

The WITNESS

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JANUARY 22, 1948

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THE FOUR RECTORS
OF ST. LUKE'S CHURCH
LONG BEACH . . .
(story on page three)

The Witness Honor Roll for 1947

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, 10 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.

Weekdays: Holy Communion Wednesday at 2:00 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. Arthur L. Kinsolving, 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.

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.

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 11 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 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.



For Christ and His Church

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JANUARY 22, 1948

Vol. XXX

No. 50

Clergy Notes

EHART, EDWARD H., formerly of Grace Church, Concord Pike, Del., is now assistant at St. Andrew's, Wilmington, Del.

GILL, RAYMOND A., formerly vicar of St. Bartholomew's, Philadelphia, is now rector of the parish.

HOFFMAN, J. OGDEN, formerly vicar of St. Timothy's, Compton, Cal., is now rector of St. Luke's, Monrovia, Cal.

ULTGREN, HAROLD G., on the staff of the Advent, Boston, is in charge of St. Stephen's, Boston, which recently became a mission of the Advent.

LANGPAAP, PAUL E., was ordained priest on Dec. 27 by Bishop Walters at St. Michael's, Inyo-Kern, Cal., where he is in charge. He is also in charge of St. Paul's, Bishop.

MURPHY, GEORGE H., formerly assistant at St. Andrew's, Wilmington, Del., is now rector of the Good Shepherd, Chattanooga, Tenn.

NARBETH, ARTHUR B., was ordained priest by Bishop Sterrett on Dec. 22nd at St. John's, Ashland, Pa., where he is now rector.

OLSON, TORBEN R., formerly rector of the Church of the Saviour, Hanford, Cal., is now rector of St. Andrew's, Torrance, Cal.

POND, CHARLES M., was ordained priest on Dec. 20th by Bishop Lewis at St. Barnabas, Wells, Nev. where he is vicar.

SHEPHERD, HOWARD B., JR., was ordained deacon on December 24 at Christ Church, Richmond, Ky., by Bishop Moody. He is now assistant at Trinity, Miami, Fla.

SLATER, NORMAN T., was ordained priest on Jan. 1 by Bishop Phillips at St. John's, Roanoke, Va., where he is assistant.

UNDERHILL, GARDNER D., rector of St. Andrew's, Clifton Forge, Emmanuel, Eagle Rock and St. Mark's, Fincastle, Va., is now rector of Christ Church, Covington, La.

THE CHURCH OF THE ADVENT

Indianapolis

Meridian St. at 33rd St.

The Rev. Laman H. Bruner, B.D., Rector

Sunday Services: 7:30 a.m. Holy Communion; 9:30 a.m. Church School; 11 a.m. Morning Prayer and Sermon.

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

Services

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.

Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.

Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.

The Cathedral is open daily for Prayer.

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

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.

CHURCH OF ST. MICHAEL & ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. C. George Widdifield

Minister of Education

Sunday: 8, 9:30, 11 a.m.; 8 p.m.

Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market

Cathedral of Democracy

Founded 1695

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

Sunday Services: 9:30 and 11 A.M.

Church School: 10:00 A.M.

Weekdays: Wed. noon and 12:30.

Saints' Days: 12 noon.

This Church is Open Every Day

CALVARY CHURCH

Shady & Walnut Aves.

Pittsburgh

The Rev. Lauriston L. Seafie, S.T.D., Rector

Sundays 8, 9:30, 11:00 and 8:00.

Holy Communion—Daily at 8 a.m.

Fridays at 7:30 a.m.

Holy Days and Fridays 10:30 a.m.

Long Beach Parish Has Record Of Years of Service

Its Famous Male Choristers Have Performed In Eighty Movies and Made Albums of Records

Long Beach, Calif.:—For a parish on the Pacific Coast to celebrate its fiftieth anniversary is an event. In 1897 this thriving city was a tiny village. It was in that year that Bishop J. H. Johnson held the first service at St. Luke's Mission which had a list of fifteen communicants. By 1900 the town had grown from about 1500 population to 2252, and the communicant strength of St. Luke's had jumped to 36. It was in that year that the first church was dedicated. Five years later it became a parish with 163 communicants and with the Rev. C. T. Murphy as the first rector.

Since that time there have been but three rectors: the Rev. Robert B. Gooden, now Suffragan Bishop of Los Angeles, was rector from 1907 to 1912; the Rev. Arnold G. H. Bode from 1912 to 1923, with the Rev. Perry G. M. Austin the rector from that date to the present time. The unusual picture on the cover is of four generations of St. Luke's rectors; the present rector, Perry Austin, shaking hands with the first, Mr. Murphy, with the second rector, Bishop Gooden, smiling approval and the third, Arnold G. H. Bode looking on. The picture was taken at a recent dinner which marked the anniversary.

By 1917 the city had grown to have a population of over 55,000. The parish, with a communicant strength of 550, dedicated its second church that year. A few years later, 1925, the parish started All Saints' Chapel, meeting in a school in a growing part of the city. Just three years later it became a parish, in its own building, with the Rev. F. A. Martyr, the first rector, still serving the parish which now has about 400 communicants.

The great earthquake of 1933 completely destroyed the church and

other buildings of St. Luke's, but in a year the present beautiful church was built. By that year the population of the city had grown to 145,000. At present it is over 250,000 and the communicant strength of St. Luke's is 1,146. Thus in a span of fifty years the city has grown from 1,500 to 250,000, and the parish from 15 to 1,146.

That the numerical growth of a parish, particularly in a rapidly growing city, is hardly noteworthy, the four men who have been rectors of St. Luke's would be the first to say. What is noteworthy is that the Episcopal Church, fifty years ago, began to discharge, through its trusteeship for the mature treasure of Anglo-Saxon Christian thought and experience, its work to lift the taste of Long Beach to the plane of Christian loyalty and performance. It has stuck to that task and has succeeded to a remarkable degree. It has been an inclusive parish, welcoming people as people, recognizing that all need the grace of God and that God having made all men his children gives all the right to membership.

The present rector, Perry Austin, is particularly happy over the fact that five young men have entered the ministry from St. Luke's. He presented Reginald Heber Gooden for ordination to his father, Bishop Robert Gooden. Young Gooden, now the Bishop of Panama, had been baptized at St. Luke's during his father's rectorship. Others to enter the ministry from the parish were the Rev. Sturgis Lee Riddle, now a Long Island rector; the Rev. John Pendleton Phillips, a teacher in Portland, Oregon; the Rev. George L. Potter, vicar at Lompoc, Calif., and the Rev. Robert L. Bonhall, the rector at Santa Maria, Calif.

It was in 1930 that St. Luke's

choristers was organized under the direction of William R. Dorr. This choir, with sixty men and boys, you doubtless have heard even if you were not aware of the fact, because it has become so famous that it has made three albums of hymn records, including one of Christmas carols that has been sold all over the English speaking world. The choir has also performed in over eighty movies, including *Smilin' Through*, *A Tale of Two Cities*, *The Girl of the Golden West*, *Marie Antoinette*, *Boys Town*, *Mrs. Miniver*, *Random Harvest*, *Mrs. Parkington*, *The Corn Is Green*. Our *Vines Have Tender Grapes*, *Bells of St. Mary's*, and recently released, *The Song of Love* which is based on the life of Schumann.

One of the fine touches at the banquet which marked the fiftieth anniversary was the singing of *The King's Highway* (432, Hymnal 1940) which was written by Dean Bode, third rector of the parish, who was at the piano to accompany the singing of his own hymn which is now a favorite of thousands.

DEDICATE NEW CHURCH

Port-au-Prince, Haiti:—Bishop Voegeli of Haiti has dedicated the new church at Grande Riviere de Leogane, with more than 1,000 persons attending. The old church has been set aside for a parochial school and other activities.

LAMBETH IN LENT

***The announcement on page twenty speaks for itself. All of the authors are Bishops and of course known to all our readers, including Bishop Oxnam of the Methodist Church who is a leading authority on the Relation of the State to Education and Freedom. The subjects are all taken from the Agenda of the Lambeth Conference in which there is worldwide interest—interest which will increase as the time for the world convale approaches. We hope that the articles may be widely used in parish discussion groups and otherwise distributed in parishes. We urge that orders be placed early to assure the delivery of the February 5th number when the series starts. Please use the form on page twenty.

THEODORE FERRIS HEADS CHURCH CONGRESS

Hartford, Conn.:—The Rev. Theodore P. Ferris, rector of Trinity Church, Boston, was elected president of the Church Congress at a meeting of the executive committee. He succeeds Bishop Gray of Connecticut who has just completed a five year term. New members elected to the executive committee were the Rev. Gordon M. Jones Jr. of Toledo; the Rev. William C. Munds of Greenville, Del., the Rev. Lauriston L. Scaife of Pittsburgh, and the Rev. Benedict Williams of Sewickley, Pa. It was reported that membership now stands at 446, the highest in its history.

The syllabi for discussion this year will be on the "statement of faith and order in harmony with the Lambeth Quadrilateral" and will be written by Father Granville Williams of the Cowley Fathers, Canon Theodore C. Wedel of Washington, Dr. Kenneth C. M. Sills, president of Bowdoin College and the Rev. Thorne Sparkman of Chattanooga.

