

The WITNESS

10¢
A COPY

NOVEMBER 20, 1947

LIBRARY COPY



ST. MARY'S HALL,
SAN ANTONIO, HAS
BEAUTIFUL CAMPUS

The Bishops Warn of Hysteria

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

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, 10 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 9:55 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

EDITORIAL BOARD: Roscoe T. Foust, *Editor*; William B. Spofford, *Managing Editor*; Hugh D. McCandless, John M. Mulligan, William B. Spofford Jr., Sydney A. Temple Jr., Joseph H. Titus, Andrew M. Van Dyke, William M. Weber, Hal M. Wells, Walter N. Welsh.



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, 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, C. W. Sprouse, J. M. Suter, S. E. Sweet.



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.

NOVEMBER 20, 1947
Vol. XXX No. 42

Clergy Notes

BECKWITH, JOHN Q., formerly rector of St. Timothy's, Wilson, N. C. is now rector of St. Luke's, Charleston, S. C.

BREWSTER, HAROLD S., formerly rector of St. James, San Francisco, has retired and is now living at Carmel, Calif.

BRUNER, L. H., formerly curate at St. Bartholomew's, New York, is now at the Advent, Indianapolis, Ind.

GOLDSMITH, SIDNEY W., JR., was ordained deacon on October 26 at St. John's, Williamstown, Mass., by Bishop Lawrence of W. Mass. He is a student at Virginia Seminary.

HARRIS, GEORGE H., rector at Bennettsville and Dillon, S. C. becomes rector of Trinity, Winchester, Tenn., December 1.

KENNEDY, DANA F., formerly assistant at St. Stephen's, Lynn, Mass., becomes rector of St. Barnabas, Springfield, Mass., December 14th.

MANN, LAURENCE S., formerly of Canada, is now rector of Emmanuel, Lancaster, Wis.

MASON, JOSEPH C., rector of St. Luke's, Dixon, Ill., has accepted the rectorship of Grace Church, Cortland, N. Y., December 1.

MORRIS, TURNER W., in charge of Christ Church, Halifax, Va., has accepted the rectorship of St. Mark's, Charleston, S. C.

OLSTON, formerly assistant at St. James, South Bend, Ind., is now vicar of St. Peter's, West Allis, Wis.

PENBERTHY, NEWTON, of the diocese of Oregon has been deposed by Bishop Dagwell at his own request.

PERRY, DEWOLF, rector of St. John's, Newtonville, Mass., becomes rector of St. Michael's, Charleston, S. C., November 30.

SEABROOK, J. ALLAN, formerly of South Dakota, is now assisting at St. Andrew's, Hartsdale, N. Y.

WAGNER, HAROLD E., formerly in charge of St. Peter's, West Allis, Wis., is now rector of St. Mark's, South Milwaukee, Wis.

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. Frederick 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
Services
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 Klonan, 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.

The Bishops Warn of Hysteria On Communism Issue

Resolution Assails Inquisitorial Inquiry Into Men's Personal Beliefs As Offensive

By W. B. Spofford

Winston-Salem, N. C.:—As reported in THE WITNESS last week, the House of Bishops at their final session here unanimously adopted a resolution declaring that "an inquisitorial investigation of men's personal beliefs is a threat to freedom of conscience." They also warned against "an hysterical fear of Communism" that would "lead us to fight that danger with weapons destructive of the treasures we seek to guard." This resolution, introduced by Bishop Angus Dun of Washington, and one on the Marshall Plan introduced by Bishop Scarlett of Missouri, which also passed unanimously, constituted the only pronouncements coming from the meeting on national and international issues. Ordinarily these matters are set forth in a Pastoral Letter, which is required to be read in all the churches, but no Pastoral was forthcoming from this session.

The resolution introduced by Bishop Dun did not name the Congressional Committee on Un-American Activities but it was clearly a vigorous slap at the committee headed by Congressman Parnell Thomas of New Jersey. The full text was as follows:

"Resolved, As bishops in the Church of God we call upon the people of our churches to be on their guard lest an hysterical fear of Communism shall lead us to fight that danger with weapons destructive of the treasures we seek to guard. The surest way to fight Communism is to work unceasingly at home and abroad for a society in which justice and the dignity of free men are in truth guaranteed to men of every race and condition.

"An inquisitorial investigation of men's personal beliefs is a threat to freedom of conscience. The casting of public suspicion on fellow citizens under the protection of Con-

gressional immunity can readily become an offense against God's commandment: Thou shall not bear false witness against thy neighbor.

"We have no defense for those who, while sharing the privileges of our imperfectly democratic society, seek to undermine its fabric. But we hold it to be the duty of every Christian citizen to guard for others the freedom of conscience we treasure for ourselves."

Meanwhile a group of sixteen Church leaders, including Bishop Charles K. Gilbert of New York, issued a statement expressing concern at "the shocking amount of suspicion, hatred and hysteria which has arisen between the U.S. and the U.S.S.R." and calling upon all Christians to join in "a great spiritual crusade" for peaceful cooperation between the two countries.

"We maintain that war is not inevitable," the statement declares. "Despite wide differences of opinion, attitudes, habits and philosophies between the cultures of the U.S.A. and the U.S.S.R., peaceful cooperation between the two countries is possible. The peoples of the United States and the Soviet Union want peace. The governments of the United States and the Soviet Union have officially voiced their desires for peace and their abhorrence of war. The participation of the U.S. and the U.S.S.R. as leading and vital powers in the United Nations is an accepted fact by the people of the world and their governments. We must recognize that the United Nations is our only present instrument for implementing the desires of the nations to live together in peace. Criticism of the present organization of the UN should not destroy the faith and hope which the peoples of the world have placed in it. Let us do our part to increase the

prestige and power of this international organization."

Others to sign the statement were the Rev. Louie D. Newton, president of the Southern Baptists; the Rev. W. E. Lampe, secretary of the Evangelical and Reformed Church; Mrs. Ruth M. Worrell, executive secretary of the United Council of Church Women; the Rev. Samuel G. Trexler, former president of the United Lutheran Synod of New York; the Rev. G. P. Warfield, head of overseas relief of the Methodist Church; the Rev. Robert W. Searle of the human relations commission of the New York Protestant Council; the Rev. Beverley M. Boyd of the Federal Council; the Rev. Ralph Sockman, prominent Methodist pastor.

The resolution expressing the hope that Congress will immediately act that "this great nation give generous and adventurous leadership in helping to create a better world for all peoples," was introduced in the House of Bishops by Bishop Scarlett who is the chairman of the joint commission of General Convention on social reconstruction. The text:

"Our nation is now called upon to make decisions which, we believe, will be recorded as among the most momentous in the history of its people.

"As we sacrificed for war, so now an unparalleled opportunity is ours to contribute magnificently to the cause of peace.

"That Europe desperately needs our assistance is, as the Secretary of State has said, no longer a matter of debate. The economics of the nations devastated by war must be rebuilt if deeper descent into misery and chaos is to be prevented.

"This nation alone has the power and wealth adequately to meet this situation.

"Before God, we bear a heavy responsibility to do all in our power to build a stable, prosperous, peaceful world.

"To live up to the full level of our present opportunity will also lessen the possibility of an infinitely greater cost to us in the future.

"Therefore, be it resolved that the House of Bishops of the Protestant Episcopal Church expresses the

earnest hope that Congress will act swiftly and affirmatively on the Marshall plan;

"And further, that we urge our people to make known at once to their elected representatives their determination that this great nation give generous and adventurous leadership in helping to create a better world for all peoples."

CHURCH CONFERENCE ON ECONOMICS

New York:—Speakers at the first conference to be held in this city on the Church and economic life declared that the Church has the responsibility of establishing better human relations in industry and in judging economic activity according to moral law. The meeting was sponsored by the human relations commission of the Protestant Council of which Bishop Charles K. Gilbert is chairman and the sessions were held, at his invitation, in the synod house of the diocese of New York.

Bishop G. Bromley Oxnam of the Methodist Church said the Church envisions a social order "in which the sacredness of every personality is recognized and everyone finds opportunity for the fullest expression of which he is capable."

Charles P. Taft, Episcopal layman, urged that local groups holding similar conferences come to grips with issues and decide, for instance, "whether they support the free enterprise system, or whether we should have production for use rather than for profit."

Kermit Eby, a minister in the Church of the Brethren and director of research and education for the CIO, asserted that the Church must develop "sensitivity of attitude" in awakening people to human needs, the significance of wages to the people receiving them, and the effect of modern "gadgets" on the people making them.

William L. Munger, executive secretary of the United Hatters, Cap and Millinery Workers International Union, said the Church "has shied away from a willingness to come to grips with the basic struggle."

