

THE

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Witness

April 28, 1949



BISHOP AND MRS. HIGLEY OF CENTRAL NEW YORK
With Grandson David Hammond

WILLIAM C. TURPIN APPRAISES LAMBETH

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

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

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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 5578 and copies returned under labels Form 5579 to THE WITNESS, Tunkhannock, Pa.

SERVICES In Leading Churches

CHRIST CHURCH

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Wednesday: 7 and 9:30.
Thursday: 9:30.
Holy Days: 9:30.

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Colonial Circle—Lafayette Av., Bidwell Pky.
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Tuesday, Holy Communion, 10:30.
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Also, 7:30 Tuesdays; 11 Wednesdays.

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Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p.m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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Sunday: 8 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 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

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Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

TRINITY CATHEDRAL Military Parkway, NEWARK, NEW JERSEY Frederick J. Warnecke, Dean

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 at 12 noon.
Intercessions: Thursday, Friday at 12:10.
Organ Recital: Tuesday, 12:10.
The Cathedral is open daily for prayer.

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Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

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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 Prayer and Sermon; 6 p.m., Young People's Meetings.
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Saints' Days: 12 noon.
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Saturday and Holy Days, 10:30

CHRIST CHURCH RIDGEWOOD, NEW JERSEY Rev. A. J. Miller, Rector

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

—STORY OF THE WEEK—

One-Man Immigration Service Conducted By Rector

*Responsibility for Aiding Dutch Farmers
Taken by the Rev. Sears F. Riepma*

BY
HELEN LAVERTY

★ Into a Springfield, Mo., restaurant walked an incongruous pair—a frail, white-haired clergyman, and a rosy, impetuous youngster clogging along in a total self-unconsciousness in great Dutch wooden shoes. Customers smiled, but their smiles were friendly. Probably they recognized the Rev. Sears F. Riepma, rector of Christ Church, and the youngster as one of his proteges; for fellow citizens now know Mr. Riepma as a one-man immigration service for Dutch farmers. The youngster with him was the son of the latest family to arrive under Riepma's auspices—about 24 families, totalling 63 persons, so far, and more coming.

Enjoying an American meal, with ice cream for dessert, the child confided to Mr. Riepma that he was about to have a birthday—soon he would be five years old; and the one thing in life he yearned for was a goat.

Riepma passed the word on in his children's sermon the next Sunday morning, that the little Dutch newcomer wanted a goat for a birthday present; and for double assurance, he told a member of his church who runs a weekly pet column in the Springfield Sunday paper. From the response, it would have been possible to start a goat farm; but Mr. Riepma se-

lected a pair of engaging twin kids, and delivered them in person in the back of his car.

It all came about after Doctor Riepma two years ago made a visit to his childhood home in Holland, from which he had come as a lonely immigrant boy himself more than a half-century ago.

When he came home in the late summer of '47 he described his experiences—how his native village, his parents' home, the church of his boyhood, had been bombed, destroyed. He told of the widespread destruction—the terrible ruins which could not be rebuilt for lack of materials; he told of the hardships, the shortage of fuel and food, the strict rations, the incredibly burdensome taxes, the rigid home-country austerity to provide something for export.

He reported, "In Holland are some 40,000 farmers and gardeners without land to work," while "In this country, farmers complain of a shortage of help, and land lies idle for lack of men to till it." There was nothing for the landless men in Holland to do, he said: no land for them to work, and they couldn't go into industry because there wasn't any trade, the nation's commerce was dead, with "fleet after fleet of ships lying idle in the harbors. . . ."

His story was published in the Springfield papers, in the heart of a dairying and agricultural region where lands were wide and farm labor scarce. Immediately he began to receive innumerable letters from farmers and landowners asking how they could get some of these good, unemployed Dutch farmers onto their farms here. It looks very easy, Riepma explains: "Here we have farms needing farmers. In Holland are farmers looking for farms. It should be easy and profitable to bring these two together." But in between are two governments with which to contend, and an ocean to cross—with a thousand difficulties and complications. Holland forbids them to take money outside the country. Dutch ships require dollar fares, and Dutch farmers don't have American dollars. America puts up all sorts of immigration restrictions—quotas, rigid health inspections, examinations as to political and other status, guarantees of financial responsibility. And in the meantime there are travel priorities in Holland, visas—all sorts of red tape with two governments, steamship lines, railroads, sponsors, currencies.

Riepma found it was far from the simple thing it might look to connect the farmers of Holland who have no land and the ample lands in this country that have no farmers; it took endless effort, seemingly endless time, months for each family, and even more endless patience—not to mention a great deal of outright expense.

But by freely expending all of those things, interest, effort, patience, time and money, one by one he was able to get two dozen families over here in a little more than a year, from

young and single people to families with seven or eight children; and with three more families on the way and several others still in process.

Slight, aging, and uncertain in health, Riepma lacks the robustness he had 30 years ago, and in many ways this informal immigration service thrust upon him by circumstance has proved wearing and very tiresome. Human waywardness and idiosyncracies as well as the vast entanglements in two governments' red tape have ranged from irritating to maddening. But he takes it all serenely. "The results more than make up for the trouble, expense, and work," he says.

For the reverse of the human coin stamped with waywardness on one side is bright hope and shining gratitude on the other—and all the red tape is worth untangling because tied up in it are not only endless tiresome technicalities, but also important sociological implications.

Perhaps of personal, individual, man-to-man friendships and services peoples one day may build one friendly and peaceful world neighborhood—sometime—maybe—.

Tangible Results

And in the meantime, tangible and visible to his eyes, are

threefold worthwhile results: First, individual dead-ended lives are given new promise and new direction. The landless Dutch farmers with their fine skills and industry, hopelessly trapped and thwarted at home, are made free to progress, to develop, to produce; in this new-world opportunity they can see, at least, a future for themselves and for their children.

Second, waste land is brought into rich production. Riepma has been specifically careful never to bring a Dutch farmer to replace an American; never has placed one on a farm occupied by another renter. The Dutch immigrant families do not take any one's else place, but go onto land either abandoned or never developed, so that everything they produce is an addition to our nation's wealth. And they are good producers!

Early this spring one reported to Riepma by letter, "Not much to do on the farm yet, but I received 5,000 baby chicks eight weeks ago. They weigh about three pounds now and are ready for market. Another 5,000 are coming." The astounding thing is that he didn't lose any of his chicks—and 15,000 pounds of early friers were added to the market.

Not long before, a young far-

mer of 30 with a 22-year-old wife and one baby visited Riepma and remarked off-hand, "Al-ice and I put up 60 tons of hay last week." And they hand-milk 17 cows, he 10 and she 7.

One young man and his wife are employed by the famous School of the Ozarks, which has one of the finest dairy herds in the region. He has full charge of 11 cows, which must be milked three times a day. He works from 4:30 a.m. until 11 p.m., with time off between 3:30 and 7:30. With great pride he told Riepma about the day the cows were classified: "We received five more 'excellents,' and think of it—four of them were from my 11 bossies."

More poultry, more hay, more milk, better stock, new land in production, valuable new citizens—for "all have asked for their American citizenship without my urging," Riepma says. "They will be Dutch Americans—not American Dutchmen."

Most of them adjust very readily and happily to their new life. In the first place, it's not entirely new—for farming is much the same the world over, and these are modern, skilled, experienced farmers who already know all about good farm practice, modern farm machinery, and care of stock.

Riepma observes—as would be expected—that "Maybe the younger folk fit in a little easier." Still, there was a man in his 40's who settled down as readily as into a familiar home. "He always was an immigrant," explains Riepma. "He told me that from when he was just a little boy, he always wanted to come to America; but now is the first time he had a chance."

Language is no barrier—the newcomers pick it up very quickly. The children start right into school. Their parents go into the community church, the PTA, neighborhood organizations. One youth whose parents came only a year ago entered the state university as an engineer-



Acolytes have a wonderful time watching University of Wyoming win a game.

ing student eight months after his arrival.

Occasionally a family wants to settle where there is their own Dutch church and a church school; such Riepma sends to Michigan or Wisconsin, where there are large Dutch settlements. "Those who settle here," he says, "must take up with our way of life and our institutions." To that end he has tried to scatter them all over Missouri in small groups, "too small to form a 'little Holland,' but large enough to enjoy each other."

A Real Friend

Riepma is far more than a formal sponsor for these families. He is a real friend as well. He meets them when they arrive, and often he and Mrs. Riepma keep the whole family, even when there are six or seven children, in their own home the first night. He provides them whatever they need—even furniture, if they have not brought any, though sometimes they bring it along with them in huge crates. He visits them—watches their needs—helps them get adjusted. It helps when they know that kinfolk, friends, and neighbors from back in Holland soon will be coming over, too. One young man, for example, who just arrived, looks forward to the day when his brother-in-law with their families soon will come, too. Now and then Riepma calls them all together at his home for a day to give them a chance to visit, and to ward off possible homesickness.