Tentative plans were made to hold a national meeting in the spring of 1949 to consider "faith and order" and possibly further revision of the marriage canons.

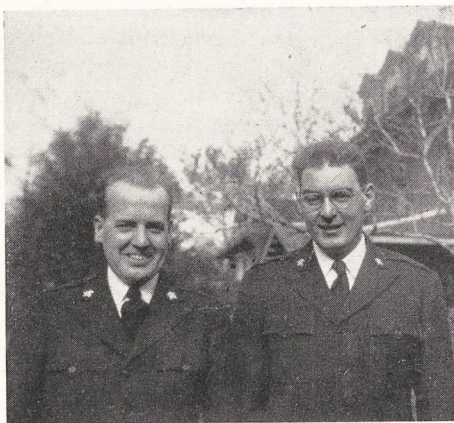
THE GREATEST MISSION FIELD

Buck Hill Falls, Pa.:—The Rev. Mark A. Dawber, head of the Home Missions Council, told the annual meeting of the organization that "New York City presents the greatest missionary challenge of any city or territory in America or the world." He said that of the nearly eight million New Yorkers, at least three and a half million—equal to the population of Chicago—were without active membership in any Church, Protestant, Catholic or Jewish, and he said that all three faiths are "minority groups in New York." The major faith, he declared, is secularism and the influx of peoples from all over the world and the mushrooming of new housing developments in the city combine "to present an unprecedented challenge to the missionary spirit of the Christian Church."

Also addressing the conference was the Rev. Frank S. Mead who declared that more religious freedom exists in Puerto Rico than in New Mexico, and more racial tolerance in Hawaii than in Harlem.

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He blamed the Roman Catholic Church for lack of freedom in New Mexico and "the churches' unwillingness to face its responsibilities" for racial intolerance in Harlem. He declared that in New Mexico "religious freedom is threatened by the Catholic Church encroachment on the public schools. Using its enormous influence the Catholic Church is attempting to exercise direct control over public school policy. The catechism and 'Holy Marys' are being taught as a regular feature of the school curriculum. Protestant children are required to learn the catechism and often are promoted ac-



William Johnson and Ernest St. Andrew who have been commissioned Church Army captains after completing two years of training at the Training Center in Cincinnati

ording to their proficiency in reciting it."

In northern New Mexico, he stated, there are 129 Roman Catholic nuns employed as teachers in public schools.

CHURCH ARMY STUDENTS COMMISSIONED

Cincinnati:—The first post-war commissioning service for three Church Army students took place on January 18 at Christ Church here. Bishop Hobson, acting for the Presiding Bishop, made captains of Fred Nussbaum of Oklahoma, William Johnson of Los Angeles and Ernest St. Andrew of Munising, Michigan. They were presented by the warden of the Church Army Training Center, the Rev. F. J. Moore.

Capt. Nussbaum will work at Galilee Mission, Philadelphia; Capt. Johnson has been assigned to the Town and Country staff at Parkville, Mo. and Capt. St. Andrew will do work in the rural field of Western Michigan.

SEMINARY OFFERING FOR LAST YEAR

Evanston:—Dean Alden D. Kelley of Seabury-Western Seminary here, who is in charge of the promotion of the annual offerings for seminaries, has released a report of the 1947 offering, which totalled \$100,182, as follows: General, \$27,422; Berkeley, 5,255; Bexley, 2,488; Bishop Payne, 1,624; Pacific, 6,918; Cambridge 9,316; Nashotah, 15,312; Philadelphia, 7,509; Seabury-Western, 10,531; Virginia, 13,803, with no report from Sewanee.

He stated that parishes increasingly are including the seminaries in their budgets, instead of taking an offering on Seminary Sunday, and it is being urged in many quarters that this plan be adopted. At the same time it is felt that the Sunday (Jan. 25 this year) should be used to call to the attention of Church people the needs of the seminaries, the importance of their work and the need for qualified and trained men for the ministry. The hope was also expressed that the offering this year would be at least 25% larger than last because of rising operating costs and the increased number of students in all of the schools.

HOBART COLLEGE PRESIDENT

Geneva, N. Y.:—Alan William Brown has been named the president of Hobart College and William Smith College, it was announced on January 12th by Bishop Reinheimer of Rochester, president of the trustees. Dr. Brown is assistant to the dean and chairman of the committee of admissions of Columbia College of Columbia University. The new president is 38 years old, a graduate of Harvard with a doctorate from Columbia.

THE LITANY FOR THE NATION

Washington:—The Litany for the Nation, written by the Rev. Howard Chandler Robbins, whose column on hymns was a feature of THE WITNESS for a number of years, was used as a special service for members of Congress, held here at the cathedral. President Clark G. Kuebler of Ripon College preached at the service which was attended by about 1000, many of them members of Congress and their families.

THE WITNESS — January 22, 1948

The Witness 1947 Honor Roll Presented By Editors

*Selected for Outstanding Contributions
In Furthering of the Christian Religion*

New York.—As in previous years we present the names of a number of Episcopalians who have made outstanding contributions to the furthering of the Christian religion during the year past. Nominations have been made by readers, with final selections by the board of editors. There are a number who were nominated but not included since it is our policy not to repeat those of previous Honor Rolls unless their recent service is so outstanding as to compel it. The names are presented alphabetically.

Middleton S. Barnwell, Bishop of Georgia, for his vigorous denunciation in his convention address of all who indulge in witch-hunting and name-calling.

Walter Russell Bowie, professor at Union Seminary, for giving outstanding leadership among churchmen in the field of civil rights and international friendship.

Wallace E. Conkling, Bishop of Chicago, for insisting in the debate at the meeting of the House of Bishops, that the new marriage canons should be given a thorough trial.

Benjamin Dagwell, Bishop of Oregon, for his stand against racial discrimination.

Kimber Den of China who not only has continued his great work among orphans, refugees, lepers, the blind, but has widely expanded it even in the face of ever increasing inflation.

Charles K. Gilbert, Bishop of New York, for speaking boldly on housing, high living costs, American-Soviet Friendship.

Edgar Goold, for thirty-one years of able and devoted service as president of St. Augustine's College.

John M. Groton of the faculty of the Philadelphia Divinity School for his fine influence both in and outside the classroom.

Robert S. Harris, who as rector of the Annunciation and St. Christopher's, Philadelphia, has done a great work in a difficult urban situation.

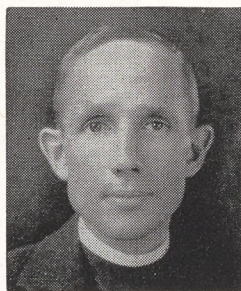
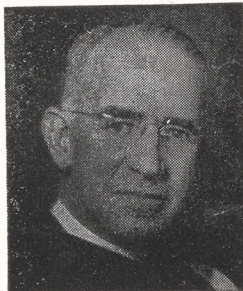
John G. Martin, for his able administration of the Hospital of St. Barnabas and for Women and Children, Newark, N. J.

William H. Melish, associate

rector of Holy Trinity, Brooklyn, for valiantly championing the causes of social justice and international friendship in the face of criticism bordering upon persecution.

E. Tertius Noble, former organist and choir director of St. Thomas', New York, one of the all-time greats in the field of music.

Earle C. Page, president of the North Carolina Episcopal College Students Conference, who was chiefly responsible for the passing of a resolution declaring that "any segregation within the Church because of race or social position is unequivocally antithetical to the teachings



Among those on the 1947 WITNESS Honor Roll are Bishop Gilbert, the Rev. John M. Groton and the Rev. W. Russell Bowie.

of our Lord and the purpose of his Church."

Oscar J. F. Seitz, professor at Bexley Hall, for his leadership among the students in furthering inter-church relations, social justice, peace.

Frank G. Sibilis of Albany, Calif., for his idea of "vocational giving." As a barber at a San Francisco hotel, he has for years cut the hair of parishioners of St. Alban's Church in his spare time, and they have made donations to the building fund. In this way he raised about \$10,000 for the \$50,000 parish house just opened.

Andrew Tsu, assistant Bishop of Victoria-Hong Kong, for his vigorous campaign for centralizing of the work of the Church in China, which was accomplished at the synod of 1947.

John Moore Walker, the Bishop of Atlanta, for taking the lead in Georgia in protesting Herman Talmadge's claim to the governorship.

The Archbishop of York for his many courageous utterances and particularly for his addresses pointing out that an enemy of One World is the Vatican.

Honor Rolls of previous years were as follows, listed alphabetically but without the citations:

1941: William A. Eddy, Joseph F. Fletcher, Mrs. Joseph F. Fletcher, John Gass, Paul Jones, Maury Maverick, William Fellows Morgan, William C. Munds, Robert W. Patton, Clinton S. Quin, Vida D. Scudder, Edwin S. Smith, Robert N. Spencer, Claude W. Sprouse, Frank W. Sterrett, Samuel Thorne, Gardner C. Tucker, Mary van Kleeck, Jerry Voorhis, Harold J. Weaver.

