

THE

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# Witness

December 16, 1948

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## WORLD FRIENDSHIP THROUGH RELIGION

Chairman Ralph W. Sockman, with Ambassador Carlos Romulo of the Philippines on his left and Canada's A. G. L. McNaughton at his right, at the conference recently held in New York

## A WORLD ALLIANCE FOR PEACE



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4:00, Evening Prayer; Sermons, 11 and 4.  
Weekdays: 7:30, 8 (also at 9 Holy Days and 10 on Wednesdays) Holy Communion; 8:30 Morning Prayer; 5:00 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

Sundays: 8, 10, 11 a.m., and 5:00 p.m.  
Daily: 12:30 Tuesdays through Thursdays.  
Thursdays and Holy Days: 11:45 a.m.  
Holy Communion (Chantry).

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

Rev. Henry Darlingon, D.D.

Sundays: Holy Communion, 8 and 10 a.m.; Morning Service and Sermon, 11 a.m.  
Thursdays and Holy Days: Holy Communion, 11 a.m.

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paul T. Sargent, D.D., Rector  
8:00 a.m., Holy Communion.  
11 a.m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday 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

Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11:00 a.m., Morning Service and Sermon; 4:00 p.m., Evening Service and Sermon.  
Wed., 7:45 a.m., Thurs., 12 noon, Holy Communion.

### ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer.  
Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy Communion.

### THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., NEW YORK

Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer, Sermon; 8 p.m., Evening Song and Sermon; Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m., Tues., Thurs., Sat.; 11 a.m., Mon., Wed., Fri.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN

46th Street, East of Times Square  
NEW YORK CITY

The Rev. Grieg Taber

Sunday Masses: 7, 8, 9, 10, 11 (High)  
Evensong and Benediction, 8:00.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Vicar

Sundays: Holy Communion, 8:00; Church School, 9:30; Morning Service, 11:00; Evening Prayer, 8:00.

### ST. LUKE'S CHURCH

435 Peachtree Street  
ATLANTA, GEORGIA

The Rev. J. Milton Richardson, Rector

Sundays: 9 a.m., Holy Communion; 10:45 a.m., Sunday School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.

## The WITNESS

For Christ and His Church

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



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, 135 Liberty St., New York 6.

## SERVICES In Leading Churches

### CHRIST CHURCH

Grand at Utica St., WAUKEGAN, ILLINOIS  
Rev. O. R. Littleford, Rector; Rev. David I. Horning, Rev. Walter K. Morley, Assoc.

Sunday: 8:00, 9:15, 11:00, 7:30.  
Wednesday: 7:00 and 9:30.  
Thursday: 9:30.  
Holy Days: 9:30.

### ST. JOHN'S CHURCH

Colonial Circle, Lafayette Ave and Bidwell Parkway, BUFFALO, NEW YORK

Rev. Walter P. Plumley, Rev. Harry W. Vere  
Sunday: Holy Communion, 8:00; Church School, 11; Morning Prayer, 11.  
Tuesday, Holy Communion, 10:30.  
Visit one of America's beautiful Churches.

### ST. PAUL'S CATHEDRAL

Shelton Square, BUFFALO, NEW YORK  
Very Rev. Edward R. Welles, M.A., Dean  
Wednesday: 11 a.m., Holy Communion.  
Sunday Services: 8:00, 9:30 and 11:00.  
Daily: 12:05 noon, Holy Communion.

### ST. JOHN'S CATHEDRAL DENVER, COLORADO

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11:00 — 4:30 p.m. recitals.  
Weekdays Holy Communion, Wed., 7:15, Thurs., 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL Main & Church Sts., HARTFORD, CONN.

Sunday: 8:00 and 10:10 a.m., Holy Communion; 9:30 Church School; 11 a.m. Morning Prayer; 8 p.m. Evening Prayer.  
Weekdays: Holy Communion, Mon. 12:00 Noon; Tues., Fri. and Sat. 8:00; Wed., 11; Thurs. 9:00; Wed. Noonday Service 12:15.

### 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 Wednesday, 8:00 and 11:00 a.m.  
Thursday, 7:30 a.m.

### TRINITY CHURCH MIAMI

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

Sunday Services: 8:00, 9:30 and 11:00 a.m.

### TRINITY CATHEDRAL

Military Parkway, NEWARK, N. J.

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.  
Weekdays: Holy Communion, Wed. and Holy Days at 12 noon;  
Intercessions: Thurs., Fri. at 12:10.  
Organ Recital: Tuesday, 12:10.  
The Cathedral is open daily for prayer.

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.

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 Meridan St. at 33rd St. INDIANAPOLIS

The Rev. Laman H. Bruner, B.D., Rector  
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon.

### CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams

7:30 a.m., Holy Communion; 9:30 and 11:00 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon; 6:00 p.m., Young People's Meetings.  
Thursdays and Saints' Days: Holy Communion, 10:00 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. C. George Widdisfield,

Minister of Education

Sunday: 7:30, 9:25, 11 a.m.—High School, 5:45 p.m., Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

SECOND STREET ABOVE MARKET  
Cathedral of Democracy—Founded 1695

Rev. E. Felix Koman, S.T.D., Rector

Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.  
Weekdays: Wednesday noon and 12:30.  
Saints' Days: 12 noon.  
This Church is open every day.

### CALVARY CHURCH

Shady & Walnut Aves.  
PITTSBURGH

The Rev. William W. Lumpkin, Rector  
Sundays: 8:00, 9:30, 11:00 and 8:00.  
Holy Communion: Daily at 7:30; Fridays at 7:00 a.m.; Holy Days and Fri., 10:30.

### CHRIST CHURCH

RDGEWOOD, NEW JERSEY  
Rev. A. J. Miller, Rector

Sunday: 8:00 and 11:00 a.m.  
Friday and Holy Days, 9:30 a.m.



## —STORY OF THE WEEK—

# Institute, Council Develop Closer Work Relations

## *Problems of Chinese Missionaries Will Be Handled by Officers as They Arise*

BY  
DONALD M. COOK

Integration of the American Church Institute with the National Council and more direct control of the institute by the Council was voted at the December meeting of the National Council at Seabury House, Greenwich, Conn. Bishop Malcolm Peabody, chairman of a special committee of the National Council to work with the Institute, reported proposals that the director of the Home Department be the president of the institute, that the latter's budget be approved by the council, and that the council shall have final voice of trustees nominated for the institute. The council accepted these proposals.

Chinese native clergy in the interior of the country will be aided accordingly as developments direct and permit. Officers of the council will use the authority already delegated to them as situations arise.

Mr. M. M. Milligan, secretary of the American Church Institute, reported failure in an attempt to get the Grundy county school board to assume responsibility for St. Paul's school in Lawrenceville, Va. The institute will continue to aid Gailor Industrial School in Tiptonville, Tenn., and Gaudet Normal and Industrial School in New Orleans only through May of 1949.

Presiding Bishop Henry K.

Sherrill stated the council should aim for increased giving to the 1949 budget in view of the 1949 outlook. A resolution was adopted directing each member of the council to stimulate church giving in his section of the nation.

Dr. Robert P. Magill, reporting for the department of social relations, stated the Presiding Bishop's Fund for World Relief in 1948 amounted to \$1,458,000. One million dollars was raised through the radio appeal. The Episcopal Church is the largest contributor of undesignated funds in the Church World Service. Through the Church World Service \$350,000 has been spent in the reestablishment of Episcopal work in the Orient. The council voted that a report on the Amsterdam conference be submitted to the General Convention by the joint committee on arrangements. The department stimulated an urban church survey now being made by the commission on social relations in the diocese of New York with the help of the General Theological Seminary students. The department also had representation at meetings of the CIO, the A F of L, the Farm Bureau, and the National Council of Cooperatives.

The Rev. Meredith B. Wood, headmaster of Hoosac School in Hoosick, N. Y., was chosen to succeed Bishop Donegan and

the Rev. C. Gresham Marmon, Jr., of Dallas, Texas, to succeed Bishop Moore on the council.

Bishop McKinstry said the outlook was optimistic in regard to every member canvasses. One church in his diocese was helped to get twenty members in a confirmation class by the Episcopal radio hour. The department of promotion in its work with laymen plans to extend volunteer field associates among laymen and clergy.

Mr. Wallace Smith, Miss Luquire McGay, Mrs. Gladys Van Hoyser and Miss Mabel Condict, all of whom have been with the National Council for thirty years or more, were retired. The council voted funds which will make their pension amount to half their former salary.