There have been, inevitably, a very few families, perhaps only two or three, which couldn't make a happy adjustment. One was a city family, not farmers at all. Riepma finally established them in city employment in Paterson, N. J., where there are a lot of other Dutch people. Another family which didn't like it in the Ozarks went on to kinfolk in California.

So through one man's personal efforts, the new Dutch im-

migrants are now settled literally from coast to coast—New Jersey to California, and in Wisconsin, Michigan, and Illinois between, as well as the greater number in all parts of Missouri.

There is what it has done for the immigrants themselves — given them a whole new future, opportunity, hope.

There is what it has done for the region, putting new land to intelligent and productive use.

But there is still a third result of this program—and that is what it has done for the local people, by creating a friendly, neighborly interest in these aliens, who in close-up turn out to be just nice, hard-working, agreeable human beings hardly any different from anybody else. Like all the people that wanted to give little Corneil a goat on his birthday.

Mr. Riepma from his pulpit, in announcements and in stories in the children's sermons, keeps his own congregation well informed—and sometimes busy. In fact, he has interested his congregation in Dutch relief long before his immigration program started — and Christ Church helped to rebuild the Dutch church where Riepma went as a child; the women of the church assembled a layette for a young Dutch mother in need soon after the end of the war, as soon as communications were reestablished, and sent many other relief supplies, garments, food and other necessities to individual Dutch families over a period of many months.

On a recent Sunday Mr. Riepma announced in the morning service that one of his young Dutch mothers was in the hospital for a minor operation, and would need someone to sit with her, since she couldn't afford a special nurse. Nine women volunteered, and one of the most prominent women in Springfield, who had been a nurse before her marriage, did go and

stay with her as long as she was needed. In the meantime one of the guilds had "adopted" her, several members visited her, so that she had callers every day, and took her pretty garments and things that she needed, even to a bedside radio.

All of this neighboring, these personal associations, is building friendship and understanding across national boundaries; it's an education toward a genuine one-world conception of universal human brotherhood regardless of superficial differences of boundaries and languages.

Mr. Riepma didn't start out to launch a project: only to do the immediate thing, to help a few individuals who appealed to him. That it has grown into a program surprises him sometimes, when he stops to think of it—

But work, worry, and all, he is very well content with the outcome, a veritable Jack's beanstalk of service and good will.



Dudley B. McNeil is the dean of St. Matthew's Cathedral, Laramie, Wyoming. A graduate of Williams College, he gave five years to business before studying for the ministry at Seabury-Western. He was a deputy to the General Conventions in 1943 and 1946.

EPISCOPAL CHURCH NEWS

MELISH SUPPORTED BY PARISH

★ The congregation of Holy Trinity, Brooklyn, at the annual parish meeting on April 18 ousted four of the nine vestrymen opposed to the Rev. John Howard Melish, whose future as rector is now being decided at a civil trial. At the meeting four new vestrymen and a warden were elected, tipping the scales from a 9 to 2 anti-Melish alignment to a 5 to 6 grouping in favor of the 74-year-old rector. Although five new members were elected, only four Melish supporters were added, since one vacancy was previously held by Edward M. Fuller, pro-Melish, who resigned because of illness.

The new vestrymen, elected by a majority of the 317 parishioners voting (the total eligible vote is about 490), are Dr. Walter Truslow, Anson W. Wright, Fred C. Henry and DeWitt Ramel. Chosen as one of the two wardens was Lewis Reynolds, chairman of the Committee to Retain our Rector.

Addressing the congregation after the election, Dr. Melish thanked the vestrymen who lost in the contest for their "honorable service," adding, "I am sorry beyond words that the vestry were not representative of the parishioners."

Dr. Melish, who defied an order of Bishop James P. DeWolfe of the Long Island diocese to vacate his pulpit on April 4, revealed that one of the first acts of the new vestry will be to ask the Bishop to rescind his order of March 2 to "dissolve the pastoral relationship." The Bishop acted on the request of the previous vestry, who petitioned him to remove Dr. Melish because of the affiliations of his son and assistant rector, the Rev. William Howard Melish, with the National Council for American-Soviet Friendship.

The same day saw the opening of the civil trial which will determine whether Dr. Melish is to continue as rector of the parish. Making clear his desire to expedite the trial, Supreme Court Justice Meier Steinbrink stated: "The fundamental questions here are whether or not any state statute has been violated, does any canonical law apply, and does the Bishop have jurisdiction in the case. Anything else would be window dressing and would not impress me in the least."

Two days later he ruled that Melish can no longer retain his rectorship. He stated "that from April 4, 1949, Dr. Melish ceased to be rector of the Holy Trinity Church" and he added that "the bishop, acting within his powers granted by the General Canons of the Church and particularly those of the diocese, rendered his decision on March 2."

Bishop DeWolfe was on the stand as a witness for two hours. He said that he had pleaded with the younger Mel-

ish to "amend his ways" and when questioned by William Mason Smith, attorney for the Melishes and a leading Episcopalian of New York, the Bishop said that "Soviet Communism is primarily materialistic and atheistic. The young Mr. Melish's action would make me feel he is interested in Soviet Communism."

The younger Melish followed the Bishop on the stand and denied that he was a Communist; had never been a member of the Communist Party, or believed in Communist doctrines. He was followed by his father, the rector of the parish where his son is assistant, who "heartily approved" his son's activities outside the parish; said there was no dissension in the parish because of his son's activities, aside from the vestrymen, four of whom had been defeated two nights before.

Attorney Raphael Weissman, representing the Committee to Retain Our Rector, declared, following the judge's ruling: "We will have to appeal. There is no question about it."



Canterbury Choir at University of Washington adds much to spirit of student services. The Rev. David Cochran (third from right, rear row) is student chaplain at the University.

NEWSPAPER PRAISES BISHOP PARSONS

★ The Times-Star, daily of Alameda, California, published a lengthy editorial praising Bishop Edward L. Parsons, retired Bishop of California, and condemned Life magazine for branding him a "Fellow Traveler" or a "Dupe", along with 49 other Americans. The editorial states that "We have some knowledge of Bishop Parsons, and so have several hundred other citizens of Alameda. We know him to be a man of great intellectual attainments, an able writer and an ecclesiastic who successfully fills the high office in his Church that he has long occupied. Though now in his eighties, he still preaches a sermon that justly commands the attention of his auditors, giving not only sound doctrine, but also the benefit of incisive thinking, from a Christian viewpoint, upon the tremendous problems of the day. . . . We heard Bishop Parsons introduce the Dean of Canterbury when he visited San Francisco some months ago. The Bishop's introduction was completely in accord with all the high principles of fair play and freedom which form our heritage. The Bishop pointedly said that he did not agree with many of the things that the Dean supported, but that he did most heartily defend his right to be heard, and that he did deplore the evidences of hysteria that were rising in the country over the question of Communism.

"Somewhat later we heard the Bishop in a sermon at Grace Cathedral wherein, in no uncertain terms, he named the occupants of the Kremlin as men whose policies were bringing, and had been bringing, evil into the world.

"But at that time, as at all others in our knowledge, he also warned against the dangers of our people having their own thoughts beclouded by passion and the absence of clear thinking."

The editorial expresses its

surprise over the inclusion of others in the Life list of fifty, mentioning Albert Einstein of Princeton and Harlow Shapley of Harvard in particular, and concludes by stating that since Life was so wrong on these three distinguished men it probably was wrong on many others.

TRUMANS WORSHIP AT ST. JOHN'S

★ President and Mrs. Truman and daughter, Margaret, attended the early Communion service Easter at St. John's, near the White House, where the Rev. C. Leslie Glenn is rector. They then attended a later service at the First Baptist Church. President Truman is a Baptist whereas Mrs. Truman and Miss Truman are Episcopalians.

FINE PROGRAM FOR CONFERENCE

★ An unusual array of talent has been lined up for the All Youth Conference of the province of Washington, which will be held May 20-22 at Camp Hilltop at Downingtown, Pa. Among the leaders will be Bishop Bentley, vice-president of the National Council, who has just returned from the Orient; Bishop Hart



Shunji Nishi, tutor at General, is to be one of the leaders at the All Youth Conference.

of Pennsylvania; the Rev. Shunji Nishi, tutor at General Seminary and formerly chaplain at Columbia University; Helen Turnbull, director of Windham House, New York; the Rev. John J. Evans of Philadelphia, formerly a missionary in Canada; Mr. Adalberto Rivera of Puerto Rico; Captain Fred M. Nussbaum of Church Army; also a large number of rectors and parish workers who are to lead in panel discussions. The theme of the conference is Evangelism, and by "All Youth" the sponsors mean that only those may attend "who are between the ages of 14 to 25 and who are interested in the purpose of the conference. Don't come just for a good time."

TREASURER REPORTS ON EXPECTATIONS

★ Russell E. Dill, treasurer of the National Council, reported on April 15 that payments by dioceses on their expectations (amount promised for the national work of the Church) exceeded promises for the first quarter of 1949. There was paid \$464,819 though the amount due to April 1 was \$445,253. He states that more and more of the dioceses are adopting the plan of remitting each month one-twelfth of the amount due for the year, a method, he says, which aids all concerned.

