

The WITNESS

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NOVEMBER 27, 1947

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MR. & MRS. HARPER SIBLEY
ARE AMONG OUR MOST
DISTINGUISHED LAITY . . .

Appraisal of the Marshall Plan

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SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8, 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. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8:30 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open 11 day and all night.

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

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

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS

For Christ and His Church

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



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

NOVEMBER 27, 1947
Vol. XXX No. 43

Clergy Notes

AUTEN, RALPH, formerly in charge of St. John's, Donora, Pa., is now in charge of All Saints, Rosedale, Pa.

CROSS, WILFORD O., formerly rector of St. Paul's, Kittanning, Pa., became rector of Trinity, Washington, Pa., on Nov. 15th.

ECKER, AUSTIN J. T. formerly rector of Trinity, Washington, Pa., is now on the staff of Detroit City Mission.

FORTUNE, FRANK VAN D., rector of Christ Church, Blacksburg, Va., has accepted the rectorship of the Holy Comforter, Sumter, S. C. effective January 1.

HOMER, W. O., formerly assistant at the Incarnation, Detroit, is now in charge of the Church of the Holy Spirit, Detroit, and St. Margaret's, Hazel Park.

JENKINS, JNNIS, resigned as rector of All Faith, Huntersville, Md., on Nov. 1 to do graduate work with a view to teaching.

MUNDAY, WILFRED A., former army chaplain, is now acting vicar of St. Mark's, Crockett, Calif.

PENNELL, JOHN B., formerly of Seattle, Wash., is now in charge of St. Alban's, Brentwood, Calif.

READ, ROBERT R., is retiring as rector of Christ Church, Eureka, Cal. on January 1.

SHREVE, CHARLES A., canon of Grace Cathedral, San Francisco, becomes rector of St. Edmund's, San Marino, Calif., Dec. 1st.

STERRETT, H. H. D., has resigned as rector of All Souls, Washington, D. C. effective January 31, 1948, to retire from the active ministry.

VANDEBURGH E. D., was ordained priest Nov. 12 at Philmont, N. Y. by Bishop Barry. Formerly a Presbyterian minister, Mr. Vandeburgh is in charge of churches at Philmont and Copake Falls.

WALKER, J. BENTHAM, rector of the Holy Comforter, Sumter, S. C. is to retire from the active ministry after a rectorship of 32 years.

WILLIAMSON, HAROLD C., formerly rector of St. Peter's, Paris, Ky., becomes rector of St. John's, Hollywood, Fla. on Dec. 14th.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
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 Kloman, 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 Federal Council Reaffirms Stand On Conscription

Accelerating Economic and Social Recovery Is Best Way to Avoid War Committee Affirms

New York (RNS):—Reaffirming its opposition to compulsory universal military training, the Federal Council of Churches declared here that "the fear of war can best be allayed and the risk of war can best be diminished by accelerating the economic and social recovery of Europe and Asia."

"The European recovery program now before Congress," said a resolution adopted by the council's executive committee here, "offers the United States an unexcelled opportunity to strengthen the foundations of democracy in the west and to improve the economic and social well-being of the western world."

The vote on the resolution was 24 to 18.

"We believe that substantial and adequate aid to Asia is a necessary corollary to aid to Europe," the committee added. "We are convinced, therefore, that the European recovery program and the implementing of a like program for Asia constitute a priority in American foreign policy. The resources and energies of our nation should not now be diverted from this primary task of reconstruction."

The committee pointed out that ten national religious assemblies have taken action opposing compulsory military training, and that no constituent communions of the Federal Council have supported the proposed program. Despite differences of opinion "both within the churches and among ourselves," and despite "our full recognition of the need for adequate military defense," the committee warned that "any effort to establish now a system of compulsory universal military training will meet with widespread opposition both within our churches and among a majority of the members of the Federal Council's executive committee for religious and moral reasons

and on deep-seated grounds of Americanism."

The committee said constituent bodies of the Federal Council which have opposed compulsory universal military training "deplore the determination of this issue as a gesture of military power in the midst of the present tensions in international relations."

"It is believed," the statement said, "that to depart from traditional American policy by inaugurating at this time a system of compulsory universal military training would contribute to the further deterioration of the present situation."

The committee stated further that there is opposition among the churches to "the government assuming responsibility for indoctrination and discipline in the matter of citizenship since it has been the genius of our democracy to rely upon the home, the church and the school for such training."

It said there are also "grave doubts with regard to the moral consequences of taking immature youths from their normal relationships in family, church and community and putting them into an abnormal community."

The statement concluded with the reminder that the Federal Council at its biennial meeting in Seattle last December supported "the announced purpose of our government to work for a comprehensive system of disarmament."

"Little, if any progress has been achieved in implementing the provisions of the General Assembly's resolution on principles governing the general regulation and reduction of armaments," the committee observed. "We wish to foster no illusions regarding the early likelihood of accomplishing the ends embodied in this resolution. We believe, however, that if our nation were

now to reverse the military policy to which, in peace time, it has adhered from the days of its foundation in favor of a system of compulsory universal military training, the effect would be further to jeopardize the possibility of regulating and reducing armaments by international agreement."

The committee also called upon Congress to give "quick and generous response" to emergency relief needs in the war-devastated and drought-ridden areas of the world. "Christian precept, humanitarian impulse, and sound public policy all call for prompt and generous assistance by the United States to the peoples in great need."

It said first-hand reports from churchmen who have visited or worked abroad testify to the urgent necessity of providing food, clothing, and coal this winter to the peoples of war-torn countries. The committee noted that the longer-range recovery program "requires careful consideration by the Congress and our people, if it is to be most effective," but stressed that "any unnecessary delay or timidity in the arrangement of emergency aid might permit hunger, cold, disease and despair so to ravage the peoples in peril as to foreclose the possibilities of an effective reconstruction program."

CONSCRIPTION OPPOSED

Fitchburg, Mass.: — Representatives of 2,000 churches attending the annual meeting here of the Massachusetts Council of Churches adopted resolutions opposing universal mili-

FOR CHRISTMAS

***On the back cover there is a form for the ordering of Christmas gift subscriptions. We will greatly appreciate any gift subscriptions sent to us. We are sorry that we cannot, as in former years, allow a special subscription price but conditions make it impossible. We do want you to know however that a gift to a friend of a year of THE WITNESS is also a gift to us. Also in order that your friends may receive the Christmas number we urge that you send your list at once.

tary training in peacetime and all public grants in aid of private schools.

In other resolutions, the Council favored. 1. Recognition of the public school as "indispensible to the maintenance and strengthening of our democratic form of government and to the preservation of that basic constitutional principle of separation of Church and state," and adequate support for public schools at all governmental levels; 2. Passage of the Taft-Ellender-Wagner Housing bill as well as a state law empowering local communities to undertake housing projects of their own; 3. Planned parenthood; 4. Admission of displaced persons to the U. S.; and 5. Support of European relief projects, specifically CARE and Church World Service.

The need for Church unity was stressed by Bishop Norman B. Nash of Massachusetts; Bishop Lewis O. Hartman of Boston, head of the Methodist Church in the New England area; and the Rev. Isaac Higginbotham, executive secretary of the Massachusetts Baptist Convention and newly-elected president of the Council.

At the meeting of the Rhode Island Council of Churches, meeting in Providence, the vote on military training resulted in a 42-42 vote. The matter was therefore referred back to a committee for more study.

ANGLICAN CHAPEL ATTACKED

Madrid:—A mob raided an Anglican chapel in this city recently, smashing furniture and scribbling on the walls warnings against Protestant activities. Representatives of Roman Catholic organizations have denied that members of their groups were implicated.

