

The WITNESS

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JUNE 24, 1948

CHAPEL OF THE NATIVITY
AT GRACE CATHEDRAL II
SAN FRANCISCO . . .

Faith Not Fear Must Move Us

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 (also 9 Holy Days and 10, Wednesdays), Holy Communion: 7:15. 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 Park Avenue and 51st Street New York 22, N. Y.

8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesdays at 8 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. Arthur L. Kinsolving, 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. Roelf H. Brooks, S.T.D., Rector
Sundays: 8 a.m.—Holy Communion; 11 a.m.—Morning Prayer; 1st Sunday, Holy Communion.
Daily: 8:30 a.m.—Holy Communion.
Thursday and Holy Days: 11 a.m.—Holy Communion.

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.
8 P.M. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 A.M. Tues., Thurs., Sat.; 11 A.M. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This church is open all day and all night.

ST. PAUL'S CATHEDRAL

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

ST. LUKE'S CHURCH

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

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.
Washington, D. C.
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS

For Christ and His Church

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JUNE 24, 1948

Vol. XXXI

No. 19

Clergy Notes

BANKS, JOSEPH H., formerly rector of St. Philip's, Charlestown, Va., is now rector of St. Augustine's, Kinston, N. C.

BENTLEY, CEDRIC C., will become associate rector of Christ Church, Greenwich, Conn., October 1st.

BOON, HAROLD O., is now rector of the new parish of St. George's, Nanticoke, Pa., which includes St. Andrew's, Alden.

CABLE, WALTER P., deacon in charge of St. Paul's, Vernal, Utah, has resigned and may now be addressed at 3511 Washington Blvd., Oden, Utah.

CHRISTENSEN, JOHN P., was ordained deacon by Bishop Walters of San Joaquin on May 29th at Trinity, Medera, Cal. He is in charge of St. Michael's, China Lake, Cal.

DAVIDSON, JOHN T., becomes curate at St. John's, Troy, N. Y. and counselor to students at Rensselaer Polytechnic institute on August 1st.

DOWNES, EVERETT J., formerly rector of St. John's, Springfield, Mo., is now rector of Zion Church, Douglaston, L. I., N. Y.

GREEN, JOHN R., chaplain at Seaview Hospital, Staten Island, N. Y., became rector of the Advent, Lakewood, Ohio, June 1st.

MATTES, ALFRED L., curate of St. Paul's, Englewood, N. J. is now rector of St. Luke's, South Glastonbury, Conn.

McELWAIN, F. A., Bishop, is to be in charge of St. James', Burkehaven, N. H. during July and August.

NICHOLAS, JOHN R., student at the Church Divinity School of the Pacific, was ordained deacon by Bishop Clark of Utah on May 15th at St. John the Evangelist, San Francisco. He is now in charge of Price Valley Mission with residence at Kenilworth, Utah.

PEAKS, GRANVILLE V. Jr., formerly rector of St. Mark's, Bracey, Va., is now the rector of St. Mark's, Wilmington, N. C.

SINCLAIR, JOHN M., was ordained priest by Bishop Hart of Pennsylvania on May 31. He is vicar of St. Andrew's, Providence, R. I.

STRACKE, GEORGE A., was ordained priest May 26 at St. John's Cathedral, Albuquerque, N. M., by Bishop Stoney. He is assistant at the San Juan Indian Mission, Farmington, N. M.

WHITE, HUGH C., assistant at St. Luke's, Ypsilanti, Mich., is now the rector of the parish.

WILLIAMS, CHARLES W., formerly curate at Christ Church, Alameda, Cal. is now rector of Our Saviour, Mill Valley, Cal.

WOLFE, WILLIAM H., formerly assistant at St. Christopher's Mission, Bluff, Utah, is now in charge of St. Paul's, Vernal, and St. Paul's, Duchesne, Utah.

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.
Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M. Intercessions Thursday, Friday, 12:10; Oran 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.

THE CHURCH OF THE ADVENT Indianapolis

Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

CHRIST CHURCH Nashville, Tennessee

Rev. Payton 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.

Orthodox Churches Not To Be At World Assembly

Roman Catholic Church Also Warns Members Against Attending Inter-Church Congresses

By W. B. Spofford

New York:—The Vatican and Roman Catholic leaders generally are having a hard time making up their minds about the World Council of Churches. The announcement was made at the Vatican on June 8th that Roman Catholics are not to participate in "mixed" congresses where matters of faith are discussed. It was stated also that only an observer would attend the assembly of the World Council this summer, and "a few priests" who have been given special permission to "listen in" at the international Church gathering.

However *America*, weekly of the Roman Church, recently praised the World Council for its efforts to combat "anti-Christian philosophies," meaning of course, Communism. So there are those, both in the Roman Church and in the Protestant Churches which will be represented at Amsterdam, who believe that the Vatican and the World Council's leaders will find common ground at least in the political area.

Meanwhile word is received from Geneva that a total of 142 Church bodies in 42 countries will be represented at the Assembly which opens August 22 and closes September 5. Churches in Japan, Siam and Formosa are among the latest to accept membership. The only major nation still unrepresented is Russia. Council leaders point out that the Russian Orthodox Church has been invited to membership but that no final decision has yet been taken by the Moscow Patriarchate. Likewise no definite word about their eventual participation has yet been received at World Council headquarters from the Orthodox Churches in Bulgaria, Yugoslavia and Romania, though a Sofia dispatch to Religious News Service states that the synod of the Church in Bulgaria has definitely decided

not to participate. Every effort is being made for World Council officials to have the Orthodox Churches represented, the last move being to urge them to send "observers" if they are not ready to send official delegates.

Churches other than Orthodox in several of the eastern European countries are to send delegates. From Poland names of two delegates have been received who will represent the Evangelical Church of the Augsburgian Confession (Lutheran), but the Polish National Church, a Council member, has not yet sent in the names of the two delegates it is entitled to have. Three Churches of Czechoslovakia have reported the names of their delegates: the Evangelical Church in Slovakia, Augsburgian Confession, with three delegates; Evangelical Church of Czech Brethren, with three; the Reformed Church in Slovia, with two delegates. The Lutheran Church of Hungary and the Reformed Church of Hungary also have enrolled their delegates. Of the three Romanian Churches which are members, only one, the Transylvanian Reformed Church, has sent in the names of delegates. The Reformed Church of Yugoslavia has furnished the name of its delegate and the Evangelical Lutheran Church of Finland is planning to send its full delegation of five representatives. Also the Russian-occupation zone of Germany is expected to be represented in the deputation of 23 delegates which the German Churches will send to Amsterdam.