The dioceses of the first, third, fourth, and eighth provinces exceeded the amounts due, while the others fell behind. Massachusetts paid the largest amount, \$46,729, which was \$15,000 more than its promise. Pennsylvania was second with \$35,628.

YOUNG PEOPLE HOLD OPEN HOUSE

★ The young people of Grace Church, Detroit, held an open house for young people of the parishes and missions of the city in Detroit, on Sunday evening, April 3. Beginning with a

(Continued on Page Eighteen)

ECUMENICAL NEWS

THREE FAITHS BACK JEWISH CENTER

In Milton, Mass., about 900 residents recently attended a three-hour public meeting held to determine whether the Milton Hebrew Center's building permit should be restored. The permit had been revoked by a town building inspector who argued that since it was going to be used for recreation it was in violation of zoning regulations. Protestant, R.C. and Jewish religious leaders appeared as witness for the Center at the public hearing, and all pointed out that it would be primarily a religious institution. Among the clergy testifying was Robert H. Pierce, pastor of the Parkway Community Church of Milton, who said that he and his congregation had offered the use of the Parkway church to local Jews.

ARGUE BIRTH CONTROL IN CONNECTICUT

The legality of prescribing methods for birth control in Connecticut has been fought over again before the General Assembly's public health and safety committee. The state's Roman Catholics arrayed themselves against a Protestant-supported measure which would permit a physician to prescribe methods of birth control for a woman whose life he believed would be endangered by pregnancy. Present Connecticut laws prohibit the use of such methods.

The Rev. Merrill Clarke of New Canaan, Conn., a representative of the social action committee of the Congregational Church, headed the spokesmen for the measure. He contended that the majority of the state's physicians favored the bill as a health measure. The opposition was headed by former state Senator Joseph P.

Cooney, counsel for the R.C. diocese of Hartford. Senator Cooney claimed the proposal to be immoral, against the laws of nature and a danger to health. It looks as if the bill will not go through.

CHURCH ATTACK ON JIM CROW FAILS

Repeal of Maryland's 40-year-old Jim Crow law—a move advocated by various Church groups—was defeated in the state's House of Delegates. The vote was 49 in favor of repeal and 47 against, but a majority of 62 is needed for passage. More than one-fifth of the House members were absent or did not vote. The repeal legislation, which would have wiped the state's segregation laws off the books, had been supported by the Council of Churches and Christian Education of Maryland and Delaware and by 28 Baltimore Protestant clergymen representing 15 denominations. All urged the House to follow the lead of the Senate in approving repeal. Maryland's Jim Crow laws require segregation on intra-state railways and steamboats.

LONE DELEGATE SAILS FOR CONFERENCE

Edwin W. Parsons, vice-president of the Conference of Men's Work Secretaries, a Protestant interdenominational group, has sailed for Europe to attend the international laymen's conference to be held at Celigny, Switzerland, May 21-27. He is the sole delegate from the United States. At Celigny, Parsons will also represent the Laymen's Movement for a Christian World, and the National Council of Northern Baptist Men. He is executive secretary of the latter group.

CLERGY GROUP OPPOSE ATLANTIC PACT

A statement by twenty-two clergymen opposing the ratification of the Atlantic Pact because it "means continuance of the policy of the cold war in a divided world" has been issued in New York. They called on the Christian Church in this country to stop its practice of "sinfully underwriting national policy" and help create a new spiritual climate in which new political possibilities might well develop. In this manner, they said, Americans might come to insist that our foreign policy be based upon loyal support and consistent use of the United Nations; efforts for the attainment of the universal abolition of national military establishments; and efforts to explore the possibilities for negotiating peace with Russia.

Among those signing the statement were William E. Lampe, secretary of the Evangelical and Reformed Church; Edwin McNeill Poteat, president of Colgate Seminary (Baptist); Allen Knight Chalmers of Boston University School of Theology; Charles F. Boss, Jr., executive secretary of the world peace commission of the Methodist Church; Edwin T. Dalhberg, former president of the Northern Baptist Convention; and John Haynes Holmes, Unitarian of New York.

EAST-WEST PARLEY IS HELD

Three churchmen from Czechoslovakia and one from Hungary joined with 29 from the western nations for a conference at the Ecumenical Institute in Switzerland, April 1-4. No formal statement was issued at this time, since the central committee of the World Council is to meet this summer in England.

EDITORIALS

One Great Campaign

THE "One Great Hour" broadcast is history. We have restrained ourselves from any criticism, not wishing to impede the good work in the slightest. But now, let's look at what our Church is doing in fund raising.

A good part of the reasoning behind the establishment of the Every Member Canvass was the evident wastefulness of a myriad of drives for missionary support. The Church decided that there should be one effort made each year to secure necessary pledges to finance the whole work of the Church. What has happened to some parishes just since October? The budget proposed for 1949, approved by diocesan convention, made it necessary for them to accept a quota for the diocesan and general Church program. In the Every Member Canvass the people in the parish were asked to pledge enough so that the amount of the quota could be paid. But in addition, these people were urged to give 3% more so that the Episcopal radio hour might be continued. In January, these same people were asked to give sacrificially for theological education. In March, we come around again with the plea for the Presiding Bishop's fund for World relief. The promotion of each one of these projects has entailed considerable expense. There has been printed matter galore mailed extensively, not to mention the use of more modern communications, such as lengthy night letters, via Western Union.

Bishop Sherrill recently announced that it would be necessary for him to find some sources of revenue to pay for missionary work this year, because many dioceses had failed to pledge their apportionments for the work of the Church. This is tragic, but understandable. Local community chests have run into the same situation. They hear many say that they cannot give all they would like to give in the chest drive because they know that there will be many more community

appeals during the year. In some areas, since the chest drive in October, people have been solicited for tuberculosis seals, the march of dimes, heart fund, cancer research, and crippled children seals, not to mention special projects of a purely local nature. Many people refuse to be fooled by the slogan, "one appeal", and a resistance is being built up. The Episcopal Church had better face up to that.

When the program and budget committee meets to prepare its report to General Convention this fall, we suggest that consideration be given to getting back to where we started in 1919—

the inclusion of the many needs of the Church in one budget and one appeal through the every member canvass. There is no doubt value in being able to dramatize particular projects like evangelism, theological education, the need of war sufferers, through special offerings. We are not of the opinion, either, that many Episcopalians are giving all that they are able to the varied work of the Church. However we do think that more might be given if people were convinced that their quota included all the appeals wrapped in one package. Also there might be more money available for work if there was not the expense of all the separate drives.

As we announced last week, The Witness from now until

General Convention meets next September in San Francisco will deal with many issues that we believe should be faced at that gathering. This we believe is one of them.

The Full Gospel

IN every congregation there are well-meaning people who feel that social questions of the day are not fit subjects for the Church or the clergy to get mixed up in. They honestly believe that a minister of Christ ought to preach about the lilies of the field or the Good Samaritan (purely in a personal way), or something to do with peace of

"QUOTES"

THERE lies the great social opportunity of the Church—to preach the gospel of the Incarnation and try honestly to work out all its implications. Her treasured possessions are worth nothing as long as they stand in the way of her supreme duty to "the souls for whom our Lord his life laid doyn." She must give to the poor, not of her wealth, but all the living that she has. We talk of the Church as the extension of the Incarnation; but just as the latter was not complete until Calvary, so the Church will not have completed her identification until she has given herself completely for the life of the world.

—PAUL JONES,
Late Bishop of Utah

mind or a guide to confident living. They want something which we vaguely call "spiritual."

Of course, this is one aspect of religion. Among other things, ours is a ministry to the distraught and troubled soul. The Church must and does speak in very personal terms to individual men and women.

But this is not and cannot be the only ministry of the Church of God. If the Church is concerned about the souls of people, it is also concerned about the environment where those souls live, the kind of social order and the kind of immediate surroundings where the souls of children are growing up and maturing. True religion is just as much concerned about justice and freedom in the larger community, about the conditions under which people live and work, as Communism or any other Ism. If we're not, then we are not true to our own tradition. We have the example and the authority of the prophets of Israel who proclaimed God's righteous will and

judgment for the nation. They did not hesitate to apply righteousness of life to the economic and political questions of their day.

Again this other must not become the whole weight and burden of the pulpit every Sunday. There must be a balanced diet. Religion relates to the most personal and deeply intimate issues of life, and it also relates to our life together and in the community. It has to do with the ordering of society: the ends that men live for, and the means whereby they work to achieve those ends. It's hard always to keep a balance between these two, the personal and the social, the individual and the corporate. But in our tradition true religion has always tried to do just that: to have the vision of God for our own lives and needs, and to have the vision of God too for the world of our generation. The Kingdom of God means not alone the rule of God in individual lives, but the rule of God in every phase and aspect of life the world over.