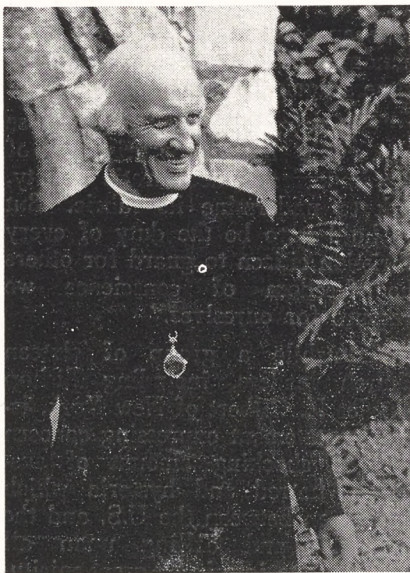
"For that reason," he added, "the great movements that we have seen developed in the world for the past decade or two have been basically negative in spiritual values, partly because of the shortcomings of their philosophies and of the churches."

Other speakers included Dr. F. Ernest Johnson, director of the department of research and education of the Federal Council; the Rev. Le-

land B. Henry, director of Christian social relations of the diocese of New York; Halford E. Luccock of Yale Divinity School; and Frank W. Herriott of Union Theological Seminary.

ARCHBISHOP PRAISES SOVIET UNION

London:—The Archbishop of York, addressing a luncheon here on Armistice Day, gave his impressions of a recent visit to the Soviet Union and Germany. "I came away more convinced than ever that we in this country ought to take no part or give any support to those appeals which are sometimes made to us from the



Dean Hewlett Johnson of Canterbury whose new book on the Soviet Union is reviewed this week in Talking It Over

other side of the Atlantic by lining up against Russia and against Communism," Archbishop Garbett declared. He said that he hoped that British statesmen would do their utmost to prevent a split between the east and the west. "If there is a real gulf between east and west we are making preparations for another war in the future," he warned.

TEN NOMINATED FOR LOS ANGELES

Los Angeles:—A special committee of this diocese has suggested the names of ten clergymen who have the unanimous approval as possible successors to the late Bishop Stevens. The report, signed by a committee of six clergymen and five laymen, headed by the Rev. John F. Scott of Pasadena, stresses that they are a committee on information and not a nominating committee. Also they present only the names of men out-

side the diocese since "clergy of the diocese who might be nominated are already sufficiently well known." The men named are: the Rev. John S. Higgins of Minneapolis; the Rev. Clarence H. Horner of Providence; the Rev. Girault M. Jones of New Orleans; the Rev. E. Victor Kennan of Baltimore; Dean Arthur C. Lichtenberger of Newark; the Rev. Robert A. Magill of Lynchburg; the Rev. Charles S. Martin of Burlington, Vt.; the Rev. Louis C. Melcher of Columbia, S. C. (who was elected a missionary bishop at the recent meeting of the House of Bishops); the Rev. Thorne Sparkman of Chattanooga; Dean Anson Phelps Stokes of Honolulu.

BISHOP SHERRILL VISITS SOUTH

Atlanta, Ga.:—Presiding Bishop Henry K. Sherrill made his first visit to this city on November 10th, the first of a number of Southern cities he visited following the meeting of the House of Bishops in Atlanta. He celebrated at St. Luke's, following which he addressed the Auxiliary. He held a conference with the clergy of the diocese in the afternoon and in the evening preached at the Cathedral of St. Philip.

SEGREGATION MUST END

Nashville, Tenn. (RNS):—"If Southern Protestantism tries to hold to its position of segregation, they will be so outflanked that moral initiative will be taken away from this hemisphere for the next 100 years." Such was the prediction of President Mordecai W. Johnson of Howard University, Washington, D. C., in a principal address at inauguration ceremonies for Dr. Charles S. Johnson, first Negro president of Fisk University.

Dr. Johnson predicted that racial segregation in universities of the South will be breached "in principle and in fact" within the next 10 years as Negro students "knock on the door of all the professional schools of the South maintained by public funds."

"Southern Protestantism is already outflanked," he asserted. "Outflanked on the right by the Roman Catholic Church and on the left by Communism, both of which have crossed the line to establish brotherhood—Communism, the brotherhood of labor and the flesh, and the Roman Catholic Church, the brotherhood of the spirit."

Arguments For Return to Faith Offered in New Books

Four Two-Starred Books Are Particularly Suitable for Laymen Seeking Foundations

Reviews by Sydney A. Temple Jr.

Four new books offer for lay readers the current arguments for a return to faith. It makes one think of Alec Templeton playing the same tune as it would have been produced by four different composers. Whatever may be the particular "sin of our age" certainly the "sign of our age" is this grasping for a lost foundation for the spiritual life. Each of these is well done from its particular point of view.

****The Sin of Our Age** by D. R. Davies, Macmillan, \$2.00. The author of *Down Peacock's Feathers* continues to write interestingly and convincingly of the need for the orthodox faith. Characterizing science as short-term magic and decrying the loss of the concept of the person in modern doctrines of man in the mass, he contends that, "western civilized man is reproducing primitive mentality on a higher level."

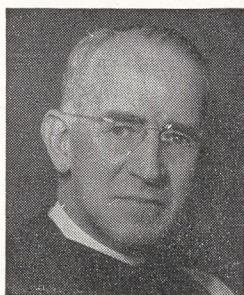
While many will agree with his thesis that Comte and the Positivists have been responsible for much of the loss of faith in the western world, some will find his conclusions weak. The answer must be something better than a return to Medievalism, which Davies seems to revere and to a "pre-rational ideal." It smacks a bit too much of what a prominent American philosopher has called "lack of nerve."

****Preface to Ethical Living** by Robert E. Fitch, Associated Press, \$1.25. Haddom House Books, of which this is the fourth are published in an attempt to provide readable religious literature for students and employed young people. In this case the experiment is a success for the simple straightforward style should appeal to young people. The short sections keep the going from becoming heavy and provide a basis for group discussion.

Like the first book reviewed, the author fears the prevailing mode of relativism in morals as well as in science. Nihilism and the philosophy of Nietzsche are the particular targets for attack. Unlike Davies, however, Dr. Fitch does not depart from the rational approach nor deride science. "Our belief in the existence of the

moral law," he holds, "is a question of evidence, like our belief in the existence of any other law. It is coherent with the teachings of science." This approach, following the Lockian tradition, is more compatible with the approach of American Protestantism. It runs the danger however of landing in Deism because it may neglect the person of God in its emphasis upon the moral law.

****The Invisible Encounter** by Igor I. Sikorsky. Chas. Scribner's Sons.



CHURCHMEN IN THE NEWS: Bishop Gilbert of New York is one of sixteen Churchmen to urge better US-USSR relations; the Rev. Rollin J. Fairbanks of Boston is honored by the National Committee for Mental Hygiene; the Rev. W. P. Witsell is to retire as rector of Christ Church, Little Rock, Arkansas, after a most successful rectorship

\$2.00. Of the four, Sikorsky's short book is by far the most readable. The encounter from which the book takes its title is the meeting of our Lord and Satan in the temptation. Satan speaks again. The early chapters consist of long imagined quotes from the arguments propounded by Beelzebub in the three temptations. As usual the devil's words are interesting, even intriguing.

A deep inner dislocation of the moral and spiritual sphere of existence is cited as the main cause of the impending doom of our faustian civilization. While the problem is more interestingly presented than in the other two books included in this series of reviews, the solution is proportionately more vague. The book opens with a condemnation of the total wars we have known but concludes with nothing more definite than a general appeal for the return of something religious. Or perhaps the conclusion is that this return will

not come until a more total darkness descends on the world.

****Whereon to Stand** by John G. Brunini. Harper & Brothers. \$3.00. If you're looking for something definite, here it is. This book for the Roman Catholic laymen is intended to be a modern parallel to *Faith of Our Fathers*. It begins with the assumption of an accepted faith and expounds the various phases of that faith.

Written in response to a request by a major on an army post for a book about the Roman Catholic Church, it will doubtless serve a useful purpose in that communion. There will probably be few readers of THE WITNESS who will want to have this book for circulation among their parishioners. However if any laymen are considering conversion to that communion the volume may be helpful.

IGNORANCE OF FARMER IS ASSAILED

Rochester, N. Y. (RNS):—Ignorance of the American farmer on international issues will lead the U. S. into world war three, Prof. William G. Mather of Pennsylvania State College told the 700 delegates attending the convention on the Church in town and country, meeting here. Farmers, he declared, "constitute the poorest informed group on international issues of any group in this country. The farmer has amazingly little concern for what happens to people beyond the local parish, and he is developing a strongly self-centered and self-satisfied point of view."

Quoting reports of the national opinion research center, Mather said that "a larger minority of the farmers than any other occupational group believe that our disputes with Russia warrant war."

The farmer's attitude, he said, compares most closely with those "of the

poor, the less-than-eighth-grade-education group, and domestic and personal service employees."

The farmer is "unconcerned or negative" over the welfare of other American groups, Mather added. He quoted research center figures showing only 32 per cent of them favored a rise in pay for civil service employees, and only 25 per cent were for a law against discrimination in employment on grounds of race or religion.

"Those attitudes of the American farmer," he said, "give us considerable pause to think when we learn that in Germany the strongest support for the Nazi movement came from the Protestant, middle-class rural people—in other words from the German equivalent of the American farmer. If the farmer merely increases his traditional suspicion of the stranger and enlarges his unwillingness to take the time and trouble to understand, he will find himself and this country wallowing in the germ-ridden, radio active slaughter of the third world war. This time it may not leave his fields and his barns untouched. This time it may not bring him the false and fleeting prosperity it did twice before."

