

The WITNESS

10¢
A COPY

LIBRARY COPY



DECEMBER 11, 1947

SEABURY HOUSE
WHERE NATIONAL
COUNCIL MET . . .

Meeting of The National Council

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. 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 8:00 A. M.

Thursdays and Saints' Days at 10:30 A. M.

The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York

The Rev. H. W. B. Donegan, D.D., Rector

8:00 A. M. Holy Communion.

9:30 A. M. Church School.

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

4:00 P. M. Evening Prayer and Sermon.

Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Rolf 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.

DECEMBER 11, 1947

Vol. XXX

No. 45

Clergy Notes

ANDREWS, THEODORE, has resigned as rector of St. Peter's, Mountain Lakes, N. J.

BAKER, JOHN T., formerly of Honolulu, is now rector of Trinity, Muscatine, Iowa.

BROWN, WILLIAM M., retired priest of San Joaquin, died on Nov. 21 at Beatty, Nev., at the age of 59 following a long illness. He was formerly in charge of St. Francis Church, Turlock, Calif.

COOK, LEO S., formerly rector of St. George's, Rochester, N. Y., is now rector of Zion Church, Palmyra, N. Y.

DANIELS, W. B., JR., formerly rector of St. Paul's, Beaufort, N. C., becomes rector of the Ascension, Cincinnati, Ohio, Jan. 1.

DEEMS, CHARLES P., formerly dean of St. Mark's Cathedral, Minneapolis, is now assistant at St. Bartholomew's, New York City.

DICKERSON, ROBERT T., formerly rector of Our Saviour, Baltimore, Md., is now rector of St. John's, Clinton, Iowa.

JOHNSON, ELMER E., formerly rector of Trinity, Litchfield, Minn., is now rector of St. Luke's, Des Moines, Iowa.

MACBETH, ALEXANDER, formerly of Hamilton, Mont., is now in charge of Grace Church, Madison, Trinity, Howard, and St. Stephen's, DeSmet, S. D.

SASSE, LEWIS, formerly an army chaplain, is now chaplain to Episcopal students at the University of Arizona, Tucson.

SCHROEDER, WALTER W. B., formerly city missionary in Minneapolis and St. Paul, is now rector of Trinity, Pierre, S. D.

SEDGWICK, H. B., formerly rector of All Saints, Brookline, Mass., has accepted the rectorship of St. Thomas Church, Washington, D. C.

WHITNEY, JAY H., was ordained deacon by Bishop Wing on Oct. 26 at All Saints, Lakeland, Fla., where he is assistant.

WILLIAMSON, HAROLD C., formerly rector of St. Peter's, Paris, Ky., is now in charge

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 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.

Council Gathers at Seabury House for First Time

Meeting Marked by Fellowship as Members Devote All the Time to Routine Business

By W. B. Spofford

Greenwich, Conn.:—Business at the meeting of the National Council, December 2-4, was largely routine but the fact that it met for the first time at Seabury House is newsworthy. For it meant far more than comfortable accommodations. It meant that the Council members and staff officers of 281 were together for the full time, night and day, without the diversions of New York City with its theatres, athletic contests and other spots that attract visitors. Meeting at Seabury House engendered fellowship so that various members said "the best Council meeting I have attended."

Treasurer Lewis B. Franklin reported that collections were exceptionally good, amounting to 101% of amounts due. It means that but \$360,000 has to be collected in December, whereas in some years it has been necessary to collect a million. The Rev. Almon R. Pepper, who devotes himself almost exclusively these days to running the Presiding Bishops Relief Fund, told the Council that the million dollar objective has already been exceeded by \$93,312. He reported that the money is used for barracks churches, Bibles and other literature, food, clothing, drugs, vitamins, and that expenditures were about equally divided between Europe and Asia.

There will be a 1948-49 edition of *Parish Helps*, the first of which appeared earlier this year. It will cost \$10,000 and the money was voted. The sum of \$7,500 for special material needed for the campaign of evangelism, mostly literature, was also voted.

The matter of "budget strategy" was introduced by Mr. Franklin and prompted a good deal of discussion, and was then referred to departments and divisions for study. The point made by the Treasurer was that some

emergency always prevented "planning" and he strongly indicated that in his judgment the Council should adopt, subject to action by General Convention, "a general plan of missionary strategy looking forward for ten or twenty years."

Questions that he raised, and asked the Church to consider, were: "In case of increased income in the years ahead shall each district receive its proportionate share of the increase or shall certain more strategic areas receive the major part?"

"Should we notify the bishops of certain areas that they should not look for increased appropriations even if more money is available?"

"What is a strategic area? What are the criteria by which missionary work should be judged?"

"Is growth in Church membership the most important test? What other tests are of equal or greater importance?"

There were, naturally, conflicting answers to all of these questions, with varying opinions as to what constituted a "strategic area" and the difficulties that would be encountered if the National Council informed a bishop that his area was not strategic, but that the area of his next door neighbor was. So Mr. Franklin's questions are likely to cause some lively debates in the days ahead.

Presiding Bishop Sherrill got a puff from Council member Champion Davis, who is also president of the Atlantic Coast Line, who told of the good accomplished by the Presiding Bishop's trip, following the meeting of the House of Bishops at Winston-Salem, through eight southern dioceses. Mr. Davis, who was himself largely responsible for the trip, said that Bishop Sherrill had made a splendid impression; that fine hospitality was extended by the Southern

bishops and their families; that he was sure the trip had strengthened the Church enormously.

The Rev. John Heuss addressed the Council for the first time as head of the department of Christian education and asked for extended time at the February 17-19 meeting when he will be prepared to offer a report on curriculum material and other pertinent data. He did say that one preliminary study reveals that of the 5078 Church schools in the country 1446 have less than 25 pupils; 1212 have less than 50; 1250 between 50 and 100; 844 have 100 to 200; 346 have over 200; 241 have 200 to 300; 85 have 300 to 400; 28 have 400 to 500; 17 have 500 to 700 and five schools have 700 to 1,000 pupils. He gave as his opinion that there are in the neighborhood of a half million children in our Church schools.

The Rev. George Wieland, home missions director, told the Council that more men, money and evangelistic effort is needed in rural areas "if America is to be made really Christian." The opinion, he stressed, was based upon surveys made recently in Idaho, Montana and Eau Claire. He said that he was impressed with the interest of lay people in all plans of advance.

FOR CHRISTMAS

***Space limitations prevent us from repeating the announcement that appeared on page 20 of our November 27th number. May we ask therefore that you turn to that if you have not already acted upon the suggestion. Or if the November 27th issue is no longer on hand, send us a list of those to whom you would like to have THE WITNESS sent for a year as a Christmas gift, and mail it, with \$4 for each one, to THE WITNESS, 135 Liberty Street, New York 6, N. Y. We will then enter the orders so that your friends will receive our Christmas number, and we will send a Christmas Card announcing the gift as from you.

We want also to urge the clergy, even this early, to plan to use THE WITNESS this coming Lent in study groups. The series of articles being planned we are sure will enlist their enthusiasm. Announcement will be made in plenty of time—this is merely to suggest that you make no other plans until you see what THE WITNESS has to offer.

Provision was made for a salary bonus of \$30,000 in 1948 for workers in the Philippines, who have been receiving such aid since 1945, to enable them more adequately to meet the high cost of living. This is a procedure similar to that followed in China.

The sum of \$2,500 was voted to enable the Presiding Bishop of the Church in Japan to attend the Lambeth Conference. The Presiding Bishop also announced that the Rev. Kenneth Viall of the Cowley Fathers, who has been the liaison officer in Japan, has been elected suffragan bishop of Tokyo, so that it will be necessary to appoint another officer to represent the American Church in that country. However no action was taken at this meeting of the Council.

The Good Friday Offering budget, it was announced, is based on an expected \$45,000. Of this about \$20,000 is for the Jerusalem mission; about \$26,000 for the work of the American chaplain, the Rev. Walter C. Kline; 15% for the Russian Seminary in Paris, by order of General Convention.

Bishop Binsted of the Philippines, it was stated, is to visit some of the South Pacific Islands and will report to the Council on what he thinks the future care and policies of the Church should be in that area.

The Rev. Roger W. Blanchard of Columbia, Mo., was appointed secretary for college work for the seventh province; the Rev. Ervine Swift got a pat on the back for having carried on the work of the overseas department as acting director. He plans to return to China soon after Bishop Bentley takes over as director on January 1.

Guess that about covers it, except if you are a parson and can meet the requirements, you can have a job as a chaplain. The Rev. Percy G. Hall, head of the army and navy division, said there was a continuing need, especially for veterans hospitals.

INTERDENOMINATIONAL SERVICES

Montreal:—Services are being held at Christ Church Cathedral here during Advent, sponsored jointly by the Anglican, Baptist, United Church and Presbyterian Churches. Declaring the purpose "to bring Christ back into our Christmas celebrations," the daily noonday services feature a 15 minute sermon by ministers of the several churches.

LOUIS C. MELCHER ACCEPTS

by MRS. G. A. BUCHANAN JR.
WITNESS Correspondent

Columbia, S. C.:—"Mr. Melcher has gone to Orangeburg to the football game," the Trinity parish secretary said to the inquiring voice over the telephone.

