

# *The* WITNESS

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A COPY

December 18, 1952



DR. HENRY A. ATKINSON

GENERAL SECRETARY OF THE CHURCH PEACE UNION ADDRESSING MEETING AT TEANECK, NEW JERSEY

Church Peace Union Sponsors Workshops

## SERVICES In Leading Churches

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

Sundays: 7:30, 8, 9 Holy Communion; 9:30, Holy Communion and Address, Canon Green; 11, Morning Prayer, Holy Communion; 4, Evensong. Sermons: 11 and 4; Weekdays: 7:30, 8 (also 8:45, Holy Days & 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday) Open daily 7 p.m. to 6 p.m.

### GRACE CHURCH, NEW YORK Thurs., and Holy Days, H.C. - 11:45 Fri., Organ Recital - 12:30.

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4:30, Vespers or Music Service.  
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Wednesdays: Healing Service, 12 noon.

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9:30 and 11 a. m. Church School.  
11 a. m. Morning Service and Sermon.  
4 p. m. Evensong. Special Music.  
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The Church is open daily for prayer.

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Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy Communion.

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5th Ave. and 10th St., New York  
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5:30 Vespers, Tuesday through Friday.  
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### CHURCH OF THE HOLY TRINITY

316 East 88th Street  
New York City  
The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

### PRO CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
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.



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.  
The Rev. C. Leslie Glenn  
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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Canon Leslie D. Hallett;  
Canon Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: H. C. at 12:05 noon; also 7:30 a.m. Tues. Healing Service, 12 noon, Wed.

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The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing  
H. Alexander Matthews, Mus. D., Organist  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Tues., Wed., Thurs., Friday, 12:30 - 12:55 p.m.  
Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.  
Two hundred hearing aids available for every service.

### ST. JOHN'S CATHEDRAL

DENVER, COLORADO  
Very Rev. Paul Roberts, Dean  
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

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.  
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.

### CHRIST CHURCH

CAMBRIDGE  
Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
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 Miller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

### CHRIST CHURCH

INDIANAPOLIS, IND.  
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Rev. Messrs. F. P. Williams, W. E. Weldon, E. L. Conner.  
Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser. 11.  
Weekdays: H. C. daily 8 ex Wed. & Fri. 7: H. D. 12:05. Noonday Prayers 12:05  
Office Hours daily by appointment

### ST. PAUL'S CATHEDRAL

OKLAHOMA CITY, OKLA.  
Very Rev. John S. Willey, Dean  
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11  
Weekday: Thurs. 10. Other services as announced.  
Office Hours, Mon. thru Fri. 9-5

### TRINITY CHURCH

Broad & Third Streets  
COLUMBUS, OHIO  
Rev. Robert W. Fay, D.D.  
Rev. Timothy Pickering, B.D., Assistant  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

### 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.  
Thursdays and Saints' Days: Holy Communion, 10 a.m.

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

St. Louis, Missouri  
The Rev. J. Francis Sant, Rector  
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Minister of Education  
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

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Rev. William Eckman, Assistant  
Sunday Services 9 and 11.  
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### TRINITY CHURCH

Newport, Rhode Island  
FOUNDED IN 1698  
Rev. James R. MacColl, 3rd, Rector  
Rev. Peter Chase, Curate  
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Wed. & Holy Days, H.C. 11

WRITE FOR SPECIAL RATE  
FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

**STORY OF THE WEEK****CHURCH PEACE UNION SPONSORS  
LIVELY UN WORKSHOPS****OUTSTANDING AUTHORITIES BRING INFORMATION  
TO WIDELY SCATTERED COMMUNITIES**

★ A major emphasis of the education program of The Church Peace Union and World Alliance for International Friendship through Religion is the arrangement of leadership training institutes and workshops.

During this fall seven such programs have been carried out. A day's United Nations workshop was held on October 21 at Cornell University in cooperation with the Cornell united religious work. On Armistice day a conference on world order was conducted at Teaneck, New Jersey, in cooperation with the Hackensack Ministerial Association and a Bergen County citizens' committee. Four one-day United Nations workshops were conducted from November 17-20 in four Vermont communities: Brattleboro, Rutland, St. Johnsbury, and Burlington. The workshops were arranged cooperative by the Vermont Church Council, The Church Peace Union and local inter-group committees. On December 9 a conference on Inter-American relations convened at Merrill House, the headquarters of the Church Peace Union.

All of these institutes and workshops drew together picked

community leaders who represented various non-governmental voluntary agencies. The meetings were designed to train and inspire the assembled leaders to carry back into the organizations they represented the ideas and program methods which had been discussed.

At Cornell University a luncheon meeting for local clergy, representative University chaplains and students was held; Dr. A. William Loos, education secretary of The Church Peace Union, addressed the group on the subject, "Religion's Stake in the United Nations". At an afternoon workshop for students, the "Economic and Social Work of the United Nations" was discussed. In the evening, Mr. John R. Inman, assistant secretary of The Church Peace Union, spoke on "The United Nations and USA Foreign Policy", and the students participating in the workshop carried on a spirited discussion about some of the issues which he raised.

The theme for the Teaneck, New Jersey institute was Pattern for Peace—1952. Dr. Walter D. Head, president of the American Council of the World Alliance, was chairman of the day's meeting and gave the pur-

pose of the conference in an opening statement. The Rev. George B. Ford, pastor of Corpus Christi Catholic Church and vice-president of The Church Peace Union, then addressed the group on the subject, "The Moral and Spiritual Bases for a Just and Durable Peace". (The text of Father Ford's address appears on page ten.) Dr. Henry A. Atkinson, general secretary of The Church Peace Union, closed the morning session with an address on "A United World Based on Spiritual Values". At a luncheon meeting Dr. Henry Smith Leiper, executive secretary of the missions council of the Congregational Christian Churches, spoke about "Religion's Responsibility for the Moral Climate in United States". During the afternoon session, both the political and humanitarian work of the United Nations was discussed.

Two noted authorities on Latin American affairs addressed the December 9th Seminar on Inter-American Relations. Dr. Charles G. Fenwick, director of the department of international law of the Pan American Union, spoke on "The Good Neighbor Policy, in Law and in Fact"; and Dr. Frank Tannebaum, professor of Latin American history at Columbia University, gave an address on "Inter-American Relations and the Good Neighbor Policy". Father Ford chaired the meeting and led the discussion period which followed the addresses.

The four Vermont workshops carried out the general aims stated above. In addition a spe-



cific purpose of these meetings was to reaffirm our confidence in the United Nations as the best political agency now available for the expression on the international scene of our faith in the essential unity of mankind, in a universal God, and in a universal moral law.

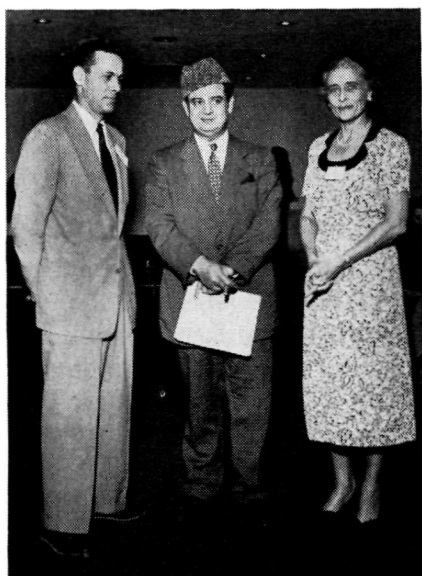
The workshops were received in these four communities with enthusiasm and a widely representative group of leaders participated in each of the meetings. The workshops were regional in nature and in each instance drew representatives from surrounding communities.

Each workshop was opened by a brief address on the purpose of the meeting by Dr. John L. Gregory, executive secretary of the Vermont Church Council. The social and economic work of the United Nations was then discussed under the heading: "The Fight against Hunger, Disease, Poverty, and Ignorance." After an address by Dr. Loos on this subject, the participants in the workshop discussed for some two hours the various aspects of the humanitarian work of the United Nations and also talked over program methods.

At the dinner session three United Nations films were shown: "The Children", "A Village Reborn", and "This Is the Challenge". These films were designed to illustrate the achievements of the United Nations in the economic and social realms. At Burlington, a buffet supper was served and the proceeds from the meal were sent as a contribution to the UN International Children's Emergency Fund. The committee at Burlington also arranged an interesting and instructive program by foreign students at the University of Vermont.