RELIGION'S PART IN PEACE

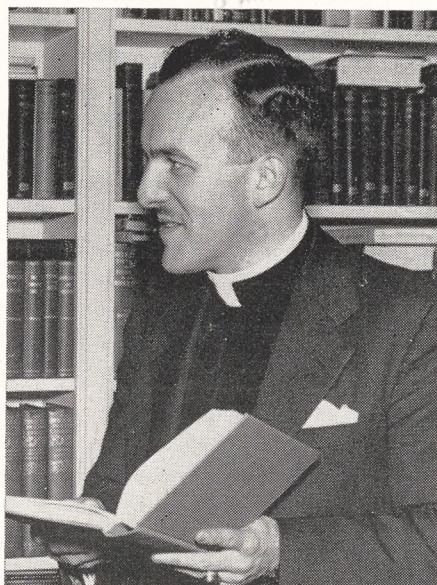
Boston:—Religion's part in achieving peace was stressed at the annual meeting here of the Church Peace Union. Canon W. W. Judd, head of social service in the Church of England in Canada and president of the Canadian Council of the World Alliance, said that social justice was dependent on the recognition of human rights, which in turn were dependent on "our acceptance of the concept of man as the child of God."

"Human rights and dignities," he continued, "spring ultimately from the religious conception of man. Our

conception of them therefore should be more basic than political, class, racial or narrowly interpreted religious sanctions ever seem to warrant.

"Indeed, the denial of basic human rights to individuals or groups springs from racial, national, religious and economic discriminations and this on the national level in all countries and certainly on the international level."

Canon Judd said dominant groups must strive to improve social conditions and must help the economical-



The Rev. H. F. Wienbauer is the director of pastoral counseling of the Institute of Pastoral Care in Boston, with headquarters at St. Paul's Cathedral

ly underprivileged so they "may recognize their own rights and prove worthy of them."

Elizabeth A. Dexter, who recently returned to this country after spending 18 months abroad as representative of the Church Peace Union, told the meeting: "Everywhere I went in Europe I met leaders to whom the hope of a peace based on the principles of religion has been and still is a shining light in the midst of the darkness around them."

Mrs. Ruth Cranston of New York urged the religions of the world to get "solidly behind" the United Nations, because the UN expresses "the ideal human unity and cooperation taught by our religious masters. It is that or annihilation."

Canadian Senator Cairine R. Wilson of Ottawa advocated that more attention be paid to building a good-neighbor policy among nations.

"In the golden rule," she said, "the basic principle of many of the great

religious faiths, we have the solution of the problem of human rights and the assurance of social justice, for if we follow this precept we shall do injustice to none."

Asserting that it is now more important than ever to be good-neighbors, she said: "Religions have crossed national boundaries and thus established a strong bond between people of different countries and races. As we set an example of mutual tolerance in our own community, we may form a living relationship with other communities and through this move closer to that world where men may dwell in peace."

A NOTABLE GIFT

St. Louis:—Christ Church Cathedral stands in the minds of residents of the metropolis as a "house of prayer for all people" rising above distinctions of race and language and creed. Its ministry of friendship has been recognized before by gifts from people of other faiths. Recently Dean Sidney E. Sweet received a letter from one of his parishioners enclosing a check for \$1500 given by an anonymous donor of Jewish faith.

Dean Sweet released the letter as follows: "I am deeply moved by the generosity and splendid civic, ethical and religious spirit demonstrated by this gift. The donor, who, incidentally, is of the Jewish faith, has indicated to me that he was motivated in making this gift by the knowledge that the Bishop Tuttle Memorial Building (the cathedral parish house) is used by many charitable, religious and civic organizations, dedicated to the administration of aid to the sick and needy, to the bringing of intellectual and cultural opportunity to the underprivileged, and to the creation of understanding and good relations between men of all races and creeds. He also knows and is grateful for the tremendous religious, civic and charitable contribution that you and Bishop Scarlett have made to this community and to the nation, and the splendid work which each of you has done to bring about good will and understanding among all races and creeds. It is for these reasons that this gift has been made."

Christ Church Cathedral, the first Episcopal parish west of the Mississippi, observed its 128th anniversary on All Saints' Day. It is today the furthest downtown of all the Protestant churches in St. Louis.

A Southern Clergyman Writes Of His Many Troubles

*His Latest Difficulty Is Getting a Chapel
Bought From the War Assets Administration*

By C. B. Lucas

Rector of St. Timothy's, Atlanta

Atlanta, Ga.:—During the war the section of this city which we serve, Kirkwood, grew tremendously and since the war ended large areas of new housing have sprung up in this section.

Methodists, Baptists and Presbyterians and other groups have built to take care of the growth and reaped the harvest. St. Timothy's is still worshipping in a little frame chapel erected by the diocese 46 years ago. In winter it is a real air-conditioned building and on a cold day the congregation never gets warm.

St. Timothy's drew plans for a new church but they raised only about \$3,000. At least that was the building fund when I took charge May 1946.

In August 1946 a Lutheran Church, most of whose members lived in Decatur, Ga., purchased property there and offered to sell their Kirkwood property to us, for \$10,000. Our people were enthusiastic and promptly agreed to purchase the property. The bishop gave us \$3,000. And we soon had enough promised to pay in full. But in the meantime another congregation offered the Lutherans \$15,000. We raised our bid to \$15,150 and were told we could take possession in September 1946. In September the Decatur zoning board refused to zone the Lutheran property for church purposes and the Lutherans refused to deliver their property to us. In January 1947 the Decatur zoning board finally zoned the Lutheran property for church purposes. But the Church which previously bid against us raised their offer to \$20,000 and they got the property. So St. Timothy's lost a great opportunity for expansion.

For fourteen years our children have attended a community Sunday school in the East Lake public school. It is true we use the Prayer Book and our members run the Sunday School but it is 1½ miles from our church. One Sunday in September 1947 I had the entire Sunday School in the church and was told this was the first time the entire

Sunday school were ever in church together.

At present children who should and would attend our Sunday school if we had one at the church are going to Baptist, Methodist, and Presbyterian churches. Our present chapel seats only 60. It is impossible to have a graded Sunday school in the chapel. It is impossible to provide a nursery school so young mothers can attend church. It is impossible



CHURCHMEN IN THE NEWS: The Rev. John Burgess, chaplain at Howard University, discusses shortage of Negro clergy with fellow churchmen; Dean Sidney Sweet of St. Louis announces an unusual gift; the Rev. Clemens Kolb, chaplain at University of Pennsylvania, also attends the meeting to discuss increasing the number of Negro clergy

to have anything for the youth of our church during the week.

Anxious to correct this situation our vestry went ahead to build a basement but building costs were too high and nothing was done. In July, 1947, the WAA advertised 11 army chapels which had been declared "surplus." We immediately filed application for one of these. Our application was in due course approved by the chief of chaplains of the army as required by law and he awarded a chapel located at Spence Field, near Moultrie, Ga. to St. Timothy's Church. We promptly paid the price set by the WAA and were authorized to take possession. When our contractor went to move it to Atlanta he was stopped by officers of the law who said the chapel belonged to Moultrie and they would not let any one move it.

The WAA said it did not belong to Moultrie, that it did belong to us and told our contractor to go ahead.

He was again stopped by officers of the law. And again St. Timothy's opportunity to grow is defeated—this time by a controversy between the WAA and Moultrie. The WAA then referred the matter to Washington and they have ruled that Moultrie has no legal claim that the chapel does belong to us. However, in the meantime, St. Timothy's is suffering and put to additional expense.

In September the city school at East Lake asked us to vacate due to their very, very crowded condition. As the SS has been there for 14 years we ought by all means to get out—but we have no place to go.

St. Timothy's is an aided parish. Our income does not support a minister full time. With adequate facilities I think we soon would be able to support ourselves for the people are here. "The fields are white unto the harvest"—but we can-

not, at present, gather in the sheaves due to lack of facilities. I have tried diligently to do so—but without success. The diocese pays over half my salary so I can give full time to building up St. Timothy's but until we get a larger church I cannot accomplish a great deal. I can get adults—but it's the youth I need to have better facilities for.

SUPPORT FREE SPEECH FIGHT

Newark, N. J.:—At a meeting of the board of Christian social relations of the diocese of Newark held November 17, the following resolution was passed following a discussion of the Action of the Civil Liberties Union concerning recent attempts to break up public meetings in New Jersey: "In accordance with the spirit of the resolution passed by the House of Bishops of the Protestant Episcopal Church at its

recent meeting in Winston-Salem, N. C., in which they declared 'it to be the duty of every Christian citizen to guard for others the freedom of conscience we treasure for ourselves.' Therefore, he it resolved that the board of Christian social relations of the diocese of Newark commends the action of the Civil Liberties Union in arranging for the meeting at the Mosque Theater on Thursday evening, November 20, 1947, under the auspices of the Union as a protest against the violation of the constitutional right of free assembly as represented by the denial of a place of meeting to the American Veterans' Committee and other similar occurrences throughout the state."