Emergence of the businessman-farmer has resulted in the adoption of the urban code of ethics in rural life, Mather said, adding: "The rural church must bestir itself or it will shortly be like King Canute, in the old legend, frantically and uselessly trying to sweep back a rising tide of immorality with a broom."

Mather said he doubted the validity of the assumption that the rural church is the farmer's church. There are more non-farmers attending rural churches than farmers, he said, adding: "The rural church just doesn't contain enough farmers. It has not reached the people it was established to reach."

He said the rural church is also missing "the growing number of people moving out from the city to the villages and open country of the suburban fringe."

Current change in the social and economic status of farmers had added an additional complication to the matter of the rural church as an all-inclusive fellowship, he added.

The rural church, he concluded, "must dare to say that God sent His Son to die for the Russian, and the Jew, and the member of the C.I.O. as well as for the Patron of Husbandry."

At the closing session of the conference the delegates approved a pe-

tition calling for the establishment of an agency with a large and diversified staff to strengthen the work of the rural church on a nationwide and interdenominational basis. Problems named for study were: overchurching and local church competition; the need for the reconstruction of rural parishes on an efficient basis in thousands of communities; the recruiting of adequate ministerial and lay leadership. Also listed were the provision of adequate salaries for ministers; the promotion of public relations with secular forces which are concerned with the development of rural life, such as agricultural colleges, agricultural extension services and farm organizations.



Ruth Bassett of St. George's, Center Falls, Rhode Island, represents the province of New England on the National Youth Commission

COOPERATION IS URGED

Boston:—Bishop Norman Nash, in a series of dinner-conferences with laymen at various cities of the diocese, has hailed the establishment of local and state councils of churches as a fine achievement. He declared that it is high time for strong churchmen of all denominations to work together in the present day of attempts to found nations based on ideals other than Christian.

"The role of the Church of Christ is worldwide," he said, "knowing no bar for color, race or language, and it is the most nearly universal peace society in the world today. Today's problems are too tremendous and the perils too awful to be met by any nominal profession of faith. We must have one world or none; one world that is God's world and in which all men are brothers."

In Church life the laymen were urged to play high part in the spiritual life of the Church, as well as on the business side. With regard to the current Church year's campaign of evangelism, Bishop Nash cited the co-operation of laymen with their rectors as essential for success; they it will be who can point out the focal points within the parish, reach the men who have lost touch with the church and win them back. "The Church must make known to a world in despair, what it is to live in confidence within the love of God as a 'colony of heaven'."

The annual autumn series of dinner conferences which bring the bishop into intimate, inspiring relationship with his laymen, is always sponsored by the men's division of the diocesan Church Service League.

INTER-SEMINARY CONFERENCE

Webster Groves, Mo.:—The ecumenical movement at the seminary level has been steadily gaining momentum in the central region during the past year. This fact was particularly evident at the annual fall regional conference of the Interseminary Movement, held here at Eden Seminary, October 30 and 31. The conference brought together some ninety students from nine seminaries of as many communions in Ohio, Indiana, and Missouri. Bexley Hall, where an active interseminary group meets bi-weekly, was represented by four students and a member of its faculty. Harry W. Vere, senior student at Bexley, who as president of the Interseminary Movement in this region has been instrumental in promoting its current growth, was continued in office until the spring meeting. Professor Joseph Haroutunian, McCormick Seminary, Chicago, the principal speaker at the conference, gave addresses on each of the three subjects under discussion. Additional papers were given on the nature of the Church by Prof. Oscar J. F. Seitz of Bexley; on the function of the Church in world order, by Prof. Carl E. Schneider of Eden Seminary, and on the function of the Church in the local community, by the Rev. Ervine P. Inglis, president of the Metropolitan Church Federation of St. Louis. Each of the three panels was followed by frank and vigorous discussion by the seminarians who probed into the underlying theological differences and areas of agreement among the groups represented at the conference.

EDITORIALS

Advent Season

THE Christian Church year, endeavoring to teach timeless subjects begins with a season which is to focus the attention of the faithful on the awful inevitability of a day when things as they now are will disappear and the reign of Jesus Christ will begin. Such a prospect seems at first hand to be just what everybody is ordering — no more worrying, peace at last, all carried away by that mystical feeling of “Christmas spirit.”

But the Advent season does not strike the note of joy for many of us. It is rather a tragic spectacle of thousands about to be caught unaware with no darkness to cover their nakedness, and their armour of light dimmed by worldly short circuits. Suddenly “important” pastimes are useless. The tycoon is unable to buy and sell a thing; the busy matron has no one to pick apart at her bridge game; the “thriving” parish has no one to whom they can sell a raffle ticket; the nations have no more plans to be sold by diplomacy; the expanding business has no more people and foreign resources to exploit; the “Christian” has no more Jews, Negroes, and “communists” to bait. This just will not be enjoyed.

Advent is tragic because we Church people prepare for Christmas in the department stores. In worship or in social action we are not remembering the time in this mortal life “in which—Jesus Christ came to visit us in great humility.” Actually the possibility of the Kingdom of God is so far from our ken that the Advent heralding of it is most like the sound of a bus horn through the window of a tenth floor toy department.

This “Christian New Year” requires some Christian resolutions. Men in their national Advent Communion might make such resolutions with the possibility of the Kingdom of God in mind.

John Gilbert Winant

BISHOP Dallas of New Hampshire thanked God for “our neighbor and friend” at the funeral service for John G. Winant. He also in the same prayer gave gratitude to God for Winant’s “great heartedness and for his broken heartedness,” and added that “we praise thee that one so near to us

has shown us the depth of the needs of the world.” Winant’s despair has caused much comment. Howard K. Smith, in a radio broadcast from London, wove the whole of the news from Europe around Mr. Winant’s act. He said that many liberals, in that most liberal of all countries, shared in the frustration of the former ambassador. They, with him, were seeing all their stupendous efforts to achieve a world at unity with itself coming to naught. It had almost reached the point where even to suggest that the great powers get along amicably was just short of criminal.

Mr. Winant in his last public speech stated that “the amassing of profits by the few, and the soaring prices for the many, is the greatest threat to our domestic private enterprise system and the peace of the world.”

In a sense John Winant dramatized the awful predicament of our world. He was an Episcopalian, filled with Christian idealism, and yet he beheld that idealism betrayed all along the line. One is sorry that the dreariness of disappointment so completely unnerved a man so needed in public affairs. But if his brokenheartedness can arouse a clearer vision of the issues of our day then his death will not have been without value. We thank God for his life and may he “go from strength to strength in the life of perfect service.”

“QUOTES”

THE evils which increasingly hold sway are spiritual in character. Probably fear is the strongest. We fear and mistrust Russia. The Russians undoubtedly are motivated by the same fear and mistrust of us. They do not understand us, nor we them. They do not trust us, nor we them. They believe we are strengthening ourselves by Pacific bases, oil pipe lines and atomic weapons—all because we intend to dominate the world, including them. Our creed of them is much the same. How can such powerful spiritual evils be fought and overcome? Certainly not by building up more and more upon them. Only by the spiritual forces of good can we achieve the defeat of such fear, mistrust and self righteousness. We must, in prayer, come to see more clearly our own fault in the sorry mess. We must not only pray for self illumination but for the increase in those virtues that may make it possible for others to believe in us, to trust us, nay even to love us. We must pray also for the Russian leaders and people that they, with us, may be instruments of God’s good purposes.

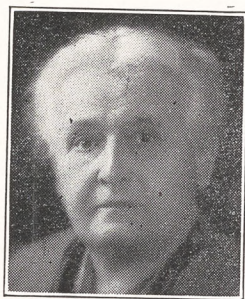
Wallace E. Conkling
The Bishop of Chicago

Life Comes From Within

by Vida D. Scudder

Sixth Article of a Series on Social Rebirth

THE law and the prophets must precede the gospel; we are ruefully assured that corporate life does not obey either yet, and our conviction deepens that only the grace of God can ever enable it to do so. Meanwhile, let us pay our respects to law on whatever level, for are not the principles controlling natural life before man appeared and persistent through history also ordained of God? Surely. Christians have a right to rejoice in the glories and harmony of nature; men need not be labeled Pantheists because they feel a divine spirit from elsewhere quivering through every manifestation of created life . . . only they should not call it the Holy Spirit.



It is hard not to be annoyed by what happened in Eden; do we not sometimes recall with regret the refreshing innocence of our predatory cats? But Newman said something to the effect that animals are as much a mystery to us as archangels, and I'd rather be a man, because man has freedom, while they have not. Of course man has abused his freedom. So sin has entered the world. . . . As a child I used to be resentfully puzzled by the judgment on Eve. For it wasn't greed that betrayed her and made her eat that apple, — the serpent was too clever to offer so gross a temptation. No, it was her wish for knowledge of good and evil; and isn't knowledge of any kind a good thing? I didn't see, and don't to this day, why it should be a sin. But as time went on I realized what the gist of the temptation was; not knowledge, but its use as power. "Ye shall be as gods, knowing good and evil." That was the lure to which she and Adam succumbed; not knowledge, but the way it is used. Power is a snare and knowledge is therefore dangerous, as the history of our poor race shows. Nobody noting how we have used knowledge down the ages can escape the word, sin.