The Rev. Dr. Percy J. Hall reported 59 active Episcopal chaplains in the armed forces, 147 in army reserve, 162 in naval reserve, and 26 in the national guard. Bishop Henry I. Louttit was approved for membership on the General Commission on Chaplains, replacing Bishop Dun who resigned because of pressure of duties. Dr. Hall said many young men did not realize the length of the active reserve duty required of them by the army after one year's service.

Dubose Conference center in Tennessee will be the site for the national youth commission meeting Jan. 27-Feb. 2.

The Rev. Walter Williams, Denver; William S. Lea, Knoxville; Matthew Warren, Atlanta, and Sister Rachel of St. Margaret's, Versailles, Ky., are helping on the development of curriculum for Christian education.



# EPISCOPAL CHURCH NEWS

## DEAN JOHNSON VISITS IN MICHIGAN

★ According to reports from the Diocese of Michigan, the visit of the Very Rev. Hewlett Johnson, Dean of Canterbury, to Detroit was accompanied by a flurry of protests, cancellations and withdrawals which finally resulted in his making only one scheduled appearance in the city on November 29 at the Music Hall, instead of several as had been planned. An address scheduled for Monday afternoon at Wayne University fell through because of disagreement between the Dean and a special program committee of the University as to the subjects to be covered in his address. A visit to the River Rouge plant of the Ford Motor Company, requested by the Dean for himself and his party, with opportunity for an address to the workers, was turned down because the company felt the visitors might be subjected to "unpleasant incidents." The Dean spent a quiet day on Tuesday in Ann Arbor where he made one formal public address to a capacity crowd of more than 1,000 at the Masonic Temple in that city, on "The Road to Peace with Russia," which was largely a reiteration of the speech he delivered Monday night in Detroit. Thirty-six students gathered in the lounge at Lane Hall at noon to hear Dean Johnson. In a letter to all of the clergy of the Diocese of Michigan, the Rt. Rev. Richard S. Emrich, S. T. D., Bishop of the Diocese, had declared that Dean Johnson "speaks solely in his own name, and his views are opposed to the official statement of the Church." The local welcoming committee had included several Episcopal clergymen, some of whom withdrew their names before his arrival. Asked about the clergy who had withdrawn

from his welcoming committees here and elsewhere during his tour, he observed that "some might be scared by a Bishop."

## COMMISSION TO MEET ON RURAL WORK

★ With area meetings already held in the eastern, mid-western and western sections, the General Convention's joint commission on rural work has scheduled a session for the entire commission in Kansas City the last week in January, according to recent notice issued by Bishop William F. Lewis of Nevada, chairman. Charged with defining policy for the national program of rural work, the sectional meetings of the commission which were held at Seabury House, Kansas City, and San Jose were concerned with evaluation of the present program for rural work with a view to the report to be made to General Convention in San Francisco and adoption of emphases to be made during the 1950-1952 triennium. Shortage of adequately trained clergy for strategic rural fields continues to be a major concern of the commission, according to Bishop Lewis.

## PARISH RETREAT FOR LAYMEN

★ Twenty-seven laymen of St. Mary's Episcopal Church of Arlington, Va., and the rector, the Rev. George F. Tittman, met at the College of Preachers, of the Washington Cathedral, December 3-4, for their second annual laymen's retreat. The laymen were quartered overnight in the dormitory of the College of Preachers.

Canon Theodore O. Wedel, of the Washington Cathedral, was in charge of the meetings. The subject of the conversations was "Questions Men Ask Today and the Christian Answers."

## 9,000 AT ST. JOHN'S HEAR MISSIONER

★ Climaxing a week's preaching mission at the cathedral of St. John, New York, the Rev. Bryan Green preached to a congregation numbering more than nine thousand people. People stood along the sides of the nave and the crossing of the cathedral in addition to filling the great choir, the seven chapels and occupying the seats in the nave and the crossing. Mr. Green has been preaching since November 7 at churches



Merrill House, located on 64th Street, New York, is the home of Church Peace Union.

in the Diocese of New York at the invitation of Bishop Gilbert. The final week of the mission was held in the cathedral with congregations each night of between four and five thousand people. A special service of thanksgiving for the mission was held December 7 in the cathedral. Mr. Green's message was a very simple and direct one. It was not directed so much to regular Church-going people as it was to "fringe" people, who while not anti-God or anti-



church, yet for some reason do not make direct connection with any religion. He insisted that God demands highest standards of honesty, righteousness and fair dealing, and that character is a much more definite and intensive thing than reputation. Educated at the University of London, the forty-seven-year-old missionary has for the past ten years been rector of Brompton Parish Church in London. When he returns to England after this visit to the United States he will become rector of St. Martin's, Birmingham. He has conducted many missions in England, and is regarded as an expert in this form of evangelistic endeavor. He has been the house guest of Bishop Gilbert during the stay. During the Diocesan preaching mission he also found time to address students at Vassar, Barnard, Columbia and other schools.

#### **GIRLS' FRIENDLY REORGANIZES**

★ Thanking the president of the Girls' Friendly Society for its report on recent action which made it an assisted agency under the National Council's department of Christian education, the Presiding Bishop said, "I believe this is a real forward step and I wish you to know of my desire to help the good work in every possible way." This approval of Bishop Sherrill's followed two recent events in GFS history. The first was the constitutional action that made the GFS a youth organization. Now the new GFS is an organization for all girls from the ages of 7 to 14 as junior members, and girls from 15 to 21 as members. All women over 21 who support the GFS are known as GFS sponsors. This action cleared the way for a second important step. After an extensive study, the department of Christian education approved standards and accepted the GFS as an assisted agency of the depart-

ment of Christian education functioning through the division of youth. This gives the organization official standing within the Church. The GFS has a week-day activity program to help girls translate Christian teaching into everyday living. It has branches in 73 dioceses and missionary districts, including branches in Puerto Rico, Cuba, Japan and China. In the past year GFS has admitted 3,000 new members, of which 2,000 were in new branches. Bishop Banyard of New Jersey recently said that he hopes to see a GFS in every parish in his diocese. As a means of helping girls and training them as future Churchwomen and leaders, there is a place for Girls' Friendly Society in every parish.

#### **PARSHAD YOUTH CONTEST SPONSORED BY UCYM**

★ Two college scholarships of \$400 a year for four years are the principal national awards given this year to the two top winners, a boy and a girl, in the 1949 Parshad Youth Week Award contest sponsored by the United Christian Youth Movement. In addition, there will be

regional college scholarship awards, \$250 a year for four years, six regional summer conference scholarships covering room, board and fees as well as eighteen partial scholarships to the UCYM regional summer conferences. These awards will be made on the basis of evidence of Christian service in the local church and in interdenominational cooperation, of evidence of Christian citizenship in the community and a superior essay not to exceed 1500 words on "Youth in the Community; Our Christian Responsibility." Entries must be received by January 23, 1949. Episcopal young people who wish to enter the contest should write for entry blanks to the Division of Youth, 281 Fourth Avenue, New York 10, N. Y., or consult diocesan youth chairmen for complete information. The Parshad awards are a part of the Interchurch Youth Week program from January 30 to February 6, 1949, sponsored by the UCYM. They are made possible through the interest and generosity of Mr. Alfred H. Avery of Massachusetts, an interested Christian layman.



The Hon. A. G. L. McNaughton of Canada and Dr. Henry Atkinson, the General Secretary of the Church Peace Union.

(Story on page twelve)



## THE REV. JOHN GASS HAS RESIGNED

★ The Rev. John Gass has resigned as rector of St. Paul's, Troy, N. Y., to retire from the active ministry. He has been ill for a considerable time with a heart condition and doctors have advised complete rest. According to present plans he and Mrs. Gass will take up residence in Florida in January.

John Gass broke into the front pages of papers throughout the country a number of



John Gass retires because of ill health.

years ago when he persuaded the vestry of the Church of the Incarnation, New York, that the Church should be closed and the large endowment turned over to the Chapel of the Incarnation which he insisted was doing a more effective work among the poor of that area than the church was doing on Madison Avenue. In so doing he talked himself out of the rectorship of what was then considered one of the best parishes in the city, since he also persuaded the vestry that the vicar of the Chapel should remain in charge there and that his own resignation should be accepted. The action was unprecedented. However a number of women communicants of the

parish formed a committee to oppose the action of the rector and vestry and succeeded in having their action withdrawn.

