

THE

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Witness

October 21, 1948

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BISHOPS GESNER & SHERRILL

Coadjutor of South Dakota and Presiding Bishop

AMERICA'S IRON CURTAIN

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion;
10, Morning Prayer; 4:00 Evening Prayer;
Sermons, 11 and 4.
Weekdays: 7:30, 8 (also 9, Holy Days
and 10, Wednesdays) Holy Communion;
8:30 Morning Prayer; 5:00 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
Sundays: 8, 10, 11 a. m., and 5:00 p. m.
Daily: 12:30 Tuesdays through Thursdays
Thursdays and Holy Days: 11:45 a. m.
Holy Communion (Chantry)

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 Com-
munion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH New York

Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Ser-
mon.
Weekdays: Holy Communion Wednes-
day 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
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
Sundays: 8 a.m.—Holy Communion; 11
a.m.—Morning Prayer; 1st Sunday, Holy
Communion.
Daily: 8:30 a.m.—Holy Communion.
Thursday and Holy Days: 11 a.m.—Holy
Communion

THE CHURCH OF THE ASCENSION Fifth Avenue and Tenth Street, New York

Rev. Roscoe Thornton Foust, D.D., Rector
Sundays: 8 A.M. Holy Communion.
11 A.M. Morning Prayer, Sermon.
8 P.M. Evening Song and Sermon; Serv-
ice 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. MARY THE VIRGIN

46th Street, East of Times Square
NEW YORK CITY
The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8:00.

CHURCH OF THE HOLY TRINITY

316 East 88th Street
NEW YORK CITY
The Rev. James A. Paul, Vicar
Sundays: Holy Communion at 8
Church School at 9:30
Morning Service at 11
Evening Prayer at 8

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 Ser-
mon.
6:00 P.M. Young People's Conference.

THE WITNESS

For Christ and His Church

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THE WITNESS is published weekly from Sep-
tember 15th to June 15th inclusive, with the
exception of the first week in January, and
semi-monthly from June 15th to September
15th by the Episcopal Church Publishing Co.
on behalf of the Witness Advisory Board,
Bishop Lane W. Barton, Chairman.



The subscription price is \$4.00 a year; in bun-
dles for sale in parishes the magazine sells for
10c a copy, we will bill quarterly at 7c a copy.
Entered as Second Class Matter, August 5,
1948, at the Post Office at Tunkhannock, Pa.,
under the act of March 3, 1879.

SERVICES In Leading Churches

CHRIST CHURCH

Grand at Utica
WAUKEGAN, ILLINOIS
Rev. O. R. Littleford, Rector
Rev. David I. Horning, Associate
Rev. Walter Morley, Assistant
Sunday: 8, 9:15, 11. Wednesday and
Thursday, 9:40. Holy Days, 9:30.
Evening Prayer daily, 5:30.

ST. JOHN'S CHURCH

Colonial Circle,
Lafayette Ave. and Bidwell Parkway
BUFFALO
Rev. Walter P. Plumley
Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sunday: H. C. 8:00; Church School, 11;
M. P. 11—Tuesday, Holy Communion, 10:30

CHRIST CHURCH

RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11.
Friday and Holy Days, 9:30 a. m.

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.
Wednesday: 11:00 A.M.—Holy Com-
munion.

ST. JOHN'S CATHEDRAL

DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 —
4:30 p. m. recitals.
Weekdays: Holy Communion Wed. 7:15,
Thurs. 10:30.

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.

Sundays: 8:30, 9:30 (All Saints'
Chapel, 24 Rector St.), 11 and 4:30 P.M.
Weekdays: 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.

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 Com-
munion; 9:30 A.M. Church School; 11
A.M. Morning Prayer and Sermon.

CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Com-
munion, 10 A.M.

CHURCH OF SAINT MICHAEL AND ST. GEORGE

St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 7:30, 9:25, 11 a.m.—High School,
5:45 p.m., Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA Second Street above Market

Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, 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. William W. Lumpkin, Rector
Sundays: 8, 9:30, 11 and 8
Holy Communion—Daily at 7:30
Fridays at 7:00 A. M.
Thursdays and Fridays 10:30 A. M.

STORY OF THE WEEK

Council Reports Progress In All Its Work

**Dr. Lewis B. Franklin Resigns After 29 Years;
Is Succeeded By Russell E. Dill**

★ Substantial gain in all departments of the work of the National Council was reported at the first day of the meeting of the Council, October 13, at Seabury House, in Greenwich, Conn. Robert D. Jordan, reporting on the evangelistic campaign, stated that 8,000 requests had been received for the booklet, "Finding Your Way," as a result of the nationwide Episcopal radio hour.

Dr. Lewis B. Franklin, treasurer of the National Council and the Domestic and Foreign Mission Society for 29 years, tendered his resignation, delayed for two years at the request of the church. Mr. Russell E. Dill, specialist in industrial efficiency, was elected treasurer after the Council voted to accept Dr. Franklin's resignation. Mr. Dill worked in the initial rationing program under Leon Henderson and also was sent to England to confer with Army authorities on confidential matters concerning aerial warfare.

Dr. Franklin was vice-president of the Guaranty Trust Co. of New York and supervised the national organization which distributed the five Liberty Loans in the period of the first world war. Presiding Bishop Henry K. Sherrill presented him with a silver inkwell as an expression of the church's appreciation.

Bishop Breasted Harris re-

ported the building of \$150,000 of buildings, including a college dormitory. Education in Liberia is superficial and the church is preparing to serve the country in that manner. Clergy are needed since none of the clergymen in Liberia are under 55 years of age. Bishop Robert J. Wilner, suffragan of the Philippines, reported that there are 17 native students in the new theological seminary and that two men were ordained recently.

In the domestic field, Bishop William F. Lewis of Nevada reported vigorous activity shown by 424 baptisms and 200 confirmations in a diocese numbering two thousand members.

Mr. Jordan also reported that the world relief in 1949 will be handled through the Church World Service. Twenty-three church denominations will co-operate in a radio series.

Speakers for the Department of Christian Education headed by Bishop Angus Dun told of extensive work in and plans for curricula development. The courses, "Successful Marriage and the Christian Family" and "The Prayer Book Speaks to an Uncertain Age," for Epiphany and for Lent in 1949 have been prepared, stated Bishop Dun. Dr. Theodore Switz will remain until December in the division of audio-visual and adult education and after that time will act as consultant under a

resolution passed by the Council. A resolution to create an editorial board was adopted.

Canon C. Gardner Monks told of the three emphasises in the work being done on curricula. They are: factual knowledge of the church and Christian literature, Christian character, and church fellowship. The report on the plans for curricula development will be sent it is hoped, in the first of next year.

The American Church Institute was reported on by Mr. M. M. Millikan, assistant to the secretary of the Institute. He told of the continuance of the work of the Institute in creating racial understanding through education. The Institute has reverted to a former policy of using student labor in school construction and to date has spent \$230,000 of the \$435,000 allotted to it in the Reconstruction and Advance program. A survey of 9,000 students revealed 16 potential ministerial candidates. The Institute has no money to give them necessary aid because it is already contributing to the Bishop Payne Divinity School.

The Rev. William J. Crittendon told of the value of students from over the world living together for two weeks at the Amsterdam conference. There were two Episcopal youths among the 18 representatives from the U. S. Bishop Charles Carpenter disclosed that the United Youth Offering amount to \$17,000 which went to build a conference center in Honolulu. This year's offering will go to aid the youth movement in Puerto Rico.

The National Council will meet next year on Feb. 8-10, April 26-28, Sept. 23-24 at San Francisco, and Dec. 6-8.

NEWS OF THE EPISCOPAL CHURCH

BISHOP GILBERT IN GROUP FOR "NATION"

★ **Lifting of the ban on The Nation**, weekly magazine which was excluded from the library lists of New York public schools last July because it published a series of articles allegedly attacking the beliefs of the Roman Catholic Church, was urged by Bishop Gilbert of the Diocese of New York, with 106 other prominent citizens.

Among those signing the re-

and school libraries.

"2. Publication of material of this kind in any publication does not justify the suppression in schools and school libraries of the publication as a whole.

"3. The premise that religion cannot be criticized in education should be rejected.

"4. The test as to suitability of books and periodicals should be an individual test and a decision reached in each case on its merits.

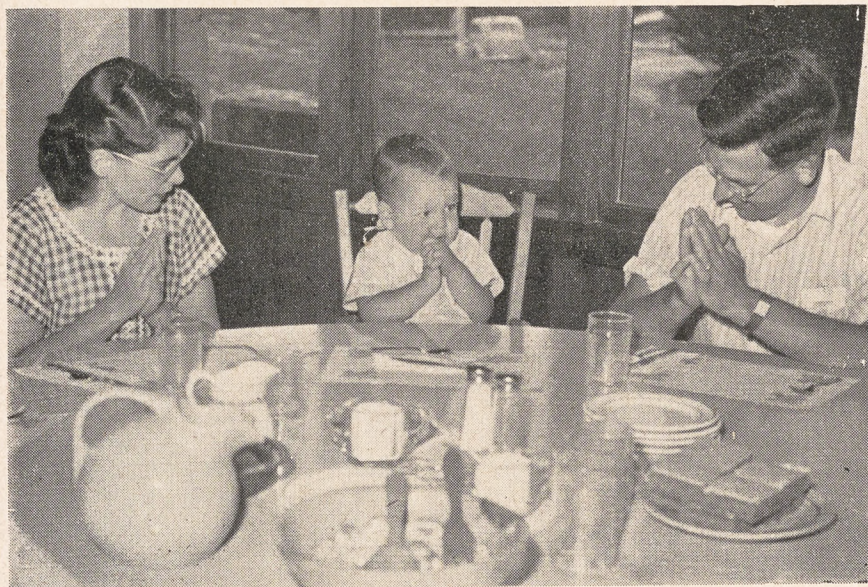
emeritus of Riverside church, New York; Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Clyde R. Miller, chairman of the New York City chapter of the Methodist Federation for Social Action; Dr. Reinhold Niebuhr of Union Theological Seminary, New York; Methodist Bishop G. Bromley Oxnam of New York; and Dr. Stephen S. Wise, president of the American Jewish Congress.