1942: Harry Beal, Stafford Cripps, Lewis B. Franklin, Mrs. John Henry Hammond, Charles A. Higgins, William Kirk, Felix Klotman, W. Appleton Lawrence, Herman Page, J. Lindsay Patton, Henry

H. Shires, Mrs. Mary Simkhovitch, Henry St. George Tucker, Henry Wallace, Wendell Willkie.

1943: C. C. Burlingham, Wolcott Cutler, Genie Daly, Gardiner M. Day, Winfred Douglas, John Henry Edwards, David E. Gibson, Mrs. John E. Hill, Frederick B. Howden, Annie Parks, Edward L. Parsons, George Plaskett, Gilbert P. Symons, Beverley D. Tucker, Nettie Whitford.

1944: Edward F. Colcock, William V. Dennis, Elizabeth Frazier, Joseph C. Grew, Helen G. Hogue, Harry W. Horn, David R. Hunter, John H. Johnson, Sherman Johnson, Henry Kaiser, Ivey Lewis, Elmore McKee, Charles S. Mott, Mary Louis Pardee, Ellis Van Riper, Howard Chandler Robbins, Henry Knox Sherrill, Percy R. Stockman, William Temple, Edgar L. Tiffany, Henry B. Washburn, Theodore O. Wedel, Sumner Welles.

1945: All Chaplains, Chester Bowles, Stephen R. Davenport, Jr.,

C. G. Hamilton, Eric Johnston, C. D. B. King, Harry Kennedy, Daisuke Kitagawa, F. H. LaGuardia, Mrs. Stephen Mahon, Richard Morford, Walter P. Morse, Mrs. Arthur Sherman, Edward Stettinius, Helen Turnbull, Raymond Walsh, Francis Wei, Charles C. Wilson, Doris K. Wright.

1946: Angus Dun, Virginia Gildersleeve, Elwood Haines, Daphne Hughes, Kenneth Hughes, Lucy Mason, Joseph G. Moore, Owen D. Roberts, William Scarlett, Charles P. Taft, Charles F. Whiston, David McC. Williams, Donald M. Wright.

SEMINARY DEANS MEET

Washington:—The deans of the eleven Church seminaries met at the College of Preachers here on Dec. 29-31 to consider, among other things, the Syllabus for Theological Studies soon to be issued by the commission on theological education of the General Convention. The Syllabus is used by faculties, students and examining chaplains as a guide to training and examinations, and has been under revision for some time. The deans studied the final draft and made recommendations which now go to an editing committee before adoption by the commission.

Special attention was given to the need for additional clergy, with a number of interesting facts being brought out. For instance, less than 65% of the candidates for the ministry of the Episcopal Church in recent years have come from members of our Church; the capacity of our seminaries in presenting men for ordination is less than 200 candidates a year; in the five year period, 1940-45, only 625 men were ordained while in the same period 825 clergy-men retired or died. This year, under abnormal conditions and with most of the seminaries operating beyond their normal capacity, there are but 534 students in the eleven schools.

Particular attention was paid to information revealing an alarming lack of clergy in the domestic missionary fields where clergy turnover appears at an alarming rate. The seminaries are anxious to prepare men for these fields but the deans stated that they are seriously handicapped by the disparity between salaries in the dioceses, and even the foreign fields, and those paid in the domestic missionary

fields. It was suggested that a policy should be developed which would place domestic missionaries on the same salary basis as those in foreign fields.

The deans are to meet again this spring at the time of the meeting of the commission on theological education.

MANHATTAN CLERGY HAVE RETREAT

Suffern, N. Y.:—A combined conference and retreat on evangelism was held for the clergy of the borough of Manhattan, New York, at the farm of All Angels' parish



Wynne Ditchburn is one reason why so many male students are seen these days at the student center at Southwestern Louisiana Institute. She is the new student worker there and is the daughter of the Rev. J. S. Ditchburn who is the Episcopal chaplain at Louisiana State University

here, January 8-9. Bishop Gilbert and Suffragan Bishop Donegan participated in the conference which was presided over by the Rev. Samuel Shoemaker, chairman of the Manhattan committee on evangelism.

The Rev. Shelton Hale Bishop, rector of St. Philip's, conducted the opening service and meditation. This was followed by a conference where methods of evangelism were discussed. Bishop Donegan then led a discussion on a rule of life, emphasizing personal devotion, greater self-sacrifice and discipline, and deeper and frequent participation in the sacramental life. The evening meditation in preparation for the holy communion was given by the Rev. James Green, precentor at the cathedral.

Plans are under way for convocations in various centers to make plans for a unified program of evangelism in the diocese. A meeting to this end was held for the Manhattan clergy on January 19 at the Church of St. Mary the Virgin, New York.

WORLD GOVERNMENT DISCUSSED

New York:—Four lectures on world government, followed by discussion, are being held at St. George's Church here. The first was on January 14 when the lecturer was Manson Benedict, chemist and mathematician, on atomic energy. On the 21st the speaker was Vernon Nash, journalist, and on the 28th it will be Alan Green, author and lecturer. The last of the series will be February 4 when the lecturer will be Cord Meyer Jr., president of United World Federalists, who is to discuss Russia and world federation.

LAYMEN'S COMMITTEE HAS MEETING

Greenwich, Conn.:—The committee on laymen's work of the National Council met at Seabury House, January 8-9, with the Presiding Bishop present throughout. He told the men that it was only by stirring lay people to a sense of personal mission that a dent can be made on the half of the people of the country that are not connected with any church. He said: "I am encouraged. We are not moving rapidly, but I honestly think we are moving."

Mr. Harvey S. Firestone Jr. of Akron is the chairman of the committee and presided at the meeting.

LEADING LAYMAN DIES

Mauch Chunk, Pa.:—Richard S. Ruddle, a vestryman of St. Mark's here for 58 years, died December 28th, with the service conducted on the 30th by the Rev. G. Clayton Malling and Bishop Sterrett. His father and grandfather had served on the vestry before him, for a continuous record for the three generations of 113 years. Mr. Ruddle was also active in diocesan affairs, and represented the diocese of Bethlehem at the 1934 General Convention. He was also the organist at St. Mark's for 12 years and often gave assistance to those who have succeeded him as organist and choirmaster.

EDITORIALS

A Step Forward

THE trustees of the American Church Institute for Negroes are to be congratulated for the action taken in regard to the Bishop Payne Divinity School, reported in this number. Had the original program been carried out it would have perpetuated in stone and mortar for decades a policy of segregation in the Episcopal Church. Negroes, like all other qualified candidates for the ministry, should be welcomed at any approved seminary and we are delighted that trustees of the Institute so state and ask for authority to use the revenue from the large grant from the Reconstruction and Advance Fund for scholarships to Negro candidates.

Incidentally, THE WITNESS has had no small part in what the trustees call "adverse publicity" given to Bishop Payne, and has been severely criticized for it by some. But our attacks have not been directed against the school as such, and certainly not against its administrators and faculty, but solely against segregation. That this is understood by the dean of the school is attested by a letter received last week from Dean Goodwin in which he says: "I too am against segregation and am praying and working for the day when segregation will be no more. Paradoxical as it may seem, I think the work we are doing at Bishop Payne is working toward that end. So do our Negro professors who are working with me, and so do a large number of our alumni."

Qualified Negroes should be admitted to both the student bodies and faculties of all our seminaries and we are confident that the day will come when they will be.

Kindly Criticism

WE WERE talking the other day with an active churchwoman who had an interesting slant on the article by Professor Walter H. Clark, *Episcopalians and Class*, that we ran December 11th. She approved the piece but thought the criticism could be brought nearer home for some people. She has an unusual background upon which to

base her judgment. Active in church work for over fifty years, she has lived in three dioceses, been a communicant of four parishes, held offices in Church organizations, parochial, diocesan, provincial and national.

She prefaced her criticism by declaring that ministers are doing the greatest service in the world and therefore deserve support in appreciation of their fine qualities. She thought too that the laity could help the clergy by calling attention to failings which the clergy might correct if their attention was called to them. One of these she described as "their conscious or unconscious neglect of some

of the outstanding workers in their parishes. I refer to women of education and culture who conduct educational and missionary programs in parishes, who are usually well informed on Church matters, but who do not belong to the wealthy or socially prominent group. When the bishop, dean, or rector has distinguished churchmen as guests, these women are seldom invited to luncheons or dinners where they might have the valued privilege of talking first-hand with these leaders about whom they know so much through reading the Church papers and keeping abreast of trends. Instead the guests are usually from the rich and socially prominent who know little and care less for the kind of conversation which might

prevail. The interested workers hear a talk in the parish house, manage to shake hands with the visitor and go away wishing they might have had even a short talk to help their work. The cry for leadership is still loud. Perhaps a decrease in recognition of 'class' only at these affairs might result in an increase of leaders willing to devote their talents to church organizations rather than women's clubs."

Her criticism was not the gripe of a snubbed woman. It was that of a young woman of seventy who has put in fifty years of Church work and thinks that a bit of attention at such affairs, to her, and others like her, might help equip them the better for the service they want to give in the days ahead.