## WEST MISSOURI DIOCESE HAS LAY CONFERENCE

★ With featured speakers, Gen. John C. H. Lee (U.S. Army ret.) and the Rev. Arnold Lewis, the Diocese of West Missouri held an impressive and significant laymen's conference stressing evangelism. General Lee told of the need for a chapter of the Brotherhood of St. Andrew in every parish and mission. He emphasized that the Brotherhood needs and wants men who have soberly considered what service and membership in the Brotherhood means. Mr. Arnold, executive director of the Presiding Bishop's committee on Laymen's Work, explained the Church's program which is to bring its message to the American people and to the missionary areas throughout the world, for which we have assumed responsibility. He spoke of evangelism through education, worship, service and action. The only other member of the clergy present was the diocesan, Bishop Spencer.

## ARCHDEACON HIGLEY BECOMES BISHOP

★ The Rt. Rev. Edward Huntington Coley, retired Bishop of the Diocese of Central New York, was co-consecrator with the present Diocesan Bishop, the Rt. Rev. Malcolm Endicott Peabody, at the service of consecration of the Ven. Walter Maydole Higley as Suffragan Bishop of the Diocese in St. Paul's Church, Syracuse, December 15. The presiding Bishop was the consecrator and the Rt. Rev. Angus Dun, Bishop of Washington, was preacher. Mr. Higley was presented for consecration by the Rt. Rev. Charles Kendall Gilbert, Bishop of New York, and the Rt. Rev. Frederick Lehrle Barry, Bishop Coadjutor of Albany.

## SCHOOL OF PROPHETS LISTS SPEAKERS

★ The 1948-49 schedule for the School of the Prophets, diocese of California, has been announced. Such outstanding leaders as Professor Dillistone, Bishop Bayne of Olympia, Bishop Lewis of Nevada, the Rev. Canon Frederic Hood of Pusey House, Oxford, Professor Pierson Parker, who is to succeed Dr. Easton in the chair of New Testament at General Theological Seminary, the Archbishop of York, and probably the Bishop of Ely, with several other noted scholars are included in the faculty. The School of Prophets has become exceedingly popular in the Pacific Coast and Intermountain areas and has entirely justified the hopes of its founder, Bishop Block.

## ST. BARNABAS GUILD HELPS HOSPITAL

★ A new missionary project is being assumed by the St. Barnabas Guild for Nurses, according to announcement made by the Rev. Dr. John G. Martin, chaplain-general of the Guild, from his headquarters at 685 High Street, Newark 2, N. J. By vote of the Guild's biennial council, meeting recently in Boston on its sixty-second anniversary with some 800 nurses and others attending, the Guild members are sponsoring the work of a nurse in the Philippines. Through its united benevolent fund, the Guild will provide the salary of Laura P. Wells, R.N., now directing social service in St. Luke's Hospital, Manila. Miss Wells, a graduate of Mt. Holyoke, 1910, and St. Luke's Hospital training school, New York, trained Chinese nurses from 1915 to 1940 at St. Elizabeth's Hospital in Shanghai. During the war she worked in the social service department of St. Luke's, New York, and in 1947 returned to the Orient for work at St. Luke's, Manila.



## BISHOP ROBERTS WRITES REASSURING LETTER

★ A communication dated November 25, from Bishop William P. Roberts of Shanghai, told the National Council that the Rev. and Mrs. Alfred B. Starratt, Dr. and Mrs. Paul Ward, Mr. and Mrs. Arthur J. Allen and Mr. and Mrs. Walter P. Allen, are going to Hong-kong; that Sisters Anita and Augusta and Mrs. Walworth Tyng are going to Shanghai for evacuation; that the Anking staff is still remaining in Anking, that the Wuhu workers are in Shanghai, except for Bishop Craighill who is still in Wuhu; and that Mrs. Craighill, Miss Elda Smith, John Morrett, Miss Bessie Sims, the Rev. and Mrs. J. M. Wilson expected to sail November 29 on the transport Republic. A cable received later stated that Sister Augusta left December 2 for Boston by air.

Bishop Roberts' letter was reassuring, on the whole, as to the present situation. "Please bear in mind," he wrote, "that we are in constant touch with the highest authorities over here on the whole subject. For instance, Charles Long has been able to make contact with the Embassy and even Ambassador Stuart himself, in Nanking, and has several times telephoned to us in Shanghai. Last week I met with a group of missionaries at Consul Cabot's house, with Ambassador Leighton Stuart present and the whole situation was thoroughly gone into. I am, myself, a member of the American Association Committee which is composed of about 25 Americans from all walks of life in this city, and we get the latest information and generally try to follow a common policy. In the light of all these opportunities we try to make the wisest decisions, but it is not always easy, as you have to take a chance on the future. Please encourage relatives and friends of the workers here to relax and not be

worried. Our workers are most eager to stay at their jobs and it is a pain to have to urge any of them to go home."

## JOINT SERVICES WITH OLD CATHOLICS

★ Chaplain James H. Terry, who is stationed at Heidelberg, has informed the Army and Navy division that a close and happy relationship has been established with the Old Catholic congregation in Heidelberg. He says that we have been invited to use Saviour Church on Sundays and in return we supply fuel for heating the building. Our service is held first and the Old Catholic celebration follows immediately. On All Saints Day, a joint celebration was offered by Fr. Brinkhues and Chaplain Terry and the church was filled with Americans and Germans. The program was printed in German and English. The hymns were sung in German. The service to the Creed was in German and in English. The Creed was recited in English. The offertory was in both tongues. The Prayer for the Church, Confession, Absolution, Comfortable Words

and Sanctus were in English as well as the Prayer of Consecration. The Lord's Prayer was in both languages and said in unison. The Commixture and Agnus Dei in English. Each communicant received the Holy Communion according to the practice of his own Church. The Old Catholics returned to the pews after reception of the holy bread and the Episcopalians received in both kinds. Post Communion prayers were said in German and the General Thanksgiving in English. The Benediction was in both German and English. Our Church folk in German now have the opportunity of attending American or Church of England services in Hanau, Frankfurt-on-Main, Wiesbaden, Heidelberg, Bad Kitzingen, Berlin, Salzburg and Vienna. The Old Catholic group is in communion with the Anglican Churches.

## ● ADDRESS CHANGE

IN MAKING AN ADDRESS CHANGE, PLEASE SEND *both* THE OLD AND THE NEW ADDRESS AND ALLOW THREE WEEKS FOR THE CHANGE.

## THE WITNESS

135 LIBERTY ST., NEW YORK 6, N. Y.



Dr. P. Natarajan of India; Mrs. Bryan, director of Information at United Nations, and Carl Hermass Voss, Extension Secretary of the Church Peace Union, look over an exhibit at the international conference for peace.



# Federal Council of Churches Elects New Officers and Adopts Vigorous Statement on Human Rights

Bishop John S. Stamm of Harrisburg, Pa., senior bishop of the Evangelical United Brethren Church and vice-president of the Federal Council of Churches, was unanimously elected president of the Council at its 40th anniversary convention in Cincinnati. He succeeds Episcopalian Charles P. Taft, Cincinnati lawyer. The new Council head, a native of Kansas, is president of the Pennsylvania Council of Churches. He is a graduate of the Evangelical Theological Seminary in Naperville, Ill., and the University of Chicago. After eight years as professor in the Evangelical Theological Seminary, he was elected bishop in 1926, residing in Kansas City until named by the 1934 general conference of the Evangelical Church to preside over the denomination's eastern area with headquarters in Harrisburg. He worked ardently for the union of the Church of the United Brethren in Christ and the Evangelical Church which resulted in 1946 in the establishment of the Evangelical United Brethren denomination.

Unanimously elected as vice-president was Mildred McAfee Horton of New York City. Mrs. Horton, retiring president of Wellesley College and wartime commander of the Waves, is the first woman ever named to this post. She is the wife of Dr. Douglas Horton, minister of the General Council of the Congregational Christian Churches. W. Glenn Roberts, New Haven, Conn., was reelected recording secretary. Episcopalian Harper Sibley of Rochester, N. Y., was reelected treasurer.

## On Human Rights

A statement on human rights, the most complete and specific ever issued by the Council, was unanimously adopted by the

convention. Three general categories were listed as follows: Full opportunity to participate in the economic resources of the community; full opportunity, on a non-segregated basis, to participate in the social and public life of the community; and full opportunity to participate in the political community.

## Economic Rights

Regarding economic resources the statement included: 1) The right to a standard of living adequate for the welfare and security of the individual and the family; 2) the right of every employable person to work under decent conditions and fair compensation, or to engage in an individual enterprise or profession and to be upgraded if character and ability merit it; 3) the right of all persons to organize into labor unions, corporate enterprises, cooperative ventures and social actions.

## Social Rights

Opportunity to participate in social and public life, the Council said, included: the right to a wholesome living space; the right to move within one's country and to leave and return to one's country; the right to educational and professional training and to cultural opportunities. Also, the right of participation in community social services; the right to adequate health services; the right to the use of transportation on the basis of full equality; and the right to receive equal service from businesses and persons serving the public, such as stores, theatres, hotels and restaurants.

