

The WITNESS

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OCTOBER 17, 1946



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SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE

NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK

Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH

NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paul T. Sargent, D.D., Rector

8:00 A.M. Holy Communion.

11:00 A.M. Morning Service and Sermon.

4:00 P.M. Evensong. Special Music.

Weekdays: Holy Communion Wednesday at 8:00 A.M.

Thursdays and Saints' Days at 10:30 A.M.

The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York

The Rev. H. W. B. Donegan, D.D., Rector

8:00 A.M. Holy Communion.

9:30 A.M. Church School.

11:00 A.M. Morning Service and Sermon.

4:00 P.M. Evening Prayer and Sermon.

Wed.: 7:45 A.M., Thurs.: 12 Noon Holy Communion.

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.

Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.

Daily: 12:05.

Thursdays: 11:00 and 12:05.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sun 8, 11, 4. Daily 8:30 HC; Thurs.

11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

The Rev. Roscoe Thornton Foust, Rector

Sundays: 8 a.m. Holy Communion.

11 a.m. Morning Prayer, Sermon.

8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).

Daily: Holy Communion, 8 a.m. Tues.

Thurs., Sat.; 11 a.m. Mon., Wed., Fri.

5:30 Vespers, Tues. through Friday.

This Church is open all day and all night.

ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

The Very Rev. Edward R. Welles,

M.A., Dean

Sunday Services: 8, 9:30 and 11.

Daily: 12:05 noon—Holy Communion.

Tuesday: 7:30 A.M.—Holy Communion.

Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH

Atlanta, Georgia

435 Peachtree Street

The Rev. J. Milton Richardson, Rector

9:00 A.M. Holy Communion.

10:45 A.M. Sunday School.

11:00 A.M. Morning Prayer and Sermon.

6:00 P.M. Young People's Meetings.

THE WITNESS

For Christ and His Church

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Vol. XXIX

No. 46

OCTOBER 17, 1946

CLERGY NOTES

BARRALL, HERBERT M., was ordained priest by Bishop Sterrett of Bethlehem on Sept. 7 in St. Stephen's, Wilkes-Barre, Pa., and is curate at St. John's, Waterbury, Conn.

HEAGERTY, WILLIAM B., retired priest of Los Angeles, died on Sept. 20 at his home at Sierra Madre, Calif.

HEILIGSTEDT, C.A.G., dean of St. John's Cathedral, Quincy, Ill., has resigned to do mission work in the diocese of Fond du Lac.

HOMER WILLIAM O., of the monastery of the Little Portion, is now curate at the Incarnation, Detroit.

MANN, WILLIAM S., formerly of All Saints', Tupelo, Miss., is now the rector of St. John's, Laurel, Miss.

McCREA, THEODORE H., formerly curate of St. Martin's, Providence, R. I., is now in charge of St. John's in the White Rock section of Dallas, Texas.

McELWAIN, HAROLD, was ordained deacon in St. John's Church, Old Orchard, Maine by Bishop Loring Sept. 30 and is in charge of St. Paul's Church, Portland.

SPERRY, WILLIAM B., director of social service of the Detroit Council of Churches, has resigned to become vicar of Christ Church, Detroit, November 1.

STURGIS, RICHARD L., locum tenens of St. Stephen's, Goldsboro, N. C. is now rector of St. Andrew's, Wrightsville and archdeacon of the Wilmington district.

THOMAS, LOUIS, formerly assistant at St. Andrew's, Jackson, Miss., is now rector of Trinity, Natchez, Miss.

VAN METER, WILLIAM S., was ordained priest by retired Bishop Jenkins of Nevada for the Bishop of Oregon Aug. 25 in St. Mark's, Portland, Oregon. He is chaplain at Oregon State Training School, Woodburn.

WELLS, HOLLY, formerly rector of St. John's, Laurel, Miss., is now chaplain of All Saints' College, Vicksburg, Miss.

WILLIAMS, CHAS. W., formerly assistant at St. Francis', San Francisco, Calif., is now curate of Christ Church, Alameda.

WILLIAMS, WALTER, 74, retired priest of the diocese of Virginia, died Sept. 17 in Richmond.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion—Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH

Cambridge

Rev. GARDINER M. DAY, Rector

Rev. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.

Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH

Miami

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

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Summer Services

Sunday

8:30 and 11:00 A.M.

Weekdays

Tuesday, Thursday, Friday at 12:10; Wednesday and Holy Days, Holy Communion, 12 noon.

The Cathedral is open every day.

ST. PAUL'S CHURCH

Montecito and Bay Place

OAKLAND, CALIFORNIA

Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.

Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH

Corner Church and Davis Streets

ELMIRA, N. Y.

Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M. Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.

Other Services Announced

ST. MARK'S CHURCH

Texas Avenue and Cotton Street

SHREVEPORT, LA.

Rev. Frank E. Walters, Rector

Rev. Harry Wintermeyer, Curate

Sundays: Holy Communion, 7:30; 9:25 A.M., Family Service; 11 A.M., Morning Prayer.

Holy Communion, first Sunday, 6 P.M., Young Churchmen.

CHRIST CHURCH

Nashville, Tennessee

Rev. Peyton Randolph Williams

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.

Thursdays and Saints' Days—Holy Communion, 10 A.M.

GRACE CHURCH

105 Main Street, Orange, N. J.

Lane Wickham Barton, Rector

SUNDAYS

8:00 A.M.—Holy Communion.
11:00 A.M.—Church School.

11:00 A.M.—Morning Prayer and Sermon.
(Holy Communion first Sunday each month)

7:00 P.M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market

Cathedral of Democracy

Founded 1695

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

Sunday Services: 10 and 11 A.M.

Weekdays: Wed., 12 noon and 12:30.

Saints' Days: 12 noon.

This Church is Open Every Day

Comments On Accomplishments Of General Convention

*Boston Layman Thinks Much Has Been Lost
By Shortening the Time of the Convention*

New York:—Last week we presented a number of answers to the question "What I Think General Convention Accomplished." There are a number of replies presented this week, concluding the subject:

* * *

BEVERLEY D. TUCKER
The Bishop of Ohio

In general, I would say that the Philadelphia Convention was at its best in the election of its leaders and somewhat disappointing in its action on specific measures.

The election of Bishop Henry K. Sherrill as Presiding Bishop, and that of Justice Owen J. Roberts as President of the House of Deputies, will give the whole Church a high sense of confidence and satisfaction. Moreover there was a splendid spirit of fellowship in this Convention, which came to expression particularly in the innumerable evening dinners, at which the Archbishop of Canterbury, the Presiding Bishop, and the Bishop of Pennsylvania were the distinguished guests.

In measures under consideration by the Convention I was deeply disappointed that we could only continue our negotiations with the Presbyterians and take no step forward. On the other hand, this conservative action was somewhat redeemed by the progressive note sounded in the pastoral letter of the House of Bishops and by the unanimous action taken upon the new marriage canon.

NORMAN B. NASH
Rector of St. Paul's School

The best accomplishment of the Convention was the election of our strongest leader as Presiding Bishop. Next to that, the reforms in our canons on marriage and divorce registered progress. The House of Deputies did well to seat the lady from Missouri, but evidently frightened itself, and absurdly rejected the canonical changes consistent with its own action. The Convention did great harm to the cause of reunion by its action on the Plan of Union.

with the Presbyterians, combining timidity with an isolationism worthy of a sect.

STOUGHTON BELL

Chancellor Diocese of Massachusetts

The fact that the Convention was put through in ten days when those in attendance were war weary and sick of all the international bickering that is going on all around us may have been a large factor in what I



The Rev. Norman B. Nash, rector of St. Paul's School, Concord, N. H., says that the General Convention combined "timidity with an isolationism worthy of a sect"

shall describe as its failure to accomplish very much in a constructive way. I am not unmindful of the election of Bishop Sherrill as Presiding Bishop. This I believe was very constructive. I also believe that the passage of the new matrimonial canon was constructive. While it is subject to differing interpretations it is a distinct advance in my opinion, and when clarifying amendments are offered in the next Convention the

argument that this is what we have had for a long time, let's not change it unless, etc., will have disappeared.