A Layman Appraises Lambeth

BY

WILLIAM C. TURPIN

Chancellor of the Diocese of Atlanta

LAST year it was my privilege to attend the service held at St. Paul's Cathedral at the commencement of the Lambeth Conference. It was an experience never to be forgotten. London was at its worst. It was raining in sheets, bleak and cold; but inside the Cathedral itself the weather was forgotten in the sublimity and beauty of a service as magnificent as could be conceived by the mind of man. The old Cathedral, bearing on its body the scars of insensate bombings, was filled with an exquisite peace and the aura of centuries of English history. Overhead the great dome of Christopher Wren swang as if suspended by invisible chains from heaven itself; and as the procession of bishops entered the nave, the golden organ accompanied a perfect choir in the Tallis setting of the litany. It would have been a stolid person who could have seen and heard all that was there without being lifted to heights of reverence, worship and hope. It filled the heart of the most casual churchman with pride and joy as he saw passing the procession of Anglican bishops from every country and every clime, of every race and every color united in the common worship provided by the

Book of Common Prayer. Our own American bishops were there. Bishops of the English Church and of the English dominions and colonies, many of them bearing on their bodies physical evidence of their active participation in one or both of the two great world wars, and wearing on their vestments decorations and service stripes which showed them very members of the Church militant. The epistle and gospel were read by the Primates of China and of Japan; the sermon was preached by our own presiding Bishop, and the Communion celebrated by the Archbishop of Canterbury, all evidence of the unity of the Anglican Communion throughout the world, and the tremendous mental and spiritual power which was there gathered together from the four corners of the world for the service of the cause of Christ.

And yet, a few months later, when the findings of the Conference were made public, the one thought that came to my mind was a quotation from John Masefield's "Gallipoli", "They marched like kings in a pageant to the imminent death". And truly they did, for with a world hungry, even starving, for leadership and the

truth of Christ, they failed and failed utterly to do those things which a little while before had seemed inevitable.

It is not my plan or purpose to bring any indictment against the Lambeth Conference. If nothing else prevented it, the profound respect which as a churchman I feel towards our bishops, and the very deep personal affection which I have for many of them individually would prevent any such. As a churchman though, and because of my interest in and devotion to the Church, it seems to me perfectly fair to say that the Conference was a profound disappointment in at least the following respects.

Lack of Leadership

FIRST, it failed to deliver itself of a clear statement of the Christian ethic as related to a world in which, for the first time, organized Christianity finds itself face to face with organized anti-religion, and one in which the issue between Christ and Anti-Christ is squarely joined. Second, it failed to make a clear statement of the Christian position or the Church's position with respect to war. Christian men had a right to expect such a statement and we didn't get it. Third, the Conference wholly failed to take any stand which would clearly indicate its position as regards the economic strife, class warfare and labor disputes with which the world is faced. The layman regards these things as of the most vital importance, as indeed they are, and he has a right to expect leadership from the Church. Many of us feel we are not getting it. Fourth, the Conference took a position with regard to the South India Church which I think it fair to characterize as a collection of weasel words which mean nothing, and which indicate that the Conference was simply afraid to face the issue squarely. As a layman, I am hurt at a statement which first recites that an act of union has taken place between Anglican and Non-Anglican Communion. Then it says that it has some doubt as to some of the details of the plan. Coming to the heart of the matter, the question of the status of bishops and clergy, the Conference says that "there is a divergence of opinion. A majority recognized their status fully, but a substantial minority felt bound to suspend judgment. No one of us wishes to limit the freedom of either the majority or the minority to act according to its own judgment."

Now in fairness, it may be that a recent reading of Bishop Newbiggen's book makes me feel too much disappointed at this action; but with this little group of Christian people daring to take a step about which the rest of us have been

too long content with words alone, it would seem that our bishops could have extended to the young Church a more substantial hand, at least something more than an inability to make up their minds.

If these things are true, and they seem to me to be true, as an interested layman, I think it fair to try to determine what caused this tragic failure. Of course I was not present at the Conference, and what went on there has not been spread abroad; but in my judgment and in the judgment of many laymen, the same small group hamstrung the Lambeth Conference that has hamstrung every forward movement in the Church for a century. It is a small group, and a minority group, but a group with fanatical devotion to the doctrine of the apostolic succession and a burning conviction that their orders are valid and that nobody else's orders are, that is, none other than those of the Roman Church and the Orthodox Church. This does not apply to a substantial proportion of the Anglo-Catholics, many of whom are as sincere and as earnest in their devotion to the Church and its cause as anybody is; but it does apply to a group which, with a zeal worthy of a better cause, has permeated many parishes and dioceses, and has worked untiringly to achieve its end. Sometimes they work as termites, boring from within, sometimes with open disloyalty to their bishops, and frequently with complete and open contempt for the Prayer Book and its rubrics and with results which humiliate the rest of the Church. Their obvious policy is in parish meetings, diocesan councils, or in General Conventions, to inject every possible obstruction to everything proposed which is not in line with their policy, and to create enough confusion and debate to prevent the majority from doing what it is impelled by the spirit to do. In this policy, they have been successful far beyond their strength or deserts; and it seems to me that the time has now come for the majority to organize and assert its will. If these men are so wedded to the delights of the power and authority of the Roman Church, let them be men enough to take on at the same time the discipline of that Church, and not seek to have the benefit (if it be benefit) of the power and authority without the burden of discipline.

The Channel of Grace

I HAVE no idea of attempting to restate the theology or history of the Anglo-Catholic position. It all turns on the statement made by Cardinal Newman while still at Oriel College, "The Lord Jesus Christ gave his spirit to his apostles; they in turn laid their hands on those who should suc-

ceed them and these again on others, and so the sacred gift was handed down to our present bishops who have appointed us as their assistants and in some sense representatives."

Now the general run of laymen, the ordinary communicants of the Church, simply don't believe this. We believe that the Church and not the priesthood is the channel of grace. We are not willing to return to medievalism in theology any more than we are in transportation or sanitation. We firmly believe that the ministers of other Churches are just as real ministers as the ministers of our own, and that the sacraments of these Churches are as real as ours. We believe that Albert Schweitzer and Reinhold Niebuhr and Karl Barth, and the ministers of our local Methodist, Baptist and Presbyterian Churches, when they are Christian men, are valid ministers of the gospel and we think it sacrilegious folly to assert otherwise. We do not believe that any little group has any special pipe line to the grace of God, but that this grace flows like a mighty river through the Christian Church, and we are not going to be changed from that belief by a group of little men who might as well learn that high-church liturgy will not add cubit to their stature, and that a cope and miter will not give them the things which were left out of their makeup. These men have mistaken form for substance, and are willing, indeed anxious, to violate the direct, positive and repeated commands of our Lord either because of a misplaced emphasis on their belief with respect to orders, a belief which must be based either on a cold, legalistic, theological concept, which is not sound legally or historically, or on sinful pride in their own orders. The truth is that the ordination which counts takes place within the heart of the person ordained, and the channel of grace is open to him who would seek it.

I am persuaded that the Episcopal Church has within itself certain things to contribute to the coming great Church that no other Church has; but I am equally convinced that we do not have it all, and our task is to prevent misguided or willful men from delaying what they cannot prevent, the ultimate reunion of Christian Churches into one great Church. For my own part, I am not approaching this problem in any partisan or controversial spirit. I do believe that the time has come when we can and must assert what we believe to be the truth with respect to the Church and its ministry. Tolerance can cease to be a virtue when it lets down the barriers which protect the truth, and the time for tolerance in this regard has passed.

The Ministry

I HAVE been very much concerned as to how I should approach the subject which has been assigned to me, "The Ministry of the Church." Certainly I shall say nothing which is not said with affection and respect since I number among my friends and relatives clergymen of this Church. It is likely true that what I shall say will be trite and perhaps repetitious; but I have had a long experience with clergymen, and a fairly intimate acquaintance with the Church, so that perhaps I may be justified in a few observations with respect to the clergy.

First of all, we desperately need more clergymen. Our bishops say we could use a thousand additional ministers right now. As a matter of fact, the net gain for 1948 was exactly four. We need more clergy, and we need the best young men we have rather than what is left over after law, medicine, and business have claimed more than their share, in quantity and quality.

Furthermore, we need to develop a specialized group of clergy trained and equipped to do a specialized job preeminently well. We need scholars in the Episcopal Church; men trained in Christian education, college work, hospital and social service work. We need builders and organizers, and we need preachers. It has become the style in some circles to disparage preaching; but the world needs somebody to call it to repentance, and the preachers of the Church are the ones who have got it to do.

Finally, a few practical, down to earth suggestions: Make the laymen run the business of the Church. Ministers are not business men, and should have more important work to do. Further, there is more to business than most ministers think. It is a science, and the specialized knowledge of the business men ought to be utilized to handle the business affairs of the Church.