"QUOTES"

WE ARE determined that America shall be no totalitarian state which treats youth as cannon fodder. We must also see that greedy individuals and institutions do not treat the government as a pork barrel. We cherish the doctrine of separation of Church and state, but we must not misinterpret this to mean the isolation of religion from public policies and social programs. The basic principle on which this republic was founded is the sovereignty of God. It is that which safeguards our idea of right and our ideas of our rights.

—Ralph W. Sockman
Pastor of Christ Church,
New York

Three Great Weaknesses

THE top man of Unitarianism, Frederick May Eliot, made pertinent observations the other day in an address on the subject of liberals. After giving the opinion that the world is weary of extremes and would welcome a philosophy of the middle way, Dr. Eliot, himself of course a professional liberal, felt compelled to say that liberals are totally unprepared to meet this opportunity since they are beset with three great weaknesses. The first he called the liberal's fear of regimentation—discipline perhaps would be a better word—so that he finds it almost impossible to work with others in an organization. His second fear is of dogmatism and creeds so that in time the liberal is not definite about anything. Thirdly, says Dr. Eliot, "The liberal has a certain brittleness and shallowness. There is something about the stuff

of the liberal which has often proven that he cannot take it during the great tests of the world's history."

THE WITNESS is glad to be known as a liberal journal. But we are sure that "the interpretation of the Christian religion in contemporary terms" and "the rigorous application of the principles of Christ to our social life" of our statement of purpose are just as essentially a part of the full gospel as is our conviction that "God wills the Church to be Catholic in its inclusiveness, Liberal in its essential spirit, Evangelical to the Gospel of Christ."

We agree with Dr. Eliot that liberals must get rid of these three weaknesses if our movement is not to crack up completely. And this is just as true of liberalism in the Episcopal Church as it is in the Church of which Dr. Eliot is the president.

Travels of a Gargoyle

LIBRARY & ARCHIVES
CHURCH HISTORICAL SOCIETY
AUSTIN, TEXAS

by Thomas V. Barrett

Secretary of College Work of the
National Council

I HAD been sitting for several days with my feet on the desk in my niche in the Cathedral of Bureaucrats, dictating plans and strategems with enormous energy when a secretary popped into the office carrying a basket full of trade-journals and a ham sandwich. It is my custom to stop my "over-all planning on the national level" for a half hour each month in order to catch up on the news of the Church militant and to find out just what is happening on other ecclesiastical levels.

I soon discovered from some of the news items, and articles, that the Church was really on the march—in a hysterical sort of way. The only thing that seemed to be wrong with it was on the national, policy-making level. I had settled down with a cheekful of ham sandwich and was enjoying a breezy article about the gargoyles at "281" when I suddenly realized, "That's me they're talking about."

I flew into a pretty impressive tantrum and hurled the latest edition of the "Witnit" into the wastebasket. But by the time I finished a cup of coffee I began to see the whole matter in a new light. "I bet they're right," I said to myself. "Here we sit up here, me and my brother gargoyles, and we just don't know what's going on in the Church. Or in the world either. We haven't got down to the grass roots. We ought to get out more, and get our fingers on the pulse of the

Church, so we can really feel the blood pressure. Probably on the diocesan and parochial levels the vitality is simply terrific."

I pushed aside the latest communique I intended to send out in quadruplet copies and brooded for fifteen minutes. Then I began to pack my suitcase.

"Let's get out of this rat hole," I muttered, "and go visit some of these men in the field and learn from them. . . ."

It was two days later that I stumbled off the Canojoharie Night Express and was met by the Rev. Joshua Sitwell. He was fairly tall and portly, with a pink face that looked fine in his new Buick.

"We'll just run around and see the Plant first," began Mr. Sitwell. "Of course, it isn't quite in first class shape yet. I've only been here two years and you've no idea what a mess it was when I arrived. Absolutely no parish records worth anything. And the Parish House! Indescribable! But we're putting the Plant in shape now. Mr. Snood our senior warden, and Mr. Flushman, our treasurer, matched each other to the tune of \$5,000 for a new kitchen, and we're getting the nave extended as soon as materials are available. Don't understand it, but we're simply pushing the walls out. Terribly cramped for room."

We were passing through a decrepit part of

town, evidently a Negro ghetto. I thought it would not be amiss to find out how they were handling the race problem on the local level.

"This Negro question is difficult in these large urban centers, isn't it?" I ventured. "How do you find the problem here?"

Sitwell looked for a moment as though I'd asked him to recite the names of the Kings of Israel, but he pulled himself together.

"Oh, they get along pretty well. Give a Negro a ten cent cigar and he's happy. These things take time, you know. I'm a trustee of the Y.M.C.A. and we're starting a Negro branch next year. The city is alert to the need. Of course, we have a lot of southern Negroes and they're very aggressive, you know. Haven't learned to use their freedom. We have 'Bump night' here every Thursday. It's a thing that takes time."

We soon turned a corner and in a few minutes were rolling along a fine avenue which Sitwell assured me was the nicest street in town. He pointed out some of the houses of his parishioners and told me the amounts of their salaries, which no doubt will be a useful piece of information for me some day.

"Well, here's the Plant"—he boomed, coasting up to the curb. I looked out at a massive pile of stone and stained glass that wandered all over the block.

"What do you think of it, eh?"

"It's . . . it's quite a Plant," I answered feeble.

"Of course," went on Mr. Sitwell, "we need a new wing on the parish house but that will have to wait. These labor unions are making things impossible now."

We entered an elaborate lobby and Sitwell pointed out the new lighting fixtures. An oak door led into a fabulous room that looked like the Taj Mahal with a dash of American Gothic. It turned out to be his office.

"Nice lay-out, eh?" asked the Reverend.

"Very nice," I agreed. I was about to suggest it was almost too nice, but remembered that I had come to learn.

"We're really starting to go places here," continued Sitwell lounging back in his chair. "The Guild raised \$2,500 last year for a new Bishop's chair, and some Venetian blinds for the Kindergarten room. We raised the budget from \$42,000 to \$48,000 and had a confirmation class of sixty-three. Our average church attendance is 350 and . . ."

My attention wandered a bit as Sitwell, getting down to the grass roots began to turn out statistics like a cement mixer laying a highway. I got completely mired in the deluge of facts and figures

and finally asked him if he'd read any good books lately. "No, I haven't," he said, "that's one of the sacrifices of being a city rector. You don't get time to read. We're so busy here with meetings, calls, organizations, and now our new building fund—I don't find much time to read."

I caught a glimpse on his desk of a printed appeal for help to the people of Europe and asked how the parish made out in its missionary giving.

"Oh we always pay our quota in full. Went a hundred dollars over this year. Our quota is \$3,400. We'll raise that to \$3,600 after we get the new wing completed."

We had lunch at the city club but even in such secular surroundings it was difficult to get Sitwell out of his parish records. Of course, he gave me a lot of information about how to run a big parish if I ever got one, and also some advice about making calls; and he warned me not to preach about politics and controversial matters. People got all that stuff in the papers. It appears that in order to get a church really vital you must preach inspirational sermons, and get right down to the grass roots in your meetings, and study classes, and "meet peoples' needs where they are." (I'm not sure whether he meant the needs or the people. He didn't tell me just where they were either; but I shouldn't expect to learn everything in one visit.)

I was a little fatigued when I got on the train. I guess the sheer spiritual vitality of the place was enervating. Too much pulse for a bureaucrat to get his fingers on. It did seem as though Sitwell might have been more concerned about that Negro ghetto down by the railroad track, and the starving people of Europe and world peace. But he would probably get around to justice after he got the new wing for the parish house.

I sat quietly in the Pullman trying to digest what I had learned so that when I returned to my niche on Fourth Avenue I would know more about the real work in the field. I didn't seem to get to first base let alone the field. So, I opened a small Bible I had taken along to read when I was not operating on the local level.

It so happened that the first passage that caught my eye seemed completely irrelevant. It didn't have a thing to say about new wings, venetian blinds, parish records. There wasn't a statistic in the whole passage. "I hate, I despise your feast days—I take no delight in your solemn assemblies . . . take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters; and righteousness as a mighty stream."

I guess Amos didn't know as much as we do about how to get down to the grass roots . . .

(The first of a series of four articles)

Building the Preacher

by Richard R. Beasley

Rector of St. John's, Roanoke, Virginia

THE story goes that a group of clergy were discussing a man of another communion who is regarded as an exceptionally effective preacher. "But," one man complained, "he preaches to the galleries." "Yes," replied another, "and he is the only man in this city who has galleries to preach to." Is it unfair to say this is a rather prevalent condition throughout this Church? Why is Episcopal Church preaching ineffective? There are three immediate reasons: 1), we rely too heavily on the service. 2), we really don't think the sermon is important and so don't give preaching the necessary time and labor nor exert the discipline it demands. 3), we have not studied the science which makes the art of preaching possible.

Consider this preliminarily. Did you ever watch a group of clergy in a conference discussion, about forty of them? When a point arises that touches them at the core of their interest, they rise and pour out their very soul. You listen, captured, held by them. They speak nimbly, easily, convincingly. The fire in them kindles the fire in us. Then we watch them the next Sunday in their pulpit. They are conscious of themselves and their importance. "I am Sir Oracle," they seem to say, "and when I ope my mouth, let no dog bark." They read, heavily, what they have written (and the style is polished and perfectly grammatical and studded with quotations from learned books) and you can hear the rhythm of their prose and it is all very true, very learned, but you lose interest and your eyes become heavy. But back in that conference session you listened to them on the edge of your seat.