CHURCH GIVES ORGANIST SCHOLARSHIP AWARD

★ **Grace Church, Sandusky, Ohio**, recently showed its appreciation of the 20 years' service of their organist and choir-master, Wesley R. Hartung, with a special service and a scholarship grant. The organist's 20th anniversary was observed at a special service known as Recognition Sunday throughout the parish. The rector, the Rev. Hudson Cary, Jr., was assisted by the Ven. Donald Wonders, Archdeacon of the Diocese of Ohio and former rector of Grace Church; Dr. Henry L. McClellan, and the Rev. Franklin J. Klohn, a former member of the Grace Church choir and now rector of Grace Church, Galion, O. All men and women who sang under Hartung were invited to walk in the procession and sit together in the congregation. During the service Mr. Hartung received a scholarship award which makes it possible for him to have a month of study in New York during October.

DIOCESAN CLERGY ADOPT RULE OF LIFE

★ **Since Bishop Sherrill's** inauguration of the church's program of evangelization, clergy in various dioceses have made acts of renewal and dedication by adopting as a group some



Mr. and Mrs. Thomas T. Turnbull of Oakdale, Cal., teach son Tommy to say grace before meals.

quest for removal of the ban were religious leaders, educators, writers, publishers and radio commentators.

In a document entitled, "An Appeal to Reason and Conscience," they proposed the following five-point program as offering a basis for the development of a national policy in American education:

"1. No published material which is regarded or could be regarded as objectionable on grounds of faith or creed by any group in the community should on that score alone be excluded from the community's schools

"5. In place of permissive lists of books and periodicals there should be substituted an advisory list for the use of public schools and libraries, drafted with the counsel of a group representing the best and most disinterested judgment available, chosen so as to avoid dominance by special interests and expressly protected from special influences, however exercised."

Among others signing the "appeal" were Dr. J. M. Dawson, executive secretary of the Baptist Joint Conference Committee on Public Relations; Dr. Harry Emerson Fosdick, pastor-

rule of life. At their annual conference clergy of the Diocese of Maryland gave consideration to various forms of a rule presented to them by the diocesan chairman of the commission on evangelism. No fixed rule was accepted for all, but the majority agreed to follow certain broad outlines that each man might adjust on the basis of his own need, previous experience and depth of conviction. By secret ballot and without nominations three presbyters of the diocese were chosen by the clergy to be spiritual directors. They are the Rev. Ernest V. Kennan, the Rev. Philip J. Jensen, and the Rev. Don Frank Fenn. To any of these the clergy choosing to participate will give the pledge of their rule and at each Ember Season will make a report of their efforts.

COLLEGIATE SUPPLEMENT WITH NEW FORTH

★ **Newest variant from the established pattern of diocesan editions of Forth is Collegiate-Forth, which makes its appearance with this month's issue of that magazine. It is edited by the Rev. Thomas V. Barrett, chaplain of Kenyon College. It is an eight-page supplement bound with the regular edition of the magazine. Various articles appear concerning college work and student projects. Information is given about the national organization of "Faculty Episcopalians" and of a student work camp.**

BISHOP HAINES OPENS \$1,000,000 FUND

★ **The Diocese of Iowa is beginning a campaign for the Episcopal Advancement Corporation of Iowa with a goal of one million dollars. This is a result of action taken by the diocesan convention last May. The goal is expected to be reached in 1953, when the diocese will observe its centennial. In 1948 it is hoped that \$500,000 will be**

raised with accent on youth indicated by a total allocation of \$240,000 for the establishment of adequate student centers at the State University of Iowa, at Grinnell College, and at State Teacher's College. The remainder of the 1948 objective is allocated to St. Katherine's school in Davenport; to St. Monica's school in Des Moines; to the School of Nursing at St. Luke's Hospital, Davenport; to the Bishop Morrison Lodge, train-

topic was "Fellowship in Action in the Meeting of the World Council at Amsterdam." A fellowship hour preceded the service.

CHURCHES HEAR ABOUT HEALING MINISTRY

★ **Recently returned from a three-months' trip to Britain, the Rev. John Gayner Banks of the Fellowship of St. Luke reports surprising progress**



Bishop Hubbard, suffragan of Michigan, pictured with his family at their new home near Detroit.

ing center of the diocese; and for expansion activities to include new churches and the training of a native ministry.

GRACE CHURCH STARTS INTERRACIAL SERIES

★ **The Interracial Fellowship of Greater New York held the first of this year's series of eight monthly religious services at Grace Church, New York City. The Rev. Louis Pitt presided. The Rev. Shelton Hale Bishop, of St. Philip's, Harlem, which with a membership of more than 3,000 is the largest negro Episcopal congregation in the country, preached. His**

there. He spent ten weeks investigating the work of the various societies and centers of spiritual therapy in Great Britain, integrated through the committee of the Archbishop of Canterbury and known as "The Churches' Council of Healing." Fr. Banks says the greatest center is at Milton Abbey in Dorset, started by the Rev. John Maillard in 1936 and now conducted by the Rev. Geoffrey Harding, M.C., former R.A.F. chaplain, with a large staff to assist him. There are five other healing centers in Britain. The British Medical Association has recently endorsed the church's ministry of healing in Britain.

It is hoped that the American Church will so integrate its work as to earn similar endorsement and cooperation from the A.M.A.

Banks is now engaged on a two-months' itinerary of healing missions. He will tell of the marked advance in Britain and offer a plan for extending this ministry in the U. S. and Canada.

RADIO, PRESS, CHURCHES BOOST PROGRAM

★ **The Democrat & Chronicle**, Rochester newspaper, ran an unsolicited editorial commending "Great Scenes from Great Plays," the Church's radio program. Rochester people who heard the first program are reported to be enthusiastic about it. St. Paul's Church in Rochester, has announced that it has included in its budget \$1,569, which is 3% of the budget. Men of a mission in Rochester gave \$100, an amount considered generous for a small mission without a resident priest.

One churchman said, "I can't help but feel that there will be a good response all over the country and that adequate funds will be put in the budgets of enough parishes to see this thing through. I have read 'Finding Your Way' with a great deal of interest. I hope it does a good followup job, and I am sure it will."

One of the responses which have come to the National Council is highly favorable comment from radio stations carrying "Great Scenes from Great Plays." One station director wrote: "I have been interested in religious broadcasting for many years. This particular idea intrigues me because I believe it could possibly have a greater impact on people and better promote the cause of real religion than the conventional type of religious broadcast. I believe the Protestant Episcopal Church will derive a great deal of publicity and benefit from this series of broadcasts, and

my only regret is that my own Church did not think of it first."

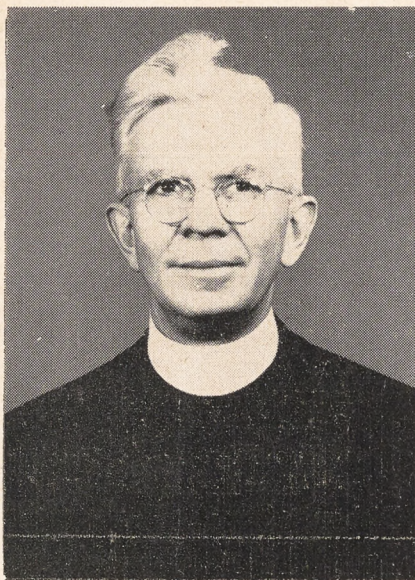
That came from the south. From the middle west came another letter from the general manager of an important radio station. He said that he is the son of a Congregationalist minister, and is especially interested in the new program. "It will be possible to reach and retain the interest of thousands of people who take their religion for granted. This is by far the best approach to the problem to date."

MINNEAPOLIS HOST TO BISHOP YOSHIRA

★ **The Presiding Bishop** of the Episcopal Church in Japan, the Most Rev. Michael Hinsuke Yoshira, celebrated the Holy Communion on October 10 at Gethsemane Church, Minneapolis, Minn. He also addressed a community meeting that evening at the YMCA.

TENTH ANNIVERSARY OF BISHOP BLOCK

★ **Two thousand people** filled the nave of Grace Cathedral in San Francisco at special services celebrating the tenth anniversary of Bishop Block's episcopate. Evensong was sung by



Rev. Pomeroy H. Hartman
is Canon Missionary of the
diocese of Lexington.

the Very Rev. N. B. Lovgren, assisted by the Very Rev. Henry H. Shires, Dean of the Divinity School at Berkeley, and the Rev. John Leffler, rector of St. Luke's, San Francisco. A moving tribute was paid the Bishop by Dr. Rifenbark, president of the standing committee, citing the Bishop as "friend to all men, a true father-in-God to priests and people, and an executive of rare ability." After the service people greeted the Bishop in the "old crypt" of the Cathedral.

NEW YORK CHURCH GETS NEW ADDITION

★ **Dedication of the new vestibule** at the Church of the Epiphany, New York, will take place on Friday, October 29th at 4 p.m. The Very Rev. John W. Suter will officiate with the present rector, the Rev. Hugh McCandless. Present plans for future expansion of the church include the erection of a chapel near the church and the lengthening of the nave when necessary. The style of the church's architecture is a successful, modern adaptation of French Gothic.