Freedom had come; but man had misused it. For he allowed it to imply desire not only to express himself but to dominate other people. Knowledge and freedom both have their points, but we are brought up short, we are scared, in these days of the atom bomb. We will not sneer at either. But shall we not say that they need to be baptized?

And so do all the dynamic forces in the natural world. Let us never deny that they are God-given, though the moment freedom appears they can be abused. The upspringing tree, defying gravitation, the impulse of a man or nation for complete self-fulfilment,—what about them? In man such impulse has caused sin, but is it in itself sinful? Yes, says false asceticism, eastern or western. No, says our sacramental faith. Ours, as we said, is not to reject but to redeem the natural order. Christianity from early days has too often betrayed its votaries by inviting them into the false way of rejection. It is easier in a sense, it is certainly less complicated, if not less demanding, to reject than to redeem. The Catholic faith in its purity, with its profound and unique insights, has never succumbed to that temptation. Every Eucharist refutes it.

But redemption is a solemn word, in life individual or corporate. Individual salvation, yes; it can be, it is. Corporate? We question. Wheat, grape—the Bread, the Wine. The wheat must be ground, the grape crushed, before they nourish and quicken us. And if the natural order is to enter into the control of grace, it must be marked like every baby with the sign of the Cross. Only so can it escape the serpent's lure, only so expiate the arrogance which avidly ate the apple, desiring knowledge, yes, but knowledge to the end of power. For power belongs only to God; and with what self control, what acceptance of apparent defeat, he often refrains from using it!

As for freedom, it certainly needs to be baptized; under the control of grace, it no longer insists on acting defiantly after the natural law of doing precisely what one likes, but sings with exultation, "I will walk the way of thy commandments when thou hast set my heart at liberty." But no word is more cheaply and casually used than freedom today, and never were we in more need of semantics. The word has hardened into a slogan, a hard little bullet with which to pelt our opponents. If we wish to realize the predicament into which our carelessness has betrayed us, we cannot do better than to quote from Ian Crombie in *The Christian News Letter* of March 1947; for we seek current applications of what we say even when we've been talking about the Garden of Eden:

"The gravest danger to social health and harmony comes from the belief of the workers that

opposition to their demands is clothed in sanctimonious phrases about freedom. No matter how you protest the sincerity of your belief in freedom, you will not be believed until those who profess moral standards preach the necessity of a more equal distribution of wealth at least as fervently as they preach liberty. . . . You will never convince the bulk of the population of the importance of liberty . . . until you convince them, by espousing their claim for equity, that you are not using 'liberty' as a catch-word for reaction."

"Liberty requires new definitions"; was it Burke who said that? We cannot read the newspapers or listen to the radio without echoing the statement: "The preaching of individual liberty is at the moment bound to be misunderstood by most people in this country," continues Ian Crombie. But never shall we urge or countenance the return of man into that kingdom of necessity which, as Engels said, preceded his advent. And we know how Eve's blunder can be retrieved:

"Dare I trust you, Freedom?

Hearten me with a sign.

"Dare you make the Sign of the Cross

On your heart, and mine?"¹

AS FOR corporate action, we have seen how hard put to it the nations are to obey even law and prophets. We watch our own country forced, by sheer terrified apprehension, to such illogical pressure for increase in armaments and military preparation as weakens faith in our national common-sense. We certainly might as well shrug our shoulders at any idea of its listening to Gandhi; or indeed at its possible heeding of a new commandment, which demands chivalric abandonment of self-protecting fear. But wait! Obedience to that commandment is conceivably our only hope: for history tells those who have ears to hear or sight to see that without redeeming love, pure justice can never be secure. Slowly, very slowly, that relentless and interesting fact dawns on thinking minds. It might form an excellent theme for exposition in a Ph.D. thesis. But stern and as yet unmet is the challenge to discover how love can be translated into deeds.

We are in suspense. But while we wait, and seek, let us not be cast down. "Mixed, man's existence," and we have a right to dwell on some elements of comfort in our situation. Eagerly we note once more the selfless personal attitude which must sustain every vital corporate enterprise. To achieve mass pressure, not to mention mass revolt, or to carry out any constructive work, as we have said, men must learn self-effacement. Intelligent working men, chafing as they often do against the

tyranny or even the disciplines of their unions, have to find that out, as do members of the Communist party. And how often they illustrate in their sacrificial zeal, often so touching, our reiterated theme . . . that life comes from within! For we were not sorry to notice that leaders who content themselves by enforcing disciplines always defeat themselves in the long run. Selfless aims, moreover, often govern self-regarding movements. Proletarians, summoned to unite that they may lose their chains, are assured that the world's future for all men depends on that abolition of class for which they fight and die. What pathos, what tragedy, are here! What themes for the dramatist of the future! And surely, even if the Communist and proletarian aim be pure illusion, the fact that it is entertained holds cheer for all lovers of their fellow-men.

There comes a crisis in any birth-hour. We are in one now. We must question, as men have never questioned yet, the possible advance in corporate life from control by justice . . . which we haven't by any means reached . . . to control by love. Can the life of nations, like all life in the natural order, be not only accepted, but redeemed? Frankly, we repeat, we do not know. Still we "groan and travail," waiting for our redemption. Turn optimist or pessimist as you will.

Let us be bold. . . . You have to "be bold" in order to say "Thy Kingdom come on earth." Only a Christian nation, a nation of men and women "born from within" can achieve social rebirth. No change imposed from without, by totalitarian methods, can produce more than temporary travesty of our ideals. But unless rebirth coming from within reach out to control social as well as personal conduct, civilization is doomed. Listen to General McArthur speaking at the surrender ceremonies in Japan:

"Men since the beginning of time have sought peace . . . but the mechanics of an instrumentality of larger international scope have never been successful. . . . Balances of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible of war. The utter destructiveness of war now blots out this alternative. We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door.

"The problem basically is theological and involves a spiritual recrudescence. . . . It must be of the spirit if we are to save the flesh."

Basically theological! What an amazing, what a reassuring statement from a military leader! He knows what spiritual democracy means. We Americans have a right to think that we know a good deal about democracy as it functions in the

1. Florence Converse: *Efficiency Expert*.

political sphere; cooperatives *et al* help us realize how it could apply in the economic. But neither political nor economic democracy is worth much unless it spring from some deep source. It depends on persons; it finds its true being only in the Christian conception of personality. A Christian nation is one where this conception governs the majority of citizens; and of course, as we repeat, there is no such thing as a Christian nation today. So perhaps we should not be in too much of a hurry, as we remember that the new commandment of the greater love was given at the last supper only to the avowed followers of Jesus.

The Living Liturgy

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

THE OFFERTORY PROCESSION I

IN THE early days of the Church it was customary for each individual communicant to bring to the Eucharist his own offering of bread and wine. At the beginning of the Offertory, after the catechumens had been dismissed, the faithful came up, one by one, to the Holy Table to give their oblations to the deacons, who in turn presented the offerings all together to the celebrant. The ceremony was quite similar in many ways to the custom of 'taking a collection' in Negro churches down South today. Instead of a collection plate being passed from pew to pew, the offering is received at the communion table by each member of the congregation coming up individually to deposit his own gift in the presence of all the worshippers.



In the latter part of the fourth century the old custom of the people bringing up their gifts began to disappear rather generally throughout the Church. People made their communions less frequently, so there was no good reason why the congregation should bring to the Eucharist their individual oblations if there was no intention of receiving them back in holy communion. The Eastern Churches substituted for the ancient offering by the people themselves a ceremonial procession of the gifts, which has come to be known as the Great Entrance. The bread and the wine are prepared for consecration before the liturgy begins, and at the time of the Offertory the pre-

pared paten and chalice are brought in solemn procession from the sacristy through the body of the church to the altar by the officiating clergy. The Great Entrance was adopted also by the Gallican (i.e., non-Roman) Churches of the West, and survived in many of them during the Middle Ages, even after the Roman rite had superceded the local Gallican rites. Ceremonies die harder than ritual texts. The Roman form of the liturgy might be accepted, but older accompanying ceremonies linger on.

From France the Offertory procession or Great Entrance was taken to England, after the Norman Conquest, and became a feature of the usages of the church of Sarum (Salisbury), whence it spread to many dioceses of medieval England and Scotland. The Offertory rubrics of the Prayer Book made no clear-cut alteration in the medieval ceremonies, as they said nothing about when or where the elements were to be prepared, but only that they were to be placed upon the Holy Table just before the Prayer for the Church. The Sarum usage of a Great Entrance is therefore still perfectly legal in Anglican churches, and not a few parishes retain this beautiful and impressive ceremony. The details of it can be readily studied in Dearmer's well-known *The Parson's Handbook*.