Shall preaching be, as Henry Ward Beecher once mused, "A random and unrequited effort"?—something, alas, we are sentenced to do a great deal of by virtue of our being in the ministry? Or shall it be as immediately effective as the performance of a pianist, or the operation of a surgeon? Those who know the value of preaching and are willing to give it the labor it deserves know that the latter question can be answered in the affirmative. The analogy of the hunter and the fisherman is applicable. The good hunter does not fire his gun haphazard in the air; rather he takes aim and fires and brings down the game. Similarly the fisherman goes where the fish are, studies their habits, possesses the proper equipment, is endlessly patient in luring fish to his hook—and catches the fish.

Watch the average preacher. He is a man of God, there is no question of that. Through his sermon there runs a real sense of God's presence and man's need. The sermon is spiritually centered, if you read it over later. The man is in earnest and conscious of his stupendous responsibility as a minister of the word. He is eager to assist in man's salvation in the proclaiming of the living God. Yet however important all this is, there is something lacking. The sermon does not go over. The people are not powerfully taken hold of.

Can we analyze what is lacking? Perhaps the sermon is too logically perfect. It states the problem and solves it and nothing is left to the hearers' imagination—no trails for further pondering are pointed out. Or the shot may go over the heads of the birds. The thought is all true but does not gear in with their thinking. There is no common ground where he and the people both stand. His starting point is irrelevant, so the sequence of his thought is irrelevant, too. Or he may be like a bambino in swaddling clothes. He is not free, nor emancipated. His arms are tied; his tongue labors. He struggles and perspires and when he is finished he is exhausted and his people are unmoved. His sermon, in Phillips Brooks' words, has been, "The pumping of a pump not the play of a fountain." Or he is ignorant of his audience and is violating elementary psychological principles of speaking to a crowd of people, which is a vastly different thing from those same people as individuals.

SINCE we face this problem of public speaking, why not study it and perfect ourselves in the craftsmanship of it? This writer has long since learned that there is little help in the art of preaching in recent books and articles that profess to help the preacher. We have read a good proportion of them. Instead we prefer the old masters. To them we have gone back with immense profit and found the thrill that Keats evidently had when he looked in Chapman's *Homer*. Two Romans are perhaps the peer mentors for modern preachers—Cicero *Concerning the Orator* and Quintillian, *Education of an Orator*. Ah, those ancient speakers studied this matter of public speaking! The next best is Henry Ward Beecher's *Lyman Beecher Lectures on Preaching* (First Series). Personally we feel that nothing in this or the last century can compare with this book. Then any good life of George Whitefield or Spurgeon will be like mining gold and it will show what preaching can do.

Our criticism with most modern writers on preaching is an over-emphasis on content and an almost total disregard of the art of putting over the sermon. The same is true of most clergy conferences on preaching—usually the sole emphasis is on the message. But consider this. Quintillian calls attention to the fact that time and again a first rate message poorly delivered and without a knowledge of what Beecher calls, "Pulpit dynamics" is vastly inferior to a second-rate message well delivered. "I would not hesitate to assert that a mediocre speech supported by all the power of delivery will be more impressive than the best speech unaccompanied by such power." And he goes on to mention how actors "give so much more to the charm of the greatest poets that the verse moves us far more when heard than read."

Indeed in any speech situation there are three elements: the man, the message, the hearers. Each is a world in itself. Preachers in England after hearing Beecher on his several visits there went back to their homes concerned with building a man not just writing a sermon. Let a preacher start with that, building his courage so that no congregation intimidates him, freeing himself from timidities and uncertainties, making himself a master in his field, studying his craft, pouring into his mind ceaseless knowledge from every area of culture, scrutinizing human nature wherever man is found, opening wide his soul's door to the invasion of God in Christ—all that will build the man.

And the message—most of us need no caution on that in view of the hours we spend on our sermons. But two remarks are worth mentioning. Herbert Spencer's study *The Philosophy of Style* is fruitful reading: our style should be such that the people can understand what we are saying with a minimum of effort. Second, our prose should be fed by a constantly enriched imagination. We think best in images not cold logic—picture thinking is the one we remember. There is the Arab proverb: "He is the best orator who gives men's ears eyes."

Then the audience. There are two superb books on that subject: *The Crowd* by the French psychologist, Le Bon, and *The Psychology of Public Speaking* by Walter Dill Scott. A congregation is a crowd and a crowd is not just a coming together of various individuals. The mere fact of being a crowd introduces other and powerful elements into the picture. It is fatal to talk to a crowd as one could to an individual. Logical reasoning is out; a vast reservoir of feeling is waiting to be stirred. Affirmations are in order not argument. Challenge is desired and strong leadership is expected. The great orators, Webster, Bryan, Disraeli, have all studied the characteristics of the

crowd and hence could control them as a driver with a team of horses.

Well, how get this victory, utterly persuasive element which the clergy in the conference discussion, in paragraph three had? Certainly this: to speak only when you are ready and on themes on which you have long pondered. That means you must have a notebook always handy with topics noted down, subjects that are going through the process of ripening. That means too that your reading must compass not only Bible study and theology but more important the vast and stimulating field of belles-lettres. That means further that the sooner you break the chain holding you to a manuscript the better. It won't be—your sermon—as polished and grammatical and logical and literary as if you read it but you will be listened to better and your people will be more moved by it and it will feed their heart and soul and not just their mind—and they will come back. Richard S. Storr's *Preaching Without Notes* is as bread to a hungry man. It can be done, for in this as in all the rest it is a matter of technique.

This final word. If you are entirely satisfied with your preaching and your people are too, this article is not for you. But if you have a haunting sense that something is wrong, that your congregation is not growing, that there are skills and techniques that you are overlooking—well, read Beecher and Storr and Cicero and Quintillian. That will be a sunrise!

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

THE EUCHARIST

THIS name for the chief service of the Church exemplifies one of the most charming aspects—if one may use the word "charming" in this connection—of the relationship between Christ and his bride, the Church.



She thanks him for his life, as recorded in the gospel. She recalls him at the beginning of the canon, in joyful thanks: "Lift up your hearts." At the same place, she declares her faith in him, in a way which makes the creed almost unnecessary—and this time she does it with thanks, general and specific. She then receives renewed strength, and gives thanks for that, too.

It is a little like a visit after Christmas to grandmother, to thank her for the presents. She always

has another gift, and the children thank her for that, too.

Regrettably, some congregations feel that part of the thanks should be rendered by professionals. It is a little like sending a tidy little printed card of thanks, instead of a real letter, which might be sprawly and full of misspellings.

Talking It Over

By
W. B. SPOFFORD

THE launching of a nationwide organization to maintain separation of Church and state has already brought forth an attack by the Knights of Columbus, released significantly by the chancery office of the New York archdiocese of the Roman Church. There will be others you may be sure for the Roman Church has a long range program for education in these United States which calls first for bus transportation to parochial schools; next, state financial aid to R. C. schools; and, if they can get away with it — already an accomplished fact is some places — the domination of the whole U. S. educational system. And if you think this an exaggeration dig up the full story of New Mexico where nuns teach in the public schools, and where children are required to learn the R.C. catechism if they are to be promoted.



The new organization, with the rather cumbersome name of "Protestants and Other Americans United for Separation of Church and State," underscores the fact that it is not for the purpose of attacking any religion but is out solely to maintain separation of Church and state as it "has arisen in the political area." Nevertheless the organization has already been charged officially by the R.C. Church with "stirring up religious bigotry"; its manifesto is said to be "loaded with intolerance" and the Protestant leaders responsible for its formation are branded as "wolves in sheep's clothing."

The objectives of the new group, to which incidentally all, including Romanists, who believe in the American principle of separation of Church and state are invited to join, are stated as follows:

One, to enlighten and mobilize public opinion

in support of religious liberty as this monumental principle of democracy has been embodied and implemented in the constitution by the separation of Church and state.

Two, to resist every attempt by law or the administration of law to widen the breach in the wall of separation of Church and state.

Three, to demand the immediate discontinuance of the ambassadorship to the papal head of the Roman Catholic Church.

Four, to work for the repeal of any law now on the statute books of any state which sanctions the granting of aid to church schools from the public school treasury.

Five, to invoke the aid of the courts in maintaining the integrity of the constitution with respect to the separation of Church and state, wherever and in whatever form the issue arises, and, specifically, to strive by appropriate constitutional means to secure a reconsideration of the two decisions of the Supreme Court upholding the use of tax funds (a) for providing the pupils of parochial schools with free text books, and (b) for the transportation of pupils to parochial schools.

Six, to call out and unite all patriotic citizens in a concerted effort to prevent the passage of any law by Congress which allots to church schools any portion of a federal appropriation for education, or which explicitly or implicitly permits the states to make such allotment of federal funds. This purpose in no way prejudices pro or con the propriety of a federal grand in aid of public education.

