, Michigan, is celebrating the 25th anniversary of his coming to the parish, during which time he has had an active and 'successful' ministry in a busy university community. His career has included a variety of diocesan and community interests as well as service to the Church at large

cently published a group of photographs of the famous missionary and a brief article about his career. Without doubt, Schweitzer is one of the greatest men of our time. For those who have only a slight acquaintance with his thought and writing, this book will be a most welcome guide to further acquaintance.

Jacob Boehme's *The Way to Christ* in a New Translation by John Joseph Stoudt. Harpers. \$3.00.

This is one of the great Christian classics, and is interestingly introduced by Rufus M. Jones. Like many of us, Professor Jones first ran across Boehme in the course of reading Emerson's essays. Mr. Stoudt has been a student of Dr. Jones'—and that is enough to indicate its quality, since the teacher recommends it in his foreword. The book is a fitting companion to the modern translation of Eckhart, recently published at Harper and Brothers.

The Soul of Frederick W. Robertson. By James R. Blackwood. Harpers. \$2.00.

A brief biography of the great Anglican preacher of one hundred years ago. People have always wondered at the marvelous influence Robertson exerted — his sermons (which are really nothing more than expanded sermon notes) are simple and clear, but do not convey the magnetism of the man. This biography helps us to understand how Robertson influenced people—for instance: "The peaks of his intensity came when he spoke about the love of God in Christ, but he ventured also into the dark aspects of faith" (p. 123).

PRIMATE ASSAILS BISHOP BARNES

London:—An attack on *The Rise of Christianity*, new book by Bishop Barnes of Birmingham, was made by the Archbishop of Canterbury in his address to the Convocation of Canterbury. Declaring he was "shocked" by the book, Archbishop Fisher stated that the author "discards or omits to include much which holds a central place in generally accepted Christian doctrine and belief. If his views were mine I would feel I could not still hold episcopal office in the Church."

The book is said to contain statements denying the possibility of miracles, rejects the doctrine of the Incarnation and dismisses the Virgin Birth as a crude semi-pagan story. It also denies the physical resurrection of Jesus.

At the conclusion of the Archbishop's address, Bishop Barnes asked permission to make a statement, but the Primate refused on the ground that it was improper for the convocation president's address to be the subject of discussion. He did indicate however that it would be in order for the Bishop of Birmingham

to reply in the upper house of the convocation if he so desired.

The following day therefore Bishop Barnes told his fellow bishops that his views were "entirely compatible with my position as a bishop of the Church of England" and made it clear that he had no intention of resigning. Reasserting his stand that "belief in miracles has gone from the scientific world," the 73-year-old bishop declared that "there have been many conflicts in the last two centuries between religion and science. In every case science has won the battle and Christianity has gained a purifying by defeat. Religion, like a man, must from time to time, shed old garments. It seems to me that as a Church we must come to terms with science and scholarship or face disaster."

FAVOR THE RETURN OF BINGO

Newark, N. J.:—Candidates for the legislature of New Jersey generally favor the return of bingo; approve legislation to prohibit all forms of gambling; are against the use of public funds for parochial schools, according to an incomplete tabulation of returns in a poll conducted by the state Council of Churches, of which Bishop Ludlow of Newark is president (WITNESS, Oct. 23).

Out of 160 questionnaires mailed only 65 were returned. Some candidates declined to give a yes or no answer. They wrote instead that the poll procedure does not allow for reasons or principles underlying an answer, that the poll stirs up inter-faith antagonism; and that a member of the legislature must reserve decision on such questions until they are introduced.

The questionnaire submitted to the candidates asked how they would vote if resolutions calling for referenda on the following were introduced in the 1948 legislature:

1. Allowing bingo playing for the benefit of churches, charitable institutions and/or veterans' organizations.

2. Prohibiting all forms of gambling, including pari-mutuel betting at horse races.

3. Prohibiting use of public school monies or other funds for the direct or contributory support of religious or sectarian schools, including the cost of transporting children to and from such schools.

Thirty-three favored, 21 opposed and 11 were listed with an indefinite stand on the bingo question. A ban against all gambling was approved

by 33, opposed by eight with 24 undecided. On the third question 36 candidates indicated they opposed use of school monies for religious purposes, 18 were in favor and 11 undecided.

The church council has taken a stand opposing bingo and favoring legislation against gambling and use of public funds for support of sectarian schools, including transportation.

SCHEDULE OF DEAN OF CANTERBURY

New York:—The schedule of the Dean of Canterbury, whose visit to the United States was announced in THE WITNESS last week, is as follows: November 9, New York City;

stated that "We decry the Marxian ideas—a planned and controlled economy, class strife and color conflict—which are actually being peddled in the United States by representatives of the Federal Council of Churches."

Another resolution denounced the Soviet Union; urged the support of the Nationalist government in China in order to save that country from communism; urged that American troops be kept in Greece to save that country "from the threat of communist occupation."

The American Council claims to represent about 3,000 churches having a membership of 1,200,000 persons. The convention declared that evangelism is the paramount task of the Church and called upon air-



Keeping their minds on prayer is rather hard for these children while someone takes a picture. It is but part of a large primary department at Trinity, New Orleans

10th, Toronto; 11th, Boston; 12th, Philadelphia; 13th, Newark; 14th, Detroit; 15th, Montreal; 18th, Cleveland; 19th, Denver; 20th, San Francisco; 21st, Los Angeles; 23rd, Chicago. Between his Montreal and Cleveland appearances he will return to New York to speak at a dinner on Sunday, the 16th. All the meetings are sponsored by the National Council of American-Soviet Friendship to emphasize the need for mutual cooperation and understanding between the world's two largest nations.

FEDERAL COUNCIL ACCUSED

Detroit:—The American Council of Christian Churches, meeting here in convention, accused the Federal Council of Churches of "peddling" Marxian doctrine. The resolution

lines to grant reduced fares to clergymen so they could get around faster in their work of converting the nation.

IOWA COURT BARS BUSES

Des Moines, Ia.:—Children attending parochial or other private schools in Iowa cannot be transported in public school buses, the supreme court of the state ruled unanimously last week. It added that no United States constitutional issue was involved. The decision held that public schools which do furnish transportation for private or parochial schools would not be eligible under Iowa law to receive any funds from the state's two million dollar school bus aid program.

EDITORIALS

Speaking Frankly

SINCE James F. Byrnes, former secretary of state, has been invited to address the House of Bishops next week on the subject of World Peace, we think it is in order to remind the people of the Church, and perhaps the Bishops themselves, that the Church also has made solemn commitments on this subject. The Bishops Pastoral of 1934 states that "The Christian Church can not and will not deny loyalty and fealty to its Lord by being partner in any scheme, national or international, that contemplates the wholesale destruction of human life. It refuses to respond to that form of cheap patriotism that has as its slogan, 'In times of peace prepare for war.' It regards as wicked the waste of the nations' wealth in the building of vast armaments and the maintenance of greatly augmented forces on land and sea."