"Well, this is the *Record* newspaper, we've just received a bulletin



Attending the meeting of the National Council for the first time as director of Christian education was the Rev. John Heuss

that he has been elected Bishop Coadjutor (with the accent on the wrong syllable) of Southern Brazil."

It was as sudden and unexpected as that. The Rev. Louis C. Melcher's associate rector, the Rev. E. L. Nixon got in his car and drove forty miles to Orangeburg where the annual classic between the University of South Carolina, where Mr. Melcher has done an outstanding work with the students, and the Citadel, where his son is a sophomore, was in full swing.

In the pouring rain on the little fairgrounds Mr. Melcher first heard of his election. Two weeks of conferences with bishops and physical examinations, serious thought and fervent prayers followed before Mr. Melcher announced to his vestry: "I have decided to accept my election as Bishop Coadjutor of Southern Brazil. As much as I love my work at Trinity, as happy as my family

and I are here, it is a clarion call, a challenge I cannot turn down."

The new missionary Bishop, in his late forties, is a vivid and dynamic personality, a splendid administrator, with an outstanding record in parish work, and one of the really great preachers in the Church today. One of the objections voiced by those reluctant to see him leave Columbia is "That wonderful oratory will just be wasted. He can't speak Portuguese and says he is very poor at languages." The answer, of course, is "his beautiful speaking voice will be just as beautiful in any language and think how he can tell about Brazil when he comes back on visits!" And, poor at languages or not, he'll learn Portuguese. Mrs. Melcher says he's planning to have a short speech written out and taught him syllable by syllable immediately, so that when he begins to visit his Brazillian parishes he can at least say something to them in their own language.

Personal problems to be considered in the move to Brazil have been weighty for the Melchers, but have not been allowed to outweigh the call to service in the Church. Mr. Melcher's father, eighty-five years old, came to Columbia recently to make his home with his son. Mrs. Melcher, the former Mary Curry, is the only child of her parents, Dr. and Mrs. C. P. Curry, who upon Dr. Curry's retirement after several years in government service in Panama, settled in Columbia to be near their daughter and grandchildren. The interruption of the education of their son, Louis C. Melcher, Jr., already in college and their daughter, Katherine, in high school has been a matter of concern—in fact about the only member of the family for whom the drastic move has not presented problems is the youngest daughter, Mary, aged one and a half years. The Melchers, though, are the kind of family that will carry their happiness with them wherever they go.

Louis, Jr., himself planning to study for the ministry, and now to work under his father in Brazil, said when told that the decision was definitely made: "Well, Daddy, I knew you just couldn't do anything else!"

Those who know Mr. Melcher's ability, those who have worked with him, are agreed that a great deal will be heard about the Church in Brazil in the years to come. The Bishop-Coadjutor-elect is the kind of Bishop who will make news—news of growth and progress in any language, in any hemisphere.

Active Interest in Education Urged By Auxiliary

National Board Meets for the First Time At Seabury House and Deals with Problems

Greenwich, Conn.:—The contact which the women of the Church have with the current life of the world, and their concern about it, appeared at many points in the meeting of the Woman's Auxiliary national executive board at Seabury House November 28 to December 1. Plans for next year's evangelistic movement were discussed by the Presiding Bishop; the plight of displaced persons and other needs in Europe were described by the Rev. Almon R. Pepper, head of the National Council's social relations department and secretary of the Presiding Bishop's fund for world relief, who had just returned from Europe; national affairs as they appear to the Federal Council's Washington bureau were presented by Benson Landis, head of the bureau; the threatened sale of Alaskan timber lands belonging to the Indian people of Alaska was reported to the board by a letter from the Home Missions Council.

A request to take some action about religious education in public schools had come to the board from the last Triennial Meeting and had been under consideration. The board adopted the following resolution, brought in by the committee on Triennial Preparation and Follow-up, of which Mrs. William T. Heath of Buffalo, N. Y., is the new chairman:

"We are agreed that there is an urgent need for more effective religious education, and that the women of the Church have a responsibility to do everything in their power to promote such training. Since public schools are locally administered, and there is no national agency which could establish a program of religious education in the schools, we call upon the women of the Church to carry out the spirit of the resolution by taking any or all of the following steps in their own communities: a). Take an active part in providing better religious instruction in the home and in the Church. b). Cooperate with other groups in the community in plans for released time religious education. c). Study the subject of religious education in the public schools, using such materials as *The New Education and Religion* by Williams; *Religion and*

Education by Sperry and Public Education and Religion by Weigle."

Other new committee chairmen taking office for the coming year are Mrs. David R. West, Minneapolis, United Thank Offering committee; Mrs. Roy Hoffman, Oklahoma City, Personnel; Mrs. Lewis Pilcher, Petersburg, Va., Finance.

As an aid in facing current high living costs, the board appropriated from the discretionary item in the United Thank Offering approximately \$7,000 in special gifts this year



The Rev. Alan R. Chalmers is the popular and energetic rector of All Saints, Jacksonville, Florida

to women workers in the United States. Other appropriations were for scholarships, for equipment of missionaries, and for equipment of mission buildings, including such things as indoor and outdoor games to provide some recreation for nurses at St. Luke's Hospital, Manila, laboratory material for St. James' Hospital, Anking, China, aid to a Cuban churchwoman who is translating a number of Woman's Auxiliary publications into Spanish for the use of the Cuban branch of the Auxiliary. Also two or three refrigerators since modern developments in refrigeration are making possible marked improvement in missionary diets.

This was the board's first meeting at Seabury House. They were en-

thusiastic about every aspect of it and sent formal expressions of appreciation to Bishop and Mrs. Sherrill and to the staff.

Mrs. Derrill D. Taber met with the board for the last time as a staff member; she is now retiring. She has been a national field secretary for twenty-five years. Previously, she had been on the South Carolina diocesan executive board of the Auxiliary for ten years, and before that, she said, she had been "a violent parish president." She reviewed and summarized her experience and her convictions about field work. The board's statement concerning her said she had been "a friend to women throughout the Church."

FIRST PRESIDENT OF COUNCIL

Orlando, Fla.:—Bishop Henry I. Louttit, suffragan of South Florida, was elected the first president of the newly organized Florida Council of Churches. The purpose of the organization is to study ways and means of making the Protestant witness felt more strongly in the state; to unite resources for a more adequate service; to bring about a closer fellowship among the Churches.

ASSAIL AGLIPAYAN RELATIONS

Manila (RNS):—A rival faction in the Philippine Independent (Aglipayan) Church has again assailed the majority Church group headed by Bishop Isabelo De Los Reyes Jr., for seeking inter-communion with the Episcopal Church in the United States. The Filipino petition for inter-communion was recommended by Bishop Binsted of the Philippines at the meeting of the House of Bishops, meeting in November at Winston-Salem, and approved.

In a statement to the press, L. A. Ruiz, secretary to Archbishop Juan Jamais, leader of the dissident group, branded a recent assertion by Bishop De Los Reyes that inter-communion does not mean fusion or subordination as "quite far-fetched and misleading."

"It is an incontrovertible fact," Ruiz declared, "that as a sine qua non for union, the Des Los Reyes Church is required to discard the doctrine and constitution of the old Philippine Independent Church and adopt in its place another patterned exactly after the constitution of the Protestant Episcopal Church."

Ruiz asserted that the step taken by the Philippine Church "will ne-

cessitate the submission of Bishop De Los Reyes and other bishops and priests to re-consecration and re-ordination."

The spokesman for the dissidents challenged Bishop De Los Reyes to "tell the truth" that he has "repudiated the creed, doctrines, rites, teachings, and constitution of his Church and embraced those of the Episcopal Church." He charged that Bishop De Los Reyes has "jettisoned" the Aglipayan divine office and is now using the Book of Common Prayer of the Episcopal Church.

"The true Philippine Independent Church, which was founded by Monsignor Gregorio Aglipay and which seceded from the Des Los Reyes group, refusing to fuse with the Episcopalian Church," Ruiz declared, "will continue to be the nationalistic Church of the Filipinos."

The faction headed by Archbishop Jamais includes a third of the Philippine Church bishops, together with a few score priests who seceded from the majority body following a conference in Manila at the end of the war.

BIRACIAL COMMITTEE HAS MEETING

New York:—The biracial committee on Negro work held a meeting at the Church Missions House and was assured that the policy of the National Council is to accept any qualified person who applies for an opening in any part of the mission field. It was pointed out however that the responsibility rests upon the bishop in charge of the mission field to accept or reject persons proposed for the field. A report on the recent conference held in Washington on recruiting and training Negroes for the ministry and other Church work was presented and the Rev. Tollie Caution, secretary of Negro work, was urged to see that the findings were implemented.

CHURCH AND STATE IN YUGOSLAVIA

Belgrade (RNS):—Patriarch Gavrilo, supreme leader of the Orthodox Church in Yugoslavia, has called upon Orthodox clergy throughout the country to support educational, social and other postwar reconstruction projects sponsored by the government. His appeal was made in a 1,000-word pastoral letter sent to all Orthodox bishops for reading in churches.

"All activities for the benefit of the people and of the people's insti-

tutions," the patriarch declared, "should be supported with all their strength by our Orthodox clergy, which, by its very nature, constitutes a continuous, unbreakable link with the life of the people. Its duty is to help the people and become initiators in every undertaking which is for the benefit of the Church and the State."