Make your vestry meetings worthwhile. A vestry meeting should be an inspiration and a joy. Ordinarily they are a bore and pretty well useless. Properly planned, they could be an inspiration.

Don't spread yourself too thin.

Don't try to be a hail-fellow-well-met. An Episcopal clergyman is first, last and always a priest of the Church of God, and he can't and shouldn't compete with the Elks and the Rotary Club. Don't try to win souls to Christ with a cocktail in your hand.

Don't be ashamed of your calling.

Don't underestimate the loyalty and liberality

of your laymen. If the clergy would only realize it and believe it, the laymen are perfectly willing to support with effort and money anything that is presented to them as really worthwhile. They are not interested in pink teas and half-hearted programs which won't bear the scrutiny of intelligent men.

Know your people. Visit them in their homes, and don't talk to them about golf (they can probably show you up on the golf course). They are looking to you for leadership and guidance in knowing Christ and his way of life. Talk to them about this.

I conclude with a quotation from C. S. Lewis: "This is the whole of Christianity. There is nothing else. It's so easy to get muddled about that.

It's easy to think that the Church has a lot of different objects, education, building, missions, holding services. Just as it's easy to think the state has a lot of different objects, military, political, economic, and what not. But in a way things are much simpler than that. The state exists simply to promote and to protect the ordinary happiness of human beings in this life. In the same way the Church exists for nothing else, but to draw men into Christ, to make them little Christs. If they're not doing that all the cathedrals, clergy, missions, sermons, even the Bible itself, are simply a waste of time. God became man for no other purpose."

The Church exists for nothing else but to draw men unto Christ. Nothing else matters.

A German Works for Peace

BY

RAYMOND E. MAXWELL

Episcopal Clergyman now a Director of the Council of Relief Agencies Licensed for Operation in Germany

NOT many people in America know of Dr. Reinhold von Thadden-Trieglaff, but in Belgium where he was commander of the district of Louvain during the German occupation his personal character commands such high respect that three years after the end of the war he was invited by the people of Louvain to return for a municipal reception in his honor.

Louvain will be remembered as the seat of the famous Roman Catholic university whose library was destroyed in the first world war and rebuilt with American gifts. When at the end of 1942 von Thadden was placed in command of the large district stretching from Louvain to Brussels, the anti-Nazi record of this German officer was already crystal clear, but the Nazis had yet to learn of what hard steel this gentle man—and gentleman—is made, for only von Thadden's firm resistance protected Louvain—its people, its churches, its university and its famous library—from their real enemy, the Nazis.

Dr. Van Waeyenbergh, rector of the University of Louvain, says that von Thadden "at the risk of exposing himself to severe discipline refused toward the end of the occupation to arrest and carry out the execution of thirty hostages designated by his superiors as reprisal for an act of sabotage against a convoy of munitions."

When von Thadden first took command in

Louvain he called Van Waeyenbergh, already a political prisoner of the Nazis, to his office. At this first meeting von Thadden, anti-Nazi German Protestant layman, told Van Waeyenbergh, anti-Nazi Belgian Catholic priest, of his own trials under the Nazis when as head of the anti-Nazi branch of the Protestant Church in Pomerania in east Germany and as a friend of Pastor Niemoller he had been thrown in prison five times. Monsignor Van Waeyenbergh says of von Thadden, "I know how much he regretted my arrest and how much he used his influence to have the punishment which had been imposed on me reduced. But above all I want to indicate how much the population of Louvain and surroundings is grateful to him for having softened as much as was in his power the vexations and privations imposed by the occupying power."

A famous professor of bacteriology at Louvain in speaking of von Thadden's hatred of the Nazi war of aggression says that von Thadden branded the Nazi SS troops and Gestapo "brigands" and "detestable bandits".

In spite of their deep hatred for the cruelty of the enemy, people of all classes found in Commandant von Thadden not an enemy but a friend. It is not surprising therefore that last year—three years after the German evacuation—the city of Louvain, through its mayor, its chief of

police and the rector of the university, invited their "enemy" commander to return as a guest of honor at a dinner and reception given out of gratitude for his services as saviour of their city.

But how could a man of von Thadden's sensitive Christian nature and with his anti-Nazi record ever have held a high command in the German army? The answer is two-fold. First of all, not all Germans were Nazis or Nazi sympathizers, and this was as true of the German army as of any section of the population. Hitler's famous purge of the army in 1934 and the connivance of leading army officers in the plot against Hitler's life on July 20, 1944 are two outstanding indications of an internal division which never lost its bitterness. Many high army officers hated what they considered the blundering and tragic military strategy which commands from Potsdam required them to carry out. Von Thadden attests, for example, that it was only with the sympathetic support of General von Falkenhausen, the commander of the entire German occupation of Belgium, that he could resist the brutal demands of the SS and Gestapo.

Struggle Against Nazis

A LITTLE book by von Thadden was published last summer in Tübingen called "Was It a Lost Cause"? It is the account of a layman's experience in the Church struggle against the Nazis, and in it he tells how the agents of the SS-Commandant of the frightful Breendonck concentration camp in Belgium came to him with the warning and threat that if he did not change his attitude and adopt in all his dealings a policy that would truly represent the "great German objectives of the Fuehrer", he would himself be the next person from the district administered by the commandant of Louvain to go as prisoner to Breendonck! That General von Falkenhausen protected him from this unsavory fate is just one more evidence of the inner division in the German army which the Nazis were never entirely able to overcome.

The second and personal reason why von Thadden should ever have served in a military capacity is that when war comes, most people—including most Christians—support their country from motives of natural defense even when they are vigorous opponents of the governing regime. This is true in a totalitarian country as in a democracy, and for the same natural desire to protect and serve the country which they love. When they found their country deep in war, the real opponents of Hitlerism hoped still that even through the war a miracle would happen to destroy Hitlerism and bring a decent regime in Ger-

many. In the meantime they would fight not for the Nazi regime as such, but do what they could for their country in its danger. It is hard for us to understand this position, because it has never been our unhappy lot to have to make such a decision. Their hope may indeed have been entirely fantastic, but unless one is oneself an absolute pacifist, one is temperate in one's judgments of men—whether allies or enemies—who fight for their country once a war is on. Their hope may also have been entirely misguided; perhaps they would have better served their country and the world if they had allowed themselves to go as martyrs to the gas chamber. But let him that is himself a martyr cast the first stone! The actual martyrs—Dietrich and Klaus Bonhoeffer and Paul Schneider and a thousand others who in that wicked time heroically entered the ranks of the "just men made perfect"—if they could rise up and speak, would be more reluctant with their accusations and condemnations than some of us, for they knew in their own bodies the depth of the decision which faces a man when he chooses a course that is calculated to make his wife a widow and to leave his children fatherless. At any rate, one of the professors at the university of Louvain testifies that "von Thadden left the population of Louvain with the memory of an honest man dedicated to the ideal of Christian charity in whose service he was unafraid of personal danger". The Belgians believe that von Thadden's motives were eminently generous and gentlemanly, sincere and Christian, and they ought to know. The judgments of a Van Wayenbergh may sometimes be more trustworthy than those of a Van Sittart!

I had long known of von Thadden's great work as a Christian layman—among university students when he was president of the student Christian movement in Germany, and against the Nazis in the struggle for the freedom of Christian teaching in the Church. I had also known how in 1937 he had been elected by the World Student Christian Federation as its vice-president; and then because the Nazis had given him little opportunity to exercise this office, how in 1947 the Federation had honored him in electing him again. I had known too that in the summer of 1938 the Nazi government had refused to allow him and the other German delegates to represent the German Protestant churches at the conference on the Life and Work of the Churches held that year at Oxford.

In Stripes Often

ONE evening a few months ago we had dinner together. He was in Amsterdam as one of the

lay delegates of the Evangelical Church in Germany to the Assembly of the World Council of Churches. I found in him much more than an official delegate to Church conventions. Here was a man of quiet simplicity and dedicated purpose who in his fifty-seven years has felt in his body and soul much of the tragedy of our age. He told me how his eldest sister Elizabeth had been put to death by the Nazis for continuing to give religious instruction to the pupils in her school after it had been forbidden, and for helping persecuted Jews to escape. He told me too how three of his sons had lost their lives in the war, how he himself had nearly frozen to death during eight months imprisonment in a Russian prison camp in the icy wastes of the north. He did not tell me but I already knew that he has suffered for years from a chronic bronchial affliction. Added to this, he is now a refugee having little more than what he carries on his back, for almost everything he owned was confiscated by the Russians when they took over most of eastern Germany. Von Thadden's lot is of course no different from that of many others—Germans and non-Germans alike—for since the war the policies of the victorious nations have greatly augmented the refugee problem by creating over ten million new refugees, leaving today a greater number of uprooted people than at the close of hostilities in 1945.

Von Thadden's face carries the lines of deep suffering, but it also bears the marks of inner peace and assurance, of courage and gentleness and deep love for humanity.