The member-Churches which have so far announced their intention of sending delegates to the Amsterdam assembly are from the following countries: Argentina, Australia, Austria, Belgium, Brazil, Canada, China, Czechoslovakia, Denmark,

Egypt, Finland, Formosa, France, Germany, Greece, Holland, Hungary, India, Indonesia, Italy, Korea, Japan, Malaya, Mexico, New Zealand, Norway, Palestine, Philippines, Poland, Romania, Siam, South Africa, Spain, Sweden, Switzerland, Syria, Turkey, United Kingdom and Eire. Uruguay, United States, British West Indies and Yugoslavia.

In addition, there will be representatives from some Churches in emigration or in exile, and non-voting delegates, observers or visitors from a number of other Churches (particularly in Africa) which do not yet hold membership in the World Council.

Approximately 1,400 persons are expected to attend the Amsterdam assembly, including 450 delegates; 350 alternate delegates; 100 youth delegates, and 500 consultants, accredited visitors, press representatives, fraternal delegates, staff members and observers.

THE PICTURE ON THE COVER

San Francisco:—The Chapel of the Nativity, the second of Grace Cathedral's beautiful chapels, was recently dedicated. Bishop Karl M. Block gave the prayers of dedication and made a short address. He was assisted in the service by Dean Bernard N. Lovgren.

The chapel furnishings include the mural "The Adoration of the Virgin," painted by Jan Henrik De Rosen, and four large Gobelin tapestries.

VACATIONS

**THE WITNESS is published every other week from June 15 to September 15. One of the headaches that all publishers have is making address changes for summer vacations, particularly these days of shortages of both materials and workers. We ask therefore that those who are to be away but a short time arrange to have their copies forwarded. If however you are to be away for an extended time send the change to THE WITNESS, 135 Liberty St., New York 6, N. Y., giving both your old and your new address, and kindly indicate whether it is a permanent change or only for a vacation period. Many thanks for the cooperation.

HONORARY DEGREES TO EDITORS

New York:—Honorary degrees were conferred on three of the WITNESS editors at commencements this month. The Rev. Roscoe T. Foust, rector of the Ascension, New York, and Dean Arthur Lichtenberger of Newark received the degree of Doctor of Divinity from Kenyon College on June 14th. The Rev. William B. Spofford, managing editor and rector of Christ Church, Middletown, N. J., received the degree of Doctor of Sacred Theology from Berkeley Divinity School at its commencement on June 4th.

LARGE NUMBER CONFIRMED

Detroit:—About 150 persons from 30 parishes in the diocese of Michigan were confirmed at a special "catch-up confirmation" service held at the cathedral on June 10. The service, an annual affair, is for the convenience of persons who for some reason missed being confirmed when the bishop visited their parish churches.

COMMENCEMENT AT BERKELEY

New Haven:—Prof. John D. Wild of Harvard was the headliner at the commencement of the Berkeley Divinity School, held here June 4th. He declared that the chief source of human slavery is the identification of the end with instruments such as money, power or the state. Religion is the greatest of liberating forces, he declared, but it must be freed from two grave distortions; extricationism which aims merely to secure escape from an abandoned world, and absolutism which aims at a static order instead of spontaneous activity. Both are irreconcilable with Christianity, he asserted.

There are twelve men in the graduating class. The degree of master of sacred theology, awarded by the school for the first time, went to the Rev. J. P. McGarvey of Collingdale, Pa., and Panayiotis Christou of Greece. The degree of doctor of sacred theology was conferred on the Rev. Henry DeWold deMauriac, rector at Trinity, Tarriffville, Conn.; the Rev. Samuel M. Shoemaker, rector of Calvary, New York, and the Rev. W. B. Spofford, rector of Christ Church, Middletown, N. J. and managing editor of THE WITNESS.

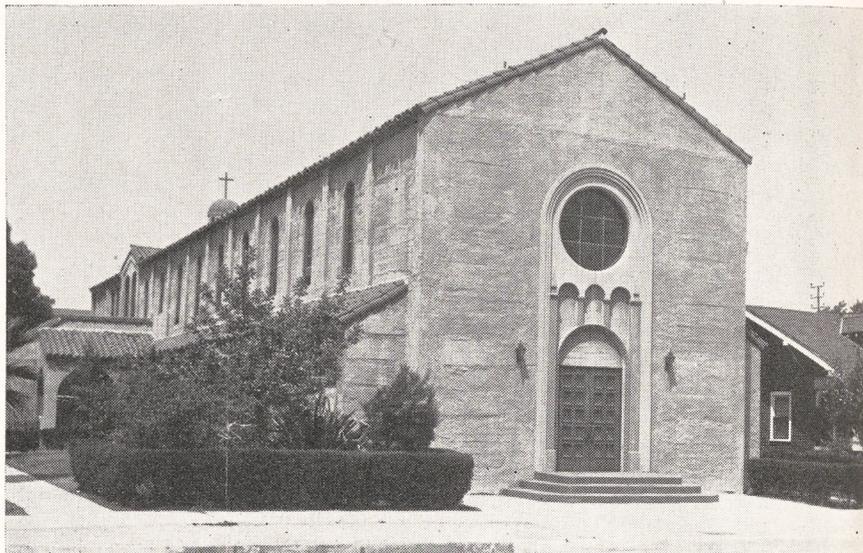
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Faculty appointments for next academic year were the Rev. Elmer J. Cook as professor of New Testament; the Rev. A. Gabriel Hebert of the Society of the Sacred Mission as visiting English lecturer; Prof. Wilbur M. Urban, recently retired as professor of philosophy at Yale, as visiting professor in apologetics and philosophy of religion; the Rev. Thomas S. Cline as lecturer in moral theology and the Rev. Lemuel J. Winterbottom as supervisor of religious education.

Dean Percy Urban announced at

members were present, felt this forward step was justified in the light of the financial status of the Fund and the outlook for the future. The pensions of those who reached age sixty-eight prior to May 1942 had already been placed on the correspondingly higher basis as they retired. The Trustees authorized the setting up of the necessary reserves to guarantee the increased pensions so long as the beneficiaries live.

The step contemplates also that clergy in this same category who have not yet retired will benefit by



Church of St. Philip the Evangelist, Los Angeles, recently observed fortieth anniversary when the Rev. H. Randolph Moore, rector, was celebrant at Feast of Dedication service

the alumni dinner that the enrollment for next year will be the largest in the history of the seminary.

CLERGY PENSIONS INCREASED

New York:—The pensions of a large group of retired clergy have been increased effective May 1, 1948, according to a statement just issued by the Rt. Rev. Cameron J. Davis, D.D., President of The Church Pension Fund. The increase has brought this group of pensions up to a level 23 per cent higher on the average than the amounts guaranteed in the Rules.