The subject of the evening meeting was "The United Nations and USA Foreign Policy".

Mr. John R. Inman opened the meeting with an address in which he explained the principles of collective security being demonstrated in Korea, the dishonesty of isolationism, and some ways in which the USA might increase its cooperation with the United Nations. After an hour's discussion of political questions the workshop was concluded with an address by



*Reception given by Conference Group of National Organizations on the United Nations for the International Non-Governmental Organization representatives accredited to the UN, July 1952. Mr. John R. Inman, Assistant Secretary, The Church Peace Union. Amjed Ali of Pakistan, President of the Economic and Social Council of UN. Mrs. Julie d'Estournelles, Executive Director of the Woodrow Wilson Foundation. Mr. Inman is Vice-Chairman and Mrs. d'Estournelles is Secretary of the Conference Group.*

Dr. Samuel Inman, one of this country's outstanding authority on Latin America. As one who was a consultant at the San Francisco Conference in 1945 and who has been closely identified with the work of the United Nations since its organization, Dr. Inman gave at each workshop a highly informative and inspirational address. He stressed the central role of the United Nations in today's world as the best present hope for enduring peace. "We fulfill the moral imperatives of our religious faith," Dr. Inman said, "when we give

concerted support to the United Nations."

An editorial in the Brattleboro Reformer on November 17, signed by J. S. H., stated in part: "It (the building of a peaceful world community) is a never ending task, both for the people on whose understanding and faith the organization rests. The Vermonter, who as a dedicated and patriotic American has contributed so much to the part this nation has played in UN, is an example for and a challenge to the energies of all of us. Ambassador Austin observed his 75th birthday last week—at his desk in the United States Mission to the United Nations. We can think of nothing he would like better as a birthday tribute than more, many more, gatherings of American citizens such as the groups which will be taking part in the United Nations workshops in Vermont this week."

Ambassador Warren R. Austin, chief of the US Mission to the UN, wrote a special message for the series of UN workshops in his home state. In part he said: "The need for citizen understanding of the work of the United Nations, and America's role in the world, has never been greater than it is today . . .

"The task of the United Nations is nothing less than building a peaceful, productive world community. It is a community of many races, creeds and colors. It is a community in which over half the people are illiterate; in which two-thirds of the people are hungry in which nearly half the children under fifteen appear destined to die of starvation. To overcome these tremendous odds, the partnership of all peoples in the pursuit of peace is required . . .

"This spiritual faith to which you of The Church Union are



dedicated must pervade all our efforts and guide us on our way. The United Nations offers the means through which God's purpose can be carried out to bless all mankind. We as a nation, have accepted the great challenge of the United Nations. With the help and prayers of all citizens, we will not fail."

### BISHOP NORMAN NASH IS REELECTED

★ Bishop Norman Nash of Massachusetts was reelected president of the council of churches of the state at the annual meeting held December 5th at Quincy. A resolution advocating planned parenthood as "consistent with the highest moral and religious teaching" was adopted. It also reaffirmed support of the UN and recommended that American foreign policy be keyed to backing the international agency. Revision of the McCarren-Walter immigration act was called for in another resolution.

Delegates representing about 2,000 Protestant churches were present.

### A JOYFUL NOISE TO THE LORD

★ Bishop Austin Pardue of Pittsburgh thinks that churches should concentrate on teaching entire congregations to sing. Writing in his diocesan paper for December he says that:

"If praise and thanksgiving were a more natural part of our lives, if we were bubbling over with gratitude, I think it would show itself in our congregational singing. Everyone is familiar with the person who said he left his prayers up to the clergy; but I am sure there are far more people who leave their praising up to the choir. Yet a vital element in public worship is congregational participation.

"The professional choral

group has its place. In the larger parishes where I served as rector we employed expensive choruses, and I must say that the music they produced was beautiful. However, there are definite disadvantages to a paid choir: it tends to make the music an end in itself, rather than a means for the worship of God; it tends to take participation in the service away from the people; and it is expensive—some parishes spend more on music than they do on missionary work for the extension of Christ's kingdom.

"If I had it to do over again, I believe I would have the organist and choir director use volunteer singers in the choir and concentrate on teaching the entire congregation to make a joyful noise unto the Lord. I would ask him to help the average person in the pew sing simple hymns of great praise. In Pittsburgh there are several wonderful choirs where the entire chorus is on a voluntary basis and where everyone in the congregation sings for the love of it, as part of their personal worship."

### PARISH ENCOURAGES PICKPOCKETS

★ St. Thomas Church, Oakmont, Pa., encouraged boys and girls to pick pockets at their annual bazaar. For a small fee they could pick the pocket of a clown who circulated through the crowd, his pockets stuffed with gifts.

### GEISSLER ISSUES CATALOGUE

★ The firm of R. Geissler, Inc., which has long been serving the Episcopal and other churches, has just issued a very attractive catalogue on its 75th anniversary. It may be had, free, by writing the firm at 23-08 38th Avenue, Long Island City 1, N. Y.

### STUDENTS PRESENT ANNUAL PLAY

★ Students of the General Seminary presented "He That Should Come", Nativity play by Dorothy Sayres, on December 4-6. In this way they raise a large part of the money for missionary work done by the seminary; currently in the Philippines and the Chelsea area of New York.



Panel discussion at the Conference on World Order, Teaneck, N. J.: Mrs. Essie Olive Abeel, Executive Secretary, Hackensack Branch, American Association for the United Nations; Mrs. John E. Griffith, representing New Jersey United Church Women; Rev. George G. Howard, Pastor, First Unitarian Church, Hackensack; Dr. Walter D. Head, President, American Council, World Alliance for International Friendship through Religion; Rabbi A. S. Hyams, Teaneck; Rev. George Teague, Pastor, The Methodist Church, Teaneck; Rev. H. Ross Pinkney, Pastor, First Presbyterian Church, Hackensack; Chairman, Hackensack Ministerial Association.

## UN SUPPORT IS URGED

★ Churches throughout Connecticut were urged to educate their members about the aims, organization and achievements of the United Nations in a resolution adopted by the Connecticut Council of Churches at its annual meeting in Hartford. Noting that attacks upon the U.N. are increasing, the resolution expressed the belief that they "arise from ignorance of the facts and from misunderstandings of events which have taken place under U.N. leadership."

It also advised the churches to begin discussions of "desirable revisions" of the U.N. charter to strengthen the international body and make it "more effective as an instrument for maintaining peace and bringing about a world in which all peoples shall be free from want and fear."

Another resolution adopted by the Council condemned the McCarran-Walter immigration act as embodying "discriminatory provisions in violation of fundamental American principles of equality." It called for changes in the Act to eliminate the criticized features.

Other adopted resolutions commended the establishment of the Connecticut commission on civil rights, urged support of Sen. Herbert H. Lehman's (D-N.Y.) anti-filibuster bill in the U.S. Senate, and exhorted the federal government to lower tariffs through reciprocal trade agreements and by legislation.

## SEABURY PRESS PRAYER BOOKS

★ The Seabury Press, as the official publishing house of the Protestant Episcopal Church, will launch in January a new line of Prayer Books, Hymnals and combined Prayer Book and Hymnals. The Press will be able,

during the coming year, to provide the Church with a complete selection of all three editions in several sizes and in a wide variety of bindings and colors.

The Seabury Prayer Book will be the only Book of Common Prayer, currently available, that follows the standard copy word for word, line for line, and page for page. Entirely reset in a beautiful and very readable, newly designed, font of type, the result is the handsomest and most readable Prayer Book that can be produced.