The secret of this man's character is open for all to see: von Thadden is a profound Christian. In the spirit of his faith he has worked and prayed all his life for peace and justice among men and nations. He believes that Germany embarked on a hopeless course one hundred years ago and that she set her face to world domination instead of using her position in the heart of Europe to strengthen world co-operation. He believes that if she had maintained her cultural strength and used the insights of her philosophers and teachers for peace instead of "Prussianism", she would now be a light to the world.

In spite of the horrors of the Nazi years and the desperation of this post-war period, von Thadden believes too that Christian principles can still be made to work in daily life when men believe strongly enough in the Christian gospel of hope and forgiveness. As a young man he was trained for the bar, receiving his degree as doctor of jurisprudence, and served for a while as government official in Prussia. But although von Thadden distinguished himself as a student,

books did not satisfy him and he longed to work with people and put his theories into practice. After serving for a time in the famous settlement house of Pastor Siegmund-Schultze in the slums of east Berlin, he determined to return to the ancestral estates of the family in Pomerania. Home again, he set things in order, rescuing the family estates from bankruptcy. But he had still a nobler purpose; from his student days he believed that a new Christian foundation could be established for the relations between capital and labor. He resolved to take his workers into his confidence, and they soon found that they could trust him. His success was so great that when the Russians confiscated the great estates east of the Oder River in 1945 and began dividing them, Russian prisoners-of-war who had been working as laborers on the estates joined von Thadden's own German workers to plead with the Russian authorities to let them and the von Thadden family stay. Those who knew him and worked with him did not consider this Christian gentleman an "enemy of the people".

For Peace and Justice

VON THADDEN'S human understanding and his work for peace and justice have only grown and deepened as his sufferings have increased, and he is not discouraged. He works now as he has always worked for the time when his beloved but misled Germany may return to spiritual and material well-being and may take its place among the nations of the earth, not bent upon conquest, but using its natural and cultural resources for the good of all.

Since his release from Russian imprisonment von Thadden has served as representative of the Evangelical Church in Germany at the headquarters of the World Council of Churches in Geneva. Two years ago he made a lasting impression when he offered the first course to be given for laymen at the Ecumenical Institute at the Chateau de Bossey on the Lake of Geneva. Although his health is very bad, his efforts have been indefatigable on behalf of prisoners-of-war, and his unwearying journeys during the last two years to prison camps in Italy and Belgium, France and Egypt, have been valued as much for the wise counsel he has shared with military authorities as for the new hope and assistance he has brought to thousands of prisoners.

Of Reinhold von Thadden it may be truly said in the words of the Bible that "having nothing, he yet possesses all things". And perhaps it is to men like von Thadden that the benediction of Christ applies—"Blessed are the peacemakers for they shall be called the children of God".

But if Dr. von Thadden were telling this story,

he would not close it with a word about himself, but would surely speak of the influence which has shaped his life and his source of strength. He might recall something which his Swiss friend Adolph Keller said recently, "Our hope does not rest in our own activity, in the size or scope of our own scheming and striving, but rather in the decision that leads us to Jesus Christ, our common Lord, and to his truly life-giving gospel of the judging and saving grace of God".

Talking It Over

BY W. B. SPOFFORD

ONE of the great churchmen of this generation, or any other for that matter, died recently—Doc Billy Keller of Cincinnati. A couple of decades or so ago he founded the Graduate School of Applied Religion. Doctor Billy, as he was known to hundreds of seminarians, had his own ideas of what a minister ought to be. He was impatient with the parochial set-up; with organizations that are often meaningless; with calls which are sales-talks; with bickerings over nothing important throughout the Church, in high places as well as low. He was particularly impatient with parsons who did not discipline their own lives. "Most of them," he said to me one summer, "don't have any hour for getting up in the morning. Most of them are slow at getting on their job and few of them stick at it through the day, even after they do get started. Other men have to work. Most of 'em work from clock-punch to clock-punch. The clergy damn-well better learn to work if this Church of ours is to get anywhere."

So he started the Graduate School of Applied Religion and each summer, in the beginning, took fifteen or twenty seminary students into his spacious home in Glendale. To do this he migrated his own large family of daughters to a resort in Michigan, while he and "Ma" Keller ran the school. The idea was simple enough, though nobody had ever thought to do it before. He simply got each student assigned to some social agency—hospital, prison, labor union, court of domestic relations. He then routed them out of bed about 6 a.m.—or his parrot did it for him with his screech of "Come on Doc, six o'clock", which rings in my ears as I write this. Breakfast around the massive Keller table and then the men loaded into cars and off to Cincinnati for their assignments. They worked all day, then back to Glendale for dinner. But that was not the end of the

day for Billy always had a lecturer on hand who carried on, seminar fashion, well into the evening. "If a summer here doesn't teach these guys anything else, it will teach them to work," he insisted. It did exactly that and a lot more.

Billy's school outgrew the Glendale home and moved to Oak Street where it carried on with Joe Fletcher, now professor at Cambridge, as the director. But Doctor Billy always kept his hand in, and every winter made the round of the seminaries recruiting men. By then the school had such a great reputation, through what it had done for the men who had gone through one of Billy's grinding summers (with not a little fun thrown in too, mind), that he and Joe could pick and choose the best.

The war, plus Joe's call to Cambridge, and particularly Billy's illness, closed the Cincinnati school which now houses the training school of Church Army. But of course today practically every seminary has its "Clinical Department" where Billy's ideas are carried out, and several of them are directed by men who got their big shove from him. And all over this Church of ours are priests who call themselves "Dr. Billy's boys" and I am sure there is hardly one of them who would not say that they learned more from Billy, and got more inspiration from him, than from anyone they ever knew.

He also reached and inspired many who never knew him personally since, in spite of his busy life, he found time to write a regular column for *The Witness*. Here he set forth in vivid fashion—some said "offensive" fashion—his ideas, which ranged all the way from telling the House of Bishops what they should do, to telling parsons how they ought to do their jobs. These articles of his brought a lot of letters to us, and even more to Doctor Billy, every one of which he answered patiently and at length. Bishop Johnson, then our editor, also got complaints about Billy's stuff—but Irving P. Johnson was one of those rare individuals who would back 100% the right of free expression, even though he himself thoroughly disagreed. On one occasion a bishop, who was one of Johnson's most intimate friends, wrote that Billy was wrecking the paper and he begged Johnson to throw out his column. The reply was typical: "I never learned anything yet from anyone I agreed with. Keep on reading Keller's stuff. It will do you good and may in time even make a tolerant human being out of you."

Billy was a skeptic: he could say and mean it, "the Church stinks". But he loved it and he gave his life to it as a noble crusader who had a vision of the Kingdom of God. In my book, as in a lot of others, Billy was a very great guy.

NEWS OF OTHER CHURCHES

EDUCATION DAY OBSERVED

More than 5,000 churches in the 34 state-area of the Northern Baptist Convention observed education day on April 24. Among the subjects discussed in sermons and forums were the importance of selecting a college which includes opportunities for religious training. In many churches students had charge of the service, preaching the sermon, offering special music and conducting discussion periods.

EVANGELICAL CHURCHES TO MERGE

Preliminary merger plans involving the Evangelical Free Church Association (Norwegian-Danish), and the Evangelical Free Church of America have been completed, it was announced by Arnold T. Olson, chairman of the joint committee on unity. Olson said the plans would be submitted to the general conferences of both denominations in June. If the merger is approved at that time, as is now expected, it will then be referred to the individual churches for decision. Thus, the final merger would be possible by June, 1950. The two groups have already merged their two schools, and are co-owners of a printing plant in Minneapolis.

SOUTHERN BAPTISTS OWE 50 MILLIONS

Churches of the Southern Baptist convention probably owe \$50,000,000 on their church buildings, according to Porter Routh, statistical officer. He estimated that new buildings constructed in 1948 cost about \$60,000,000 and that the total evaluation of all the churches of the denomination is \$450,385,517.

PRESBYTERIANS HONOR PHYSICIAN

Dr. Robert R. Starr, 35-year-old physician, was presented with the Salisbury Award for his work with Alcoholics Anonymous and for his "service to the moral and religious life of man" by Gene Stone, field work director of the Presbytery of Philadelphia. The award, a gold medal and \$250, goes annually to a resident of Salisbury, Md., who distinguishes himself by his unselfish service to the community. It was established by an anonymous benefactor in 1926. Dr. Starr plans to withdraw from his Salisbury practice in July to become a medical missionary among the Indians in Arizona. He will establish a home at Granada, Ariz.

METHODIST MERGER PROGRESSES

Possibility of working out a feasible plan of union between the Free Methodist and the Wesleyan Methodist Churches was described as "at least very hopeful" by the Rev. Stephen W. Paine, secretary of the joint commission working on the proposed merger. Dr. Paine, who is president of Houghton College, N.Y., said there was "practically 100 per cent agreement" in areas of church doctrine and general rules. He added that further work was being done on a few vital points, such as the differences in denominational control of schools. In the Free Methodist Church, an independent board of trustees controls the schools. In the Wesleyan Church the central board of the Church controls all educational institutions. Consequently, Dr. Paine said, problems of property rights are involved and a careful study will be required.