GIRLS FRIENDLY HAS RURAL WORKER

New York:—The appointment of Miss Virginia Gesner as rural field worker on the national staff of the Girls' Friendly Society emphasizes the cooperation of the GFS with the increased concern of the Church for the rural field. Miss Gesner will live in the GFS Friendly Trailer and so become the "Trailer Lady" to GFS girls all over the country who have a proprietary concern for the trailer purchased and maintained through their mission gifts.

By means of the trailer, the GFS makes a unique contribution to the domestic missionary work of the Church. The trailer is sent where it can best serve, at the recommendation of the division of domestic missions. Miss Gesner and the trailer are now stationed in West Missouri as part of the Church's national town and country institute. The trailer will be used both as living quarters and as a mobile base of activity and training ground for rural church workers. Miss Virginia Gesner comes to the GFS with a rich and varied background of religious experience.

ORTHODOX BISHOPS REJECT MOSCOW TIE

San Francisco (RNS):—The Council of Bishops of the Russian Orthodox Church in America announced here it has rejected proposals by Patriarch Alexei of Moscow aimed at bringing the American body under the spiritual jurisdiction of the Moscow Patriarchate. The decision was made public following an all-day session presided over by Metropolitan Theophilus of San Francisco, leader of the autonomous American Church,

who declared that "under present conditions, it is not probable that we will be able to meet the terms of the Mother Church in Moscow."

The bishops' verdict came twelve days after Metropolitan Gregory of Leningrad and Novgorod had left New York for the Soviet Union after having spent more than three months in the United States as the personal envoy of Patriarch Alexei. He had been empowered to effect a reconciliation with the American Church provided agreement could be reached on the crucial question of autonomy.

According to the bishop's council here, Patriarch Alexei is not pre-



Bishop Norman B. Nash of Massachusetts urged great Church unity at the annual meeting of the Massachusetts Council of Churches

pared to accept the degree of autonomy demanded by the American Church. It was said the Patriarch seeks not only the Church's spiritual allegiance, but control over the appointment of its metropolitan, or ruling bishop, and over its material possessions.

Meeting with Archbishop Leonty of Chicago, Bishop John of Sitka, Alaska, Bishop John of Brooklyn, N. Y., and Bishop Nikon of South Canaan, Pa., Metropolitan Theophilus asserted that "the Mother Church wants too much authority, and we must do nothing to jeopardize the American citizenship of our people."

The metropolitan made it clear that what might appear to be essentially an ecclesiastical problem was "complicated by delicate over-

tones of international relations." He said he and his fellow prelates "fear that the influence of the Communist Party dominates the Moscow Patriarchate."

Speaking to reporters after the bishops' meeting, Metropolitan Theophilus, who is 74 and is recuperating from a serious illness, recalled that the Russian Orthodox Church, which first came to America in 1763, broke away from the Church in Russia after the Revolution of 1917.

"Since 1932, however, when American public opinion toward Russia began to soften," he said, "the hope of returning to the fold has flared again and again, but we are still unable to reunite under the terms offered us."

BUS BILLS PASSED IN MARYLAND

Annapolis, Md. (RNS):—A bill permitting transportation on public school busses of children attending parochial schools in Anne Arundel County, Md., was passed at a special session of the Maryland legislature here. The bill, introduced in the General Assembly by the Anne Arundel county delegation as an emergency measure, did not refer to parochial schools as such, but simply as "non-profit schools." It was passed by a three-fifths majority of the two houses and promptly signed by Governor William Preston Lane, Jr.

The bill authorized the county commissioners to levy and appropriate annually sufficient funds to defray the costs incurred by carrying into effect its provisions and for establishing new bus routes if, in their discretion, they were deemed desirable, and for the purchase of additional busses if needed.

PRESBYTERIANS ALSO HIT HYSTERIA

Washington: — The Washington City Presbytery, in a resolution passed unanimously in its annual meeting here, warned the American people "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 resolution, obviously aimed at the House Committee on Un-American Activities, which has been conducting hearings here, was adopted at the same time the presbytery supported a similar pronouncement recently made by the Episcopal House of Bishops.

Appraisal of the Marshall Plan

by Paul M. Sweezy

*Formerly of the Department of Economics
at Harvard*

I AM no expert on the Marshall Plan. In fact, I am so far from being an expert on the subject that I am not even sure what the Marshall Plan is. I do know that the secretary of state made a speech here at Harvard last June in which he suggested that it would be a good idea if the countries of Europe would get together and see what they could do for each other and then calculate how much help they would need from the U. S. That was a suggestion, but it can hardly be called a 'plan.'

Following the Harvard speech a series of events took place during the summer with which we are all more or less familiar. I will only remind you of some of the highlights. The Soviet Union refused to participate in a conference designed to follow up the Marshall suggestion; so also did the countries of eastern Europe, acting under Soviet advice and in some cases Soviet pressure. The countries of western Europe, including the Scandinavian countries, then proceeded to get together in Paris and to work out some sort of prospectus of what they hoped they could do for themselves over the next four years and how much they would require from the U. S. The exact figure of needed dollar assistance varies somewhat according as certain items are included or excluded, but the whole I believe is of the order of twenty billion dollars, or an average of around five billion dollars *per annum*. While this was going on, the U. S. made clear that in its view a substantial recovery of German industry would be essential to European recovery. Hence the German level-of-industry figures were revised upward by the U. S. and Britain, and at the same time the U. S., presumably for supposed reasons of industrial efficiency, vetoed the British intention to nationalize the heavy industries of the Ruhr.

If we take this background into account, what is now discussed as the Marshall Plan would seem to amount to a policy on the part of the U. S. administration—which may or may not receive the necessary backing of Congress—to provide substantial economic assistance to western Europe, including the western zones of Germany, over the period of the next few years. In short, whatever

the original intention, the Marshall Plan now seems to be the policy of building up through economic assistance of a western European bloc which will include western Germany.

The Marshall Plan in this sense can be discussed from several points of view. For example, we can ask the following questions: (a) if the USSR and the eastern European countries had participated in the Paris conference, might the whole thing have turned out differently? (b) what are the chances of building a viable western bloc? (c) what are the likely consequences of the Marshall Plan, assuming that Congress grants the necessary funds? (d) what alternative line of policy might the U. S. pursue? I should like to comment briefly on each of these questions. I do not pretend to have final answers; all I want to do is raise certain issues for discussion.

If the USSR and the eastern European countries had participated in the Paris conference, might things have turned out differently? Many people, of course, are saying that they would have; but we may wonder, especially since they seem to be the very people who have all along been strongest for a western-bloc policy. Personally, I doubt it very much; my reasons are briefly as follows. If the intention of the U. S. government had really been to help all of Europe economically, as is usually maintained, it is hard to see why UNRRA was discontinued last year; why the recommendations of the UN special technical committee on relief needs after the termination of UNRRA were disregarded so far as they concerned the eastern countries: why the machinery of UNESCO's economic commission for Europe, representing countries of both halves of the continent, was not pressed into service. It seems to me that a valuable precedent of general economic aid had already been established and that machinery for carrying it on and developing it existed. I can only assume that the U. S. and Britain, by the way one put forward and the other took up the Marshall suggestion, were indicating that they did not want to continue along this line but wanted to start out on a new line. Secondly, reliable American newspapermen reported at the very time of the initial Anglo-French-Soviet meeting in Paris that the British and French were convinced that if any aid were to be forthcoming the Russians would have

The following is the substance of a talk given before a forum of the Harvard United Nations Council in Cambridge, Massachusetts, October 16, 1947. Prof. Sweezy is the author of *The Theory of Capitalist Development*.

to be forced out. Here is what Frederick Kuh, a very well-connected correspondent wrote from London:

"According to top-flight American, French, and British authorities in Europe, Bevin and Bidault knew that the American Congress would refuse money to finance any European recovery program in which Russia played a major part. Therefore, the same officials said, Bevin and Bidault had to await the best opportunity Molotov offered them to exclude Russia and go ahead without her. We are all assembled here."