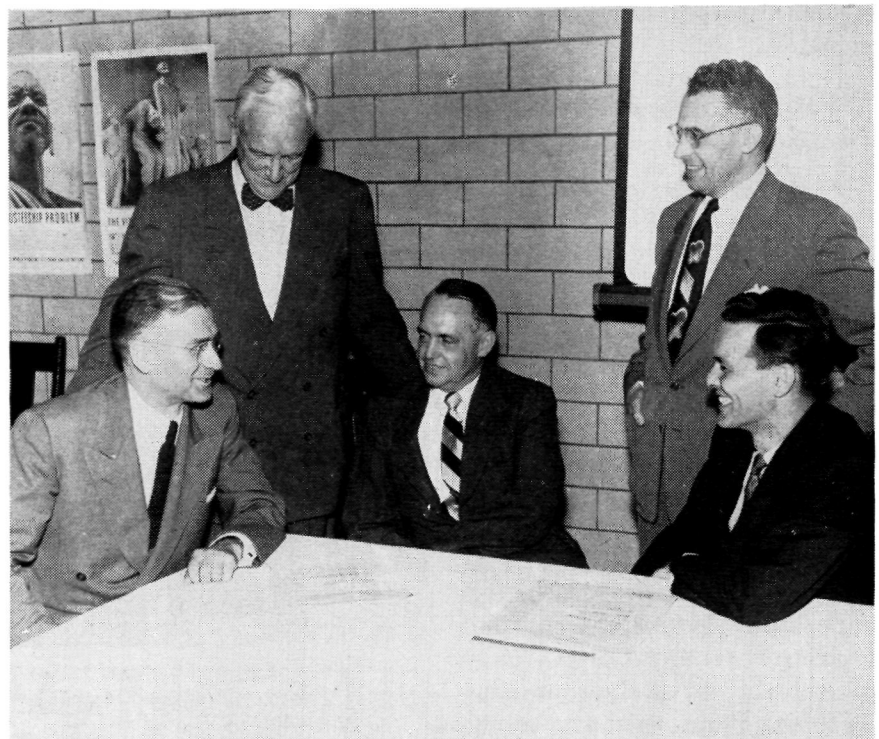
## CAN THESE SCHOOLS BE TOPPED

★ All Saints, Chevy Chase, Maryland, has 1100 pupils in its church school, which is said to be the fourth largest in the country. Also high in the list is St. John's, Bethesda, Maryland, with almost 1000. We will be glad to hear from anyone who can tell us the top ranking three as far as membership is concerned. As for quality, we are tempted to agree with the fam-

ous country parson of Connecticut, the late George Gilbert, who once said that he was not too keen about Sunday Schools. "If children go to church they will learn what the service of baptism requires; the creed, the Lord's Prayer, and the Ten Commandments. Then if they listen to me preach they will learn 'all other things which a Christian ought to know and believe to his soul's health'."

## PREPARE TO RECEIVE URGES MOSLEY

★ Even many of the clergy, as well as a large part of the laity, fail to make adequate, if any, preparation for receiving the holy communion. So stated Dean Brooke Mosley of Wilmington, Delaware, in an address to the clergy of the diocese of East Carolina, meeting at St. Mary's, Kingston. He said that receiving the sacrament should be the occasion of deep heart searching and in an humble and penitent spirit by all who do approach the altar. Yet he said



LEADERS AT UN WORKSHOP, Fort Wayne, Indiana: Dr. A. William Loos, education secretary of the Church Peace Union; Mr. E. H. Kilbourne, toastmaster at the dinner meeting; the Rev. Hampton Adams, minister of Union Avenue Christian Church, St. Louis; Judge John H. Logan, chairman of the workshop; John R. Inman, assistant secretary of the Church Peace Union

that many make their communions with no preparation whatsoever, and in an apparently superficial spirit. There is a tendency to overlook the deep significance and importance of the sacrament. He spoke most appealingly of the need for spending much time in preparing oneself for participation. He mentioned several manuals that may be used in making one's preparation. He suggested the reciting of a hymn to oneself as one awaited communion. It was followed by considerable appreciative discussion by the many clergymen present.

### DONKEY DOLLAR IN PLATE

★ At St. Stephen's, Sewickley, Pa., someone thought it would be a joke to drop a "donkey dollar", a parody on our purchasing power today, into the collection plate on a recent Sunday. However the Rev. Benedict Williams, rector, says that all is forgiven since the fake bill was wrapped in a negotiable piece of U. S. currency which will be used to bring Christianity to Democrats, Republicans, Communists and others all over the world.

### LAYMAN MARKS A RECORD

★ Here is another record that someone may be able to top—Woodburn Colonna on November 23rd marked the 200th Sunday morning service that he has been in his pew at All Faith's Mechanicsville, Maryland. In the past ten years he has missed church but three times, and then because of illness.

### NEW LIVING ROOM FOR STUDENTS

★ The Canterbury Club at Howard University has opened a new living room for Episcopal students and their friends. The Rev. John M. Burgess, chaplain, reports that there are over 400 Episcopalians at the university.

### GERMANY'S LOSS IS OUR GAIN

★ The organist and choir director of the Redeemer, Fairway Hills, Maryland, is Max W. Seeboth, a displaced person from eastern Germany. He is a graduate of the University of Berlin where he conducted the students choir and also taught several subjects in music. He has been a concert pianist and organist in several churches in Europe and has published several compositions which have been performed by great orchestras. He is building up the choir at the Redeemer and has given several outstanding piano concerts.

### HOW TO BUILD NEW CHOIR

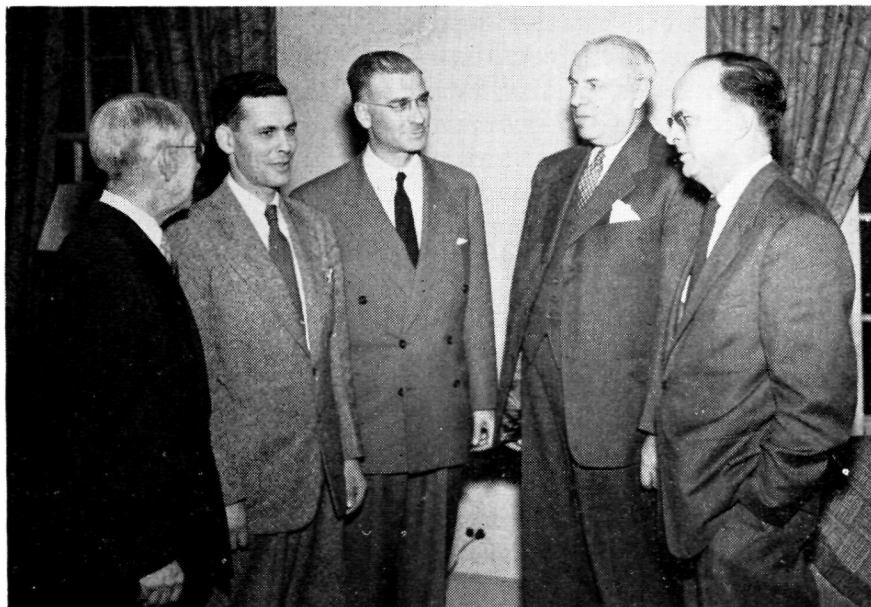
★ Grace Church, Whiteville, N. C., has issued a receipt for making a good choir. First you take an empty chancel and mix gradually into this sixteen children. Do not stir too rapidly or evaporation will take place, but carefully add this important ingredient. Next pour in one choir director, making sure that this

flavoring is the fresh, enthusiastic, patient kind and not the bitter, stale variety. Now let the mixture sit for a few weeks, and do not worry if sometimes the blend seems too sour, too sharp, or too flat. At this period some prefer to sift out any monotones that might have been added at the very beginning, but we find that in leaving these in, that quite often they ripen into the finest portion of the mixture. If this does not happen, at least they will serve to add a dash of taste that no choir is complete without.

Before serving, garnish with a few new vestments, pour in a few hundred pages of the Church's Hymnal and you've got one of the finest choirs ever made.

### URGES CHURCH OPEN ON INAUGURATION

★ Francis E. Armstrong, president of the Brotherhood of St. Andrew, urged that churches be open for prayer on inauguration day, in an address on November 30th at St. John's Cathedral, Wilmington, Delaware.



LEADERS AT UN WORKSHOP, Burlington, Vermont: Dr. Samuel G. Inman, leading authority on Latin America; John R. Inman, assistant secretary, and Dr. A. William Loos, education secretary, Church Peace Union; Dr. John L. Gregory, general secretary of the Vermont Church Council; Donald Elbertson, education director of the Vermont Farm Bureau, who was general chairman of the Burlington committee for the Vermont Workshops



# NATIONAL COUNCIL RECEIVES REPORT OF FINANCES

★ The National Council, meeting at Seabury House, December 2-4, received an encouraging report on finances up to the end of November. It was also announced that bequest of \$350,000 had been received which will go to theological seminaries.