The patriarch's letter contained a number of recommendations which he asked the bishops to submit to priests in their dioceses. These called for cooperation with educational authorities in literacy campaigns, and with the Yugoslav Red

Negro School as a place of worship and for community gatherings. The school was destroyed by fire soon after.

Mayor C. H. Byrd said there was no doubt the fires were of incendiary origin, and added that the city council had offered a reward of \$100 for the arrest and conviction of those responsible. The mayor added, however, that he did not believe white persons, or racism, were responsible. He said it was his belief that there was a feud between sections of the Negro population which resulted in the fires, or that possibly the Negroes were attempting to "attract nation-



Two of the most popular rectors in the diocese of Western New York are the Rev. W. Thomas Heath of Trinity, Buffalo, and the Rev. Edgar Tiffany of the Transfiguration, Buffalo

Cross and other institutions conducting public health programs. They also urged practical support of programs for general economic improvement, of efforts to stimulate greater interest in legislative matters, and of local measures designed to strengthen both the Church and the community.

"These talks," Patriarch Gavrilo declared, "can and should be carried out without interfering with priestly duties or affecting the reputation of the Church."

NEGRO CHURCHES DESTROYED

Loganville, Ga.:—Two churches and a school used by Negroes in this community of Walton County—where four Negroes were lynched last year—have been destroyed by fires of incendiary origin in recent weeks. First of the structures to burn was the Negro Methodist church. Then flames destroyed the Negro Baptist church. After the fires local Negroes began using the Loganville

wide sympathy" by firing their own churches and schools. Last year an armed and masked band of white men took four Negroes from a car in Walton County and shot them to death.

COUNSELING CENTER IS PLANNED

Columbus, Ga. (RNS):—Immediate establishment of a counseling center here—the first in Georgia—is foreseen by the Rev. Frank T. Woodward, president of the Columbus-Phenix City ministerial alliance. Purpose of the center will be to combat frustration and attendant juvenile delinquency, broken homes and alcoholism.

Mr. Woodward's prediction came at the conclusion of a two-day counseling school at the First Presbyterian church after ministers attending had heard Dr. C. S. Forrester, minister and veteran counselor of LaGrange, Ga., speak on "Counseling with the alcoholic and the alcoholic's family."

EDITORIALS

Together in Unity

RECENTLY the American Bible Society, through Dr. C. L. Hsia, member of the board of managers of the Bible Society and alternate delegate to the Security Council of the Chinese delegation to the United Nations, presented the Honorable Trygve Lie, Secretary General of the United Nations, with an English Bible and a Testament in his own native language of Norwegian. Mr. Lie held the books very carefully as he told the officers of the Society that he had read the Bible many times. As a child in Norway he had been given a Bible, a custom that is prevalent there, so that when he learned to read, he read in the Bible. The Bible is one of the first books the children of Norway come to know.

And then as he stood in his office at Lake Success, with the bright, colorful flags of the different countries belonging to the United Nations blowing in the breeze outside the building, he opened the English Bible and sat down at the table. The Bible had been opened by chance. "Gentlemen," he said, "look at this." There in the clear print of the Bible was the 133rd Psalm. Dr. Hsia leaned over his shoulder and pointed to the first verse which reads, "Behold how good and how pleasant it is for brethren to dwell together in unity!"

There is one book that teaches the way in which we may live together in friendliness and peace. But if we keep it a closed book it cannot possibly speak to us. As the Book becomes a part of us its influence will radiate into the farthest corners of the globe, and the day of "One World" will be brightened by the light that streams from the "One Book."

Esteem the Office

THE anonymity of an editorial sometimes makes it possible to say things no clergyman could say from a pulpit. The personal element is too strong there. As the Ember Days arrive again, we would like to point to the ordination of priests, and particularly to that part which suggests that "the people ought to esteem the office." There is no profession or vocation that does not have a few screwballs, and the order of priests in the Church is no exception. But by and large most of the

priests we know are intelligent. They ought to be, —there has been quite an amount of time and money spent on their education. Most of them do wide reading, nearly all of them more than any of their parishioners. They have grown up in the various environments of our national life. They meet more of "all sorts and conditions of men" every week than the average layman. If "the people" would just think about these things, they could arrive reasonably at the conclusion that the priest is probably better equipped mentally to deal with economic and social problems than they are. Oh, maybe that's going a bit too far, and it does not show proper humility on the part of a priest in the Church of God. For, after all, the priest must be a spiritual person, according to his ordination vows.

This being a spiritual person means that he is endeavoring to learn and know more of God, the creator of heaven and earth; of God, who has worked in and through history in Jesus Christ; of God, who gives his guiding spirit of power to those who seek him. His spirituality is developed in order that he may the better "feed the flock committed to his charge." This very spirituality forces him to be concerned about economic conditions which make it impossible for some children to have

milk and other essentials. His spirituality requires him to seek an economic pattern in which there shall be more justice. His very spirituality makes him extremely sensitive to certain kinds of cursing which really hurt. Some of his people have a way of damning other children of God because of their race, color or nationality. Some of his people delight in confessing some one else's sins (gossip is the technical term), and these kinds of cursing sear his soul. His spirituality makes him jealous for a real family of nations, and so he is impelled to suggest ways that all nations may work together, regardless of the seemingly insurmountable difficulties raised by certain materialistic groups.

Yes, the people ought to esteem the office of priesthood. So don't call your rector a red, or a stupe, or a political meddler, or an impractical idealist, but try to find out why he comes to certain conclusions on social and economic matters.

"QUOTES"

OUR worship of God is God's opportunity to raise our consciousness of him to its highest power. The fact that true worship is the most exacting and difficult of all human activities and the fact that it usually makes us exceedingly uncomfortable, until we give way to God in our lives, are not good reasons for avoiding regular worship of God. Training for a football team is very exacting and very uncomfortable, but it is essential to the making of a successful and happy football player. True worship is the exacting and uncomfortable discipline essential to developing our response in body, mind and spirit to the Highest in life.

—Henry Clark Smith
Rector at Riverside, California

How to Read the Gospels

by Francis Stifler

Of the Staff of the American Bible Society

PEOPLE often speak to me about the difficulty they have in reading the Bible. Sometimes they are frank enough to say that they just can't find it interesting. I do not wonder at this for most of us have never been taught how to read the Bible. Since the most important part of the Bible is the New Testament and the most important books in the New Testament are the four Gospels, let us start our Bible reading with the lives of Jesus. How shall one read the Gospels?

First, where shall we begin? No, not with Matthew which comes first in the New Testament. Begin with Mark, not because Mark is the shortest of the Gospels and the oldest, but rather, because it is the basis of Matthew and Luke, and is more full of action, simpler, and more straightforward than the others.

How much shall we read at the first sitting? Right here is where most of the difficulty with Bible reading comes in. Our Bible reading consists too often of a chapter, or a verse or a few verses, which may be useful on many occasions, and none of which I am ruling out, but the way to really know Jesus Christ is to read the Gospels each at a sitting. It takes about one hour and a quarter to read the Gospel of Mark out loud—considerably less when read to oneself. We never hesitate to read that long or longer when we start in on a fast-moving short story in a magazine.

When you read Mark thoughtfully through at one sitting you will get a conception of Jesus you never got before. Never again will you doubt that he was wholly human and wholly and uniquely divine. Never again will you have any question about the trustworthiness of Mark's record. You catch the spirit of a humble conscientious writer determined to preserve the testimony of eyewitnesses to a great miracle, a great tragedy, a great new beginning of something that can never stop—a light shining in darkness.

If you read Mark through at one sitting, you will want to read more about Jesus. You have three more records. I suggest you read Matthew next, but read it at one sitting. Matthew repeats practically every line of Mark but adds much of what Jesus said in his sermons to the people. The greatest sermon ever preached is found in Matthew 5, 6 and 7, and another in Chapter 10 and there are at least four others. Sit down some evening and read the whole of the book of Mat-

thew. It will take you possibly an hour and a half. Its teachings have been gradually remaking the world. Your very experience in the reading of the book cannot help but transform your spirit.

If you read Mark and Matthew as I have suggested, you will be profoundly grateful that there is another sketch of Jesus' life for you to read. Luke, also based on Mark, has been called the most beautiful book ever written. Because Luke wrote for Gentiles rather than for Jews, you will feel you are getting a little closer to Jesus than even Matthew led you. Furthermore Luke's practical humanitarianism will appeal to you. Luke is the American's Gospel. Read Luke through at one sitting. It is almost exactly the same length as Matthew.

You have one crowning experience awaiting you. John's Gospel was written much later than the others. All over the Roman world people persecuted for their faith had found Christ as Saviour, and John reads these experiences back into his story of Jesus' life. If you have read the other three Gospels, as I suggest, John will become almost a personal experience as you read it. Jesus will be to you the Bread of Life and The Light of the World. He will be the Way, the Truth and the Life. You will be born again.

I beg of you take four evenings and in the manner I have suggested, read the Gospels.

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

(This week's column is part of a letter from the Rev. M. G. Nicola, vicar of St. David's, Pittsburgh, California.)

I REMEMBER a lady I knew several years ago. She was one of those powerful blondes, a little-theatre-in-every-home kind of female. But with all her potent Mayflower manner she had a cuteness. She called her middle-aged boy friends Smithie or Jonesey. It was a sort of caressing call. My own rector said that she caused the depression. He explained that she got to calling Le Bon Dieu by one of those cutie names in her prayers, and He smacked down on all of us. However, my rector knows very little about economics.

