

THE

10¢ A COPY

Witness

November 4, 1948

LIBRARY COPY



DELL - IN - HEATH
The Bishop Builds His Dream House
(STORY ON PAGE THREE)

EAST-WEST TENSIONS AT AMSTERDAM

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 Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street
Rev. Geo. Paul T. Sargent, D.D., Rector
8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 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. Service of the Open Door; Service of Music (1st Sun. in month).
Daily: Holy Communion 8 A.M.; 12:15 Thursdays.
Vespers 5:30, Tuesday 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 Sermon.
6:00 P.M. Young People's Meetings.



For Christ and His Church

EDITORIAL BOARD

Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; William B. Schmidgall, News Editor; A. C. Litchenberger, Hugh D. McCandless, George H. MacMurray, John M. Mulligan, William B. Spofford Jr., Sydney A. Temple Jr., Joseph H. Titus, Andrew M. Van Dyke, William M. Weber, Hal M. Wells, Walter N. Welsh.



CONTRIBUTING EDITORS: Frederick C. Grant, Book Editor. F. O. Ayres Jr., L. W. Barton, D. H. Brown Jr., Angus Dun, R. S. M. Emrich, T. P. Ferris, J. F. Fletcher, John Gass, C. K. Gilbert, C. L. Glenn, G. C. Graham, G. I. Hiller, C. S. Martin, R. C. Miller, E. L. Parsons, J. A. Paul, Rose Phelps, Paul Roberts, W. K. Russell, V. D. Scudder, W. M. Sharp, M. H. Shepherd Jr., W. B. Sperry, C. W. Sprouse, J. M. Suter, S. E. Sweet.



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



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

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

Shelton Square
BUFFALO, NEW YORK
The Very Rev. Edward R. Welles, Dean
The Rev. Robert R. Spears, Jr., Canon
Sunday Services: 8, 9:30 and 11
Daily — Holy Communion, 12:05
Also — Tues., 7:30; Wed., 11.

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.
Holy Days: Holy Communion at 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.
Services
Sunday Services: 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 Communion; 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 Communion, 10 A.M.

CHURCH OF SAINT MICHAEL AND ST. GEORGE

ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdfield
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.
Holy Days and Fridays 10:30 A. M.

STORY OF THE WEEK**The Bishop of New York
Also a Carpenter*****Transforms a Tumbled-Down Mill into a Home
And Made All the Furniture Himself*****By W. B. SPOFFORD**

★ Heath, Mass., is a rustic country village which has developed into a summer colony, largely of church people. It started when the Rev. Howard Chandler Robbins, former dean of the cathedral in New York, bought a place there. He told others. The procedure was the same with most: buy a house in ill-repair, don overalls and lay in a supply of tools and go to work making something of the place. It wasn't long before trained workmen had to be called in to finish most of the jobs.

But not so with Dell-in-Heath, pictured on the cover. Dell is down the road a bit from Heath: a quiet trout pond, high water falls, gorgeous elms and oaks. Today you will find three fine summer homes there. One, now the summer home of Justice Felix Frankfurter, was bought by Bishop Charles K. Gilbert of New York. Largely by himself he remodelled the house, pointed up the stone wall, laid out his gardens.

Across the road was a tumbling-down mill called Pond-side, the upper floor of which was a bolting mill and the lower floor simply a junk heap. There were no partitions, no windows, no stairs. The picture on page five will give you the idea better than words. Learning that it was to be converted into a service station, Bishop

Gilbert bought it for a few dollars.

In 1933 he went to work, first with a sledge hammer. He broke up the cement engine base; he laid a rough floor on the ground floor; he closed up the big doors which were used for the entrance; he put in some windows.

The next summer he put partitions throughout; laid the upper floor; made closets; put in a tile bathroom. Then in 1935 he built the porch across the length of the building, looking out over the pond. He next hung all the doors and the trim on the inside of the windows, and made a fireplace and a mantle-piece.

The summer of 1937 found him working on kitchen cabinets and the counters and panels in the living and dining rooms. So the following year he was ready to paint the inside, with time left to make a beautiful refectory table and side-board and serving table. All of this he did in a workshop in a field beyond which he has equipped over the years with power-driven machines and other tools which he learned to use as a boy in a furniture shop owned by his father in up-state New York.

In 1939 Bishop Gilbert moved from the house now rented to Justice Frankfurter into the old mill, which with his own labor

he had transformed into what you see on the cover this week. But he was not satisfied to sit on his porch and rock; he made living room tables and 12 chairs for the dining room. Since then he has made practically all of the furniture in the house; notably a desk and bureau in his own bedroom, and also a fine desk for the other house for the use of the Supreme Court Justice.