H. S. Addinsell, treasurer of the Council, stated that "Although payments on expectations are a little below the minimum proportional amount due as of November 30, 1952, I am happy to report that on a proportionate basis they are a little better, and on a dollar basis considerably improved over the corresponding period of 1951. The preliminary figures on expectations received by the National Council for the first eleven months of 1952 show receipts of over \$3,469,000. This is equivalent to a little less than 80% of the total expectations for the year and although this is approximately \$158,000 less than the minimum proportional amount which might be considered due as of November 30, 1952, it exceeds collections in the corresponding period of 1951 by a little more than \$126,000.

"During the period March through August, each month cumulative collections on expectations ran slightly in excess of the minimum proportional amounts due. Beginning with the month of September, cumulative receipts by the Council fell behind the proportional amount each month. It was felt that the decline in the month of September might be attributable to the attendance of many diocesan and missionary district treasures as delegates to the General Convention. In October there was a slight pickup in receipts but in November the proportional col-

lections turned downward again.

"As you know, the National Council's accounts for the year 1952 will be closed as of December 31, 1952. All receipts after December 31, 1952 will be credited to the year 1953 unless specifically designated for credit to 1952 expectations. Remittances from diocesan officers or individuals after December 31, 1952 for credit against 1952 expectations must be specifically designated for the year 1952 and must be received on or before January 19, 1953 in order to be recorded in the 1952 accounts."

## The Bequest

★ The bequest of \$350,000 was made through the will of the late William Shubael Conant of Washington, D. C., who died January 27 of this year. Mr. Conant specifically requested that this money be used to improve theological education through the payment of salaries of selected teachers in the Church's seminaries. At the December meeting of the Council a resolution was passed establishing the "John Shubael and Mary McLaren Conant Fund," the income of which is to be allocated by the standing joint commission of the General Convention on theological education.

Mr. Conant, who was a consultant engineer, stated in his will that this sum had been inherited by him from his father, and that the fund was to be established in memory of his parents. Other smaller bequests went to the diocese of Michigan for the aid of aged and infirm clergy, to St. Paul's School, Concord, N. H.; St. John's Church, Detroit, St. John's Church, Washington, D. C., and All Saints Chapel, Bay Head, New Jersey.

Resolutions on other funds were:

That two trust funds of \$7,387 each be established, through the will of the late Virginia Wilson of Portland, Oregon. These are to be permanent endowments, the income of one to be used for payment of pensions to United Thank Offering workers, and the second for the operation of Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.

That a trust fund be established with the \$15,000 bequest of the late Etta M. Arnold Clark of Owego, New York, the income of which is to be credited to the missionary quota of St. Paul's Church, Owego. Miss Clark directed that this fund be known as the Ransom Bowen Dean memorial, in memory of her uncle.

That, at the request of the Bishop of Oskana, a trust fund be established with the funds held for the benefit of St. Barnabas Hospital endowment fund, in the amount of \$21,766. These funds had previously been received by the missionary district of Kyoto, Japan, but jurisdiction of St. Barnabas Hospital has been transferred from the district of Kyoto to the district of Oskana of the Nippon Seikokwai.

The resignation of Canon Vesper O. Ward as editor-in-chief of the curriculum of the department of education was announced. The Council accepted the resignation of William G. Brady Jr. from the committee on trust funds. William S. Gray, New York banker, was made a member of the committee.

A committee was appointed of five clergy and seven laymen to follow up on recruiting for the ministry. It also voted \$65,000 to St. Andrew's Theological Seminary, Manila, as an additional sum toward a new plant. Also approval was given for an

(continued on page 20)

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# EDITORIALS

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## Sowing and Reaping

IT is generally agreed by educators—so far as any professional group can agree on anything—that the fourth grade is a turning point in school life. The youngsters up to this point have been taught facts and fundamentals; now they begin to integrate that knowledge, looking towards a graded and departmentalized development of the different aspects of truth, which we call history, science, language, mathematics, and so on. Moreover up to this point they have been pretty individualistic in their play and recreation; now they are ready for group play—for clubs, gangs, organized sport. So both mentally and emotionally this is apt to be a period of difficult transition, augmented for the teacher by the fact that retarded and accelerated children sometimes create an age-span of several years in any one class.

The current crop of fourth graders—the normal ten year olds—were conceived and born during that period of dreadful stress just following Pearl Harbor. They are war-bred children. Once again the ancient adage from the Book of Books comes true: “The fathers have eaten sour grapes and the children’s teeth are set on edge.” For we are told by those who have to deal closely with children—parents, teachers, cub scout leaders, choir-masters,—that the children of this age-group are violent and unruly beyond anything they have ever known. We used to scoff at such talk in the past and secretly hold all such disparagement of young people as due to age creeping up on old-maid school teachers and harassed school masters. But we do not scoff any longer, for it seems obvious even to the casual observer that we have a real war-bred problem on our hands. We sowed the wind and are reaping little whirl-winds.

We know one teacher who was on the faculty some twenty years ago of an experimental school in the slum area of one of our great industrial sea-board cities. As was to be expected, the language and manners of the children reflected the depression-ridden homes and the mean streets in which they were brought up. That teacher today has the fourth grade in an expensive country day school in one of the suburbs of a great city, where the boys come from homes which are perhaps not all “cultured” but are certainly “moneyed”. She testifies that her present day fourth graders are wilder, more unruly, more difficult than anything

she experienced in the slums. Their language at times is vile, their manners are beyond belief. If there is one word which can describe them, it is “violent”. They do not just casually swat each other—as all young boys do—one boy will grab another by his shirt at the neck, twist it and bang his head against the blackboard. The problem of teaching resolves itself into the more primary problem of keeping order in the classroom.

We do not pretend to have any answer to this situation. We present it to our psychologists, our sociologists, our educators, our clergy, as one of the problems of our age which must be faced. Is it due to the war, as we have indicated, or is it due to our crime movies, our TV programs, our comics? Or could it perchance merely reflect the home life of our age? Perhaps this is a problem primarily for the parents. Perhaps we need more Christian living in our homes.

## The Sawdust Trail

NOT since the days of Billy Sunday has the sawdust trail been hit as hard as it is now being hit by the Rev. William Franklin (Billy) Graham. Billy Graham is a showman. He uses many ‘props’. His preaching is augmented by a 700 voice choir; he has a portable mike clipped to his neck-tie and an assistant plays out reels in the cord so that the Billy doesn’t trip himself up. The Rev. Mr. Graham’s tailor takes a part, and Billy is always perfectly groomed right down to the correctly folded handkerchief in his breast pocket. Everything is in place when Billy appears even every hair in his head. This he has carefully trained down with the aid of an old baseball cap. It is known that he neither smokes nor drinks.

We don’t agree with his theology or with his technique. His theology is about as penetrating as the politics of Calvin Coolidge. His technique is obvious. However we can’t just pass him by with a shrug of our ecclesiastical shoulders and an adjustment to our academic hoods. Billy Graham has something. After all he does produce his own T. V. show at a weekly cost of \$20,000. He owns his own motion picture company. He preaches to capacity crowds. There were 60,000 present to hear him in Houston. (The opening service of General Convention in Boston drew 17,000.) The Rev. Mr. Graham is thirty-four and re-

ceives a salary of \$15,000 a year plus professional expenses.

We don't agree with his theology, but he has something and that something is conviction.

When Billy was a lad he served a term selling Fuller brushes. As one would imagine, he sold more brushes than anyone else. He sold them because he was convinced that there was no better

brush. He had a motto: "How much of my product can I get them to take?" Billy has conviction and enthusiasm.

As we advance in Advent it would be profitable for us to consider the Rev. William Franklin Graham. He's got something there! He is a quick shooting star across the horizon, but in the light he gives there is enough light for us to see a truth about ourselves.

## PATTERN FOR PEACE, 1952

By George B. Ford

*Pastor of Corpus Christi Roman Catholic Church, New York, and  
Vice President of The Church Peace Union*

IT is nine years ago last month since the Pattern for Peace was formulated and published. The seven principles which constituted the Pattern were announced at the same time but separately, each one of the major faiths releasing the Pattern with its own introductory statement. Parenthetically, I might remark that I never understood why the potentially stronger impact of a joint proclamation was foregone.

The Pattern's seven principles were: The moral law must govern world order. The rights of the individual must be assured. The rights of oppressed, weak or colonial peoples must be protected. The rights of minorities must be secured. International institutions to maintain peace with justice must be organized. International economic cooperation must be developed. A just social order within each state must be achieved.