A few years before, in 1928, the Bishops declared in a Pastoral: "War is destructive of what Christ stands for. War is degrading, brutal, like the devil, the father of lies and hatred. It assaults all that dignifies and beautifies human life. It violates the sanctities of the soul. It hurls defiance at the Christian faith that men are the family of God. It challenges the Church of Christ to action."

And the Anglican Bishops throughout the world, at the last Lambeth Conference in 1930, declared that "War, as a method of settling international disputes, is incompatible with the teaching and example of our Lord Jesus Christ. We believe that as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God and the brotherhood of all mankind."

If our Bishops are really determined not to be "partners in any scheme that contemplates the wholesale destruction of human life" they will do well to take every possible means to make it clear that Mr. Byrnes speaks only for himself. For whether he plans it that way or not, the fact that he speaks to the House of Bishops is going to be generally interpreted as giving "religious sanction" to what he says. His program of "bigger and bet-

ter atom bombs" hardly offers a Christian solution to the impasse the world seems to be in, but is rather, in these days of atoms and germs, a solution to end all solutions.

It will be tragic, we think, for the House of Bishops to allow themselves to be the sounding-board for more front-page hysteria.

It is a fact of course that Mr. Byrnes was invited to address the Bishops before the publication of his book, *Speaking Frankly*. It is also true that one cannot extend an invitation to a former secretary of state and then withdraw it. But in introductory remarks, and in official press releases before the address, at least the record can be kept straight: namely, that as an invited guest Mr.

Byrnes has been asked to say whatever is on his mind, but that the invitation did not carry with it an unqualified endorsement of his address by the Bishops of the Episcopal Church.

"QUOTES"

THE Church of Christ is international and interracial. Its flag rises above the flag of every nation. It offers the world the one and only hope for universal brotherhood. The increased emphasis upon nationalism is a factor to be reckoned with in the promotion of rivalries and misunderstandings that inevitably provoke hatreds, disorders and strife. Loyalty to one's nation or adopted country may be consistently maintained without magnifying national superiority or attempting to control and dominate world trade at the expense of other nations.

—Bishop Pastoral, 1934

Give the Canon Fair Trial

ELEVEN clergymen have written a letter to the Church papers in which they contend that "No bishop of this Church can, with loyalty to the doctrine and teaching of the Prayer Book, sanction the marriage of a priest to a divorced woman." Their contention is that irrespective of what is legally allowed by our present marriage canon, it is not possible for a bishop to sanction the marriage of a priest to a divorced person or for a priest to

enter upon such a marriage because at his ordination a priest promises to "be diligent to frame and fashion your own self and your family according to the doctrine of Christ; and to make both yourself and them as much as in you lieth wholesome examples and patterns to the flock of Christ."

Let us consider a few actual examples. Ethel is a good Church girl. She marries a young Episcopalian who graduated from a college and was one of the most popular men in his class. They have two children. Then, all of a sudden her husband runs away with another woman, gets a Mexican divorce and marries. She is left with no choice but to get a divorce legally recognized by the state in which she lives.

Ruth marries an Episcopalian who is a graduate

of a good prep school and college but who takes to drinking and more than once beats her and their child. She endures it for many years, trying her best to reform him, but is finally left with no choice but to secure a divorce.

Thus we might enumerate actual instances in which the marriage relationship was such a travesty of true Christian marriage that it could not possibly be continued, and in which the girl was the victim of a mistake in marrying which could not possibly have been determined in advance because the man in question appeared to be extraordinarily fine. These are not imaginary but actual life situations, and the number of similar cases is unfortunately numerous, as any parson who knows his people must be aware.

Is it not to be hoped that these young girls with their children should marry again, provided they have the happy fortune of finding a man who bears promise of being a good husband and father?

If a young unmarried priest of our Church happens to fall in love with such a girl, is the Church to declare, as these eleven clergymen urge, that because he is a clergyman he must not be allowed to marry this girl? Is the Church to declare this despite the fact that on her part she has sincerely tried to live a Christian life under most harrowing circumstances? Should the fact that she was not

able to reform her first husband prevent this clergyman from framing and fashioning his life and their lives together according to the doctrine of Christ? Must the girl suffer for the rest of her life because of a mistake which, so far as the human mind can tell, could not have been avoided?

Let us stand against divorce. Let us do everything we can to make Christian marriages vital and successful. But let us exercise the greatest Christian charity toward those particularly whose marriages are broken through no fault of their own. And by no means let us hastily adopt a rigid interpretation of our new canon which aims to allow the Church to make a closer approximation of the demands of Christian justice and charity, simply because from an external view (for few, if any, of the critics of the publicized cases know the actual facts) we disagree with a bishop's decision in certain instances.

We earnestly hope that the House of Bishops will not circumscribe the canon with new rules at their meeting next week but allow the canon to be tried, as the General Convention intended, for at least a triennium. Then, on the basis of the report of the special committee of bishops on procedure under marriage legislation, the bishops should be in a position out of their combined experience to suggest to General Convention such revisions or modifications as they deem advisable.

Between Two Worlds

by *Vida D. Scudder*

THIRD OF A SERIES ON SOCIAL REBIRTH

WRITES Paul Hutchinson: "Christian history is studded with the mysterious blazing forth of unexpected saving fires." These gleams, which we would fain think prophetic, differ in character from the lovely foreshadowing of "meekness" which we have watched in nature; for the tiny beings which have to our surprise survived the more powerful and militant have had no initiative of their own, they have been purely passive, though also prophetic, if you will. But the "saving fires," examples of other-regarding dynamic shining through the human story, result from conscious choice. They belong to Engel's Kingdom of Freedom. And that Kingdom when its promise is fulfilled, is the Kingdom of the Grace of God. We see in them His



power "to stir to life spiritual forces yet hidden from our myopic eyes." Here is the subject that invites our study.

Through what gathering gloom do these "saving fires" gleam! Is it perhaps the darkness before dawn? Wistful are we, as those who watch for the morning. Earth heaves beneath our feet; not only in Europe but in the Orient storm sweeps over the volcanic soil. Challenge to our whole economic order confronts our shaken generation. "The socialist era of history is begun, nations all over the world are moving in that direction," says an article in *THE WITNESS*. Yes, all over the world, except in America, who, forgetting her old role of pioneer, sits like Canute sternly bidding the rising tide retreat. Yet even here, clear-sighted men see that the past is doomed; those flickering lights we have noted penetrate the stormy dawn. As moribund capitalism slowly retreats, will their prophecy be fulfilled?