That sounds quite genuine and realistic to me, and it fits in with everything else I know about international affairs in the last couple of years. It may be said, of course, that the Russians made it very easy for Bevin and Bidault. That is certainly so. Personally, I wish they had not. I think they could have put not only Bevin and Bidault but perhaps also some people in this country into a very uncomfortable position, and I would have been more than glad to see them do it. But that is altogether different from arguing that things would have turned out differently, or from blaming everything that has happened since on the Russians.

What are the chances of building a viable western bloc? Very small, I think. The countries of western Europe are mostly industrial countries. They have to export heavily in order to secure their food and raw materials, or else they have to have credits from the U. S. If they are not integrated with eastern Europe, they will have to get their imports from overseas and export to the same markets. Their exports will be competitive with those of the U. S., and I do not believe they can meet the competition or that the U. S. will help them to. In short, it seems to me that a western bloc can live only on a more or less permanent dole from the U. S. If we are preparing for war, that might make sense. But if we are preparing for peace it certainly does not. From this, I am inclined to conclude that the western bloc-ers are either criminally ignorant in their prescription for American policy or else that they are deliberately preparing for war under a smokescreen of talk about peace and economic rehabilitation.

What are the likely consequences of the Marshall Plan, assuming that Congress grants the necessary funds? What I think about this has already been hinted in the answer to the previous question. I think we will build up an unstable and unnatural western European combination which will only be held together as long as large-scale American funds are forthcoming. It will be a repetition, only on a larger scale, of what happened in the so-called *cordon sanitaire* region after the first world war. The area will stagnate both economically and morally; blackmailing the U. S. will become the standard occupation of statesmen; eventually, the whole

thing will blow up in a series of civil wars, or the region will be the battleground of an American-Soviet conflict.

WHAT alternative line of policy might the U. S. pursue? The answer, I think, is simple; return to the line which was abandoned when UNRRA was scrapped. Use the machinery of the UN to work out an overall program of economic assistance for Europe as a whole, including the eastern countries and the USSR. As Oscar Lange told the Economic and Financial Committee of the General Assembly on 27, September,

"We are all assembled here. We all participate in the organs of our organization. No special invitations are needed. There is no problem as to whether or not a country should be invited nor is there the problem for any country whether or not on such other political grounds it should accept an invitation."

Some people say that such an approach would not work. Well, the answer is that UNRRA worked reasonably well, and that since UNRRA was scrapped by the U. S. it has not been tried. I think the people who argue this way do not really want to see economic rehabilitation generally and regardless of the political orientation of the states concerned. They want to see only capitalist states rebuilt; and the UN, because it is not by any means an exclusively capitalist organization, does not suit their purposes very well. That brings me to the last point I want to make; it is, I think, the central point which underlies this whole problem and which it would be well to get out into the open more frequently and more forcefully.

If I am right, the overriding aim of American policy at the present time is to restore the world as far as possible to the *status quo ante*. The motto of American policy ought to be Professor Schuman's little ditty:

Come weal, come woe,
My status is quo.

But you may ask, 'Ante what?' Here American policy-makers seem to have several demands ranging from a minimum to a maximum. The maximum, I suppose, would be *ante* 1914—a veritable golden age in the eyes of our harassed rulers. A medium demand would be *ante* 1929—before the depression and before Hitler. And the minimum seems to be just *ante* world war II, with an accompanying calculation that next time we would be able to use Hitler & Co. for our own purposes. Or, to put it otherwise, our government would like it best if all countries would become capitalist democracies; but, since that is patently impossible, it will take capitalism anyway whether it happens to be democratic, dictatorial, or outright fascist. You may say that this is not so, and I hope you are right. But for my part I can not interpret the facts of American policy in any other way—the Truman Doctrine, Greece, Turkey, China, etc.

The Marshall Plan, of course, is a part of this

status-quo-ante policy. If it were not, our leaders would be much greater fools than I am prepared to believe. That is the real meaning of the Marshall Plan. The Marshall Plan has become the leading weapon in the U.S. "arsenal of capitalism" just as lend-lease was once the leading weapon in the "arsenal of democracy."

There are probably liberals, and perhaps even socialists among you who will say that the Marshall Plan is not designed to protect capitalism but only to defend democracy and civil liberties. You have certainly been told that enough times, and if you are determined to believe it in spite of perfectly obvious and overwhelming evidence to the contrary I am afraid there is little I can do to disillusion you.

Others will say, "Certainly. We have capitalism in this country, and a capitalist U. S. needs a

capitalist world to live in." That makes good sense; it does not fly in the face of the plain facts of the case. It is at least an intellectually honest and defensible position. But there is one thing I should like to say about it tonight before opening the meeting for general discussion. The world has been capitalist for quite a long time now, and in our own generation capitalism must bear the full responsibility for two world wars, for a devastating economic depression, for fascism and fascist crimes as revolting and senseless as any that history records. When you set out on a crusade with Mr. Marshall to preserve this system, please at any rate remember what it is you are fighting for.

Editor's Note:—It is our conviction that there is no issue before the world as important as the Marshall Plan. We have therefore invited a Bishop and a Professor at one of our theological seminaries, both of whom champion the Plan, to contribute to this discussion. We hope both will accept in which case their articles will follow. Brief letters to *Backfire* will also be welcomed and will be printed as far as limited space permits.

The Growing Demand for Change

by Vida D. Scudder

Seventh Article of a Series on Social Rebirth

SHALL we pause and seek a little reassurance?

Let us look briefly at certain electric vibrations quivering along the nerves of the world; hints barely discernible of that new dynamic dialectically opposed to the natural order, clearly potent in the kingdom of grace, which we would fain see not only in private but in corporate life. We may appreciate anything we find the more as we reflect how tiny, how all but beyond mortal power to apprehend, are the mysterious hints of unguessed power discovered by our scientists today, for our joy or our undoing. One thing is clear; from whatever angle we explore this earth-home of ours which we take so casually, whether we move within nature or beyond it, there is nothing we can take for granted. It behooves us to live in perpetual excitement, in expectation of discoveries yet to be. How dull we are, what earthy clods, what adventure we perpetually miss, and shrink from when offered!

The adventure to which we are summoned by the grace of God is the most thrilling man can know. So let us ask what traces of it civilization presents in its collective functioning.

We have been seeking for evidence of motives other-regarding, in corporate life. And certainly if we look not at special groups but at the general



situation, evidence of change is widespread. Speaking of democracy, we might pause for a minute over the evolution of manners. Isn't the type of courtesy we now effect a good instance of reversal of old standards and assumptions? The history of manners is a fascinating topic; it shows the haughty self-assertion decorously marking the etiquette of courts, the etiquette based on precedence and rank so anxiously worked out in feudal times, yielding to gracious self-subordination, which insists that good breeding always takes the lower seat and that greedy little boys must be trained never to take the best piece on the plate. A paradoxical change! An amusing magazine illustration lately displayed the older code in perfection; it showed a high-rank Brahmin scornfully dropping wages into the outstretched palms of humbly kneeling Untouchables. There is only apparent difference between such Brahmin dignity, polished and suave, and the impudent manners of street-boys; we perceive more and more clearly the inherent vulgarity in all forms of domination and all claims to precedence. . . . Are we saying that everybody with good manners is reborn and moves in obedience to the motives inspired by grace? Hardly; though it might be claimed that democracy has gone further in the field of manners than of morals. But life controlled by grace is really so exquisite, so lovely, that influences from that sphere steal abroad and effect changes not to be denied though fraught with danger in many

ranges of outward behaviour; and courtesy is a pale reflection of profound realities. Are animals ever courteous? Can they be trained to good manners, other than forms of mimesis and docility? We could write a nice little essay on that subject, but we refrain. The foregoing paragraphs are a parenthesis in our treatment of social rebirth. We turn to more important matters. We must search more deeply.