The sanction for the principles of this Pattern, the moral and spiritual foundation for them, rests on accepted and centuries-old beliefs. Otherwise they could be received only as noble and high sounding declarations. These religious convictions have had the homage and devotion of countless generations and they have begotten a civilization at once unique, distinctive, humane. This civilization has been unchallenged in principle until recent years, and has become more precious because of that challenge.

The seven principles of the Pattern for Peace are inherent in what we call the Jewish-Christian tradition. They have a historic background and are approved by time. They possess a persuasive, a compulsive and, let me say, a very disturbing power. Nobody can be complacent in their annunciation or proclamation. The national and world-wide happenings of the past decade, tremendous and intricate as they are, would not suggest to the formulators of these principles a set of

changes in any one of the declarations, even though the experiences and calculations of ten years might offer the basis for more specificity pointed toward the hope of their earlier and ultimate realizations. Time as he grows old teaches many lessons, says Aeschylus. If this exalted utterance of the three faiths can be received as the authentic thinking within these respective bodies, the diagnosis of the major maladies of our day would be traceable to the neglect or denial of the deep faith of the religions West of the East. And with equal force, the living application of them to individual and organized life ought to alleviate if not cure the grave and persistent fevers of these tragic times.

F. S. C. Northrop in his recent book, "The Taming of the Nations," writes: "For each of the faiths in the garden of men has its spiritual Philadelphia, and the way from Philadelphia to Cosmopolis is clear." It is expressly stipulated that these moral and spiritual principles of the Pattern for Peace would need to be effectuated by national and international organizations: for example, the Marshall Plan and Point Four on the national level and, on the international level, the United Nations, which may perhaps eventually evolve into some form of world government. If I may refer to Northrop again, he reaffirms faith in law as the remedy for differences and he illustrates concrete confidence in the United Nations as the only available means to implement the slow extension of international community.

### Organize for Peace

WITH the world of our times like two giants training for the contest, there is no known or certain alternative but to organize, necessarily but not exclusively, with force. While acting from strength we should surely welcome every bit of light in the darkness of our exploration until



our eyes eventually welcome the full brightness of the day of peace for all peoples.

If I were to offer the moral and spiritual basis for a just and durable peace, I could select specifics; but they would fall within the general framework of the pattern, as additional signposts along the highway already clearly delineated. Rather let me briefly suggest another approach which I am convinced would demonstrate the moral and spiritual basis for a wider justice, would advance more humane and peaceful relations within nations and, nationally and internationally, would have a profound and uniting impact.

Am I right in feeling that the churches are abdicating their own divine mission and are asking for the creation of man-made organizations to execute principles that are the very heart and soul of the church's existence? A widely known mini-



FATHER FORD addressing the Conference on World Order at Teaneck, New Jersey

ster recently stated in a sermon: "The Church must recapture its social responsibilities from politicians." "A church is not measured in greatness by the beauty of its architecture or the ability of its ministry," said John Bunyan, "but by the people who live truly and serve faithfully that for which she stands". As a French professor of economics is reported to have said, "It is not the function of the church to create a new civilization. It is the church's function to create the creators of a new civilization". And my friend and neighbor, Dr. Fosdick, has said: "Of all periods in history, this is the time for greatness in religion."

### Religious Truths

**L**ET me illustrate what I mean. If one is a materialistic evolutionist, considering matter only and alone as the source of all reality and life, there is warrant for the assumption that I was made of gold and you of dross. But if we believe each is made in the image of God, each a chip

of God in time, the very concept of justice in a Creator would exclude the show of arbitrary partiality. We would have to be equally his children. We accept these truths. 10,000 instances could be cited right up to this minute of history where individuals of religious faith and conviction in public places and even churches themselves in practice, exclude the image of God.

Anyone who denies the equality of human beings thereby betrays his own profession of faith. To consider the question of minority rights alone, what was the determining factor in the wording of the political platforms? Votes or rights? The candidates apparently worshiped God on Sunday and hedged on God the rest of the week. The day has arrived when any church which approves and acclaims any individual who renders to Caesar the things that belong to God arouses pity instead of respect. A spiritual schizophrenia has crippled the church's divine personality. A distinguished educator and minister has said: "The disturbing judgment is abroad that the churches no longer witness to the Gospel of Christ." I read with shame and tears John Dewey's words: "Nowhere in the world at any time has religion been so thoroughly respectable as with us and so nearly totally disconnected with life."

### Christ of Bethlehem

**W**HILE no explicit statement in either the Old Testament or the New forbids war, the entire spirit of Christ was one of peace. We rationalize when we make Christ come from Mars instead of Bethlehem with the message of peace on earth. Yet religion has allowed the universal principle of brotherly love to be cast out by nationalism, which persuades a soldier of religious faith to kill another of the same faith if either steps within the other's national boundaries. Such a soldier thinks he had done a service to God. May I quote a minister? "The church must point out that America cannot fight a Godless nation, Soviet Russia, with godlessness." The trouble with America is that our values are not religious but nationalistic. Our slogan is not God's way but American way.

I am not unmindful of the accomplishments and glory of the faiths of the Western world over the centuries. No other institution has such a crowd of shining witnesses. None with such a long list of martyrs. None with such prophetic voices. None with such moral and spiritual insights. None which is the home of all nations and tribes and peoples and tongues. None where in joy and sorrow, in defeat and victory, in sin and virtue, in despair and hope, in love and hatred, yet remains the desired haven of the soul. The religions of

the West still can lead upward and onward to the full height of the greater self. And they have the acknowledged right to speak to nations in the name and with the sanction of God.

What we must remember is that the tragedies and problems of today result from the compromises of yesterday. When the faiths of the West

are everlastingly true to themselves, when they hold fast to their principles, unmoved by suffering or material loss or persecution, and stand as steady and unshaken witnesses to the things of God always, there will be a moral and spiritual appeal to peoples and nations that no man-made institutions, however noble in purpose, can ever hope to attain.

## ECONOMIC PREVENTIVE MEDICINE

By Isador Lubin

*US Representative in UN Economic & Social Council*

**M**OST people, at some time in their lives, have known the experience of being very cold, or very hungry, perhaps just for a short time. These people know that, while that suffering persists, their thoughts and energies are directed at getting warm, or at getting food.

A similar preoccupation exists today among two-thirds of the people of the globe. These are the people who do not get enough food, whose income is as low as \$41 a year, or who cannot read or write. Intent upon getting the next mouthful of rice, they find it difficult to focus on their larger problems, and to solve them.

Men cease to think rationally when their minds are filled with fear, or hate, or resentment, or anger. And we know that when people are subjected to privation or discrimination for long periods they become resentful and angry. Their emotions lead them to dangerous acts, sometimes to violence. They are tempted by false promises. They concoct false doctrines. They follow false leaders.

These are the causes of war which the United Nations Economic and Social Council seeks to prevent.

Most of the countries in which these conditions exist possess very considerable resources. They may be natural resources—soil that could be reclaimed or tilled more profitably, or perhaps oil or other minerals. All have idle manpower—a human resource that with training and education can work great benefits.

The development of these resources requires some money, and lots of ingenuity and patience. The effort constitutes, however, an investment which will provide immense returns not only in terms of peace but in terms of economic stability and a growing friendly commerce throughout the globe.

**P**ERHAPS the foremost tool forged by the UN Economic and Social Council to meet this problem is its technical assistance program. Here is how it works:

A social adviser appointed by the United Nations at the request of the Greek Government discovered in the mountain villages that fertile land was uncultivated because the produce grown could not be carried to market because of the absence of passable roads. A program of small incentive payments induced tens of thousands of peasants to undertake voluntarily projects for building roads to replace donkey trails. Using picks and shovels made in their local blacksmith shops and bought with their own money, they constructed over 1500 kilometers of roads in 18 months.

Yaws is a skin disease, painful and debilitating, prevalent in the tropics. It can be cured with a few shots of penicillin. In Indonesia, with World Health Organization help, 300,000 people in a selected area were cured by this process at a cost of about two dollars per person. The transformation in their villages was startling. Their houses and children are clean, compared with yaws-infested communities. Their livestock and crops are well cared for. Farmers' clubs and rural extension courses have new popularity. In one section, a 60-mile canal is being dug with volunteer labor to bring in water for wet rice production. They are using only picks, shovels, and baskets—and their new zest for life.

In Afghanistan, farmers were still using wooden hoes on their cotton and sickles to harvest grain. An FAO technician introduced the sharp steel hoe and the scythe, both of which could be manufactured locally. Now the farmers grow more, harvest more, sell more, have more.