Diverse movements surge around us. They often conflict, but one is their informing purpose. The aim in all of them is escape from the prison where private profit is accepted as chief incentive to progress and necessary condition of industrial prosperity and social health. Russian Communism: the democratic socialism spreading from its contemporary centre in England: yes, and the social ideology, "personalist" if you will, or Distributist, of mediaeval and scholastic type, presented by Papal Encyclicals and promoted by the Roman Catholic Church at its best: . . . these have seen the same vision. Whether they look from the political or the industrial angle, they are passionately convinced that a new motivation, based on no quest for individual advantage but on concern for the welfare of the whole social body, is essential if civilization is to be saved from disaster. True, we find the Encyclicals, like their offspring,—Guild Socialism et al—stressing with jealous concern for freedom their conviction that private property is essential as a necessary safeguard of personality; and we may parenthetically be a little surprised, as we realize how emphasis on that fact has faded all down the centuries whenever holiness appeared; those most intense personalities, the saints, being curiously immune to it. But nowhere are the tragic results of the profit-incentive in its driving force more powerfully arraigned, nor the necessity for corporate well-being more stressed than in those very Encyclicals. The outstanding and amazing fact in the contemporary situation is the agreement of many contending groups that human nature must change its basic assumptions and that it is changing them under our eyes.

Do we rejoice? Yes: for a moment.

But we are disconcerted. We look at Europe; France, Italy, Germany, Spain, Greece. We look at Asia; India, China, Korea, Japan. We look at Russia, then perhaps we turn and look at ourselves. . . . And it does seem as if those old forces, the search for power, for self-protection, were hardly routed yet. Two insistent questions haunt us. First: if other-regarding forces affect only our aims while our ancient means persist, what is our vision of the future "One World" but a mirage? Complacency is not for us. Second: Can the new dynamic, which we recognize as sometimes authentic in individuals, ever control corporate action? Means and ends! Corporate control! These two topics summon us to the most incisive thinking of which we are capable. And the more we think the more bewildered we become, till in our helplessness we murmur two Victorian lines, even more relevant now, for in very truth we feel ourselves to be

"Wandering between two worlds, one dead,
The other powerless to be born."

LET us face the situation with honest courage.

First, let us consider the problem of means and ends. The outstanding example of disparity between them to occur to everyone just now is the behaviour of Soviet Russia. She is the chief rival or, we fear, opponent of our United States, which is usually cited as leading defender of "Free Enterprise" and the old economic order; with breathless alarm we watch the developing tension between them. Now Communism, mightiest among forces of social upheaval, avows its aim to supplant incentives of private profit by concern for the welfare of the social whole. But Marxist ideology always used the old methods. True, Russia uses them with more enlightenment, no longer audibly calling Proletarians of all lands to unite, but averring insistently her conception of a New Order for all society, released from our frustrations. Many people, welcoming the epoch-making hope of "One World," have thought to find in Communism the clearest promise of its fulfillment. When they look at Russia in action, silence befits them. Aiming at a social system free from selfish incentives, she seeks to further her end by arbitrary use of the very methods she seeks to discredit, and we see the public at large, guided by a far from impartial press, angrily identifying her ends and her means. We want to be impartial; but peering behind the Iron Curtain, we hardly see the Soviets meeting successfully the test offered by the old slogan of Revolution: "Liberty! Fraternity!" But why talk about Russia? She is not alone, either in use of totalitarian methods or in contradicting ends by means. Pot should not call kettle black. Struggle for oil fields is not confined to the Soviets; and is not our own beloved nation today solemnly asserting that to threaten is the only safe way to live and that increase in military resources is the only sure protection of world peace?

If we watch the contrast between the way people, or nations behave, and the thing they say they want, ironic sadness besets us and we are tempted to say that a sense of humour is our only refuge. May we reverently suggest that such a sense can hardly be unknown to the Almighty as He surveys the human scene?

But yet more challenging than the question of means and ends, where some of us think that we see more clearly than we act, is that other question of the ethics of group behaviour. Corporate action! Can the finer dynamic, sometimes, as we must never forget, authentic with individuals, ever pervade it? Can a corporate body reject exclusive control by the normal processes of natural life? Can a group lose its life to save it? . . . Assertion falters; we are lost in bewilderment; there is no area of thought so invaded by the mocking devils of incertitude. How about the behaviour of nations?

Courteous discussion prevails, and we hear pleasant hints on limitation of national sovereignty! But facts are facts. And how about the great monopolies, which so insidiously contradict the "Free Enterprise" they profess to serve? The more intimately we face the problems of corporate action the more insoluble they become. I can think of no topic more challenging to psychologist or philosopher; for unless corporate as well as individual action can be transformed, civilization is bound to perish; we hardly need the atom bomb or bacteriological poisons to remind us of that fact. And has any philosopher or psychologist yet illumined us?

So terrible is our plight that we must pause. One psychologist named St. Paul did know all about it. He describes our impotence precisely: "My own actions bewilder me," says he. "What I do is not what I wish to do, but something which I hate. . . . Praiseworthy intentions are always ready to hand, but I cannot find my way to the performance of them." . . . "Pitiable creature that I am . . . who is to set me free? . . . Nothing else than the grace of God through Jesus Christ our Lord." (Romans Vii, 15-25. Tr. by Monsignor R. A. Knox). Let us then further explore that Kingdom of Grace which is the Kingdom of true freedom. There, we must note at the outset, as in the Kingdom of Nature, development goes on.

Grace is not a stationary thing; it is only found in a Becoming," says Meister Eckhart. We know that religious history, reinforced in the privacies of holy faith, offers conclusive evidence of new dynamic diametrically opposed to that in the natural order. Can such dynamic conceivably control our corporate life? If so, how? And whither will it lead us? To answer, we must look straight at the teachings of Our Lord and probe their deepest implications.

Religion and Health

Edited by HAL M. WELLS
Chaplain at Philadelphia State Hospital

BISHOP DeWOLFE of Long Island has attempted to give us in *A Marriage Manual* (Morehouse-Gorham, \$1.25) a simple, concise statement and interpretation of the administration of the marriage and family canons. As he states in his introduction, "The contents of this book are meant to assist in clarifying and implementing the new canons."

Those who accept the Anglo-Catholic point of view will not be disappointed when they read this manual. They will find in the introductory chapter the following: "The spiritual preparation for marriage should culminate in the reception of Holy Communion by the parties . . . our Church makes

clear that such a celebration is to be desired." It is further interesting to note that the bishop maintains that "a pastor will not officiate at a marriage which some other priest has refused to perform."

Chapters two through seven present the marriage canons in their entirety with comments. This is a very readable presentation as the comments follow directly after each section of the canon.

In the eighth chapter entitled premarital instructions there is an attempt to give detailed ways as to how the priest should conduct such a series of talks. One commendable portion is the insistence on at least three hours of personal conferences. It seems to me that the clergy as a whole have neglected this phase of their obligation in performing marriages and the bishop's admonition brings their duties into sharp focus. I think, however, that the bishop goes a little far in his second instruction where he states "working wives should stop as soon as possible because it is too heavy an undertaking to go to business and also to create and maintain a true home." I wonder if the bishop is falling back on the more dubious sections of St. Paul, and on Adolph Hitler, who stated that the only place for a woman is in the home. It certainly is in direct contrast to the growing importance of the place of women in our society today.