The situation on unity is not lost. On the contrary, we are to have a pronouncement from Lambeth before our next Convention and I doubt not that the whole subject will be more generally studied than it has been in the past.

Before I close I do want to refer again to the ten-day session. At Kansas City we had an opportunity to come to know many Bishops and Deputies in the many social gatherings and to learn of the doings of other dioceses. Neither in Cleveland nor Philadelphia was this possible. Personally, I believe this is a serious lack in a religious gathering of any kind. It may be that this contributed to the sharpness of the party lines so very tightly drawn. I hope that future Conventions will not be so short.

H. W. B. DONEGAN

Rector St. James' Church, New York

As I think of what was accomplished by General Convention I have the distinct impression that it made definite progress in many directions. It gave us a new marriage canon that is merciful and realistic. It voted three million dollars for world relief, evidence of the Church's desire to help suffering humanity. It revealed an awareness of the opportunity and obligation to Christianize the world by giving unanimous approval to an increased budget that envisions larger work overseas. Full support was given to the plan of National Council to establish the Episcopal film and radio commission thereby demonstrating that the Church is adopting modern methods for the presentation of the world mission of the Church. The Convention expressed its intention to seek closer cooperation and joint action with other churches, the Federal Council of Churches and the World Council of Churches in facing together in the light of our Christian faith the material, moral, and spiritual issues of the day. The disposition of the report on approaches to unity was an endeavor to advance. Proof that the laity have rights and privileges in our Church was given by the election of the Hon. Owen J. Roberts, and the presence of Mrs. Dyer in the House of Deputies.

Finally, the choice of Bishop Sherrill as Presiding Bishop revealed the desire of the Church for vigorous forward-looking leadership in the days ahead. These are some of the accomplishments of the 55th session of General Convention. They clearly indicate that the Church is not standing still or going backward, but moving slowly yet surely forward.

CHARLES W. SHEERIN

Rector of the Epiphany, Washington

While disappointed that General Convention did not go further in its attitude towards many big things, particularly Christian unity, to me the outstanding accomplishment was its election of Bishop Sherrill as Presiding Bishop. After all, the Church works through men, and God's spirit uses human personalities. With such a leader as Bishop Sherrill, we can be sure that the attitude of the Church will never be allowed to narrow down into small matters of mere Church management.

The marriage canon is at least better than the old canon, and some of us feel it is a great step when we rise above the mere legalities of the secular court in our attitude towards marriage in general. Perhaps most of us forget that this legislative body we call General Convention must accomplish for the next three years much in the way of budget planning, and the necessary legal work that the life of the Church might go on. Ten days is a pretty short time to do all that must be done every three years and hope or expect such a body also to reach heights of Christian statesmanship in matters such as unity and social questions. Perhaps we ought to meet every two years or even every year.

In the House of Deputies we could not have had a better spirit, and I believe that much of this was due to Justice Roberts' remarkable ability as a presiding officer. My feelings of disappointment are overcome by the fact that in the persons that were selected as the leaders of our Church, we have great hope for the future.

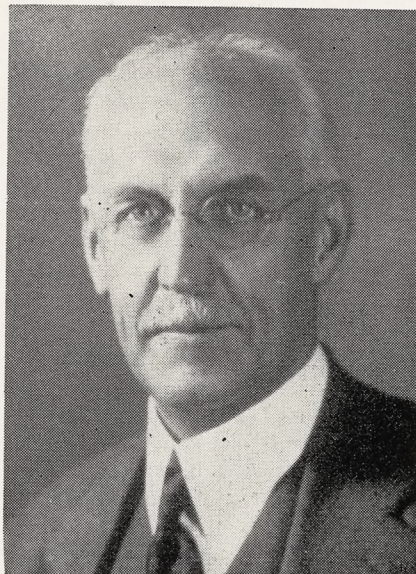
MRS. LEWIS D. PILCHER

Southern Virginia Delegate to Triennial

The Triennial meeting of the Woman's Auxiliary left no doubt in the minds of those present that we are living in a completely disorganized, disillusioned world where war and hatred and strife are rampant. It awakened in each of us an increasing awareness of our responsibility as Christians to meet these changing times with faith and determination that out of the chaos a better world for all peoples shall arise.

There were three emphases that recurred again and again as directives in this task. First, the necessity for deepening and strengthening our own faith; faith in God and faith in the historic teachings of the Christian Church; second, the necessity for a more effectual witness, in every area of life, to the transforming and redeeming love of Christ, by those who dare to call themselves Christian; third, the conviction that, as we appropriate God's power we shall be given the strength to build for peace, for brotherhood and for unity of purpose.

Religion and democracy are two



Stoughton Bell, chancellor of the diocese of Massachusetts, expresses the hope that future General Conventions will not be so short

of the pillars upon which the structure of American life has been built. I believe the women of the Church have greatly strengthened these pillars in passing a by-law which entitles "each Diocese with at least three congregations and with at least two hundred and twenty-five communicants of any racial minority group to one additional delegate from each of those groups" at the Triennial meeting of the Woman's Auxiliary.

If we are to build this city of God it can only be done as we think together, work together, plan together and share together as children of a common Father who gives to each without respect of person, tribe, nationality or race.

JOHN C. SPAULDING

Chancellor Diocese of Michigan

The election of Bishop Sherrill as Presiding Bishop was the most important act of the Convention, and met with general approval. The

three new missionary bishops also were well chosen. A notable legislative feature was the adoption of a new marriage canon. While not entirely clear, it is an improvement on the old one. The question of retirement of Bishops was settled by canons clearly making retirement compulsory at 72. The proposal for unity with the Presbyterians was defeated, but the commission was continued, and the possibility of future action is not entirely destroyed.

J. MILTON RICHARDSON

Rector of St. Luke's, Atlanta

The General Convention faced a choice of submitting the majority report of the commission on approaches to unity to the Church for study or of killing the possibility of union with the Presbyterian Church in the foreseeable future. Its choice was to permit laymen to study the plan or to kill the plan. Unfortunately the latter alternative was taken. Beyond the plausible reasons that were given for not permitting the Church to study the plan one could not help but feel that the real reason beneath the plausible reason was a lack of genuine interest in unity.

EAST CAROLINA CLERGY MEET

Washington, N. C.:—The clergy of the diocese of East Carolina gathered at the diocesan camp near here the last week in September at the usual annual clergy conference to discuss plans for future work in the diocese, and to attend an inspiring quiet period under the direction of the Rev. A. Ronald Merrix, field officer of the National Council for the eighth province.

THAYER ADDISON IS ILL

New York:—A cable from Guam was received at Church headquarters here on October 11 reporting that the Rev. J. Thayer Addison, vice-president of the National Council, suffered a heart attack and is now in the naval hospital where he is receiving efficient care. Mrs. Addison remains with him and both will return to the U. S. as soon as a steamer is available. Meanwhile, the rest of the commission, consisting of Lewis B. Franklin, Mrs. Arthur M. Sherman and the Rev. Robert A. Magill, who left San Francisco on October 7th to study the mission fields in the Orient, have gone ahead. It is announced, however, that they probably will omit the planned visit to Japan.

Great Tasks Before the World Discussed at Kenyon

Dr. Harold Laski Declares that Democracy Cannot Live Without Changes in Society

By Frederick C. Grant

Gambier, Ohio:—Kenyon College is one of our strongest historic ties with Great Britain and the Church of England. Founded in the wilderness of Ohio five generations ago by the indefatigable missionary Bishop, Philander Chase, the first funds for the erection of the college were



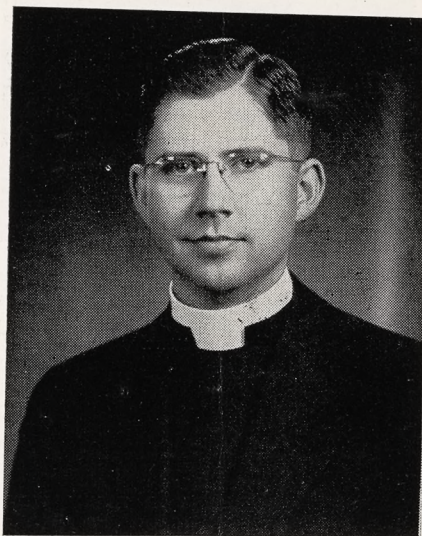
DR. CHALMERS

raised by the bishop in England. The college bears the distinguished name of Kenyon, as the second Lord Kenyon made the original contribution of money. Bexley Hall, its divinity school, was named for Lord Bexley, another donor. The town was named for Admiral Lord Gambier, another generous benefactor.