The clergy affected by this step are those who had a period of ministry before the Fund started in 1917, who have reached age sixty-eight after May 1942, and whose pensions as guaranteed by the Rules are under \$1,000 a year. The Board of Trustees at its recent annual meeting, at which twenty of the twenty-three

the same higher pension bases when they do retire.

Pensions which figure under the guaranteed Rules to more than \$1,000 a year are not affected by this step. The funds available have been used entirely for the benefit of those whose ecclesiastical income during active ministry has been in the lower brackets.

ANNOUNCE CHANGE IN PROGRAM

Orkney Springs, Va.:—An important change has been announced in the program for the Shrine Mont Clergy Seminar which meets here July 26-August 6. The Rev. William H. Dunphy of Philadelphia will give five lectures the second week on "Basic concepts of the Christian faith," with the Rev. George J. Cleaveland of Washington Cathedral, giving only five lectures on "Personalities of the Reformation of the Church of England," instead of ten as previously announced.

THE WITNESS — June 24, 1948

EDITORIALS

Let's Have Discussion

THE season for diocesan conventions is over. Most of them had a single pattern. There were numerous reports, the budget was discussed and passed, there were one or more inspirational addresses, and adjournment came after certain resolutions of thanks were adopted. In many places the convention is so rushed that there isn't even time for delegates to become slightly acquainted. There almost seems, in some dioceses, to be an effort to qualify for an award for the shortest convention on record.

What could a diocesan convention be? It could be a representative group of Episcopalians who come together, under the guidance of the Holy Spirit, to think through the applications of their faith to the life of the world. It could be a time when we chart the course for bringing the gospel of Christ to "those who are far off and to those who are nigh." But it is not these things. Haste is the watchword. Motions are tabled, or debate is given a time limit. It does not seem important that we should devote over a few minutes instead of hours to trying to discover what our attitude as churchmen should be in the matter of, let us say, Christian unity. What is important is that we close the convention at the customary hour so that everybody can get home in good season. The presiding officer and a number of the clergy seem to be in mortal fear that there might be some discussion of issues affecting the Church's life, so that the sooner the convention is over, the better.

It is said that you couldn't get laymen to attend a longer convention. What nonsense! Americans are inveterate convention attenders. No respectable grand lodge of a state would think of having an annual conclave that lasted the small part of a day. Present diocesan conventions do not appeal to most delegates, clerical and lay, because they offer so little opportunity for any participation. They are cut, dried and dull. A convention that really attempted to reach decisions after prayerful witness on the part of many, even if it lasted several days, would merit the interest of most delegates.

Next year will be General Convention year. Elected deputies from dioceses and missionary districts ought to go to that fully aware of the considered Christian judgment of those they represent. It will not be possible for most of them to do this unless diocesan convention procedure undergoes a drastic overhauling. We pray that those committees or individuals who plan for diocesan conventions next year, make sure that the many matters which deserve the attention of the Church be included on the agenda and that ample time be provided for full discussion of them. Further, we point out to delegates that motions to table or limit debate are often the act of a coward who does not want to have another viewpoint expressed, even though it be prompted by the Holy Spirit.

"QUOTES"

IF A PROSPEROUS man desires to make his religion real let him give much and ask little. My experience is that our wealthy members have been in the habit of giving little comparatively and demanding much relatively, to their spiritual vision. That is why the Episcopal Church has such well-appointed parish churches and such poorly supported charitable institutions. Better have wicker chairs and well-equipped hospitals than cushioned pews and poorly supported institutions.

—the late BISHOP JOHNSON
First Witness Editor

Your Turn Will Come

AMERICAN Churchmen for the most part expressed no concern when delegates of international unions residing in Canada were turned back at the border, and so prevented from attending the convention of the CIO meeting at Atlantic City. "No concern of the Church," some said. Others went even further by declaring: "Good thing: they are a threat, these labor leaders, to free enterprise." The pattern of their thinking followed closely that of German pastors a decade ago who actually approved when the Nazis persecuted Jews and trade unionists as

"threats to the state." They woke up only when they themselves were cracked down upon, with hundreds of them thrown into concentration camps. It finally prompted one of them to tell a small delegation of American churchmen: "If you stand by while others lose their freedom you may be perfectly sure that the time will come when you will lose your own."

On June 11th, the Rev. G. Harvey Forster, an official delegate of the United Church of Canada to the forthcoming assembly of the World Council of Churches, was removed from a train at Niagara Falls and refused permission to enter the United States. He subsequently went to Montreal where he took a plane for London.

Mr. Forster is superintendent of All Peoples Mis-

sions for the United Church in the Niagara district. His work brings him into contact with people who came to Canada from Hungary, Romania, Czechoslovakia, Bulgaria, Yugoslavia, Italy, Russia. He planned to visit these countries before returning home. He had a visa to Russia; he carried a letter of greeting to the patriarch of the Orthodox Church from the United Church. He had similar messages addressed to the heads of Protestant Churches in other eastern European countries. All of which prompted S. J. McDonnell, acting district director of the U. S. immigration and national service at Buffalo to state that Forster had been "temporarily excluded because his entry might be deemed prejudicial to the interests of the United States." The same stock reason that was given when elected delegates from Canada were forbidden to attend the CIO convention.

Some of the minister's Canadian friends think the United States authorities are silly. The Rev. J. M. Finlay of one of the United Church parishes in Toronto said: "Harvey Forster is not a Communist. He has a fine, philosophical mind, has done some fine writing, and no Communist would pull the wool over his eyes. But the incident just shows how ridiculous this Red-hunting can become when anybody who is a humanitarian can be labelled as Red."

The Rev. J. Lavell Smith, superintendent of the Church of All Nations, Toronto, declared: "This is an example of the hysterical suspicion that seems to be spreading in the U. S. and even in Canada."

It was G. Bernard Shaw who said years ago: "Following a war the belligerents swap characteristics." And so today in the United States young men are drafted for the army in peace-time; thought control is instituted by various agencies of government; a foreign legion composed of 25,000 aliens, selected for their fascist sympathies, are to be incorporated into the army; kings and queens migrate to our land to get away from the common people, just as a hundred years ago the common people of Europe fled to our shores to get away from the kings and queens.

Well, if American churchmen stand by while others lose their freedom they may be perfectly sure that the time will soon come when they will lose their own. Fascists, at least in this respect, do not discriminate.