In large areas of Haiti, Pakistan, and a number of other countries malaria has been virtually wip-

ed out. Where this has taken place, food production has gone up because sick people are cured and are able to tend their fields.

Hundreds of millions of people in the underdeveloped parts of the world are trapped in a vicious system of land tenure. Exorbitant rents, unconscionable interest rates, and burdensome taxes leave them little to live upon. The Council, accordingly, has fostered a program of land reform to help governments promote land ownership, devise reasonable farm credit schemes, set up equitable tax systems and generally assist in rural improvements.

Activities such as these—and the list could be extended indefinitely—substitute accomplishment



UN LITERATURE, posters and flags are displayed at one end of the YMCA gymnasium, Fort Wayne, Indiana. The UN Workshop was held at the other end

for frustration among people whose future for many generations has been regarded as hopeless. Progress replaces stagnation.

### Development Capital Needed

**W**ITH this kind of development, however, there is need for roads and ports, for schools and sewers. In short, it requires development capital.

The United States has emphasized repeatedly in the Council and elsewhere that the greatest source of capital is private investment capital. We have urged the underdeveloped countries to modify their laws so as to encourage the flow of foreign capital, and some success has been achieved.

In addition, the International Bank for Reconstruction and Development, associated with the Council in the United Nations structure, has authorized loans totalling over \$1,400,000,000, the largest part of which went for economic development. There have been no defaults on repayments.

Economic development is only part of the Council's great task. Development must take place, if it is to be real and lasting, in an atmosphere of freedom and equality. It must not be subverted

by totalitarian ideologies which would employ it for aggressive purposes or would enslave the people.

Under the Council, therefore, the Human Rights Commission has undertaken a psychological offensive on behalf of the ideas and ideals of freedom. Its outstanding success is the completion of the Universal Declaration of Human Rights. This document is merely a statement of goals and aspirations, without binding force, without even a signature. But its substance is being incorporated in the laws and constitutions of many States. Thus the truths which we revere in our own Constitution—the free press, freedom of religion, trial by jury, and many others—are being established in the developing societies in other parts of the world.

An ounce of prevention is worth a pound of cure, as the old saying goes. The Economic and Social Council is the world's doctor of preventive medicine.

## Try This For Size

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

**T**HE man is in the market for a new suit. The salesman, anxious to please, selects a random garment from the rack and holds the coat invitingly toward his prospective customer. Having established the general preference of the person before him, he then proceeds to offer color, style and "make" until he has satisfied his prospect. So accustomed are we to the process of being "fitted" that we tend to carry it over into other areas of our experience. We attempt to choose friends on the basis of our own preference. We judge our own conduct by what we like or dislike. Thus our dispositions may be colored by our mood of the day. "Goodness" becomes what is pleasant to us; and "badness," what is unpleasant.

The Church has often been disturbing to many because it calls to our attention another standard of measurement than ourselves. Christ came, not to fit an old garment to our frame, but to enable us to wear his own robe of righteousness. The Christian, then, is not necessarily a man like you or me. He is one who has labored with his life, to make it more nearly the "measure of the stature of the fulness of Christ."

That dramatic picture which our Lord gives of the judgment says precisely this. We are evaluated in God's eyes—not because we have clothed the naked, fed the hungry, visited the sick, but



on the basis of our motive for the doing of these things. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." Today it is fashionable in America to "do good." Many have tried to reduce Christianity to the level of mere charitable acts. The Golden Rule has been cut in half in order that the doers of good might not have to be confronted with the motive God has prescribed. In short, we want the personal satisfaction of having done more than was expected of us, or more than we did last year, or more than our neighbors. We don't like to be reminded of the fact that goodness and philanthropy are the norm of the Christian, and that they are acceptable—not as a testimonial of our personal

virtue, but only as a loving response to a loving God, whose children we serve. Christ says that we are to clothe, visit and feed the needy—out of compassion of course, but especially to do our work in such a way that "the least of these" may thereby be enabled to find him.

The season of Advent is quite fittingly a season of preparation and self-examination. As we search our motives, it becomes perfectly obvious that we need penitence before we celebrate Christmas. We need the Spirit and the point of view of the Great Giver before we distribute our own gifts. Christ came—not to put an old man into a new suit, but a new man into every suit—the man God intended us to be. Try this for size!

## A TRIBUTE TO BISHOP SCARLETT

By Sidney E. Sweet

*Dean of Christ Church Cathedral, St. Louis*

IN the first book of the Old Testament there is reference to a man named Enoch, who seems to have lived a very superficial, ordinary, ineffective kind of life for sixty-five years. And then something happened. He must have had a great spiritual experience, for he became a completely different man. And for the remaining three hundred years of his life it was said of him that he walked with God. That is a phrase which seems to me applicable also to Bishop William Scarlett. He is a man who through his life has walked with God. And that means, first of all, that he has been going in the same direction in which God is going—in the direction of the overthrow of sin, the elimination of injustice, greed, exploitation, discrimination of every kind, and the chauvinistic nationalism, which seeks the welfare of the people of one country without concern for the people in the rest of the world; in the direction of human welfare; justice, brotherhood, goodwill and peace.

Let me speak quite definitely, though briefly, of four ways in which it seems clear to me that Bishop Scarlett has been walking alongside of God. First, he has been walking with God in the direction of equal rights for all the children of God. For many years he was president of the Urban League in our city, and his active leadership helped the League to obtain better employment opportunities for the Negroes of our city, better housing, and better educational and recreational facilities. He has been in the line of the true prophets, never afraid to say what he believed God wanted him to say, irrespective of personal

consequences. Let us listen to these words of his and take them to our hearts:

We in America must begin with ourselves. Our immediate task is to establish as rapidly as is humanly possible and as widely as is humanly possible, equality of opportunity for all the people of our land—equality in education, equality in training for skilled occupations, in securing jobs according to one's skill and not according to one's color, in health and housing conditions, in culture. That is something which no democracy which pretends to be a democracy and intends to remain a democracy can deny to one-tenth of its people. More and more we are convinced that segregation is the great barrier to equality of opportunity. It is the barrier to equal opportunities in education. It is also an implication of inferiority, not only of status, but of being, and so contradicts the basic Christian principles of the dignity of every man as a child of God and the equality of all men in the sight of God.

And let us pay especial attention to these words:

The Christian Church itself must face up to this . . . Discrimination within the Church of God because of race or color is a shocking thing. It is shocking because it cuts straight across basic Christian principles. It is shocking because it reverses the historic nature of the church, which is a comprehensive fellowship of all believers. Let the Church be the Church. Let it demonstrate the inclusive fellowship that it professes. It is here that a genuine religious faith will help to mitigate the tensions within our country.

### A Better World

Second, he has been walking alongside of God in the direction of a better world for all people. He has been chairman of the department of in-

ternational justice and goodwill of the National Council of the Churches and chairman of the joint commission on social reconstruction of the Episcopal Church. At General Conventions he has thrilled the forward-looking deputies and bishops with the courageous Christian resolutions, which his commission has presented and the Convention has generally adopted. He has edited two books—"Christianity Takes a Stand", which had a sale of from 50,000 to 60,000 copies, and "The Christian Demand for Justice". In the introduction to the first of these, there is stated very clearly his honest Christian position on this matter of building a better world for all peoples. He says:

The basic conviction on which the work of the Commission rests is that the solution to our problems is to be found only within a religious view of life and the world. We believe that Christianity is not something irrelevant to life, not something that touches only the fringes of life, not something of little importance which we can take or leave as we like. Rather we believe that Christianity is the truth about man, about man's relation to God and God's relation to the world, and about man's relation to his fellow men. It is either the Rock on which we build our civilization or else it is the Rock against which civilization will continue to pound itself to pieces. It is, therefore, toward Christian goals we must move rapidly.

### A Prayer

You can know a man partly by what he says; even more by what he does; perhaps better still by the way he spends his money; best of all by what he really prays for, by his dominant desire, by knowing what he wants above all else, what he seeks first. So here I want to read one of William Scarlett's prayers, which seems to me to show how he has walked with God toward a better life for all people.

Almighty God, Maker of the Stars, Master of Men, the High Incentive of all who stay their minds on thee, whose Holy Spirit of Trust is sweeping through our world like a mighty wind, overturning old institutions, forcing us to reexamine old traditions, old loyalties, unsettling all our solutions until they are settled aright: Grant to us in these stirring days an adequate vision of thy being and beauty, thy holiness, thy justice, thy pity, thy concern for men, that touched by thy pity and love we may give ourselves to thy service.