NEW ORLEANS CATHOLICS BUILD SCHOOLS

The biggest school building program in the history of the archdiocese of New Orleans has been launched by the Roman Church. Eight buildings are now under construction and six others are in the planning stage. About \$6,000,000 has already been obtained to finance the program, but new plans and new money are being added daily.

FRANCISCANS PLAN MONASTERY

A monastery and a shrine to St. Joseph is planned at Manchester, N.H., by the Roman Catholic order of Franciscans. It will cost \$1,300,000. There will also be a retreat house, staffed by the Sisters of St. Joseph, that will cost an additional \$500,000.

METHODIST CLERGY BACK OXNAM

Eight Methodist ministers from the area of Norwalk, Conn., have protested "false accusations" made against Bishop G. Bromley Oxnam of New York by the Norwalk Catholic Action Committee, which had described the Bishop as being "a chronic signer of pro-Communist petitions." The ministers declared that "We are interested in truth, brotherhood and tolerance; we object to bigotry and imputation. No one is more interested in truth nor more loyal to the best interests of religion and our country than our own bishop."

MORMONS URGED TO ECONOMIZE

Declaring that more than \$30,000,000 was spent for Church activities in 1948, J. Ruben Clark Jr., officer of the Mormons told delegates attending the spring conference in Salt Lake City that they better start spending less. "We are solvent now and if we are to remain so we must clamp the lid on spending." It was reported however that a substantial increase in Church membership, which now numbers 1,041,770, was partly responsible for the high cost of running the denomination.

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EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

service in the church, conducted by Jack Goodrow and George East of the host parish, the meeting proceeded to the parish house where an address was given by the Rev. Edward R. A. Green, canon pastor of St. Paul's Cathedral. A coffee hour featuring community singing and a program followed the meeting. At this meeting, slides were shown of the Cranbrook youth conference of last year, and of some of the art works in Christ Church, Cranbrook, Bloomfield Hills.

BISHOP KEELER IS HONORED

★ Bishop Stephen Keeler is one of six Protestant clergymen on the list of "100 greatest living Minnesotans."

PENNSYLVANIA NAMES CANDIDATES

★ A committee consisting of four clergymen and three laymen have nominated the following candidates for suffragan bishop of Pennsylvania: Joseph G. Armstrong 3rd, 48, the rector of St. Mary's, Ardmore, Pa.; Nelson M. Burroughs, 50, the rector of Christ Church, Cincinnati; Thomas H. Chappell, 43, dean of St. Stephen's Cathedral, Harrisburg; Charles H. Long, 60, secretary of the diocese and also secretary to Bishop Hart, the diocesan; Charles S. Martin, 43, rector of St. Paul's Burlington, Vt.

There will be an opportunity for further nominations from the floor at the diocesan convention on May 2. Voting will take place at the Church of the Holy Trinity on May 11.

NEW PROFESSOR AT PACIFIC SCHOOL

★ The Rev. Frederick Augustus Schilling has accepted his appointment as associate professor of Biblical literature at the Church Divinity School of the Pacific and will take up his residence in Berkeley this summer. He succeeds the Rev. Pier-son Parker. Since 1942, Dr. Schilling has been rector of St. John's Church, Olympia, Wash-ington, where he has prepared for the launching of a \$200,000 building project.

Professor-elect Schilling holds a Ph.D. from the University of Pennsylvania (1932), where he studied under such renowned scholars as George A. Barton and James A. Montgomery, specializing in the area of early Christianity and writing his thesis on "The Mysticism of Ignatius of Antioch." Prior to that, he had studies at the University of Berlin under Profes-

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Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Bishop Payne Divinity School, Petersburg, Va.; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

sors Deissman, Lietzmann, and Seeborg. He has spent a total of eleven years in England and Germany, including terms for teaching and preaching. He is proficient in many languages, including Greek, Hebrew, Syriac, German and French.

Before his ordination in 1938, Dr. Schilling was for six years dean of a theological seminary of another communion. In recent years, he has been president of the board of examining chaplains, deputy to General Convention, chairman of the department of social relations, member of the standing committee, and member of the diocesan council, all in the diocese of Olympia.

CHURCHES JAMMED ON EASTER

★ Reports from all parts of the country indicate that there were record breaking attendance at services on Easter Sunday. Newspapers generally attribute it to the fact that in most places the weather was unusually good, though it was crisp along the eastern seaboard. In New York City police estimated that there was fully a million and a half persons parading along Fifth Avenue following the services in the mid-town churches.

An unusually large crowd of worshippers attended the 11 o'clock service at the Cathedral of St. John the Divine where Bishop Charles K. Gilbert was the preacher. He declared that Easter "is God's own proof and assurance that the things that make for life shall prevail over the things that make for death." This message, he said, brings hope and comfort to persons who are confused and afraid and recognize their need for a power above and beyond themselves." He warned however that "this hope and comfort is justified only if the people of the world are also willing to accept the responsibility that goes with it. Just as it was through a living person that God's sav-

ing purpose for our world was put under way, it is through people, not organizations or governments, that we dare hope for the day when the nations of the world shall learn to live in peace."

It was estimated that 6,500 attended this service, with other thousands worshipping at the Cathedral during the day.

NOTABLE RECORD OF CHORISTER

★ Charles A. Barbier, 74, made his 65th consecutive Easter appearance as a member of

the choir of Trinity, New York. He told reporters that he expected to be in the choir on Easter next year "and for many more to come."

SISTERS IN CHARGE OF PARISH SCHOOL

★ The sisters of the western province of the Community of St. Mary, Kenosha, Wis., are to take charge of the parish day school at the Church of the Ascension, Sierra Madre, Calif. They were invited to do so by Rector Harley G. Smith, Jr., and the vestry.



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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

God Was in Christ. By D. M. Baillie. Scribner. \$2.75.

Like Alan Richardson's *Christian Apologetics* a year ago, this book has also been hailed the "religious book of the year" by a number of readers. Certainly the two books belong on the same shelf! Dr. Baillie's book (dedicated to his brother John, who is well known in this country) is a strong plea for a recognition of the importance of the "Jesus of History," as against one major tendency in the dialectical theology of today. There is no question that the early twentieth century "back to Jesus" movement held some preposterous assumptions; e.g. that we could write a complete life of our Lord, and that we could "reconstruct" his religious "development." The new movement in theology has swung off entirely in the opposite direction. The time has come to strike a balance, that is, to find a position much more in harmony with traditional Christianity. The church has always taken history seriously, and the church can not abandon that attitude. On the other hand, we do not, for a moment, assume that you can box up the whole Christian revelation within the four walls of history, and leave no opening for the continuous activity of the grace of God or for the continuing work of the Holy Spirit. The christology advanced by Dr. Baillie is somewhat different, certainly, from that of traditional Anglicanism; but it is stated in very biblical terms and deserves the most careful study.

Practical Evangelism. By W. J. Sexton. Morehouse-Gorham. \$1.20.

A manual for missions, based upon the New Testament and the Prayer Book, designed to be both Catholic and Evangelical, and to be of use to all three schools within the Church of England. It contains some useful suggestions for American churchmen, though the illustrations are naturally, as a rule, taken from English literature and history.

Into the Streets and Lanes by Thomas C. Marshall. Saunders Press.

The history and development of religious social relations and work in the diocese of Los Angeles by the man who, for forty years, was responsible for much of it, makes an interesting tale. It is an exposition of one side of the church's life which, unfortunately, too seldom is analyzed and presented in print.—W.B.S., Jr.

On To Orthodoxy. By D. R. Davies. Macmillan. \$2.50.

The author of "Secular Illusion or Christian Realism" and "Down Peacock's Feathers" has written a book dealing with orthodoxy. Instead of orthodoxy lying somewhere in the past, he sees it on ahead of us, as something yet to be achieved. It makes one think of Chesterton's Explorer who set out for fairy lands forlorn, ran into a dense fog, discovered land, took possession of it in the name of the King, and—the fog lifting—found himself in the neighborhood of Brighton. Dr. Davies is the rector of Brighton, incidentally, and Chesterton's parable must appeal to him. The book is full of the records of personal experience. He wants to help other people discover orthodoxy, too. It is a really quite exciting discovery, especially for persons who have wandered in and out of the barren neologies which offer themselves as substitutes for traditional Christianity. It is a good book to put in the hands of some of our restless and disillusioned friends who are hungry for a deeper experience of religion than they have discovered so far.

The Purpose of the Gospels. By Ernest F. Scott. Scribners. \$2.50.