The Roman Church with characteristic conservatism resisted the innovation of a Great Entrance, and kept the preparation of the oblations in its original, logical place, at the Offertory itself, even after the people ceased to bring with them their oblations. But the Offertory action came to be confined entirely to the sanctuary—the bread and wine being brought to the celebrant by his assistants from a credence table placed only a short distance from the altar. It is the Roman custom which is to be found in most Anglican parishes, and it is, like the Sarum usage, perfectly permissible under our Prayer Book rubrics. The difficulty with it, however, is that it has virtually eliminated the people from any direct and conscious participation in what is, after all, *their* offering. Of course, we know that the server or assistant to the celebrant in the sanctuary represents the people. But this is not always obvious, as the people are more often than not engrossed in private devotions or edified by the choir instead of being attentive to the essential Offertory action. In some parishes where I have had the privilege of being celebrant I have actually been served by acolytes who have not been confirmed—strange representatives surely of faithful communicants!

The modern Liturgical Movement, with its strong emphasis upon the importance of the Offertory, has attempted to develop an Offertory ceremonial

which combines the salient features of both Eastern and Western traditions. These are: 1) the preparation of the Holy Table should be the essential action of the Offertory itself, and not anticipated by preparing the paten and chalice before the liturgy begins; 2) the congregation who offers the oblations should be actively involved in the bringing of the gifts to the Holy Table, if not by the offering of each one severally, at least through appropriate representatives of their own body.

(To be continued)

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

"A ROSE BY ANY OTHER NAME"

I HAVE received a letter from the Reverend A. W. Farnum which brings up two practical matters with regard to the use of the word *Father*.

"In my last two parishes (I am now retired) it was the practice to use the term *Father*. So far as adults are concerned I noticed no appreciable difference, but with the children I felt that there was a decided gain. My influence over them was far greater; it surprised me to what an extent they looked up to me as their guide and friend, and how infinitely more approachable they were. I despise ecclesiasticism and professionalism of any sort and would have resented anything of an artificial nature. On the contrary, the fact that they addressed me as *Father* seemed to make for wholesomeness, kindness, and courtesy.



"The following is for what it may be worth. Since my retirement I have been living temporarily in a rural neighborhood overwhelmingly Baptist, which is the only place of worship in this valley. I came fully prepared to be addressed as "Preacher" and not to resent it. To my surprise, practically everyone calls me *Father* and does it in such a way that my reaction is that they feel honored to have not Farnum, but a clergyman of the Episcopal Church, as their friend and neighbor.

"The point that I have tried to make is that the term *Father*, when divorced from bumptiousness and pride, makes for wholesomeness and the right sort of respect, and is for practical purposes better than any other."

It seems to me that *Father Farnum* himself

proves his point; since he is a "friend and neighbor" to the sturdy, courteous people in his vicinity they will naturally call him by the title they feel does him the most honor. But if he despised them simply because they were Baptists—if he referred to their meeting house as a "conventicle," they would not use the word *Father* in this friendly way. As I walk around the streets of New York I am greeted as "Father" by many little Roman Catholic children; sometimes with joy, in which case I know that their priest is indeed a *Father*; sometimes with an awe that is unwholesomely close to fear, in which case I know that their pastor has surrounded himself with too much pomp and authority.

Please address any communications regarding this column to the writer at 1393 York Avenue, New York 21.

Dramatic Arts and Religion

By

REV. WILLIAM B. SPOFFORD JR.

COMPARISON of two recent pictures clearly shows the different principles of motion picture art employed by European and American producers. Both films, in their own way, are first-rate, although the European picture is much more significant. It is the Italian film, *Shoe-Shine*, which has been hailed by all critics as the best picture of the year. It deals with two gamins of Rome's street who, desirous of owning a horse, get trapped in a black-market operation and are sent to the reformatory. There, one is tricked into betraying the confidence of his confederates and becomes an outcast. In a tragic ending, one of the gamins is murdered by the other in a fit of rage while their choicest possession, the horse, wanders off into the night.



Like *The Open City*, this picture is acted by amateurs and directed against the bleak exteriors and interiors of post-war Rome. As a result the whole chaotic pattern that is Europe today is set forth with real understanding and sensitivity. Without dealing with philosophies or faiths, the picture boldly portrays the morally degenerate culture in which the people, largely against their wishes, are trapped. Thus, we find the reformatory guards

acting with brutality and accepting bribes not because they are sadistic or crooked by nature but for the pragmatic reason that, only thus, can they earn a living and get their supply of cigarettes.

A word should be said for the acting in the film because, by and large, it is the best that you will see in any film this year. Undoubtedly most of the performers are re-living some parts of their own lives in recent years and, thus, they don't have to make-believe. Like its predecessor, *Shoe-Shine* is very grim but its honest impact, while not providing entertainment, certainly is educational.

The American film is of another sort—polished, rich and glittering. It is the comedy, *The Secret Life of Walter Mitty*, starring Danny Kaye and based on James Thurber's classic. As an admirer of Mr. Thurber's writing and satirical ability, I am sorry that Hollywood saw fit to change the script but, nevertheless, the result is enjoyable. Danny Kaye seems to be our only contemporary comedian in the old-line of good comics like Buster Keaton, Harold Lloyd and Charlie Chaplin and, like his pictorial forebears, he knows how to "mugg" without being obnoxious.

The precision of the directing, the acting and the production of this picture compare with those of *Shoe-Shine* as a new Cadillac compares with a Model T. Both, however, show motion pictures at their best, although for different reasons.

Talking It Over

By
W. B. SPOFFORD

ON JUNE 30, 1941, eight days after the Nazis invaded Russia, Hewlett Johnson, the Dean of Canterbury, wrote this to an American friend: "Final victory can never be in doubt. I do not believe that the Nazi military machine, despite all the ruthless efficiency and perfection it has shown, will sweep away the Red Army as the French and British, Polish, Dutch, Yugo-Slav and Greek armies were swept away. Arms and equipment are more nearly equal. I believe eventually it will be the Nazi army that will be sent reeling back, broken and defeated, to Germany."

He made that prediction at a time when ninety percent of the American people believed Hitler would crush the Soviet Union in six weeks. But the Dean had spend a good deal of time in Russia and his confidence was based upon what he had seen. He visited that country again recently. His findings are now presented in another book, *Soviet Russia Since the War* (Boni & Gaer, \$3). It also

is a report of what he has seen and he reaffirms what he said earlier that "Russia stands for all that is progressive; for justice and equality between classes and races; for the ending of exploitation of man by man; for a juster and nobler economic order." Many Americans—perhaps most—will not like that conclusion. Unceasingly it is being drummed into us by press, radio, speeches, sermons, that Russia is to be feared and hated. And the campaign has been so successful that many hurl "traitor" at a man who says, "Not so," even when he marshals evidence that cannot be disputed. So we do well to recall the Dean's prediction of 1941. He was so right then that the chances are that such a keen observer is also correct in his appraisal of post-war Russia.

The book is based upon three months of long journeys; meetings with innumerable people, from Stalin and Molotov to the humblest peasant. "I traveled where I wished, saw what I wished, met whom I wished," he writes. And I believe he did, because when I was in the Soviet Union ten years ago I also traveled where I wished, saw what I wished, talked with whom I wished. The only time I was stopped from going where I wished was one day in Leningrad when I started unwittingly to walk into a mint. But no matter what evidence I presented to American audiences when I returned someone inevitably came up with the statement: "You saw only what they wanted you to see." These same people will say the same thing of this book by the Dean of Canterbury. They hate Russia for the same reason that Hitler hated her, and attacked her—because, as he says, there "freedom" means "primarily the right to food, to work, to education, to medical assistance and to a direct and responsible voice in the organization of daily industrial productive life and the conduct of local and social affairs."

However the millions who do not hate; who are persuaded that cooperation between our country and the Soviet Union is essential for survival, will find in this book the answers to the many questions being honestly raised. Is she recovering from the war? Is its economy socialism, communism or state capitalism? What progress is being made in science, education, culture? Is there religious freedom? What is her attitude toward her neighbors and toward us? Can we live in the same world with Russia?

Here are the answers, based upon first hand information, of any honest Christian man who believes "it is Russia's responsibility to understand us; it is our responsibility to understand Russia." No better beginning can be made in meeting our part of the responsibility than the reading of this vitally important book.

The Church-State Issue Starts Various Controversies

The Church Council of Syracuse Hits Back At Francis Cardinal Spellman of New York

Edited by Sara Dill

New York:—The Rev. F. Earnest Johnson, director of research of the Federal Council of Churches; Dean Luther Weigle of Yale Divinity School, and Tom Keehn of the Congregational social action council, have called upon Protestants to make a "fresh and sober" approach to the question of separation of Church and state. In articles which appeared in a Congregational magazine they deal also with such related subjects as U. S. representation at the Vatican and aid to parochial schools from public funds. Mr. Johnson, in dealing with the former controversy, said the important question was whether "it is deemed important in the new world situation that the U. S. should have sustained contact with the Vatican," and on tax-fund aid to parochial schools he declared that "the primary question concerns the adequacy of the secular public school program as an instrumentality of general education." He asserted that it was "unreasonable and harshly discriminatory" to carry the idea of Church-state separation to the point of denying free bus transportation to Roman Catholic school children.