## Political Rights

Rights of participation in the political community included: the right to vote with alterna-

tive choices and by a normal ballot. Equal rights before the law, which include police protection, the right of an accused person to a fair and public trial, the right to counsel, the right to be confronted by written indictment, evidence and witnesses against him, the right to present in his own behalf his own witnesses and evidence, the right to have the judgment of his actions depend upon an evaluation of the facts by an impartial jury of his peers. The right to be a candidate for public office and to serve if elected. The right to participate fully in any branch of the government, including the military. The right to organize for peaceful political activity.

## Responsibility

The declaration went on to assert that the Churches, the State and individuals, as well, have the responsibility for the observance of these requirements of human rights. However, it added, "it is presumptuous for the State to assume that it can grant or deny fundamen-



G. Bromley Oxnam, Methodist Bishop, was an outstanding leader at the Federal Council Convention.



# ECUMENICAL NEWS

tal rights. It is for the state to embody these rights in its own legal system and to ensure their observance in practice," the statement declared. "It is for the churches to encourage the state fully to recognize these rights in law, but also, since the churches are under special obligation to obey God rather than man, they must go beyond the requirements of law and seek vigorously to realize these principles wherever they apply within their own fellowship; to support and to encourage their members in conscientious endeavor to achieve these ends in the community and nation; and to seek solutions in the spirit of Christian reconciliation. The churches are likewise bound to offer a continual challenge to the conscience of the community and to seek to influence the government in its appropriate sphere to safeguard the rights of all."

## COMMUNISM, CAPITALISM HIT BY NIEBUHR

Reinhold Niebuhr, in an address before the Federal Council convention, again supported the communism-capitalism report of the Amsterdam meeting of the World Council, held last summer.

If Communism promises freedom as a by-product of a tyrannical equality and fails to keep that promise, so too does capitalism, he said. Capitalism, in its pure form, he added, promises justice as the by-product of an uncontrolled freedom and also fails to keep its promise. Democracy, as men know it today, he said, is not really good enough to win the present battle between ideologies. Democracy, he insisted, must be "constantly perfected by repentance for the evils of pride of race and lust for power which now corrupt it." Dr.

Niebuhr warned that a Christianity which was merely anti-Communism was not a real Christianity any more than a Protestantism which was merely anti-Catholicism was a real religion.

## TAFT SAYS CHURCHES FAIL ON LAYMEN

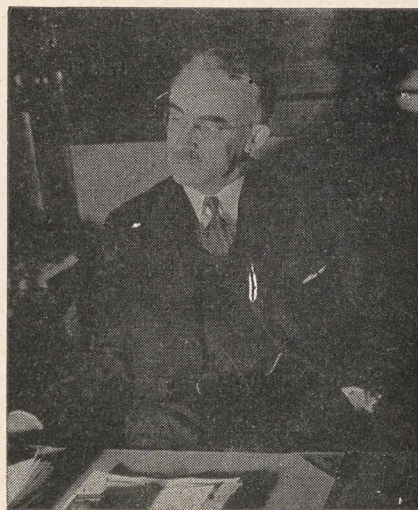
Christian churches are failing today because they have never succeeded in handling the problem of the relation of the individual layman to the community in which he lives, according to Charles P. Taft, retiring president of the Federal Council of Churches. "My complaint," he said, "is that the churches are paying no attention to the two-thirds of the world in which the people in the pews live. If you want to know why religion hasn't saved the world," he added, "it's because religion is still dealing with a primitive agricultural and trading economy like that of the Bible." Taft urged that churches bring to the layman "the hard-thinking of the soundest theology of the highest intellectual quality."

## SIX SECTIONAL GROUPS DISCUSS TOPICS

The following subjects were discussed by six groups whose findings were discussed in plenary sessions of the Federal Council's convention: Development of a greater lay participation and leadership in the Church; the ministry of the Church to older people; plans for united evangelistic advance; program and policies of the Churches in the field of human rights; responsibility of the Churches in dealing with juvenile delinquency; and responsibility of the Churches for displaced persons and overseas aid.

## KEYNOTE ADDRESS DENIES COMMUNIST CHARGE

Delivering the keynote address to the convention of the Federal Council, Dr. Samuel McCrea Cavert, general secretary denied that his organization is "Communitic." "In an effort to follow Christ into the factory, the market-place, the farm, the banking house, the court room and the halls of government," he explained, "the Churches in the Federal



Samuel McCrea Cavert, executive head of the Federal Council of Churches, defends its program at the biennial meeting.

Council have done frontier work in bringing the truth of Christianity to bear on the secularized civilization of today." He asserted that the premises of Christian social action were quite different from those of "a proud and confident humanism" and were often misunderstood and even described as Communitic. "As a matter of fact," he said, "the constant struggle to make our society more Christian by securing both freedom and justice for all is the one effective long-range way of preventing Communism." (RNS)



# NEWS OF CHURCHES OVERSEAS

## SWEDISH STATE CHURCH DISCUSSES LAYMEN

Greater participation of laymen in the life of the Lutheran Church, state Church of Sweden, was discussed at the synod held in Stockholm. It was presided over by Archbishop Erling Eidem, primate, whose picture was on the Witness cover October 28. He declared that there is a real need for clergymen to play a more active role in the Church. The synod, which meets every five years, therefore increased the number of lay members from 30 to 36, but at the same time it increased the number of clergy members from 30 to 42.

## ATHENAGORAS GOES TO ATHENS

Archbishop Athenagoras of New York, newly elected Ecumenical Patriarch, arrived in Athens December 6 enroute to Istanbul for enthronement. The official Roman Catholic paper of Greece, expressed its pleasure over the election, and calls for close cooperation between Catholicism and Orthodoxy "in order to face the common enemy which is now plotting against the national and religious existence of Greece."

## JOURNAL PUBLISHES SEX ISSUE

The attitude of Christians toward sex life; sexual education of children in the different stages of life; birth control as a medical-ethical problem; castration and sterilization; pastoral care and sexuality are subjects dealt with in a special issue of the Protestant monthly magazine "Wending," published in The Hague, Holland. Officials of the Dutch Reformed Church greeted the issue as "an encouraging symptom that this

field of human life which for the greater part was neglected by the Church is now being met by prominent men and women within the Church."

## RC OFFICIAL ARRESTED IN HUNGARY

The arrest of the Rev. Andrew Zakar, private secretary to Joseph Cardinal Mindszenty, primate of Hungary, on charges of treason, has taken place in Budapest. His "anti-national activities" were given as the reason. In June, 1947, a Budapest Communist newspaper reported that police authorities had begun to expose illegal actions involving the secretaries of Cardinal Mindszenty and former prime minister Ferenc Nagy.

The action against Father Zakar climaxed weeks of increasingly bitter attacks by Communist leaders against Cardinal Mindszenty for his open criticisms of government policies. Observers are convinced that the government is ready to begin a drastic campaign against the Cardinal and his followers for their "reactionary" and "anti-democratic" attitude. Erno Gero, Communist minister of transport, speaking in Szeged, warned that the "liquidation of clerical reaction" is imminent. "It is intolerable that associates of imperialistic war-mongers should be left undisturbed," Gero said.

## AGNOSTICS REGISTER IN JERUSALEM

Unofficial estimates indicate that five per cent of Jerusalem's 85,000 Jews declared themselves agnostics, while a higher percentage listed themselves as "non-religious." Haifa and Tel-Aviv will probably reveal a higher proportion of agnostics. Minister of Interior Gruenbaum and Minister of Agriculture

Zisling registered in this category. If final results show a substantial proportion of agnostics in the Israel population, the introduction of a proposed personal status law concerning civil marriages and divorce will probably be accelerated.

## PREDICTS NO THEOCRACY

Abba Hillel Silver, American Zionist leader, predicted Israel will not become a "theocratic state" at the anniversary convention of the Union of American Hebrew Congregations in Boston. "The more orthodox may seek to establish again a central religious authority in Israel as in the days of old, with the chief rabbinate of Israel at its head, in the same manner as the international Catholic community has its religious center in Rome. If such a center is ever established, it will, of course, have authority only over those who will voluntarily recognize its authority, either in Israel or outside," he said. Israel presents no problem of "dual loyalty" to American Jews. "The Jews of Israel will be Israeli citizens, and the Jews of the United States will be Jews of the United States, and similarly with Jews in other lands," said the Rabbi.