Grant us grace to overcome the world's injustice, to hear the cries of the oppressed, to succor the needy, and to heal the victims of man's long inhumanity to man. Give us the moving conviction of the unity of all mankind in thee, and a deep sense of human soli-

arity, that we may feel wrongs of others as bitterly as our own.

We do not ask that thou wilt keep us safe, but that we may be loyal to high ends at whatever cost. Give us the courage resolutely to stand for the hard right, glad'y to suffer hardship for the sake of a better world, fearlessly to strike a blow for justice and for the freedom of the human spirit. And give us, we pray, that inner strength which comes of living close to thee, seeking to know and to do thy will. We make the spirit of the Master's prayer our own: Our Father, thy kingdom come, thy will be done on earth. Amen.

### Cooperation

Third, he has been walking alongside of God in the direction of the unity of all Protestant Christians and the closest possible cooperation with Roman Catholics and Jews, with whom unity in the near future seems impossible. And his concern has not been merely with *we a s e l* words. Seldom do we hear the challenge to go forward in the direction of Church unity thrown at us with such clarity and power as we heard it from Bishop Scarlett last May, when he said:

If we cannot move toward *u n i o n* with like-minded brethren in other Protestant churches, if that is to be the position of this church, many would like to know it.

I think we are all too prone to make much of that which really cannot matter much to God, to God Who pours out his grace and blessing on whom He will, apparently at times unaware of the mechanism of apostolic succession. And yet around that issue gathers much of the opposition to church unity.

I think it is true that he was first among the Protestant ministers of this city to meet with representatives of the Roman Catholic and Jewish faiths for the purpose of building better understanding, and working together on moral and community problems in regard to which there was complete agreement.

And now again, thinking that we know a man best through his prayers, I want to read another prayer composed by Bishop Scarlett:

O God, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us not because of difference in race or color or condition to separate ourselves from others, and thereby from thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Saviour, was born of a Hebrew mother and ministered first to his brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician woman and the faith of a Roman soldier, and suffered his cross to be carried by a man of Africa, teach us also, while loving and serving our own, to enter into the communion of the

whole human family. And forbid that from pride of birth or hardness of heart we should despise any for whom Christ died or injure any in whom Christ lives. Amen.

### True Liberal

**F**OURTH, he has walked alongside of God in humility, seeking to know the truth, fearlessly, not bound in a strait-jacket of tradition, not afraid to think, not disparaging the fine mind God had given him. He has consecrated his head, as well as his heart, to his God. He has not permitted himself to be cabined, cribbed and confined by ecclesiastical or doctrinal traditions which are historically unprovable and rationally unbelievable, and which are so often erected as insuperable barriers to membership in the Christian fellowship. He has walked with God in humility, knowing that this is God's world, always eager to listen and to learn, trying to think God's thoughts after him. Amos asked, "Can two walk together except they be agreed?" and expected the answer, "No." William Scarlett was ready to agree with God, no matter where it led or what it cost.

Because he has walked with God, he has been a great preacher, able to put the message which God gave to him in clear and understandable and well-chosen language, and to make it reach the minds and hearts and souls of men. Because he has walked with God, he has been a Father-in-God to the clergy and people of this diocese, giving of himself without stint to steady them when they faltered and to raise them when they fell. Because he has walked with God, he has been a real friend, always seeking not to get from his friends, but to give to the uttermost for their welfare and their happiness. Because he has walked with God, he has been a deeply spiritual man. He has become more and more filled with the spirit of him with whom he has so closely associated.

Which one of us who heard our Bishop's address at our last convention was not stirred when we heard him say:

This watered down Christianity is what has really got us in the ditch. These neat rationalizations, enabling us to skate around vital issues, are no good. In the days ahead only complete commitment will be of any avail. Let us stand fast, therefore, Brethren, in the freedom wherewith Christ has made us free, holding to the Truth and the Right as God gives us to know the Truth and to see the Right . . . We know Who is our Polar Star, our Fixed Point. 'There is the Saviour, the one universal, transfiguring Saviour', and so 'when we would make much of that which really cannot matter much to Thee, recall us to the very heart of our Christian profession, which is Jesus Christ our Lord'!

I started with a reference to an Old Testament character and a descriptive phrase. I want to close, reminding you of two New Testament characters and another descriptive phrase. In the Book of Acts it is said that the rulers, elders, and scribes marveled at the boldness of Peter and John, and "took knowledge of them that they had been with Jesus." This phrase, too, we can apply to William Scarlett. How many times we have heard him say at confirmation services, "Keep close to Jesus Christ. He is the one who has the qualities that you need, and he is the one from whom you will obtain strength to live as a Christian." How often at clergy conferences, as he led us in prayer, have we been raised into another world where we too were aware of the presence of the Master.

All through my remarks I have used the past tense. Perhaps that was necessary because of the nature of this occasion. Now I want to say that Bishop Scarlett not only has walked with God; he is still walking with God, and he will continue to walk with God until God takes him. So we not only this day thank God for his ministry and for his episcopate, and above all for him, but we thank God that he will continue to live among us, for we know that his presence will bring us inspiration, increased courage, and deeper faith.

## Christianity Takes A Stand

Edited by Bishop Scarlett

Articles by Eleanor Roosevelt, Stringfellow Barr, W. Russell Bowie, Arthur H. Compton, Sumner Welles, Frances Perkins, Reinhold Niebuhr, Eduard Heimann, Bishop Parsons, W. E. Hocking, Bishop Dun

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THE WITNESS

TUNKHANNOCK, PA.

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**The WITNESS**  
**Tunkhannock, Pa.**



# THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

*The Primitive Christian Calendar.* A Study in the Making of the Marcan Gospel. By Philip Carrington. Cambridge University Press, 1952, pp. xvi 235. \$6.00.

It has often been suggested that the Gospel of Matthew was composed in such a way that it could easily be broken into "liturgical gospels." Dr. Carrington, the archbishop of Quebec, makes out a strong case for the hypothesis that the liturgical gospel is the clue to the structure of Mark; the earliest gospel was, in fact, designed to be read in course during the Christian year, which in its earliest form was only a modification of the Jewish year. The preaching of John the Baptist appropriately comes at Jewish New Year (in our calendar it has been shifted to December); the parable of the Sower coincides with Palestinian spring; the feeding of the Five Thousand and the Four Thousand correspond to Passover and Pentecost respectively; the Transfiguration is on the midsummer festival; Jesus enters Jerusalem at the time of Tabernacles; and the year ends with chapter 13 (still a feature of our Advent), with the Passion narrative proper a separate lesson or series of lessons.

The hypothesis is attractive. The early Church had a lectionary and a way of using scripture that was meaningful to its people; its calendar followed the one by which they lived. Much the same is true of the later Roman calendar. What is clearly needed is a revision of our own calendar, and of the Prayer Book gospels and epistles that will say something to people in the industrial twentieth century.

The Archbishop makes a number of other brilliant suggestions which must be taken into account by all New Testament students.

*On Proving God.* By Roger Hazelton. Harper. \$2.00.

The subtitle of this book is "A Handbook of Christian Conversation". Unfortunately, a handbook is just what

it is not—it is a rather flowing, undiagrammatical series of essays in the deepest vein—a book to be studied, pencil in hand, rather than a handy reference, with arguments listed under title. Those who use this book in this way will find it most rewarding.

Dr. Hazelton's other book, "Renewing the Mind," is used as a textbook in one undergraduate course at Princeton, which leads one to hope that some college graduates will be far from illiterate religiously.

*What Present Day Theologians Are Thinking.* By Daniel Day Williams. Harper's. \$2.00.

One of the fine things about the present state of church relationships is that it is possible to write completely fair surveys of what is going on in the churches. This book proves that it is possible to do so on the level of theology above denominationalism. Dr. Williams' wide knowledge, control of his subject, and ability to make things clear, make this a book that anyone can read with profit to catch him up on the latest trends in theology. It is an amazing piece of work.



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## DECEMBER MEETING OF COUNCIL

(continued from page 8)

appropriation of \$10,000 to Southern Brazil for purchase of land and a building adjacent to the Church of the Redeemer, Pelotas.