My point is to explain that I do not care for people who kiss titles and caress names so my com-

plaint will have all the more weight. I refer to your attacks on the "Rev. Smith" locution. I appeal to you to look at this matter not in the spirit of the English department but in the friendly mood of humane letters.

The Lutherans call their ministers by the friendly term of Pastor Smith. The Catholics use the intimate title, Father Smith. The large denominations very sensibly give their parsons a D.D. degree and call them Doctor. But the smaller denominations, our own included, are not liberal with D.D.'s, frown on "Father," and refuse to say "Pastor." So thousands of clerics are nothing but plain Mr. The ordinary man has an instinctive urge to call his parson something more distinctive. He will call him "Reverend" in spite of the English department. And when he comes to die, he will take his last pill from "Doc"; call "Jedge" to draw up his will; and then with his last breath whisper: "Well, good-bye, the Reverend Mr. Smith!" and die. And it will be the extra wordage that croaks him.

Talking It Over

By
W. B. SPOFFORD

LETTERS have been coming lately, from friends mostly, asking if I want revolution. There are times, as I scan the human scene, both here and elsewhere, when I think it might be a good idea. But then I flex my flabby muscles and hop on the scale to watch the indicator register 120 pounds and I'm forced to the conclusion that the opposition would be too much for me.

Besides what I really want is something quite different. After my lunch of milk and crackers and a handful of nuts, I like to walk around my neighborhood. I visit Washington Market and gaze at the venison, pheasants and partridges displayed at the stand of Mr. Joseph. Nearby bright shiny pompano from the Gulf are laid out on chipped ice; in a huge case live Maine lobsters can be had at \$1.50 a pound, and scallops too—not the deep sea variety but the bays, which are twice as good and so cost twice as much. On my way back I stop to gaze in a big show window at imported champagne in frosted bottles at \$9 each.



Nobody knows what another really wants; not even those of his own household. But insofar as I know myself, I want luxuries. Three months or so in the country in the summer where, surrounded by family and friends, I can lay in the sun and broil steaks on an outdoor fireplace. I was intrigued too by the big ad in the paper this morning, urging me, for \$2300, to get aboard the President Cleveland that will leave San Francisco on February 20th and sail in tropical waters for 39 days "thus avoiding the rigors of a northern winter."

Since these things take money, it is cash that I want, not revolution—twenty thousand a year, let's say—or if this is too high for my services then I'll settle for fifteen.

My trouble is that what I want conflicts with my intelligence and what moral sense I possess. At the time of Malvern some of us met here in the U. S. to consider the Manifesto that came out of that Church gathering. One of the speakers was to have been Prof. A. T. Mollegen of Virginia Seminary but he got down with a bad cold. But he wrote a message while in bed with a fever of 102 which was read for him by the Rev. Ernest deBordenave of Richmond. Whether the heat engendered by fever had anything to do with it I do not know. But his brief analysis of what is wrong with our world has always seemed to me a masterpiece of succinct wisdom.

"Our economic order," wrote Mollegen, "has defied God and stands beneath his judgments. It has denied the divine end of man and has enslaved him to its own end, monetary gain. This is idolatry and the consequences of idolatry are upon us. Under God, the economic system is a means to a divine end for man. It is created to give men the opportunity to serve one another in love by satisfying their common human needs with the fruits of a cooperative and significant labor.

"Contrary to its divinely appointed purpose, our economic system defrauds millions into monotonous drudgery with no meaning save the maintenance of poverty level existence. It robs still other millions of the meaning of their creative work because they know that the fruit of their labor is not dedicated to God or to the satisfaction of human need but instead serves the profit of the few. Thousands of Christian business men are forced daily to violate the teaching of Christ and the dictates of their consciences because they are enslaved themselves to a system more powerful than they. Profit is God in the economic sphere of our common life. This idol must be served before men may work, before machines may turn, before men may eat and clothe themselves, before the will of the true God be done.

"Furthermore, the present form of our economic life makes for war. First, it makes for war because every economic crisis of a system which can no longer function tempts pump-priming and social service states into spending for armaments. It is inevitable that the harder pressed nations shall use armaments for the expansion of their spheres of domination. Secondly, the economic system makes for war because there is not room in a finite world for several expanding centers of national profit-taking systems. Collision inevitably produces war or a victory without war which sows the seeds of a future war.

"When the very shape of the system by which man creates wealth and satisfies his physical needs leads him into war, it makes very little difference that man seeks peace.

"Nor will our present economy provide an adequate basis for the maintenance of democracy. It proletarianizes large masses of men by impoverishing agricultural communities and accumulating large surpluses of labor subject to seasonal unemployment, lay-offs, continual unemployment and transiency. If these turn to democracy to transform the economy they tempt the secure classes to protect their immediate interests by destroying democracy. If they become the victims of demagogic propaganda they join their power to other powers who seek the destruction of democracy.

"Finally, a system which has exploited human labor has been no kinder to the physical nature upon which our common life depends. In the words of Malvern, section 12, 'This system also tends to recklessness and sacrilege in the treatment of natural resources.'

"There is nothing new in this indictment of our economic order. Much more elaborate and detailed analyses have been heard in CLID meetings for years. What is new is constituted by two elements:

"1. We are in the midst of evils which we have long prophesied. If we have time to avert complete disaster, it is a short time.

"2. Many Christians are awake to the dangers now where they were not before. This is the great opportunity."

A lot has happened of course since Prof. Mollegen wrote that, so I asked him the other day if he considers it still sound. He replied: "It is still sound in principle although it is out of date. Our economic crisis is held in abeyance for a few years by reconversion, a bumper consumption demand and high exports. Then we'll crack and go into another struggle like that of the thirties—maybe the last."

What he wrote at the time of Malvern, and his comments now, I believe to be sound. Hence the conflict between my creature desires and my other self has been resolved, at least for a time, by merely gazing at the partridges and reading the ads about the cruises. And it would be healthier, I think, for the friendly critics to figure out for themselves whether Mollegen's analysis is sound—and to give us the benefit of their wisdom if they think not—rather than to pin labels on those of us who do accept it. But give plenty of time to your thinking, for Mollegen's statement digs pretty deep and it would be embarrassing to have it all wind up with people calling you the very names you are now hurling at others.

The statement in full, *What's Wrong*, can be had for five cents from the Episcopal League for Social Action (formerly CLID), 412 W. Grand Blvd., Detroit 16, Michigan.

Episcopalians and Class

By

WALTER H. CLARK

Professor at Middlebury College

IN A realistic mood any clear-sighted Episcopalian must admit that the average Churchman is more powerfully motivated by the ideals of his class than the teachings of his Church. We are certainly not peculiar in this respect as compared with other Christian bodies, but, like anyone who finds himself near the top of the social heap, the Episcopalian finds dearer the symbols of his class status. Among these is his church membership. With one person this may be cherished along with his household heirlooms and family tree; another, with a keen eye for social stepping stones, may have acquired it himself.

To assert that this is the only source of Episcopalian motivation would be to caricature the Church if not calumniate it. But class pride dwells among us to no small degree, and in this brief article I intend to consider some of its manifestations, unflattering though the topic may be.

Since it is by our fruits that we know ourselves, my thesis may be tested by examining several areas of behavior. For example, it is to be doubted that the divorce rate among Episcopal communicants departs very far from the average of their class in the direction of the Church's teaching. Again, an informal study of the moral behavior of a group of college students I have recently seen is hardly flattering to the Episcopalians.

Or, to turn to the area of economics, Episcopalians do not seem to be as greatly influenced

by Christian teachings as by that self-interest in which they mirror their class. Perhaps the existence of the Episcopal League for Social Action (formerly CLID) would seem to give the lie to such a statement, and certainly we would not want to pass over this point without paying tribute to many liberal and social-minded members of our Church. But their numbers are comparatively small. Though we have reason to be proud of the fact that Franklin Roosevelt was a Churchman whose religion was a dynamic force behind his vision of the New Deal, we must recall the fact that the average Episcopal business man of the time was more likely to deliver an apoplectic denunciation of the administration's supposed attempt to ruin the country than to appreciate the religious implication of a concern for "the forgotten man."

Again, one of the chief assets of the Church is the Church preparatory schools. Among them are some of the most respected academic institutions in the country, and here we have one of the best evidences of the vigor of the Church. But even here—perhaps especially here—the influence of class is a factor which goes far toward nullifying a potentially effective Christian program. Candid headmasters must admit that they have been far more successful in keeping up academic standards and inculcating manners—though many a schoolmaster might lift an eyebrow at the latter statement—than they have been in conveying the spirit of the gospels to be translated into life. Many boys attend whose parents see social as well as economic advantage as the chief fruits to be obtained. Still others, with fortune and social position secure, look on a Church School as a haven for their sons, safe from the children of self-made men and families "on the make." Then perhaps also, among the many devoted teachers in these schools, there is too large a minority whose ideals seem to run nearer those of the country gentleman than of Jesus Christ; whose visits to the neighboring estates of wealthy women and whose fashionable wine bottles on their study side boards symbolize aspirations more determined by class than they are by Christianity. The fact that certain schools, especially those featuring self-help and lower tuition, have to some extent escaped these characteristics should not blind all our schools to the dangers of reality. Judged by the objective test of the proportion of their graduates who enter the more altruistic professions of teaching, social service, the ministry, or, especially, missionary work, how few of our schools would show that the call of the gospel message had prevailed over such class-hallowed pursuits as brokerage, banking,

advertising, business administration, and the lucrative professions.

