

The WITNESS

10¢
A COPY

December 13, 1951



CONFERENCE ON WORLD ORDER

Held in Rochester, N. Y. under sponsorship of The Church Peace Union
with Community Leaders of the United States and Canada participating

ARTICLES BY RALPH BARTON PERRY

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 (and 9 Holy Days except Wed. and 10 Wed.) 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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Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

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, Tunkhannock, Pa.

SERVICES In Leading Churches

ST. JOHN'S CHURCH Lafayette Square, WASHINGTON, D. C.

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The Rev. Frank R. Wilson
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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SERVICES In Leading Churches

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Thursday, 7:30 a.m.

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STORY OF THE WEEK

Church Peace Union Sponsors World Order Conference

Noted Leaders of United States and Canada Meet to Consider a Free World

★ A Canadian - USA conference on world order for community leaders was held at the Seneca Hotel ballroom, Rochester, New York, in November. The conference was sponsored by the Church Peace Union and World Alliance for International Friendship through Religion.

Some 250 clergymen, organizational and student leaders and educators were delegates. Although most of the delegates came from the Rochester vicinity, a substantial delegation from other parts of the United States and from Canada was present.

The theme of the conference was "Toward A Free World." The aim of the four sessions was to explore ways in which the religious forces could contribute to the development of a genuinely free world. The conference was so organized as to stimulate a maximum amount of participation on the part of all delegates.

Dr. Ralph W. Sockman, president of the Church Peace Union, opened the conference with a brief explication of the theme. He then introduced Dr. Ralph Barton Perry, professor emeritus in philosophy at Harvard University, who gave an address on the subject, "Toward A Free World Community." After the address the following panel members discussed the subject matter of the address among

themselves and with Dr. Perry: Dr. Leland S. Albright, director of the Canadian School of Missions in Toronto; Dr. Herbert C. F. Bell, former mayor of Middletown, Conn.; Rev. Charles E. Boddie, pastor of the Mt. Olivet Baptist Church, Rochester; Professor Ernest A. Dale of the University of Toronto; Dr. Joseph L. Fink, Rabbi of Temple Beth Zion, Buffalo; Dr. Edgar J. Fisher, professor of government at Sweet Briar College, Virginia; Father Charles J. Lavery, Basilian Order, registrar and lecturer in international relations at St. Michael's College, University of Toronto; Col. Charles L. Marburg, president of the English Speaking Union, Baltimore; Mrs. Bertie Wilkinson, president of the University Women's Club in Toronto. The panel discussion was followed by lively audience participation.

"Toward A Stable, Free World Economy" was the general subject of the second session. The main address was given by Dr. B. K. Sandwell, editor of Saturday Night, former professor of political economy at McGill University and a fellow of the Royal Society of Canada. Panel discussants were: Mr. Marvin Gelber, chairman, the national executive committee of the United Nations Association in Canada; Dr. Albert Rasmussen, professor of social ethics at Colgate-Rochester Divinity School; Dr.

W. A. Riddell, professor of international relations at the University of Toronto; Dr. C. E. Silcox, executive secretary of the Canadian Council of the World Alliance.

The third conference session was devoted to a study of the subject, "Long Range Planning under Democratic Control." The discussion was directed by Dr. Philip S. Bernstein, Rabbi of Temple B'rith Kodesh, Rochester, and vice-president of the American Council of the World Alliance. The opening address was given by Lewis Mumford, noted lecturer and author of "The Conduct of Life" and many other books.

Panel discussants were: Father George B. Ford, rector of Corpus Christi Church, New York City; Mr. Marvin Gelber; Canon W. W. Judd, general secretary of the council for social service of the Church of England in Canada; Dr. Miles H. Krumbine, pastor of the Shaker Heights Congregational Church in Cleveland; Dr. John McNab, editor of Presbyterian Record, Canada; Dr. Justin Wroe Nixon, professor of homiletics at Colgate-Rochester Divinity School; Dr. Leslie T. Pennington, pastor of the First Unitarian Church, Chicago; Dr. Bertie Wilkinson, professor of medieval history at the University of Toronto; Mr. Richard R. Wood, editor of The Friend and specialist in international relations. In this session as in the two preceding ones, the final third of the available time was devoted to questions and comments from the assembled delegates.

The final session of the conference was a luncheon at which Dr. Walter D. Head, president of the American Council of the World Alliance presided. After Dr. Head gave his report on the

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work of the World Alliance a Canadian and a USA delegate gave brief addresses on the general subject, "Constructive Change and World Order." Dr. C. E. Silcox spoke about "Pattern for Peace—A Canadian Viewpoint." "The World in Revolt: A Challenge to Religion" was the closing summary address by Dr. Samuel Guy Inman, specialist in Latin-American affairs and lecturer at the American-Mexican Cultural Institute, Mexico City.

Three Rochester leaders gave valuable assistance in making arrangements for the conference: Dr. Hugh Chamberlin Burr, executive secretary of the Federation of Churches of Rochester and vicinity; Mrs. Irving L. Walker, executive secretary of the Council of Church Women; and Mr. David Allyn, president of the Rochester Association for the United Nations.

The constructive tone of the entire conference can best be suggested by the prayer on world order given at one session by Father George B. Ford, rector of Corpus Christi Church, New York.

Eternal Father, we bring thee grateful hearts for all thy blessings. In the global anxieties and large difficulties of these times, help us to maintain our confidence in the continued rightness and abiding qualities of these truths:

That the esteem of other peoples, as of our own, will arise, not from material abundance or physical prowess, but in honoring our basic laws that fulfill the divine concern for the individual as a chip of God in time. May our historic and honored devices to guard human rights and assure individual justice even for the lowliest and most despised, never be permitted invasion by specious argument or arbitrary suspension of our constitutional safeguards.

Deepen in us the conviction that it is not alone on the field of battle but also on the field of daily living, that we make practical our essential liberties and apply those blessings to our fellow man. Not in some dramatic setting but where I am, in my own community, will the freedoms find the soil for their first blooming; and there my deepest satisfactions will originate in extending to all the liberties which I ask for myself.

Persuade us that political freedom alone will have small appeal to peoples whose bodily survival is a daily struggle, and that for the worth of human dignity as well as for a peaceful world we must share with others our abilities and our abundance.

Show us the way to make our democratic way of life so complete and appealing that no alien system can compete in offering equal satisfaction to the long-

ings of the human spirit. May it become clear to us that the battle today and tomorrow will be in the realm of ideas greater than with the implements of war.

Since the world is a neighborhood, make it, Eternal Father, by our efforts a brotherhood—that less and less will there be a north and south and east and west and bond and free, but together under a common Father may we make our community, our nation, and across the world, a place where human decency, mutual helpfulness, justice and peace may prevail for all. Amen.

MISSIONARY TO DEAF

★ The Rev. William M. Lang Jr. is the missionary to the deaf in upstate New York, from Albany to Buffalo. In Central New York last year he conducted 96 services in eight cities besides traveling to 267 homes.



LEWIS MUMFORD addressing Conference on World Order. L to R: Dr. Justin Wroe Nixon, Canon W. W. Judd, Dr. Miles H. Krumbine, Dr. Bertie Wilkinson, Rabbi Philip S. Bernstein, Mr. Mumford, Father George B. Ford, Mr. Marvin Gelber, Dr. John McNab, Mr. Richard R. Wood, Dr. Samuel Guy Inman, Dr. Leslie T. Pennington

GIFT SUBSCRIPTIONS FOR CHRISTMAS

★ Readers will find on page nineteen an appeal and order form for Christmas gift subscriptions. A year ago we sent a similar appeal to our subscription list with excellent results. However this year, in order to keep expenses down in these days of high costs, we are making the appeal through these pages. Last year also we offered three gift subscriptions at \$3 each instead of our usual price of \$4 for an annual subscription. Here again we are obliged to ask for the full price. The Witness alone of the Church weeklies has not raised its subscription price although all of the other journals have been forced to do so. We hope and expect to maintain our present price, and will certainly if we may have the cooperation of readers. One method for you to do this is to enter several of these gifts. It is an acceptable, every week, gift to your friends; it is convenient for you; it is a tremendous help to The Witness.

GAS STATION IS NOW A CHURCH

★ When Bishop Malcolm E. Peabody dedicated the new building of St. John's mission in the little village of Black River in northern New York state, several persons who attended declared that during the service one of the officiants pinched himself.

Pincher — and pinched — was the ruddy-faced, tow-haired young man in charge of the new mission, the Rev. Edmund S. Mathews, newest addition to the church's north country mission team; a young man who has put energy, imagination, faith and the sweat of his brow into the new establishment in about equal parts.