For, in truth, evidence abounds of the continuous struggle of the law of love to control corporate as well as personal life. Looking at Christian history, at the small recurrent groups from the first communal experiment in Jerusalem who have sought to obey it, we have to be sure noted their recurrent defeat. . . . But why not? Is not the greater love in action always marked with the sign of the cross? Have we not said that the natural order, marked by urgency for self-realization, must be redeemed, even though it be of divine ordaining? Christianity alone surely among world religions, finds the triumphant fulfilment of life in life's defeat; its consummation on the cross. Must not a Christian group, like a man, be crucified? . . . But beyond the cross there was a garden where an awesome fact was met. No creedal affirmation, unless it be the Virgin birth, excites such scepticism today as the resurrection of the body; but surely that difficult article of the creed is our supreme assertion of faith in the redemption of the natural order. We have here no result of speculation, but the record of encountered reality. Like all triumphant dogma of the Church, it has deeper application than we know. It is relevant to our social theme.

Are we yielding to mystical broodings? Let us return to historic fact,—though the garden too is historic,—and realize several things. First, the indomitable recurrent effort to escape control by selfish motivation in communal life; then, the amazing increase of groups with that objective in our own day, or, we may say if we want a date, from the time of Fourier. Whether avowedly religious or not, such groups are inspired by defiant protest against civilization as it is. We mentioned awhile ago sundry significant ones reported by Mr. Orton; in *The Commonweal* (July 25, '47) comes a stirring account of another—the “Workers’ Community” called Boimondau, in France, the Dauphiné. Founded by Marcel Barbu, who served a term in Buchenwald, it comprises Catholics, Communists, Protestants, united in a common ideal which “cuts across ownership” and has most interesting features. Not only in England, in Europe, in our own country, too, such groups abound, increase. Outstanding among them are those inspired by the Distributist ideal of return to the land,

or, still more wide-spread and significant, the varied forms of the cooperative movement. Surely we should mention the Houses of Hospitality and Farm Communes directed by Dorothy Day and Peter Maurin, which report their moving vicissitudes in that valiant little organ, *The Catholic Worker*. All over the world are such silently developed centers, from Sweden and Denmark to Japan, to China. They hold their own often against secret stubborn opposition, their constructive power feeds not on ideological vagaries but practical wisdom born of experience continuous from the old days of the Rochdale pioneers. It is heartening as it is unusual to note that the Methodist Church has recently decided to put much of its business affairs under cooperative control.

But apart from practical movements, how wide the diversity among radical groups! Pacifist centers, educational colonies, Christian (or Buddhist) Ashrams, what you will. They agree, through all their contrasts, in revolt, direct or indirect, against accredited economic dynamics. Will the more fantastic among them, like all their numerous predecessors, fade and disappear?

PROBABLY. But in the slow cyclical movement of racial experience, faith may discern spiral ascent into the upper air. Already we feel a change in the very atmosphere in which we live. Silent, invisible, the advance in corporate life from the still inoperative law of justice to the waiting control by love. And far more important than these conceivably prophetic though often cranky adventures is the growing demand rising to the surface all over the world for fundamental change in the basis of our economic life. Noteworthy above all is the diffusion of demand for the social application of Christianity. Such demand has never been wholly absent; but it has been exceptional, sporadic, thwarted, ever since the industrial age began. Now it is universal and reaches us from the most unexpected quarters; a manifesto, for instance, comes from a distinguished secular group in Greece; one is romantically pleased that this group should have met in Athens.

“The series of failures and disappointments which is typical of modern times has made it clear that the urgent demand for complete social and economic reconstruction . . . can achieve realization only when the life of individuals and the life of society is saturated with the faith whereon Christianity is built.”

What shall that “social application” be? Ah, there we enter a region of passionate controversy. To some of us the horizontal divisions in the Churches, left-wing, right-wing, center, with innumerable daring special flights of men or groups,

seem as noteworthy and perhaps as important as the vertical ecumenical divisions we lament and debate. Perhaps the very fact of these cross-divisions has a unifying as well as a separating power. In any case the pattern offered is fascinating to study. And after all some of us find controversy more exhilarating than stagnant peace of mind; for to the twice-born, though not to others, it is perfectly compatible with love.

Social rebirth? We dare not say. Obviously "we are not going to be able to persuade our nation to take the path of crucifixion when even Christian leaders and Churches will not take that path. But should they not take it? What else can they do if the choice is between that and participating in atomic war. . . .? And if Christian leaders and Churches were now to take this path, is it so certain that war-weary multitudes would not respond? What right have we to say that they would not answer the call when it has never been sounded?" So writes A. J. Muste, leader in the Christian pacifist movement to Prof. Horton of Oberlin.

Birth is an awful process. We are passing through one of the most acute crises in human history. We prate of one world, but we are tossed about in welter of all the divisive forces which we trusted that through the grace of God we had outgrown. Terror, leading to self-protection; greed, driven underground, these have the nations in their grip. It is a crisis demanding that we love the Lord our God with all our mind as never before, as well as with our heart and will. Never was the necessity so great for keen, brave, penetrating thinking on the part of statesmen, clergy, scientists, labor-leaders, manufacturers . . . on the part of democracy at large. Well, we are all really trying hard to think, though our partisan press and our own lazy addiction to slogan-bullets impedes us a good deal. But thought grows no easier as it proceeds,

"Enable with perpetual light
The dulness of our blinded sight" . . .

only with that prayer dare we pursue our inquiry.

Can corporate bodies ever invoke the new commandment, can they, with due regard to their responsibilities, follow the way of love? We are honestly not sure; as we wait breathlessly on contemporary events, we wonder. So many contradictions are involved! And when we plunge into those weltering waters we find, as Luther warned us, that the devil too knows how to swim. Bewildered UN! It has at least a disconcerting vision, of equal justice, inspired surely by the grace of God; but the code it professes to obey must as we see more and more clearly always be thwarted unless it lead to allegiance to a higher law; limitations on national sovereignty for instance are,

while we watch, as stubbornly and increasingly resisted as they are imperative. Nor should we be surprised when we note that our political authorities with hardly an exception contradict in their procedure the aim which in desperation, shot through, we hope, by enlightenment born of grace, they have begun to profess. How otherwise? Until they realize, in some degree at least, the equal justice to which they are nominally pledged, they can not be expected to explore that way of the cross of sacrifice known to every Christian soul as the only way of life. There is a dilemma here. Let us not be in too much of a hurry. May we not profitably turn from arraignment of collective failure to inward contrition? Let us be driven by our social shame to scrutinize corporate action, in every issue it faces, by the tests thought can draw from the depths of personal Christian experience, illumined in the relentless light shining from Pentecost. So shall our "blinded sight" be "enabled" and our national path be clear.

But there is one corporate body which we cannot excuse from full allegiance to the sacrificial law of grace. Why? For the obvious reason that we Christians are in the long run responsible for its behaviour. That body is the Christian Church. The Church, if we may quote Shelton Bishop once more, is "the protagonist of redemptive love . . . that primary and essential element in salvation . . . with justice only secondary."

We must look at her before this series ends.

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

WHAT'S IN A NAME?

Brother: Sometimes used by people who are not really very brotherly, which spoils it for some others.

Doctor: (Latin—"teacher"). Fine, if he has the degree.

Father: One who is a member of no family so that he can belong to every family in the parish.

Member of the Cloth: Sounds rather limp.

Minister: (Latin—"servant"). If one really deserved this one, none of the others would be too good for him.

Parson: (Old English—"the person," i.e. the person who could read and write, and so forth). A tribute to the ancient pastoral ideal of social

service. Favored especially in the South as a dignified but intimate form of address.

Pastor: (Latin—"shepherd," possibly from a root which means "feeder," and thus suitable enough for the poor fellow who has to eat his way into the affections of his flock). This should be a humbling title, as it imitates one the Good Shepherd chose for Himself. In order to live up—if it were possible—to this name, it is not necessary to consider people as sheep. Nor need one growl at the flock—a shepherd is not a sheep dog.

Rector: (Latin—"ruler"). It is a tribute to the clergy of our church that this word, which was originally a refined way of saying "Boss," has so much finer a connotation now.

Vicar: (Latin—"in place of"). One who does another's work; originally a substitute, sub-contracted clergyman. Is your Vicar doing what you should be doing?