IT WOULD seem in bad taste as well as somewhat temerarious for a layman to throw anything but bouquets in the direction of the clergy. Certainly nothing more is needed than a comparison of their inadequate salaries with their large families for one to appreciate the heroism and devotion of the typical Episcopal parson. And yet there are more cases than there should be of rectors with easy livings, whose luxurious libraries and ample board hardly suggest spiritual travail and mortification of the flesh. Perhaps they spend so much more time at the tea tables of their wealthy parishioners rather than in the kitchen chairs of the poor because the former predominate in their parishes—or because, as Frank Buchman would say, it is the "up-and-outs" who have the most need of religion. On the other hand, perhaps there is a more basic reason. The caricatured, pampered, tea-drinking clergyman of literature and the stage often turns out to be an Episcopalian. This can be traced to class. So also does class explain the relative feebleness of our preaching tradition. But here the laity must take its share of the blame. After all, how long would the accents of an Amos or an Isaiah be tolerated within the walls of churches founded on dividends, coupons, and free enterprise?

Then what is the conclusion of this gloomy Jeremiad? That the Church has failed? By no means! Merely that the pull of class is stronger than that of religion for the average individual. This always has been in the past and will probably always continue to be, though we must always hope for and work for improvement. Christianity at its best, as Toynbee points out, has always functioned as a "creative minority" meaning much to the few and little to the many. That there are a few Episcopalians to whom Jesus Christ means everything is enough in itself to justify the Church's existence. In addition, we have no way of appraising God's valuation of that feeble spark of spirituality that lies in the hearts of the many. But it is our duty to recognize how pitifully little it is. If we clearly see that in our Church the devil most often gets in his good work through class consciousness, class pride, and social ambition, we will best be able to combat him where he works most subtly. It is for our clergy to capture more keenly the prophetic note and show us that not only the kingdom of heaven but also the kingdom of evil lies within us. For the laity, it is our duty to sift our motives more carefully and set our hearts more freshly toward the gospel message and the accents of Jesus, even when he chides. It is not so much that the

Church has been ineffective in the past as that it could be much more effective in the future. But if it is to be, we must first recognize, then counteract the denial of Christianity inherent in the predominance of the influence of class.

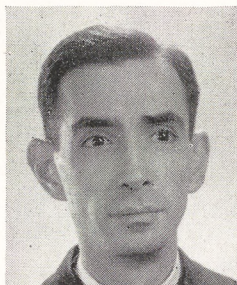
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

THE OFFERTORY SENTENCES

AMONG the changes made by Archbishop Cranmer and his associates in their reform of the medieval service books was the elimination of the old offertories or anthems sung at the Eucharist during the Offertory. In their place were substituted the Offertory Sentences to be sung or said before and during the time when the people offered 'unto the poor men's box every one according to his ability and charitable mind.' The old offertories had been selections proper to the seasons of the Church Year. The new Sentences were all designed to stimulate generosity among the worshippers for the poor and needy.



The impoverishment in the poetry of the Eucharistic service by the loss of the old offertories was more than compensated for by the definite return to primitive Christian practice of associating the Eucharistic worship with positive, material acts of charity. So it has remained in the Anglican tradition. Alms no less than oblations are a part of the Eucharistic Offertory, and Cranmer's Sentences have remained with slight changes the substance of the Offertory ritual in all the Anglican Prayer Books. It is true that the Scottish Book has added several sentences which speak of sacrifice and offering without suggesting money; and the South African Book has added a series of Sentences which are purely seasonal, such as the old medieval offertories. Here in America, however, we still associate the Sentences primarily with money offerings, rather than with the oblations of bread and wine, probably because these Sentences are used not only at the Eucharist, but as the Rubric directs, 'on any other occasion of Public Worship when the Offerings of the People are to be received.'

There is no good reason why we should continue to limit the association of our Offertory Sentences with money. A little imagination in their use can adapt them both to the seasonal theme and to the larger context of offerings, whether of oblations or of ourselves in sacrificial living. We should take full advantage of all that the Prayer Book gives us in these Sentences, and not limit ourselves to using one or two Sentences year in and year out. The following notes suggest times and seasons when the Offertory Sentences may be used to best advantage.

Advent: "Lay not up for yourselves treasures upon earth"; "How then shall they call on him,"—the latter especially for Advent III and its accompanying Ember Days, as well as for the other Ember seasons.

Christmas: None better than the first and most popular Sentence, "Remember the words of the Lord Jesus." Christmas is the time for giving rather than for receiving, in remembrance of the supreme Gift.

Epiphany: The thought of Christian witness and mission is uppermost; hence use, "Let your light so shine," or "How then shall they call on him," etc.

Pre-Lent: Professor B. H. Jones has aptly described this season's theme as "to arms and to labor." Appropriate therefore are: "Not every one that saith unto me, Lord, Lord," and "He that soweth little shall reap little," and "The harvest truly is plenteous."

Lent: "To do good, and to distribute." The word 'distribute' is much better translated 'communicate' for it involves the idea of mutual sharing.

Easter, Ascension, and Feasts of our Lord generally: "Thine, O Lord, is the greatness," etc.

Rogation: "Be merciful after thy power." This Sentence is not of the best, and may be easily misunderstood. But the context of the Rogation season saves it from any spirit of self-regard.

Whitsuntide: Same as Epiphany.

Post-Trinity Sundays: "Not everyone that saith unto me, Lord, Lord"; "Whoso hath this world's good"; "And the King shall answer." All of these stress the note of Christian service and charitable work.

Saints' Days: "Let your light so shine"; "God is not unrighteous"; "And the King shall answer." For a Requiem there is none better than: "While we have time, let us do good unto all men."

Thanksgiving and Harvest season: "Whoso hath this world's good"; "The harvest truly is plenteous"; "Ye shall not appear before the Lord empty." The last Sentence—so much over-worked—is particularly apt at the Thanksgiving season.

Bishop Denounces Secularism At Midwest Conference

*Declares We Do Not Consider God's Will
When United States Makes Foreign Policy*

Edited by Sara Dill

Grand Rapids, Mich. (RNS):—Declaring two cultures—secularism and Christianity—are struggling for world domination, Bishop Charles W. Brashares of Des Moines, Ia., told 500 delegates to the Methodist conference on Christian education here that “war and ruin” is the inevitable result unless Christians rise to meet the challenge. “World chaos increases when men cease to discipline themselves to do the will of God,” the bishop asserted. “Is Christianity just a huddling together of comfortable souls or is it a crusade of those who dare to bear the cross with Christ?”

Bishop Brashares charged secularism had brought an increase in personal vice, gambling, drunkenness and divorce. “Our social conscience has been dulled so that we do not organize as efficiently to feed men as we do to kill them,” he charged. “We do not consider God’s will when we make our foreign policy. Having conquered our enemies, we begin to fear Russia. In reality her troops are not on our borders in Mexico, and Canada, but our troops are on her borders in Korea, Japan, China, Germany and Alaska. Can it be that an outraged conscience has made us afraid?”

Today’s crisis, according to the bishop, is that God is “heroically struggling to redeem the world but is opposed by almost the solid phalanx of the human race.”

The meeting passed a resolution opposing universal military training “because it tends to undermine the democratic way of life” and would “stimulate the race for armaments, costs money that might better be used for world relief and regiments the youth of the nation in questionable moral surroundings.” The conference also requested the president’s amnesty board to grant amnesty to conscientious objectors and passed a resolution commending the president’s commission on civil rights. Another resolution recommended that Methodist theological schools and colleges employ faculty members

“on the basis of merit, without regard to race.”

Vet Certificates

New York:—A certificate of appreciation for men and women who served in the armed forces has been printed by the army and navy division of the National Council. Bearing the crossed flag of Church and country, it is to be supplied free to dioceses, signed by bishops, and given to veterans as a token of the gratitude of the Church to those who served during the war.

Visits Cuba

New York:—J. Earl Fowler of the overseas department of the National Council left here by plane on November 26 to visit Cuba. He is to attend the convocation of the district, be present at the consecration of the cathedral in Havana and the dedication of the new Sarah Ashurst Girls’ School. He is to inspect as much of the Church’s work in Cuba as possible, traveling on an itinerary arranged by Bishop Blankingship.

Stress Unity

Evanston, Ill.:—The need for Christian unity was emphasized at the regional conference of the Inter-seminary Movement, meeting here with 450 seminary students attending. They represented 26 theological schools and 25 Protestant denominations.

Asks Better Care

Toronto (RNS):—The Dominion government was urged by the Canadian Council of Churches here to take greater care of children whose home-life has been affected by the divorce or separation of their parents, and of youngsters in “underprivileged or neglectful” families.