### Missionaries

Jane K. Mees was appointed missionary to Haiti and Louis Robbins to Japan. Also the following have returned to their fields following furlough. Alaska: Rev. Samuel A. McPhetras and Rev. Albert J. Sayers. Cuba: Rev. Rumualdo G. Agueros and Paul A. Tate. Honolulu: Rev. Claude F. Du Teil, Rev. Paul R. Savanack, Rev. Robert Sheeran, Elda J. Smith, Rev. Edmund L. Souder, Deaconess Sarah F. Swinburne. Panama: Rev. Mainert J. Peterson. Philippines: Marian E. Davis and Laura P. Wells. Puerto Rico: Dr. Carey C. Womble and Dorothy A. Hickie.

The new film on town and country work, "In Fertile Soil" was given a preview by the promotion department. Produced by Alan Shilin, who has made several films for the Church, it will be released on January 15th.

### CANON SPARKS FINALLY MAKES THE TRIP

★ Canon Thomas A. Sparks has finally gotten to the top of the Empire State Building for the first time in his life. The visit as the guest of the officers of the Empire State Building corporation took place after the Canon in a retirement interview with a New York paper had said that for many years he had looked at the Empire State Building each morning while shaving, but he had never been on top of it. Seeing the huge building from his window each morning had been the closest the canon had

got to visiting this world famous land mark.

No sooner had the early bird edition of the paper hit the streets, when a New York public relations executive, a churchman with whom the canon had worked during recent years, called the Empire State management, and they decided then and there to invite the canon as their guest.

### OTHER RELIGIONS ARE STUDIED

★ The adult Bible class at the Ascension, Pittsburgh, Pa., is studying comparative religions, including Hinduism, Buddhism, Confucianism and Islam.

### CONVENTION OF YOUTH IN WASHINGTON

★ Young people of the diocese of Washington held a convention

at St. Timothy's on December 6th, with each parish represented by three accredited members. The speaker was Robert Atkinson, a seminary student, who spent last summer working in the district of Mexico. The Rev. John Stevens is the chairman of the diocesan youth division and Thomas Russell is chairman of the youth council.

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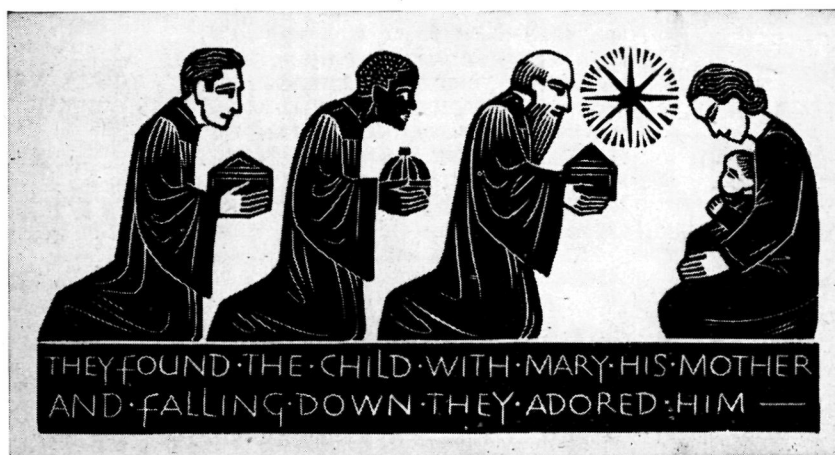
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L. A. WATSON

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# PEOPLE OF THE CHURCH

## CLERGY CHANGES:

**C. DALE DOREN** is now minister of St. Paul's, Mt. Lebanon, Pa.

**WILLIAM A. EDDY Jr.**, formerly rector of Christ Church, La Planta, Md., is now chaplain to Episcopal students at Princeton University.

**JOHN W. HILDERBRAND**, formerly rector of All Faith's, Charlotte Hall, Md., is now chaplain to Episcopal students at the University of Wyoming.

**H. W. BARKS Jr.**, formerly vicar of All Souls, Waukegan, Ill., is now rector of St. Margaret's, Chicago, Ill.

**R. M. KEY**, formerly vicar of St. Andrew's, Enicinitas-Leucadia, Cal., and St. Michael's, Carlsbad, is now rector of St. Stephen's, Beaumont, Cal.

**JOHN H. SOPER**, formerly rector of the Redeemer, Sarasota, Fla., is now rector of St. George's, Kansas City, Mo.

**WILLIAM L. LARSON**, formerly chaplain-administrator of Parkview Hospital, Pueblo, Colo., is now in charge of St. Andrew's, Basin, Wyo. and St. Thomas, Lovell.

**JOHN H. VRUWINK**, formerly curate of St. Paul's, Indianapolis, Ind., is now rector of the parish.

**WILLIAM E. WELDON**, formerly priest-organist-choirmaster of Christ Church, Indianapolis, Ind., is now curate of St. Paul's, Indianapolis.

## HONORS:

**JOSEPH WITTKOFSKI**, rector of St. Mary's, Charleroi, Pa., has been elected state chaplain of the 40 and 8, the honor society of the American Legion.

## ORDINATIONS:

**AUSTIN J. STAPLES** was ordained deacon on Nov 1 by Bishop Nichols at Trinity, Norton, Kansas, where he is in charge.

**WILLIAM A BEAL**, student chaplain at the University of Maryland, will be ordained priest by Bishop Dun on Dec. 20 at Washington Cathedral. Others ordained priests at this service will be **ALLEN BRAYS 3rd**, deacon-in-charge at Christ Church, Accokeek and St. John's Chapel, Pomomkey; **HARRY B. DALZELL**, in charge at Christ Church, Chaptico, and All Saints, Oakley; **CHARLES R. C. DAUGHERTY** in charge of Ascension Mission, Lexington Park, and St. Andrew's, Leonardtown; **ROBERT FOUTZ**, assistant at All Saints, Chevy Chase; **CHARLES E. WALDEN JR.**, in charge of St. Philip's Chapel, Anacostia, and **WILLIAM A. VAN CROFT**, assistant at St. Luke's, Washington. Each of the newly ordained priests will continue in his present assignment.

**GEORGE FIELD** and **C. EDWARD SHARP** will be ordained priests and **WILLIAM E. LITTLEWOOD** will be ordained deacon on Dec. 23 at Christ Church, Creswood, N. C. by Bishop Wright.

**JAMES R. HARKINS** will be ordained priest Dec. 21 by Bishop Keeler at Gethsemane, Minneapolis, where he is curate.

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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.

## C. KILMER MYERS

Vicar, St. Augustine's, New York

Enclosed please find a copy of an open letter to the Vice Chancellor of the University of the South, Sewanee, Tenn., sent by the Urban Mission Priests' Group.

This letter was unanimously accepted at a meeting of the Urban Priests' Group held at St. Margaret's Church, N. Y., December 2, 1952. It represents the feeling of our Group with respect to the current situation at the University of the South.

We hope that you will find room in your publication for this open letter.

The University of the South has come in these recent weeks to occupy the attention of all men interested in the cause of human justice. It may be said without exaggeration that the decision of the board of trustees of your institution not to admit Negroes at this time to the Theological School of the University is a decided setback in the struggle of the Church during these critical times.

This decision was, of necessity, made by men—some of them bishops in the Church of God. How heavy must this burden rest upon their conscience. We, members of the Urban Priests' Group, wish to assure you all that you are in our prayers as you re-think your position which stands as a tragic symbol of the failure of American Chris-

tianity to measure up to the fullness of the stature of Christ.

We do not write in the spirit of bitter condemnation. We write as brothers in Christ who, like you, have made innumerable compromises which help to continue the estrangement of man from God. Nor are we blind to the many insidious injustices perpetrated against the Negro people in the north. We are ashamed of the appearance of hypocrisy over and over again as we have attempted to follow God's will in this and other matters. The "race problem", as it is sometimes called, is not a sectional concern any more. It is, in fact, a world problem which is thrust upon us in a new way due to our unique position in world affairs. And the Anglican Communion, perhaps more than any other non-Roman Church, stands in the very midst of the problem of color.

In the course of history, you and your university have arrived at the brink of decision. You have the power within your hands to cause rejoicing in the Body of Christ both on earth and in heaven. God grant you courage and wisdom this Advent in the year of our Lord, 1952.

May we assure you that in the event you decide to admit Negroes not only to the Seminary but also (as we hope) to the rest of the University, you will have our active support as priests of the Church.

## ★ ADDRESS CHANGE

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