New Books

***Excellent

**Good

*Fair

**High Wind at Noon: a Case for a Daring Christianity*, by Allan Knight Chalmers. Scribner's, \$2.50.

A recent English visitor reported that the theme

of the average American sermon was "Let me suggest that you be good." Dr. Chalmers, now leaving his distinguished pulpit in New York for a chair at Boston University, provides evidence against this; his general theme is more like "Let me assure you that by God's grace you can be good in this exciting age." Preachers and listeners alike will find much to stimulate in this report of a pastor's practical faith. Honestly, though, they mustn't look for many ideas. Chalmers leaves off where Niebuhr begins—or do I mean that like so many of us he tries to carry on where Niebuhr leaves us? —E. R. HARDY, JR.

* * *

**From Failure to Fulfilment*, by John Martin. The Macmillan Company. \$2.00.

This is a small book, described as "A Minister's Notebook on Psychological Method." The author is an English Free Church minister. In this book he is, apparently, not greatly concerned with the deeper implications of the newer psychology, stressing rather the conviction that the psychological explanation of the person's difficulty cannot be regarded as the final solution. This fulfilment lies in the realm of spiritual life. Such an emphasis, we realize, is needed.

One has the feeling however that the author has a rich experience in helping individuals, but that he is too reticent in writing in a more explicit manner about the individuals he uses as illustrations. His propriety, while revealing a real respect for human personality, has kept most of his illustrations from being very helpful. Although soundly written, one fears this book will not have a wide circulation nor prove a very great contribution to the field. —ERNEST W. CHURCHILL.

* * *

**Freedom and Order*, by Eduard Heimann. Scribner's. \$3.00.

This book is a definitive statement of the dialectical Socialist position. It is cool towards Russia, calm toward Germany, and hopeful about America. It abounds in well-digested consideration of a great many philosophies and statements, and thus is useful. —H. McC.

* * *

***The Church, The Gospel, and War*, edited by Rufus M. Jones, Harper and Brothers, \$2.00.

The Fellowship of Reconciliation has done the Church a service by bringing together the essays in this book, which give representative positions of pacifists in all the churches. The list of contributors bridges the ocean as the best from some earlier collections of essays on peace are included. Roland Bainton and Kenneth LaTourette of Yale, Charles Raven and Herbert Farmer of Cambridge with Charles Iglehart of Union represent the academic field, joining with C. Paul Gliddon, Percy Hartill,

Laurence Housmen, Kirby Page, Evelyn Underhill, Edward Watkin and the editor, Rufus Jones in the symposium of peace. What they have to say is interesting and important.
—S. A. T.

* * *

Main Issues Confronting Christendom, by Harold A. Bosley. Harper's, \$2.50.

A man with the imposing and somewhat restricting title of "Preacher to the University" at Duke, could not be expected to write a very incautious or dashing book. Indeed, Dr. Bosley has not done so. He says that the book is the product of group thinking and he leans heavily on the cautious manifestos of official Church groups. However the book is valuable for a splendid undaunted chapter entitled "Religious Liberalism Points the Way." In days when Liberals are considered lazy, hazy, or crazy, statements like this are needed before we all go down in a welter of ideologies which have been so sharpened by precision that they are useful only as weapons against other philosophies.

—H. McC.

* * *

****Alternative to Futility* by Elton Trueblood. Harper Bros., New York. \$1.00.

Dr. Trueblood finishes his trilogy for modern times in the manner in which he began it—which is to say, on a high, simple and thoroughly sensible and prophetic level. While recognizing the contemporary impotence of the churches, he maintains that a redemptive fellowship, operating and expanding on the cellular principle, might save the world. This is a must book to give to your laymen—that is, after each priest has read it himself.

—W. B. S., JR.

Faith, Not Fear

By

SYDNEY BARR

Vicar of Grace Church, Newington, Connecticut

I SHALL never forget V-J Day 1945. I was in China when the news came in. At first there was a paralyzing numbness. Then an almost delirious joy. Very soon now I would be home. And there was reasonable hope that in my lifetime at least there would not be another war.

During the succeeding months much of that joy has faded away. Because, incredible though it seems, after all the destruction and suffering of the past years, the world still continues in a pattern which points toward a third world war as a distinct possibility; points, as a matter of fact, to the pos-

Address delivered at Commencement Exercises at Berkeley Divinity School, June 4, 1948. Mr. Barr was a member of the graduating class.

sible recurrence of wars to the ultimate destruction of mankind.

For all this we have a tremendous responsibility here in this country. Our mood and framework of reference are becoming increasingly dangerous. For we are being victimized by fear. A kind of frenzied and panicky worry has swept the nation, a fear which, we are told by objective observers, far exceeds the normal and understandable apprehension held by countries in Europe and the Near East. Dr. Carl Hermann Voss, speaking at the annual meeting of the World Alliance for International Friendship Through the Churches, declared recently: "Nowhere did I encounter such fear of Soviet Russia and Marxist Communism as that which I found in the United States on my return." The fact that we are being swept along by this current is the most convincing proof I know that our nation is still far from being thoroughly Christian.

This prevailing apprehension is our greatest peril. It puts us in the position where American democracy may lose its greatness and move toward reaction on the right. Our fright could destroy our way of living from the inside. We see the results of this negativism all around us. A recent example has been cries of havoc by the press because of the so-called "red menace" in the film industry. The state of our country is indeed at a low ebb if we must indulge in Red hunts, loyalty purges, and even star chamber proceedings for state employees. I strongly question the proceedings of a Thomas Committee and the provisions of a Mundt-Nixon Bill. For these come perilously close to being outright travesties of democratic procedure and violations of the Bill of Rights. Whatever may be your individual opinion on these matters, one thing is certain—none of these so-called remedies gets at the root of the problem. And equally certain is this—all of these so-called remedies are grave threats to democratic civil rights and liberties. We grudgingly grant some of our surplus wealth and food to revive Europe—not in the minds of many people as an act of Christian charity and mercy, but primarily as a means to stop the Red tide—and at the same time we are reluctant to discipline an unruly inflation-ridden economy with rationing and price controls.

We all deplore communism and its extravagant propaganda, its distrust and misunderstanding of Western nations, its repression of civil liberties, its police state and prison camps. But our counter-acting measures, thus far, have been controlled, primarily, by panic and fear.

"The issue is not what any possible enemy may do to the country which owns the atom bomb," said Dr. Voss. "The issue is whether a frightened gov-

ernment in America may not destroy democracy from the inside."

THE Christian is realistic, but optimistic. Realism demands that we recognize the situation for what it is, and on the purely materialistic level maintain our national defenses. But optimism goes farther, and offers something more fundamental and constructive. Optimism demands an attitude of positive faith—faith in God, whose creation is good because he is good; and faith in our own democratic way of life. Fear will never get us anywhere. Whatever can be done to remedy our present situation will be done only on the positive basis of faith. What, then, are some of the positive steps to be taken? There are three.