“The Council is of the opinion that in some provinces greater care should be taken to observe and search out such cases,” the Council declared, “that more competency should be given to child-care agencies to provide for the protection of such children; and that in all cases in all provinces, the courts, where

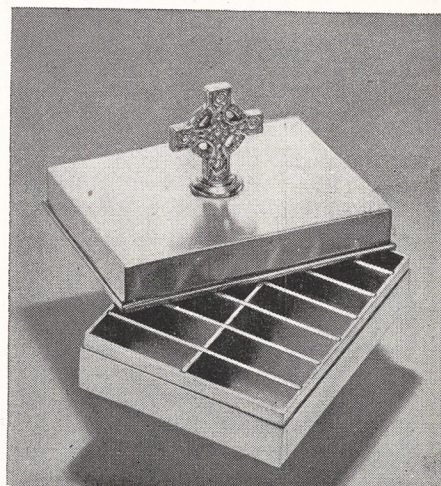
separations or divorces are pending, should be urged to review all the circumstances which have affected the children concerned and to make even closer examination than heretofore into arrangements for their future placement and care.”

At the same time, the Council praised the government for instituting its policy of family allowances, which has cost Canada more than \$250,000,000 a year. These allowances, the Council said, “have on the whole worked out for the betterment of the children within the lower wage brackets.”

A plea for aged persons with meager resources was also made by the Council. It asserted that many of these persons now have nothing more to live on than their old-age pensions.

Fun at Retreat

Buffalo, N. Y.:—When the young people of the diocese of Western New York have a retreat they also have fun. The annual retreat is to be held on January 30-31 at St. Mark’s, Orchard Park, with the Rev. Robert Spear of Mayville the leader. The program will include winter sports at Chestnut Ridge where the



Sterling Communion BREAD BOX...

... partitioned to hold one hundred and forty communion wafers upright ... for easy access. A simple, dignified design, with a Celtic cross handle on the cover. Three inches long by two and one-quarter inches wide, gold plated lining \$75.00

BLACK, STARR & GORHAM
New York • Since 1810

young people will take over the Casino. The work of the young people's fellowship in the diocese is in charge of Canon Robert E. Merry of St. Paul's Cathedral.

Clergy Meet

East Aurora, N. Y.:—Bishop Austin Pardue of Pittsburgh is the leader at a quiet day for the clergy of Western New York, held here at St. Mathias today, December 11. He is to speak at the morning session on the program of evangelism, with Bishop Cameron Davis the leader in the afternoon. A second meeting will be held at the diocesan house in Buffalo on December 16 to deal with techniques for putting the program into effect in parishes.

Report of Fund

Brooklyn:—The Church Building Fund, meeting last week, reported that during the past six months it has made loans aggregating \$160,449 and gifts amounting to \$13,800. Commitments for loans promised but not yet taken amount to \$186,000 and promised gifts exceed \$16,000. Since January 1, 1947 the commission has received inquiries from more than 185 congregations which want to finance their building programs through loans which total more than two million dollars and from 53 others desiring gifts in excess of \$18,000. The permanent building fund now amounts to \$893,796 of which more than a half million is represented by current loans.

Mr. Richard N. Crockett and Mr. A. Elliott Bates, both of New York City, were elected trustees of the Fund.

New Primate

Sydney (RNS):—Archbishop Howard W. K. Mowll of Sydney has been elected Primate of the Church of England in Australia, succeeding the late Archbishop Le Fanu of Perth. Formerly Bishop of Western China, Archbishop Mowll was named for the Sydney see in 1933 and will continue to hold that position.

The election as Primate is regarded in Anglican circles here as likely to compose long-standing differences between the Australian bishoprics and to aid the establishment of a self-governing Australian Anglican Church.

The fact that Archbishop Mowll is high church is expected to end resentment created among parishes in the senior diocese of Sydney when the late low church Archbishop Le Fanu was appointed. Now that the Sydney diocese is headed by a high church-

man a closer rapprochement will be possible with other high church bishoprics, hitherto estranged by the low church character of the diocese.

Meanwhile, the fate of the proposed new draft constitution which would make the Australian Church independent and unite it under one General Synod is said to depend on the decision of the Sydney diocese. Three metropolitan dioceses have approved the proposed charter—Mel-

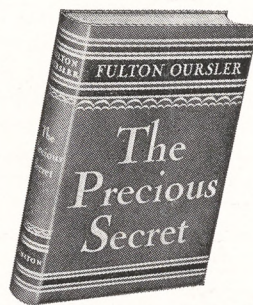
bourne, Perth and Brisbane—but much hinges on the attitude Sydney, oldest and largest diocese, will adopt.

Baby-Sitting Project

Bernardsville, N. J.:—Young parents no longer have to miss Sunday services at St. Bernard's Church here now that a baby-sitting project has been started. Children too young to stay home alone and not yet old enough to attend Sunday school may

Books Recommended For Christmas

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

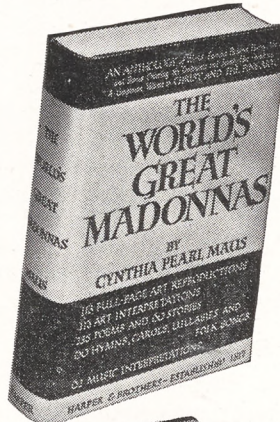


THE PRECIOUS SECRET

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



The World's Great Madonnas

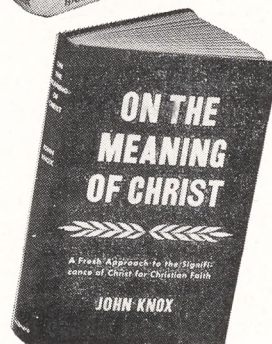
by CYNTHIA PEARL MAUS

A reference and gift book for decades to come, these 800 pages of art, literature and music are a "must" for the Christmas season. Use it for devotions, for programs, for teaching, for home reading. \$4.95

At your bookseller

HARPER & BROTHERS

49 E. 33rd Street New York 16, N. Y.

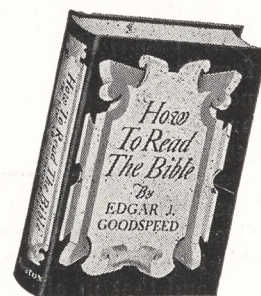


ON THE MEANING OF CHRIST

by JOHN KNOX

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

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

be left at the parish house in the care of baby-sitters—volunteer mothers from the parish. The first Sunday of the experiment saw 15 children, ranging from 18 months to five years, left in the care of three mothers during the 11 a.m. service.

Mrs. James K. Merritt, educational director for the church, explained that St. Bernard's didn't want to call on the community's teen-age baby-sitters on Sunday. "We want them to go to church, too," she said.

All Accept

New York:—The Presiding Bishop has announced that all three of the men elected bishops at the recent meeting of the House of Bishops have accepted. In addition to Mr. Melcher, whose acceptance to Southern Brazil is reported elsewhere, those to accept are the Rev. William J. Gordon for Alaska and the Rev. James W. Hunter as coadjutor for Wyoming.

No More Pew Rents

Baltimore, Md.: — For the first time since Emmanuel Church was founded, 93 years ago, the pews and sittings in the church are free of the pew rent system. Members of the congregation, holding pews or sittings, have voluntarily given them up and are contributing what they formerly gave as pew rents with their pledges through the duplex envelopes. Congregations already show an increase in attendance in this downtown parish, ministering to a scattered congregation and to many visitors and strangers.

Stop Gambling

Syracuse, N. Y.:—Bishop Malcolm Peabody of Central New York has sent a letter to the clergy of the diocese urging them to end all forms of gambling in raising church funds.

"The first reason that gambling, from the Christian standpoint, is wrong hinges on the fact that as stewards of his bounty we are committed to account to God for every minute and every cent. When the Church encourages gambling it deliberately breaks with this principle. Gambling, however apparently harmless, leads almost inevitably to habitual indulgence and often to play for larger stakes. Once undertaken it is hard to control.

"Bingo, where money is paid to enter the game or is received for winning, is in fact gambling and like all games of chance, is prohibited by law in the state of New York. The police may overlook such lawbreak-

ing, but is it not thoroughly improper for the Church to use her position of privilege to break the law at all, and particularly in her own interest? For these reasons it seems obvious to me that by permitting gambling on church property (or wherever games may be held in the church's interest) we are permitting a practice that will tend to break down the moral standards which as Christ's followers we are trying to build up.

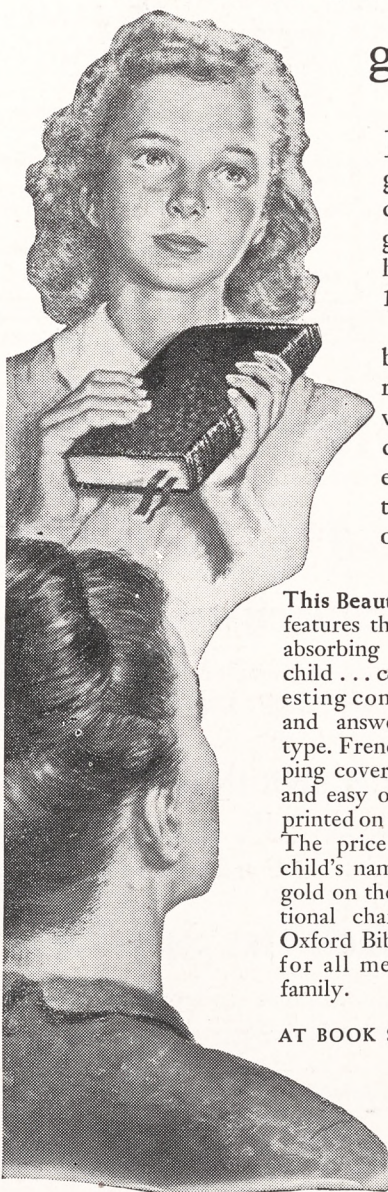
"Accordingly I appeal to you to put an end to gambling of all kinds in your congregation, either as a means of entertainment or as a device

for raising money for the Church, on the ground that this is incompatible with our position as stewards of Christ in the world. This applies to Bingo or to games of similar nature by any name, to raffles, to "door prizes" so-called, and to every game of chance for which rewards are offered or received and for which corresponding services are not rendered."