The final chapter deals with the Church and the family. The bishop advises people to have children as soon as possible because they develop the highest virtues in parents. We wonder if the bishop could have said a word about the possible difficulties children can create in the family and how those difficulties could be avoided. There seemed to be a great emphasis on the raising of children to be obedient and conforming to society rather than the challenging personalities that our times seem to call for.

One question seriously the statement: "More and more one is compelled to recognize that nothing short of our own parochial schools will stem the paganism enveloping us."

There is an alarming leaning on the teaching of the outward symbols of religious life rather than the inward meaning: "As soon as the child can lisp he should be taught a prayer . . . he should memorize the Beatitudes . . . the fact that they will understand little is of no importance . . . the earlier they are soaked in Christian doctrine the more surely they will be practicing Christians when adults." The bishop goes further: "The lack of family prayers is probably at the bottom of most of the religious indifference and moral deterioration of our day." He states that the child should be taught to make his communion once a month, then twice each month, and then weekly. Daily Communion is the Christian ideal.

It is distressing to notice the disparaging attitude toward the field of psychiatry although it was stated

in the preface of the book that a psychiatrist was consulted in the formulation of the book. "What is the use of spending a number of hours and much money going to a psychiatrist when one can go to his pastor and dispel guilt. . . ." He also states, "It is well for us to bear in mind that it is a well-established fact that regular and prepared penitents do not have to visit psychiatrists." This seems to be a highly questionable statement and far from being a "well established fact." It is a little difficult to see how the priest is to dispel guilt if he is to follow Bishop DeWolfe's advice that he is "to work to convict men of their sins."

Talking It Over

By

W. B. SPOFFORD

ONE wonders how long people will continue to shrug off the witch hunt. There are times when I do. Then I recall a remark made by a German in the days of Hitler: "Stand by while other people lose their freedom and you may be perfectly sure the day will come when you will lose your own." That's worth tacking over your desk.

Nobody cared much when Eugene Dennis was found guilty of contempt of Congress for refusing to answer all the questions put to him by Parnell Thomas. After all he's a Communist so probably ought to be in jail. Gerhart Eisler we didn't get excited about. Even if he did risk his life fighting the Nazis, he still is a Communist. And Hanns Eisler, while he seemed to be guilty of nothing more than being a great musician and composer, is after all the brother of Gerhart so doubtless is guilty of something. So it has been with a lot of people—Howard Fast, Dr. Barsky, Professor Bradley—we've shrugged our shoulders and gone our way, quite indifferent to their loss of freedom.

But now that a successful beginning has been made by knocking off a few Communists and anti-fascists, the peddlers of red herrings are getting bolder. So in New York cards were hung on lamp-posts and posters decorated the sides of delivery trucks announcing a series of articles in one of the papers on "Communism Invades Your Churches," and the executive editor of the paper, Lee B. Wood, with an eye to circulation, sent letters to parsons asking them to announce the series from their pulpits.



So we read the articles and those listed as "Communists" and "fellow-travelers" were those we expected to find: Professor Harry F. Ward, the Rev. William H. Melish, the Rev. Richard Morford, the Rev. Jack McMichael, the Rev. Guy Emery Shippler, the Rev. John Darr. Rabbi Benjamin Schultz, the author of the articles, also included me. And he said that church people should pay more attention to the Federal Council of Churches which "is fighting Red infiltration" and he gave the Rev. Karl Chworowsky a pat on the back for saying: "I bend over backwards to escape participation in Commie fronts. I am heartily tired of unwittingly playing bellhop to Joe Stalin."

Some of the "fellow travelers" named by the witch-hunting Rabbi came somewhat as a surprise I guess to most people: Boston's Methodist Bishop Lewis O. Hartman, for instance, and Rabbi Stephen Wise, who is surely one of America's great Jewish leaders. Then there was Prof. Abraham Cronbach of Hebrew Union College, Cincinnati, described by his fellow Rabbi as a saintly man but who had refused to withdraw as a sponsor for some organization when told to do so by this New York paper, and so was put down as a "fellow traveler."

My thesis that the witch hunters are apt to get around to you eventually if "you stand by while other people lose their freedom" is borne out by later news. Thus this same newspaper a few days later "exposed" a plot to whitewash Tito. It seems that a committee headed by the Rev. W. Russell Bowie, former rector of Grace Church, New York, and now a professor at Union, is urging that the seven Protestant ministers who visited Yugoslavia last summer be given a fair hearing. So Fred Woltman, the paper's ace exposé of red plots, writes that Dr. Bowie is "a Communist fellow traveler himself." And of course the ministers who go along with Dr. Bowie in this "plot" are either fellow travelers or stupid pawns. Woltman names a few: Bishop Henry St. G. Tucker, former Presiding Bishop; Bishop Edward L. Parsons, retired bishop of California; Bishop Harrington Littell, retired bishop of Honolulu; the Rev. Henry Sloane Coffin, former president of Union Seminary and once moderator of the Presbyterian Church; the Rev. John Paul Jones, leading Presbyterian of Brooklyn; the Rev. Ralph W. Sockman, pastor of the largest Methodist Church in New York, and, rather amusingly, this same Rev. Karl Chworowsky of Brooklyn, who apparently wasn't clever enough "to escape participation in Commie fronts" even though he did get his back all out of shape leaning over backwards trying to do so.

And don't for a minute think that is all. The Federal Council of Churches, praised one week for "fighting Red infiltration," is accused a few days later at a convention in Detroit of "peddling Marxian ideas," and Methodist Bishop Bromley

Oxnam, the president of the Council until a year ago and still active in its affairs, is charged with being "at various times a member or sponsor of a number of pro-Communist organizations."

The fact is of course that anyone with a brain, unless he is very successful in hiding the fact, is pretty apt sooner or later to be accused of being a "Communist." Adolphe Menjou, the Hollywood player of bit parts, made this clear in his testimony before the Un-American Committee the other day. He was asked if he had any tests for spotting Communists. He replied: "Well, any who attend meetings to hear Paul Robeson and applaud him."

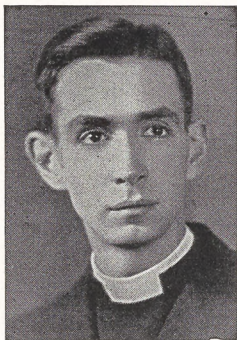
I attended such a meeting a while back in horsey Monmouth County, New Jersey, held at the estate of a millionaire. Paul Robeson spoke and the five hundred or so nicely-dressed people who were there applauded him vigorously. So, if Mr. Menjou's definition holds, I hazard the guess that there are more Communists in the United States, proportionately, than there are in Russia.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

ALL SAINTS OR ALL SOULS

THE Reformers who compiled the Prayer Book worked rather persistently to conform the doctrine of the Church's common prayer to the teaching of Holy Scripture. In no instance did they succeed in carrying through this principle with better effect than in their treatment of what, for want of a better phrase, we shall call 'the cultus of the dead.' To pass from the medieval Latin offices for the departed to the Prayer Book rite for the Burial of the Dead is like going out of a dark and fearsome chamber into the clear sunlight of open day.