A significant conference has just been held there, under the leadership of Gordon Keith Chalmers, president of the college, on "The Heritage of the English-speaking Peoples and their Responsibility," attended by over 500 visitors and participants, and with addresses by English and American scholars of note in politics, literature, political economy, government, law, religion and the press. The general tone of the conference was optimistic but deeply serious, and tremendous stress was laid in paper after paper upon the great responsibility of the English-speaking peoples for the peace and welfare of the world.

Perhaps the most dramatic session was the one addressed by Prof. Harold Laski of the University of London and member of the present Labor government of Great Britain, who spoke on the need for a new renaissance; the other address was by Senator Robert A. Taft of Ohio, on justice and liberty for the individual. The two addresses were almost a debate. Mr. Laski pointed out that with the technology of 1946 a United States tied to the demands of 1940 will have 16 million unemployed before long (which means 48 million on relief). Democracy cannot

survive unless there is a change in the organization of society: there must be a fuller degree of effective participation in government by the mass of the people. Voting now and then is not enough: "Citizenship means the contribution of your instructed judgment to the public good." He quoted Plato: "I judge a society by this test, does the minister of education rank higher than the minister of war?" Capitalist democracy is no longer able to satisfy the needs of society: the needs of the community are prior to those of any group. Mr. Taft stated that he



The Rev. J. Milton Richardson, rector of St. Luke's, Atlanta, Ga., a clerical deputy, thinks the Church lacks a genuine interest in unity

was in agreement with most of what Mr. Laski had said: "The bases of our thinking must be reconsidered in a time when the needs of the whole world are to be considered." Government is the safeguard of liberty under law, and equal justice is the most essential part of liberty—but for the past twenty-five years the conception of "equal justice under law" has been declining. The senator cited his experience with the administration of the Wagner Act and the experience of the nation with the O.P.A. in evidence.

Professor Ananda Coomaraswamy of Boston stated the Indian view-

point, criticizing the British program and record in India, but without convincing many of his hearers when he suggested that India had little to learn from the west, even in medicine and agriculture. But his paper should be required reading for those enthusiastic people who wish to substitute foreign missions for everything else in the Church—education, social welfare, even worship. For a generation now, "missions" has carried all before it, often without any awareness of the intellectual, moral, and spiritual struggle involved in presenting Christianity to India, say, or China, or the Moslem world. One of the finest papers was that of Professor Douglas N. Bush of Harvard, on the ethical tradition in English literature, a paper which reflected a wholesome reaction against much of the unidealistic novel-writing of today.

Distinguished guests of the conference were the very charming young couple, the present Lord Kenyon and his bride, now making their first visit to America. Their friendliness and democratic spirit won every one to them.

The sermon was preached by the Archbishop of Quebec, Dr. Carrington, who emphasized the common elements of law, literature, and religion as well as language that bind us together, and also the great responsibility that lies before the English-speaking peoples today. "Nationalism has no place in the world we are now entering, and has little right in the world of the past. Greece, Rome, Britain, America—all of them have been great borrowers, skillful at taking over the traditions and institutions and ideas of other peoples, and justifying their place in history by their ability to pass on these institutions and ideas to other peoples. So it must be still. We must be sharers as well as borrowers, and take into account the needs of the whole world and not merely those of ourselves."

Optimism, humility, diversity, confidence, a fundamental faith—these were the notes stressed in the conference. We were proud to share in a conference which got down to the things that really matter in our common life, where religion and learning were geared to the needs of the world, and where it was recognized that privilege and responsibility are linked together indissolubly, in the law of God and in the nature of things. And we were proud to see a college of the Episcopal Church pulling its full weight in the intellectual world of our time.

LAYMAN READS EPISTLE

Great Barrington, Mass.:—For the first time in the history of St. James' Church here a layman read the epistle during the service of Holy Communion, when Lord Audley, a British peer assisted in the ceremony. The New York press made it a precedent in the Episcopal Church, but it was almost immediately pointed out by Church officials that it had been done elsewhere and there was no Church law prohibiting such participation.

BISHOP-ELECT IN UTAH

Ogden, Utah:—The Rev. S. C. Clark of St. Mark's Church, Pasadena, Calif., recently elected missionary bishop of Utah will visit the parishes and missions in his new field Oct. 8-11 accompanied by his wife. During his stay in Utah he will formally announce his acceptance of his election and expects to move to Salt Lake City Nov. 30, the date of his resignation as rector of St. Mark's. His consecration will be sometime in December.

QUIZ-MASTER ORDAINED

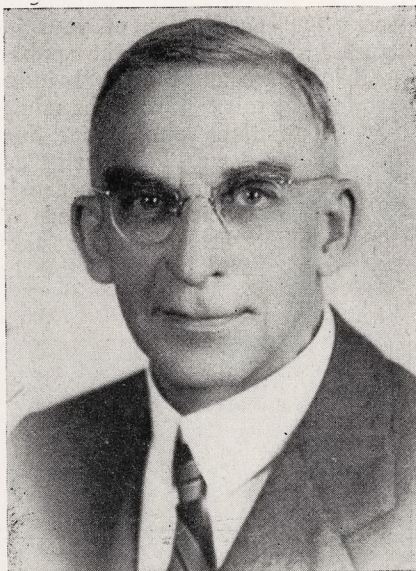
Louisville (RNS):—Dr. I. Q. of radio fame who quit the air waves last June to study for the ministry at Seabury-Western Seminary, Evanston, Ill., was ordained deacon here in his home town recently by Bishop Charles Clingman of the diocese of Kentucky. His real name, James Wesley McClain, is little known. He expects to do missionary work in his diocese.

WAR INDUSTRY AREAS AIDED BY CHURCH

New York:—The report of the National Council's committee on work in the war industry areas has been released here indicating the vast program of the Church in aiding dioceses and parishes meet the problems caused by mass migration of peoples into such areas. Bishop-Coadjutor Edmund P. Dandridge of Tennessee, chairman of the committee, submitted the facts at a recent meeting of the National Council showing among other things: 1) a total of 33 dioceses were helped either with their own Church work in these war industry areas or with an interchurch program, 2) 26 dioceses operated Episcopal Church programs, and 15 participated in cooperative planning, 3) over a five

year period 16 clergy, 15 women and two laymen were employed specifically for work in these fields, 4) nearly 4,000 families of Episcopalians were found among the new populations and over 7,000 individuals not in families, 5) 520 persons were baptized, 304 confirmed, and 164 buried, 6) total Church school attendance was reported as 16,658 and 7) \$6,000 was received through regular pledges, and \$9,741 in open offerings.

"In making this report," said



John C. Spaulding, chancellor of the diocese of Michigan, speaking on unity, says "the possibility of future action is not entirely destroyed"

Bishop Dandridge, "we are conscious of the fact that thousands of parish churches extended their regular program and activities in many ways in order to meet the needs of new people among them. Many dioceses assumed additional financial responsibility for extending their programs and had no need to call on National Council. We believe that in this program a national strategy has been successfully carried through as well as the promotion of corporate responsibility."

CALIFORNIA EEF HAS MEETING

Berkeley, Calif.:—It was generally agreed here at a recent meeting of the Episcopal Evangelical Fellowship to discuss the results of General Convention that the cause of the Church had been advanced even by the politically minded compromises which were the chief achievement in the major issues. However, President John Leffler commented

that he had trouble finding divine guidance or inspiration at General Convention.

INTERFAITH GROUP BACKS UN

Syracuse, N. Y. (RNS):—An interfaith group has been formed here to unite Protestant, Roman Catholic and Jewish religious bodies in support of the United Nations organization.

"We need to remind ourselves in and out of season that the hope of peace and progress for the future lies along the road of conference and cooperation, rather than conflict," said Rabbi Benjamin Friedman in announcing the organization of the group.