Will Try Again

Buffalo, N. Y.:—The diocese of Western New York will hold a special convention on January 20th for the purpose of electing a bish-

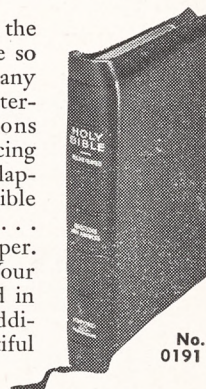
This Christmas give your child the Bible Martha Washington gave her daughter



In 1799, when Martha Washington gave her beloved Bible to her adopted daughter, Eleanor Custis, the Oxford gift tradition was already old. Oxford has been America's gift Bible since 1675.

Today's Bibles are masterpieces of bookmaking... type so clear you can read it by candlelight... bindings wonderfully soft, yet strong and enduring. Many editions are printed on exclusive Oxford India Paper, so thin that over 1600 pages make a Bible only an inch thick.

This Beautiful Bible has just the features that make the Bible so absorbing and helpful to any child... colored pictures, interesting commentary, questions and answers, self-pronouncing type. French Morocco, overlapping cover. Type is very legible and easy on children's eyes... printed on fine white Bible paper. The price is only \$5.50. Your child's name can be stamped in gold on the cover at slight additional charge. Other beautiful Oxford Bibles are available for all members of your family.



AT BOOK STORES EVERYWHERE



OXFORD

America's Gift BIBLE Since 1675

op. It is the fourth to meet for this purpose. The first two ended in deadlocks. At the last Bishop Louttit, suffragan of South Florida, was elected but declined. The presiding officer of the convention will be the Rev. Charles D. Broughton, chairman of the standing committee.

UN Movies

Boston:—A movie produced by the department of public information of the United Nations, "The People's Charter" was presented at St. Paul's Cathedral on December 8th. "Food, the Secret of the Peace" was also shown, the affair being sponsored by the Boston Council of Church Women.

Consultation Center

Philadelphia:—Free advice to bewildered youngsters is provided at the new Consultation Center for Youth held in Christ Church Neighborhood House here. Sponsored by the Christ Church Neighborhood Business Men's Association, the center is the first of its kind in this area. Historic Christ Church is the edifice where George Washington, Benjamin Franklin and other early American immortals once worshiped. Reputable authorities are contributing their services, the staff in-

cluding Dr. Edward Burn, associate professor of psychiatry at the University of Pennsylvania; Dr. William Eccker, chief psychologist at the Philadelphia State Hospital, and the Rev. Hal M. Wells, chaplain at the latter institution, and an editor of *THE WITNESS*. An advisory committee of prominent Philadelphians directs the activities of the center.

Seek Protection

Jerusalem (RNS):—British Christian leaders here have recently taken steps to arouse the world Church to obtain guarantees for the protection of Christian shrines in the Holy Land. Most recent of the steps was a message from the Rev. William Clark-Kerr, moderator of the Church of Scotland's presbytery of Jeru-

salem, to Dr. J. Hutchison Cockburn, head of the reconstruction department of the World Council of Churches in Geneva, Switzerland. Dr. Clark-Kerr is a cousin of Lord Inverchapel, the British ambassador in Washington.

Earlier, Dr. Clark-Kerr and the Rt. Rev. W. H. Stewart, Anglican bishop in Jerusalem, had cabled the Archbishop of Canterbury and the moderator of the Church of Scot-

DO LADS LIKE YOU NEED LITANIES?

(Based on the Litany in the Book of Common Prayer)

A Sixth or Seventh Grade
Unit of Work

By the

Rev. William Grime, M.A.
Saint Paul's Church, Great Neck, N. Y.

Foreword by

MURIEL STRIEBERT CURTIS
Author of "Youth and the Bible"

Published by

**The Department of
Christian Education**

Cathedral House,
Garden City, Long Island, N. Y.
10 cents per copy.



ST. JAMES LESSONS

A nine course series of instruction for Episcopal Church Schools including illustrated work books—150-250 pages (60c each) and teachers' manuals (I, II, III 40c each, IV through IX 60c each).

No Samples

Payment with orders

St. James Lessons, Inc.

865 Madison Ave. New York 21, N.Y.

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.

land, expressing "grave concern" about the future of Christian holy places in Palestine. They appealed for these church leaders to obtain the support of the World Council and the International Missionary Council to secure "the protection of present Christian minorities and missionary rights."

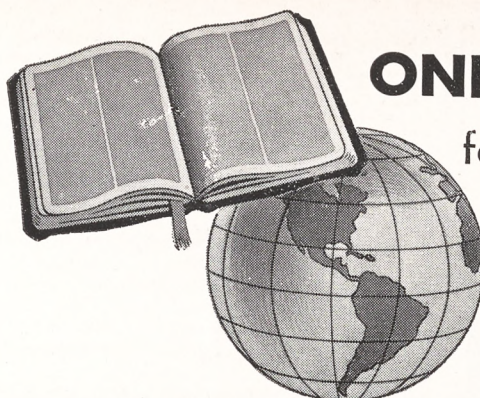
THE NEW BOOKS

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

****God Confronts Man in History* by Henry Sloan Coffin, Scribners, \$2.50. Dynamite and Dogma might be the subtitle of these lectures first delivered in the Orient by the recently retired president of Union Seminary. Courage as well as conviction is evidenced as Dr. Coffin evaluates the effects of our current foreign policy upon the people of the east in his first chapter. Read his reactions to the attitude of the Moslem world and his evaluation of the "utter frustration" found among thoughtful Chinese as related to the actions of our government. It is no radical reformer but a former Moderator of the Presbyterian Church who writes in regard to the American loan to the Philippines, "The morals of a great nation exercising such coercion upon a small one in dire poverty were abominable."

Church dogma is approached no less frankly in the remainder of the book as Dr. Coffin sees in the great fundamental beliefs of Christianity a natural and reasonable interpretation of God as he confronts man in history. The book is written for those who come from the religions of the Orient but the same weaknesses and idolatries are to be found in the unbelievers and seekers of the Occident. This is a book to be put in the hand of laymen who wish to find an understandable approach to doctrines which often seem beyond them. The empirical method carries the reader along known ground and the conclusions arrived at contain all the major precepts of catholic dogma, using catholic in the best and truest sense of that term. Christian dogma may be best understood by this inductive method because, as the author reminds his readers, Christianity is the only religion which derives the understanding of the person of God from an event in history.

The Church has every reason to thank the trustees of the Joseph Cook Lectureship for refusing to allow Dr. Coffin to enjoy his retirement in "restful tasks with-in diminishing strength." For these lectures are of service to Christianity both in the conversion of Orientals who heard them



ONE BOOK for ONE WORLD

ONE AGREEMENT

to end
financial worries!

By the simple act of subscribing to an American Bible Society Annuity Agreement you do two great things:

1. You provide your old age with a steady, generous, *unfailing* income.

(Through good times and bad, for more than 100 years, American Bible Society Annuity checks have never failed to arrive on

time.) This sure income, moreover, entitles you to certain income tax exemptions. 2. You help in the increasingly important work of enlightening and unifying mankind through the world-wide distribution of the Bible.



Send for the interesting booklet, "A Gift That Lives," which tells how you can give and receive generously at the same time.

Mail this Coupon Today Without Fail!

**AN
INCOME
ASSURED**

American Bible Society, 450 Park Ave., N. Y. 22, N. Y.

- ☐ Please send me, without obligation, your booklet W-50 entitled "A Gift That Lives?"
- ☐ Please send Bible Reading List for Thanksgiving to Christmas.
- ☐ I enclose \$..... for the world-wide distribution of the Scriptures.


Name..... Denomination.....

Address.....

City..... State.....

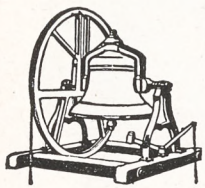


Write us for
Organ Information
AUSTIN ORGANS, Inc.
 Hartford, Conn.



**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

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 organiza-
 tion.

SANGAMON MILLS
 Established 1915 Cohoes, N. Y.



**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

and in the deepening of the understand-
 ing of all Occidental Christians who read
 them in the present volume.

—S.A.T.

* * *
****Skeptic's Search for God** by Barbara S.
 Morgan, Harpers, \$3.00. This is a book
 which will appeal to many persons troubled
 with questions of faith. Mrs. Morgan is a
 thorough scholar, but her scholarship has
 not destroyed her ability to state things
 with sharp clarity. For example: "It is
 also time that the Protestant Churches
 made up their minds whether church at-
 tendance is a duty or an entertainment.
 I wish that churchgoing might be squarely
 recognized as a duty, with the incidental
 shortcomings of the clergyman submerged
 in the common longing he represents:
 man's search for the unknowable."