He was pinching himself to make sure he was not dreaming . . . that the mission is now a fact.

In the congregation, too, were the 40-odd families who shared in the work, the zeal and the

vision that transformed an abandoned gasoline station into a place of worship.

The village of Black River lies in one of the many bends in the plunging stream for which it was named, less than seven miles northeast of the city of Watertown. A suburban community, of 1100 population is on the increase largely because Pine Camp, now a permanent military installation on the vast stretches of sand and scrub at the edge of the village, houses both military personnel and civilian employees in growing numbers.

Add to this the modern trend away from city living and you have the reason for the growing conviction in diocesan minds that Black River needed and wanted its Episcopal Church services elsewhere than in the Rebekah hall.

MAN SUFFERS FALL IN FALLS CHURCH CHURCH

★ It had to happen sometime. A man suffered a bad fall in the Falls Church church (Va.). It fell to the new Falls Church ambulance on its maiden run to take the fallen church worker to the hospital where William

Mock, 52, was found to be suffering from a broken leg.

Mr. Mock was climbing a ladder to make some repairs when he fell eight feet to the roof of the vestry room.

The town of Falls Church (population 5,000) takes its name from the 145-year-old Falls church (Episcopal). The rector said it was the first bad fall ever suffered in the church to his knowledge.

MEMORIAL LIBRARY AT ST. PAUL'S

★ The James S. Russell memorial library was dedicated at St. Paul's Polytechnic Institute, Lawrenceville, Va., on November 30th, with President Colgate W. Darden Jr. of the University of Virginia the main speaker. He was introduced by Bishop Gunn of Southern Virginia who is also president of the board of trustees. Also dedicated was a classroom building, named the William Ambrose Brown Hall in honor of the retired bishop of Southern Virginia. President Darden paid tribute to the founder of St. Paul's, after whom the library is named, and spoke of the school as "a great institution doing a great work."



Luncheon meeting, Conference on World Order, Rochester, sponsored by the Church Peace Union. L to Right: Dr. Justin Wroe Nixon, Mr. David Allyn, Mrs. Charles L. Marburg, Rabbi Philip S. Bernstein, Mr. Vaughn (vice-president of Eastman Kodak Co.), Dr. C. E. Silcox, Dr. Walter D. Head (at reading desk), Dr. Samuel Guy Inman, Canon W. W. Judd, Col. Charles L. Marburg, Mrs. C. E. Silcox, Dr. Hugh Chamberlin Burr

MISSIONARY REPORTS ON ALASKA

★ Our Church is a gem," writes the Rev. Gordon T. Charlton, recently arrived rector of St. Matthew's Church, Fairbanks, Alaska. "My predecessor was responsible for its planning and building. Everyone agrees that it is the most attractive building in Fairbanks. It is a log structure with light wood panelling. The altar is old, having been carved by hand out of packing crates by one of the nurses of the former St. Matthew's Hospital which once stood next door. We have a very adequate parish hall and rectory.

"As you may have guessed, we hardly feel like missionaries. St. Matthew's is a parish. Except for the expense of procuring and transporting its clergy, it is self-supporting—barely so, and nothing more, but that is a step in the right direction from

complete dependency. The congregation is predominantly white but we have quite a number of Indian families and a few Eskimos and Negroes. Little race prejudice exists but the native people are shy. Fairbanks is now a town of about 10,000 people, with the University of Alaska and two army bases near by. Seasonal work makes the population extremely transient. Record-keeping is hopeless. The place is in the throes of rapid expansion and its growing pains are evident. Streets are poorly marked if at all; phones are few; no mail delivery. Pastoral calling involves a good deal more hunting than calling.

"Fairbanks has forty-two bars, all heavily patronized. The Indian and Eskimo people are particularly victimized by alcohol. I don't know why they take to it so readily or why it takes such a hold on them but the results are tragic. Native labor is

somewhat exploited, their sanitation conditions are very poor, tuberculosis is rampant. In short, the plight of the native is desperate.

"One handicap to the work in Alaska is the fact that our limited funds will not accomplish what they would in the states. If you think you have inflation, you could be consoled by our situation. Haircuts, \$2; shine, 50c; eggs, \$1.25 a dozen. Suit cleaned and pressed, \$2.50. Construction costs prohibitive—unskilled labor is drawing \$300 a week. Plumbers, carpenters and electricians are simply not available; they are drawing up to \$2,000 a month on government contracts.

"This is the pattern into which Church expenditures must fit. With coal at \$50 a load, it costs about \$2,000 a year to heat St. Matthew's Church, parish hall and rectory. You can imagine the tearing of hair that accompanies the bishop's attempts to stretch his appropriation over this whole district.

"I've been doing a little flying, to help the bishop in some of his non-episcopal duties. So far, it's been wheels and floats because the weather has been mild. Snow is falling today and I hear now and then a flock of geese heading south so the freeze-up cannot be far away. I guess we'll convert to skis. As I have never seen the mercury below zero I may be too numb to write again until spring. They tell me I shall soon see it resting at 60 below. B-r-r-r."



Participants in Leaders' Seminars on the United Nations, held in seven Wisconsin communities. L to R Rev. Merrill R. Abbey, minister of the First University Methodist Church, Madison, Wis.; Rev. Ralph T. Alton, pastor of the First Methodist Church, Appleton, Wis.; Mr. Ellis H. Dana, executive vice president of the Wisconsin Council of Churches; Miss Mabel Head, state department consultant, lecturer and author; Mr. John Mitchell, member of the social action committee of the First Methodist Church, Appleton; Mr. John R. Inman, assistant secretary, The Church Peace Union; Dr. A. William Loos, education secretary, The Church Peace Union

DENVER CATHEDRAL PRESENTS ARTISTS

★ Fernando Germani, distinguished organist at the Vatican, Rome, gave a concert at St. John's Cathedral, Denver, Colorado, November 28th. Another concert will be given on March 2nd by Frederick Marriott, organist and carillonneur at the University of Chicago. Both concerts are sponsored by the Rocky Mountain chapter of the American Guild of Organists.

JAPANESE PRIEST PROVES A THEORY

★ The end of the war found the Nikko church virtually without a congregation and in a sad state of disrepair. The former members of the congregation were scattered far and wide, and many had died. The elderly retired priest who lived in Nikko was not able to do much. Then came one energetic Christian family, the wife a former nurse of St. Luke's Hospital. This family were most distressed over the state of the Nikko church, and when Miss Ernestine Gardner, whose family had long been summer residents of Nikko, and Miss Nellie McKim, returned to Japan, and began to visit Nikko again, this little family appealed to them for help in rehabilitating the church. Both responded splendidly, and the Bishop of North Kwanto, in whose diocese Nikko is located, was asked to provide a priest. This he could not do for there is a critical shortage of clergy, but he turned, as so many do, to St. Michael's monastery, the Japan branch of the Society of St. John the Evangelist. The superior, Father Kimura, asked Father Sakurai to do what he could to meet the need.

Father Sakurai could not live in Nikko, but he developed the theory that even from the monastery, and in the midst of the many other tasks that are his, the church life in Nikko could be nurtured and developed. He seems to have proven his point well for in 1950 he had 56 baptisms, and besides more baptisms this year, has presented two classes for confirmation, the latest on August 12 when Bishop Okubo confirmed 15. Twenty-one had been prepared for this class, but 3 were unable to be present, and 3 others had to move to another location before the service could be held.

Father Sakurai goes to Nikko on alternate weekends, has Evening Prayer Saturday evening in English, two services Sunday morning, and visits members of

the congregation. On those Sundays that he cannot be there, a lay reader conducts the services, and reads to the congregation the letter of instruction that Father Sakurai has sent. When present, Father Sakurai's method of preaching is more that of teaching, and is quite informal. He often asks questions, and never lacks answers from the interested congregation. With former members who have been drawn back into the life of the Church, and new ones, the congregation has now grown to nearly 200. The church building has also been repaired, to every one's joy.

YOUNG PEOPLE HEAR CITY OFFICIALS

★ At Trinity Church in Wattertown, city and community officials have been drafted by the rector, the Rev. Richard P. McClintock, to give first-hand "know your community" reports to the young people of the parish. Speakers in the series include the mayor, the fire chief, police chief, chamber of commerce secretary, high school principal, YMCA executive and representatives of the Red Cross and the local hospital.

In other Sunday night sessions, the high schoolers receive vocational guidance in a "know your church." The fourth Sunday session is devoted to service projects and business meetings.