Mr. Johnson also appealed to the Roman Catholic hierarchy to make "an explicit and convincing disavowal of any intention to alter the structure of religious freedom embedded in the constitution." He said such a statement would "enormously improve" a situation which saw non-Catholics "suspicious and fearful" of the Church's assertion of supremacy in the moral sphere and its insistence on the existence of but "one true Church."

Dean Weigle and Mr. Keehn took similar positions, the former declaring that "the separation of Church and state is not in itself enough. Experience has shown that a high degree of religious freedom can be secured without the separation of Church and state, as in Great Britain; and, on the other hand, that the separation of Church and state does not of itself ensure the full religious freedom of citizens or churches, as in Russia."

Meanwhile from Madrid, Religious News Service sent a report that

a group of Roman Catholics in Spain have protested the opening of 34 Protestant chapels, denouncing the inauguration of the non-Catholic worship centers as "a violation of the constitution." The protest, copies of which were sent to all members of the Spanish hierarchy, asserted that while the Spanish constitution guarantees that nobody will be persecuted for his religious beliefs, "it prohibits proselytizing by non-Catholic religions, so that the religious unity of Spain may be preserved."

Also the same service released a report from Syracuse, N. Y. where Cardinal Spellman of New York denounced Protestant leaders by making reference to "the inferno of hatreds and bigotries of peace fomented by men in the clothing of shepherds," describing them as seeming "to have one principal dogma—discrimination against Catholic children, depriving them of public welfare services made available to other American children."

The address by the Cardinal prompted the Council of Churches of Syracuse to issue a public statement declaring that "we are not aware of such fomenters of hatred and bigotry of any faith in our friendly city. There are respected Protestant leaders who are opposed to use of public tax funds for private and sectarian purposes, including bus transportation for thousands of private and sectarian schools. The Cardinal's words inevitably could not fail to be construed as an attack on these men. The Cardinal appears to call men 'bigots' whom we know to be men of good will.

"Our forefathers sacrificed much that any child, no matter what his faith, might have the right to an education. To that end they devoted themselves to the establishment of the free public school system. Multitudes of the earth's oppressed have come to America; and their children, through the advantages of the public school, have been enabled to rise to the highest positions open to free Americans. If, then, Protestant leaders oppose the use of public funds for sectarian and private school pur-

poses, it is because they believe that our American democracy and national unity would be impaired by any weakening of the public school."



NAVE WINDOW

St. John's Church, Barrington, Rhode Island
The Rev. W. Owings Stone, Rector

The flowing lines and varied blues of the figure of the Virgin, the random placing of her monograms, the delicately drawn Child and attendant angels, recalls the tapestry-like quality of windows of the later middle-ages. This window, of richly textured quiet coloration, with its playfully irregular canopy framework, creates a pleasant, intimate atmosphere most harmonious in the smaller church.

RAMBUSCH

Designers Decorators and Craftsmen

40 West 13th St. ~ New York 11, N. Y.

*Rambusch for Decoration, Murals,
Altars, Altar Rails, Pulpits,
Lighting Fixtures, Woodwork, Art Metal
and Stained Glass Windows*

Memorial Service

New York:—A memorial service for Dr. John W. Wood, for more than forty years an officer of the Church, and for twenty-two years the head of foreign missions, was held November 16th at Trinity Church. The preacher was Bishop Binsted of the Philippines, and taking part in the service were the Rev. Arthur Sherman, former missionary to China, and the Rev. Artley B. Parson, who was for many years a secretary of the foreign missions department.

Memorial Window

Nutley, N. J.:—A stained glass window, which is a memorial to Maude Sergeant Bouvier, was dedicated at Grace Church here on November 2 by the rector of the parish, the Rev. L. Harold Hinrichs. It is the first of a series being made by Len R. Howard of Kent, Conn., all of which are to be completed by October, 1948, when the parish will celebrate its 75th anniversary.

The window depicts four American churchmen: Bishop Samuel Seabury of Connecticut; Bishop William White of Pennsylvania; Bishop John H. Hobart of New York, and the Rev. John Talbot, who was sent to New Jersey as a missionary in 1645 by the Society for the Propagation of the Gospel.

Clergy Honored

New York (RNS):—Two Episcopal clergymen were among nine persons honored for outstanding contributions to the cause of mental health by election to membership in the National Committee for Mental Hygiene here. The churchmen were the Rev. Otis R. Rice, chaplain and director of religion at St. Luke's Hospital, New York; and the Rev. Rollin J. Fairbanks, executive director of the Institute for Pastoral Care, Massachusetts General Hospital, Boston.

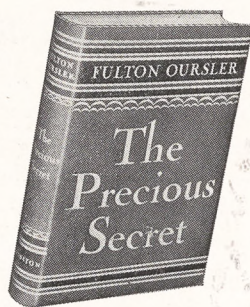
Warren Kearny Dies

New Orleans:—Warren Kearny, an outstanding layman of the Church, died here on November 8th. He was a vestryman of Trinity for 42 years and senior warden for 27; was chairman of the standing committee of the diocese of Louisiana for 26 years; and for 36 years was a member of the board of missions. He was the chairman of the committee on arrangements of the General Convention which met here in 1925.

Mr. Kearny was also active in social welfare in this city, serving on the boards of many agencies. He also was a member of the WITNESS

Books Recommended For Christmas

The Books Announced Here Received Either Three Or Two Star Rating in Book Reviews in The Witness



THE PRECIOUS SECRET

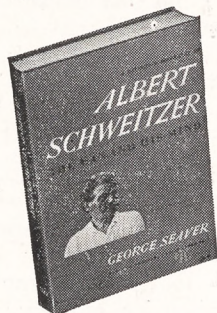
By FULTON OURSLER

In the many religious articles which Mr. Oursler has written for The Reader's Digest, he has found a pattern which offers a solution to that universal problem—how to lead a happy life. The many stories of actual experience with which he demonstrates his points make thrilling reading. \$2.75

THE JOHN C. WINSTON COMPANY

1006 Arch Street

Philadelphia 7



Albert Schweitzer: The Man and His Mind

GEORGE SEAVER

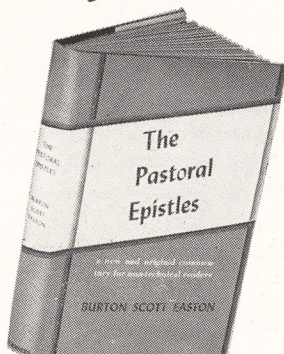
The remarkable story of the life of "the greatest soul in Christendom" told with becoming restraint and care, in full relation to his life and literature. With 30 halftone illustrations. \$3.75

At your bookseller

HARPER & BROTHERS

49 E. 33rd Street

New York 16, N. Y.



THE PASTORAL EPISTLES

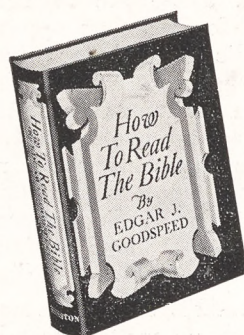
Introduction, Translation, Commentary
and Word Studies

By BURTON SCOTT EASTON

This is a new and original commentary on the New Testament books: I and II Timothy and Titus. Written for the non-technical reader by one of the outstanding New Testament scholars, this book should be a standard work for many years to come. \$3.00

CHARLES SCRIBNER'S SONS

New York



HOW TO READ THE BIBLE

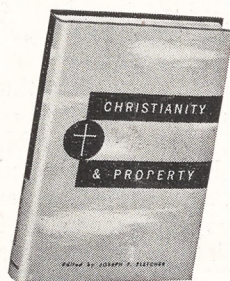
By EDGAR J. GOODSPEED

A renowned scholar of Biblical literature reveals the Bible as a library of eighty volumes full of profoundly exciting drama, history, poetry. Dr. Goodspeed makes everyone want to read the Bible for the sheer joy of good reading. \$2.50

THE JOHN C. WINSTON COMPANY

1006 Arch Street

Philadelphia 7



CHRISTIANITY AND PROPERTY

Edited by JOSEPH F. FLETCHER

Anyone who wishes to know what Christianity really teaches about property will find the answer here. Eight distinguished scholars have each contributed a chapter to the book, the aim of which is to examine the problem of property in the light of mature Christian wisdom. \$2.50

THE WESTMINSTER PRESS

Witherspoon Building

Philadelphia 7, Pa.

Advisory Board and was always an enthusiastic supporter of the magazine.

Service for Colleges

Washington:—Four Church related colleges, Hobart, Kenyon, Sewanee and Trinity are to hold a service at Washington Cathedral on November 30. The sermon is to be by Dean Robert M. Hatch of Wilmington, and the presidents of the four institutions are to have parts of the service.