Hell was very real to the medieval mind, but its torments were the province of the unbaptized and the infidel. Far more terrifying to the ordinary Christian was the prospect of the fires of Purgatory. I would not suggest for a moment that the medieval Christian was lacking in hope. Indeed the medieval man had a much livelier hope, I fear, than does his modern descendent. The cruelties and tragedies of his world drove him to a surer reliance upon the virtues of His Lord's own passion, and the chivalric spirit of his ideals gave him a steadier confidence in the prevailing power of love through the intercessions of Our Lady and

the saints. Nonetheless we instinctively feel that St. Francis' *Canticle of the Sun* is nearer to the religion of the New Testament than the Sequence of his disciple, Thomas of Celano—the *Dies irae*, which is surely the most representative flower of medieval hymnody. Significantly, the *Dies irae* was taken up into the liturgy, but not the canticle of the Poverello.

The Middle Ages have taught us to make a distinction between the saints and the rest of us undistinguished believers. The classification is certainly not without its usefulness. But if you will pick up a concordance of the Bible and look through the passages of the New Testament which speak of 'saints' you will find that the term is used not of a special class of Christians who have earned the title, but of all who have been called and chosen of God and sanctified by His grace. The word 'saints' encompasses all those disorderly members at Corinth, those dabblers in the occult at Colosse, those improvident bigots at Jerusalem, as well as those generous converts at Philippi, or those sturdy believers at Rome whose "faith is spoken of throughout the whole world." In short, it describes all those whom God has knit together in one communion and fellowship in the mystical Body of His Son.

I rather think that it was this New Testament conception of sainthood that Cranmer and his associates were seeking to recover when they kept in the Calendar the Feast of All Saints, but eliminated, even from the Black Letter Days, the Commemoration of All Souls which had established itself during the Middle Ages on the day following. Professor Easton has rightly said that "in Anglican tradition 'All Saints' is 'All Souls' as well" (*The Eternal Word in the Modern World*, p. 297). Both the Epistle and the Gospel for All Saints are pictures of all the redeemed—the Epistle describing their triumph and worship in heaven, the Gospel their tribulation and service upon earth.

Anglicanism has wisely refrained from overmuch speculation about the state of those who have "departed this life in thy faith and fear." We have no cultus of the dead designed to relieve the pains of purgatory and to give a quicker entrance into the realms of light and perfect service. We remember gratefully the good examples of all who have entered into this inheritance, we pray for their increase in knowledge and love and for our ultimate participation in their unspeakable joy. The propers for a Requiem in our Prayer Book are pitched upon the same key of lively hope and blessed assurance. We sing *Alleluias* rather than *Misereres* at our services for the departed. It is not congenial to the Anglican tradition to pass from the white festivity of All Saints to the black gloom of All Souls. With us 'All Saints is All Souls as well.'

Reformation Sunday Is Widely Observed By Churches

*Union Services Will Be Held This Sunday
In Cities Throughout the United States*

Edited by Sara Dill

New York:—The 430th anniversary of the Reformation will be observed in churches throughout the country on November 2, commemorating the day when Martin Luther nailed the Theses on the door of Wittenberg Cathedral. In New York, Governor Luther W. Youngdahl of Minnesota will speak at an evening service at the Cathedral of St. John the Divine. The Federation of Churches of Washington will hold a joint service at National City Christian Church.

In Pittsburgh the speaker at a union service will be Bishop Otto Dibelius of Germany, while in Buffalo, N. Y., more than 200 churches affiliated with the Council of Churches held their Reformation Day service last Sunday with Methodist Bishop Bromley Oxnam as the speaker.

As in former years, one of the great services will be in St. Louis, sponsored by the Metropolitan Church Federation and held at Kiel Auditorium. The speaker will be Bishop Angus Dun of Washington and it is expected that 20,000 people will attend. A choir of 2,000 voices, accompanied by eighteen members of the St. Louis symphony, two organs and a piano, under the direction of David McK. Williams, formerly organist and choir director of St. Bartholomew's, New York, will lead the music. And as a demonstration of united Protestantism all of the clergymen of greater St. Louis have been asked to march in a procession before the service and to sit upon the platform. For the first time the young people of the city will participate and it is expected that 4,000 will occupy one section of the large opera house.

Hit Discrimination

New York (RNS):—The national board of the United Council of Church Women adopted a series of resolutions at its meeting here calling upon American women to combat racial segregation within the church, to oppose inequality in education and employment, and to "dis-

courage and wipe out anti-Semitism in any form."

At the same time the board urged its members throughout the country to send an "avalanche" of letters and telegrams to Washington asking President Truman and Congress to alleviate the European food crisis, even if it means a return to rationing.

Calling for an end to segregation in the church, the Council termed Protestantism "one of the major institutions in which there is the most racial discrimination and segregation."

In addition to asking united opposition to anti-Jewish feeling, the women's group urged increased "understanding, justice and cooperation among all the peoples of our land—beginning with our own communities."

The Council approved a report of its legislative committee which called for the establishment of a national housing program, removal of the poll tax as a requirement for voting, and the outlawing of lynching.

Following discussion of the government's loyalty check, the Council agreed that the United States has a legitimate right to determine the loyalty of its employees but warned that such procedure must be exercised with the greatest concern for the protection of the individual's civil rights.

Youth Meeting

Lancaster, Pa.:—The Rev. William C. Crittenden, secretary of the youth division of the National Council, was the speaker at the conference of young people of the diocese of Harrisburg, held here at St. James' on October 24-25.

Arizona Clergy Meet

Phoenix, Ariz.:—All the active clergy in the district of Arizona met with Bishop Kinsolving in a two day conference, held at Trinity Cathedral here. Prof. Charles Whiston of the Church Divinity School of the Pacific gave three meditations; the every member canvass was presented by Dean W. F. Carman; the missionary quota objective of the district

was considerably increased to enable the district to take on some of its own missionary work.

Schools of Religion

Harrisburg, Pa.:—Schools of religion for Church school teachers and other interested persons over eighteen, are being held for six Monday evenings in three centers in the diocese of Harrisburg.

Newspapers Condemned

Washington (RNS):—Misleading headlines in many American newspapers are producing the kind of thinking which leads to war, A. Allan Bates, former scientific expert for the technical commission of the armies of the United Nations, told a meeting of the Unitarian commission on world order here. The meeting was part of the general conference of the American Unitarian Association held here.