First of all, we must bend our utmost energies toward improving and developing the democratic way of life which we already have. This means, just to mention a few things, clean government, strong control of our inflationary economy, improved housing facilities, adequate recreation, the elimination of hunger, disease, illiteracy, want and fear. Above all, it means guaranteeing these things, and civil rights and liberties to everyone, regardless of race, creed or color.

Secondly, we must be constant in prayer. As Christians we, of all peoples, should know the effectiveness of intercession, whereby God's power is released and becomes infused through the world. Prayer is a very specific way whereby we can cooperate with the working of God's will in the world. We might well go on a prayer campaign. Intercession groups, in and out of the Church, would be a powerful influence in our troubled world. Christians and the Christian Church will best serve God and man when they immunize themselves by prayer against hysteria and despair.

Thirdly, we must all have and evidence that faith which alone results in positive measures for good. Faith in God—that he is good, that he has created his world for good, that good will ultimately prevail. Faith in his dear Son, through whom and by whom the whole world, with all its trouble and distress, is continuously presented to the Father and can yet, as a whole, become reconciled to him. And faith in God the Holy Ghost, who still works in our midst, softening hearts, sharpening perceptions, inspiring, sanctifying.

Faith gives the Christian composure even in the midst of the most extreme stress and strain. He who has faith is quiet and confident. He who has faith is the best source of counsel and strength to all in distress. He who has faith is reliable, because steady in judgment and prompt, but not impetuous, in action.

This is God's world, and God still rules his world. This is the ground for our hope. Faith, not fear, must move us.

Travels of a Gargoyle

By

THOMAS V. BARRETT

*Director of College Work of the
National Council*

AFTER I left Dr. Greatvoice I journeyed on to Cloytown arriving on Saturday afternoon in the midst of a tempest. The Rev. Harold Honeydo was at the station to meet me. He had a sweet smile and a lovely green tie. He looked like a chief Chaplain of a Hunt Club. He was a pleasant fellow and did his best to give me a kindly welcome. He came on the train before I could get off, and took my suitcases. He had also brought me a raincoat, some rubbers, and an umbrella; in case I had no garments for wet weather. He had me stand at the door of the station while he went to get his car; so my feet wouldn't get muddy. I found myself wondering if a person could be too kind, and then pinched myself for not having the proper psychology for local level observation.

In the car, Harold glanced at my clerical collar.

"If you wish to dress in mufti while you're here, it's all right with us," he said pleasantly.

"I haven't got a clean shirt," I said. "My rabat covers this one."

"I'm sure one of mine will fit you," he said.

"This is all right, thank you. I don't mind at all. In fact I'm quite used to it. Kind of like the custom."

Honeydo smiled sweetly. "Don't you find it a barrier between you and laymen?"

"No, I don't," I answered with an inner desire to leave the subject and be off elsewhere. "In fact when I wear my collar everybody talks to me. People tell me all their problems. When I want to be alone I wear a tie."

Honeydo smiled courteously, "I always prefer plain clothes. Clericals make one look so professional."

"I thought we were professionals," I groused, ignoring my local level resolutions. "After three years in Seminary I'd hate to be taken for an amateur."

Honeydo looked hurt and I was contrite at once.

"Have you read *Human Destiny*?", I asked as cheerfully as I could while lightning struck the bridge we were crossing.

"No, I haven't," said Honeydo, looking like a sunrise. "As a matter of fact I think reading theology is rather an escape from life, don't you? It often becomes a substitute for living experience."

"Perhaps," I said, wondering what a dead ex-

perience would be like, "but a man has to get ideas somewhere."

"I find," said Honneydo, "that people aren't interested in ideas. They're interested in life, and spiritual values . . . and . . . well . . . living experience."

Between the rain and the grass-root sunbeam beside me I began to feel humid, on the intellectual level.

"Seems to me," I ventured, "men have to have some sort of framework for living experience—perhaps just a buttress or two here and there."

"Yes, but it ought to be very elastic; one that can be adjusted to changing life-situations, and developing values. You see I believe the Holy Spirit is still operating in the world."

"I'm sure of it," I said, flinching as a bolt of lightning brought down an elm tree just behind us.

"The Church must accept new values, and reject the old superstitions and outworn theology," Honneydo went on pleasantly. "It's the spirit that counts, and men's living experience."

We reached the Church and Honneydo offered to run in and get the sexton who could carry me over the puddles, but I assured him I didn't mind dampness here and there. We went inside and I saw there was a sanctuary light burning.

"I see you reserve the Sacrament?" I said.

"Oh no," smiled Honneydo. "But we think the light gives a religious feeling to the church. We believe in the continual spiritual presence of Christ in the world."

In the sacristy there was a framed picture of the Boy Jesus painted by Hoofmun. Honneydo beamed. "Don't you think that picture has a good deal of spiritual vitality?" he asked eagerly. I was beginning to feel so spiritual I hardly noticed my body at all. I kept dropping my hat. Guess I was getting religious feelings right down to my fingertips.

"We're having Communion tomorrow," Honneydo informed me. "You may notice some little differences in the service. We try to make the service spiritually meaningful in terms of modern experience. For instance, I leave out the phrase 'wrath and indignation.' I believe we should tell people about the love of God."

A terrific clap of thunder came down the steeple, rolled around the nave, and went out by the sacristy door.

"I wish you'd put the phrase back in again," I mumbled.

"What?"

"Nothing. Go on."

"We also omit 'the punishment of wickedness and vice,' and we shorten the prayer of consecration, and spiritualize the prayer of humble access; it's pretty cannibalistic the way it is."

"Do you use the same creed? I mean the one I do? We do?"

"We generally leave out the creed," Honneydo said, "and sing 'Breathe on me Breath of God.' It's more meaningful, spiritually, to people of our time."

I began to get onto the living experience technique.

"We could have a poem in place of the Epistle," I said. "I know one that's practically *all* spiritual values."

Honneydo said that would be very helpful. We went to his study and worked out a good spiritual communion service and had a dandy discussion on creative prayer. I wasn't quite sure what the term meant at first, but evidently it meant not bothering with the old out-of-date prayers; it meant making prayer a vital, meaningful creative thing. I tried to pray creatively about original sin, but Honneydo discouraged the attempt, and said people were interested in spiritual values and kindness to others. He said we were evolving away from animals anyway and getting pretty creatively good.

Sunday morning we had a churchly service. The choir wore bright green cassocks and the crucifer wore a blue alb. Honneydo said the colors had no ecclesiastical significance, but they gave a nice spiritual tone to the service. He preached a sermon that wasn't out of any old books either. Right off the griddle of living experience.

That night I talked to the Blueberry Club on Creative Meditation and showed them that philosophy and history and intellectual things were not as important as the things of the heart in terms of everyday living experience.