The third of the houses was a messy affair which was purchased a few years ago by Prof. Sherman Johnson of the Episcopal Theological Seminary. This too has been made into a very attractive summer home, and it has to be said that the Professor got blisters on his hands heaving rocks for his wall and carting lumber on his back. But he is no building genius like the Bishop of New York, and so had to call in carpenters, plumbers and the rest.

A couple of years ago I got hold of a barn in a field on the side of the hill, a few hundred yards from Bishop Gilbert's show-place. We camp out, with the Bishop coming up occasionally to tell me "how simple it would be to just knock out that wall, move that door over here, put cabinets here and a big window there and you'd have a really nice place. You could do it all yourself."

But I just grin, and continue to listen to the ball game over the radio.

ALL MAIL
for
THE WITNESS
Should from now on
Be Sent to
135 Liberty Street
New York 6, N. Y.

NEWS OF THE EPISCOPAL CHURCH

OREGON WORK DESCRIBED BY BISHOP BARTON

★ With only a brief visit to his home and Missionary District of Eastern Oregon after participating in both the Lambeth and Amsterdam Conference, the Rt. Rev. Lane Barton returned to his native Diocese of Ohio this month to address the Regional vestry dinner meetings. Sounding the challenge of new opportunities for witnessing and stewardship in "the greater work of the church," Bishop Barton states that prospects for winning people to Christ and his Church in Eastern Oregon continue to be bright. The Northwest has been enjoying a marked population increase in the post-war years. A large part of this influx goes to the cities in the coastal region, though rural Eastern Oregon is receiving more than its share of the new settlers. Growth is most rapid in the areas opened up by irrigation where young couples are taking up small holdings from 30 to a hundred acres. Added to this, the percentage of people in the state of Oregon not attached to any religious body runs well above the national average. Seventy-eight percent of the population claims no religious affiliation! Because of these two factors, the population increase and the high percentage of unchurched people, the clergy of Eastern Oregon devote much of their time to recruiting and preparing people for membership in the Christian church.

BISHOP HARRIS TO BE IN CLEVELAND

★ The Rt. Rev. Bravid W. Harris, Missionary Bishop of Liberia, will be one of the speakers at the diocesan gathering in Trinity Cathedral on Nov. 11, in connection with the Foreign Missions Advance Program.

Dean Edward R. Welles of St. Paul's Cathedral, Buffalo, will also address the meeting.

In the evening there will be a mass meeting in the Euclid Ave. Baptist Church, for the interdenominational part of the Foreign Missions program. The principal speaker will be Dr. George Howard, noted Latin-American missionary.

CLERGYMAN CONDUCTS MOTHER'S WEDDING

★ The Rev. Osborne Budd, rector of St. John's, Yonkers, N. Y., officiated at a service of Holy Matrimony recently in which his mother was married. One of the few clergymen who have had such a privilege, Mr. Budd read the service in which his mother, Mrs. Roberta Lemon, and Harry Leggatt were married. The bride, twice widowed, and the groom, a widower, will live in Brooklyn.

ENGLISH MISSIONER ARRIVES IN N. Y.

★ The Rev. Bryan Green, who is to conduct a Preaching Mission throughout the Diocese of New York of the Protestant Episcopal Church during November, arrived at LaGuardia airport from England, Nov. 3, and was met by the Rev. Lynde E. May III, Dean of the Convocation of Westchester, and the Rt. Rev. Horace W. B. Donegan, Larchmont, Suffragan Bishop of the Diocese.

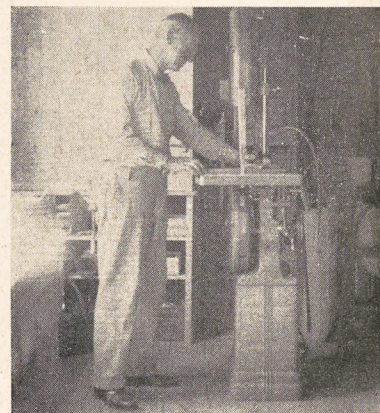
The Preaching Mission, under the slogan "Faith that Can Change the World," will open with a County-wide Service at the County Center, in White Plains, Sunday, Nov. 7 at 4 p. m., and will close with a week's preaching in the Cathedral of St. John the Divine.

Mr. Green is a noted religious broadcaster in England, has conducted many missions in the British Isles, and has led the

important Triennial Mission at Cambridge. He is also a Proctor in Canterbury Convocation and a member of the Archbishop's Council on Evangelism.