Bates said these headlines may be labeled "war-mongering." He emphasized that many of them were written unintentionally, but nevertheless the effect was just as pernicious. The speaker also said that headline treatment of the carefully-worded statements in former Secretary of State Byrnes' book, *Frankly Speaking*, about American relations with Russia, indicated a potentiality of war between the two nations.

In the question period following the symposium, the problem of how to regulate some papers which a few speakers said were "irresponsible," and still maintain the American tradition of a free press was discussed at length without general agreement on any solution.

Urges United Front

London (RNS):—The Archbishop of York in an address to the synod of the convocation of York pleaded for a united front in order that England might not become a third-rate power. Predicting a "long, severe and monotonous" struggle for economic security, Archbishop Garbett cautioned that larger profits and higher wages would bring inflation and general ruin, and urged unselfishness and fellowship on the part of all classes.

Wants Negroes Admitted

St. Louis (RNS):—An end to racial discrimination in churches, and institutions supported or sponsored by churches, was demanded by the interracial committee of the Metropolitan Church Federation here. A resolution adopted by the committee proposed that "all races and nationalities be urged and welcomed to

church worship, fellowship and membership in all Protestant churches."

Granting of full civil rights to Negroes in St. Louis was also requested including use of hotels, service in eating establishments, admission to theatres, right to work, right to equal educational opportunities without segregation, and admission of Negroes to all hospitals.

Negro Delegates

Charleston, S. C.:—The convention of the diocese of South Carolina has approved a plan whereby five Negro clergymen and four Negro laymen, to be elected by the Council of Negro churchmen, will be seated in diocesan conventions. The plan has to be passed a second time to become law.

Havana Cathedral

Havana, Cuba:—Bishop Blankingship formerly opened the new Holy Trinity Cathedral here on October 5 with a service of Holy Communion, which was followed by the baptism of seven children. Other services were held during the day for the Cuban and West Indian congregations.

Pass Million Mark

New York:—The sum of \$1,006,571 has been received since January 1 by the Presiding Bishop's Fund for world relief, thus passing the million dollar goal for 1947 which was set by General Convention.

Dedicates Mural

New York:—A war mural by Edmond James FitzGerald, a tribute to the men of the merchant marine in world war two, was dedicated on October 23 at the Seamen's Church Institute here. Presiding was Clarence G. Michalis, president of the board of managers; the dedication was by the Rev. Roelif H. Brooks, rector of St. Thomas' Church and the address was by Prof. Greenhalgh Albion of Princeton, authority on marine history.

Hits the Laity

Syracuse, N. Y.:—Claiming that many Episcopalians do not even know the service of Evening Prayer, Bishop Edward T. Demby, retired, told members of St. Philip's, here, that Episcopalians do not spend enough time in church. He was preaching at a service marking the 50th anniversary of the parish.

"They think that if they spend one hour a week in church that they are good churchmen," said the bishop. "If any Protestant church is

closed Sunday night you may be sure it is the Episcopal Church."

Bishop Demby, the only living Negro Episcopal bishop in the United States, told of increased work among the Negro people and pointed out specific needs for further work. "Right now we need two well-trained missionaries on the Pacific coast to bring the word of God to the thousands of Negroes there who have never heard of it," he said.

St. Philip's is the only all-Negro parish in the diocese of Central New York. Its rector, the Rev. Victor E. Holly, is the grandson of the first Episcopal bishop of Haiti.

Provincial Synod

Roanoke, Va.:—The synod of the province of Washington, meeting here at St. John's October 21-22, was told of the need for intensive evangelism by the Rev. George A. Wieland, director of the home department of the National Council. Pleading for a just, sound and lasting peace, he said that it will never come until fundamental values are clearly seen and honestly pursued. "If humanity persists in suicidal strife it is doomed to extinction," he declared.

He stated that one hopeful thing is that the Church is becoming aware of its failures, among which he included a shortage of ordained men; narrowness of program; weakness of Sunday Schools; lack of strength in rural areas.

Goes to Italy

Rome:—The Rev. Sturgis L. Riddle, formerly on the staff of St. Thomas' Church New York, has been appointed rector of the American Church of St. James', Florence, Italy. The church is under the jurisdiction of Bishop I. Blair Larned.

Bishop Gives "Musts"

Atlanta, Ga.:—Bishop Thomas N. Carruthers of South Carolina told the 1,200 persons who attended the service held here in connection with the synod of the province of Seawane, that there are three "musts" if Christianity is to be effective.

"We are not different enough from the world," he explained. "Effectiveness of Christianity in the first century was due largely to the fact that it was amazingly different, vital, and strong. We must recover that distinctiveness."

Secondly, he said, Christianity must become explicit and concrete. "Instead of talking in general-

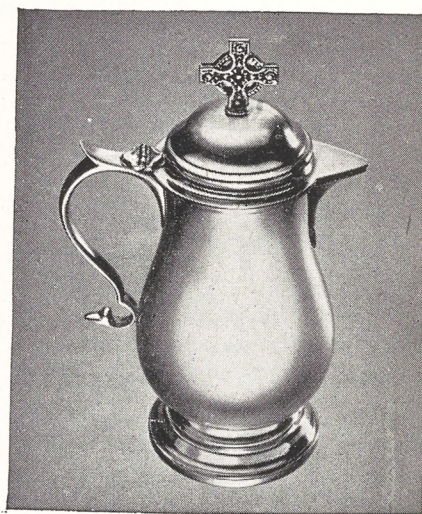
ities," he asserted, "we must become specific. We must not merely condemn sin, we must attack particular, concrete sin. . . . We must take definite steps to combat divorce, juvenile delinquency, and religious illiteracy."

Bishop Carruthers' third "must" for the Christian Church was that it must leave no area untouched.

"The results of splitting the world into secular and sacred sections have become disastrous," he declared. "We have fenced off a nice little area of life and labeled it religion. That is not enough. We must take Christ into our factories, schools, newspaper offices, businesses, homes, everywhere."

Questions Asked

London (RNS):—A novel form of service, intended to rid congregations of "the frustration of never being able to talk back," was introduced here by the Rev. Leslie D. Weatherhead, minister of war-bombed City Temple, whose congregation now meets in Marylebone Presbyterian church. Mr. Weatherhead's initial "talk back" service was divided into three sections. The first



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two were given over to devotions and preaching, and the third to questions and answers. Worshipers were told they need not attend any portion of the service which did not appeal to them, but nearly all the 2,000 persons present stayed until the end.

Fifty written questions were handed to stewards, but because of time limitations, only seven were answered.

The Long View

Rome (RNS):—The official newspaper of the Vatican, in calling for more missionaries, estimates that there are about a billion and a half non-Christians yet to be converted, and that at the present rate it will take 3,000 years to do the job.

Laymen Urge Evangelism

Cleveland:—Men of the diocese of Ohio are so enthusiastic over the National Council's plans for a national Episcopal hour on the radio that they voted to designate their Advent offering to this purpose. The offering will be received on November 30, the day of the annual men's corporate communion.