DISCUSSION GROUP IN CHICAGO

★ An adult discussion group has been started at St. Paul's, Kenwood, Chicago, on the subject of "man's disorder and the Christian hope." The leaders are Prof. Kermit Eby of the social science department of the University of Chicago; Dr. Bryant Wedge, psychiatrist; Prof. Earl Johnson, sociologist; Prof. Wilber Katz, law; Profs. Gerald Grauer, J. C. Rylaarsdam and W. M. Hawley, all of the University of Chicago. The group meets Sunday morning following the early service and breakfast.

COMMUNITY SCHOOL IN DENVER

★ Dean Paul Roberts of St. John's Cathedral was the speaker at the opening session of the city's community leadership training school, which is meeting on six consecutive Tuesday evenings at the First Baptist Church. He was also the leader on November 27 and December 4. The school is given to sensitize the individual to the needs of the modern world as well as to deepen Christian faith. It is interdenominational.

GETTING VARIETY FOR DINNER

★ St. Mark's, Denver, Colorado, tried a new plan in order to get variety at a covered-dish, pot-luck supper. Those whose names began with A through E brought salads; casseroles were supplied by the F-M group; desserts by the N-V. It was left to the W-X-Y-Z people to bring olives, pickles, jellies and relishes. The vestry chipped in with the coffee. The variety equaled that of the best smorgasbord.



DR. C. E. SILCOX, executive secretary, Canadian Council of the World Alliance, addressed luncheon meeting of Rochester Conference on World Order. "Pattern for Peace—A Canadian Viewpoint" will be found on page fifteen in this issue

NEW CLERGY MEET THEIR BISHOP

★ Clergymen who have recently come to the diocese of Central New York, thirty-two in all, met with Bishop Peabody at diocesan headquarters in Syracuse on December 4. Speakers, in addition to the diocesan, were Bishop Higley, suffragan; the Rev. Walter Welsh, rector of Grace Church, Syracuse, and head of the social service department; the Rev. Stanley Plattenburg, rector of Zion Church, Rome, and head of the religious education department; the Rev. Clayton Melling, rector of All Saints, Johnson City, head of promotion, and Deborah Vaill, diocesan consultant in education.

ON LIQUIDATING A MORTGAGE

★ Instead of being asked to give money, some 300 members of Christ Church, Riverdale, New York City, recently were surprised when each received in the mail a crisp, new one-dollar bill. With each green-back, was a letter reading: . . . "Like the Biblical parable of the talents . . . this is God's dollar. It is being loaned to you. Invest it to the best of your ability so it will grow and multiply many times over."

Last Sunday, the rector, the Rev. Gerald V. Barry, announced to his parishioners that \$1638 "talent dollars" had been returned to assist in liquidating a mortgage. Calling the response "The miracle of the bills," the rector related some of the interesting ways to which his flock turned their talents. An author-member gave a lecture. An artist bought materials and sketched portraits of neighbors' children. Some buried their talents in gardens; one grew African violets, another raised vegetables. Others made candy, jellies, watermelon pickle; crocheted baby booties; made dolls and animals from yarn. A bed-ridden woman embroidered dish towels, while another made ear-

rings from old buttons.

Perhaps the most unique experience was that of a silver-haired, 82 year old lady. She invested her dollar in a newspaper ad in her local paper. The ad ran: "Advice sought about the best way of turning one dollar into five dollars without fear of being arrested." Swamped with replies, the genial, little octogenarian received such a wealth of suggestions that she wrote an article describing her well-meant advice. She then sold the article to the same newspaper that ran her ad. The editor still is somewhat shaken by the business sagacity of his newest and oldest contributor.

CHURCH SILVER RETURNED

★ Last summer \$700 worth of silverware vanished from the rectory of Christ Church, Germantown, Pa. No one saw it again until it popped up mysteriously in the living room November 29th. The rector told reporters that he assumed that the thief yielded to his conscience.

PROTEST VATICAN APPOINTMENT

★ The convocation of Lynchburg of the diocese of Southwestern Virginia has protested the appointment of an ambassador to the Vatican, terming it "contrary to the concept of American democracy." Copies were sent to President Truman and to the Virginia Senators and Congressmen.

HONOLULU TO CELEBRATE JUBILEE

★ Church leaders are expected in Honolulu the week of February 3-10 when Episcopalians in the Islands will be observing the 90th anniversary of the arrival of the Anglican mission and the 50th anniversary of its transfer to the Episcopal Church. Michael Hinsuke Yashiro, the presiding bishop of the Church in Japan, and Bishop John Boyd

Bentley, director of the overseas division of the National Council have signified their intention to attend. Invitations have been sent to the Archbishops of New Zealand and Australia and the presiding bishop of the Philippine Independent Church. Bishop Karl Morgan Block of California will be the preacher at the official district service which will open the events on Sunday, February 3, 1952, at McKinley Auditorium.

Beginning on Wednesday, February 6th, special arrangements are being made to take mainland visitors on pilgrimages to the outer islands where they will have a chance to widen their understanding of the way the Church is working among the many different races who have come to this distant part of the world.

CUTTINGTON STUDENTS GIVE SPECIMENS

★ The Missouri botanical garden has received from Cuttington College, biology department, Suakoko, Liberia, West Africa, a collection of botanical specimens collected by students under the direction of Mr. Paul M. Daniel and sent to the botanical garden here for naming and distribution. In acknowledging the specimens, Robert E. Woodson Jr., curator of the Herbarium said, "These specimens are of unusually good quality, even from professional standards, and they are being deposited in the leading botanical centers of America and western Europe."

KIWANIS ENTERTAINS CHILDREN

★ E. K. Morris of St. Alban's Church, Washington, is one of the leading spirits in the annual Christmas party given for crippled children in the auditorium of a high school. Each Kiwanian goes out personally to collect a car full of youngsters from all parts of the District. They are given a dinner, vaudeville show and a present.

EDITORIALS

Vida Dutton Scudder

THE WITNESS this week salutes a great woman, a devout Christian, a pioneer democrat, an inspired teacher—Vida Dutton Scudder, 90 years young on December 15, 1951.

Vida Scudder has been teaching religion, economic history and human fellowship to three generations of young Americans during all of her adult life. Distinguished professors of economics, political theory and Christian theology all over America and beyond, look to her as the fount of their inspiration and the guide of much of their life's thinking. Parish clergy with the cure of souls as their special vocation see in her a steadfast counselor and friend. She has become, for the Church in this country, what the late Evelyn Underhill was for so long in the Church of England—the outstanding teacher—profound, devoutly simple, level-headed—of the mystical element in the Christian religion.

She stands today also, as she has always stood, for world peace as the supreme need in a distracted and fearful world—a peace to be patiently won, not by the security of armaments nor by the threatening of potential enemies, but by the persistent seeking of fellowship—personal and economic—with nations and races differing greatly in their history and traditions from us. She is above the hysteria and fear that has come to obsess our present policy-makers, because she knows the facts of spiritual and economic life and accepts them serenely. She has no dread of social change because the Holy Spirit is to her an ever-present personal reality, working mightily in the historical process to bring men everywhere that more abundant life which the Incarnate God promised to a world that would obey his will. May the benign influence of Vida Scudder, become more and more effective in the thoughts and consciences of our religious leaders. And to her we give our hearty wish in the name of the Lord: "Happy Birthday To You!"

Ministry Sunday

THE third Sunday in Advent is popularly known as Ministry Sunday. The reason for it is obvious. The Epistle points up the humility and the authority of the Christian ministry. The Gospel shows John the Baptist as a type of true minister, even though in the weariness of prison his faith may falter.

As we observe this Ministry Sunday and hear the familiar collect, epistle and gospel we address a word to those who are in the ministry and to the laity who look at this ministry. To those in the ministry it is a good time to check on themselves, to weigh their motives and to consider the effectiveness of their ministry. The advice of a great bishop is a good norm for examination. "In the long run, your ministry will rise no higher than your concept of it. It will take the color, breathe the spirit, wear the garments of you who exercise it. Though it be of God and for God, it becomes in your keeping what you are yourselves." Ministry Sunday gives a special occasion for each clergyman to re-think his concept of the ministry. It is vital that every clergyman keep clearly in mind the true nature of the high and holy office to which he has been called.