Seven, to give all possible aid to the citizens of any community or state who are seeking to protect their public schools from sectarian domination, or resisting any other assault upon the principle of separation of Church and state.

Eight, in seeking these objectives we are determined to pursue a course that cannot be justly characterized as anti-Catholic, or as motivated by anti-Catholic animus. As Protestants, we can be called anti-Catholic only in the sense in which every Roman Catholic is anti-Protestant.

The R. C. archdiocese of New York gives the opinion "that the American people will give a cool reception to this organization" which, it predicts, "will fall of its own weight." Maybe so, but I can report that I have talked with a considerable number of people, Protestant, clergy and laity, members of the Jewish faith, and some who have no church connections at all, and I have yet to find a non-Romanist who does not say, with enthusiasm, that such an organization as "Protestants and Other Americans" is long past due to meet the threat of Roman Catholic domination, not only in education, but in the entire political area of our life.

Recommend Bishop Payne Grant Be Postponed For Time

The Trustees of American Church Institute Make Unanimous Recommendation to Council

Edited by Sara Dill

Boston:—The trustees of the American Church Institute for Negroes, meeting here, unanimously voted to recommend to the National Council the postponement for an indefinite period of the grant to the Bishop Payne Divinity School from the Reconstruction and Advance Fund. The grant was for close to \$200,000 for reconstruction and equipment incident to the rehabilitation of the school.

The resolution states that the action was taken because of "a number of important recent developments" including "No candidates for the ministry have entered the school in the current season" and "there has been an intensification of the feeling against segregation of students intended to enter the ministry, with increasing adverse publicity."

The resolution states further that the Presiding Bishop, who is also the president of the American Church Institute, during a recent visit to Bishop Payne "reached the conclusion that it would be most unwise to make a substantial capital expenditure at the present location of the school, and advised the school officials accordingly."

The resolution recommends that Bishop Sherrill appoint a new impartial committee of the Church to consider and recommend to the Council how and where the Episcopal Church should train Negro candidates for the ministry.

It states further that "in the event the National Council decides to postpone for an indefinite period the expenditures of the funds allocated to the Bishop Payne Divinity School, the Institute recommends to the Council that the Institute be authorized to invest the money from the Reconstruction and Advance Fund and to use the revenue for scholarships and grants to aid Negro candidates for the ministry who attend any approved divinity school."

Discuss Ministry

Hartford:—There were 65 men and boys at a conference held here at Christ Church Cathedral to discuss the ministry, and this in spite

of a heavy snowstorm. Bishop Gray presided and there were a number of speakers, including Lyman C. Ogilby, David B. Bronson, Percy L. Urban Jr., Raymond Cunningham Jr., Edwin A. Skipton and Peter B. Tomkins, all of whom are now attending one of our Church seminaries.

Primate Orders Trial

New York (RNS):—Patriarch Alexei of Moscow has ordered the trial of Metropolitan Theophilus and five other bishops of the Russian Orthodox Church in North America. The bishops, charged with "stubborn attempts to split the Church," are Archbishop John of Brooklyn, Archbishop Leontius of Chicago, Archbishop John of Alaska, and Bishop Nikon of Philadelphia. They head a majority of about a million Russian Orthodox which broke away from the Moscow Patriarchate in 1924, refusing to pledge loyalty to the Soviet regime. None of them are expected to heed the summons to appear before the Church court in Moscow so that the trial will be conducted in absentia.

To Visit Philippines

Manila (RNS):—Bishop Kennedy of Honolulu is soon to arrive here to arrange details for inter-communion between the Philippine Independent (Aglipayan) Church and the Episcopal Church of the U. S., according to a statement by Supreme Bishop De Los Reyes Jr. He also announced that the Aglipayan Church bishops will meet shortly to discuss an anti-communism campaign. He stated that at the general assembly of the Church last summer, the constitution of the Church had stipulated that members foster the sharing of property by the community "as preached by Jesus and practiced by the Apostles," but he declared that the provision had been neither fully enforced nor widely publicized. He discussed also that he had discussed the proposed anti-communism campaign with Roman Catholic laymen but that he had not approached the Roman hierarchy on the matter.

There is a rival group in the Independent Church, headed by Monsignor Juan Jamais, that recently petitioned the government to withdraw its recognition of the group headed by Bishop De Los Reyes, because of its projected inter-communion with the Episcopal Church, but a government official says that the petition will be rejected.

Still in Driver's Seat

Philadelphia:—THE WITNESS reported January 8 that the Federal Council's commission on a just and durable peace had been dissolved and the commission of international justice and goodwill revised. The report was correct except we were apparently wrong in stating that it meant the shelving of John Foster Dulles. Mr. Dulles is now to act as permanent chairman of the policy committee of the revised commission.

Missionaries Speak

Wheeling, W. Va.:—SPEAKERS representing four missionary fields are the speakers at morning services at St. Matthew's here during the Epiphany season. The Rev. George Packard spoke on Latin America on January 11; the Rev. Benson Harvey spoke on the Philippines last Sunday; the Rev. Frank Titus is to speak on Japan on the 25th and the Rev. Harvey Simmonds on Liberia on February 1. The two church schools of the parish have a missionary service and then attend the church service to hear the speakers. The Rev. J. Moulton Thomas is rector.

Churches Unite

Boston:—St. Matthew's, incorporated as a parish in 1816 when it was the first and only church in South Boston, has been merged with the Redeemer, and will be known as the Church of St. Matthew and the Redeemer. The present property of St. Matthew's has been sold to the Albanian Protestant Church. The rector of the Redeemer, the Rev. F. S. Armstrong, has retired because of illness, and the Rev. Frank M. Rathbone, rector of St. Matthew's for the past thirty years, will serve the combined parishes on a part time basis, and on a full time basis as soon as feasible. At present he will continue to serve part time as diocesan hospital chaplain.

Hits Protestants

Madrid (RNS):—The Spanish government is planning measures "to defend our laws and our Catholic traditions" in "the face of widely re-

vived Protestant propaganda," according to Ecclesia, organ of the central administration of Spanish Catholic Action. The publication said its information came from "trustworthy sources."

"A nation as Catholic as Spain," Ecclesia declared, "we cannot stand with folded arms as exotic creeds, not satisfied with the benevolent authorization given them by the state for the private exercise of their cult, dedicate themselves to carrying on acts of proselytism. These include organizing youth meetings, publishing bulletins under the form of parochial leaflets, selling heretical books at the doors of our churches, and distributing publications insulting to our faith."

The Catholic Action periodical charged that the term "Protestant propaganda" is not always an exact one, "because more than once, under this cloak, Protestants are moved, not by religious, but by anti-patriotic motives."

"The anti-patriot," Ecclesia asserted, "does not find it inconvenient to appear in a pious guise in order to avert suspicion while he is undermining the religious foundations of the country."

Asserting that while the Catholic faith should not be imposed upon anyone, Catholics are obliged to defend their beliefs, Ecclesia concluded by declaring that "no impostor should be permitted to rob anyone of a treasure so great and so precious to our country."

Turn to Communism

New York (RNS):—Young people in India are showing "an increasing interest and enthusiasm for Communism," it was stated here by the Rev. K. Mathew Simon of the Syrian Orthodox Church of India. Mr. Simon told the North American administrative committee of the World Council of Christian Education at its annual meeting here that the many and varied Church groups in India "are not doing much" to provide a positive program for youth, and that students as a result are gravitating toward political organizations.

Declaring that in India capitalism is considered synonymous with imperialism, he said that "we are as much afraid of America today as we are of Russia. We can't make up our minds and it's up to you to show us that some of our ideas about you are wrong."

The Rev. Rodolfo Anders, secretary of the Confederation of Evangelical Churches in Brazil, asserted

that the one to two million Protestants in Brazil "are exerting an influence out of all proportion to their numbers in relation to the total population of forty-five millions." He said the World Council of Christian Education is "helping to revolutionize" the teaching of Protestantism in Brazil, and cited as an example the attack on illiteracy being made by Dr. Frank Laubach.

Expresses Gratitude

New York:—"With utmost gratitude," the supreme bishop of the Philippine Independent Church, Don Isabelo de los Reyes, has written to Presiding Bishop Sherrill regarding the action of the House of Bishops in November, providing that the Philippine Church shall be given a valid episcopate through the Episcopal Church. Bishop de los Reyes said, "We are fully determined to accept all the conditions demanded for the granting of such a precious gift, and we will endeavor to fulfill the requirements about the adoption of the Book of Common Prayer with the necessary adaptations in all our churches. Likewise we will continue as heretofore, conducting all our services in the dialects of the various communities as well as in English and Spanish, both official languages in the Philippines."

Expressing confidence in the future, Bishop de los Reyes said: "With the inspiration of the Protestant Episcopal Church, the Independent Church of the Philippines is sure to become one of the most vital moral forces in the spiritual rehabilitation of the people of the Philippines. Most of my people are presently eagerly seeking to learn more and more about the Protestant Episcopal Church. We envision immense blessings and the salvation of countless immortal souls by the action of the House of Bishops. I confidently believe that the bestowing of valid orders to our clergy is only the beginning of a new era in the Philippines. All of us will exert our best efforts to become worthy of the magnanimity of the Protestant Episcopal Church."