NEW COUNSEL CENTER IN PROVIDENCE

★ Grace Church, Providence, Rhode Island, has opened a Counseling Center. It is a means whereby the church will endeavor to help people with their problems of everyday living. Its services are available to everyone. The minister in charge is the Rev. Charles F. Brooks, a native of New England, who for the past 16 years was rector of All Saints, Denver, Colorado. He is a graduate of the Denver University School of Social Work, and has attended the In-



The Bishop of New York, Charles K. Gilbert, at work in his shop at Dell-in-Heath. Story of the week on page 3.

stitute of Pastoral Care at Massachusetts General Hospital, Boston. Grace Church is also sponsoring an Institute of Religion which has been meeting weekly since October 13. Each week Bishop Bennett has given a general lecture on "The Great Beliefs of the Christian Church." Special speakers have been the Rev. Henry M. Ogilby, the Rev. Roy Wesley Battenhouse, Mrs. Dora P. Chaplin, and the Very Rev. Louis M. Hirshon.

DEAN CAMPBELL ELECTED IN LOS ANGELES

★ Dean Donald Campbell of Christ Church Cathedral, in Springfield, Mass., was elected Suffragan Bishop of Los Angeles on the second ballot at a special convention of the diocese, held October 21st. On the first ballot, with 126 lay votes and 63 clergy votes, needed for election, the result was as follows:

Dean Campbell, 109 lay votes and 56 clergy votes.

Rev. T. Raymond Jones, rector of St. James', South Pasadena, 43 lay votes and 15 clergy votes.

Rev. F. J. Stevens, chaplain of the Bishop's School at La Jolla, 25 lay votes and 18 clergy votes.

On the second ballot Dean Campbell received 251 lay votes and 124 clergy votes.

Dean Campbell was curate at St. Paul's Cathedral, Los Angeles, 1932-33; was assistant at St. Paul's, New Haven, Conn., 1933-35; rector of the Redeemer, Providence, R. I., 1935-43, and since has been dean in Springfield. His wife is Hester Hocking Campbell, daughter of Prof. W. E. Hocking, the retired professor of philosophy at Harvard. They have three children.

There is no indication that Dean Campbell will decline as he indicated that he was exceedingly pleased at his election when called on the phone by his twin brother, the Rev. Alexander K. Campbell, rector of St. David's, North Hollywood.

PEACE PANELS HELD IN SEMINARIES

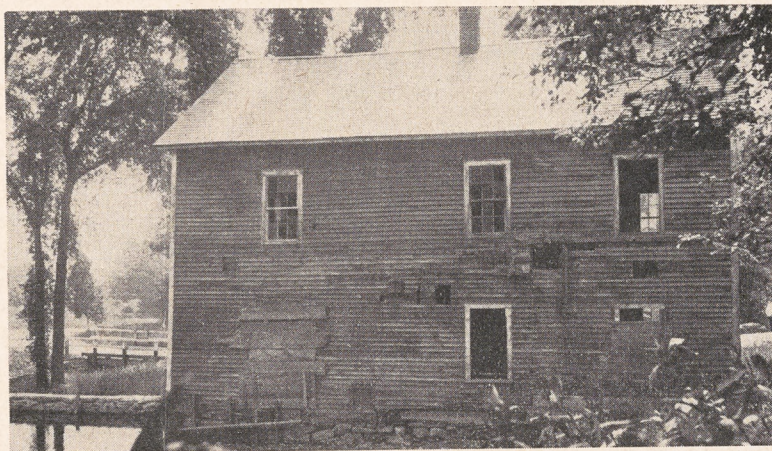
★ Continuing the series of Peace Panels held in the Seminaries of the Church under the auspices of the Episcopal Pacifist Fellowship, meetings were held on November 12 at Virginia and Philadelphia Theological Seminaries. At Virginia the panel consisted of two members of the Episcopal Pacifist Fel-

lowship, the Rt. Rev. William Appleton Lawrence and the Rev. William Marmion, and two members of the faculty of the Seminary, Drs. Stanley and Heim. About 125 members of the faculty, student body and their families attended the meeting. After two hours the meeting adjourned officially, only to continue as an informal discussion for another hour.

The president of the Fellowship, the Rev. Lawson Willard headed the panel at Philadelphia. Dr. Stanley Leavy, M.D., who is connected with the psychiatric department of Yale

Mission in Sussex County, N. J., was singled out by his Princeton University classmates, members of the class of 1913, for "completely unselfish service to his fellow man and to his Church."

Mr. Ford, who for 30 years has served as a country pastor in a parish covering some 500 square miles was named as the recipient of the Class's annual award for distinguished service, that in the past has gone to such prominent persons as the late John G. Winant, wartime ambassador to England, and Robert McLean, Philadel-



This was the condition of the bolting mill when Bishop Gilbert went to work to convert it into the summer home pictured on the cover this week. The story is on page three.