Dr. Scott has "improved each shining hour" since his retirement at Union Theological Seminary, by writing a book a year on the New Testament. The present one deals not so much with the detailed exposition of the Gospels, as with their total meaning and purpose in the general setting of the history of early Christian literature. According to the hypothesis set forth in this book, it was the purpose of the Gospels to bring Christian thought back to the facts of history at a time when it was endangered by too much speculation. The Gospels "identified the Christian message with the historical life of Jesus" (p. 130), and thus identified the "message" with the "tradition" in such a way that they left their stamp and emphasis upon all later Christianity. As a historical religion—one that takes history seriously—Christianity can never do away with the concrete facts of the life of Jesus and of early Christian beginnings.

Understanding Christianity. By Edgar M. McKown and Carl J. Scherzer. Ronald Press. \$2.50.

A book designed for undergraduate classes in religion. Very elementary, but dealing with problems of ordinary people. It has a good bibliography, and each chapter has an excellent list of questions for discussion.

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CLERGY CHANGES:

J. SAXTON WOLFE, JR., vicar of St. John's, Moultrie, Ga., and also St. John's, Bainbridge, becomes rector of St. Andrew's, Fort Pierce, Fla.

WILLIAM CLARK, assistant rector of St. Paul's, Flint, Mich., and vicar of Trinity, Flushing, becomes priest-in-charge of St. Peter's, Monroe, Conn., May 1. He is also to do graduate work at Yale Divinity School.

ROBERT J. EVANS, formerly curate at St. Peter's, Auburn, N. Y., is now in charge of churches at Ashland, Cairo and Palenville, N. Y.

A. ST. CLAIR NEILD, rector of St. Matthew's, Moravia, and St. Ambrose, Groton, N. Y., becomes priest-in-charge of St. Andrew's, Syracuse, N. Y., on May 1.

STUART G. COLE, rector of the Ascension, Rochester, N. Y., becomes rector of the Ascension, Lakewood, Ohio, May 1.

DONALD R. WOODWARD, formerly rector of the Incarnation, Lynn, Mass., is now rector of St. Peter's, Bennington, Vt.

JOHN M. BODIMER, formerly rector of St. John's, Parsons, Kans., is now rector of Christ Church, Holly Springs, Miss.

JOSEPH T. BOULET, formerly associate rector of St. James, Hibbing, Minn., is now rector of St. Paul's, Virginia, Minn.

ALBERT J. ETTLING, rector of Holy Cross, Poplar Bluffs, Mo., becomes rector of St. Andrew's, Stillwater, Okla., May 1.

ROBERT S. SPICER-SMITH, formerly assistant chaplain at the University of Chicago, is now assistant at St. Paul's, Peoria, Ill.

ORDINATIONS:

DAVID R. COVELL, JR., was ordained priest by Bishop Tucker of Ohio on April 9 at St. Paul's, Cleveland Heights, where he is assistant. He was presented by his father who is the chaplain at Hobart College and the sermon was by Prof. Joseph Fletcher of the Episcopal Theological School.

ROBERT E. H. PEEPLES was ordained by Bishop Barnwell on April 10 at St. Paul's, Augusta, Ga. After graduating from the Virginia Seminary in June he is to be in charge of Christ Church, Cordele, Ga.

C. CLYDE HOGGARD was ordained deacon on April 9 by Bishop Quarterman of North Texas, acting for Bish-

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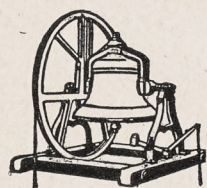
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PEOPLE

op Casady of Oklahoma, at Trinity Church, Tulsa. Mr. Hoggard was a Methodist minister for 15 years and was a chaplain in W.W. 2. He is assistant at Trinity and will become vicar of the proposed new St. John's Chapel of Trinity Parish.

FRANCIS A. HOEFLINGER was ordained priest on April 9 by Bishop Hubbard at St. James', Birmingham, Michigan, where he is assistant.

DEATHS:

MRS. JOHN N. TILTON, 89, communicant of Emmanuel Church, La-Grange, Ill., for more than 50 years, died recently. She was a sister of the Rev. Edward A. Larrabee, former dean of Nashotah. The funeral was conducted by the Rev. Charles Larrabee Street, rector of St. Christopher's, Oak Park, a nephew.

DR. WILLIAM S. KELLER, 67, nationally known layman of Cincinnati, the founder of the Graduate School of Applied Religion, died in March after a lingering illness from brain paralysis.

ANNIVERSARY:

MR. & MRS. THOMAS GIBBS, communicants of St. George's, Chicago, renewed their marriage vows at a service on their golden wedding anniversary. Attending the service were five of their six children and eleven of their thirteen grandchildren, all of whom are communicants of Chicago parishes. Assisting in the service was their son, Alfred, and their son-in-law, Arthur Kendall, senior warden of the parish, and at the organ was Grandson James Biggers.

CONDIT EDDY, rector of Christ Church, Binghamton, N. Y., recently celebrated the 30th anniversary of his ordination to the priesthood.

LAY WORKERS:

MISS MARGARET EDDY of Binghamton, N. Y., has been transferred from St. Mary's School, Shanghai, to Yun Kwei, China.

CONSECRATION:

ROBERT F. GIBSON, JR., dean of the Theological School at the University of the South, will be consecrated Suffragan Bishop of Virginia on September 8 in the chapel of the Virginia Seminary. Bishop Henry S. George Tucker will be consecrator, with Bishop Goodwin and Bishop W. Roy Mason the co-consecrators. The attending presbyters will be Robert F. Gibson of Charlotte, father of the bishop-elect, and James A. Mitchell of Englewood, N. J., a cousin.

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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.

F. L. STEELE

Layman of Upper Darby, Pa.

It was a real joy to read the remarks of Mr. Frank R. Pitt of Toledo, Ohio, in your March 3rd issue. This question of separation of Church and State is a most important one and all who love our Protestant heritage should go all out in their efforts to uphold this expression of basic American liberty.

It is true that a strongly organized Roman group is actively at work promoting the McMahon-Johnson bill (Senate 496). However, a strong Protestant group is at work to upset this Roman group. If Mr. Pitt has not already done so he should enroll as a member of this Protestant group and so should all other interested readers of *The Witness*.

Protestants and Other Americans United for Separation of Church and State have their office at 1835 K St., N.W., Washington 6, D. C. Dr. Glenn L. Archer is executive secretary of the association. Dr. Archer resigned as dean of the law school of Washburn University to give his full time to this work and, as co-workers, he has many thousands of Protestants all over America.

VIRGINIA SUMMEY

Churchwoman of New York

I have always felt doubtful of the usefulness of the Great Plays program, but when I read in the *Witness* that it cost \$17,000 a week I feel even more strongly opposed. We read in our paper of the great need of scholarships in our divinity schools; of the shockingly low salaries and low pensions paid to some of the clergy; of the need of help to rural areas. It is difficult to conceive why this radio program was presented. Personally I listened to a few plays and found the delivery stilted and over dramatic. And how is anyone to know what listeners do not turn off the radio at the end of the play, as I always do for commercials, and so do not get the message. I strongly favor a direct approach.

FRANCES E. SMITH

Churchwoman of Birmingham, Ala.

The cleric who wrote in criticizing your deserved commendation of Cliff Samuelson for his swell job in bringing rural work before the whole Church is strictly off the beam. Rural work almost died when certain leaders—not secretaries—turned it into a

rural racket. There was a time when it became an ecclesiastical WPA, as *The Witness* once revealed in an important article. Samuelson had to rebuild a work which the general Church had allowed to die because it had noted the misuse of funds by certain men who advertised themselves as great rural workers with no evidence thereof.

RUTH HAEFNER

Churchwoman of Portland, Ore.

In a recent number I read of the return of 48 copies of the number devoted to women's work in the Church due to a news report quoting Mrs. Harper Sibley on the subject of inter-marriage. I shall be glad to take those returned copies. We are very proud of Mrs. Sibley as president of the United Council of Church Women for her forthright stand. We cannot longer assume leadership for religious organizations and sidestep the basic tenets of our belief.

WM. H. BORCHERT

Layman of Roosevelt, Minn.

As a subscriber of *The Witness* I enjoy reading the editorials, also articles by Rev. W. B. Spofford Sr., and Rev. W. B. Spofford Jr., and those by other writers who write on everyday problems. They seem to look at problems in a fair, just, and business-like manner. I have been especially interested in the articles dealing with the Melish hearings.

I was somewhat amused by the letter of William L. Blaker, rector of Roseburg, Oregon, appearing in *Backfire* of the March 17, 1949 issue, especially when he says, "... For some years I subscribed to *The Witness*, and found it to be a real *Witness* for the Church. Then, a few years ago, there was a change in editorial policy, and it was because of just such editorials as this 'Rector versus Vestry' that I no longer cared to have the paper either in my home or my parish."

Poor Mr. Blaker, he is still living in the past; the world is moving on and he stands still. We are living in a changing world, but some people never change.

Well I would like to counter what Mr. Blaker said, by saying, that if it wasn't for the fair, just and progressive policy of the *Witness*, I wouldn't be taking it. I admire your stand on true religion and world affairs of today. It takes courage in these trying times. Keep up the good work.

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