When I got on the train next day I could hardly feel the sway of the cars. I was really half out of this world. Living creatively I guess. It was a relief not to have to bother about thinking anymore, and I was glad I'd never have to tax my brain again in my top-policy planning, trying to find exact words, and clear cut statements. After all it is the spirit that counts, so what difference do words make?

Before I went to sleep that night I read my Bible trying to find some creative experience. I didn't have much luck. In Bible days men pretty much believed in superstitions and outworn theology. I opened to Ecclesiastes. "I applied mine heart to wisdom, and to search, and to seek out wisdom and the reason of things, and to know the wickedness of folly, even of foolishness. . . ." What's the use, I said to myself. There isn't a good old grass root spiritual value in the whole passage. Religion was too intellectual in those days. I turned over and put out the light.

World Religious Leaders Confer On the United Nations

*Representatives of Eight Major Religions
Discuss Moral Support of United Nations*

New York:—Representatives of eight of the major religions of the world, together with representatives of seven of the numerically smaller religious groups, gathered here June 16-18, under the sponsorship of the Church Peace Union, to discuss the moral and spiritual support of the United Nations.

Meeting at Town Hall, men and women from India, China, Lebanon, Great Britain, France, Turkey, Canada, and other nations of the world, gathered under the auspices of the Church Peace Union but with the cooperation of the American Association for the United Nations, the World Alliance for International Friendship through the Churches, and 48 national and international cooperating organizations, to consider how the forces of religion in all nations can be mobilized into concerted action to support the United Nations and its efforts for the establishment of a peaceful, free world.

From the time that Ambassador Carlos P. Romulo, chief of the Philippine mission to the United Nations, opened the conference until Sir Carl A. Berendsen, New Zealand delegate to the United Nations, addressed the closing session of the meetings, the more than a thousand delegates considered such subjects as: "The United Nations and Its Task," "The Moral and Spiritual Resources of Mankind," "Religion and Human Rights," and "A Practical Program of Action."

The speakers for the three-day conference included General A. G. L. McNaughton, chief of the Canadian Mission to the United Nations; Prof. Lewis Mumford, philosopher and author; Mr. James P. Warburg, economist and author; W. E. B. DuBois of the National Association for the Advancement of Colored People; Mrs. Helen Gahagan Douglas, Congresswoman from California; Mr. Henry James Forman, author and editor; Dr. Jal Pavry, Parsee representative from India; Mr. Enrique Losada, United Nations delegate from Bolivia; Dr. Edmund Sinnott, president of the

American Association for the Advancement of Science; Dr. C. L. Hsia, minister plenipotentiary, Chinese Delegation to the United Nations; Mr. Martin Hill, British member of United Nations secretariat; Miss Freda Kirchwey, Editor of *The Nation*; M. Hamdullah Suphi Tanriover, Depute d'Istamboul, Grande National Assembly, Turkey; and Dr.



Mrs. J. Maver Feehan is the chairwoman of the children's division of the department of education of the diocese of Missouri

William Pierson Merrill, pastor emeritus of the Brick Presbyterian Church.

Henry A. Atkinson, general secretary of the Church Peace Union, said of the conference: "Religion has the answer to the world's problems. As a unifying, creative, dynamic force in the midst of stagnation, failure of nerve and disunity, religion provides an alternative to world chaos."

He noted: "It is true that religion can be, and often is, a source of divisiveness. Witness the dissension among Protestant denominations and sects; the tensions between Roman Catholics and Protestants; the internecine warfare among Moslem, Hindu and Sikh in India; the strife between the conflicting nationalisms of Jew and Arab in the Middle

East. There is, however, another side to the coin. In the aspirations of the vast masses of millions of people throughout the earth, there is one common denominator, an inexorable drive for a just and peaceful world."

Among the religions represented at the conference was Buddhism, Judaism, Christianity, Zoroastrianism, Hinduism, Jainism, Confucianism, Islam, and Sikhism, as well as Christian Science, Ethical Culture, Theosophy, Baha'ism, Mormonism, New Thought, Vedantism, and Brahmū Samaj.

Speak Freely

Newark, N. J.:—The board of social relations of the diocese of Newark recently passed two significant resolutions. The first, passed unanimously, states that "Whereas the citizens of our country are under considerable emotional pressure at the present time due to conflicting ideas in the social and economic aspects of our lives, and whereas one of the duties of a pastor is to speak the truth, in love, to his people, as God gives him power to see that truth, to the intent that

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his people may be helped in the better shaping of their lives for the carrying out of God's purpose; therefore he it resolved that we, the members of the board of Christian social relations, hereby remind ourselves and our fellow churchmen, of the right and duty of every clergyman to speak freely concerning that which his conscience dictates, and of the corresponding duty of laymen to afford our clergy this full opportunity, without hindrance or interference, direct or indirect."

The resolution was sent to the clergy and vestries of the diocese for "their thoughtful consideration."

Then acting upon their own advice the board passed a resolution opposing the Mundt-Nixon Bill. Pointing out that the House of Bishops last November called upon Church people "to be on their guard lest an hysterical fear of Communism shall lead us to fight that danger with weapons destructive of the treasures we seek to guard" the board informed the two Senators from New Jersey that "We oppose this Bill in the spirit of the statement of our Bishops."

Phillips Honored

Middletown, Conn.:—The degree of doctor of divinity was conferred on the Rev. Wendell Phillips, rector of Christ Church, Rye, N. Y. by Wesleyan University at its commencement on June 13th.

Windham House

New York:—The seven young women who have lived at Windham House while doing graduate work in universities and seminaries here are to work in varied fields. Elizabeth Brigham of Blue Mounds, Wis., a master in religious education, is now the wife of the Rev. Edwin J. Rooney who is to be assistant at St. John's, Northampton, Mass. Kathryn Bryan of Memphis, Tenn., with the same degree, sails in July to be a missionary in Haiti. Letitia

Croom of Jacksonville, Fla., master in religious education, is to join the staff of the Town and Country Institute at Parkville, Mo. Virginia Markham of Oconomowoc, Wis., with a B.D. degree, is now the wife of the Rev. Richard L. Harbour, rector at Wappingers Falls, N. Y. Marianne Mix of Johnstown, N. Y., master of religious education, is to be on the staff of St. John's, Northampton, Mass., and work with students at Smith College. Jane Hwang, with a master's in personnel and guidance, is to be on the staff of St. Hilda's School, Wuchang, China. Beatrice Tai, with a similar degree, is to be on the staff of St. Agnes' School, Wuhu, China.