## INTERNATIONALIZATION IS OPPOSED

Chief Rabbi Isaac Herzog of Jerusalem expressed "deep sorrow" over a recent statement by Archbishop Fisher of Canterbury, urging that Jerusalem be placed under international control. The bulk of Jerusalem's population is Jewish and arrangements could be made for international control of Moslem and Christian holy places and for giving them an extraterritorial status, said the Jewish leader.



# EDITORIALS

## Appeal to Conservatives

IT is by this time generally suspected by our readers that the composite opinion of The Witness editors on matters social and political is a bit left of center and we cherish a lively hope that our friends—whether conservative or radical in their personal opinions—understand that our political convictions are maintained from a definite religious motive. That is to say, we sincerely believe that the economic and political world we hope to see and are willing to work for is the kind of world that our Master actually desires and wills, under the conditions of this present age, because it gives promise, we believe, of the more abundant life for his children and would provide a better medium for the growing of human souls in his likeness.

Whether, however, we are destined in this country to undergo a period of Fascism, with big business and the military completely dominating our economy, no one can yet be sure. To us, at the present writing, it seems not unlikely. Our bi-partisan foreign policy presupposes a war economy, if not actual shooting war. Our support of nationalist China—which is thoroughly Fascist—and our plans in western Germany for building a strong buffer against Russia point in this direction. But there is not very much, perhaps, that the general public or the Christian Churches can do about it. There is, however, one present and pressing issue on which we can make ourselves heard effectively, and that is the issue of civil rights. The natural human rights of Americans are being threatened today more seriously and outrageously than ever before in the history of the Republic, even in the era of the notorious alien and sedition laws. The Klan is burning its blasphemous crosses with fresh vigor. Hatred of Jews, Roman Catholics and Negroes of course we have always with us as a national disgrace, but we now have added to all this a new and vicious element in

a concerted drive against political and economic minorities.

This is a perfectly logical aim and procedure, considering the nature of our present foreign policy, for a nation geared for total war—or preparation for total war—cannot afford to have even small minorities openly disagreeing with its policies, which are essential if war is to be waged. For modern war and democracy are mutually exclusive and in getting ready for total war it is necessary that the country shall be conditioned to a regimented economy and life. Germany and Japan both found this a sine qua

non for effective war preparations. Minorities could not be tolerated. And this is the *raison d'être* for the present drive against minority groups here. It begins, as it did in Nazi Germany, with proscribing the Communists as the smallest and weakest of such minorities, and it will proceed, also as in Germany, to campaigns against the Jews and then against radicals and liberals of all descriptions.

Now, and not later, is the time for all lovers of the American way of life and for all believers in the Christian doctrine of the sacredness of the human personality to protest, with fire and determination, against this modern witch hunting. The old Jew, Gamaliel, was aware of the principle at

### ★ "QUOTES"

MY emphasis on the fact that our civil rights are our most distinctive characteristic is to underline not our superiority but our responsibility. We must be alert that we do not emulate totalitarian regimes by curtailing the press, by suppressing free speech, by persecuting a minority, whether racial or political. We must make sure that our civil rights are extended to all groups, regardless of race, creed, color or political faith.

—WILLIAM O. DOUGLAS  
Supreme Court Justice

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issue here when Christianity itself was the unpopular and feared minority. The free-thinker, Voltaire, challenged the traditionalists of his day with the famous slogan that is so familiar to everyone and so little regarded by our makers of political policy. And it was a similar motive that actuated our own doughty patriot, Patrick Henry, to fling his challenge at the conservatives of his day: "Give me liberty or give me death. If this be treason, make the most of it."

The first step in the drive to outlaw the Communists and their sympathizers was the Mundt-Nixon Bill of last spring which was killed by the uprising of lovers of American liberty and fair



play. The second step is now being attempted by the indictment of the twelve leaders of the Communist Party. This indictment does not even accuse them of acts of violence or of conspiring to commit such acts against the government, but merely of organizing a party which teaches the principles of Marx and Lenin. The American way of life is assumed to be so weak that it is dangerous for American citizens even to learn of any differing political and economic system. This is an attempt at "thought control" that should be abhorrent to every Christian and every democrat.

As a Christian journal which believes enthusiastically in the American way of life, we appeal to our fellow Christians and Churchmen, and more especially to those of a pronounced conservative way of thinking, to protest vigorously to the President and the Attorney-General against the present prosecution of the Communist leaders. The more you detest Communism and all totalitarian regimes, the more it should lie heavy on your conscience to fight this first step against liberty of thought and speech. The

more ardently you believe American democracy to be a strong and going concern, the more convincingly can you condemn the cowardice and lack of faith which animates these procedures of fear and arbitrary repression. Opposition to these present actions is truly our first line of defense against the proscribing of all minority groups. In Nazi Germany this first line was not defended — and the inevitable flood followed. Lovers of Christian liberty are today in much the same position as the famous Dutch boy who kept his hand in the single hole in the dike until further help arrived. A flood of letters and telegrams to the President and Attorney-General can, we believe, prevent the noxious flood of bigotry and fear from sweeping through the American dikes and inundating our hard-won American way of life.

This is an appeal to America's economic conservatives. You can do much more for Christian freedom and American democracy in this crisis than twice your number of militant liberals and radicals. May this call to action to our conservative brethren not be in vain.

## A World Alliance for Peace

By JOHN R. INMAN

Assistant Secretary of the Church Peace Union

**T**HE World Alliance for International Friendship through Religion came to birth this year in Town Hall, New York, at the conference of Religion for Moral and Spiritual Support of the United Nations. At this conference, arranged by the Church Peace Union and co-sponsored by 56 national and international groups, authority was given for the appointment of an international provisional committee. This committee was made responsible for handling organizational details for the new World Alliance until the next quadrennial world conference is convened, probably in 1952. The committee is now at work, and sub-committees are perfecting plans to raise an adequate budget and set up regional councils throughout the world.

Like its parents, the Church Peace Union and the World Alliance for International Friendship through the Churches, the new World Alliance is an interfaith organization whose primary purpose is to work, through the major religions, for world order and enduring international peace. Its fundamental predicate stems from the faith

of the leading religions, that our world, under God, is one world and therefore that all people can and must live together in amity. The world which modern science has made into a neighborhood must, if it is to endure, be welded into a brotherhood. To this task, moral and spiritual in nature, the World Alliance dedicates its concerted efforts and resources.

The World Alliance for International Friendship through Religion is under the executive direction of Dr. Henry A. Atkinson, who for more than thirty years has been general secretary of the Church Peace Union. The chairman of the executive committee is Dr. William Hung, professor of history at Harvard University and formerly dean of Yenching University in China. Mr. H. William Ihrig, a prominent attorney in Milwaukee, Wisconsin, was appointed chairman of the ways and means committee. The Church Peace Union will continue to act as the administrative body for the World Alliance for International Friendship through Religion until its provisional organization is given permanent



status at the next quadrennial conference.

The conference of Religion for Moral and Spiritual Support of the United Nations provided an auspicious setting for the inauguration of the World Alliance for International Friendship through Religion. Delegates from the major religious faiths and from every region in the world convened for the conference in Town Hall. These delegates, nearly 600 in number, represented religious groups, women's clubs, youth groups, and like organizations working for international friendship and world order.

### The Opening Session

The colorful opening session, under the chairmanship of the Rev. Ralph W. Sockman, president of the Church Peace Union, set the tone for the entire conference. Delegates dressed in their native costumes, coming from different islands and representing unofficially the various religious faiths, participated in the program. The chiefs of mission to the United Nations from the Philippines and Canada stressed the imperative need for a vastly increased support of the United Nations by governments and people; and the president of the Economic and Social Council made a forceful appeal on behalf of fundamental human rights. All the speakers emphasized that the United Nations, essentially a people's movement, derives its basic strength from the concerted backing of the world's peoples.

A high point of the conference was attained in the third session. Lewis Mumford analyzed the moral breakdown of our day. This profound general analysis of the critical situation faced by our civilization was specifically illustrated by James P. Warburg as he discussed the economic predicates for world peace. Dr. Taraknath Das of India described the resources which we must utilize if our perilous times are to be redeemed; he underlined the central place of religion as a force for world unity and ended with a moving tribute to Mahatma Mohandas Ghandi.

In preparation for the conference, four commissions were organized. They carried on study and investigation for some months prior to the conference, and presented reports of their findings and recommendations at four of the plenary sessions. Membership in the commissions represented the major religious faiths and many different nations. Among the countries represented were: Bolivia, Canada, Chile, Czechoslovakia, China, Egypt, France, Great Britain, Greece, India, Japan, Norway, Peru, the Philippines, the Republic Indonesia, Switzerland, Turkey, the Union of South Africa and the United States. Participating delegates also represented

Islam, Judaism, Christianity (Roman Catholic, Protestant, Eastern Orthodox), Hinduism, Buddhism, and Sikhism.