New Professor

New Haven, Conn.:—The Rev. Elmer Jay Cook of the Hartford Theological Seminary has been elected professor of New Testament at the Berkeley Divinity School and will take up residence here July 1. The announcement was made last week by Dean Percy L. Urban. Prof. Cook has been a member of the Hartford Seminary faculty since 1936. Since his ordination to the ministry of the Episcopal Church he has served on the staff of Christ Church Cathedral, Hartford, and more recently as assistant at St. John's, West Hartford.

Hails Our Action

Manila:—The Philippine Independent Church is "determined to follow the more dynamic American standards of religion," Supreme Bishop Isabelo de los Reyes declared here in a statement hailing the vote of the House of Bishops approving Episcopal consecration for bishops of the denomination. Bishop de los Reyes admitted that his Church, also known as the Aglipayan Church, had been "stagnant and decadent," and said he expected that the decision of the Episcopal bishops would "bring a new era." The Aglipayan Church was founded 45 years ago by a dissident Roman Catholic priest, and is said to embrace 2,000,000 members.

Parish Celebrates

Yorktown, Va.:—The congregation of Grace Church here commemorated the 250th anniversary of the present church building on October 19th, when the vicar, the Rev. R. S. S. Whitman presented a class to Bishop William E. Brown for confirmation. The parish dates from 1630, with the present church erected in 1697. It is said to be one of the oldest, if not the oldest, Episcopal church buildings in the country. The church has been desecrated by use for many other purposes than that for which it was built. During the Revolution, Lord Cornwallis used it as a powder

magazine; during the war of 1812 the British used it as a stable; and in the Civil War ("War Between the States" to local people) the belfry was used as a lookout tower while

the building proper became a hospital.

According to the records of Bishop Meade, it appears that Bishop Madison held the first confirmation

YOU WILL HEAR THIS BOOK QUOTED WHEREVER RUSSIA IS DISCUSSED

The Dean of Canterbury presents Russia as it is *right now*, from his own observations in his recent extensive tours through the length and breadth of the U.S.S.R. You may hate Russia. You may fear Russia. You may admire Russia. BUT YOU WILL TALK ABOUT RUSSIA WITH REAL ASSURANCE ONLY IF YOU READ THIS BOOK.

SOVIET RUSSIA SINCE THE WAR

answers the questions you have been asking:

- What is Russia's true attitude toward her neighbors? Toward America?
- How fast is Russia reconstructing?
- How do the Russian people live today?
- Is Soviet Russia moving away from its earlier goal of socialism and communism?

It is difficult to imagine a single vital question about the Soviet Union today which is left unanswered in this exciting book.

\$3.00

At all bookstores



SOVIET RUSSIA SINCE THE WAR

by THE VERY REVEREND Dr. HEWLETT JOHNSON
(DEAN OF CANTERBURY)



133 WEST 44 ST., NEW YORK, N. Y.

service in the United States in this church.

It is now a part of Bruton Parish Church, Williamsburg, Va., where the Rev. Francis H. Craighill Jr. is rector.

Guests in Harlem

New York (RNS):—Eight Negro families in Harlem played host to 14 white youngsters and four white adults who came here for a two-day week-end visit in a reversal of the Vermont Plan.

The white visitors, all from Newport, Barre and St. Albans, Vermont, attended services conducted at the Abyssinian Baptist church in Harlem during their stay which saw them living "normally" together with their hosts.

During the church services the white visitors, who have been hosts for the past four summers to Negro children from New York and Brooklyn, were thanked by the Rev. Daniel N. Licorish, assistant pastor. He said the kindness shown by the Vermonters had made a deep impression on his congregation by demonstrating that large numbers of white persons were willing to give true meaning to democracy.

Under the Vermont Plan, begun

three years ago by the Rev. A. Ritchie Low, now associate director of the committee on church and race of the Congregational Christian Churches here, white Vermont families act as hosts to children from Harlem during the summer. The plan has since been adopted in several other states.

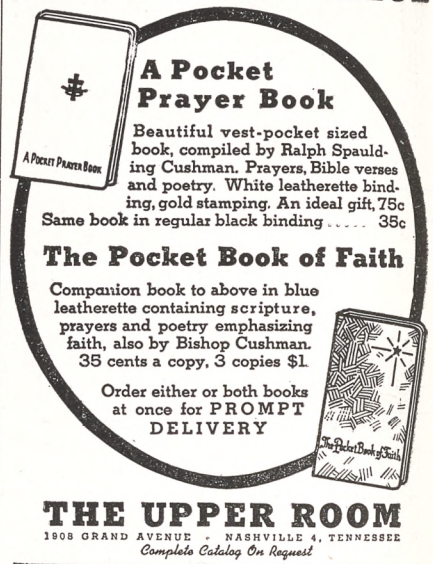
Bowie Hits Back

New York:—The Rev. Willard Johnson, program director of the National Conference of Christians and Jews, who refused to sign a statement calling for a fair hearing of a report planned by the seven Protestant clergymen who recently toured Yugoslavia, was scored here for attempting to "discredit" the report. Johnson, a Protestant minister, was rebuked by the Rev. W. Russell Bowie of Union Theological Seminary, New York, member of a committee that is requesting ministers throughout the nation to sign the statement.

In a letter to Johnson, Bowie declared "you fall into the same error which others have committed, namely, you are trying to judge a report before it is presented and to discredit it in advance because of opinions which you yourself have already formed."

Johnson had earlier declared the planned report to be "wrong in principle and deserves no support." He had also stated that the report "cannot possibly be objective" since the background of some members of the delegation, the nature of their trip, and the way in which they issued

Christmas Gifts OF SPIRITUAL VALUE



A Pocket Prayer Book
Beautiful vest-pocket sized book, compiled by Ralph Spaulding Cushman. Prayers, Bible verses and poetry. White leatherette binding, gold stamping. An ideal gift, 75c. Same book in regular black binding 35c

The Pocket Book of Faith
Companion book to above in blue leatherette containing scripture, prayers and poetry emphasizing faith, also by Bishop Cushman. 35 cents a copy, 3 copies \$1.

Order either or both books at once for **PROMPT DELIVERY**

THE UPPER ROOM
1908 GRAND AVENUE - NASHVILLE 4, TENNESSEE
Complete Catalog On Request

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 Exchange Place

New York 5, N. Y.

GOD CONFRONTS MAN IN HISTORY

Henry Sloane Coffin

As a presentation of the Christian faith, this work covers the basic Christian convictions with clarity and conciseness. Its stress upon history is an effort to render the Gospel relevant to the situations in which we are now living. \$2.50

THE INVISIBLE ENCOUNTER

Igor I. Sikorsky

A prominent scientist and inventor, who has already written on the Christian faith in *The Message of the Lord's Prayer*, is the author of this moving plea for a present-day re-dedication to spiritual values. His argument is based on a searching study of the temptations of Jesus. \$2.00

ON THE MEANING OF CHRIST

John Knox

A fresh, vigorous approach to the significance of Christ for Christian faith. This is the third volume in a series on the meaning of Christ of which the other two are *The Man Jesus Christ* and *Christ the Lord*. \$2.50

THE PASTORAL EPISTLES

Burton Scott Easton

The New Testament books I and II Timothy and Titus (generally known as the Pastoral Epistles because they deal with the duties of a minister in caring for his people) have long required a new and original commentary of this sort for non-technical readers. \$3.00

at all bookstores

CHARLES SCRIBNER'S SONS
NEW YORK

statements, "guarantee its partisan nature."

Dr. Bowie asserting that "I do not at all know how far the report will be convincing, and neither I nor other signers of a recent statement are giving advance endorsement to its conclusions." He added his committee contends "that these men certainly have as much right to be heard as those Roman Catholic spokesmen who have rushed into print with vehement and sometimes almost slanderous personal denunciations."

Students to Meet

Lawrence, Kan. (RNS):—More than 2,500 students and faculty members from U. S. and Canadian colleges are expected to attend the student conference on Christian frontiers at the University of Kansas here, Dec. 27 to Jan. 1. Several hundred mission leaders from 60 foreign countries and staff representatives of foreign and home mission boards will also attend the sessions, according to Winburn T. Thomas, general secretary of the Student Volunteer Movement here. The conference is planned as "the most representative gathering of Christian youth since the war."

Conference delegates will evaluate the program of the Church and attempt to find an effective answer to the growing challenge of secularism and cynicism in the world today, Thomas said. Church leaders will explain the opportunities for Christian youth to serve as evangelists, teachers and technicians in many fields and as clerical workers in mission projects.

Speakers will include John R. Mott, Nobel prize winner; the Rev. Roswell Barnes of the Federal Council; Malcolm Adiseshiah of the International Student Service at Geneva, Switzerland; Prof. Kenneth S. La Tourette of Yale; Ellis Marshburn of the Home Missions Council. Congressman Walter H. Judd of Minnesota, a former missionary to China, and a militant crusader against the so-called Communists of that country, will be the conference chairman.