BISHOP BINSTED STATES NEED FOR WORKERS

★ **With unparalleled opportunity** for development of the church's work in the Philippine Islands, Bishop Binsted has issued a plea for several volunteers needed there. Among the personnel needed are: 6 priests, 4 women evangelists, 4 nurses, one doctor, one hospital administrator (man), 3 men teachers, 2 women teachers, one assistant treasurer (man), and 2 construction supervisors.

SHERMAN ELECTED IN LONG ISLAND

★ **The Rev. Jonathan Goodhue Sherman**, rector of St. Thomas', Bellerose, L. I., was elected suffragan bishop of the Diocese of Long Island on Oct. 12 after a day-long convention. He was elected on the third ballot.

Connecticut Parson Gets Issue Aired

★ **The Rev. Robert W. Beggs**, minister-in-charge, St. Paul's, Waterville, Conn., questioned the daily "Waterbury American" on its war-like editorial policy regarding Russia and found himself publicly involved in the position taken by the Amsterdam Council on communism and capitalism. Concerned not only for the clarification of the Council's position (which condemned both communism and laissez-faire capitalism) but also for a Christian analysis of the present struggle, Mr. Beggs' letters to the paper evinced five lead editorials and stirred up community interest. As a result of his letters some groups in the city are planning to discuss the church in relation to peace and our economy. Apparently the Waterbury paper took the same stand as the Chicago Tribune a few weeks ago when it attacked the communism-capitalistic report by way of saying that religious leaders ought to be seen and not heard on such issues.

Rebuking the Tribune for its editorial attack, the Chicago Methodist Ministers' Association unanimously agreed that the Tribune had little to give in the way of moral leadership.

When the Waterbury paper took comfort in reproducing Dulles' World Council address on meeting the Russian challenge, Beggs asked that Dean Hromadka's address be printed as well. Quoted from the Witness, Hromadka's words appeared and an editorial as well which made a point of the difference between Soviet profession and performance, as such pieces generally do.

It commented: "After you've recovered from the shock of having communism cited as an exemplification of the Christian ethic . . . you'll understand why the conference arrived at some of its rather surprising general resolutions. But doesn't the gentleman (Hromadka) talk for

all the world as if in Russia we had Marxism in its unadulterated form, and as if the economic accomplishments of a Marxist state had put the economic benefits of free enterprise capitalism on the defensive?" (Which is reminiscent of the remarks of John MacMurray, an English Christian, who pointed out some years ago, if that comparison is made then what about the differences between Christian profession and performance?—Ed.). Beggs replied in a subsequent letter that Hromadka shocked his audience "not because he believes that Communism rests on Christian ground, but that the West is losing its spirituality; hence his condemnation of capitalism today." Then he went on to state that the Council report generally indicated a course of silence and safety. "The World Council had a chance to give the world a whole word, not half a word. One hope is that by God's mercy the churches will give the word while there is yet time."



Dean Percy L. Urban of the Berkeley Divinity School tells the students of the opportunities and dangers confronting them.

BERKELEY DIVINITY OPENS SEMESTER

★ **The Berkeley Divinity School** at New Haven, Conn., opened on September 27th, with a record enrollment of 55 students, including an entering class of 21 and two graduate students from the Greek Orthodox Church. The Rev. Elmer J. Cook has come into residence as professor of New Testament and the Rev. A. Gabriel Hebert, as visiting English lecturer for 1948-49. Other new members of the staff include the Rev. Thomas Sparks Cline, as assistant librarian and lecturer in moral theology, and Prof. Wilbur Marshall Urban, as visiting professor of apologetics. The offices, library and classrooms are now established in the recently acquired former English House at 38 Hillhouse Avenue and Williams Hall on Sachem Street provides additional accommodation for students. At evensong on the opening night Dean Urban preached on the opportunities and dangers confronting the theological student. On October 7th the Rev. Harold Jones of the Cheyenne Agency, South Dakota, preached at evensong and spoke after dinner under the auspices of the missionary society of the school.

WEDEL AND SUTER LEAD EVANGELICAL GROUP

★ **The Washington Chapter** of the Episcopal Evangelical Fellowship of which the Rev. Robert Trenbath is chairman, has planned a series of interesting meetings for the coming year. Canon Theodore Wedel is conducting a series of luncheon meetings speaking on "The Theology of Baptism," "An Interpretation of Confession," and "The Use of Intinction." Dean John W. Suter will talk on "The Proposed Changes in the Prayer Book." Laymen are being invited and two prominent laymen of the diocese of Washington will discuss "What Can Laymen Do in the Church."

ECUMENICAL NEWS

World Mission Assembly Meets in Ohio

Sponsored by the Foreign Missions Conference of North America, a World Mission Assembly of more than 3,000 Protestant church leaders met recently in Columbus, Ohio. Its purpose was to plan a joint program for missionary expansion geared to changing economic conditions and political aspirations of many hitherto colonial peoples.

One World in Christ

The Rev. Ralph E. Diffendorfer, secretary of the board of missions and church extension of the Methodist Church, presented a program for missionary extension to be met by the 108 Protestant missionary groups represented by the delegates. It was estimated that missionary expenditures must be doubled within the next five years to meet the changing needs. The program, presented in a forty-four page booklet, entitled "One World in Christ," included physical and spiritual needs. Among them: rural missionary effort through agriculture, health and welfare programs; Christian urban centers developing clinics, cooperatives, and adult education; literacy campaigns such as those of Dr. Frank Laubach; dissemination of the Bible and other literature devoted to community and church needs; studies in student and family life; audio-visual education; medical and public health work; food for famine areas; schools and colleges to be built in cooperation with new government agencies; and technical services for the growth of local industry.

Special Needs

Other missionaries presented special needs. Dr. William Braisted, South China Baptist

missionary, said that only one out of every ten thousand gets hospital aid in the South China area. Dr. R. F. Henry, a China relief worker, said: "If we don't feed the hungry, it is potential dynamite." A Congregational Zulu chief, Albert J. Luthuli, member of the native representative council under the British in Natal, South Africa, cited criticisms of missionaries often heard there, such as "Christianity is the vanguard of imperialism," or "the missionaries told us to look up and pray while their countrymen robbed us of our lands."

Methodist Bishop

Earlier, Bishop Oxnam spoke on the relation of Christian missionary effort to economic and political problems of the average citizen of the world. Declaring that the Christian Church must "move in" on economic problems, he said the Church must also aid in propagandizing the belief that "the main purpose of economic life should be the production of what is necessary, useful and beautiful, rather than the acquisition of things. The Church must recognize that hunger has been a fact for centuries and that it is not a task of relief but a problem of re-ordering our economic life so that every man has enough to eat, decent clothing and a place to live."

International Situation

A spokesman for the American Foreign Policy association, Miss Vera M. Dean, told the assembly that the present "international confusion" was largely the responsibility of the United States which had failed, since the war, to define its objectives. According to the Religious News Service, Miss Dean was critical of the United States

for "circumventing the United Nations on some occasions" and determining its policy often by "mere reaction to what Russia does or fails to do."

Challenges

Secularism and communism were the subjects of a symposium conducted by the Rev. David A. MacLennan, Toronto clergyman, and Kermit Eby of the University of Chicago, formerly research and education director of the CIO. Mr. MacLennan described secularism as Christianity's "potent and charming enemy." Mr. Eby said that Christianity was offering "platitudes to people who are seeking bread. Sometimes," he said, "I think we spend so much time looking under the beds for Communists that we neglect the tasks at hand. Personally, I would like to have the Communists look under the bed for us for a while."

Stassen Speaks

Harold E. Stassen, president of the University of Pennsylvania, spoke following the symposium. In combatting communism, he stated, Americans must wipe out their own social, economic and racial 'blots,' and avoid smugness and self-righteousness. Stassen received an ovation as he pleaded for the growth of the United Nations, and as he condemned the "outmoded, absolute sovereignty of nations," which he said, "must yield to the concept of the sovereignty of peoples and their delegation of their authority in the manner than can best serve the nations for a just peace." He also added, "the energetic, sustained expansion of mission programs throughout the world may well serve in an intangible but powerful manner as the implementation by which men find the way to live together in peace."

NEWS OF OTHER CHURCHES

OPERATIC AIRS ARE BARRED

Roman Catholic organists, meeting in convention at Rensselaer, Ind., voted to bar operatic airs from weddings; thus abolishing the wedding march from Wagner's "Lohengrin" and Mendelssohn's wedding march from "Midsummer Night's Dream". They voted also to "banish forever" from church services the singing of Ave Marias by Bach-Gounod, Schubert and Rosewig. At the same time they were told by the director of Catholic Teachers College, Cincinnati, that women "are never allowed to form part of the liturgical choir" in strictly liturgical functions. He allowed however that women might be organists.

SOUTHERN BAPTISTS ON COOPERATION

Southern Baptist pastors in Oklahoma favor cooperation with other denominations on a local scale if doctrinal beliefs are not involved. The national convention of the Church has repeatedly refused to join national or world councils of churches. The survey in Oklahoma revealed that cooperation is most general in civic enterprises, better government campaigns, Thanksgiving and Easter services, and revivals.

ANNIVERSARY MARKED BY UNION SERVICE

The origin of Presbyterians in Philadelphia will be commemorated by a series of events, the first of which will be on October 31 when a plaque marking the 250th anniversary of the denomination there will be unveiled. Largest event scheduled during the anniversary will be a joint popular meeting with Philadelphia Baptists on Nov. 12. Baptists are also celebrating the 250th anniversary of their origin there. Local rec-

ords show there was an organized Presbyterian congregation in Philadelphia in 1698 which worshipped with Baptists in a warehouse. The First Presbyterian church of Philadelphia claims direct descent from this early congregation.