Enough: Is what we have had of this subject, in my opinion. If you want to know what to call any particular clergyman, ask him. He will answer a civil question without offense. If he is the kind that thinks his ministry will be invalidated by your not using the proper "handle," or if you are that kind, perhaps you can compromise. All these names are good—none is insisted on, or forbidden, by any Church law or custom. It's what the clergy and laity make them mean that counts.

A Missionary Writes His Senator

By

PAUL B. DENLINGER

Episcopal Missionary in China

I AM a missionary of the Protestant Episcopal Church studying Chinese in Peiping, North China. Since my home is in New Jersey, I have taken the liberty to write to you about some influence U. S. Congressional activity has in China.

I live in a Chinese home, with a family that has 8 children, 4 of them now in the university. I have many conversations with them, and thus I am able to learn not only what university students think about China, but what they think about America. These recent student strikes have been very fertile times for the exchange of viewpoints and ideas.

These students, as almost everyone else in China, feel there is one absolute and immediate need in China, and that is an end to the Civil War. They say there are 5,000,000 soldiers under arms in

China, exerting a tremendous drain on the dissipated wealth of this country. The lot of the lower, and what used to be the middle class gets lower and more wretched with each inflationary spurt. This country needs peace as much as it desires it. They also universally dislike the Kuomintang. The Kuomintang has become more and more terroristic in its one-party control of everything. American newspapers may be able to persuade Americans that the Kuomintang is not totalitarian, but Chinese who live under it know otherwise. They earnestly and hopefully look forward to the fall of the Kuomintang. But they also are universally afraid of the Communists. Very few students would be Communist were it not for the fact that the tightening grip of the Kuomintang leads them to what they consider desperate measures. Most all are afraid of the absolute power of the Communist leaders, and the possibility of Russian domination.

They are almost all embittered at the United States. They want neither right nor left, neither Kuomintang nor Communist — but a peaceful, democratic government. Yet every move the U. S. makes strengthens the Kuomintang and puts them further from their goal. They feel the U. S. has no real interest in China, but is merely trying to perpetuate resistance to the Communists, no matter what this costs the Chinese people. They feel the U. S. government is using the Kuomintang as a tool in its anti-Russian campaign, and they resent with bitterness the suffering this causes China.

Thus all this talk of American aid, loans, credit, etc. merely deepens a bitterness. It seems an anomaly to me, yet it is none the less true, that these vast sums of American money are creating large reservoirs of ill-will with which the coming generations will have to deal. Visits like the recent one of Rep. Walter Judd have created sores which will take a long time to heal, as the sarcasm and cartoons of the Chinese press clearly evidence.

This whole Chinese reaction to present American congressional attitudes is of more than academic or patriotic interest to me. I am in China attempting to associate with Chinese students in such a fashion that they may learn of Jesus Christ and become Christians. The bitterness that present American attitudes cause is a considerable barrier.

I have written to you because I do not appreciate Congressional actions that lead to bitterness between Chinese and Americans, especially when it is questionable whether these actions are really for the best interest of the U. S.

This letter was written to Senator H. Alexander Smith of New Jersey on November 10, a copy being sent by air to THE WITNESS for publication.

Conference Held To Consider Lack of Negro Clergy

There Are But Seventeen Negroes Training At Present for Ministry of Entire Church

Edited by Sara Dill

Washington:—The Rev. Tollie L. Caution, National Council secretary for Negro work, called a biracial group together here to confer on the "serious lack of Negro clergymen to fill the many vacant pulpits throughout the Church." It was stated that there can be no hope for an early solution of the problem when there are but seventeen Negro candidates enrolled in all the theological seminaries of the Church. Of these, eight are studying at the Bishop Payne Divinity School, a segregated seminary.

The conference included the Rev. Messrs. Jesse Anderson, Lloyd M. Alexander, J. Clemens Kolb, Cedric E. Mills, J. Alvin Russell, Shelton Hale Bishop, John M. Burgess, Matthew W. Davis, Kenneth DeP. Hughes, Richard B. Martin; also Joseph W. Nicholson, Miss Dorothy Wilson and Miss Ellen Gammack.

The conference recognized "an alarming situation arising from the suspicion in many places, that there is a lack of quality in many of the men and women who are now being attracted to the ministry and work of the Episcopal Church." The problem as stated was "not merely to get men and women, but to get the best men and women for the Church's work." The group urged that high standards shall be maintained and that only men and women of the highest moral and intellectual fitness be accepted as candidates for holy orders and for educational work.

The conference reaffirmed a resolution adopted last April by the biracial subcommittee which defined a policy offering "opportunities to all, irrespective of race, wherever the missionary enterprise is carried on," and urging that there be brought before Negro youth the many opportunities for service and employment within the Church.

Problems complicating the present situation were discussed including the poor stipends of mission clergy. Suggestions for recruiting were made, these including bringing the claims of the Church before young people before they reach col-

lege age; the use of high school vocational conferences; establishment of a norm to aid selection of people for the ministry or for other work in the Church; a job analysis setting forth the specific work of the ministry; a similar job analysis for women workers; greater care in selection of students to attend the life and work vocational conference at Fort Valley, Ga.; summer conferences to be separated, youth from adults, and Church work presented forcefully to the youth groups; training of key faculty members in schools and colleges to aid in recruiting; use of teams of speakers; extension of Canterbury Clubs to more Negro colleges.

Social Workers Meet

Denver:—About fifty social workers who are Episcopalians attended a celebration of the holy communion, held at St. John's Cathedral in connection with the state conference of social work. Bishop Ingley was celebrant. A breakfast was held following the service at which the Rev. J. Arnold Purdie, of the national Church social service staff, was the speaker. He spent nine days in the state studying and making recommendations on a number of diocesan problems.

Rector Broadcasts

New York:—The Rev. Wendell Phillips, rector of Christ Church, Rye, N. Y., is now giving a series of broadcasts over WJZ and affiliated stations each Tuesday at 8:45 a.m. and 11:30 p.m. They continue through March.

Students Offer Play

New York:—Students at the General Seminary are to present T. S. Eliot's *Murder in the Cathedral*, December 3, 5, and 6. The play is linked with the whole missionary program of the student body, the proceeds being devoted to an annual missionary budget of nearly \$4,000, more than half of which is raised through pledges of students and faculty. These missionary funds are expended partly in overseas work and partly at home. By arrangement with the National Council, the

missionary society provides the salary of the priest-in-charge at St. Francis' Mission, Upi, in the Philippine Islands, a mission staffed by three graduates of the Seminary. At home, the students, using the gymnasium and other facilities of the Seminary, have formed five group of boys of New York's Chelsea area in boys' clubs. One of these groups constitutes the "released-time" Church School of the neighborhood which students manage in co-operation with St. Peter's Church, Chelsea.

These ventures are closely related to the regular weekly meeting of the student missionary society, one of the aims of which is to present to men the differing missionary vocations within that of the ministry itself. Speakers discuss rural missions, college and other educational work, problems of the Church's clerical and institutional responsibilities, special opportunities overseas, and other tasks before the missionary Church today. A curriculum background for the whole program is provided in the required missions course. Here lectures by members of the faculty are supplemented by those of guest lecturers on aspects of the work of our own Church. Recent speakers on these special fields have included the Bishops of Honolulu, Anking, Haiti, Puerto Rico, the Presiding Bishop, the Bishop of Maine, Mrs. Sherman, Dr. Wieland and other departmental officers of the National Council, and a number of missionaries on furlough.

Consecrate New Church

Chicago:—St. Paul's-by-the-Lake, Roger Park, was consecrated on November 2 by Bishop Conkling, having wiped out a debt of \$55,000. The rector of this most northerly of Chicago's parishes is the Rev. Charles T. Hull whose fine leadership over a long period of years is largely responsible for its growth.

Film Library

Detroit:—For some years, it has been the custom in the diocese of Michigan for the children of the Church schools to make an offering during the season of Advent, for the use of the bishop of the diocese in any way he may see fit to designate. For 1947, the bishop's Advent offering will be used to purchase projectors and a film library for use throughout the diocese.