Start Campaign

Springfield, Mass.:—Bishop W. Appleton Lawrence of Western Massachusetts, recently called together the clergy of that diocese to consider and adopt a program of evangelization for the diocese, following the plan of the Presiding Bishop for the whole Church. A slogan "Each one, reach one"—was adopted, and a time-

schedule of procedure set up, to carry through Lent. The clergy also took up the question of procedure in connection with the plan of the National Church to raise one million dollars in four hours on February 29, and a time-schedule for this effort was also adopted.

A special feature of the gathering of clergy was that each clergyman there packed a box of food, addressed to an individual German Lutheran pastor. Each one of the American clergymen received the name of the German pastor, which had been sent from Germany by a representative of the Lutheran World Relief Association in Berlin, with the expectation of creating between his parish and the one in Germany, a bond of fellowship through correspondence and by prayer, each for the other, across the seas.

Mrs. Henry Walter, Springfield chairman of the Church World Service, said she had cabled Mrs. Herda Epstein in Berlin of the intention of the Episcopal pastors to adopt a German pastor, and received an airmail letter telling her that the cable came "like God's light in the dark"; and



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she urged all to make that light bright and inclusive. After each clergyman had personally packed a box for his adopted brother in Germany, Bishop Lawrence suggested that the first Sunday in January be observed as Christian Brotherhood Sunday, when it is hoped that letters received from the pastors in Germany may be read, and special prayers offered in both churches, each for the other. An air mail letter will be sent by each clergyman, telling of his plans, and asking that the German pastor participate in the project. Food for the boxes, and wrappings for the overseas packages, were donated by local merchants.

Visits Coast

Berkeley, Cal.:—The Rev. Charles D. Kean of the Episcopal Evangelical Fellowship visited California in December. He preached at All Saints', Palo Alto, and addressed the students and faculty of the Church Divinity School of the Pacific, as well as meeting with members of the organization.

In his talk to the students at the divinity school, Mr. Kean discussed "The language of our faith," and stressed the need for a common language so that the world could under-

stand what the Church is talking about. The Church has answers which the world does not grasp, and the world is asking questions which the Church does not answer. Until the frame of reference is the Christian faith, there can be no communication between the two; and the Church will be irrelevant and the world will be confused and meaningless. Only an evangelical faith which brings men to the gospel of Jesus Christ can provide a profound and significant answer which the world needs.

At a meeting of clergy and laity at St. Mark's Church here Mr. Kean talked on "The evangelical nature of the Church," and showed how a relevant Christian faith cuts across the smooth and compromising activities of "environmental" Christianity and gets to the heart of such matters as unity, theological differences, churchmanship, and other problems. The South India Plan is an evangelical answer in terms of the Christian conscience rather than in terms of biblical or ecclesiastical literalism. The new marriage canon, with all its shortcomings, is also an illustration of seeking to let the will of God work through the Church. It is a question of putting first things

first, with an "existential" interpretation of our existence.

More Laymen Needed

New York (RNS):—Increasing participation by laymen in church affairs was reported here at the first formal meeting of the Council of Men's Work Secretaries, composed of lay leaders of 20 different religious groups and denominations.

The Council was organized at Grand Rapids, Mich., last February "to promote Christian fellowship among such secretaries and to serve as an exchange for information and inspiration concerning lay work and to be a center for clearing problems and progress."



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Present at the two-day session here were representatives of the Methodist Church, Evangelical United Brethren Church, General Conference of Seventh-day Adventists, Congregational Christian Churches, Evangelical Lutheran Church, Northern Baptist Convention, Lutheran Augustana Synod, Protestant Episcopal Church, Disciples of Christ, Presbyterian Church in the U.S.A., and American Lutheran Church. Also represented were the Laymen's Movement for a Christian World, the Laymen's Missionary Movement, the International Council of Religious Education, and the National Association of Manufacturers.

The Rev. L. E. Esteb, home mission secretary in Greater New York for the Seventh-day Adventists, stressed the need to "use your religion or lose your religion."

"Laymen don't want to hear a lot of high-falutin' theological terms," he said. "They want to be told what to do in simple language, then they'll do it."

Use of the advertising techniques of modern business in advancing the cause of religion was advocated by Clifford W. Scott of Washington, executive director of the Home-Church-School Foundation.

Mr. Scott asserted that "it is time for Protestants to tell about their faith, about what their churches mean to America."

"Let's speak out for Protestantism in a dignified manner," he said. "Why can't the churches get together on a streamlined national newspaper advertising campaign to carry their message to the entire country?"

Frederick J. Michel of Chicago, national secretary of the Laymen's Missionary Movement, told the Council that "missions is the task of men as well as women."

Appeal for Relief

Geneva (RNS):—Ten international Protestant agencies engaged in relieving needy populations issued a joint appeal here for support of their work by people throughout the world. De-



claring "there is a fellowship which binds us to all human beings who are in distress," the appeal asserted that "even the smallest gift may save a life and, therefore, everyone according to his means should make his contribution to the national or international relief organizations whose common object is to bring assistance to all who suffer."

The appeal declared that millions of refugees and expellees find themselves without home or homeland and are living in wooden huts, or in the cellars of ruined houses, a prey to sickness and starvation.

"Hundreds of thousands of war prisoners and war disabled," it added, "are in a pitiful condition. Innumerable children are orphans. There are no beds or hospital equipment for the sick. Adolescents, their health already undermined, have neither the will nor the strength to face a difficult future. How will these unfortunates survive the privations of the coming winter, especially during the critical months at the beginning of 1948, when insufficient stocks remaining over from the disastrous harvest of 1947 will have been entirely exhausted?"

"Even though responsible governments are making considerable efforts, they are naturally far from able to meet all urgent needs," the

appeal said. "Distress is on so large a scale that an appeal to private generosity is imperative."

Joining in the appeal were the Ecumenical Refugee Commission of the World Council of Churches; Church World Service; the Lutheran World Federation; the World's YMCA and YWCA; the Brethren Service Committee; the Mennonite Central Committee; the World Student Christian Federation; the American Friends Service Committee; and World Student Relief.

Interracial Group

Ahoskie, N. C.:—Nineteen Negro and white ministers of the Baptist Church in three counties of North Carolina have organized an interracial ministers' conference. Their aims are to work for better race relations, improve fellowship between races, and "get folks out to church."

A Record Class

Houston, Texas:—Bishop John E. Hines of Texas returned to his former parish, Christ Church, and confirmed 127 candidates, 100 of whom were adults. Bishop Quin had confirmed 9 previously bringing the total to the record for the diocese, 136. During the past two years the rector, the Rev. Hamilton H. Kellogg, has presented 452 for confirmation. He states that the major

Books While They Last

We have a limited quantity of the following books and pamphlets which we think are particularly good for reading in Lent.

CHRISTIANITY TAKES A STAND edited by Bishop Scarlett	30c
THE WORLD WE SEEK AS CHRISTIAN by the British Commission of the Churches	10c
THE PRAYER BOOK: ITS HISTORY AND PURPOSE by Bishop Irving P. Johnson	10c
THE STORY OF THE CHURCH by Bishop Irving P. Johnson	25c
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credit goes to the associate clergy "who have been so earnest, indefatigable and successful in locating unchurched people in the rapidly growing city, and in carefully preparing and presenting them for confirmation." The associates at present are the Rev. Dorsey G. Smith Jr. and the Rev. W. B. L. Hutcheson.

Popular Lectures

St. Paul, Minn.:—Prof. Samuel M. Strong of the department of sociology at Carleton College recently concluded a series of lectures on "Success or Failure in Marriage and the Family." They were attended by more than 100 people, all of which characterized them as "most interesting and constructive." The rector of the parish is the Rev. Lloyd R. Gillmet.

Bishop Bentley Speaks

Boston:—Bishop John B. Bentley, formerly the Bishop of Alaska, and now the head of the overseas department of the National Council, was the headliner at the annual meeting of the Church Service League of the diocese of Massachusetts, meeting at St. Paul's Cathedral on January 14th.

Jobs Available

New York (RNS):—More than 2,000 opportunities for missionary service in all parts of the world are available to Christian young people, according to a list of "calls" just compiled for 1948 by the Student Volunteer Movement here. The list, drawn up from information supplied by 25 denominational home and foreign mission boards and interdenominational agencies, will be distributed to interested students by staff members of the Student Volunteer Movement in their travels to college campuses throughout the United States.

Workers are in greatest demand in the educational and medical fields, with numerous openings for elementary school teachers, high school instructors, college professors, university educators, teachers in special subjects, laboratory technicians, nurses, physicians, and medical specialists. Other jobs are offered in business, church and community activities; religious education, rural evangelism, social and welfare work, industry, agriculture, and a number of miscellaneous fields. Some jobs require a man, others a woman, some a man or couple, and others either a man or woman.

Applicants accepted for missionary service may be assigned to almost any spot in the world. No less than 37 countries are represented in the list, in Africa, the Middle East and Far East, India, Pakistan and Ceylon, North, South and Central America, the West Indies, Southeast Asia, and Europe.