### Consciousness of Crisis

THROUGHOUT the conference there was a consciousness of crisis. This was evident in the addresses of United Nations statesmen like Romulo of the Philippines, Hsia of China, Malik of Lebanon, McNaughton of Canada, and de Lozada of Bolivia; world citizens like Rohde, Hurst, Das and Natarajan of India, and Tanriover of Turkey; molders of thought such as Mumford, Overstreet, Russell, Warburg, and DuBois. Representatives of the Councils of the World Alliance in Europe, Canada and Japan took part in the discussions. Andre Bouvier of Switzerland made an excellent impression as did Pierre Tourelle of France, Soichi Saito of Japan and C. E. Silcox of Canada, who wisely warned that the new world organization must not become "too American". All seemed to realize that "mankind as a whole now lives in a state of utmost peril". At the same time there was none of the hysteria so prevalent in too many circles today. The purpose was to be constructive and creative and this effort was successful.

The final conference session considered "A Practical Program for Action". The addresses and discussion centered on the work of the new World Alliance and specific recommendations for the new organization were approved. The projected practical program, proposed and supported by the assembled leaders of religion, science, education, and culture, is now being carried into action.

Behind the conference and the organization of the World Alliance for International Friendship through Religion lies a history of more than two decades of preparatory meetings in various parts of the world and the preparation of numerous reports and volumes of studies. These reports dealt with preliminary plans for a "World Conference for International Peace Through Religion", while the books treated broader themes relating to the responsibility of religion for world order and international peace. The world conference itself had to be postponed several times, at first because of "the economic debacle on the part of the nations", and later because of the second world war. Even the conference of this year could not draw together all the representatives from other countries who wished to be present, inasmuch as travel conditions, exchange rates, and the unstable world situation seriously restricted attendance. The development of the new organization can be traced to Dr. Atkinson's vision and force-



ful leadership through the persistent efforts, trials, and disappointments of the formative years.

The international provisional committee earnestly hopes that its next quadrennial conference can include full representation from all major religious faiths and from all countries. This world conference, to convene in 1952, will meet, according to present plans, in India.

The membership of the International Provisional committee, still in process of formation, is as follows:

Dr. William Hung, chairman; Dr. William Agar; Mulana Muhammad Ali, Dr. Paul B. Anderson, Mr. DeWitt C. Baldwin, Dr. Herbert C. F. Bell, Dr. Herbert E. Benton, Pastor Andre Bouvier, Rev. Edward C. Boynton, Mrs. A. M. Brady, Mr. Irwin Canham, Dr. J. Henry Carpenter, Rabbi Rudolph I. Coffee, Mrs. Ruth Cranston, Dr. Taraknath Das, Mr. Malcolm W. Davis, Dr. Robert C. Dexter, Mr. Louis Dolivet, Mr. Clark M. Eichelberger, Mrs. Beraet Enata, Miss Jane Evans, Dr. Edgar J. Fisher, Rev. George B. Lord, Mr. Henry James Forman, Miss Margaret Forsythe, Dr. Cesare Gay.

Also, Rabbi Israel Goldstein, Miss Frances Grant, Dr. Theodore A. Greene, Mr. Walter D. Head, Dr. Charles W. Hendel, Mr. Horace Holley, Rev. Roy M. Houghton, Mr. H. William Ihrig, Pastor Jules Jezequel, Rev. John H. Johnson,

Dr. Moses Jung, Rev. William Keys, Dr. John I. Knudson, Dr. Cornelius Kruse, Rev. John H. Lathrop, Col. Charles L. Marburg, Mrs. Eleanor Wilson McAdoo, Dr. Kirtley Mather, Miss Dorothy E. McCulloch, Rev. William P. Merrill, Dr. Lewis Mumford, Mrs. Edgerton Parsons, Mr. A. A. Paul, Dr. Jal Pavry.

Also, Dr. R. F. Piper, Rev. Daniel A. Poling, Rabbi David de Sola Pool, Sir S. Radhakrishnan, Mrs. Ruth Bryan Rohde, Rabbi William F. Rosenblum, Mr. Soichi Saito, Miss Lisa Sergio, Dr. C. E. Silcox, Dr. Edmund W. Sinnott, Rev. Harold Paul Sloan, Rev. Ralph W. Sockman, Mrs. William Dick Sporborg, Mrs. Thomas Taylor, Mr. Charles Thamboe, Mr. B. Theodoropoulos, Dr. George F. Thomas, Mr. Charles A. Vertanes, Rev. Carl Henry Voss, Dr. Beulah van Wagenen, Mrs. Florence B. Widutis, Senator Cairine Wilson, Mr. James Waterman Wise, Mr. Richard Wood, Miss Ruth Woodsmall, Rt. Rev. C. V. Pilcher and Mrs. Ruth M. Worrell.

At its first meeting this fall, the international provisional committee appointed the following administrative board to act in an executive capacity: Dr. William Hung, chairman; Malcolm Davis, Miss Jane Evans, Dr. Taraknath Das, Mrs. Ruth Cranston, Mr. H. William Ihrig, Rabbi William F. Rosenblum, Dr. Beulah van Wagenen, Mr. Henry James Forman, Rev. John H. Lathrop and Dr. Henry A. Atkinson.

## Present Situation in China

By PAUL B. DENLINGER

Witness Correspondent in China

THE economic and military situation in China has become so serious that both the consular authorities and bishops have recommended evacuation to American missionary staffs. In most cases this was worded as a considered suggestion, to be disregarded only on the individual's responsibility. Most married missionaries and all those with small children have already complied with the suggestion. The vast majority of unmarried missionaries, or those without heavy responsibilities, have decided to stay in spite of the almost certain defeat of the Kuomintang and the consequent consolidation of a Communist government.

The past two months in China have been a sharp and extenuated crisis. For almost all people it contained new depths of suffering and despair.

For most Chinese intellectuals there has been deepened distress, and a growing hope that the war might be settled speedily, even by Communist victory, before all are ground into dust by the relentless oppression of war. For the poor there has been a more gnawing hunger, and more frequent starvation. And for the foreign community there has been, if not outright anxiety, at least deprivation and distress. The only hope in really tragic suffering has been that any kind of peace must be better than this kind of war, and when breakdowns this severe occur, the end cannot be far away.

About mid-October the recent currency reform of the Kuomintang began to show serious weaknesses. The government had promised a metallic currency which included some silver, and every-



one was relieved that hard money with at least some intrinsic value, would be a deterrent to further inflationary spirals. The government, through its banks, called in several million dollars (U.S.) worth of gold, silver and U.S. bank notes. This sum came mainly from white collar and intellectuals, who used these stable commodities as a form of saving against absolute poverty and starvation. A month later the hard currency had still made no appearance. According to a semi-official report of economic analysis and recommendations issued recently by a group of Peiping professors, at this point the Central government did not accurately estimate the amount of money needed in circulation, nor did they limit their issue to the value of the commodities which backed it. In other words, they still continued printing-press money. This old practice of printing excessive amounts of paper money without any backing, set off the former inflationary spiral. The government, moved as much by panic as by careful analysis, instituted rigid price controls. And when these controlled prices were below the value of the commodities in question, everyone refused to sell. This stagnation made a shortage, and shortage increased the real value. For a while it was impossible to buy almost everything—eggs, meat, flour, rice, sugar, even vegetables, just disappeared from the markets. No one would sell. A situation like a very serious general strike settled over the country, causing widespread suffering and discontent. Finally the government accepted the actual situation and suspended price controls, and prices doubled and tripled each day as people with cash reserves tried to turn this into commodities such as rice and cloth that possessed a relatively staple value.

### Situation in Anking

**F**OR from ten days to two weeks the situation in Anking was critical. This inland river city depends upon the Shanghai cotton mills for its cloth. Farmers bring their rice in from the country, sell it, buy cloth or salt, and return the same day. The economic chaos in Shanghai, and the government's commandeering of boats for troop transport, cut us off from Shanghai. Merchants unable to replace cloth and uninterested in the depreciating currency, refused to sell. Farmers therefore did not bring their rice in from the country. Almost all essentials were unavailable, and quotation prices soared insanely, registering gains two and three times a day; and goods were generally unobtainable at any price. A large part of the city's population live on the verge of starvation, without sufficient

money to buy more than one day's food at a time. One day without food makes them restive, and after that they begin to starve to death, and that always involves serious discontent. Fortunately there was only one small-scale disturbance as a hungry crowd broke into and looted a rice shop near the north gate.