To those of the laity Ministry Sunday offers a special opportunity to consider their attitude toward their parson, for the attitude of the laity toward the minister to a great extent conditions the effectiveness of his ministry. A theologian once defined a pastor as, "a trusted, trained, inspired friend-at-large." To what extent does the laity help the minister to be these things. The element of trust is easy. Most laymen trust their minister implicitly. But to what extent do the laity help their minister to be the trained, inspired, friend-at-large, he ought to be? A clergyman needs time to continue his training, he needs time to study, and to read. A clergyman needs time to be quiet and to pray. His supply of grace is expendable.

★ "Quotes"

TO many people it has become obvious that unless, as a nation, we can develop the power of moral authority, all our over-weighted emphasis on physical force cannot help us to move toward our goal of a world order in which justice and freedom are secure. Moral authority cannot be built by guns or by Senate loyalty investigations. Moral authority can be developed only as we meet three requirements: Demonstrate in the most concrete terms that our faith in authentic democracy is greater than our hate and fear of Soviet communism. Demonstrate that we are primarily concerned with helping the world's people to attain a more equitable social, economic and political status, so that the false but alluring blandishments of communism no longer hold any appeal for them. Demonstrate that we are building up a military machine only to repel possible aggression, and that our cardinal weapon in the cold war should always be realistic negotiation.

—WORLD ALLIANCE NEWS LETTER

He needs time to practice the presence of God. He needs time to be a friend-at-large, and to give of his ability in serving on committees in his diocese and community.

Ministry Sunday gives the laity a special opportunity to ask themselves the question, am I giving this minister of mine the time and the opportunity to be the trained, inspired, friend-

at-large, he ought to be or do I expect him to do things which I could do for him? The laity can do much to help their minister be what he ought to be.

The times call for the best that Christians can give. A little rethinking on the part of both the clergy and the laity can not but increase the effectiveness of our Christian witness.

Toward A Free World Community

BY

RALPH BARTON PERRY

THERE would be little difference of opinion among us here today concerning the goal of American policy in the field of world affairs. We wish to achieve a "just and durable peace": a peace which would be "just" in the sense of providing the greatest freedom to each nation and individual consistent with the like freedom of all nations and individuals; and which would be durable because of its justice. Such a peace would require a sanction of force, but it would not rest on force. As the nation-state exerts force to deter individuals from lawlessness, so an effective world-organization would require a force drawn from all its members to deter aggression, lest its peaceful members be exposed to attack or exploitation by the greed and selfish ambition of the non-peaceful. But the instrument of force cannot do more in either case than deal with exceptional cases. The stability of a world order, like that of a nation-state, would depend in the long run on the conscience of its members; that is, on their voluntary adherence to a system which they saw to be good—good for themselves, and good for everybody.

In other words, the ideal world community would be an organization of all mankind, designed to promote and guarantee freedom, and freely adapted for that purpose. It is because the goal of foreign policy is a moral ideal, sanctioned by conscience, that the Churches have a peculiar responsibility in the matter. For while the Churches are not the only keepers of conscience

they are, or should be, one of its chief keepers. They have a special obligation, while recognizing the necessary realism of practice, to sensitize conscience and to carry aloft the moral banner.

The definition of the moral ideal is imperative, but it is a comparatively easy task, in a country like ours imbued with a strong democratic and Christian Hebraic tradition. It is our area of agreement: we are divided among ourselves as to the steps to be taken to promote this ideal. What do we do now, and what do we do next? Since all idealists are also citizens we are compelled to translate our ideal into policy, that is, into a line of united action, beginning today. Here the decisions are immensely difficult, because they must take account of complex and ever-changing conditions. But it may be doubted whether we really know what our ideal means unless we see how it applies.

The application of ideals to practice and policy creates what is perhaps the profoundest paradox of the moral life: the fact, namely, that in pursuit of the ideal we are obliged to do what we would not do if the ideal were attained. We take the life of the murderer in order to preserve life, we make war in order to secure peace, we abandon our liberties in order to save them. This is our most acute problem at the present time, perhaps at all times: how to meet situations imposed on us by forces beyond our control, without being unfaithful to our final purpose; or how to be steadfast in our loyalty to the moral purpose without becoming ineffective or utopian.

Divided World

THE present situation, as we all know, is that of a divided world, threatened by a devastating war in which we may all go down together. Both

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This address was delivered November 12, 1951 at a Conference on World Order at Rochester, New York. The conference was sponsored by The Church Peace Union and the World Alliance for International Friendship Through Religion.

sides of this divided world—our side and their side—are combinations of strange bed-fellows; but our side is at least symbolized, if not represented by the beliefs and institutions of the United States and Western Europe, and their side by those of Soviet Russia and her satellites and allies.

We of our side stand for what we call "freedom," which has its central political meaning, and its social and cultural implications. Politically the freedom which we advocate means that government shall express the will of the people at large, freely arrived at by discussion, freely expressed in public, and freely affirmed by the ballot. Taken together these freedoms imply that the government shall not use its power, through control of education and communication, or through army, police, or espionage, to perpetuate its power.

In its social applications freedom, as we conceive it, means freedom of occupation, freedom of business enterprise, and that general freedom of opportunity which springs from enlightenment and from the possession of material resources over and above bare subsistence. In its culture application our freedom means that science, philosophy, art, music, literature and religion shall be free to follow their own dictates, free from centralized and uniformitarian control.

In so far as we stand for this freedom in all its meanings, we work for it; and by implication, stand and work against its opposite. Soviet Russia appears to be a dictatorship imposed, when necessary, by force: peaceful opposition to the government in power, whether by individuals or by organized parties, is suppressed by purges or prevented by threats; use is made on a considerable scale of forced labor; the government indoctrinates its own people, so that the popular will is the product and not the source of government; science, philosophy, art, literature, music and religion are considered as instruments of propaganda, rather than as independent searchings for truth and beauty.

But over and above this difference of beliefs and institutions, there appears to be on the other side a sort of creeping imperialism, most painfully exhibited in the fate of Czechoslovakia. It is by no means certain that there is any fixed pattern. But in certain cases, at least, the procedure is that of the Putsch or coup d'état. Where it constitutes a strong minority, the Communist party, with the connivance and moral support of Moscow, foments violence, obtains key positions in the government, organizes local action-committees, brings charges of treason against non-Communist leaders, and then, when the hour is ripe, seizes

control and liquidates opponents. From this point on the regime, with certain adaptations to local conditions, follows the model of the Soviet Russian state.

This is the threat which clouds the horizon of the future: the threat that a system which denies freedom, and to which we are therefore in principle opposed, shall be spread by force from Eastern to Western Europe, from Europe to the Near East and the Far East, and then to the American continent, and eventually even to ourselves. If we are true to our principles and to our safety we cannot view this prospect with indifference. Our foreign policy must be devoted to preventing its coming to pass.

If this policy is to be adapted to present conditions we must be prepared to "coexist" for many years on the same planet with the opponent, hoping that, given sufficient time, war can not only be temporarily averted but permanently eradicated. If that is possible we may then leave disputes between social ideologies to be settled on their merits. The ultimate victory will then be left to the suffrage of mankind at large and the two systems will bid against one another in terms of benefits conferred.

Our task is four-fold: 1) to be ready for a resort to arms if war should be necessary; 2) to do everything possible to keep what peace we have, and to convert it into a political settlement; 3) to achieve an effective world-organization, beginning with the United Nations; 4) by our leadership and example to spread the gospel of democracy to the ends of the earth.

At the same time that we conduct a campaign on these four points, we must not allow any one so to absorb our energies as to weaken the rest. Too great emphasis on our military power can undermine our diplomacy, weaken the United Nations, and destroy our moral leadership. Too great emphasis on bilateral and ad hoc political negotiation can invite aggression, excite distrust among our allies, and deflect attention from our long-range goal. To reply on the United Nations at this time for our national defense, or for political settlement, is premature; and nor can we, in virtue of its present composition, entrust to the United Nations the declaration of our own ideals. To rest too heavily on our ideals is to neglect the duty of national defense, ignore the necessity of moving forward step by step on the rough terrain of fact and circumstance, and offend our fellow-nations through being too admiring of ourselves. We must, in short, coordinate these four lines of effort in a total strategy.

Military Preparedness

SO long as war is possible, a responsible government and a responsible citizenry must be prepared to wage it successfully. It is as foolish to assume that war is impossible as to assume that it is inevitable.

If war is brought to our doors by an invader, the decision of war or peace is taken out of our hands. Short of such a total commitment it is our duty to count the costs of war against its possible gains.