The Rev. Charles W. Sheerin of Washington sees lack of statesmanship in matters such as unity and social questions

PACIFIC SCHOOL TERM OPENS

Berkeley, Calif.:—The 54th year of the Church Divinity School of the Pacific opened Sept. 18 with 30 students for the ministry. Of these 15 new students, 13 are on the "G.I. Bill" after extended service in the armed forces. Due to the large influx of married students a seminar has been planned on the life of a clergyman's wife. There will also be a number of interseminary meetings planned by the Rev. Messrs. Randolph C. Miller and Hugh Vernon White, the latter a member of the staff of the Pacific School of Religion.

EDITORIALS

Deputies to Bishops to Deputies

EVERYONE presumably knows how difficult it is to correct misstatements by newspapers. Newsmen have to have "spot news," which means a story that has an up-to-the-minute flavor and gives the headline writer something to work on. If the story later proves to be incorrect or inadequate it's just too bad; the reporter has to have another spot-story the next day and he hasn't space to correct his previous mistake.

All of which is illustrated by the reporting of General Convention. The day Justice Roberts took the floor in Deputies to object to a resolution on international affairs had been dull. Reporters were asking each other what in the world they could send their papers since little had happened. Mr. Roberts saved the day. A former Supreme Court Justice made a stirring speech on the futility of the United Nations and persuaded the Deputies to pass his amendment which supported world government. That was, quite correctly from a reporter's angle, the story of the day. But as every Episcopalian knows, action is not completed by General Convention until it has been approved by both Houses. The House of Bishops not only did not concur with the Roberts' resolution but insisted that an entirely new one be drafted, which was later passed by both Houses. And this document, which is the official action of Convention, instead of minimizing the importance of UN, declares that "the United Nations is our present best hope and the only established agency through which the peoples of the world can at this time pursue the establishment of world law."

Nevertheless agencies that are campaigning for world government are now using the rejected Roberts' resolution as propaganda material. One of them, World Federalists, USA, Inc., is circulating a document headed "Episcopal Church Begins

to See" which quotes Justice Roberts at considerable length and speaks of the "confusing optimism about UN." Also Miss Tracy D. Mygatt, New York secretary of an organization called Campaign for World Government, writes THE WITNESS about "The significant action taken in passing Judge Roberts' amendment on world government" and says that she assumes the action "is binding on the Church for the succeeding three years, and

if on the Church then also on Church publications." With that assumption she asks that THE WITNESS publish an article written by her as secretary of the above organization, "explaining more of the reasons" for the action which she thinks General Convention took.

We have written her of course to tell her that the Convention did not pass the Roberts' resolution, explaining that it was rejected by the Bishops, and enclosing a copy of the October 3 WITNESS which carried a report of the completed General Convention action. The newspapers had the Deputies making an unassisted double play. The play however was Deputies to Bishops to Deputies, with the Bishops saving the game with their skillful handling of the ball. So if any readers are confused over just what did happen, or are receiving erroneous reports from world government pressure groups,

we suggest that they turn back to page three of our October 3rd number for the correct story.

Minority Defeats Majority

LORD HELP US! This is not meant to be a bit of exclamatory slang but a sincere prayer. How can anyone pray otherwise who has read that the House of Deputies refused to concur in a resolution urging friendship between the United States and the Soviet Union. Like the Southerner who stopped reading books about the Civil War because he always thought his side would win

"QUOTES"

THE organizations of religion must not only preach democracy but must themselves reveal democracy in their organizational structure and routine practice. Ecclesiastical organizations based on autocracy are not designed to give effect to democracy. Authoritarianism is repugnant to democratic man whether it be heard in voice of a fascist dictator or seen in the pageantry of ecclesiasticalism. Free men demand the right to make up their minds in the realm of religion as well as in politics. The property interests of a Church must never be put before the personality interest of the people. Power must be democratically controlled because it corrupts a religious institution just as it corrupts a political institution. The freedom therefore that religion demands and which is necessary for the proclamation of its faith, if religion would counteract ideology, must be universal. It is not a freedom which one section of religion can claim for itself and deny to others.

—Bishop G. Bromley Oxnam.

until the last chapter, we still can't believe this can happen in our Church.

How come this so great lack of faith? It is clear that this warlike antagonism to Russia arises from two sources. There is the propaganda which originates in the Vatican and is forcefully promulgated all over the world, and particularly in America, by the Roman publicity agents. Then there are those so strongly wedded to the status quo that they would rather see an atomic war than to have their investments threatened by new ideas. They are using the great power of press and radio, which they largely control, to turn public opinion against the Soviets. That the laymen who represent our Church at General Convention are largely from this economic group is of course perfectly obvious.

The Bishops had spoken boldly and sensibly by declaring that "to conclude that the only way in which these tensions between the Soviet Union and the United States can be resolved is by war would be calamitous and to contemplate such a war in the name of religion unthinkable." By fail-

ing to concur with this resolution the Deputies inferred, however innocently, that "such a war in the name of religion is thinkable."

It has to be said, of course, that a majority of the Deputies did favor the resolution as it was received from the Bishops. The vote was on whether or not the resolution should be reconsidered which requires a two-thirds vote. There were 232 who voted "yes" and 118 voting "no". Thus was the majority defeated by just two votes and the damage done.

It is a grave responsibility for the Episcopal Church and it is one which rests upon us all. Pastors and people alike who are tied to no line but Christ's are required for leadership now to repair the damage. Ministers particularly must rise to this occasion who are unwilling "to reject completely the power of good will, mutual understanding and cooperation between peoples." Preachers are needed in the Episcopal Church as never before who can present convincingly to the people the good news that there is a greater power than the power of war.

Discipline of the Liberal

by Frederick C. Grant

The Editor of THE WITNESS

IT MIGHT surprise some persons to learn that a group of Christians gathered for a day in 1946, to consider the subject, "The Discipline of the Liberal." It has been said that liberalism is



dead — but apparently, like Mark Twain's obituary, "the report is slightly exaggerated." Even the official title of the liberal group in the Episcopal Church has been taken away: they are no longer "Liberal Evangelicals," but are now "Episcopal Evangelicals." But the

liberal tradition, the liberal outlook, the liberal movement is not so easily disposed of. Its tradition is too old, too deeply rooted: Anglican Liberalism goes back of the Anglo-Catholic movement, back of the Oxford Movement, back of the Cambridge Platonists, beyond Hooker, to the earliest Oxford Reformers—Colet, Erasmus, Sir Thomas More—and even past them to a strain in English Church life, even before the Reformation, which can fairly be called liberal. It has nothing to do with "the liberalism of the twenties" (i.e., the 1920's) here in America. It is no name for

disagreement or for loss of faith, or for compromise with science or sociology or with a purely scientific, humanitarian, modern ethics. It is an old name, and is itself an adjective, describing and qualifying something positive. A liberal theology opposes an obscurantist or reactionary theology: but it is a theology, not the lack of one. A liberal faith is a particular kind of faith—but it is certainly faith, not its absence. Liberal churchmanship is opposed to narrow, authoritarian, ceremonious, ultra-dogmatic churchmanship: but it is still churchmanship, it is still loyal—devoted to the Church, not merely to the "Church Idea", but to the actual, historical institution, Christ's One, Holy, Catholic Church.

What then is liberalism, in the Anglican Communion, and what kind of person is the liberal? We might try to list the characteristics of this movement and its leaders: Liberalism—i.e., the liberal—believes in the proper use of reason. So does the Catholic. So, at the opposite extreme, does the rationalist. But the liberal does not set faith and reason in opposition, and insist that either one must be followed to the exclusion of the other. There is no point at which reason must give up, and faith takes its place—nor does

reason crowd faith out completely. Instead, both proceed side by side, and, as Browning held, faith does not help reason more than reason helps faith. That is authentic liberalism. As a great English bishop of the 18th century took for his motto, "Let reason *and* the will of God prevail." And its first expression is what Dean Inge has called "The Platonic Tradition in English religious thought"—a theme further developed and carried even farther back by our own Paul Elmer More.