The mission found itself very seriously pinched. The official exchange rate set by the Central government only represented 1/10 to 1/25 of the actual value or the purchasing power of the U.S. currency on which we live. Prices in terms of mission exchange were even more fantastic than they were to the ordinary Chinese citizen. Rice cost between \$50 and \$100 U.S. a bushel, and it was further needed as a medium of exchange since no one wanted to accept money. Flour was near U.S. \$70 for 50 pounds. Most missionaries had to stop purchases of any kind and simply do without whatever they did not have. Meat and eggs, and sometimes bread, sugar and foods from Shanghai simply disappeared from the menu. But this was merely an incidental annoyance. The real problems were concerned with the continued operation of the middle school, and the hospital, and the mission station. Recently the situation was eased by new shipments from Shanghai, a partial stabilization of the currency, and an adjustment of the exchange rate to somewhere near forty per cent of the real value of U.S. money.

Serious military reverses went hand in hand with economic paralysis and collapse. The Communists followed the capture of Tsinan with the occupation of all Manchuria. American newspaper correspondents and the Communist radio agree that approximately 500,000 Nationalist troops were lost in Manchuria alone. In most cases these were almost bloodless victories, for the Communists were strongly aided by "defections" of both commanders and troops. Large amounts of American equipment were involved in these losses, for many of the troops that joined the Communists took with them their American equipment. Several new divisions, recently trained by American officers in Taiwan, and bearing good American equipment, were lost near the Manchurian port of Hulutao in less than two weeks. Morale proved itself to be a more important factor than equipment, as large numbers of troops went over to the Communists. Many political generals, expecting a speedy Kuomintang collapse and anxious to leap from the sinking ship, threw in their lot with the Communists. As many of the garrison cities between the Peiping-Tientsin area and the Yangtze Valley passed into Communist hands, very im-



portant stores, both military and economic, were added to Communist resources. At every turn economic chaos and shattered morale contributed to military disaster, and military disaster, in turn, further shattered economics and morale.

### They Hope for Peace

**I**N spite of continued resignations from the government and shattering defections of commanders, the Generalissimo still repeated his usual talk about unceasing opposition to the Communists. Instead of his usual two years in which he contended he could defeat Communism, he now spoke of eight years. Most observers felt this was an interesting expression that the Generalissimo would not be sympathetic to any form of coalition government, and worth very little more than this. How much more of this kind of suffering and misery the Chinese people will accept under his war-program is an interesting conjecture. Almost all Chinese, and most foreigners hope for peace, even a Communist peace.

The Generalissimo, in a move to placate his dissatisfied troops placed the whole area around Nanking under martial law. Soldiers are able to commandeer any food, vehicle or anything else they want in that area. A rigid curfew has been imposed, and a censorship of mail has been announced.

Most of the mission personnel feel that a Communist victory is only a matter of time, perhaps the speedier the less suffering. And most are prepared to stay at their posts and attempt to continue their work under a Communist government in China.

EDITOR'S NOTE: An idea of the inflation in China may be perhaps imagined when we inform WITNESS readers that the envelope that brought Mr. Delinger's letter by air carried four million, four hundred thousand dollars worth of Chinese stamps.

## A Word With You

By HUGH D. McCANDLESS  
Rector of the Epiphany, New York

"If I had only . . ."

**A** foreign phonetics expert has said that on the basis of pure sound, the word "funeral" is the most beautiful in the English tongue. It is at funerals, however, and during the days surrounding them, that some of the most useless words in our speech are uttered, in phrases that start, "Why didn't I . . ." and so forth.

At least twice a year I find myself talking to someone who has had much of the burden of care for someone who has died; the member of the family who has done the most for the deceased, perhaps through circumstance, perhaps

because of his own generosity and dependability. Such a person often finds his grief complicated by self accusation, the memory of small requests refused, small acts of thoughtfulness overlooked. These can be magnified out of all proportion.

I am no psychologist, but my guess is that one unconsciously misses the responsibility he has had before. The loving desire to do something helpful is frustrated, because there is almost nothing one can do for a person who has passed away. This frustration may take the form of self-accusation, and it can be quite insidious. One suddenly finds oneself brooding over a thing so insignificant in itself it makes one say, "It was little enough for him to ask," or "It would have been little enough for me to do." What one forgets is that the disappointment of the other person was little too, and that the matter was probably forgotten long since.

All that this self-accusing proves is the reality of one's concern for the dead person. It doesn't invariably happen to those who care deeply and sincerely, but it never happens to those whose care was superficial. Such thoughts should be understood as a sort of psychological reaction; then they can be dismissed as false scruples.

Grief seems many times to have four stages. First, there is the initial shock, even when the death was inevitable and expected. During this, one can get along on one's nerve: a merciful provision of nature. Self-discipline is a blessing here; it protects one from torturing one's self with too much hysteria. But there is no need to torture one's self with too much self-control either. Then there is a period of realization, when the sense of loss is felt, and it is during this time that one is most apt to accuse one's self baselessly. Next comes a period of readjustment. The most helpful books I know for use at this time are "If a Man Die" by Crosby Bell, and the fine little Forward Movement pamphlet "For Those Who Mourn." The final stage frequently comes after some months or a year, when there is a feeling of nearness to the dead person which may be so strong that it almost seems like a return on his part.

It is necessary to add, and perhaps it will be helpful, that one does not always go through all these stages of grief, and sometimes one may circle around through the same stages several times. But we should never forget that even out of our barren stony griefs, God can help us raise stronger pillars of faith.

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## CHURCH AND DRAMATIC ARTS

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BY WM. B. SPOFFORD, JR.

**A**CCORDING to the latest news from England, the Archbishop of Canterbury has ruled that Nativity plays and other dramatic presentations in the Church should be subject to censorship in the future. In the Canterbury Diocesan Notes, Dr. Geoffrey Fisher has named Bishop Alfred C. W. Rose of Dover and one-time chaplain of the late King George V, as controller of Church plays. In doing this, the Archbishop wrote:

"I request that in every case application for permission for a performance in a church school be made to the Bishop of Dover and that a copy of the script should accompany the application. Control is very necessary, both to secure that the standard of the plays pre-

sented is worthy and to secure that only plays which are suitable for presentation in a church are admitted.

It is certainly true that a better standard of Church play is necessary. We are sure that, already, our English brethren have all the best of it in this field since they have managed to get such talented artists as Dorothy Sayers and T. S. Eliot to produce works for them.

If any persons are writing Church dramas today, it would be wise to see that they are of the highest standards and that they square with Biblical criticism and tenable doctrines. Heaven only knows how many potential Christian spirits have been alienated from the Church by insipid dramas which have

been staged in a manner that any self-respecting kindergarten would be ashamed of. We need an agency to show our parishes that they don't need a fancy stage or gigantic chancel to stage worthwhile plays. They have to be shown that miracles can be achieved with light and shadows; plain, functional costumes and off-stage voice choirs.

We believe that some kind of assistance should be given the parishes in this field. However, since we mistrust censorship in any shape, whether it be political, economic or religious, we deplore this new step of the Archbishop of Canterbury. We need experimentation in the Church drama field and any confinement of language to the "closely scriptural" would prevent this. We stand in need of constructive thinking on this whole matter and not of "yea" and "nay" decisions handed down from above.

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\* \* **Revelation and Response in the Old Testament.** By Cuthbert A. Simpson. Columbia Univ. Press. \$2.50.

Professor Simpson's Paddock Lectures at General Theological Seminary trace in brilliant, clear, readable style the development of Hebrew religion as reflected in the Old Testament. The language used, even in the title, reminds us of Toynbee; the scholarship is modern, and is supported now by the author's major work on "The Early Traditions of Israel" (Blackwell, 1947). The great development of Israelitic religion from belief in a god of sheer destruction to trust in the loving, faithful God of the prophets and psalmists is the miracle of revelation, and of response to it, which laid the foundations of biblical faith. This is a book the

"ordinary" reader will enjoy and profit by—not just the scholar and technician.

—F. C. G.

\* \* **The Stars in Our Heaven.** By Peter Lum. Pantheon. \$3.75.

This is a clear, simple, beautifully illustrated book about the stars, their constellations, the zodiac—even including the southern stars not seen in our hemisphere. The myths and legends woven about their lore through the centuries, not only in Greece and the West but also in China and India, are told in language a child can understand and appreciate. But many adults will enjoy the book as well. An excellent gift—for the right person.

—F. C. G.

\* \* \* **The War Lords of Washington.** By Bruce Catton. Harcourt, Brace. \$3.50.