There are those who believe, for what seem to be good reasons, that a war in which both belligerents employ atomic and bacterial weapons could not benefit either the victor or the vanquished. One thing, at any rate, seems clear—namely, that our allies in such a war, the already stricken countries of Western Europe, for which we profess such brotherly concern, would be so ravaged as to make their recovery unlikely within the predictable future. Such a war not only would be catastrophic in the extent of its physical destructiveness, but would require the suspension of those very freedoms which constitute the goal of American policy.

While the power of a defeated belligerent is temporarily broken, it harbors resentments against a favorable hour of revenge. What happened in Germany after the First World War is too painfully well-known to require argument. Suppose that Soviet Russia were defeated, what would be the aftermath of such a war—in Soviet Russia, in China, and in Eastern Europe? It is likely that this vast area and multitude of people would remain defeated and passively submissive? Are we prepared to occupy half of the earth's surface for an indefinite period of time? Would a war against Communism destroy Communism, or merely deepen its roots, toughen its fibre, and unify its adherents? Does not each war breed future wars—as the causes of the Second World War were in large part the effects of the First World War?

No one, so far as I know, has thought through the answers to these questions; still less has any one thought through the consequences of a Soviet victory, or of a stalemate, in which we would suffer over and above the evils of a war itself the humiliation and corrupting effects of military failure.

Since war requires a complicated and perpetually improvable apparatus, it is the duty of a government to invent, and be ready to produce, weapons of the latest design. It may well be wise to give young men the elements of military training and to formulate plans of mobilization. What-

ever takes time has to be ready ahead of time.

But it does not follow that such preparations should be flaunted in the face of the potential enemy. The fact that a country is known to be strong by the military experts of other countries may properly operate as a deterrent. But in order to be known to be strong it is only necessary to be strong; it is not necessary to talk about it. When strength is ostentatiously paraded it has another effect, the effect, namely, of leading opponents to do likewise. Or it may be taken as a symptom of weakness. It may incite fear in some quarters, but in the case of a proud and powerful nation such as Soviet Russia, it is much more likely to arouse a counter-militancy than a timid submission.

Preparation for war should not be allowed to develop a war psychosis—that war in the heart, that will to war, that hair-trigger condition of mind, that posture of defiance, that exceptional touchiness, that exaggerated pride, by which a minor difference or a trivial affront may become a point of honor and a *casus belli*—if by a “cold war” is meant this state of emotional hostility, this arousal of the combative instincts, towards Soviet Russia, it is anything but cold. It commits us recklessly to advanced positions, which may prove untenable, but from which it is difficult to withdraw. It develops a reverse form of wishful thinking; for when fear, hate, and suspicion reach a certain point they resist the removal of their own grounds. Thus if Soviet Russia should suddenly behave as we have complained of her for not behaving, the Russo-phobes would not want to be persuaded. Many of them would rather be proved right than that Russia should do the right. When and if the great tide of Soviet-American hostility recedes it will leave a great many of our leaders of opinion stranded like a fish or insect indecently exposed to air or light.

Political Settlement

TO reach a political settlement or *modus vivendi* with Soviet Russia requires good manners, a willingness to make compromises, and an understanding of the other point of view.

Among European observers who view our foreign policy with mingled hope and apprehension, it has been remarked that, contrary to the familiar aphorism, we expect to build Rome in a day. It is pointed out that putting up with things you don't like, residing in the same world with people of whose conduct you don't approve and meanwhile going about your business, is the normal state of human affairs. If every profound disagreement or conflict of interest were to be allowed to break out into open hostility, there

would never have been even intervals of peace. The relations between France and England, between France and Germany, between Western Europe and Turkey, between the Christian and Moslem worlds, between ourselves and South American dictatorships, between ourselves and Czarist Russia, for many years between ourselves and Japan, have been relations of tension and of opposition in which, nevertheless, war was averted—in order to hold what peace there was; in order to achieve a greater peace.

If we soberly survey the present state of the world, we cannot fail to conclude that the kind of victory which we seek, and rightly seek, the creation of an effective world organization and the triumph of our principles in the world at large, will require decades and may require an epoch. Meanwhile the task is not to destroy Communism, or Communist-dominated countries or peoples, or to extinguish Communist belief wherever it has taken root, but to live with Communism.

We have been pursuing the method of negotiation, with indifferent success. No doubt our failures are in large part due to the stubbornness of our opponent. But candor would, I think, force us to admit that our diplomacy has not always been diplomatic, and that our negotiation has often been based on the assumption that we can win concessions without making them. A neutral observer would also find, I believe, that our policy has not been consistent or our long-range objectives clear.

The question of understanding the opponent is deserving of special attention since it touches the matter of public opinion and has given rise to serious misunderstanding.

To understand Soviet Russia means, in the first place, to grasp the motives which induce the Russian people and their rulers to believe and speak and behave as they do. Clearly they are moved by fear and suspicion of Western Europe and the United States, and by a desire to be allowed to pursue their socialist program without interference. They are moved by a fanatical zeal for their Marxian gospel, by an impulse to propagate it throughout the world, and by confidence that it will ultimately triumph. Having achieved a social and political revolution, they fear a counter-revolution such as has undone the great revolutions of the past. Behind these motives lies a complex of historical and economic causes.

When these motives and causes are understood, the opponent's offense is mitigated. We no longer think of Soviet Russia in terms of sheer malice or wickedness. We are disposed to make allowances. We humanize and broaden the picture, and spread our blame more thinly over a

larger area. We are confronted by history, human nature, and a set of physical forces, rather than by a group of personal devils, such as Stalin, Molotov, Vishinsky and Gromyko, who excite our hate and wrath.

A similar effect is created by the method of reciprocity. When we put ourselves in the place of the Russians, and ask ourselves how we would then feel and act, the edge of our asperity is dulled. We tend to sympathize with their motives, and to imagine ourselves moulded by the same external conditions. When we see ourselves as the Russians see us we lose our self-righteousness; and this makes us less censorious. We see our relations to South and Central America and to the Caribbean as resembling the relations of Soviet Russia toward those near neighbors of which they require "friendly governments." We see our demand for military bases, our interest in oil, and our taking over of British strategic posts, as bearing at least some faint resemblance to that imperialistic expansion which we charge against Soviet Russia. We see our policy in Greece and Turkey as intervention in the internal affairs of other nations, as at least roughly analogous to Russian interventions in China and Eastern Europe. We recognize that if we have exercised the veto in the Security Council less frequently than Soviet Russia this may be because we have had our way without it. We see ourselves as complaining of Russia as a menace to the peace of the world while at the same time we accumulate atomic bombs.

All of these ways of understanding Soviet Russia tend to soften our adverse judgments and cool our warlike passions. There is, however, a danger in this promotion of understanding. There are minority groups in the United States who speak up for the Russian or Communist, not because they are pro-Russian or pro-Communist in their fundamental convictions, but because they wish to give the Russian-Communist point of view a hearing.

But then something happens to their minds. Their ideas and feelings tend to become indistinguishable from those of the adherents of Russian Communism. It is as though a Harvard man sitting in the Harvard stands when the game was held in Cambridge should cheer regularly for Yale so as to give the visitors a break. His behavior would so closely resemble that of a Yale man that his neighbors would not unnaturally feel that he belonged on the other side of the field, and might even suggest that he change his seat. Or he might be suspected of being a Yale man at heart, a disguised Yale man, a secret agent from New Haven, or at least a Blue fellow-traveller, a mem-

ber of the Eli front. Furthermore, he would tend to become a Yale man through acquiring the habit of acting like one.

So a person who for reasons of disinterestedness and better understanding defends the un-American cause of Soviet Russia not only appears to have gone over to the other side, but may to all intents and purposes have really gone over to the other side. From having leaned over backwards he has fallen over backwards. Having from motives of high-mindedness been continuously occupied with giving the devil his due he has forsaken God. From being the devil's advocate he has become the devil's adherent.

World Organization

DIPLMACY and negotiation must take place both inside and outside the United Nations. The success of that organization depends at the present time not on its constitutional form but on a political settlement between that group of nations which is led by the United States and the group of nations which is led by Soviet Russia. There can be no United Nations until these groups of nations are united. The evil lies not in the right of veto, but in the desire to exercise it. Both groups of nations are at present members of the world organization. If they fall apart there is no United Nations, but two groups of disunited nations, two great leagues, dividing the world between them and headed for a Third and worst World War.

The United Nations has a mixed record of successes and failures, and because of the high hopes with which it was inaugurated, we emphasize the failures. We forget that here, at least, there are no iron curtains, but an open forum where all nations can speak their minds. We forget that if the United Nations is abandoned through lack of patience and faith we shall have to begin over again—if, indeed, there is likely to be another opportunity.