Another characteristic note is enthusiasm for learning. We hear much criticism these days of "the Renaissance man"; and it is true, he had his dark moments, not to say his shady side. He relied too much upon human skill, human ability and power. But that was in the heyday of his youth, when his blood ran hot. And the examples usually chosen for reprehension were not the great creative minds of the Renaissance, but the lawless and the egotistical—the men of power who, as a rule, work some good but much havoc in any and every generation where they happen to appear. The creative minds were the poets, the painters, the architects, the scholars—not the tyrants of the rival Italian city-states or the warrior popes who patronized learning, but crushed all opposition in their pursuit of earthly power and wealth.

The genuine liberal cherishes learning—from whatever source. And he insists upon learning as the companion of piety. An ignorant clergy is utterly incompatible with a faith which is to be learned and taught. True, some men have not this gift; then let them pursue their humble way in peace and quiet, and let them stay out of the pulpit, out of the study, out of the lecture hall—and not force lower standards of education upon the Church. Learning, or scholarship, is not necessary to salvation; but learning is indispensable in those who are to lead others, counsel them in the way of godliness, help them in facing their problems, expound to them the teaching of Holy Scripture, and formulate the theology and morals of the Church.

THE true liberal is averse to over-much defining in theology. The fundamental principles of the Christian faith are relatively few and simple—and are more concerned with daily living than with abstruse speculation. In fact, the Christian dogmas (i.e., the authoritatively defined doctrines, set forth by ecclesiastical councils) are few in number—you can read most of them in the creeds. But since the Reformation there has been a veritable flood of theological definitions—as in the great Protestant confessions and catechisms, and in the decrees and the catechism of the Council of Trent, on the Roman side. And the trouble is, the presuppositions of all these

elaborate definitions are untenable: the Holy Scripture is not a quarry of proof-texts from which to build these solid structures; no one system of theology can be found in the Bible, which is a book of religion, not of theology. The best that systematic theology can do is infer something from these sacred books, and then formulate the inferences in a consistent, logical system. But how many systems have been produced in this way! They cannot *all* be true, in every detail! On a long view, this late-mediaeval and Reformation and Post-Reformation zeal for exact definitions is seen to be largely the result of the infusion of Aristotelian logic into the traditional body of Christian doctrine. Aristotle is no longer the last word in physics, logic, and metaphysics: but the scholastic legacy is still with us, and is an incubus hard to be rid of, in theology. The liberal is eager to be free from this burden, and to go back to simpler, freer ways of religious thinking.

What a strange world a man must live in, for whom religion is chiefly a matter of argument—like the endless polemics, sometimes clever, sometimes stupid, of the paid propagandists with their columns of argument in newspapers and their endless output of pamphlets and tracts! Meanwhile, religion itself, the worship of God and obedience to his will, is in danger of being altogether lost from view.

AS I have already suggested, the liberal believes in the historical and literary interpretation of the Bible, as it is called. Coleridge once wrote an essay on the subject, and his theme was this: "View the Bible as you would view any other book, and you will discover how unlike any other book it is." You must hear for yourself the authentic word of God in it, speaking to you. This is what the Reformers described as the word of God speaking *internally* to us, from the external Book.

It is a further consequence of this same principle that the liberal is much more concerned with conduct, with the practice of religion, with the application of the Gospel to human life, than he is with doctrine. And that is exactly what we find in the Bible. The biblical religion, throughout the Old Testament and the New, is a religion of faith manifest in works. You might call it a lay religion, rather than an ecclesiastical or theological religion. Speculation, philosophy, definitions of doctrine (though legitimate in their place) have little place in the Bible. I do not discount theology: but the ratio of theology to morals, or to ethics, or to the practice of religion, is a very modest one, in the Bible.

At the same time, the liberal is an enthusiast for the social good. He conceives religion as practice, not as dogma, primarily; and he thinks

of the Church as called to serve society. "I am among you as one who serves," said our Master; the corollary follows: the Church exists to serve, not itself, but society, the people, the world. We look back 400 years and marvel that some people were actually unaware (especially in the Church) of the vast changes taking place in the world. Will historians 400 years hence wonder why we—or any of us—were unable to recognize the signs of the times in 1946? The present social revolution going on in our world is the greatest upheaval since the 16th century.

But there is another aspect of liberalism that works against it, practically, in the rough and tumble of actual politics. We are terrible individualists, and—politically speaking—we shall never win unless we merge, or submerge, our individualism (and lose it) in devotion to a cause more important than the career of any individual. This calls for a higher quality of idealism among us, and for selfless devotion to the true welfare and progress of Christ's Holy Church, as we conceive it. But right here is the great weakness of liberal-

ism: the liberal will not join, or form, a party—he insists upon being an individual. Therefore liberalism is no match for a vigorous, determined party, with its program and discipline, its concentration of support to back one man after another, its grooming of men for key positions, its planned seizure of one post after another in the Church. How do liberals vote? As individuals! And so other factors enter in: money, family, personal friendship, the old school tie! Nothing ever prevents two good liberals from candidating for the same post, and thus dividing the liberal vote! It happens again and again—and the party of reaction or of opposition wins the victory. That is our tragedy, and the end of our course is nothing less than gradual extinction! We never even think of looking for the man who can win the votes, whether he comes from Texas or Oklahoma or the Philippines, and then backing him through thick and thin, forcing every possible rival within the party to fall in line and back him up! But that is how victories are won and how parties succeed.

A further article on this subject by Dr. Grant will appear in our issue of October 24th.

Sunday School Material

by David E. Holt

Rector at Silver City, New Mexico

THE Episcopal Church must face at once the fact that its Sunday Schools are in a chaotic condition. This is largely due to our Church having neglected to provide any interesting, inspiring, practical Sunday School lesson material. The "Digest of Questionnaire" of the division of education showed that there is no such material available.

The name "Sunday school" is here used instead of the name "Church school" because the attempt to change to the latter term reveals one cause for the neglect to provide for the standard school with sessions of little more than one hour, a whole week between sessions. No courses which are said to be "suitable for use in week-day religious education groups on public school time" or for any other purpose can be suitable for the peculiar conditions of the Sunday school. An expert in religious education usually seems to be a person who has no comprehension of actual conditions.

As one who has for years had to struggle with small Sunday schools I would like to give some specifications for the lesson material which is

needed in the hope that others will add their ideas to a demand which will have to be provided for by some publisher, by some organization, or by a reconstructed and renamed division of the Sunday school of the National Council.

There should be a departmental graded series of lessons, published each year, preferably quarterly. A dated lesson for each Sunday should have full and complete teacher's helps. These helps should include suggestions for presentation as well as additional information. The skilled teacher would make adaptations but the greatest number need this definite guidance. Most of the other larger denominations provide quarterlies for their schools. Most Episcopal schools still use quarterlies, resorting either to the very defective Episcopal Church Series or to publications of other denominations or of undenominational concerns. Freshness can be secured only by planning on a regular cycle of subjects with reworking prior to each quarter with enough flexibility to introduce timely topics.

The series should be prepared specifically for

the schools of the Episcopal Church, that is, it should be adapted to the Church year, the Prayer Book, and the normal generally accepted observances of this Church. As long as this continues to be the Episcopal Church all official and semi-official publications should be required to use nomenclature found in the Bible, The Book of Common Prayer, and the constitutions and canons of this Church and to contain nothing at variance with its doctrine, discipline and worship. This would exclude all reference to Father Smith, the seven sacraments, the mass, etc. It should avoid ecclesiasticalism, priestcraft, emphasis on millinery, and above all should avoid a bigotry that would stand in the way of Church unity.

In content the lessons should be modern. Legendary material should be treated as such from the beginning, especially in the teacher's helps but also in the pupils' material. The attitude toward Biblical criticism, science, social problems, history, now assumed in most of our theological seminaries should prevail. Too often Sunday schools have taught too much that has had to be unlearned. Good scholarship should never be sacrificed lest intellectual respectability be lost. Before publication each course should be sent to the appropriate professors of all of our major seminaries with a request for comment.

No matter what the cost the series must be colorful, illustrated, interesting, varied in treatment and in format. It must be assumed that classes are not composed of little saints and eager scholars but of normal American boys and girls. There will be little home study so the greatest possible use must be made of the half hour or forty minute class period and this will be done only if the assignment looks fresh, interesting and inspiring to both teacher and pupil.