University and Mr. Noman Leamy, a conscientious objector in the present draft, completed the panel. The Dean of the Seminary joined with other representatives of the faculty and with members of the student body in the interesting discussion which followed.

These were the sixth and seventh Seminaries in which Peace Panels have been conducted in the last year. Plans are now being made to hold a similar meeting at the Theological Seminary at Sewanee.

HONOR RURAL RECTOR FOR UNSELFISH SERVICE

★ The Rev. Edwin S. Ford of Sparta, N. J., vicar of the Episcopal Western Counties

phia publisher and president of the Associated Press.

"His untiring efforts and his truly great humility have long since won him the affection, admiration and respect not only of those among whom he lives and works, but also of his bishop and other dignitaries of his Church," the citation concluded.

LOUIS PITT TO SPEAK AT COLUMBIA INSTITUTE

★ The Rev. Louis W. Pitt, rector of Grace Church, New York, and chaplain at Columbia University, will make an address at the 20th anniversary celebration of the National Conference of Christians and Jews. A two-day institute of human relations, marking the event,

EPISCOPAL CHURCH NEWS

will be held at Columbia University, November 17-18.

The institute will bring together a number of leaders in various fields and the general public for a discussion of current problems in human relations. Other speakers will be Robert E. Sherwood, playwright; William Jansen, superintendent of New York City public schools; Dore Schary, motion picture producer; Dr. Mordecai Johnson, president of Howard University; and Dean Earnest Melby of New York University's School of Education. The institute will be divided into four general sessions for consideration of what practical steps can be taken to improve inter-group relations by educational and religious organizations, civic agencies, and press, radio, stage, films and advertising media.

MISSIONARY CHURCHES SEND GIFTS

★ A contribution of \$10.86 from the Church of St. Augustine of Canterbury, Agawa, Philippine Islands, was received by "281". The offering was designated to the Church Building Fund, and when received in the Philippines was mostly in the form of produce which was sold so the cash could be forwarded. The gifts included 270 bundles of palay, which is unthreshed rice, 20 ears of dried corn, six bunches of green onions, two kilos of potatoes, four cabbages, two bundles of string beans and one egg.

The Rev. Leopold Damrosch, relative of Walter Damrosch the musician, is in charge of several Episcopalian mission stations in the Mountain Province of the Philippines. In sending the offering from Agawa he said: "By American standards this is not much money. But one bundle of palay provides a full meal for one Igorot.

If an American congregation were to give the value of one meal apiece, it would make a respectable figure."

At their recent Niobrara Convocation, American Indian members of the Church in South Dakota presented an offering of more than \$9,300 for the work of the Church. This set an all-time record, for this annual gift.

ALASKA OVER-CHURCHED, UNDER-STAFFED

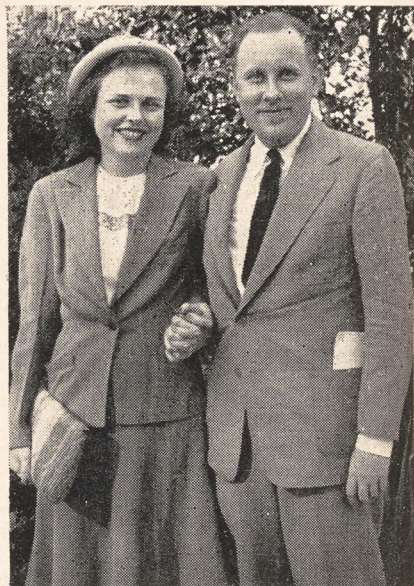
★ Dr. Mark Dawber of the Home Missions Council, returning from Alaska, declared that "Alaska is over-churched and irreligious." The Rev. F. Robert Webb, formerly rector of Holy Trinity Episcopal Church, Juneau, Alaska, in reply, asserted that "People are irreligious in Alaska. They come for two reasons. One is to make a fortune, the other is to run away from something. It is over-churched because during the war it got so much publicity that every denomination rushed to start a church of its own. So far as my own Church is concerned, we do not have enough Episcopal ministers in Alaska."

Mr. Webb has served as volunteer secretary of the Juneau Chamber of Commerce, as a civic duty, and covered a wide territory with his ministry, traveling by plane.

Responding to the need for clergy in Alaska is the Rev. Robert H. Reid, who back in 1929 made a vow to become a minister of the Gospel. He has just been ordained to the ministry of the Episcopal Church and will work as a missionary in Alaska. He secured his theological education through the GI bill of rights, after service as a Marine in the South Pacific. As he sails for Alaska with Mrs. Reid, his ambition of 19 years is being realized.