Weber a Chaplain

Arlington, N. J.:—The Rev. William M. Weber, rector of Trinity Church here has resigned to accept the position of chaplain at St. Mary's - in - the - Mountains, girls' school of the diocese of New Hampshire, located at Littleton. He will also be the rector of All Saints' parish.

Kelley to Retire

New York:—The Rev. Harold H. Kelley has resigned as director of the Seamen's Church Institute here, effective August 31, and he and his wife will return to their native state, California. He has served the Institute for 14 years as director and has been in seamen's welfare work for 25 years. He is 65 years old.

Bishop Names Canons

Dallas, Texas:—Four administrative assistants in the diocese of Dallas have been appointed canons by Bishop Avery Mason. The Rev. Alfred L. Alley is the head of the diocesan school for boys; the Rev. Curtis W. V. Junker is the director of religious education and head of youth work; the Rev. Menter B. Terrill is chaplain to the bishop and

in charge of the promotion of a diocesan center; the Rev. Edward B. Ferguson is in charge of social agencies.



NAVE WINDOW

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

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

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Hits Mundt Bill

Salem, Ore.:—Episcopalian Henry A. Wallace warned in a speech here that the Mundt-Nixon Bill (see WITNESS editorial, June 3) would get Churches into trouble. In an address made on the campus of Willamette University, a Methodist institution, Wallace asserted that the "vicious" Mundt proposal might, however, take into consideration the Methodists' record of church-going.

"If the Russians want peace, the Communists want peace, and if the Methodists want peace, then the Methodists too would be in serious danger, because they would be put in jail and fined \$10,000," Wallace declared.

He said that many laymen would find themselves liable to prosecution if they followed the tenets set down by the founder and early members of the Methodist Church.

Wallace added that the Friends Church might also be in danger, since it had inserted advertisements in New York newspapers urging the need for a conference between the United States and Russia at the time such a proposal was being rejected by this country.

Orthodox Congress

Belgrade (RNS):—Patriarch Gavril of the Serbian Orthodox Church, accompanied by three other bishops, will attend the Congress which will open in Moscow on July 7, called by Patriarch Alexei of the Russian Orthodox Church. Matters to be discussed are the conditions under which a closer relationship may be established between the Anglican and Orthodox Churches and also the attitude the Orthodox Churches should take toward the World Council of Churches.

Condemns "Holy War"

London:—A warning that the Church must not take part in a "holy war" against Communism was sounded here by the Archbishop of York in addressing the convocation of York.

"Confronted with atheistic teaching and non-ethical practice of modern Communism, many are now calling upon the Church to join a 'holy war' against Communism, employing

every spiritual weapon and indiscriminately excommunicating all Communists," Dr. Garbett declared. "This line has already been taken by the Roman Catholic Church, and many British churchmen are advocating that we follow it. However, the Church of England must oppose Communism, not by political action or mere denunciation, but by its teaching and its life."

The Archbishop said one result of using political and spiritual weapons indiscriminately against all who called themselves Communists would be to make a breach with millions of Orthodox and other Christians.

"It might also," he warned, "prejudice our position with the Communist rulers of these people, and give militant atheists an excuse for demanding resumption of religious persecution."

Repair Program

New York:—Continued use of St. George's Church here is seriously threatened unless \$185,000 can be immediately secured to start major repairs, it was announced on June 11 by Rector Edward O. Miller and Senior Warden Charles C. Burlingham. The side galleries of the 100 year old church have already been closed as unsafe.

Issue Warning

Seattle, Wash.:—Endorsement of the European Recovery Program was coupled with a warning against minimizing the program's effectiveness by "turning it into a political weapon" in a report adopted by the

A MATTER OF TIMING

"When" a thing happens is often as important as "what" happens. People in America are, at long last, becoming genuinely aroused about the peril of Freedom in our country and worldwide.

Clergy are joining this Crusade, presently, at the rate of nearly a thousand per month. Mail from interested miscellaneous persons has increased thirty fold in the last six months.

Whether the people will become enough aroused SOON ENOUGH is the real problem. Too many things happen too late. To lock the barn after the horse is stolen is stupid enough—but to realize the pricelessness of Freedom after it is lost is tragic. People in other countries have learned that lesson too late.

What the timing is to be in America remains to be determined. Assuredly the preachers are now accelerating the rising tides against communism, fascism, stateism and all collectivism. It is later however than many realize, especially in view of feverish war-mongering and the new implications of war in the atomic era.

Spiritual Mobilization invites every pastor of a church, of whatever denomination or theological views, to make common cause with us on behalf of Spiritual Freedom. We presently seek 5 million new voters to bolster the democratic process in America this year. We have many tracts and brochures available for distribution to your parishioners. Our Traveling Representative in your territory will be glad to call on you. We will be happy to send someone to tell our Story at the ministers' meeting in your town. May we?

James W. Fifield, Jr. D.D. Director

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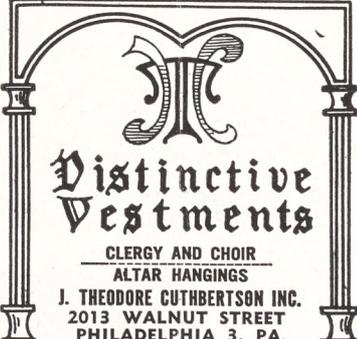


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General Assembly of the Presbyterian Church, meeting here. "The more its use is turned into a political weapon the less will be its effectiveness and the more dangerous it can become to the peace of the world," the report stated.

Cathedral Urged

Calumet, Mich.:—Bishop Page of Northern Michigan urged the establishment of a cathedral and diocesan center in his address to the convention of the diocese, meeting here at Christ Church. The convention favored the plan and approved the appointment of a committee to meet with representatives of parishes wishing to be considered for cathedral status.

Virginia Commencement

Alexandria, Va.:—Of the 31 men who graduated from the Virginia Seminary on June 2-4, 26 received the degree of bachelor of divinity. The commencement was climaxed when 9 of the graduates were ordained as deacons. Taking part in the service were Bishop Goodwin of Virginia, Bishop Dun of Washington, Bishop Brown of Southern Virginia, with Bishop Tucker of Ohio,

father of one of the ordinands, preaching. The principal address at commencement was by Canon Theodore Wedel of Washington Cathedral. Honorary doctorates were conferred on Bishop Hunter of Wyoming; Bishop Gunn, coadjutor of Southern Virginia; Dean Gibson of the Theological School, Sewanee; the Rev. Samuel M. Shoemaker of New York. The degree of master of sacred theology was conferred upon the Rev. J. Manly Cobb of Leesburg, Va.

Bishop Donegan Honored

Geneva, N. Y.:—Bishop Horace W. B. Donegan, suffragan of New York, received an honorary doctorate from Hobart College at its commencement June 13-14. He preached the baccalaureate sermon for Hobart and William Smith Colleges, which jointly conferred degrees upon 220 young men and women.