Presbyterian and Baptist ministers of the two congregations had an arrangement every Sunday whereby one would preach in the morning and the other in the afternoon. The Baptists, following a misunderstanding, later withdrew from the warehouse, which belonged to a trading company chartered by William Penn, and held their services in a brewhouse. (RNS)

EVANGELICAL CHURCH TO STRESS EVANGELISM

Plans for 150 one-day meetings on evangelism have been made by the Evangelical United Brethren General Brotherhood. Twelve teams will conduct the meetings. At the same time it was announced that October 17th will be "men's day" when laymen will be instructed how to lead church services in a more effective manner.

METHODISTS REPORT RECORD SALES

Sales totaling \$11,232,564 for the last fiscal year is reported by the Methodist Publishing House, the largest in its history. The publishing house employs 690 persons in its Nashville branch alone, in addition to large numbers in its other 12 offices scattered over the nation.

PROGRESSIVE CHRISTIANS IN CONVENTION

A group that maintains that Christianity and Marxism are not incompatible held their first international meeting in Paris, with delegates from France, Italy, Poland and Belgium, including R. C. priests.

VACATION SCHOOLS ARE FAILURE

Vacation church-schools operated in three city housing projects during the past summer by the New Haven Council of Churches were branded as failures by Mrs. Frank Auld, Jr., schools' director. In a report to the Council, she declared that "the merest name of Jesus, God, or anything of religious nature brought forth jeers and wild yelling." She said that the children, who came from families in the lower-income level, felt no obligation to any authority. "To them," she added, "there is no merit and nothing to be gained by behaving themselves, obeying a teacher, being trustworthy, honest or fair, or in learning anything."

BAPTIST LEADER SEES IMPROVEMENT

Southern Baptist Hugh A. Brimm, following a lecture tour of the South, said that "responsible people want the Negro treated fairly without eggs and tomatoes being thrown." He said further that "the Negro should enjoy the rights granted him under the Constitution, including the right to vote, to serve on juries, to receive justice in the courts, to be free from mob violence and to secure a just share of the benefits of educational and other funds."

ADDRESS CHANGES

★ In making changes of address please send both the old and the new address. We ask also that changes be not made unless they are for an extended period. If you are to be away for a short time either arrange to have the numbers forwarded, or notify us and we will send an extra copy. A three-week-period is required for address changes.

All mail is to be sent to:

THE WITNESS
135 Liberty St. - N. Y. 6, N. Y.

NEWS OF CHURCHES OVERSEAS

MOVIE BARRED IN SPAIN

The American movie "Gentleman's Agreement" has been rejected for distribution in Spain by order of the ecclesiastical member of the censorship board of the Franco government. The order stipulated that while it was a Christian duty to "stimulate love among individuals, societies, nations and peoples" this duty should not be extended to Jews. Meanwhile, James A. Farley, former U.S. postmaster general and a leading R. C. layman, had a ninety-minute interview with Franco in Madrid and later told the press that he hopes the U. S. will resume diplomatic relations with Spain in a common stand against Russia. "From my observations," he said, "I would say that Generalissimo Franco could make some very pertinent and worthwhile observations to the leaders of Allied forces."

WARNS OF COMING DEPRESSION

The United Church of Canada was warned by the Rev. J. R. Mutchmor, head of social service, that the country is "utterly unprepared" for depression, and said that the Church ought to urge government to prevent mass unemployment in the near future. He indicated that politicians were aware of the possibility but that "it is not politic or good policy for political parties to raise such questions just now."

ASSURANCE GIVEN CZECHS BY HROMADKA

Dean Josef Hromadka of Prague, and former Princeton professor, who was a headliner at the Amsterdam conference (Witness, Sept. 16), in a press interview on his return, said

that the Council is "not going to be used as a weapon against communist-dominated countries. From our point of view this is of great importance, because there are numerous attempts being made to impose on the World Council religious sanctions for a crusade against the East." He said further that delegates at Amsterdam recognized that revolutionary changes are taking place in the social structure and that it is impossible to stop them.

SEVERS TIES ROMANIAN CHURCH

Greek Catholics in Romania have severed their ties with Rome and have joined with the Romanian Orthodox Church. The announcement said that 36 priests and 2 archpriests of the Byzantine Church, representing 423 priests of their rite, had on Oct. 1 voted unanimously to submit a petition for reunion with the Orthodox. At the same time an appeal was sent to the Uniates to accept this decision. The Byzantine Church has 1,725 churches and more than 700 priests and about a million and a quarter communicants.

FINNISH RELIGIOUS BROADCASTS

Religious broadcasts in Finland have remained at almost full volume despite the fact that the Finnish broadcasting corporation, a state monopoly, was placed under communist control four years ago. Programs are aired in both Finnish and Swedish. A survey shows that in the period from 1944 to 1947, time allotted to religious programs in Finnish dropped by only 25 from the top total of 229 hours before Mrs. Hella Vuolijoki, communist author, was appointed director of the government-controlled broadcasting corporation.

ANIMALS ATTEND CHURCH

St. Francis of Assisi extended brotherhood to animals. So the Rev. L. J. B. Snell, rector at Hereford, England, asked his young parishioners to bring their pets to church. There were dozens of cats and kittens, a sun fish, ducks, chickens and guinea pigs, dogs, a lamb, a white mouse, and 20 horses who, unfortunately, were compelled to remain outside. Rector Snell told the children that "animals and birds are a part of God's creation and there is nothing contrary to our Christian religion in the belief that our pets will live hereafter."

VATICAN RELATIONS WITH RUSSIA

The official paper of the Vatican has stated that, while opposed to communism, the Holy See is willing to enter into friendly relations with the Soviet Union "as soon as possible." It stressed that the conditions for an understanding with Russia are the same as those applicable to other nations: full freedom for the R. C. Church to carry on its religious ministry, to operate schools, and to engage in religious propaganda.

CHURCH LEADERS SENTENCED

Lutheran Bishop Lajos Ordass was sentenced in Budapest by a workers' court to two years imprisonment on charges of receiving remittances from American Lutherans without clearing them through the national bank of Hungary. Condemned to three years on the same charges was Alexander Varga, general secretary of the Lutheran Church in that country.

EDITORIALS

The Fatherly Approach

A statement issued by Congressman Rees (R., Kansas) recently, attacks the ruling of the Federal Communications Commission that a radio station which gives time free for religious broadcasting will lose its license unless it also allows time to atheists. This decision is based on the precedent of the similar one directing radio stations to give equal free time to all political parties.

It is true that the number of militant atheists in this country is infinitesimal. Most agnostics are that way because of mental inertia; and it is the physical weariness of most people, rather than any thought on the matter, that makes them fail to join a church and learn its faith and the reason for it. Perhaps most radio stations fear that few would listen to such a program, and it would not be worth the wrath of the narrow minded. But the principle of freedom of speech must be considered.

"Freedom of worship and speech," says Congressman Rees, "do not justify allowing a radio broadcast of slanderous statements regarding our Creator." He has evidently not heard of the practical Arab observation of what happens to the eye of a man who spits at heaven. We feel it is mistaken piety, a sort of reverent blasphemy, to describe the Creator as one who must be defended from calumny. We are sorry for atheists, but perhaps a broadcast of this sort might rouse some agnostics from their intellectual slumber, and would prove a help to evangelism.

"On the basis of this reasoning," complains the Congressman, "one could incite revolution." And precisely there is where one must take him seriously. Undoubtedly he is a sincere, scrupulous man, but his line of thought is one which leads to state control of the Church. Protectors too often become reformers or dictators, as Rome

learned when she had given the promising young King Henry VIII of England the title "Defender of the Faith."

Some people would arrogate the same title to themselves. They are willing to hate all atheists, especially Russians, and the Church in gratitude for this must hate all Russians too. "Do you love the Russians more than you do God?" one of them has said, forgetting the fatherhood of God. General Franco in Spain said about the same thing, and now the Spanish Church, which is almost his private property, has banned the film "Gentleman's Agreement" on the grounds that "we ask the Lord to humiliate the enemies of His Holy Church, and as such might Jews be considered!"

The well-meant loyalty of Congressman Rees is the kind of thing that can too easily be used by men less scrupulous than he is, and that can be very unfortunate indeed. It all reminds one of the old-fashioned melodrama, where the villain offers the simple heroine a ride in his carriage. He points out the fact that it is snowing, and delicately suggests that she might not like to walk past the ruffians on the corner. Once he has her seated beside him, he puts his arm around her, lest the seat be too hard, or she feel the cold, and then—but the rest is too awful. We feel obliged to call out to the Church, like some agonizing

young member of the audience: "Watch out, Miss! Don't go along with him!"

We Too Will Learn

THERE is a layman of the Christian Reformed Church, a son of a minister of that denomination, who visited Holland this summer, returning to his land of birth after seventeen years absence. He says that when he came originally to this country, there was no difference in the preaching in his church here and in Holland. But now, he was astounded in the change, and

"QUOTES"

PEACE of body is the well-ordered disposal of the parts thereof. Peace of the unreasonable soul is the well-ordered rest of its appetites. Peace of the reasonable soul is a well-ordered harmony between knowledge and conduct. Peace of body and soul alike is the well-ordered life and good estate of the entire creature. Peace of mortal man with immortal God is well-ordered obedience, performed in faith, unto his eternal law. Peace of man with man is a well-ordered concord. Peace of the family is a well-ordered concord between its members as touching rule and obedience. Peace of a city, the well-ordered concord of the citizens. Peace of the City of God, a well-ordered concord in God, for the enjoyment of God.