As an ex-member of the WPB, Mr. Catton tells the story of how the idea of the Peoples' War and the War for Four Freedoms was subverted in Washington by men who feared any change in the status quo. Quoting chapter and verse, the author traces a deep conflict which was waged in the marble halls of Washington during the war over the issue of whether the American economy would serve abundance and peace or unlimited profits and privilege. An interesting history which helps explain today's prices and election returns.

—W. B. S., Jr.



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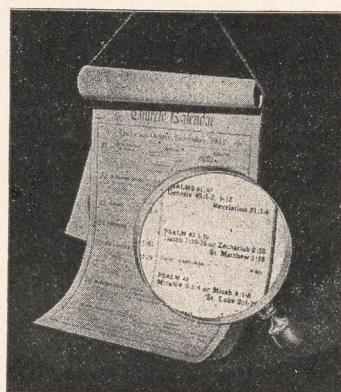
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\*IMPORTANT NOTE: There are still some parishes not covered by the 500 stations of the Mutual Broadcasting System's coast-to-coast network. Most of these parishes are being specially covered through local stations not affiliated with the Mutual System. In some cases this may mean that **GREAT SCENES FROM GREAT PLAYS** program will be heard on Thursday or Saturday or at a different time from that shown above. All clergymen have received a complete list of stations and times of broadcast.



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## PEOPLE

### CLERGY CHANGES:

**James Savoy**, formerly chaplain of Canterbury College, is now assistant at St. Mark's, Houston, Texas.

**Andrew B. Jones**, formerly rector of St. Stephen's, Beckley, W. Va., is now rector of St. Mark's, Brunswick, Md., and in charge of churches at Petersville and Pleasant Valley.

**John W. Wing**, formerly of the diocese of S. Florida, is now assistant at St. Thomas' Church, New York.

**Louis T. Scofield** has resigned as rector of St. Thomas', New Windsor, N. Y., and is now living at 2 Riverside Place, Newburgh, N. Y.

**William O. Homer** is no longer in charge of St. Margaret's, Hazel Park, or the Holy Spirit, Detroit, being temporarily non-parochial.

**Edgar A. Lucas**, assistant at St. John's, Royal Oak, is also now in charge of St. Margaret's, Hazel Park, and the Holy Spirit, Detroit.

**Philip T. Sederstrom**, rector of St. Andrew's, Los Angeles, is now canon of St. Paul's Cathedral, Los Angeles. His particular job will be with the church school and young people.

**Paul Little**, after a long illness, has resigned as rector of All Saints, San Francisco, and is now living at 456 Cornell Ave., San Mateo. He has been secretary of the diocese for eight years and twice a deputy to General Convention.

### LAY WORKERS:

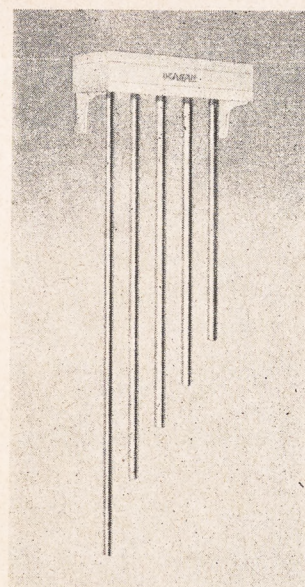
**Agnes M. Penrose** has retired as executive of Episcopal Service for Youth of the diocese of Albany, a position she has filled since 1923. She is succeeded by **Joanna Haight**.

**Edith S. Baxter**, formerly executive of the Episcopal Service for Youth, Long Island, has entered St. Margaret's Convent, Boston, as a postulant. She is succeeded by Mrs. Juliette W. Graham, formerly in charge of ESY in Queens.

**Mrs. Jean Greenleaf**, social worker, is the executive of Episcopal Service for Youth in the diocese of Western New York.

### VISITOR:

**Philip N. W. Strong**, Anglican Bishop of New Guinea, is on a five-week speaking tour, with addresses in Boston, Washington, Milwaukee, St. Louis, Chicago, Omaha, Los Angeles, San Francisco, Dallas. He is to leave the U.S. January 4 for Hawaii and Australia.



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## PEOPLE

### DEATHS:

**Laura P. Clark**, bishop's secretary and treasurer of the district of An-king, China, died in Shanghai on November 26. During the early years of the war she moved her office and records first to Hankow, then to Kuling, then by way of Hongkong to Shanghai. She was interned in 1942.

**Belvo Z. Stambaugh**, rector of the Redeemer, Lorain, Ohio, died suddenly on December 1.

### ORDINATION:

**Edwin J. Rooney** was ordained priest on November 30 by Bishop Lawrence of W. Mass., at St. John's, Northampton, Mass., acting for Bishop De-Wolfe of Long Island.

**William Krause**, for half a century an employee of Oxford University Press, was ordained priest November 27 at the Cathedral of St. John the Divine, New York. He is an assistant at St. James, Fordham, New York City.

**James C. Haeley**, a Methodist minister for many years and a doctor of philosophy, in course, from Columbia University, was ordained deacon on November 27 by Bishop Gilbert at the Cathedral of St. John the Divine. He is assistant at the Seaman's Church Institute. Also at the same service the following were ordained priests:

**Warren I. Densmore**, master at St. Peter's School, Peekskill, and vicar of the Church of Divine Love, Montrose, N. Y.

**Harvey H. Guthrie, Jr.**, vicar of St. Martha's, North White Plains, N. Y.  
**Walter A. Hendricks**, assistant at Christ Chapel, Poughkeepsie, N. Y.  
**Reginald E. Moore**, assistant at the Chapel of the Incarnation, New York City.

**Albert E. Rust, Jr.**, assistant at St. Paul's, New Rochelle, N. Y.

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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.

**WILLIAM W. HORSTICK**  
The Bishop of Eau Claire

Thank you for the December 2nd issue of *The Witness* dedicated to the Rural Work of the Church. Too few Church people understand the excellent constructive job that Dr. Wieland and the Rev. Clifford Samuelson are doing for the Church in our rural field. Your issue will do much to tell the story of the importance, the extent, and need for the work.

The rural field has been neglected too long by the Church. With the kind of help that comes to us in rural areas under the leadership, understanding and encouragement of Dr. Wieland and Clif Samuelson the Church can look to our coming into our own in the development of a rural pastoral ministry second to none. The total missionary program of the Church cannot be strengthened nor make progress until such time as there is dignity and value given to the clergyman who must with agility and understanding follow the plowman's furrow and rap at the kitchen door of the farm home with the fanaticism of a brush salesman!

An adequate rural ministry means strength in our own rural fields and more communicants from the rural areas for the urban parish. To say nothing of more help in a financial way for the overseas as well as domestic missions. Here in the Diocese of Eau Claire we are all deeply grateful to both Dr. Wieland and Clif Samuelson for their counsel, their work and their help.

**FRANK W. STERRETT**  
The Bishop of Bethlehem

I have read the editorial of "The Same Ditch" in the issue of November 25 with great interest and considerable bewilderment for I realize that I am entirely in agreement with the Archbishop of York in his position on this whole problem of war, and like him I do not find it open to the description of "the same futile, crass cry." And apparently the majority of the Bishops of Lambeth are victims of the same so-called "muddled" thinking, for you will remember their resolutions on war:

"That war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ.

"The Conference reaffirms that it is the duty of governments to work for the general reduction and control of armaments of every


kind and for their final elimination, except those which may be necessary for international police protection; but until such time as this is achieved, it recognizes that there are occasions when both nations and individuals are obliged to resort to war as the lesser of two evils."

War as the method of settling disputes is certainly incompatible with the teaching of Our Lord Jesus Christ, and it behooves us to do everything in our power to hasten the day when this will be recognized throughout the world. But suppose some group of neighbors, for whatever reason, may enter on some campaign of aggression and persecution that could result in a loss for us and our loved ones of everything we value. Some of us, and I think most of us, would agree that under such conditions we would be obliged to resort to war as the lesser of two evils and that in that sense it would be definitely just.


This is an ancient question about which men of good-will will be arguing long after we are all gone. We look forward to the coming of the day when the United Nations may be so strengthened as to justify the decrease of national armaments and in that direction would favor a just limitation of national sovereignty. But until that time comes, surely a strong case may be made for the position of the Archbishop of York not only as realistic but Christian.

**FREDERICK W. BLATZ**  
Rector at Westfield, N. J.

I want to join the chorus of praise for the new look of *The Witness*. I think you are doing a good job in giving us news of the Church and in stimulating our thinking in your articles. The Lord knows we need stimulation.



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