An attractive folder entitled "The Eyes Have It!" sets forth the idea, which centers around the importance

of visual education equipment in the training of the children and youth of the Church. In a note to parents and teachers the Church school service program committee (which sponsors the bishop's Advent offering) states, "Many small parishes and missions which cannot afford their own visual education equipment and materials would make good use of them if they were available close by. Therefore the diocese proposes, through the bishop's Advent offering, greatly to expand its library of film strips and slides, to place slide projectors at several points in the diocese and a sound projector at the most strategic point outside Detroit."

Day of Prayer

London:—Churches in England and in India will observe a special day of prayer this Saturday for the peaceful settlement of India's problems. The appeal in England was signed by the Archbishop of Canterbury, the Archbishop of York, the Moderator of the Church of Scotland and the Moderator of the Free Church Council.

Bishop Walters Awarded

Chicago:—The head of the Church of the East and of the Assyrians, Patriarch Mar Shimun, announced last week that the Cross of St. Thomas had been awarded to Bishop Sumner Walters of San Joaquin for his championship of the Assyrian people. Bishop Walters recently obtained the signatures of most of the bishops of the Episcopal Church to a protest, addressed to the state department in Washington, against abandonment of the Assyrians to the mercy of the Moslems in Iraq.

Long Way to Church

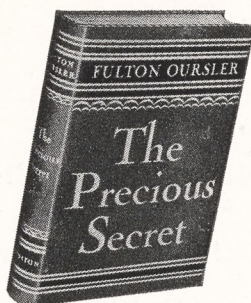
Bage, Brazil:—Seventy-nine-year-old Mrs. Benigna Asso made a 300-mile plane flight to attend the celebration of the 49th anniversary of the founding of Christ Church, Jaguarao, Brazil. She is the widow of the donor of the church property. Though she now lives in the State capital of Porto Alegre, she determined to be present for the ceremonies of the parish anniversary observance, and made the flight on her own initiative. She was the honored guest at all functions, including the unveiling of a picture of the first rector, the Rev. Vincent Brandi, which now hangs in the parish house.

Proletarian Church

Boston:—The Roman Catholic Church is the "proletarian Church on the American scene today," Prof.

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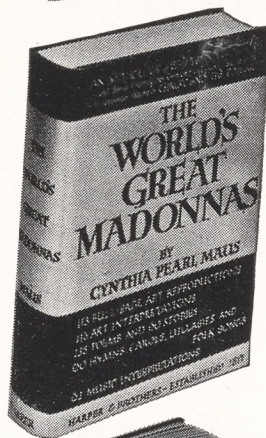
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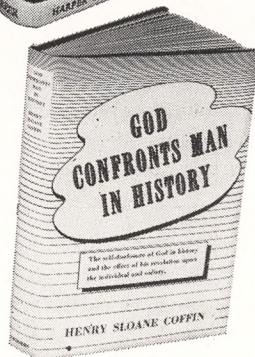
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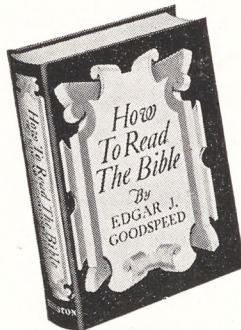
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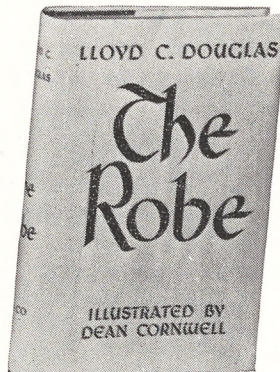
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To celebrate the fifth anniversary of THE ROBE'S publication, Houghton Mifflin Company is presenting it in a new illustrated edition. Eight scenes from THE ROBE have been illustrated by Dean Cornwell and are being printed in four-color offset as double-page spreads. The book has been reprinted in a larger size, is handsomely printed and bound, and has a new jacket.

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Joseph Fletcher of the Episcopal Theological School declared in an address at the Old South Church here. He said "More than two-thirds of the membership of this Church are in the low income brackets, while only 10 per cent are in the upper salary brackets and earn more than \$6,900 per year.

"Members of the Protestant churches on the other hand are largely in the white collar classes with only one-third of their membership in the lower income group. One-third of the Protestant Church members can be classified among the higher income brackets and one-third are among the so-called middle group and earn incomes of from \$2,500 to \$6,900 per year. It is no secret that Roman Catholic bishops boast that none among the hierarchy of the Church had a father who was a college graduate."

Prof. Fletcher said the Roman Church is the real Church of the workers in the United States because more of its members are workers and it shows more interest in the problems of workers and does more about solving their problems.

"We have reached a high degree of democracy in our political life and in our religious life, but we have

not achieved an equally high degree of democracy in our economic life," the professor said.

Bishop Budlong Married

Hartford:—Presiding Bishop Henry K. Sherrill performed the ceremony on November 18 when Mrs. Henry Erskine Kelly, widow of the former rector at Litchfield, Conn., was married to Bishop Frederick G. Budlong of Connecticut, whose first wife died a year and a half ago after a long illness. The service was held in Christ Church Cathedral in the presence of relatives and a few intimate friends.

On the Books

Columbus, O. (RNS):—Only five per cent of Columbus residents admit having no religious affiliation or preference, and 74 per cent of the area's residents are either members of or prefer Protestant churches, a partial report on a religious census taken in the metropolitan area discloses.

Reports based on a canvas of 68,512 homes show that:

82,771 persons have a Protestant membership or preference in the city.

21,640 persons have a Protestant membership or preference elsewhere.

26,962 persons have a non-Protes-

tant membership or preference, of whom approximately nine-tenths are Roman Catholic and one-tenth are Jews.

7,056 have no religious preference.

The volunteer census workers, representing most of the city's Protestant denominations, were declined information at only 1,309 homes, Donald Timerman, executive secretary of the Franklin County Council of Churches, reported.

He estimated more than 100,000 homes will be included in the final report on the census, which was undertaken to locate those who have no church affiliation and bring them into the church under a fellowship-evangelism program.



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THE NEW BOOKS

SYDNEY A. TEMPLE, *Book Editor*
 ***Excellent **Good *Fair

So many books are reviewed which are just all right that one begins to wonder whether three stars are ever used, then all at once the column begins to look like the milky way. Unfortunately such a state cannot last, nor even recur very often with the number of religious books which are being ground out of the mill. Any one of these volumes can be heartily recommended for Advent reading:

****The Pastoral Epistles* by Burton Scott Easton, Scribners, \$3.00. Presented in a form which makes for easy reference if this volume is to be used occasionally to enlighten certain passages, the commentary is presented with such lucidity and easy flow that it reads like one essay. You will want to take it up and read through from the introduction to the word studies without break. The pastor becomes real to the reader as does the opposition teaching and practices of the Gnostics, the personality and problems of Timothy and Titus, and the general picture of the early Church against which these practical words of religion were written. Lacking the mysticism of Paul the Pastor has practical words which, as Dr. Easton says, concern tasks which are in large measure those of all pastors everywhere and are applicable to congregations at any time or in any place.

When W. F. Howard set out to write on the theology of the fourth gospel he found that it was necessary to establish a position on the authorship of the work before he could consider fairly the im-

portance of the teaching. The same case holds in the study of the pastoral epistles. In addition to a simple but complete introductory essay on authorship Dr. Easton has a double commentary on each section of the text, the first being a straight explanation, the second a discussion from the point of view of the question of authorship. Rather than making for confusion this actually improves the commentary by throwing a double light on every text.

This is a book to be bought, read, used in sermon preparation, and reused time and time again.

—S. A. T.

* * *

****The Spirit of Chinese Culture* by Francis C. M. Wei, Scribner's, \$2.75.

Dr. Francis Wei in this book has made a most valuable contribution to the understanding of the fundamental ideas and habits of this great nation. No one is better qualified than the president of Hua Chung University, one of the many institutions that moved thousands of miles into the interior to escape the Japanese. He knows well the Orient and the Occident and is both an authority on Chinese philosophy and a devout Christian.

Dr. Wei is sure that Christianity has nothing to fear from close contact with

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Eastern cultures but has everything to gain. He is positive that there is much that is congenial in Chinese culture for the Christian Gospel and that the East needs the very best that we can share with them.