—ST. AUGUSTINE

agreeably. For he discovered that in Holland the dominies are now dealing with the living political and social issues, relating Christian theology to them. In addition, they are active in programs of Christian unity. As he spoke of these things, he surmised that most of the daughter Churches of Europe in this country probably could not have a live gospel until they had undergone the experience of the members of the mother Churches. His analysis was that these latter Churches are no longer made up of middle-class people, since the war has forced almost all people into the economic insecurity which has usually characterized just the lower classes. This same fact was unconsciously affirmed by one of the Americans at Lambeth who bemoaned the fact that the Archbishop of Canterbury could only possess one black suit, and Mrs. Fisher could not buy napkins any more than the commonest of people, because of the ration system.

Many Americans have been surprised that the Amsterdam meeting of the World Council condemned capitalism, along with communism, as economic systems that could not fulfill their

promises. Such statements spring from Christians who are living under conditions brought on by the failure of capitalism. They know that the Churches must seek new directions for the organization of economic life, for the old will not work. The abundant resources of this country still allow the highest standard of living, and so it is possible for Americans to be fairly successfully propagandized that capitalism is the "source from whence all our blessings flow." Some questionings of the doctrine do arise when free enterprise capitalism turns into monopolistic capitalism which so controls the price of milk that millions are unable to buy sufficient quantities. But as long as there is land, its minerals, and its water to exploit, and some of the blessings trickle down to a majority of our people, capitalism will appear to be the true economic way of life. But when failure comes our eyes will be opened, since we will all then be insecure. When this happens we will no longer wonder at European Christians seeking new directives, but will join them in seeking to regulate the common life more in accordance with the divine will.

America's Iron Curtain

By Robert Findlay Thomas

Rector of Christ Church, Point Pleasant, W. Va.

IT is more popular right now to draw apprehensive attention to the Communist "iron curtain" that prevails in eastern Europe than it is to draw attention to inconsistencies in our western democracy. But there are inconsistencies in the latter to which the Church is bound to draw attention because they are irreconcilable with the Christian gospel, and because they flout the revealed will of God. One such inconsistency in our American democracy is the iron curtain of racial discrimination.

"There cannot be Jew and Greek, slave and free man, male and female; you all are one in Christ Jesus." (Galatians 3.28) As this text implies, Christianity recognizes no distinction of race. Racial intolerance and discrimination are not only un-Christian; they are anti-Christian. As attitudes on the part of a Christian person they are an utter anomaly.

From its very beginning in the world, Christianity has had to struggle against the iron curtain of racial bigotry. Such bigotry prevailed among our Lord's contemporaries. The Jews despised Gentiles. The Jews despised Samaritans,

a hybrid race; Christ was thought eccentric by his disciples when he stopped to chat with the Samaritan woman at the well. Racial prejudice flared in the infant Church, where there was objection to the initiation of Gentiles into the Christian fellowship, at least before they had first become converts to Judaism; and even then it was doubted that they should or could occupy quite as high a position in the Christian fellowship as those who were Jews by birth. One wonders how present-day white American Gentiles would have liked to be the victims of that discrimination!

But let us return to modern America and to the most important (but not the only) of our racial problems—the relation of Negroes to our social order. The plight of the American Negro remains one which should make us conscious of national shame. If any white Christian man or woman fails to feel that shame, he or she is an ignorant Christian indeed. Enlightened Christians will want to do something to help remove from what we rather unctuously call our "democracy" the shameful blot of racial inequality.

Let us consider, however, a few points which complicate the problem, necessarily postpone a complete solution, and make an easy solution impossible.

An Unconverted Society

First, there is the general difficulty of trying to force Christian ideals upon a largely unconverted society. Pride—national, racial, family, and personal—is an enormously popular human sin; and a lot of white people who haven't anything else to be proud of are inordinately proud of being white people, although it is hard to see upon what grounds, since they themselves had nothing whatever to do with choosing the race into which they were born. Right or wrong, they aren't going to relinquish that pride simply because it conflicts with a doctrine of the Christian religion—not unless they first are truly converted to Christianity itself; and even then they will not readily or easily relinquish their prejudices.

Another difficulty is the complacent self-righteousness of some people in the north who fail to understand that the oppression of the Negro in the south has been, and is, inextricably linked with the economic exploitation of the south as a whole by the north. Such people sanctimoniously speak of racial inequality in the south as though it were merely an evil and not also a problem. Often they fail to realize that it is one thing to be tolerant of one Negro neighbor in Vermont, but another thing to be tolerant of Negroes who, in some sections of southern states, outnumber whites.

Nor should the pot call the kettle black: it is significant that, in *Kingsblood Royal*, Sinclair Lewis' novel about the vicious intolerance of which white people can be capable, the scene is laid not in Alabama or Mississippi, but in a north-middle western state.

Only a misguided fanatic would recommend the immediate elimination of all forms of segregation. In the deep south the sudden end of certain forms of segregation doubtless would mean civil war. That is not a pretty commentary on our American way of life, but it is a realistic one. We are not yet a century removed from the end of the crime of slavery, and it will take much more than a century to eradicate the effects of that crime. Those effects have become woven into the very fabric of southern culture, if not into the very fabric of the southern mind, and they also have become woven—in bitterness—into the Negro's own race-consciousness. Considering everything, in fact, it is rather surprising the progress which has been made in the emancipation of the Negro, north and south, especially

the progress the Negro himself has made in his own cultural and economic advancement.

What Christian people (if no one else) must realize is that that progress has been made only because there were those who were not satisfied to tolerate the evils of conditions as they found them. We must realize that the oppression of the Negro is a sin in which we all share—a national sin, which somehow we must work ourselves out of; and of course no one knows exactly how we shall do that. It will have to be done by trial and error, and with considerable patience, forbearance, and wisdom on the part of all concerned.

Freedom Is Limited

MEANWHILE, about one matter we may as well be frank: the distinction some try to make between discrimination and mere "segregation" is fiction. Segregated Negroes have privileges and opportunities equal to those whites have only in theory; seldom in fact. For instance, do Colored children in most southern communities have school facilities equal to those white children have? Actually the Negro's freedom under segregation is severely limited, especially his freedom in moving from one place to another. And in each new place to which he does move he painstakingly must learn in just what ways and in what places the iron curtain falls in that particular community.

Isn't it true that Negroes themselves prefer segregation? Well, suppose you, my white reader, were a well-bred, educated, refined Negro; a person, that is, superior in every measurable way (unless you actually attribute some mysterious virtue to the chemical pigment of your skin) to nine-tenths of the white people in this country; and suppose you were traveling with your family. Would you prefer to be turned away from the only clean hotel in town? From the only clean restaurant? Or perhaps from all the hotels and tourist homes in a town in which the exigencies of travel literally forced you and your family to spend the night? Segregation should be judged by the way it actually works out, not by the theorizing of those who defend it.

In our recent war against Japan and Germany we made a great and noisy pretense of fighting to destroy the Nazi practice of racial discrimination and the Nazi doctrine of a super-race. But while with our right hand we were doing that, with our left hand we were, and are, maintaining our own system of discrimination, and our own master-race myth. Now we evidently are preparing to fight another world war—this time against Communism, and in defense of what we call "human freedom." Does our American brand

of human freedom include the Klu Klux Klan and its use of the weapon of terror and intimidation to deprive Negroes of their constitutional right to vote? If it does, then this prospective war will not be in defense of a Christian social order; it will be in defense of a social system which is merely the lesser of two evils.

Labor unions, and—more significantly—Communists, in recent years have been conspicuous in championing the civil rights of American Negroes. If the Church more courageously had championed the rights of that disinherited minority in the past, Communists would have that much less of a talking point today. For now it appears obvious, even to the most obtuse, that we are going forward in one of three directions: toward chaos; toward Communism; or else, for the first time, toward a Christian social order. Assuredly we are not going back to our snug little world of hypocrisy where the rabble-rousing gospel of white supremacy idiotically is mouthed by the Senator Claghorns of real-life!

Our Duty as Christians

WHAT is our individual and corporate duty as Christians and churchmen in connection with the problem we have been discussing? It is, first, to work steadily and patiently for the elimination of racial inequality from American life; and that primarily because it is God's will and part of the Christian gospel, but incidentally because it will cut an important part of the propaganda platform out from under the Kremlin.

Second, it is our duty to eliminate now—and completely—racial discrimination within the Church itself. That does not mean that there should not be predominantly white or preponderantly Negro congregations based upon the geographical convenience of people already segregated. It does mean that no person should be made to feel either unwelcome or segregated in any Christian church into which upon any occasion he should happen to go; it does mean that the iron curtain of racial discrimination must not fall across the fellowship of God (not even those silk-glove versions of the iron curtain wherein Negroes are segregated in certain pews at public worship or are secluded from certain parochial organizations or activities). How indeed can the Church strive to make society as a whole more Christian unless the Church herself is at least several steps ahead of secular society in conversion to what we are clearly taught is the mind of Christ?

Ghandi and the Negro

Early in the present century Mohandas K.

Ghandi, educated in England, was a prosperous young lawyer practicing in Bombay, India, to the tune of about \$25,000 a year. Hearing that native laborers in South Africa were being unjustly treated, and that no white lawyer cared enough to take up their cause, Ghandi unselfishly sacrificed his very lucrative law practice in Bombay, and went to South Africa to plead in court the case of the native laborers. While there, Ghandi, who had been reared in Hinduism, one Sunday open-mindedly went to a Christian church. At the door he was told, "This church is not open to niggers." Mr. Ghandi, of course, was not an African Negro. He was a dark-skinned native of India (and an alumnus of Oxford). But one supposes that such a distinction is beyond the limited comprehension of a person who in the first place would refer to other human beings as "niggers." Anyhow, Ghandi vowed then and there he never again would attempt to enter a Christian church. He lived to become the leader and idol—finally the martyred idol—of the second most populous nation on earth. He never again did attempt to enter a Christian church. But has there been in our lifetime a Christian man or woman anywhere in the world—black, brown, red, white, or yellow—who achieved, or who has achieved, the spiritual maturity and power and selflessness of that devout Hindu?