HEBERT LECTURING AT BERKELEY

★ The Rev. A. Gabriel Hebert, Church of England authority on liturgy and liturgical theology, is visiting lecturer at Berkeley Divinity School for the fall term of 1948-1949. While resident at Berkeley he is also engaged to speak and preach over a vast itinerary during the next few months. He has already spoken at many diocesan clergy conferences, seminary chapel services, and at the College of Preachers during the last week of October.



When the Rev. J. Daniel Gilliam came to Trinity, Tallulah, La., as rector he brought with him Mary Laura Dick of New Orleans as his bride.

GRATEFUL STUDENT SENDS GIFT

★ The National Council has received a gift of \$40 sent by a Chinese clergyman doing graduate work in this country at present, as an expression of "the splendid service rendered the Chinese Church and people by the Rt. Rev. Alfred A. Gilman and Mrs. Gilman." Bishop Gilman retired recently as Missionary Bishop of Hankow.

Prof. Trueblood Discusses Cell Groups

★ **Emphasizing the fact that** the "salt has seemingly lost its savor," D. Elton Trueblood told 250 participants in a one-day conference on cell group movements at Ann Arbor, Mich., that a new reformation is underway in Protestant Christianity through a return to the early Church's cellular-type organization. Addressing a diverse group of students, ministers and concerned laity on the University of Michigan campus, he expounded the thesis that the New Testament, basically, is a book about the origin, growth and aims of a small, committed redemptive fellowship ever spreading and dividing like cells in the human body.

Prof. Trueblood stated that the contemporary revolution in Christian thought is based on five points: 1) a recovery of urgency; 2) an emphasis on the ministry of the laity; 3) a recognition that the real human affiliations are horizontal—i.e. between persons committed to the same aims and beliefs and not, necessarily, between persons in the same denomination, racial group, nation or caste; 4) a recognition that life is a totality covering men's worship, work and recreation, and 5) a rediscovery that the fundamental Christian unit is not the lone individual but the individual living within and for an intense fellowship. "The need today," he said, "is for a rediscovery of the New Testament miracle whereby convinced, disciplined persons truly salt their society."

The Rev. John O. Nelson, director of the Federal Council's commission on the ministry and founder of the Kirkridge Community, discussed the idea of constructive retreats leading to a return to positive, Christian social action in the everyday world. The Rev. Ross Snyder, professor of religious education at the Chicago Theological

Seminary, emphasized that a cell could only be vital and healthy in the social sense insofar as its members were aware of and committed to the "personhood" of all the members and were convinced that there was a possibility of redemption for both individuals and society even out of the sorriest state.

The final discussant, the Rev. James Luther Adams, professor at Meadville Theological Seminary, insisted that all Christians must know a lot more about their own early history and must learn ways and means of developing a little, revolutionary church within the total social institution that is now called the Church. "We recognize," he said, "that there is something terribly wrong, not only with our world, but with Protestant Christianity. Continually, Christians must come to realize that they have unlimited liability. Each one, individually, is responsible for the collapse or salvation of the world and it is not a burden that can be passed off on some

scapegoat." Making a strong appeal for Christian social action, Adams said that major changes in any social order are always achieved by small groups and quoted Ernst Troeltsch to the effect that "virtue can't be realized in a vacuum but only in a social context."

During the conference, the participants broke up into interest groups dealing with cell groups on the campus, in the local church, in summer service and in permanent communities.

BISHOP HART WELCOMES DEAN JOHNSON

★ **"If the Very Rev. Hewlett** Johnson, Dean of Canterbury Cathedral, comes to this country on a visit, I shall be delighted to have him preach in any church in the diocese where the rector invites him. If Dr. Johnson comes to Philadelphia as a lecturer on Communism, I would not care to be a member of the sponsoring committee, nor would I plan to attend such a lecture."—(Signed) Oliver J. Hart. It was recently reported that Dean Johnson had been granted a visa to travel and talk in the United States.



By the summer of 1949 Christ Church, Dearborn, Michigan, is to have a new \$260,000 church. Ground was broken by Mrs. Henry Ford, pictured holding the shovel. At her right is Roy Bryant, her brother; Mrs. Stacey and the Rev. Hedley G. Stacey, the parish rector. Mrs. Ford donated the site for the new church.

ECUMENICAL NEWS

CHURCH WORLD SERVICE MAPS DP PROGRAM

Church World Service has been responsible for bringing into this country 2,943 DPs from Europe and Asia during the last 18 months. Plans for expanding the program were made at a recent meeting of the relief agency in Asbury Park, N. Y.

Speakers at the session stressed that under the government's new edict, CWS will be responsible for a greatly increased number of displaced persons.

It was pointed out that the government has not yet found a way to provide inland transportation from the port of arrival to the community of ultimate destination. Employers hesitate to advance the necessary money, particularly to family groups, it was stated.