In five chapters the author covers a vast field, dealing with Christianity and Chinese culture, and gives a clear analysis of Confucianism, Buddhism and Taoism in relation to Chinese history and culture. Because of the author's thorough knowledge of his subject and his mastery of interesting, readable English, there is no recent book of comparable value.

In his final chapter there are many practical suggestions for effective missionary work in China. Since the social genius of the Chinese is found in "the small compact community of intimate personal relationships," Dr. Wei advocates the formation of small "church cells" of thirty to fifty families. These should worship in a house like the early Christians, and should have no paid ministers although volunteers should be ordained after proper



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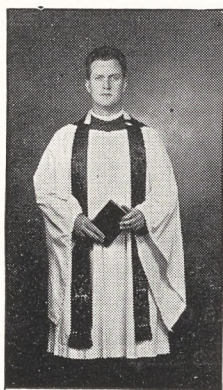
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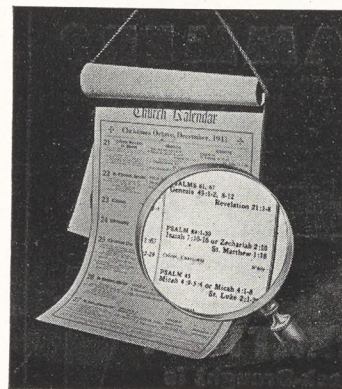
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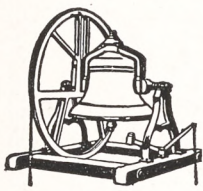
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training and experience.

In addition to the local cells, there should be centers of Christian social service and schools and colleges. Since pilgrimage is a great religious institution in the East, Dr. Wei would like to have appropriate places selected to become Christian shrines, where beautiful cathedrals might be erected, not in the city, but out in the country where pilgrims might come for worship and quiet retreats. On great festivals there should be "religious plays, story-telling, exhibits, fairs, torch-light processions."

* * *

—FRANK D. GIFFORD.

****Documents of the Christian Church* selected and edited by Henry Bettenson. Oxford \$1.75. Just when a new series of *The Fathers of the Church* is being issued at \$4.00 per volume the Oxford Press brings out a compendium covering selections from the Church documents from Tacitus in the first century to Orthodox encyclicals on Anglican Orders issued in 1922. And all for \$1.75. The most enthusiastic comment that your reviewer can give is to mark it a 3-star book. If the policy would allow more it should certainly be marked 5-stars.

This little volume is worth a small library of source volumes, giving the pertinent sections of original documents from Pelagius on Human Freedom to Aquinas' defense of the Inquisition. All the creeds are here which led up to our two creeds as are the pertinent quotations from the opposition and heretical parties. The Reformation on the continent and in England is well represented and John Keble's Assize Sermon is there. There seems to be no reason why any interested Anglican, priest or layman, should be without this little jewel of a volume. And all for \$1.75.

—S. A. T.

* * *

****Physicians of the Soul, A History of Pastoral Counseling.* By Charles F. Kemp, Macmillan, \$2.75.

Believing that a knowledge of the history and backgrounds of pastoral counseling will give perspective, inspiration and guidance to the counselor, Charles Kemp has made this survey of the movements, personalities and literature in the field of pastoral counseling. In rapid narrative style, Mr. Kemp has written this story of "man's humanity to man" to support his thesis that this helpful ministry is of first rate importance in the work of the minister. After a brief reference to religious leadership in the pre-Christian era, the author examines the records of some leaders in the Christian Church pointing out their significance as pastors. Even such men as Paul, Chrysostom, Luther, Wesley, Brooks, Beecher, Bushnell, Drummond, Moody, and Gladden were pastors first, preachers second.

The rise of psychology, and its related sciences, is traced briefly in order to show its heavy influence upon pastoral counseling. A history of the Roman Catholic confessional, and the accounts of Faith healing, Christian Science, and similar cults are admirable for their brevity and comprehensiveness. In addition to abundant references throughout the work to the important books on pastoral counseling there is a chapter containing short reviews of the significant books that have appeared in the field since World War I. Mr. Kemp's book will undoubtedly receive a hearty welcome from everybody who has opportunity to exercise the helpful ministry of pastoral counseling.

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BACKFIRE

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

MISS GERTRUDE ROBERTS
Churchwoman of Long Island

Ordinarily I enjoy THE WITNESS and profit by reading it. But the issue of October 30 was spoiled for me by the unfriendly review of Bishop DeWolfe's book on marriage, written by Mr. Wells. If it was impossible to say good things about the book I think it would have been better to say nothing at all. Our Bishop of Long Island is a sincere and good man and deserves better treatment.

* * *

MR. L. C. PYLE
Churchman of New York

The Bishops are surely to be congratulated on the excellent statement directed at the Congressional Committee on Un-American Activities. Every decent American I am sure was thoroughly ashamed of the antics of this investigation of the Hollywood people. But what we need to know is that the committee must be discontinued at once or we will find that all of us will soon lose our cherished freedoms.

* * *

MISS C. M. JUDGE
Churchwoman of Cincinnati

I like the policy of THE WITNESS in most things but it does seem to me that you lean over backwards to defend the Negro. Those of us who were brought up in the South understand this problem far better than you northerners. I think you would be wise to let us handle it in our own way. We have a high regard for our Negroes and I can assure you that most Southerners will see that they are properly treated.

* * *

THE REV. SYDNEY A. TEMPLE JR.
Secretary, Episcopal Pacifist

As one of the editors of THE WITNESS who agreed completely with the editorial of October 30, I should like to correct my position in the light of Mr. Byrnes' remarks on November 5 at Winston-Salem. The statement that the American people given facts—not propaganda—will reach an intelligent conclusion, rings true. Certainly in this day the people are not willing to follow Decatur's word "My country right or wrong?" but will make their views known and influence the decisions of government when the path followed seems wrong rather than right. This is the basis for conviction of many of us that the people will not readily be led into war by partisan propaganda.

Those who are working earnestly for world peace applaud Mr. Byrnes' words: "I think of nothing more unfortunate than our foreign policies being made a partisan issue and the two great political parties competing for the very doubtful honor of having urged the most belligerent policy toward a foreign government." His illustration of our action toward a recalcitrant neighbor is pertinent to the present world situation and he might have added that to take a rifle to the neighbor, rather than to use the peaceful and legal ways of settlement, would aggravate rather than solve the difficulty.

Words which need to be often quoted and reread in order that we may keep

our balance are these, spoken by one who knows the situation well: "I am deeply concerned with the state of mind at times bordering on hysteria that ascribes to our former ally, the Soviet Republic, all the ill and errors which two world wars have brought. No country has suffered more from the wars of our generation than have the Russian people. . . . The Soviets are not the first or the only people who have thought that suffering gives the right to make others suffer. . . . We should not forget what their people have been through and not lightly assume that the Soviet leaders despite their blustering, bad manners and abuse want war."

Since he raised the issue of the management of the Ruhr industries in a final German settlement it is unfortunate that he didn't consider more fully the problems involved. Why, for instance, should we have a hand in the control with England and France when Russia, much closer and in more imminent danger from the war potential of those industries is ruled out? Certainly he is correct in his more general contention that our strength lies in our support of international law, not in competing with the Soviets nor in seeking world domination.

Many will agree with this distinguished churchman that we should be as willing to submit to modified controls to win the peace as we were to the furtherance of the prosecution of the war. Some of us will feel, however, that he drew a conclusion contrary to his given propositions in regard to the relative importance of relief to win the peace and preparation for the next war. Having argued that without the restoration of economic health to the world, "there will be ever increasing danger of aggression and totalitarianism" and that, "in helping to restore the shattered economic life of Europe we are helping to restore what is vital in our own way of life," the natural conclusion would have been that the battle for peace in helping reconstruction was even more important than snowballing billions in preparation for another war. Unfortunately he made a remark which seemed to carry the opposite implications.

We rejoice that in addressing our Bishops he concluded with the insistence on leaving open the gates of understanding between ourselves and the Soviets so that by tolerance and the return of economic health to the world our fundamental differences can be reconciled. Is it too much to say that he was a good pacifist (i.e. peacemaker) when he said:

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