Pamphlet on Migrants

New York:—Well meaning efforts of charitably inclined persons who, when confronted with needy individuals in transit, merely help them to go on their way to some other place, are "socially destructive," according to a report called *Service to Migrants*, now being issued by the casework council of national agencies. The report is endorsed by the national board of directors of Episcopal Service for Youth (Church Mission of Help) and may be ob-



Nothing can better express the joy of Christmas than the music of beautiful bells. Borne through the skies on golden wings, it soars straight to our hearts and makes even more ecstatic the happiness that dwells there.


Christmastime is the time of all the year when we know happiness for what it truly is—when love and kindness and the pleasure of giving are the guideposts of our lives. That has been true down through the centuries: the darkness of doubt and selfishness has ever vanished before the brilliance of the Spirit of Christmas.

Down through the centuries, too, multitudes have hearkened to bells, and to carillons—and this love of bell music has never waned. Why not plan to thrill your community with the sweetest bell music ever heard—the music of CARILLONIC BELLS. Inquiry about this modern carillon should be made now if installation by Christmas is desired. Write Dept. W-28.



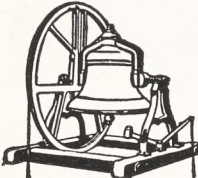
"CARILLONIC BELLS" • TOWER MUSIC SYSTEMS • ACOUSTIC
CORRECTION UNITS • SOUND DISTRIBUTION SYSTEMS • CHURCH HEARING AIDS

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 ORDERS PROMPTLY FILLED
BREADS 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

tained free from the E.S.Y. office, 118 East 22nd St., New York 10, N.Y. Service to Migrants refers to three groups, the board explains in its statement commending the report. "It refers to (1) those who become stranded or ill in a community en route to a planned destination, (2) those who arrive in a community with a job or other expected resources but need temporary help, and (3) those who arrive after a period of wandering or are in danger of establishing a pattern of wandering. "The importance of free movement as basic to the agricultural and industrial economy of the United States is affirmed by the report, which also recognizes the desire of the moving person to better his condition. It stresses the fact that many are in need of help and counsel, and urges skilled counseling and consideration of each individual's problems and plans."

Russian Church

Damascus, Syria (RNS):—A plea for closer relations between the Russian Orthodox Church and other Greek Orthodox Churches was made here by Patriarch Alexandros Tahan, supreme leader of the Syrian-Antiochan Orthodox Church, in an interview. The patriarch exercises jurisdiction over 250,000 Syrian Orthodox in Syria and Lebanon and another 300,000 in North and South America.

Patriarch Alexandros said he was strongly in favor of all Orthodox patriarchates sending representatives to the meeting of Orthodox leaders scheduled to be held in Moscow next spring. The Moscow meeting was originally planned for this fall but was postponed.

He himself had accepted an invitation from Patriarch Alexei of the Russian Church to attend the meeting, Patriarch Alexandros disclosed, but pointed out that the patriarchates of Istanbul and Alexandria have declined invitations, while other patriarchates so far have not replied.

VESTMENTS
 Cassocks - Surplices - Stoles - Scarves
 Silks - Altar Cloths - Embroideries
 Priest Cloaks - Rabats - Collars
 Custom Tailoring for Clergymen
 1837 Church Vestment Makers
 Over One Hundred Years

COX SONS & VINING, Inc.
 131 East 23rd Street, New York 10, N.Y.

MONEY for your TREASURY
 Over 1,500,000
SUNFLOWER DISH CLOTHS
 Were sold in 1946 by members of Sunday Schools, Ladies Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS
 Established 1915 Cohoes, N. Y.

**Everything for the
 Episcopal Church**
Ammidon & Company
 HORACE L. VARIAN
 31 S. Frederick St. Baltimore 2, Md.

PURE IRISH LINEN
 for all Church uses, patterns, instruction books, fine cottons, cassock cloth. No advance in prices. 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 now ready). 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.

CHOIR VESTMENTS
 Clerical Suits
 Cassocks . . . Surplices
 Stoles
 Rabats, Rabat Vests, Collars
 Black Clerical Shirts
CHURCH HANGINGS
 Altar Linens
C. M. ALMY & SON, INC.
 562 Fifth Ave. New York 19, N.Y.

**THE PAYNE-SPIERS
 * STUDIOS, Inc. ***
STAINED GLASS
 BRONZE TABLETS
 MURALS
 PATERSON 16, N.J.
 METAL AND WOOD FURNISHINGS
 NEW JERSEY 1669

J. Wippell & Co., Ltd.
 Exeter England
 stained glass windows
 silver, brass, and bronze
 church ornaments
 embroidered vestments, frontals etc.
George L. Payne
 American representative
 One Lee Place, Paterson 3, N. J.

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.

DEAN ROBERT F. GIBSON
The Seminary, Sewanee, Tenn.

I am late in replying to the Higgins articles on 281 and therefore also guilty of our common human weakness which it seems to me has been spotlighted unfairly and unwisely in our national offices.

Since 1921 I have been in and out of the doors there; in 1928 officially, when I was prepared and sent to the Philippine Islands; and, more recently over the last two years, when I have had the most intimate and intricate relationship on my missionary appointment to Mexico. In all this time I have seen a steady improvement in a tremendously difficult task by men and women devoted to the highest of Christian responsibility. There have been errors and failures and human weaknesses, of course, and at 281 they would be the first to admit that such criticisms are not groundless. But my total experience has been almost the exact opposite of the impression given in the Higgins articles. Christian charity and humility are there in abundance, and money is not being wasted.

Finally, it is my earnest prayer that anyone tempted by the recent exposé to withhold his missionary dollar will note that I, at least, believe that nowhere in this needy world will a dollar given render a higher percentage of Christian good than at 281.

* * *

THE REV. CHARLES A. HIGGINS
Rector of St. Alban's, Waco, Texas

Bishop Barton's answer to my articles in *THE WITNESS* leaves me unmoved and unrepentant. But my articles are certainly at fault in leaving him with the impression that my criticisms refer to isolated instances such as those which frequently appeared in print before the National Council began holding so many "executive sessions." I trust that most of my readers realized my intent to criticize policy.

Perhaps you will agree that it is policy to deny to overseas bishops and missionaries the right to make judgments about the expenditure of monies which have already been allotted to them by action of the National Council. It is likewise policy to conceal from churchmen at home the budgets of overseas districts. Among other things, this conceals from us the true amounts spent for administration. It is also policy to restrain our missionaries from working in districts where missionaries of the Church of England are also at work.

I believe such policies as these are wrong and that, as a loyal Churchman, I have the right to express my opinions in speech and in print. I deplore the attitude that our overseas program is so complex that only a few experts are qualified to express an opinion. I am sorry that we cannot have at least one Church journal in loyal opposition to the policies and attitudes of our national Church administration.

I shall be deeply sorry if anything I say or write brings injury to the missionary work of the Church. But for the past twenty years the administrative policies I criticize have done incalculable damage

to this program. I hope to be forgiven if my sniping should help to bring about a reexamination of these policies under the leadership of Bishop Bentley.

* * *

JOHN F. RUSSELL
J. F. SLEE
Students at Berkeley Divinity School

It was an excellent editorial on the Dean of Canterbury (*WITNESS*, Nov. 6). But you are too easy on our Church. It is not just a politic move to bow gracefully occasionally to the "left." Rome does that "just in case." The real argument is deep and a matter of belief at the center of the meaning of Christianity. We either believe the Church has a radical attack on the world or not. There is no reason to apologize to our conservatives for our taking the correct view. They are in the wrong Church.

* * *

THE REV. ERIC TASMAN
Rector of Holy Communion, South Orange, N. J.

The editorial *Do We Dare to Lead?* (Nov. 6) is splendid. I say a loud amen to all of it. Why our bishops and clergy are so timid in a simple matter of free speech is a mystery to me. Let's have more of these straight-forward editorials. We need them.

* * *

THE REV. ROLLIN J. FAIRBANKS
Director Institute of Pastoral Care, Boston

Bill Spofford's rebuke to the young couple desiring to be married (*WITNESS*, Oct. 2) is an unfortunate demonstration of how the desire to "tell people off" can effectively block an excellent opportunity for genuine pastoral care. Marriage is an opportunity to enlist, not dismiss, potential members of the Christian fellowship, to lay the foundation for a Christian family, and to consecrate a new home. It may have been satisfying at the time but it is a sad reflection of the deep compassion your sclerotic heart really contains. As penance I prescribe Matthew 5:46-47.

* * *

MR. D. C. JOHNSON
Layman of Chicago

I am grateful for the article by Mr. Spofford in the October 30 number devoted to the witch hunt. It is time certainly for the people of this country to wake up to the fact that they are losing their freedom with all of this nonsense in Washington and elsewhere. It would be a very timely thing if our Bishops would speak out on this whole matter when they meet in Winston-Salem, but perhaps that is too much to hope for.

ANSWER: See news story, this issue.

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

SCHOOLS

A three year course in NURSING

is offered to High School graduates
Scholarships available

Write to Director of Nursing

HOSPITAL OF SAINT BARNABAS

685 High St. Newark 2, 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. 20+ 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 to mother. 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

PLEDGE

In the Name of Christian Fellowship



EVERY MEMBER CANVASS

THE NATIONAL COUNCIL, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.