According to reports, the needed guarantees that individuals and their families will not become public charges have proved a formidable barrier. To date, however, the CWS has certified over 400 guarantees.

VIRGINIA RURAL AREAS OVER-CHURCHED

Dr. William E. Garnett, rural sociologist for the Virginia Agricultural Experiment Station, says Virginia has too many rural churches.

In a report on rural church problems, Dr. Garnett pointed out that there were 2,361 churches of six Protestant denominations in existence in the state's rural sections.

He said 16 per cent of these churches have less than 50 members; 24 per cent have 50 to 99 members; 19 per cent from 100 to 149 members; 14 per cent from 150 to 199 members; 16 per cent from 200 to 349 members; seven per cent with 350 to 599 members, and

four per cent with 600 or more members.

Asserting that denominational bodies have made little attempt to face the problem of over-churching unitedly, Dr. Garnett said the consequences of over-churching were: "weak, struggling, poorly - equipped churches; difficulty in holding strong ministers qualified to meet the needs of their people; and drags in many aspects of community life." (RNS)

BOSTON CHURCHMEN MAP MISSIONS CAMPAIGN

Members of six Protestant denominations met in Boston recently to map a five-year plan for improving foreign missions. The meeting was one of 36 planned for as many key cities in the U.S. and Canada at the recent World Mission Assembly in Columbus, O.

Dr. George P. Howard of Buenos Aires, Argentina, evangelist for South America, told the session that the foreign missions advance campaign would consist of "intensified, more efficient service along all lines of education, health and religion."

"I think of this campaign," he said, "as an endeavor to take Christianity in earnest and to quit playing with religion. It's all part of a general stirring and awakening in Protestant Churches all over the world."

SEEKS AFTER-HOURS USE OF SCHOOL BUILDINGS

Legislation to permit use of school buildings in New York State after regular hours for religious education may be introduced at the next session of the legislature, and a companion bill brought before the New York City Council. Prepared under the joint authorship of State Senator Joseph Parisi and Jacob Paul Lefko-

witz, attorney, the plan would apply to all religious groups. Lefkowitz said, "religion is the only secure foundation for peace in the world; the State has an obligation to utilize for this purpose buildings now being wasted after 3 p.m. After hours a public school ceases to function as such and is simply publicly-owned property; (they) should be available to religious groups for the religious education of their children in a healthy adequate environment."

JEWISH JOURNAL BACKS COUNCIL STAND

The Reconstructionist, official organ of the Jewish Reconstructionist Foundation, gave its approval to the World Council's communism-capitalism report.

Defining the theory of laissez-faire as "the theory that self-interest is an adequate basis for an economic order," The Reconstructionist declared that such a doctrine was "irreligious." "In condemning both it and Communism, the World Council of Churches puts its finger on the heresy that is common to both," the bi-weekly said. "That heresy is the assumption that the 'economic man' is the real man, and that loving-kindness and reverence for human personality must not interfere with economic processes. What is objectionable in Communism," it continued, "results from its ideological basis, from its assumption that morality is a class concept and that no act which advances the proletarian revolution is subject to condemnation on grounds of morality."

MISSIONS DEMAND UNITY

By V. S. AZARIAH

The late Bishop of Dornakal

An eloquent appeal for both Unity and Missions.

SINGLE COPY 10c - - 100 COPIES \$4

THE WITNESS

135 Liberty St.

New York 6

NEWS OF OTHER CHURCHES

CHURCH MEMBERS DECLINE

A yearly loss of 65,000 church members who become "inactive" was decried as a "scandal" by director G. Gerald Sias of the Disciples "Crusade for a Christian World." He was answered by Secretary James H. Tinsley of the Missouri Missionary Society, who told the delegates to the international convention of Disciples that many people are not interested in formal religion "but were definitely interested in meeting the needs of their fellowmen as taught and lived by Christ. The Christians in New Testament days expressed their Christianity by meeting the needs and helping to solve the problems of their fellowmen. They worked in the whole realm of life. Many of the fields in which they worked have now been shifted from the church to social and government agencies. Why was this shift made? It is reasonable to believe it came because we did not emphasize, teach and expect followers of Christ to be stewards. This we must correct."

PRESBYTERIANS OPPOSE 'GET TOUGH' POLICY

The Presbyterian synod of New York adopted a resolution unanimously opposing the "get tough" policy of the U.S. toward Russia. It also deplored the "daily mounting jealousy, ill-will and suspicion" between this country and the Soviet. It said it viewed with "grave apprehension" the growing tendency of Americans to think that war with Russia is inevitable. "We believe," the synod added, "that in all our dealings with the Soviet Union we should be patient, sympathetic, sparing no pains in the effort to put ourselves in the place of a people made hypersensitive by the

events of recent history, and that efforts should be made to clarify all questions contributing to existing suspicions on both sides through conference and constructive statesmanship."