Resolute adherence to the United Nations does not imply that there shall be no limited associations of nations, such as those of the Americas or of the North Atlantic, but only that these shall be so organized and constructed as to serve the United Nations—whether as nuclei to be expanded, or as subordinate units to be embraced.

The United Nations is more than a mechanism, it is an embodiment of principles. Its Charter is a charter of freedom, providing that the nations of the earth shall be relieved of the fear of war, and enabled to pursue their fortunes and their several cultural ideals. It provides that the background shall be brought forward and that the dependent shall be made independent. It pro-

poses that mankind instead of being weakened by division and rivalry shall be strengthened by cooperation.

But these are precisely the ideals which we as a democratic people seek to realize at home and desire to spread abroad. Disloyalty to the United Nations is disloyalty to ourselves.

Spreading the Gospel

AT the same time that we make ourselves ready for war as a possibility, or a last desperate resort, we seek to avert it by political settlement with the opponent; at the same time that we negotiate with the opponent, we seek to strengthen the United Nations, as an organization in which there are no deep antagonisms, but only differences of opinion to be resolved by discussion and agreement; and at the same time that we do these things we spread the gospel of freedom.

This we can and must do by the spoken word, that is, by what is called "propaganda." But verbal persuasion is likely to be less effective than the example of success. If we are to win dissenters and doubters to our way we must live out our way and show its fruits. We must find the answers, and prove that we have them to the countless millions in the world who are now tempted to look elsewhere for leadership. We must acquire prestige in the world—of the kind that will lead others to imitate rather than to fear us.

And we must demonstrate our institutions and ideals not only by their success at home but by their success abroad; by our own success abroad, and by the success of those abroad who share similar institutions and ideals of their own. The European Recovery Program affords us a supreme opportunity of doing precisely this. There is happily a method by which we can help our friends without offense, that is, without legitimate offense, to our opponents; the method, namely, of economic aid—whether through our own efforts, or through the agency of the United Nations. The European Recovery Program, now unhappily renamed the Mutual Security Agency, together with "Point Four," and other plans for "world development," should be pacific and not military in their intent; designed to create independence rather than dependence on the part of the peoples that benefit by them; based on long-range mutual interest rather than on a temporary charitable sentiment; and used not merely to stimulate production but to improve the condition of the relatively unprivileged classes. Their hoped-for political effects will then be indirect rather than direct; and will be based on the prin-

ciple—our own principle—that people should choose their institutions in an atmosphere of freedom and hopefulness rather than of fear and desperation.

A distinguished political scientist of my acquaintance has said that the United States is not fit to have any foreign policy. He had in mind the tensions, rivalries, and conflicts of governmental power that have grown out of our famous system of checks and balances; the party passions that are excited by our frequent national elections; the selfish pressure groups that influence policy in Washington; the debauching of the public mind by demagoguery and reckless mass-communication.

But this despair of our political system affords no escape from our present difficulties. We are obliged to have a foreign policy, good or bad, and

to implement it with what political institutions we have. In any case the fundamental force in our political life is public opinion—that is, your opinion and mine. The long-range wisdom, steadiness of will, large-mindedness, and patient pursuit of our goal, in which we and the world at large so often find us lacking, can be communicated to our people at large, and to our officials of government, if we cultivate them in ourselves, if there are enough of us, and if, having it in ourselves, we express it vigorously to those about us. The power is ours, if we believe that we have it, and are worthy and resolved to exercise it. If not we have ourselves to blame. Either we abandon our goal of a better world, and our American democratic way of attaining that goal, or we enlist, all of us, for active service, with no holidays or leaves of absence.

A Canadian Looks at War and Peace

BY

CLARIS EDWIN SILCOX

FOR better for worse, the United States and Canada are today in the same boat, but there are some important differences in our respective approaches to the international problem. As my former professor of history, the father of the present Ambassador of Canada in Washington, once wrote, Canada was founded on tradition (British or French) while the United States was cradled in idealism. Perhaps, it is the special function of a country founded on tradition to keep a country cradled in idealism on the rails, internationally speaking.

On the whole and in the political field, we Canadians are rather starkly realistic though we are by no means devoid of ideals. We are of course a monarchy but with the forms and with what we honestly consider to be the advantages of a constitutional monarchy, we yield to none in our democratic convictions and practices. We believe that our system of responsible government is most truly democratic and we feel no need of the elaborate system of checks and balances which seem to us to make government in the United States at times so difficult and uncertain. And in our democratic emphasis, we are more devoted

to the spirit which creates and sustains democracy than to the particular techniques which it employs. The techniques are sometimes deplorable but the spirit behind the techniques are as important to Canadian as to American thinking.

Nor are we so frightened by the words "colonialism" and "imperialism" as some Americans. We were a colony for years, and that period of tutelage and protection enabled us to preserve our distinctive character and prevented us from being absorbed by the United States. Eventually we were able to achieve full autonomy without any break with our real traditions.

All this took time, and sometimes we are troubled by the American desire to remake and redeem the world on a time table. That cannot be done, because human nature is so refractory. Imagine God trying to redeem the world according to a time-table! That is beyond even his omnipotence. He creates man with certain potentialities, and in the redemptive process he takes the divine initiative and then must await the human response. The divine initiative toward man requires the human initiative toward God. Men and nations being what they are, it is impossible to impose the disciplines of true freedom on either. They must achieve that for themselves.

From an address delivered at the Conference on World Order, Rochester, N. Y., November 13, 1951, by the Secretary in Canada for the World Alliance for International Friendship through Religion.

The Economic Field

IN the economic field, we are more suspicious of doctrinaire ideas of equality which we may preach but do not expect to practice. We know that human needs vary in accordance with many factors and that people who live in tropical and semi-tropical countries, for example, have quite different needs from those of us who must wrestle with a more frigid climate. Nor are we quite so terrified by socialism as some in the United States. We may not be particularly sanguine about its thorough-going application, but one of our provinces is experimenting with a socialist government. That particular government may be learning some needed lessons, and the experiment may be of value to all of Canada. We Canadians know, too, how much we owe to a beneficent capitalism. We would never have been able to develop our far-flung country as we have, had we not been helped with large capital investments, in the first instance from the United Kingdom and then later from the United States. Such capital investments are twice-blessed. They both help to develop a country, provide employment and create wealth for the people who reside there, and they also prove profitable to those who put their capital into such a country. But here is a lesson for those countries which wish today to invite capital from without. We would never have attracted such huge amounts of foreign capital, had we not sought to play the game fairly with those who advanced it. We did not break contracts. We kept our word even when it hurt, and keeping our word, we proved ourselves worthy of the confidence which the investors had placed in us.

Now, of course, like the United States, we know that we must make ourselves strong to challenge aggression and thus to pursue a policy of peace through strength. In our world, force is necessary to ensure conformity to law on the international plane and to replace anarchy with order and justice. We cannot do without it. But force alone can achieve little that is positive. With force, one can often stop evil in its tracks, but he cannot instil good. Force may knock hell out of a scoundrel but it cannot knock heaven into a potential saint. Making people good is a spiritual task and requires the infusion of the spirit of God.

That is why it is impossible to buy off communism with money—even with dollars! One has to change men's minds. It is a long process. The Christian Church has been trying to do it for two thousand years and it sometimes seems as if it had only scratched the surface of the subconscious. But we must keep on trying, endeavoring to convince men by appealing to their reason,

creating convictions in the reality of the moral and natural law and perhaps, even more, strengthening their faith in the eternal Law-Giver.

Backward Areas

BOTH our nations were helped in their youth by assistance from without. Now it is our turn to offer help. We are making a start along these lines within the British Commonwealth of Nations and through the implementation of our Colombo Plan. We must do all that and more, helping the backward areas to secure better health, better education, better economies, better administrative practices. Already, the work of Christian missions has pointed the way toward the effective prosecution of the suggestions made by Mr. Truman in his point four. One may well ask what has communism ever done to improve the health, education, industrial and agricultural techniques of these primitive and backward peoples comparable to that done by Christian missions. They and practically they alone have sent out doctors, nurses, dentists, teachers; built hospitals, schools and colleges. What is now needed is a much more expanded program backed by larger funds.

But even here we must not be too Utopian. We cannot impose our methods, even our good intentions, overnight on people any more than we can make them democratic by fiat. To provide as many doctors for China per thousand of the population as we have in Canada or the United States would mean the recruiting of no less than 500,000 trained physicians, and that is a job which we might initiate but which China itself would have to carry through, and in her own way. And the work we envisage may spell many disappointments and discouragements.