Negroes Admitted

Atlanta, Ga.:—The synod of the province of Sewanee, meeting here, passed a resolution providing that at all future synods there shall be no discrimination against Negroes. It was introduced by Bishop Walker of Atlanta who pointed out that Negroes had not been allowed to attend dinner conferences in hotels because of state laws.

Services Allowed

New York:—Bishop Otto Dibelius of Germany, in the United States for a lecture tour under the auspices of the Federal Council of Churches, speaking at a meeting at Union Seminary, declared that the Church in the Russian Zone "is to a certain degree better off than it was under the Nazis." He said that Moscow's official policy is to avoid trouble with the Church so that regular worship services are allowed "even though they may not be fond of our sermons."

"The trouble begins with other church organizations, such as foreign mission societies, women's groups and youth activities," he said, "because the Russians are not accustomed to the social work of the Church. Knowing nothing about the program, they distrust everything. They are always afraid that political things are going on. They cannot understand how clever, thinking people can be above politics, because they devote their life to it."

ple can be above politics, because they devote their life to it."

Bishop Dibelius said that no Russian commandant would ever believe that a pastor brings ten or twelve boys and girls together for Bible study; he is convinced that they must be discussing political propaganda against Russia.

Bishop Hart Celebrates

Philadelphia:—The fifth anniversary of the consecration of Bishop Oliver J. Hart as Bishop of Pennsylvania was observed October 16th at the Church of the Advocate, where he was consecrated. He celebrated, assisted by Suffragan Bishop Remington, and the two men who were the attending presbyters at his consecration, the Rev. S. Tagart Steete and the Rev. Frank Williamson Jr. The service was followed by a clergy conference and in the evening. Bishop and Mrs. Hart were the guests at a dinner given by the Church Club. Pursees were presented for personal use and for defraying expenses in attending the Lambeth Conference next summer.

Ad for a Cook

Winthrop, Mass.:—"Cook wanted. Loyal Catholic or loyal Protestant preferred. Character preferred to cooking but no objection if cooking improves."

The rector of St. John's Church here who placed the foregoing ad in a local paper got from it a talented cook who served his family for many years. That her creed differed from his had "no effect upon her cooking," he told his congregation, or upon their "excellent mutual relations."

But the ad did considerably more than get the Rev. Ralph M. Harper a good cook. It set in motion forces of religious toleration which have thrived with the years until Winthrop today is considered a model city in interfaith good will. When



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Mr. Harper, who pioneered in this development, celebrated his 33rd anniversary recently as rector here, laymen and clergymen of the Roman Catholic and Jewish faiths, as well as of the Protestant denominations, were on hand to congratulate him upon an effort which has bred extensive interfaith cooperation. Protestant, Catholic and Jew have joined forces not merely in worthy civic enterprises but frequently to give one another moral and material support in purely religious activities.

Not often has a Baptist clergyman appeared in Episcopal vestments but it happened here when the Baptist minister donned them at Protestant union services in Mr. Harper's church. It was the Baptist clergyman's return gesture for Mr. Harper's willingness, at a previous union service, to forego robes out of courtesy to his Baptist guests.

Need Is Great

New York:—Women of the Church are urged by the Woman's Auxiliary to cooperate fully in the special projects for European relief offered by Church World Service and the United Council of Church Women. Mrs. A. M. Sherman, executive secretary of the Auxiliary, said recently: "Reports from Europe point to the urgent need for school outfits for European children. Almost every country has said it could use the whole 500,000, the number set to be collected by Churchwomen on World Community Day, November 7. Therefore it is suggested that women's groups continue to work on this project through the fall months."



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The school outfits which are being prepared by Churchwomen contain complete clothing outfits, including shoes, and school classroom supplies which are almost entirely lacking in many countries. Each box will contain also some schoolyard toy, such as a ball or jump rope, and a card of greeting from the person or group packing the box. The boxes are for children between the ages of six and twelve.

Mrs. Ruth Worrell, national president of the United Council of Church Women, said upon her return from Europe this month, "Last winter was the worst Europe had seen. This

next winter will be even worse because of a poor harvest and there will be an even greater lack of fuel. I could not understand how people lived when I saw the ruins where many of them were without any fuel rationing whatsoever. I cannot put it into words because we have no words to express such a situation.

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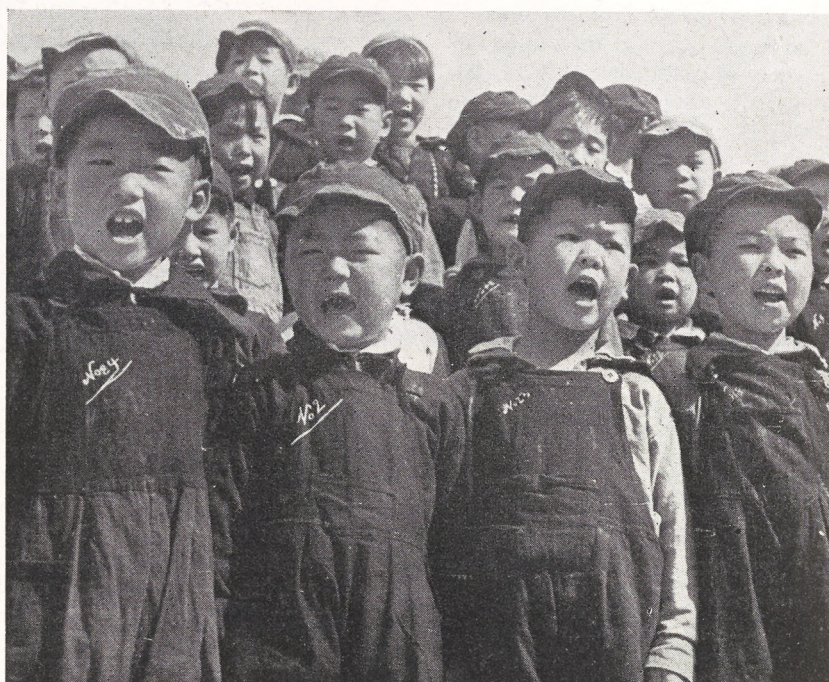
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Radio Commission

New York (RNS):—Formation of a Protestant Radio Commission to help American churches develop and administer a "unified religious radio ministry" was urged here following a special meeting of 50 prominent church council executives and denominational leaders.

Major functions of the proposed Commission, it was said, will be to act on behalf of Protestant churches in maintaining Christian standards of public decency and good taste in commercial programs, to represent Protestantism in interfaith broadcasts, and to speak for Protestant churches before the Federal Communications Commission.

Other functions include encouraging a wider and more adequate use of religious radio, developing intelligent radio listening on the part of church people, providing professional radio services and consultation for state and local councils of churches, and furthering cordial relations with the radio industry.

One of the first projects of the proposed Commission will be to institute a "broadly envisaged and carefully formulated research study of the field of religious radio and the church's relation thereto."