Or take this: "Hard as it is to give an
 all-over definition of evil in existence, the
 attempt to account for it metaphysically
 is hopeless. Some theologians try to show
 that, in the long view, evil is all for
 the best. This line recalls Rasputin's fa-
 mous argument that one must sin in order
 to know the purification of remorse. Other
 theologians conceive evil as part of the
 will of God, a thought which entrenches
 the idea of the arbitrary ruler. The pro-
 foundest theological thinkers, however,
 have recognized that the infinite being of
 God must include essences of evil as well
 as essences of good. Eckhart spoke of 'that
 in God which is not God.' May it not
 be that the assumption of an intelligible
 universe will help us here?"

The approach to God outlined in this
 book is threefold: intellectual, mystic, and
 moral, and the author has many good
 things to say about each one of these. The
 opening chapter, on "The Barrier of
 Words," is one to be read and reread.

—F. C. GRANT.

* * *

****Seeds of Redemption** by Bernard Eu-
 gene Meland, Macmillan, \$2.50.

Dr. Meland is known to theologians as
 the author of a number of books in which
 what might be called a "naturalistic theism"
 is presented. In this volume, he argues for
 a point of view which builds on "the gentle-
 ness of the creative spirit," which finds
 evidences of that creativity in every area
 of our experience, and which believes that
 man's salvation is to be found as he gives
 himself to be a "channel through which
 creativity can work" in promoting "gentle-
 ness." He discerns in the world an anabolic
 as well as a katabolic movement, and af-
 firms that the former—which builds up
 and integrates—is the working of God,
 while the latter—manifested in war and
 in the destructive and negative forces in
 history and nature—does not have behind
 it the enormous reserve power of God,
 despite all appearances to the contrary.
 Our task is to join ourselves to the up-
 building, rather than the destructive,
 forces; in this way, we can be "fellow-
 workers with God" in the creation of a
 new world.

There is much in this book which seems
 inadequate to those of us who hold to
 the tradition of historic Christianity in its
 grander and more affirmative aspect. Yet
 we shall profit by reading this simply
 written volume, because it will have at
 least this result: we shall be obliged to
 recognize the "secular" and "hidden" op-
 eration of God in the whole creation and
 in this way widen our conception of the
 meaning of that credal phrase which de-
 scribes the eternal word of God as him
 "by whom all things were made."

—W. N. PITTENGER

**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, instruc-
 tion 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. Wis-
 consin 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

METAL AND
 WOOD-FUR-
 NISHINGS

PATERSON 16

NEW JERSEY

SINCE

1889

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.

VERY REV. THOMAS H. CHAPPELL
Dean of St. Stephen's Cathedral,
Harrisburg, Pa.

I have just read the letter of Mr. R. H. Davis in Backfire, (WITNESS, Nov. 6). Since I like and respect American business men, and know that they have an important and vital part to play in our national life, I have been more and more concerned lately because so very few of them understand or can talk intelligently about economics, politics, and international affairs. They talk fascinatingly and intelligently about their own businesses, but beyond that small field they are almost always out of their depth, especially in foreign affairs, but also in politics and economics. In support of Mr. Davis, it is true that there are some clergymen who do not understand the subjects he mentions, but of so many more business men it is equally true.

Mr. Davis' letter is a case in point. I presume that he is a business man; it is unfortunate that, with all his obvious good will and his devotion to the Church, he should exhibit such vagueness about the history of the country and so complete an ignorance about the place in life of the Church of which he is so sincere a member.

* * *

MRS. JAMES POWERS
Churchwoman of Columbus

I was extremely interested in the news story in the Nov. 20 WITNESS about the controversies over the Church and state issue. Granted, it is a difficult and complicated question. But I was surprised to read that one of the leading officers of the Federal Council of Churches, F. Ernest Johnson, should state that free bus transportation should be provided out of public funds for children attending parochial schools. These schools are private schools, just as the many diocesan schools of our Church are private. And if parents wish to have their children attend such schools, of whatever Church, I think they should provide their own transportation. Our public schools are open to everyone, regardless of religious affiliation. Roman Catholic children can attend them as well as Protestant children, and children of other faiths, or no faith at all. These schools are free—including in most states, transportation to and from school. If parents of any Church believe that "something is added" by having their offspring attend a Church school then, it seems to me, they should pay for it and not expect the rest of us to pay for this advantage through taxes.

* * *

MISS M. G. GRAHAM
Churchwoman of Brooklyn

Thank you for printing the picture of Mr. and Mrs. Harper Sibley on the cover (Nov. 27). I have heard Mrs. Sibley speak on a number of occasions and agree with you that she is one of our most distinguished Church women. I am sure it is equally true that Mr. Sibley has made great contributions to the life of the Church. I wish that we might have more such pictures in THE WITNESS. We read constantly of lay men and women who are leaders of the Church, and if you could give us informal pictures, like this one

of the Sibleys, it would help break down the idea so many people have that the clergy do all the work in the Church, with lay people merely paying the bills.

ANSWER: We will be glad to receive such informal photographs from which halftones can be made. Send them to THE WITNESS, 135 Liberty St., New York 6, with a brief note giving your reason for thinking the person (or persons) rate a cover picture.

* * *

CHESTER L. KINSEY,
Great Falls, Montana

Enclosed you will find contributions from the fourteen people who sign this note (total of \$32) to the fund for the defense of Howard Fast and the eleven other defendants in the contempt of Congress action. We hope this small contribution will be of some help. Yours for democracy.

* * *

MR. S. P. PETERS
Churchman of New York

I fail to see what is gained by printing in THE WITNESS (Nov. 27) the letter that Missionary Paul B. Denlinger of China wrote to Senator Smith. It is perfectly clear to everyone that if our American way of life is to be maintained then we have to defeat the communists in China as well as in Europe. Capitalism and communism cannot exist side by side in this world. I am therefore for making it "one world" in fact, not merely in name, by stamping out the menace of communism while we are still in a position to do so. Mr. Denlinger is obviously a young man who has a great deal to learn, and we will do well to follow the advice of Congressman Walter Judd who is a recognized authority on China.

* * *

MR. E. C. ENGLISH
Churchman of New York

The article by Prof. Paul Sweezy in THE WITNESS for November 27 certainly presented a side of the Marshall Plan that was entirely new to me. There undoubtedly is another side to the question and I hope that it will be as effectively presented in your excellent paper. In discussing foreign policy with many friends, both inside and outside the Church, I find that most of them want the U. S. to tackle the colossal job of feeding the hungry wherever they are. But these friends are equally sure that we should not use our economic resources to impose our will upon other peoples. I had rather naively thought that relief was the heart of the Plan but Prof. Sweezy's appraisal certainly has raised serious doubts in my mind. I hope that my faith may be restored by the articles you say are to follow. We cannot have too much discussion of such a vital matter.

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

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

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. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector

Box W. Plymouth, N. H.

Saint Mary's-in-the-Mountains

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

Miss Mary Harley Jenks, Principal
Littleton, New Hampshire

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years on. 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

A CHURCHLY CHRISTMAS GIFT



THE CHRISTIAN YEAR AND CHURCH KALENDAR 1948

You can probably think of a number of people who would get a great deal of help and pleasure from this Kalendar.

Between the beautiful red and gold covers you will find 12 pages containing—

CHURCH CALENDAR

CHURCH COLORS

MORNING AND EVENING LECTIONARY

SAINTS' DAYS

ALTAR LINEN

EMBER DAYS

RULES FOR SACRISTANS

SUGGESTED HYMNS

CHURCH HOLIDAYS

ALTAR SOCIETY NOTES

VESTMENTS, THEIR COLOR, CARE, AND
USE

CHURCH DICTIONARY

DUTIES OF WARDENS AND
VESTRYMEN

SUGGESTIONS FOR SERVERS

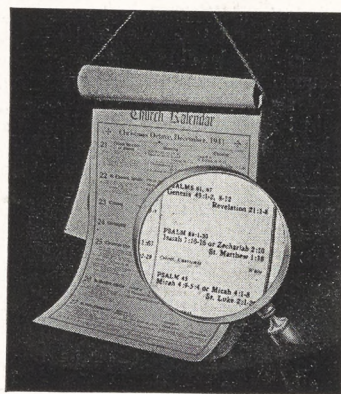
THE RECTOR, HIS ELECTION AND CALL

This Kalendar has served a unique purpose by informing and inspiring Episcopal Churchmen of many important aspects of correct ritual. Although this Kalendar has followed the same format for 72 years it has been revised frequently while the style and general character have been retained.

The type is clear and easily read, the arrangement practical and attractive.

Here is the most complete and useful Kalendar published containing material not available in any one other publication.

A colorful spiral binding with heavy twisted cord for hanging permits a convenient change from week to week.



Send us your greeting card and we will insert it in a Kalendar and mail it as a gift to the list of names you send us. This is a thoughtful gift and of great value as a source of reference.

We will enclose your personal card if desired.

\$1.50 postpaid

Order from your bookseller or direct from the publisher.

H. M. JACOBS COMPANY
Publishers

1907 Walnut Street

Philadelphia 3, Pa.