Suppose in his young manhood Mohandas Gandhi had been welcomed in a Christian church, and as a result had become converted to the Christian faith. How many millions, or tens of millions, in India ultimately would have followed Gandhi into the Christian fellowship? What difference might that by this time have made in the political situation in India? In the present relative strength of the British Empire? In the counsels of the United Nations? In the very fate of our world?

By all means let us do as we personally wish in our own houses. But let us remember that the Church is God's house. In God's house, in God's family, in God's sight, there are no iron curtains of racial discrimination or segregation; there just aren't any Jews or Greeks; or Caucasians, or Negroes, or Asiatics. There are only human beings, all of whom alike are sinners, all of whom alike need a divine Saviour.

And from that Saviour, if racial barriers do count, most of my readers as well as the present writer presumably would forever be separated. For in his human life Jesus Christ was not a western white Gentile. He was an oriental Jew, whose skin was preceptibly darker than ours is.

Blanchard and Gehan

BY THOMAS V. BARRETT
Chaplain at Kenyon College

WHEN we set out to look at the Church's college work, the middle west seemed a good place to begin. We were brought up in New England, but there is something about a college campus in Indiana or Iowa in the autumn that's hard to beat. Hazy, golden, cidery, BIG-Ten-Football-Middle-West!

After two or three razzle-dazzle Saturday afternoons, we turned south into Missouri, and visited Columbia. We were met half-way between the University of Missouri and swank Stephens College by the student Chaplain Roger Blanchard. Roger always makes us feel as though we ought to be in bed taking very light nourishment. His six-foot-three-inches of fantastic energy, brains, and jovial zeal swarms all over the city. We were swept to a football game—(not up to Big Ten Atomic War)—rushed to a post-game tea to meet some fifty students, whisked to dinner, pushed to the student center for informal conversation until 10:30, and hurled into bed exhausted. Sunday was almost our Waterloo. We preached at four services, being given enough time after each one to rush from front door fellowship to the end of the next choir procession. Stephens girls are required to attend Church somewhere. Roger, with beaming good looks, thoughtful, straight-forward sermons, and the vitality of a tornado, makes the Episcopal Church better than somewhere. Students from the University accept the choice of Stephens' girls and quickly accept Roger as their friend, pastor, and adviser on intellectual problems.

After four services, Roger and his U. T. O. worker Louise Gehan (who has a voice like a bass viol, and the Christian virtues of humor, good judgment, and understanding) took us out to dinner, but we were so debilitated that we fell asleep over the roast beef. Canterbury Club meets Sunday nights, one hundred strong. We gave them another speech, our last one in the barrel and after discussion on matters of education and theology, they let us retire to the sidelines. Fortified with three cokes, we sat under blankets and watched the young ones dance. After that we finished off the evening with a meditation given in a hoarse voice to a group of female students in a dormitory parlor. On Monday we spoke to a meeting of Roger's Mens' Club (including faculty and townsmen) and then made for the train. Blanchard thrives on this

sort of circus, but we were glad to get out of town.

The work in Columbia is supported by the parish, which has grown along with the student work to a full time job in itself. (One vestryman whimsically complains he doesn't like Church any more because it's so hard to get a seat.) The diocese of Missouri is making available an assistant rector this fall. The Woman's Auxiliary through the United Thank Offering pays Louise Gehan's salary.

In between innings Roger acts as college work secretary for the seventh province, a small tract of land which includes Kansas, New Mexico, Texas and other outlying regions. As we headed northward from St. Louis we had time to reflect that given top-flight personnel, some money, and a proper location, (dead center between two large institutions) the Episcopal Church can do a superb job with students and faculty. Blanchard and Gehan's greatest assets: Incredible enthusiasm, intellectual honesty, good, old fashioned care for people, understanding of that curious mixture—the collegiate mind. There will be some Christian citizens coming out of the schools in Columbia, Missouri.

The Egg and Mr. Wallace

BY JOHN ELLIS LARGE
Rector of St. Andrew's, Wilmington

WE snarl at dictatorships and are smugly proud of our democracy. But too many of us have forgotten the priceless heritage of Voltaire's democratic words: "I disagree entirely with what you say, but I will fight to the death for your right to say it!" Now I hold no brief whatsoever for Henry Wallace's political beliefs. Nor am I going to hide behind the plea that a practicing Christian—for many years a devout communicant of St. Agnes' Episcopal Church in Washington—deserves better treatment at the hands of his allegedly Christian brethren.

What happened to Mr. Wallace on his Southern campaign tour shouldn't have happened to a mongrel dog. The eggs which splattered against Henry Wallace and befouled him, also befouled those who threw them. That's the tragic point. It's not hard to imagine what Europeans—outside the Iron Curtain as well as inside it—think of that highly-touted American institution, "freedom of speech," now that they've heard of the treatment accorded the Progressive candidate by fellow-Americans. If Mr. Wallace is a confused and deluded man, as I think he is, then

his very confusion will engineer his downfall. Ripe eggs and assorted fruits and vegetables are not a required part of the recipe. At least not in America. Or so we had supposed.

God help Americans when they feel they have to use totalitarian tools! It's a sad day for democracy when we have to use slander, vicious name-calling, and general vilification against our neighbor, just because we don't happen to agree with him. As a much-needed act of penance, I suggest that our egg-hurling brethren take a look at the 15th Psalm. "Lord, who shall dwell in thy tabernacle, or who shall rest upon thy holy hill? . . . Even he that hath used no deceit in his tongue, nor done evil to his neighbor, and hath not slandered his neighbor."

Responsibility

BY GEORGE I. HILLER

Rector of Trinity, Miami

THOUGH you teem with ability and lack a sense of responsibility, it profiteth you nothing. From the largest to the smallest organization there is an incessant demand for responsibility.

A man well endowed with this world's goods, and who fails to see that his brother has need, or who has no feeling of social responsibility, is blind or behaving like an ostrich. By his actions he deliberately courts the downfall of the social order, which has given him his place, and permits him to enjoy the luxuries of life. While the group of men who think they can wrest power, privilege, and luxury from society by destroying the existing social order, are equally blind, because in such a struggle they destroy the very thing they covet.

As citizens, Christians, either rich or poor, privileged, or underprivileged, the saving grace is a sense of responsibility.

All this is true in a big way in our world today. It is also true in every organization. We have a responsibility not only for their financial support, but a responsibility to render personal service and individual leadership. Many often speak carelessly of "our city" or "my country" or "my parish" or "our Church." Possession of anything entails responsibility. "Rights" belong only to the man who is right.

One is amazed at the great number of people who will accept positions of leadership, titles, or honors, and who seemingly never see that these things are fraught with responsibility. There is a growing tendency to take it for granted that any organization which has its purpose clearly stated in its charter or by-laws will automatically

attain that purpose. This is ridiculous. There must be a real corporate and individual sense of responsibility.

It is the old parable of the talents. Whether we have much or little is the measure of our responsibility. Faithfulness to that responsibility is the gauge of our commendation, or of our failure.

Mighty Right

BY PHILIP J. STEINMETZ

IT makes us mad when we read of brutality. But brutality is the inevitable fruit of the faith that "might makes right." In a mild form we practice it when we thrash our children in an effort to convince them that what we tell them is right and what they are doing is wrong. In another form we support it by failing to protest the use of such terms as "labor agitators" and "Communist unions" far more frequently than those of "company thugs" or "fascist executives." The weight of power being on the side of owners, we often conclude that they are in the right and assent to police violence in "protection of their rights."

The Christian faith proclaims that right is mightier than might. The testimony of the apostles was to that effect. They proclaimed the truth "Jesus is Lord" despite threats and acts of police violence. Their testimony lives today, recognized as truth, long after the structure of the mighty civilization which tried to crush them has collapsed.

In the modern struggles victory is to those who hold fast to God's truth, power politics and public opinion to the contrary notwithstanding.

The Koumintang

BY GENERAL J. W. STILWELL

THE Chinese government is a structure based on fear and favor, in the hands of an ignorant, arbitrary, stubborn man. It is interlaced with family and financial ties and influences, which could easily tear it to pieces if pulled out. Faced with emergency, it has no alternative but to go on, and none of these interlocking interests predominate to the extent that any one of them could take over and clean house, even if the necessary patriotism were present, which it isn't. Only outside influences can do anything for China—either enemy action will smash her or some regenerative idea must be formed and put into effect at once.

—from "The Stilwell Papers"

THE NEW BOOKS

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*Fair

* * * **God Was in Christ** by D. M. Baillie. Charles Scribner's Sons. \$2.75

The professor of systematic theology in the University of St. Andrews gives as complete a summary of the several schools of Christology now existing, as can be found. As in most other fields, present day doctrines of the Incarnation are marked extremes. As a reaction to the former emphasis on "the Jesus of history," some theologians are ready to disregard the gospels entirely in forming their Christological theories. The problem of the two natures approaches modalism in Barth, while the English theologians are proving themselves to be the modern heirs of the Cappadocian Fathers. Fortunately we have the "paradox" in which we can leave all the problems nicely unsolved. This is a modern word for "mystery" which shares the sense of insolubility with the former term, but lacks that humility of that one, stressing rather the tension of modern times.