IF THE course is God-centered, Christ-centered, or Bible-centered it will be all three. If Church-centered it will tend too much to traditionalism, sacerdotalism, or sectarianism. If pupil-centered it defeats its own ends, becomes vague, faddistic, and loses sight of the main ends in fixing on the whims of the present or the shallow experience of the individual teacher or pupil. There is a corpus of knowledge which a child should be taught to know and believe, and test for himself to his soul's health. Use of the catechism and other elements should lead up to confirmation at about the end of the sixth grade. There is a possibility that with a well planned system of lessons beginning with the kindergarten and going through high school, using a half hour fifty-two Sundays in the year for fifteen years, some introduction to this corpus might be given to most pupils. Flexibility should provide for

the introduction of new missionary lessons each Lent and also for timely topics at the appropriate age level. For instance, when General Convention determined to find a way to organic union with the Presbyterian Church that became a policy of this Church. If this system had been in use classes would have been introduced about the Presbyterian Church, the advantages of the union, etc. Or when General Convention passes resolutions on social subjects, as soon thereafter as possible lessons should be introduced about them. Commissions of General Convention ought to release their reports before January of the year Convention is to meet and something of these reports should be discussed at least in the senior classes.

In addition to the pupils' and teachers' material there should be superintendent's material including outlines and suggestions as to seasonal assembly or opening service conduct. Plans should be sent forth well in advance for Christmas, Lent, Easter, Rally, etc. Missionary, Christmas box, and other units should be worked into regular curriculum not sent out to compete with schedules already set up.

For many reasons most Sunday Schools of the Episcopal Church will have to depend on untrained teachers. So-called modern methods would require far more training than is available even in metropolitan centers. A week or so at a summer conference can not give much training. Those who prepare the material must remember that in most schools there will be no person of their own preparation, personality or prestige. The material will have to be used by the untrained yet if there is a definite series there will be opportunity to give some help in improving its use through teachers' classes and conferences.

The material should be reasonable in price with all essentials included in the original order. This fact will perhaps make it impossible for any publisher or small group to prepare a course and keep it going. A staff and all of the resources of a national organization would be needed. Yet no other investment would more surely advance the cause of Christ.

No parish or mission would be required to use the material in whole or in part. Parishes able to afford a professional director of religious education might well experiment with other methods. Most Sunday schools would be grateful for such help. Lesson material is not everything but it is the one key element upon which all else depends. We shall not get adequate faculties until we can, instead of repelling with dullness or complications, attract them by offering the use of such interesting and practical tools.

And The Mountain Labored . . .

by

WILLIAM B. SPOFFORD, JR.

*Executive Secretary, Church League for
Industrial Democracy*

BEFORE the General Convention, an ex-army chaplain asked the head of the most dynamic of the veterans' organizations if that group's members knew of the unity proposals and whether they didn't think that the union of the Protestant Episcopal and Presbyterian Churches was a small step in the right direction. The answer was short and sweet. "Listen, chaplain, these fellows aren't interested in stuff like that."



The man was right. The veterans of world war two are interested in things like world peace, housing, jobs, education, health facilities, elimination of discrimination and segregation, decent food and clothing and reasonable prices. They are fighting for them by pushing doorbells to get out the vote, by lobbying, by challenging the leadership of the American Legion and the V.F.W. Church unity? "Listen, chaplain, we aren't interested in stuff like that."

While General Convention met, Henry Wallace made a speech and was fired. Prices continued to rise. More unions were forced to "hit the bricks." Millions of new families were still living doubled-up. A trial got underway in Lawrenceburg, Tenn.

And so the General Convention featured eighty-one, mostly puerile speeches on the question of whether or not to study union for three more years and but one real speech on world peace. This latter elicited no debate, discussion or conflict. It featured many talks on a new marriage canon—but no discussion of a housing situation which has helped to raise our divorce rate to one out of three marriages. It discussed Negro work in the Church and ignored such things as the rising lynching rates. It did, thank heavens, discuss conscientious objectors but where were the pros-and-cons on the continuation of the draft, American battle ships in the Mediterranean and marines in China?

During the Convention, I visited a Jewish settlement where I worked while in college. The all-

Jewish staff was both disgusted and amused. At that very time, their co-religionists were being put in concentration camps in Cyprus and arrested in Haifa. They looked for some leadership from the Episcopal Church and when they read the papers all they found was froth.

There have been many editorials and speeches on the great work done by the General Convention of 1946. They would have sounded much better in 1900 than in year two of the atomic age. Many persons in the Church, from bishops through rectors and seminary students to many lay men and women, bid farewell to the Convention with a fundamental question left unanswered. Why, in this time of confusion and crisis, does the Holy Spirit seem to choose to work through secular groups like the A.V.C., the P.A.C., the N.A.A.C.P. and the Southern Conference of Human Welfare instead of the Church? Or, put another way, why did the mountain labor so strenuously for ten full days and come forth with nothing that fundamentally answers or deals with the great needs of the world? Many of us would really like to know.

SANCTUARY

conducted by W. M. Weber

WHERE LIES SANITY?

★ They gave the party in an alcove just outside of Ward Thirty-three . . .

Two women in civilian dress assisted at the party. Virginia had a sickening conviction that they were church or club women earning merit badges and the privilege of telling over teacups about exotic and dangerous adventures among the insane. In loud saccharine voices these amateur social workers explained that there was to be a very gay game with prizes. Virginia was unable to concentrate on anything but the bitter difference between her clothes and the costumes of the hostesses, but the other patients got through the game of lotto without effort or enthusiasm. They played it as if it were a chore to be got out of the way. When a lady filled a row she announced it and she took her prize, a candy bar, and divided it among the other players at her table. The hostesses were upset about this dividing and would try to explain that when you won you were entitled to keep the prize for yourself. The sick ladies looked at the well ladies and did not understand; they had quite forgotten the ways of the world.

—Mary Jane Ward, *The Snake Pit*.
Random House, 1946.

China and Hawaii Provide Rich Fields for Missionaries

Resident Bishop Tells About Opportunities Before New York Woman's Auxiliary Meeting

Edited by Philip L. Shutt

New York:—Over 400 Episcopal women of the diocese of New York met for luncheon October 5 at the Hotel Astor to hear Bishop Robin T. S. Chen of Anking, China, and Bishop Harry S. Kennedy of Honolulu tell of the wealth of missionary opportunities in their fields.

Bishop Chen pointed out in the course of his remarks that there was no objection as far as he could see on the part of Nationalists or Communists to the work of the Church. "In fact," he said, "just before I left China we had a letter from two leading Communist delegates praising the work of the Church and inviting us to send workers into their areas. The post-war years are presenting greater opportunities to the Church and a challenge to greater effort than it met in wartime. The Chinese should do everything to live up to the expectations of their friends, especially Christians, in the United States."

He also pointed out that the problems created by economic deterioration, civil strife and political corruption demand new leaders who will be first-class men and women capable of struggling with illiterate people.

Bishop Kennedy inspired the meeting by his picture of mission work in the diocese of Honolulu. Particularly was this true when he told of the lack of race prejudice. "Over there," he said, "we people of all races live together and like it. Two great factors are responsible for this, first the work of the early Christian missionaries and second, the gentle nature of the people of the islands."

Both bishops plead for realistic approaches to the solution of the many problems presenting themselves in opening new fields of work.

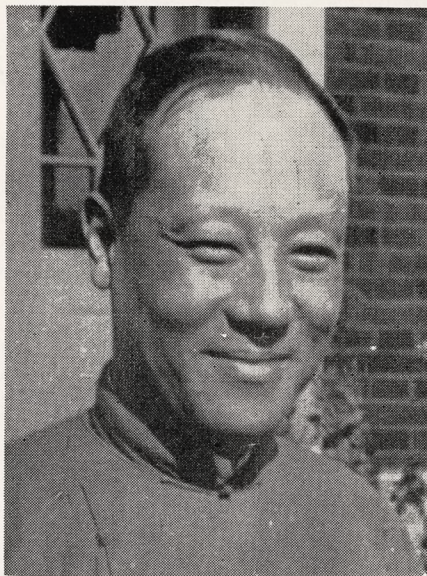
Bishop Charles A. Voegeli of Haiti told of educational opportunities in his area, emphasizing in particular the need for nurses and pastoral care for lepers.