The synod assailed what it described as "the present trend toward militarism in this country," terming it a "threat to freedom at home and security abroad." Opposition to peacetime military conscription was reaffirmed by the synod. At the same time, it approved efforts to establish "a genuine world federation" and urged the U.S. to set an example by "utilizing fully the machinery and the growing prestige of the United Nations in the settlement of disputes on the international scene."

BAPTISTS OPPOSE DRAFT IN PEACETIME

Baptists of New York state, meeting at Jamestown in a missionary convention, voted to oppose continuation of the selective service act, stating that it "is in essence and practice actual peacetime military conscription." The delegates, by a voice vote of 500 delegates from 781 churches, asserted that "popular opinion is reflecting increasing fear, passionate ill-will and reckless war-mindedness toward Russia" and added that "we utterly reject the fatalistic idea that war with Russia is inevitable."

SOUTHERN BAPTISTS ADOPT BUDGET

A budget of approximately three million dollars was adopted by the foreign mission board of the Southern Baptist Church, meeting at Richmond, Va. Of this, over two and a half million is for overseas work with slightly over a quarter million for the home office.

ROMAN CATHOLICS HIT IMMIGRATION LAWS

Delegates to the National Catholic rural life conference, meeting at La Crosse, Wis., were told by their executive committee that U.S. immigration laws are based on racial superiority and are therefore "undemocratic and un-Christian."

Commenting on American land policies, the Catholic farm leaders urged a national policy based on an increase in the number of family-sized farms with special efforts made to do so through reclamation, irrigation and conservation. They also urged that Catholic institutions increase agricultural research as part of their curricula.

The resolution on the Christian Rural Overseas Program — interdenominational relief agency, endorsed it and called for its support by Catholics on both local and national levels.

HOLLYWOOD EMBRACE CONDEMNED

The "Hollywood Embrace" has no place in church weddings according to Lutheran Pastor Frank J. Bauer of Olean, N. Y., speaking before the Buffalo pastoral conference of his synod. Himself but 30, he said that he "is still young enough to favorably regard kissing within its legitimate bounds, but feels nevertheless that any public display of affection, particularly in church, is in bad taste."

MEMBERSHIP DRIVE BY METHODISTS

A campaign to increase membership of the women's division of Christian service of the Methodist Church is planned for January. They will also seek an increase of 1,000 missionaries and deaconesses.

NEWS OF CHURCHES OVERSEAS

PRIESTS AT WORK IN FACTORIES

More than 100 Roman Catholic priests are currently working in factories and workshops in various parts of France. These "Vatican Commandoes" — as they have come to be known — went to the factories because the workers wouldn't come to the church in sufficient numbers. The priest-laborers live much like any other workers. They reside in tiny rooms near the factories, dress in rough working clothes, and roll their own cigarettes.

They celebrate mass on temporary altars, making use of workshop tables, lockers and the like. When not in the factory, they spend their free time with youth groups, visiting the sick and the old, attending workers' meetings, or discussing workers' problems in the canteens.

Among the priests are accomplished plumbers, garage-men, road-menders, mechanics, and dock-workers. As far as the priests are concerned, the job itself is of no importance, no matter how menial, as long as it brings them into contact with large numbers of people.

Without preaching or acting conspicuously pious, these specialized missionaries have, according to observers, exerted great influence on those with whom they have come in contact.

CHINESE CHRISTIANS ARE PRAISED

Chinese Christians were highly praised for their record during the war years at the fifth general assembly of the Church of Christ in China meeting in full session at Soochow for the first time since 1937. The meeting was attended by 150 delegates representing synods from all parts of China, national Christian organizations, and 15

cooperating missions.

Moderator C. C. Chen, pastor of the largest church in Amoy, emphasized that the Church not only "maintained its life and witness" despite the stress of war, but also opened three new mission areas — in Kweichow, Yunnan, and among tribal peoples in southwest China.

Visitors from the United States and Canada echoed Chen's praise, among them American Ambassador Leighton Stuart. Addressing the Assembly in the Chinese language, the Ambassador paid tribute to the perseverance and courage of the country's Christians in wartime.

SERVICES BARRED BY POLIO

Church services have been forbidden by the land council in the Niesky district of Russian-occupied Germany because of "the danger and possible spread of polio." Religious leaders in the section said the polio "scare" had not prevented mass meetings by the Soviet-sponsored Socialist Unity Party. Meanwhile, a protest against the ban has been made by Roman Catholic and Evangelical officials.