—S. A. T.

* * **The Grand Inquisitor** by Fyodor Dostoevsky, translated by Constance Garnett with reflections on the story by William Hubben. Association Press. \$1.50.

Again a Haddam House Book, a product of a publishing project to provide religious literature for youth, rings the bell. Few young people will take the time and trouble to read "Brothers Karamazov" thoroughly with the amount of concentration needed in order to take the full value from the work. Indeed there is so much in that Russian novel to arouse the reader's interest and thought that by the very mass of it, gems like the projected

poem of The Great Inquisitor do not register on the mind with full force. One who has long experienced "Brothers Karamazov" and the other works of Dostoevsky will find new joy in reading this one section taken out and presented as a prose poem of profound insight.

—S. A. T.

* * **Pilgrim's Progress** by John Bunyan. Macmillan Co. \$3.75.

One can hardly evaluate such standard volumes as those reviewed today. The only suggestion that a critic can make is

in regard to the format in which the volume is presented and its usefulness today. Often reprints sell for a reduced price, but that is hardly the case with this volume. The book is beautifully printed and while the illustrations seem a little on the modern side, they are probably just right for the modern sophisticated child.

Incidentally, have you ever tried using Pilgrim's Progress as the sourcebook for a series of talks to the children's service, or at the time of the children's talk at the family service? If you try it keep close to Bunyan's account, allegorize and moralize to your heart's content, and always stop the story with Christian in a particularly perilous predicament.

—S. A. T.

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THE PRESS

Commonweal (R. C.)—Secularism has fashioned our idea of the Church. We still think and talk of it as a bureau; as an organization. We see its strength in numbers and in Catholics in high places—political and economic—rather than in the Holy Spirit moulding individuals and institutions. We see it less as Christ, extending himself in men and women, living in them his divine life, than we do as a series of political and economic states which we have come to call Christendom. We see it less as the living Christ to be saved from men than as real estate and buildings to be preserved against revolution. We give the impression that our fear of Communism is a concern for the Church as an organization, rather than a fear for the lives and heritage of the people.

Union Herald (Pres.)—In plain words, we ministers do not entrust our young people with more responsibilities because we are realists. We know from bitter experience what happens when we completely turn over meetings, programs and leadership to them. As a rule, they are lazy, incompetent and undependable!

Of course, young people today are basically no different than they have ever been. They have talents and possibilities equally as great. They are as easily molded and trained as ever. They are just as lovable and attractive. But they have lazy, incompetent, undependable parents and guardians and they are exact replicas of them. The exceptions prove the rule, too. Where you find fine, upstanding, dependable Christian young people, you will almost invariably find that they came from active, interested, sensitive Christian homes, or that they are backed by one or more active, interested, sensitive Christian adults.

Christian Century (Undenom.)—How shall we interpret this movement (the revolt of Southern Democrats)? Shall we put it down solely to evil men who enjoy certain privileges at the expense of their fellow men and are resolved to keep them "in their

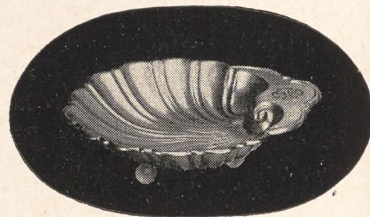
place" lest their own privileges be taken away? Some extremists hold that this is the case. But those who are closer to the scene have a more realistic understanding of the situation.

The fundamental fact to be remembered is this: The south is a tremendous reservoir of frustration and hysteria which, created by defeat in the Civil War and the unbelievable suffering following it—for which there never was any ameliorating Marshall plan—and fed by the continuing "colonization" of the region by outside financial interests, has been dammed up here for almost a century. This is a condition of psychological and social maladjustment so complex that no brief sketch can do it justice. It has to be experienced to be understood. Undoubtedly there have been economic and political tributaries to this reservoir of frustration. But its primary source is a feeling of inferiority, insecurity and fear. For this there is no quick and easy cure. Its allies are poverty and ignorance. It can be done away in time through sympathy, understanding and persevering patience.

United Presbyterian — Talking of evangelism, studying methods of winning men for Christ, or even preaching evangelistic sermons—this is not winning men, whether we be laymen or ministers. A minister preached a powerful appeal to his congregation to establish a family altar in every home. Much moved by the sermon, one of his members at the close of the service asked him how he conducted family prayers in his own family, and with a blush of shame the minister had to confess that he had no family altar in his own home. It is a temptation to a minister to feel that if he has preached a thing he has done that thing.

Churchman (P. E.)—More than any other Protestant denomination in America, the Methodists know the value of the church press. Perhaps that is one reason the Methodists added over a million new members to their communion in one year while the Protestant Episcopal Church added fifteen thousand.

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OF THE 1948 LAMBETH CONFERENCE

The Encyclical Letter of the Lambeth Conference has been sent by the Presiding Bishop to all of the clergy, to be read in churches October 10th. Of equal, or greater interest and importance are the Resolutions which were passed by the entire Conference. There are 118 Resolutions, dealing with (1) Christian Doctrine of Man; (2) Church in the Modern World; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Church's Discipline in Marriage; (6) Baptism and Confirmation; (7) Ordination of Women; (8) Administration of Holy Communion (Intinction).

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CHURCH AND DRAMATIC ARTS

BY

BY W. B. SPOFFORD, JR.

ARNOLD Toynbee has shown that when civilizations collapse they do so as much from internal deterioration as from external pressure. While the pagan, but positive, Gauls were making tentative forays into the Roman empire, the glory that was Rome was being reduced to a pattern of bread and circuses. From any ethical standpoint, whether Christian, Stoical or Epicurean, Rome had lost its meaning. The rich, looking down from their gold-encrusted houses on the seven hills, saw the mass population seduced into lethargy by the beneficent handouts they were given in terms of free bread and gladiatorial shows. This wasn't planned social security, motivated by a concern for the plight of the poor. Rather, it was a callous, cold-blooded attempt to stifle the organization of any retributive revolution.

This magazine has, continually, pointed out the moral defects in our contemporary culture. A new symptom, which has achieved plague proportions, has irked and worried us lately. Apparently, it is the modern manifestation of Rome's bread and circuses. It is, of course, the get-rich-quick, give-away shows on the radio and theatre stages. The jack-pots are getting bigger and bigger. And, according to figures in various radio journals, the audiences are getting larger by leaps and bounds with each eager member praying that the magic wand might tap his shoulder and make him "Stop

the Music" or a "King or Queen for a Day" or something else equally asinine.

By now, you probably know that that very intelligent comedian, Fred Allen, has taken out an insurance policy to cover the losses incurred by any persons who might choose to listen to him on Sunday evening rather than to one of these etherial gold-mines. Which means, simply, that even Fred Allen has to enter into the give-away racket to hold his clientele.

The eagerness with which so many people huddle around their radio sets with the get-rich-quick dream dancing in their heads should make us pause. The Church has, consistently, condemned gambling as manifested in terms of Bingo games and other penny ante games. The entertainment world, however, has now put our people into the big-time. It is a big-time without shady characters wearing checked vests, smoking long cigars and talking quietly out of the corner of their mouths.

The Federal Communications Commission is seeking ways to stifle this plague. Undoubtedly, it is subjected to much pressure to lay off. The Church, which looks on gambling as anathema and which has a deep concern over good, legitimate entertainment, should speak out often and loud against this whole obnoxious trend and throw its weight behind the F.C.C.



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Wallace Urges Full Separation Of Church, State

Basic Way to Safeguard All Religious Freedoms, He Says; Condemns Spirit of 'Holy War'

New York—Standing firmly on the democratic principle of complete separation of church and state, Henry A. Wallace, Progressive Party candidate for President, pointedly is warning Americans throughout the nation that it is the fundamental step toward preservation of our religious freedoms.

It is noteworthy that the Progressive Party is the only political party in the nation which has incorporated this demand in its platform pledges.

● To strengthen this separation of church and state, which in recent years has shown signs of weakening, Mr. Wallace has committed himself to four major points: protection of traditional American secular education; use of public funds for public schools only and not for sectarian institutions; ending of diplomatic relations with the head of any religious body; opposition to any attempt to involve America in a holy war.

● Confident that this program has the support of the overwhelming majority of the American people, the Progressive Party is urging all voters to support its fight for peace, its demands that the United Nations be made stronger, its proposals that negotiations be resumed with Russia, its efforts to repeal peace-time draft laws and end peace-time armament building.

● Readers are urged to send contributions to enable Mr. Wallace to reach the entire nation with this program by radio and through literature. The coupon below is provided for your convenience.

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GOOD IDEA

BABY SITTERS are provided for services and church functions at the Methodist Church at Parchment, Michigan. It all started when a reception was planned for new members. Since the community has a large number of young couples with babies, it was realized that some plan had to be devised to enable them to attend. The Sunday before the reception the minister, the Rev. James R. Pollock, announced that baby-sitters would be provided, knowing that he could count on the members of the young people's organization. Scores of them volunteered, figuring that here was a way for them to serve their church. So, in the words of the pastor's wife: "Here's a formula for saving this generation of youthful parents from slovenly regard for the church. Offer a baby-sitting service whenever there are special meetings, Bible classes, parents' forums, etc., that are especially slanted for this age group. If they know we are interested enough in their presence to offer our sitting services free, how can they turn us down?" She further reports that in a previous parish, where there were a considerable number of elderly people, they also serve as baby-sitters for the young parents.