Up to last September, according to Winburn T. Thomas, general secretary of the Student Volunteer Movement, his agency handled some 500 applications for missionary service from students. He pointed out that this figure represents only a small percentage of the total, as most applicants are referred directly to the denominational board which has a particular position available.

In many cases, Thomas said, a student's own denomination may not have an opening in the field in which he or she is interested, and the student will apply for a call from another denomination in order to serve in a capacity for which he is best suited.

THE NEW BOOKS

SYDNEY A. TEMPLE, *Book Editor*
 ***Excellent **Good *Fair

***Therefore Choose Life* by Edith Lovejoy Pierce. Harpers, \$1.75.

How should one review a book of poems? The form of literature which combines emotional movement with intellectual content must, like art, be viewed to be appreciated. The past is able to carry a weight of truth which cannot be contained in prose writing because the poetic form takes the reader beyond the limitations of language. A reviewer's evolution of Miss Pierce's work, "These poems deal with the deep experiences and abiding values of human life," may best be illustrated by quoting one two verse poem:

I hold a star of darkness in my heart,
 Against my faith a fleck of unbelief;
 Of every lighted joy the counterpart,
 This fragmentary silhouette of grief.

It is as though the circumambient cold
 Were frosted into one keen ebon dart,
 A star of darkness that Christ knew of
 old:

The nail that pierced his hand has found
 my heart.

We try to review books in this column so that the readers may decide for themselves whether or not they wish to purchase the volumes. Perhaps the greatest

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practical value of a book of poems comes in the use that can be made of a verse in preaching or speaking to express a deep human experience which will not be contained in our prosaic speech. But poetry, like any other art form, is to be treasured because it goes beyond the practical realm of life.

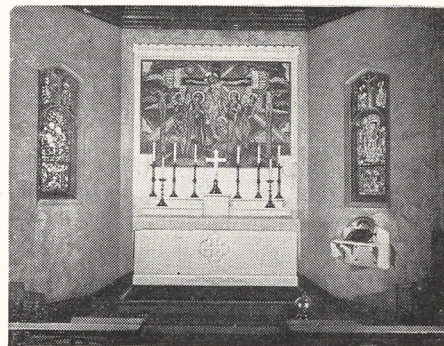
—S. A. T.

* * *

****Albert Schweitzer: An Anthology*. Ed. by Charles R. Joy. Harper, \$3.75.

***Prophet in the Wilderness*. By Hermann Hagedorn. Macmillan, \$3.

Albert Schweitzer has seized the imagination of our generation in a way comparable to John the Baptist in his days—as Mr. Hagedorn's title suggests. Four new books on Schweitzer have come out in this country during the past few



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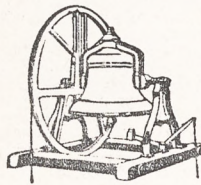
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months—and there may be more to come, for all that we know, before the great missionary arrives here next year. In spite of the "thorough-going eschatology" of his interpretation of the New Testament, Dr. Schweitzer has done more to show that Christianity is a practicable way of life, and was meant to be a practicable way of life, than many a more ordinary theologian. If we are ever to get out of the impasse into which humanity has blindly and stupidly stampeded (two world-wars in one generation, with a possibility of a third one, which will finish off most of the race), then Schweitzer's philosophy of "reverence for life" will have to be taken seriously.

Mr. Hagedorn's life of the famous theologian - musician - philosopher - doctor-missionary is easy reading, almost like radio-script, vivid and picturesque, as the subject deserves. The author is a famous poet, and Schweitzer's life is almost a poem! Dr. Joy's selections from the writings of Dr. Schweitzer are well-chosen and well-arranged. I wish I had space to quote a dozen of them. It is a book that parson and layman alike might well keep within reach for a suggestive thought with which to begin a meditation. These seed-thoughts are guaranteed all fertile!

—F. C. GRANT.

* * *

**Report From Spain by Emmet John Hughes, Henry Holt & Co., New York. \$3.00.

Mr. Hughes, an eminent Roman Catholic layman who served in the United States embassy in Spain throughout the war, makes a keen analysis of El Caudillo Franco's fascist state and the contending forces within it. He gives informative pictures of the roles played by the Monarchists, the Falange and the Church, with the latter institution featuring degenerate, opportunistic leadership and a minority of understanding, minor priests. While castigating American and British policies which led to the establishment of the dictatorship (by implementation of an unneutral 'Neutrality Act'), Mr. Hughes supports our wartime policy towards Spain on the grounds of military necessity. Our contemporary policy, as expressed by our assertions in the U.N., is doomed to fail, he said, because it is based on a general principle of "anti-Communism and containment of socialism" without accounting for historical realities and without a real faith in progressive democracy. This is a keen and honest book by a man who seeks understanding of one of the most diseased spots on our ill earth.

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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.

PROF. JOHN H. WOODHULL
Churchman of Buffalo, N. Y.

I recently saw Yvonne De Carlo in *Slave Girl*. I remember that some months ago your movie reviewer panned the picture unmercifully in strong language. I enjoyed the picture and regret that Hollywood makes so few like it. Another excellent picture that delighted me was *Copacabana*, and I fancy your reviewer would look down his nose at that. If his judgment in the field of social service and religion generally is as poor as his judgment of moving pictures, and I suppose I must suspect it is, whatever he says will be heavily discounted. In fact the news that he is the rector of the Good Shepherd, Boston, should have put me on warning that all was not well.

ANSWER: Our movie reviewer presents his honest opinions, with which of course readers may disagree. He has not been the rector of the Good Shepherd, Boston, for over a year. But even if he were we fail to see what connection there could be between that fact and his opinion of movies. The implication is, we take it, that anyone who took such a small parish cannot amount to much. The fact is that this young man decided what parishes he serves on the basis of opportunities for service, rather than on the basis of salary paid. At the moment he is the rector of St. Thomas' Church, Detroit, where he is paid about the lowest salary in the Church.

According to the logic of Prof. Woodhull this makes him "a failure" and therefore incapable of presenting a sound opinion about anything.

* * *

REV. HENRY H. CHAPMAN
Missionary of Alaska

As a missionary who knows too well the tragic results of Christian disunity and the confusion caused by it, I am interested in the cause of Christian unity, and particularly in the recent proposal for union with the Methodist Church. I am for that proposal, heart and soul. Why didn't we think of it sooner. I believe it is the most sensible suggestion that has yet been made along that line. We and the Methodists have a common heritage. The Methodists began as a much needed spiritual revival within the Church of England. They might never have separated from us had the English bishops been a little more tolerant and farsighted, instead of antagonistic. We like to talk about what we have to offer. The Methodists have something to offer too, and much to forgive. Let us face that fact and admit it. Our Church has launched a campaign for evangelism; certainly a most worthy cause. The Methodists can teach us something about that. They have been evangelizing persistently for some 200 years, and they get results.

Another Church with which we could easily unite is the Moravian Church. The Moravians likewise have much in common with us. They value the sacraments. They are accustomed to a liturgical form of service. They believe in long and thorough preparation for confirmation. We would

do well to imitate them in that respect. They are great missionaries. They began missionary work on the Kuskokwim River in Alaska at about the same time that we began work on the Yukon. My impression is that they were in Alaska a year or two ahead of us. Their gifts for missions are out of all proportion to their numerical strength. Their zeal in that respect should jolt us out of our complacency.

Formal proposals for union should properly come from our own commission on approaches to unity; but let us not sit back and leave it all to the commission. Let our bishops show the same courageous and forthright leadership in this matter that they showed in the matter of the Philippine Independent Church. Let the rest of us, clergy and laity, get behind this proposal for union with the Methodists and push it. Let us rally the enthusiastic, persuade the pessimistic and prod the lethargic, until we get action.

* * *

VIRGINIA SUMMEY
Churchwoman of New York

Thank you for the appraisal of the Marshall Plan by Prof. Paul Sweezy (Nov. 27). It is an interesting approach. The European Recovery Plan is imperative but had the suggestion been made to the U.N. for implementation we would not have had the controversy about it. If the U.N. were asked to administer the act, political implications would be avoided. It seems a little naive to expect Russia to cooperate when the avowed second objective is to prevent the spread of Communism. In the morning paper there is a report that a Congressman is horror struck upon discovering that Russia is secretly arming. There is nothing secret about our arming. I wonder too how he succeeded in piercing the "iron curtain."

* * *

MR. JOSEPH A. PRATHES
Layman of Los Angeles

Will you kindly allow me a little space to say a few words of Mr. Hiram G. Carver, churchman of Washington, whose letter appeared here Dec. 18. Mr. Carver may be some kind of a churchman but he most certainly has little or no Christianity in his heart. The attitude he takes and expresses concerning Negroes was most un-Christlike. Negroes have every right in the world to full equality and all such rights as Mr. Carver himself enjoys. It is guaranteed to them by the constitution of this country. Only men like Carver, Rankin and others like them seek to deny these facts. Mr. Carver would do well to look up the meaning of the word "democracy" let alone "Christianity."

* * *

MRS. H. D. BRINGGOLD
Churchwoman of Bemidji, Minn.

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