Sometimes the task seems beyond hope of fulfillment. But despite a possible scepticism as to the speedy success of the projects, we may carry on, not because through such ministries we hope to beat communism, but because we are actuated by love of God and love of man. Our faith is not in the common man but in the common man who is touched by fire from the lips of the divine man. If we can successfully challenge humanity on the deepest level, we may all rise together. But we can not give nations freedom, for it is the solemn truth which was inscribed on the walls of the palace of the former Viceroy of India: "Liberty does not descend to a people; a people must raise itself to liberty." However divine the initiative of love and service, success depends upon the human response! So let us proceed in faith. Let us trust God and keep our powder dry!

Religion and the Mind

BY
CLINTON J. KEW

A CHRISTIAN PSYCHIATRIST
DURING the past two years many people have asked, "Will you send me the name of a Christian psychiatrist?"

I have asked the Rev. Benjamin F. Axleroad who conducts healing services at Trinity Cathedral, Newark, N. J., to give us his answer: "What is wanted here, probably, is a man who is guided by Christian principles. But Christianity is a personal religion. Christian principles cannot be separated from the personality of Jesus Christ. A Christian psychiatrist, like a practicing Christian, would be a disciple of Christ and a witness to him.

"A good many people might find it difficult to believe that a psychiatrist could be such a witness. Must he not be first of all objective, in no way attempting to influence his patient in the direction of any specific system of help? Is this possible for a man who attaches a very important part to the fatherhood of God and the redemptive power of Christ?

"There are a number of possible answers, but one is given us in the Sermon on the Mount: 'Wherefore by their fruits ye shall know them.' A person can reflect Christ without mentioning him. In the average mission field the living witness to the gospel usually precedes and must always accompany its preaching. In a very real sense, the psychiatrist works in a mission field. His witness of love must come first in order that the patient may relate satisfactorily to him.

"A definite sacramental character would also be apparent in psychology conditioned by a Christian. Counseling techniques, in themselves neutral, would by their motivation and use convey underlying Christian truths. They would thus be far more effective than any attempt to ram authoritarian religion down a man's throat.

"The imparting of divine forgiveness and God's revelation of love in Christ are perhaps the most salient portions of the gospel which should underly the work of the Christian psychiatrist.

"But there's something more. By an empathetic process, the certainty of God's guidance is transferred from psychiatrist to patient. For insecurity is substituted, often very gradually, the "armory of God." Sure of the love of his heavenly Father, a token of which was expressed to him through the psychiatrist, the patient finds himself able to give love first to his fellowmen, then back to God, its source."

I asked the Rev. Alvin V. Hart on the staff of the American Foundation of Religion and Psychiatry to give his answer: "I would say, first, that a psychiatrist who is a Christian, and hence, by definition, would be a religious person, believes that there is such a thing as healthy religion, and that this religion has ultimate value for living. This statement does not mean, however, that both as a religious person and a scientist he will not seek in working with his patients to modify and change their distorted and unhealthy religious ideas, which are as much symptoms of their neuroses and psychoses as are any other symptoms.

"Second, I would say that the Christian psychiatrist would hold to the objective reality of the moral standards for human behavior. Thus he would disavow the concepts of ethical relativism as, in fact, do many of his non-Christian colleagues, Erich Fromm being a prime example. Again this does not mean that he will not seek to change neurotically distorted ethical ideas that are in operation in the lives of his patients as another expression of their basic emotional illness.

"In brief, therefore, a Christian psychiatrist will not fall into the fallacy of 'psychologism' which holds that everything in human life can be explained away by psychology and psychiatry, that he will realize there are more things in this world than his psychology dreams of (that is, there are more ways of apprehending reality than a psychological, scientific way). He will know that the scientific discipline in which he is a specialist has the same limitations as has any other scientific discipline, and he will be humble before these facts."

The clergyman has always been known as the physician of the soul, and it is not strange to find the psychotherapist by his side when he enters the field of healing. Their job is to clear the way for the development of a life that is truly spiritual. This has been demonstrated in its completeness in the life of one Man.

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Tunkhannock, Pa.

NEWS OF OTHER CHURCHES

DULLES TO GET CATHOLIC PEACE AWARD

The Roman Catholic Third Order of St. Francis will present its 1951 peace award to John Foster Dulles, U. S. delegate to the U. N. The presentation will be made in Washington during January. The award was to have been given to Mr. Dulles at the Third Order's annual meeting but the internationally-known Protestant layman was unable to come here for the presentation. The Third Order, which last year honored Myron C. Taylor, former personal representative of Presidents Truman and Roosevelt to the Vatican, gives the medal annually to a layman "for truly Christ-like efforts in behalf of peace among all men."

DISCIPLES OPPOSE VATICAN ENVOY

Trustees of the united Christian missionary society of the Disciples of Christ expressed "vigorous opposition to the proposal to establish diplomatic representation to the state of Vatican City or to the Pope as head of the Roman Catholic Church" at their bi-monthly meeting. In a resolution, the trustees said that "such action would be a violation of the traditional American policy of separation of Church and state and would give preferential treatment by our government to a religious communion." The resolution directed the society's department of social welfare to inform Disciples of the action "and to solicit their cooperation in similar expressions of disapproval."

YOUTH REFUSES TO TAKE MILITARY COURSE

A 17-year-old high school senior, brought up in a Quaker Sunday school, has informed Ann Arbor school officials that he will go to prison rather than take a required

military orientation course. Robert O. Winder said he did not consider himself a conscientious objector in the usual sense of the term, but "I don't like to have it dinned into us week after week that war is inevitable and that we'll all be in uniform within a year." The youth is one of the most brilliant students in the school, Principal Nicholas Schreiber said. However, he will not receive his diploma in June unless the board of education reverses the school administration's action.

In a letter to Mr. Schreiber, Robert said, in part: "I am definitely not planning to enter the armed forces. I say this because I refuse to be held liable for the mistakes society as a whole or our 'leaders' in particular have made, are making, and will probably continue to make. Because of this stand, I see no valid reason for being required to suffer through a course in military indoctrination."

ANGLO-CATHOLICS CAMPAIGN IN ENGLAND

Five thousand Anglo-Catholic clergymen and laymen attended a rally in London which climaxed a campaign conducted in 60 centers to win people to their position. Bishop Mortimer of Exeter, in addressing the rally, said

that "it is time to unite in expressing our common conviction that the Church of England is the Catholic Church in England. The Church may be a partner, or assistant, of the secular power in promoting the people's welfare, but it is not the state's handmaid. It may be protected and helped by the state, but it is not a state department." He deplored the tendency "to look on the Church of England as only one among many Christian denominations."

CATHOLIC ACTION AMONG WORKERS

Two hundred laymen from fifty R. C. dioceses in France gathered in Paris for the first national meeting of the Catholic Action Among Workers. It was founded 18 months ago to help bring the working people of the country back to a Christian way of life. Speakers said the organization's aim is to combat materialistic philosophies and get workers to realize that "making money and protecting personal interests" is not man's chief aim.



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The WITNESS

TUNKHANNOCK

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THE PRESS

Edited by
GEORGE MacMURRAY

WONDER OF THE WORLD:—It was refreshing to read in the Presbyterian Tribune the words of John Burroughs: I am in love with this world; it has been home. It has been my point of outlook upon the universe. I have not bruised myself against it nor tried to use it ignobly. I have tilled its soil. I have gathered its harvests. I have waited upon its seasons, and always have I reaped what I have sown.

While I delved I did not lose sight of the sky. While I gathered its bread and meat for my body I did not neglect to gather its bread and meat for my soul. I have climbed its mountains, roamed its forests, sailed its waters, crossed its deserts, felt the sting of its frosts, the oppression of its heats, the drench of its rains, the fury of its winds, and always have beauty and joy waited upon my goings and comings.

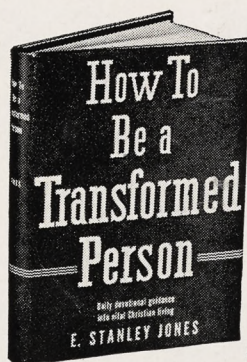
MEET THE CHALLENGE:—Richard Shaull, missionary to Africa, repeats in the Christian Century what

so many are saying these days, that the voice of the Church will gain a hearing only if Christians are working as strenuously for the transfor-

mation of society as Communists are. Laymen particularly, he maintains, must commit themselves unreservedly to the struggle for social justice.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Joy of Study. Papers on New Testament and Related Subjects Presented to Honor Frederick Clifton Grant. Edited by Sherman E. Johnson. New York: Macmillan, 1951. \$2.75.