Condemn Prejudice

Durban, Natal (RNS):—A resolution condemning color prejudice and calling for more Christian attitudes toward non-Europeans was unanimously adopted by the Natal Diocesan Synod of the Anglican Church which met at Pietermaritzburg.

Declaring that "differences of race give rise to problems of a political, social and economic nature which will only be solved if approached in a spirit wholly devoid of color prejudice," the resolution warned that "the Christian way of life practiced in all our dealings with non-Europeans alone can prevent serious racial trouble in our country."

The resolution stressed "the urgent need for all Christian people of European stock to consider their behavior and attitude toward servants and employees, with a view to giving them opportunities to benefit by Christian example and teaching."

Several speakers suggested that non-European clergymen should minister to European congregations when European clergy are temporarily not available. Canon W. H.

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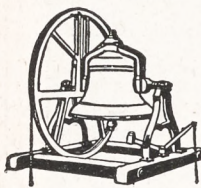
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Badham, diocesan superintendent of missions, declared that color prejudice is to be found even among churchmen and that Europeans are not the only ones guilty of it.

World Missions

Seattle, Wash.:—Unification and specialization are the two outstanding trends in missionary work today, it was indicated at the second annual World Missions Conference held at Seattle Pacific College here.

The conference, attended by 115 delegates, featured 38 booths, including a palm-thatched hut. A number of the booths represented service organizations cooperating with many missions, such as the American Mission to Lepers, which serves 24 denominations; the Wycliffe Bible Translators, who have trained missionaries of 58 societies this year; and the Child Evangelism Fellowship, which aids in a ministry to children in cooperation with societies in 67 countries.

Technological advances in mission work highlighted the conference. A 1947 station wagon marked "Africa Inland Mission, Congo Belge," was driven around the college campus by a missionary who contended that he now can cover two-thirds of his field with it. A booth sponsored by "Gospel Recordings, Inc.," showed how this agency offered missionaries records of music and messages in 109 languages.

Parochial Schools

Burlington, Vt.:—The Rev. Thomas B. Keehn, legislative secretary of the Congregational Council for Social Action, with headquarters in Washington, told the regional meeting of the Congregational-Christian Church, meeting here, that Protestants need to take an active stand on the matter of "taxing the public for parochial schools." The issue in pending legislation, he said, is whether "parochial and private schools shall ride on the coat-tails of the public treasury."

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. F. K. HOWARD
Clergyman of Berkeley, Calif.

THE WITNESS editorial and the article by Howard Fast (Oct. 2) certainly rang the bell. There are many others who are not happy over the retreat by the powers—that be from the advanced line marked out by the great president who has been gathered to his fathers. The present hysteria over communism was well rebuked in a previous WITNESS by Chaplain Kock of Manila, to whom I also send a pat on the back. The delightful portrayal of the group in the special car and the persons who patronize the Church by turning weddings into social functions also was fine.

Howard Fast demands that "all who love the Lord" no longer keep silent, but try to do something about the betrayal of freedom's heritage. Why does not our national social service department, and the diocesan departments as well, do something? If it must be done by individuals who "count not their life dear unto themselves" please let me know and I shall be glad to give such energy as I still possess to help organize out here on the Pacific slope, so that the real defenders of freedom may not find the Church shrinking in the rear when it should be in the vanguard in bringing in the Kingdom of God on earth.

* * *

LANE W. BARTON

The Bishop of Eastern Oregon

Having read the articles by the Rev. Mr. Higgins I wonder if he knows what he is doing. Presumably he is interested in the missionary work of the Church but the sort of sniping in which he indulges does untold harm to the missionary cause.

One would be utterly naive to suppose that anyone at 281 is perfect. People there make mistakes because, like the rest of us, they are human beings and subject to error. One would gather from what Mr. Higgins has to say that parish priests never err—just the secretaries and the typists at 281. There is no doubt that among the hundreds of missionaries sent out by our Church there is an occasional "Susie Q" and possibly even a "Bishop Screwball," and human nature being what it is there is a strong possibility that someone at 281 has, in a weak moment, so referred to them. Has Mr. Higgins never in his ministry spoken disrespectfully even in jest of the "Susie Q's," of whom there are a few in every parish, and has he never in an unguarded moment referred to his pet peeve in the episcopate as "Bishop Screwball?"

Undoubtedly returned missionaries have from time to time been given the brush-off by busy executives at 281, but has Mr. Higgins never been compelled during his busy periods to give the brush-off to members of his parish anxious to speak with him? Undoubtedly the secretaries and executives at 281 have made errors in judgment which might have been avoided had they listened to returned missionaries from the field, but has Mr. Higgins never made an error in judgment in the administration of his parish, or has he always had time to listen to the advice of his lay people "in the field"?

It seems to me quite unfortunate that we

persist in washing our dirty linen, peeves, etc. in public. I cherish freedom of the press and rejoice that in THE WITNESS we have such freedom. I could wish however that our free press, secular as well as religious, were as responsible as it is free. These articles by Mr. Higgins are biased and unfair and do more harm than good. Having had close contact with 281 during the nine years of my ministry in Grace Church, Orange, N. J., and being one of the "hamstrung" missionary bishops to whom Mr. Higgins has referred, I know from first hand experience that the staff at 281 is doing a very good job, and I could ask for no finer support than they have given me. I know also as a Church we are unspeakably ungrateful for what these workers at 281 are doing. Their's is a thankless job. They are deserving of our loyal and encouraging support. When they make mistakes it is only fair to them to tell them, but let's not make Mr. Higgins' mistake of assuming that because one executive or typist makes a mistake that everyone at 281 makes nothing but mistakes, is a bureaucrat, and the victim of a closed mind.

Finally may I express the hope that THE WITNESS will match its freedom with a high sense of responsibility for what it publishes.

* * *

MR. BASIL FRANCIS

Layman of Stanton, California

In your issue of Sept. 4th there is a letter from a Dr. Alison that I would like to express approval of. For a long while I have thought that there is something radically wrong with the clergy pension system; instead of following Christian principles it seems to be completely a cold-blooded business proposition. Take an elderly married man with about \$50 a month pension. It is hopelessly inadequate for a single man, yet if he is physically able to undertake regular supply work—which is mostly abominably paid—he dare not do so unless he is prepared to risk the loss of his pitiful pension.

Until the Fund is able to pay a living pension to every man it has no moral right to interfere with the earning possibilities of any pensioner, no matter what their "rules." If necessary those "rules" should be changed promptly. The only alternative would seem to be the very kind of thing the Fund was supposed to eliminate, viz. "relief" of some kind or other.

Another thing occurs to me. There are some clergy so deeply attached to their priesthood that their devotion to God requires them to celebrate the Holy Eucharist regularly. Which is more edifying, for such a man to celebrate privately in his own home perhaps with only his wife present, or to celebrate in some available church where his services would be appreciated?

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