Sewanee Commencement

Sewanee, Tenn.:—Bishop Keeler of Minnesota preached the baccalaureate sermon at the commencement of the University of the South, held here June 13-14, and also received the degree of doctor of di-

vinity from this Church college of the south. The commencement address was by Douglas Southhall Freeman, editor of a newspaper in Richmond, Va.

South India Petition

Detroit:—Clergymen of the diocese of Michigan, headed by Bishop Emrich, have petitioned the Lambeth Conference to establish full communion with the United Church of South India. The petition declares that "We believe that the United Church of South India is one of the greatest forward steps in the history of Christianity. We believe this Church represents one of the most hopeful developments in world

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May to October for clergy, laity, families, friends. In Alleghenies, 100 miles due West of Washington by Greyhound Bus & Auto. Grounds of rare mountain beauty; mineral spgs.; many recreations; modern lodges and cottages; central halls and refectory. *Noted Cathedral Shrine — perpetual trust of the Church.* Rates: By 3 wks. up—\$22.50 to \$30. By wk. \$25 to \$35.—room, meals, service, ample baths. *Prospectus:* Wilmer E. Moomaw, Agent, Shrine Mont, Orkney Springs, Va. Clergy Seminar for clergy of the general Church: July 26th to August 6th, 11 days \$25; evening lectures and daily services open to all guests.

Seminary Graduations

In recent weeks about 150 men have graduated from the institutions listed below and been ordained to the Ministry of the Church.

The Seminaries have done their best to train these men "to serve God for the promoting of his glory, and the edifying of his people." Sometimes it has seemed like the old story of having to make bricks without straw; for the Church's provision of funds for maintaining and operating efficient centers of theological education has fallen far behind the demands of the times.

The Seminaries all depend upon current gifts for the essential work they are doing.

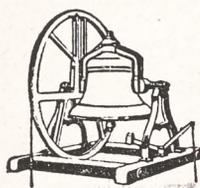
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Christianity today. We believe that Anglican participation in the formation of this new sister-Church is a real glory to the Anglican communion."

Also signing the petition was Mr. John C. Spaulding, chancellor of the diocese, and Mrs. Spaulding, an officer of the provincial Auxiliary.

Boys' School

Austin, Texas:—A new boarding school for boys of high school age will be opened sometime next year by the diocese of Texas, it was announced last week by Bishop Coadjutor John E. Hines. The headmaster of St. Stephen's School is the Rev. William Brewster who recently resigned as the headmaster of St. Mark's School at Southborough, Mass.

Large Class

Sioux Falls, S. D.:—Dean Leland Stark of Calvary Cathedral here presented a third class this year for confirmation on June 6th, so that 78 have been added to the parish rolls this year by confirmation, with 58 of them adults. It represents the largest number of confirmations in the 60 years of the parish, and in the past 8 years the communicant strength has nearly doubled—from 540 to about 1,000.

Old Debt Paid

Chicago:—The Church of the Atonement here has raised the money to pay off the 30 year-old debt on the church and parish house. It amounted to \$55,000 when the Rev. James M. Duncan became rector four and a half years ago and he has raised the final \$32,000 in the past two months. The consecration of the church is expected to take place in October.

Z. C. Patten Dies

Chattanooga, Tenn.:—Zeboim C. Patten, one of the leading laymen of the Church, died at his home here on June 7th. He was a member of the National Council for 12 years; was active in the affairs of the diocese of Tennessee which he represented at a number of General Conventions, and was from the beginning a member of the WITNESS Advisory Board and an enthusiastic backer of the magazine.

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BACKFIRE

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

Mrs. ALFRED BOYD

Churchwoman of Middlebrook, Mo.

I feel very grateful to THE WITNESS for the courageous address by Bishop Gooden on our national and international policies, and for the news story of the peace train going from the west to Washington to protest our government's preparations for war.

I am intrigued also by the stories of the work of the Home Missions Council among agricultural migrants as I saw some of that excellent work in western Minnesota when we were living in Grand Forks, N. D. There was a neighborhood house established in a school in a nearby Minnesota town where trained workers cared for little Mexican children too young to work with their parents in the beet fields.

We are proud of the liberal, progressive Christian work of our Bishop Scarlett here in the Diocese of Missouri and feel grateful for the news you give of what he and Dean Sweet and the clergy they have gathered around them here are doing.

The women of the Auxiliary are forward-looking too. I was intensely interested in the meeting of the Diocesan Auxiliary last year held in a Negro Church in St. Louis for the first time. It turned out to be a great success, the largest meeting of the Auxiliary on record.

* * *

Mr. C. C. BURLINGHAM

Layman of New York City

I should like to add to the reforms in the Episcopate suggested by Bishop Mitchell in your issue of June 3, the translation of Bishops from one See to another. The present prohibition rests on a resolution of General Convention adopted many years ago. At the last Convention in Philadelphia the House of Bishops adopted an amendment to the Constitution permitting translation, but it failed of passage in the Lower House. The prohibition was intended to prevent political maneuvering. I would not venture to say whether it has been successful. It seems clear, however, that a large diocese should be free to elect a Bishop of another diocese who has acquired experience and has proved his capacity.

* * *

Rev. FRANK M. THORBURN

Pine Ridge, South Dakota

The seminarians responsible for *We Were Thinking* (April 15) said that the Church needed specialists. I would like to call attention to a more serious situation. In the rural and missionary fields there is such a lack of priests that if our seminarians are not recruited for those fields all the psychologists, philosophers, educationalists, etc., will have no Christian group to make their work necessary. The attack on the "pagan world" ought to begin among men and women where they live.

It would be much more valuable if the Presiding Bishop and the Council were granted the right to select 50% of the graduating classes of our seminaries and sent them into the mission fields. In 1946 we had 246 candidates and 167 ordinations to the priesthood. If 80 men had been sent in to the 28 missionary districts it would make a great difference.

I can only speak from my experience in

the Pine Ridge Mission, but I am quite sure from that experience that if our seminarians were sent so that we could have a steady supply of men, even if they only stayed three years and then went to parishes or other fields, it would be a strengthening of our work. A man is not confined to "small parish activities" any more than St. Paul was. He could salute "the house of Onisiphorus" and bawl out the "parishes of Corinth," and his concern was to see that men were placed in areas where they were needed, and his seminarians were not allocated to the imperial court of Rome to combat the pagan world of that day. I do not know how Timothy, Titus, and the others felt and talked about their various appointments, nor whether their "small parishes" adequately supported them, but at least they gave service in the grass roots and the fruits of their labors is evidenced by the history of the early Church.

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