Mrs. J. S. McCulloh of Rye, N.Y., president of the diocesan Auxiliary presided. Suffragan Bishop Charles K. Gilbert of New York brought the greetings of Bishop William T. Man-

ning who was unable to be present. Twenty-three missionary workers also attended the luncheon.

Visits Bethlehem

Mt. Pocono, Pa.:—The headline speaker at the clergy conference of the diocese of Bethlehem, meeting here for three days following General Convention, was Bishop Thomas N. Carruthers of South Carolina. In four lectures on preaching he spoke of the way sermon ideas come alive as a minister studies and ministers



Bishop Robin T. S. Chen, assistant bishop of Anking, China, told the Auxiliary of New York that the Communists of China praised the work of the Church and "invited the Church to send workers into their area"

to his people. He sketched methods of developing sermons and how to illustrate them. Also addressing the conference was Dean Frank Gifford of the Philadelphia Divinity School who spoke of the rise in the seminaries of the concept of a ministry steeped in practical attainments as well as scholastic knowledge. The Rev. G. Clayton Melling, chairman of the art and engineering commission of the diocese, presented a report based upon a recent inspection tour of diocesan property. The report was entitled "Chronic headaches in church maintenance" and pointed to the flaws in upkeep and

repair which are sure to result soon in expensive repair jobs.

There was a good deal of discussion of General Convention action, with Bishop Sterrett explaining the meaning of the new marriage canon. Disappointment was expressed over the failure of Convention to take more positive action on the matter of unity.

Wallace Writes CLID

New York:—"I deeply appreciate the message of support from the Church League for Industrial Democracy," Henry A. Wallace stated in a personal letter to the C.L.I.D.'s executive secretary on October 7th. In replying to the C.L.I.D.'s statement of regret at his resignation



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from the Cabinet and expression of thanks for the lead he has given American liberals and progressives, Mr. Wallace said: "You don't know how much it has encouraged me to receive the spontaneous response of many thousands of people—those who, through political alertness and action, ultimately will determine whether we are going to live in a world at peace, or whether we are going to be swept into a world-wide holocaust. We must all of us keep up the good work, each in his own way." Mr. Wallace, of course, is a well-known Churchman.

Young People Meet

Camp Wingmann, Fla.:—The Young People's Service League of South Florida held its annual convention here September 29-30, with delegates present from twenty-four parishes in addition to many counsellors and clergy. Highlighting the affair were reports of General Convention which were made by delegates to the youth convention held over the first week-end in Philadelphia.

Consecrate Church

Detroit:—Bishop Creighton consecrated the Church of the Incarnation here on September 29th, following a celebration of the Holy Communion conducted by the Rev. Clark L. Attridge, rector. Memorials were blessed at the service, including a plaque honoring the eighty-one men of the parish who served in the war; a stained glass window which was a memorial; and a bronze cross inlaid in the floor of the sanctuary to commemorate the consecration of the building.

The evening before there was a banquet with mortgage burning ceremonies and addresses by Suffragan Bishop Emrich and the Rev. Darwin Kirby Jr., curate at St. Luke's, Evanston.

The Incarnation, one of the few Anglo-Catholic parishes in the diocese, was formed in 1940 by the merger of St. Barnabas' and St. George's.

Aid from Hannah More

Reisterstown, Md.:—Students at Hannah More Academy here who are members of the missionary society voted at their first meeting this year to adopt two Chinese orphans, which makes a total of three supported by the students. In addition the society aids a girls' school in Belgium. Then they voted to get in touch with St. Mark's mission in

Alaska where they had an "adopted child" for many years. The child grew up and became self-supporting so that the society now is offering similar help to another.

The headmistress of Hannah More, Miss Janet Ward, reports "interesting and appreciative letters from the orphanage which cares for our Chinese proteges" while the head of the school in Belgium recently sent a picture of the students "all clad in warm and adequate outfits which had been bought with Hannah More's contributions. The sight of this little group of grateful children has made our girls even more enthusiastic about doing as much as possible for relief in the lands that are still in such dire need of help."

Incidentally the picture on the cover this week shows a Hannah

More student enjoying one of the favorite sports at this famous old school for girls.

Scheme Goes Forward

Boston (RNS):—A further step toward the creation of a unified Church in South India was taken by the Assembly of the South India United Church when it approved the proposed merger with British Methodists and the Anglican Churches in India, Burma, and Ceylon. News of this action was cabled here to the American Board of Foreign Missions of the Congregational-Christian Churches of America.

"It means full organic union between Congregationalists, Presbyterians and Episcopalians, based on the historic episcopate in a constitutional form," said the Rev. Raymond Dudley, secretary for India of the board.

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Bishop Moore Honored

Dallas:—Retirement of Bishop Harry Tunis Moore as bishop of Dallas was marked by a special service and breakfast Oct. 4 in St. Matthew's Cathedral here. A special festival service was held a week later in the same place with Bishop Robert N. Spencer of West Missouri, as preacher, and Bishop C. Avery Mason, assisting. Bishop Mason's installation as bishop of the diocese is expected to take place Nov. 11.

Bishop Essex Honored

Peoria, Ill.:—Over 400 churchmen of the diocese of Quincy gathered here Sept. 30 to join Bishop William L. Essex in celebrating the tenth anniversary of his consecration. Several gifts were made to the bishop, the main one being checks and gifts amounting to \$600 with a pledge by the laity of the diocese that additional gifts would be made up to \$2500 so that the bishop might attend Lambeth Conference in London in 1948. The Rev. John K. Putt of Griggsville, on behalf of the clergy, presented him with a small hand wrought swivel for his pectoral cross in the shape of a miter. Zion mission, Brimfield, announced that it had balanced its budget for the year as a gift. Because Bishop Essex is an indefatigable golfer one vestry gave him a dozen balls.

The bishop paid tribute to the clergy and laity of his diocese who had helped in its progress, and outlined future projects.

Guests present from outside the diocese were Bishops James DeWolfe of Long Island, who gave a congratulatory speech; John Chanler White of Springfield, Edwin J. Randall, suffragan of Chicago, and Louis B. Whittemore of Western Michigan.

Berkeley Opens

New Haven, Conn.:—The Berkeley Divinity School opened Sept. 23 with nineteen new men to make a total of thirty-three in the student body. For the first time since the beginning of the war Berkeley has on its staff for the autumn term an English lecturer in the person of Canon-Chancellor Vigo Auguste Demant of St. Paul's Cathedral, London. He will deliver lectures in the fields of moral and pastoral theology and speaking engagements for him throughout the Church are now being arranged.



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Says Army Failed

Webster Grove, Mo.: — "The United States army has substituted psychiatry for religion and custom as the basis upon which to control the conduct of troops," Dr. William E. Hocking, professor-emeritus of philosophy at Harvard, told the annual fall clergy conference of the diocese of Missouri, which was held at the bishop's home, here on Sept. 30 and Oct. 1.

Dr. Hocking said that after his own Plattsburg days in 1914 he had believed in the value of compulsory military training but that today he no longer did because "the army has failed in its moral job." In the course of his three addresses to the conference, he spoke on "God in civilization," "God in international matters," and "God in history."

"The political situation in the world is such," he asserted, "with its spiritual and political complexities, that the Church cannot evade uttering words to guide the minds of Christians toward righteous solutions. It can pronounce on the ingredients of a just and durable peace." Dr. Hocking said that he did not believe the statement, given to *"The Stars and Stripes"* by Archbishop Fisher before his enthronement

in Canterbury, in which he said the Church could not be involved directly in the necessary compromises of the peace, would be repeatable today.

Troops in China

New York: — The campaign to withdraw American troops from China being held under the joint auspices of the National Committee To Win The Peace and the Committee For a Democratic Far Eastern Policy this week received the strong endorsement of religious leaders in China and the United States.

In a cable from Shanghai to Miss Maud Russell, executive director of the Committee For a Democratic Far Eastern Policy, Mrs. Herman C. E. Liu (Wang Li-ming), founder and general secretary of the Women's Christian Temperance Union of China, expressed the "wholehearted support" of 10 Chinese people's organizations for the campaign to end one-sided intervention in internal Chinese affairs. Known as the "Frances Willard" of China, Mrs. Liu is a member of the People's Political Council and a graduate of Northwestern University.