The whole Church will be grateful to Sherman Johnson for gathering and editing this testimonial volume of studies in honor of the sixtieth birthday of our distinguished and beloved friend and teacher and Witness book editor. The gracious biographical foreword and the fifteen pages of bibliography of Dr. Grant's writings will convince anyone, who might not already know it, of the tremendous debt we all owe to the stimulus and instruction of this great teacher and scholar.

The thirteen essays in this book are all a joy to read, and there is something here to help and inform all kinds of readers, whether specialists or not, whether clergy or laity. Every contribution inspires the reader with a desire for further knowledge and investigation and reflection. This is the kind of tribute that is peculiarly worthy of Dr. Grant, and one which we believe will give him the keenest satisfaction.

F. W. Beare presents a critical and historical exegesis of the Parable of the Guests at the Banquet—a lesson which we read twice in the year at the Eucharist, the Lukan form on the Second Sunday after Trinity, and the Matthean form on the Twentieth Sunday. It is a model of the way one should proceed to analyse the primary and the secondary meanings of parables; and it makes very clear the way in which Scriptural teaching is intimately bound up with the history of Christian thought. B. H. Throckmorton, Jr. contributes a thoughtful presentation of "The Teachings of Jesus and Pacifism," showing the difficulties of an absolutist position taken by both sides to this important question of our times. Professor John Knox's brief note on Mark 14:51-52 helps to clarify the significance of the young man who escaped at Jesus' arrest, leaving behind his linen garment, in the whole context of the Passion and Resurrection narrative. One of the most illuminating essays is that of Holt Graham, who treats of the form and character of the covenant-community that Jesus and his disciples derived from Hebrew culture. Its implications for the doctrine of the Church and the Eucharist are significant.

St. Paul is studied in two contri-

butions. Professor Cadbury points out the problems created for Paul by his converts' taking the apostle's teachings to extreme—what he calls "overconversion." Dr. Grant's son, Robert, relates the notion of "wisdom" held by the Corinthians to contemporary philosophical ideas. A defense of the authenticity of I Peter, along lines laid down in Selwyn's commentary, is made by the Archbishop of Quebec, Dr. Carrington. And Sydney Temple presents a fresh approach to the geographical and climatic elements in the Fourth Gospel, from his own recent travels in Palestine. Dean Clarence Craig summarizes for us the latest investigations of the "Body of Christ" concept, and points out the values as well as the difficulties of this famous and well-worn phrase.

Every preacher and teacher should read Professor Enslin's paper on "Preaching from the New Testament." It will make him uncomfortable, but it is wholesome advice. Dr. Forster's essay on St. Columba and his miracles throws light indirectly on the problem of miracles in the New Testament. A study on "The Descent of Jesus in Muhammadan Eschatology" by Professor Arthur Jeffrey of Columbia University will open a little-known area to many readers: namely, the relation of Christian and Islamic beliefs about the second coming of our Lord. Finally, Professor Arthur Darby Nock of Harvard contributes a learned but clear study of the use of the titles "Saviour" and "Benefactor" in antiquity. The bearing of this on New Testament usage will be obvious to the reader.

This is merely an outline of the rich feast in store for those who obtain this book. It will extend to many that "infectious joy of study" that Fred Grant communicated to Sherman Johnson when he was his student in seminary, and that both of these scholars continue to create through their gift of the Spirit in teaching the word of wisdom and of knowledge.—*Massey H. Shepherd Jr.*

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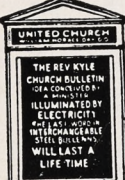
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PEOPLE

CLERGY CHANGES:

JAMES RICHARDS, rector of St. Paul's, Washington, D. C., has been involuntarily recalled as a chaplain in the air force, effective January 1.
 WARREN H. McKENNA, formerly rector of St. John's, Roxbury Crossing, Boston, is now conducting a social service project on a farm at Epping, N. H.

OTHO S. HOOFNAGLE, formerly rector of St. John's, Montclair, N. J., has returned to be a master at St. Paul's School, Concord, N. H.

ROBERT L. ZELL, graduate of Oxford University, England, and Union Seminary, New York, is now a master at St. Paul's School, Concord, N. H.

ROBERT MARLOW was instituted rector of St. Andrew's, Birmingham, Ala., November 14th.

CHARLES C. WILSON has retired as rector of St. Stephen's, Cohasset, Mass.

GEORGE H. ARGYLE, formerly rector of St. George's, Chadwick, N. Y., is now rector of St. Andrew's, Methuen, Mass.

HARLAN COYKENDALL, former assistant, is now the rector of Gethsemane, Minneapolis, the parish where he was confirmed, taught in the church school and served as an acolyte.

DAVID T. DAVIES, formerly rector of Trinity, Bay City, Mich., is now rector of St. John's, Plymouth, Mich.

RAY HOLDER, formerly rector of Christ Church, Raleigh, N. C., is now rector of St. John's, Los Angeles.

WALTER W. GADE was instituted rector of Holy Cross, Brooklyn, N. Y. by Bishop DeWolfe on Nov. 27.

G. E. GRAHAM, formerly rector of St. John's, Keokuk, Iowa, is now rector of St. Thomas, Denver, Colo.

LAY WORKERS:

WILLIAM WYCKOFF, physician and communicant of Christ Church, Little Rock, Ark., has joined the staff of Dr. Albert Schweitzer at Lambarene, French Equatorial Africa.

SAM OWENS, on the faculty of the Birmingham Conservatory of Music, is now organist and choir director at St. Mary's, Birmingham, Ala.

DEATHS:

DONALD McFAYDEN, 75, priest of the diocese of Missouri and prof. emeritus at Washington University, died Nov. 15 after a long illness.

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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.

BENJAMIN AXLEROD JR.
Hospital Chaplain, Newark, N. J.

As I attended the 1951 interdenominational institute on racial and cultural relations at Lincoln University, Pa., I should like to correct a couple of facts and an impression given by the Rev. Alger Adams in his article in your November 15th issue.

This institute was sponsored by the National Council of the Churches for the purpose of showing representatives of many Churches how important it is to break down segregation barriers. Valuable encouragements and techniques for this purpose were presented which were, I feel, of major help to all present who were open-minded.

Mr. Adams evidently came across a report of the 1950 institute and drew on the information therein contained as though it had occurred this year. The pastor whom he mentions as a "horrible example of moving slowly" actually had seven times as many Negro members in his church this year as Mr. Adams reported, and an enrollment of 30 in the Sunday school about which nothing was said in your report. The pastor of another interracial church, in the Bronx, was also present at the institute this year, along with his Negro assistant. The spirit of the institute was anything but that of "moving slowly," and, while I sympathize heartily with Mr. Adams' goals, I think he should give credit where it is due. I am rather disappointed too, as I think we all are in the diocese of Newark, that nothing was said, to my knowledge, by Mr. Adams of the work of Grace Church, Jersey City, in the interracial field.

A. F. GILMAN
Layman of Chicago

The article, A Social Gospel, by the late Irving P. Johnson, founder and first editor of *The Witness*, is one of the prized things I've read in a long time. In fact all of his articles hit the nail on the head. I am certainly glad you have continued them. I only wish more people would ponder them and do something about them.

GEORGE S. WILSON
Layman of Boston

The *Witness* is making a great contribution to the thinking of Church

people by publishing the excellent articles by the Rev. Clinton J. Kew. In these days where there are so many "peace of mind" books on the market it is a great relief to read articles that are both scientific and genuinely religious. Is there any possibility that they will later appear in pamphlet or book form?

ANSWER: If a sufficient number of people indicate by postal card that they would like to have the articles so published we will be glad to see that they are.

HELEN L. GRAHAM
Churchwoman of New York

The first of the articles by Prof. Miller on the Episcopal Church being Catholic was excellent. It pointed out many things that all of us should know. I am looking forward to the second article by this author on the Holy Catholic Church being also Protestant.

MARY GILES
Churchwoman of Philadelphia

Thank you for the editorial on Attack on Education (*Witness*, Nov. 22). As a teacher I am fully aware of this attack as are all teachers who have a regard for the Bill of Rights. Our freedoms are being slowly taken from us, with many voluntarily giving them up through fear. We did however give a demonstration of what organized opposition can do when the Pechan-Musmanno gag proposal came up for a hearing in Pennsylvania. Whether this particular piece of gag legislation has been finally killed through the efforts of a comparatively few courageous people remains to be seen. If not, then I am sure there will be even more people who will appear to testify against its passage at a future hearing.

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