LEND-LEASE: A mission in the far west, recently organized, wants fifty hymnals, preferably with music. It will be glad to have either the 1940 hymnal or the old hymnal. The vicar wrote for the copies announced in the last number but unfortunately they had gone to an eastern mission before his letter was received. Please do not send material to The Witness; merely tell us what you have that you will give to another church, or what your own needs are, and as in the case with Get-Together, we will do our best to bring the need and the supply together.

Letters are to be addressed to The Witness, 135 Liberty St., New York 6, N. Y.

GET-TOGETHER: There are a number of parishes in our files who are looking for a new rector. Likewise a considerable number of clergymen have written to inform us that they seek new positions. It is the hope of this department to be of service in bringing the two together. However it is necessary for us to stress that there are definite rules that must be followed, first in the interest of fairness, and second, because we are limited as far as office workers are concerned.

In the past week we have received

telegrams from a number of clergymen asking us to "wire collect the name of the parish in the midwest desiring a rector." If we sent such wires it would clearly be unfair to other clergymen who also have indicated interest in the parish. Therefore all that we can do is to send, at regular intervals, the names (and what records we receive) of the men interested in the parish to the clerk of the vestry. We also will send at intervals to all those clergymen seeking positions the names of parishes wanting rectors, with whatever details are at our disposal. We hope this will be considered fair to all concerned. We are not running an employment agency. We do want the department however to be of service to both rectors and to parishes and we will do our best to make it so.

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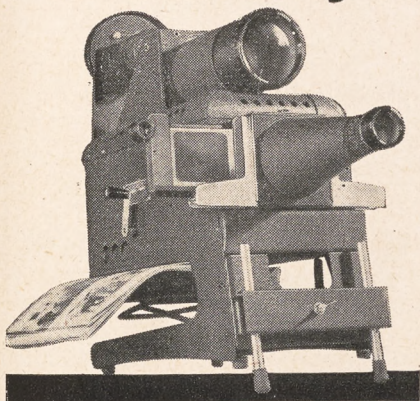
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PEOPLE

CLERGY CHANGES:

Stephen R. Davenport, Oak Ridge, Tenn., becomes rector of Grace Church, Salem, Mass., on Nov. 1st.

Richard H. Schoolmaster, formerly of Conroe, Texas, is now rector of St. Paul's, Newton Highlands, Mass.

Clifton A. Best of York, Pa., has been appointed canon missionary of the diocese of Harrisburg.

Donald S. Cheetham is now vicar of St. Anne's, Great Kills, N. Y.

George Davison is now in charge of the Episcopal Church at Paaulo, Hawaii.

John Caton, formerly of Vermillion, S. D., is now in charge of All Saints, Kapaa, Hawaii.

James Walker of St. Augustine's, Kohala, Hawaii, is on a year's furlough.

Harold Smith, formerly of Christ Church, Kilauea, Hawaii, is now in charge of St. Augustine's, Kohala, Hawaii.

Frederic P. Williams, formerly assistant at St. Mark's, Berkeley, Calif., is now assistant at Trinity, Seattle, Washington.

Paul Stoutsenberger, who flew with the 8th air force in the war, is now in charge of the churches at Wayside and Chaptico, diocese of Washington.

W. R. Miller recently resigned as pastor of a Lutheran Church in Wilmington, Del., and is now in charge of the Ascension, Sligo Parish, diocese of Washington.

David R. Covell, Jr., recently ordained deacon, is now assistant at St. Paul's, Cleveland Heights, Ohio.

Milton S. Kanaga, rector of Trinity, Coshocton, Ohio, becomes rector of Grace, Willoughby, and in charge of St. Hubert's, Kirtland Heights, Ohio, Nov. 1.

James Cosbey, rector of St. Mark's, Le Roy, N. Y., becomes assistant at Trinity Cathedral, Cleveland, Nov. 15.

Francis L. Carrington, formerly rector of the Redeemer, Superior, Wis., is now rector of St. Paul's, Vermillion, S. D.

Frank L. Shaffer, formerly rector of St. Alban's, Cleveland Heights, Ohio, is now rector of St. Luke's, Cedar Falls, Iowa.

Theodore M. Burleson, formerly in charge of Choteau Missions, Montana, is now in charge of St. John's, Sparta, Wis.

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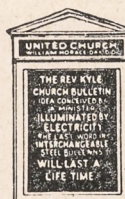
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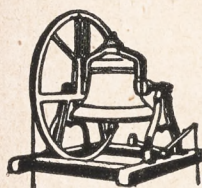
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PEOPLE

ORDINATIONS:

John J. Jarrett, Jr. was ordained
 deacon on Sept. 19 by Bishop Louttit
 at St. Agnes, Miami, Fla. He is vicar
 of St. Christopher's, Fort Lauderdale,
 and associate missions.

Arthur E. Bello was ordained priest
 by Bishop Walters of San Joaquin
 on Sept. 21 at the Good Shepherd,
 Reedley, Cal., where he is vicar.

Gerald S. Bliss was ordained priest
 by Bishop Barry of Albany on Oct.
 3rd at St. John's, Copake Falls, N.
 Y., where he is in charge.

DEATHS:

Helen McCoy Van Dyke, 70, mother
 of Witness editor Andrew M., died
 this summer at Erie, Pa. She was the
 widow of W. E. Van Dyke, for many
 years rector of St. Luke's, Smethport,
 Pa., and was organist there for many
 years.

Fan Cobb, 75, mother of Rodney F.
 Cobb, rector of St. Luke's, Smethport,
 Pa., died this summer at Muscatine,
 Iowa. She was long active at Trinity
 Cathedral, Davenport.

Frederick Edwards, 85, dean of St.
 Paul's Cathedral, Detroit, Michigan,
 died at DeLand, Fla., Oct. 6. He was
 an outstanding preacher and a poet
 of rare talent.

MARRIAGES:

Henry H. Wiesbauer was married on
 Sept. 25 to **Miss Ruth E. Trudel** of
 Perrysburg, N. Y., at St. Paul's
 Cathedral, Buffalo. Mr. Wiesbauer
 has resigned as director of the pastoral
 counseling center at the Cathedral
 Church of St. Paul, Boston, to be-
 come director of social service of
 the Denver council of churches, ef-
 fective Nov. 15.

John W. Hildebrand, in charge of All
 Faiths, Huntersville, Md., was mar-
 ried to **Miss Elizabeth Tucker** on
 October 12th.

BIRTHS:

Susan, daughter of Dr. & Mrs. Alan
 Dun, was born on Sept. 4 (8 lb. 2 oz.),
 thus making Bishop and Mrs. Angus
 Dun grandparents of a baby girl.

VISITORS:

William R. Moody, Bishop of Lexing-
 ton, returns to St. Mark's, Washing-
 ton, D. C., where he was formerly
 the rector, on October 24th.

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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.

MRS. C. E. MAIMANN
Churchwoman of Lompoc, Calif.

I wrote you previously something of the struggle to live on a retired clergyman's pension, but do you think it really does any good to express one's opinion? Several have already done so in Backfire but I am afraid those in control of Church affairs are much like the members of the 80th Congress—they are living well so are not interested in the struggles of "little people." It gets more difficult as prices continue to rise but I am thankful that so far we have not been hungry exactly, but if we have a \$5 plumbing bill it is a major catastrophe as there are simply no \$5 left out of \$83.34 (don't forget the 34c) when two people try to live on it and pay \$17.60 a month on the house, plus insurance and taxes.

MR. GUY FRANCIS
Layman of Port Orange, Fla.

Can any of your readers give me information on the extent to which the rotating vestry system works successfully—that is, its advantages and disadvantages. I am trying to induce our parish to adopt it, believing that it is a small step toward more democracy in church affairs. I would like to know of several parishes which have adopted the system and used it for a number of years.

Also I would like to suggest as a good subject for an article by someone who knows something about it, the improvement of democratic participation in parish business by the rotating vestry and also by an improved type of parish meeting. All parish meetings I have ever attended have been dull, routine affairs concerned only with hearing reports and approving a previously prepared slate of vestrymen. I would like to see someone describe a parish meeting in which the members really got agitated about how best to carry out the Lord's business.

MR. S. T. CAIN
Churchman of Boston

The number devoted to the Church Society for College Work (Sept. 23) was excellent. I liked particularly the report by David Cochran of the University of Washington who so realistically presented the problems that face a chaplain in a state university. It was refreshing to read the account by a man who does not think, as so many clergy do, that he is setting the world on fire.

MRS. WILLIS W. ATWELL
Churchwoman of Grand Rapids, Mich.

A year ago our rector came to a guild meeting and discussed Church periodicals. The result was that I subscribed to The Witness, have read it faithfully ever since and would not be without it. As soon as I am through with a copy I pass it on to a fellow guild member who is also a neighbor.

During the past few months I have been increasingly aware that many Church people who consider themselves well informed in other fields are very ignorant of things going on in the Church outside of their own parish. I certainly was myself until I started to read The Witness. I felt sure that there were many people in the parish who did not take The Witness or any other Church publication. Today I called the rector and I have his permission to place an order for ten copies a week. It seems like a very small number, but at least it is a start. Since it was my idea, I seem to be the person elected to see that the magazines get into the hands of the parishioners.

I nearly forgot to say that I think all the improvements are fine.

LANE W. BARTON
Bishop of Eastern Oregon

Just a brief note in haste before taking off on an every-member canvass swing through Ohio to thank you and your collaborators for the "new" Witness. It is a grand improvement. I wish there was time to be more specific but there isn't so I send this abridged Te Deum so that you may know that I like it and enjoy it.

MR. JAMES STORY
Churchman of New York

Why print the picture of a ham actor like Boris Karloff on the cover of a Church paper? I think it is disgraceful. All he has ever done is to frighten children—and adults, too—with his horror movies.

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