The "Get-out-of-China" campaign will be climaxed by the Conference on China and the Far East which

will be held in San Francisco from October 18 to 20th to discuss the current crisis in the Orient. More than 750 delegates are expected to attend the conference which has been called by Brigadier General Evans F. Carlson, famed Marine leader of "Carlson's Raiders," and a number of distinguished Americans in co-operation with the Win The Peace group and the Far Eastern committee.

Among the organizations endorsing the conference is the Church League for Industrial Democracy that will be represented by the Rev. Edward J. Mohr. Among religious leaders endorsing it are Bishop Walter Mitchell, retired bishop of Ari-

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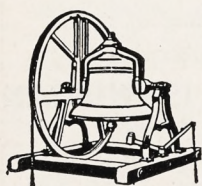
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zona; the Rev. Stephen H. Fritchman, Unitarian leader; Dean Edwin McNeill Poteat of Colgate-Rochester Seminary; the Rev. Jack McMichael, director of the Methodist Federation for Social Service; the Rev. Harry F. Ward, professor-emeritus of Union Seminary and the Rev. William B. Spofford Jr., director of the CLID.

Leaders Die

Natchez, Miss.:—The diocese of Mississippi recently lost two of its most liberal leaders. The Rev. Joseph Kuehnle of this place died on September 26. For thirty years he preached a gospel of liberal and social emphasis in a traditional and aristocratic parish. He fought the KKK in the days after world war one and was a leader in all liberal movements.

Another leader lost to the Church in September was Wallace Battle, the founder and head of the Negro college at Okolona, and nationally recognized as a leader of his race. Originally a follower of the Booker T. Washington tradition, he came in later years to a more realistic and advanced position. He was forced to leave Okolona before sundown for objecting to local thugs shooting his students. The school survives, a monument to a great Negro.

Labor Service

Detroit:—The third annual labor service, arranged by the department of Christian social relations of the diocese of Michigan in consultation with labor leaders, was held in St. Paul's Cathedral, Detroit, on Sunday, September 29th. After greetings were presented to the congregation by Anthony Tashnick of the A.F.L. and James Wishart of the C.I.O., the Rt. Rev. Richard S. Emrich, suffragan bishop of the diocese, preached a sermon in which he outlined the chief Christian social principles and their bearing upon the history of the labor movement. The service, arranged by the Rev. James G. Widdifield, rector of St. Paul's Memorial Church and chairman of the department, was the third of its kind, designed to promote better understanding between the leaders of the Church and the leaders of labor. Assisting in the service were Dean Kirk B. O'Ferrall of the Cathedral, the Rev. William B. Sperry, newly elected vicar of Christ Church, Detroit, and the Rev. James G. Widdifield.

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THE WITNESS — October 10, 1946

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.

LEON C. W. KETTRING
Former Major. U. S. Army

After wandering over a large section of the United States and overseas during more than four and a half years in the army, plus what I have seen since coming out of the service, this offering is given for the consideration of those who are looking for sermon themes. Stay away from book reviews, deep theological subjects and some of the other obscure ideas that are heard. Instead, the world's people need a great deal of talking to about sincerity, honesty and practical workings of the golden rule. Preach more of modern application of Christ's teachings. Also more of what God did in teaching faith and discipline to his chosen people. Needed very much is carefully and forcefully given sermons on good workmanship. People really want religion—genuine Christian religion, and the Episcopal Church can provide it. The Church is the lighthouse of civilization. People need guidance more in the basic teachings of Christianity than in the deeper ones. Teach them and we will get farther along toward world peace in the long run and life, at once, becomes much more livable.

* * *

REV. WALTER N. WELSH
Rector at Oradell, New Jersey

Of course you have read the last issue of FORTH magazine. I hope you have made a special note of the article on "Six Philadelphia Churchmen," and its sub-heading "representative of the men and women who are the Church in Pennsylvania."

I wonder where the coal miner in his shack in the anthracite regions comes in. I wonder whether the grandmother with her home congested by the housing shortage belongs or not. I wonder if that steelworker in Pittsburgh, or that fellow in Philadelphia who wants "brotherly love" even for the Russians haven't done yeoman's jobs for the Kingdom. And what about the "form" and vitality of youth.

Is the Protestant Episcopal Church a philanthropic society or a Christian brotherhood? Perhaps the FORTH list represents the Church in Pennsylvania. If so, then I reverse my stand that unity with the Presbyterians is a good thing. It would be a top-heavy holding company in Pennsylvania.

One of the things that seem to "come naturally" these days to publicity departments of certain "humble and contrite" Christian bodies is the setting forth in print and half-tone of exhibit-A Christians whose stature and countenance, not to mention business and political acumen, might sell the faith to admiring spectators in the back pews. The Roman Church used Senator Wagner and Representative Luce. Must we mimic them in this way, too?

This is a symptom of the disease of secular success which is constantly eating at the core of Christian life. It is a stumbling block to the average Christian who is earnestly seeking the meaning of the Christian answer to our economic confusion.

I suppose it is the nature of the news

policy of publications, including the WITNESS that makes it necessary from time to time to single out leaders who deserve recognition, but to constantly dig out one strata and call them "the Church," that's different!

Now again, on the same thesis in a different chapter, the National Council has released the picture "Go Forth" which uses the Hollywood pattern of putting Negroes as "help" in a Christian missions picture for the sake of so-called comic relief. The argument that it might be an average doctor's family doesn't help at all from the economic point of view of the Negro. "Woe unto him from whom the offense cometh!"

Is the WITNESS going to let these matters get by?

* * *

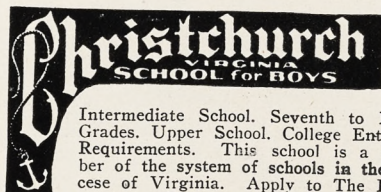
EDWARD G. PARISH
Layman of New York

The reports of General Convention that appeared in the September 19 and 26 numbers of THE WITNESS were superb. As a mere layman, without too much knowledge of the finer points of the issues under consideration, I was able to follow them in your pages and come out with a clear understanding of what it was all about. The Highlights also added a great deal to the numbers, making the Convention human, and your pictures were good, too, particularly those on the covers. To have such a fine picture of three of the leaders, the Archbishop, the New Presiding Bishop, and Bishop Oxnham, on the cover of September 26th was particularly appropriate. The Church ought to be proud to have such a lively and interesting journal.

* * *

MRS. F. S. ROSE
Laywoman of Boston

The report of the young people's convention in Philadelphia (WITNESS, Sept. 26) was interesting and some of us at least were glad to learn that these youngsters were interested in the live issues of our day. The reports by Mrs. Grant of the Auxiliary meetings also I thought very well done. In fact the General Convention numbers of the magazine were of a high order all along the line.



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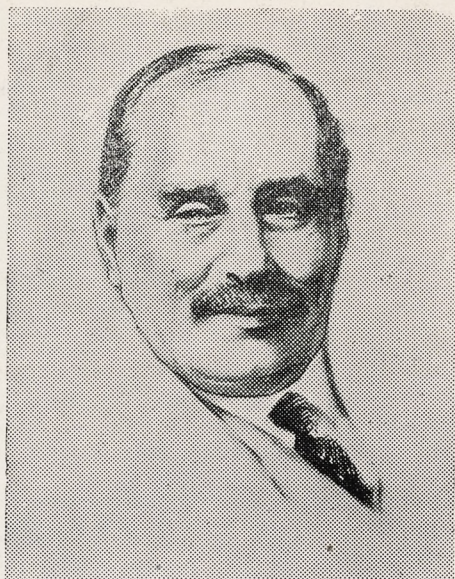
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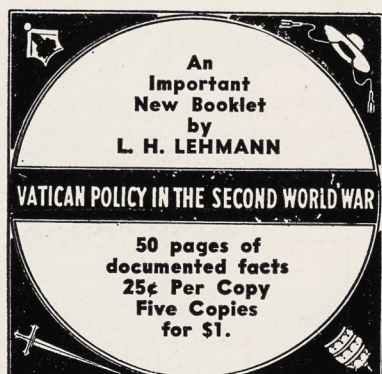
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