MOSCOW BARS UNITY WITH ANGLICANS

Patriarch Alexei of the Russian Orthodox Church has stated that the Anglican Church cannot be recognized, giving as his reason that the Church of England has as its head the supreme secular authority, the king. He also stated that other obstacles were differences in ordination rites and Church canons and dogma.

BULGARIAN GOVERNMENT PRAISED BY CLERGY

Bulgaria's regime operates "in accord with the basic principles of Christianity," the 30th

annual congress of the Clergy-men's Union declared. The Union claims a membership of 2,000 Orthodox priests. Asserting that they welcomed separation of Church and state in Bulgaria, the priests termed it a "completely natural situation which will do no harm."

In other resolutions, the Orthodox clergymen declared that state-control of the education of youth was not directed against the Church or freedom of conscience; approved "active and permanent collaboration" between themselves and the government; pledged their participation in "all mass organizations, such as the Bulgarian-Soviet societies, relief organizations and cooperatives"; promised to help deepen "existing relations and brotherly connections between the Bulgarian and Russian Orthodox Churches and between the Bulgarian and the great Russian people."

MISSIONARY COUNCIL FOR RUSSIANS

A missionary council of the Russian Orthodox Church has been set up by authority of Moscow Patriarch Alexei, it was learned in Moscow. Archbishop Viteli of Tula will direct the agency, which aims to propagate the Orthodox faith among non-Russian peoples. Its first fields of activity are expected to be Polish Galicia, the Baltic States and the Far East.

CAMPAIGN STARTED BY CARDINAL

Charges that Joseph Cardinal Mindszenty, primate of Hungary, has started a whispering campaign urging Roman Catholic parents not to send their children to nationalized church schools were made in Budapest by Premier Louis Dinnyes. He spoke at a meeting of the political committee of the Small-holders Party.

EDITORIALS

Franco and the Marshall Plan

THE dictator of Spain, Francisco Franco, is now receiving kind words from our government. Of course, it isn't on the record, as yet. But the trial balloons have been sent up and tested in the form of statements from Senator Chan Gurney, Coco-Cola's Jim Farley and the motion picture industry's Eric Johnson. All of them, after being cordially received by El Caudillo, have said that Franco's Spain, perhaps with a mild bit of white-washing, should be incorporated into the Marshall Plan for the rehabilitation of Europe. This plan, as you know, is designed to rebuild Europe a la western democratic way of life. These men, all staunch advocates of the Marshall Plan, say that Franco should qualify and, from Washington rumor, the bipartisan foreign administration thinks that it would be a great idea.

There is little doubt that Franco has a fine bargaining position. He still has portions of his Blue Squadron raring to go — the same squadron which fought side by side with the Wehrmacht and the S.S. troops against the Russians. Likewise, his country is hidden behind the Pyrenees, a natural defense barrier in terms of pre-atomic war, and the American military look at bases there with covetous eyes. Likewise, Franco has never alienated the Roman Catholic Church, which has more than a little to say about what our foreign policy should be. Yes, Franco is in a fine position.

We, perhaps unfortunately for us, still remember the years 1936 to 1939. We watched Madrid with prayerful hearts and eager hopes. We deplored the United States' and Great Britain's most unneutral Neutrality Act. We had friends that fought gallantly against Franco's imported Fascists. We say now that any acceptance of Franco and his regime in the name of bi-partisan "democracy" would be the greatest moral delinquency that this country has yet

fallen into. Such an action, we believe, would wreck the U.N. a thousand times more easily than the Berlin blockade, and we venture to prophesy, would do more to turn Great Britain, France and Italy against us than all of Russia's occupation troops put together.

We believe that this is a paramount moral issue which must haunt the conscience of all Americans, Christian or otherwise. A report from Washington states that what surprised the State Department about their Franco trial balloons was the quietness with which they were received by the American liberals and progressives. Well, we, at least, are now shouting and intend to do so until this specious kind of "democratic" reasoning is destroyed.

"QUOTES"

IT would be a grave mistake to believe that most of the world has any intention of accepting any single economic system, whether based on the communist doctrine of the classless society or the most extreme American capitalist version of a free enterprise system. In a world where so many forces are at work and so many different civilizations and cultural traditions are stirring and intermingling, domination by any single ideology, whether it be religion, or political, or economic, is unthinkable and impossible.

—TRYGVE LIE
Secretary General of UN

Old Age Poverty

WE believe that the trustees of the Church Pension Fund are doing the best job possible under the rules that govern them. But the October issue of "Protection Points" presents a deplorable picture which ought to be on the conscience of every churchman. There are 709 clergymen who were ordained before 1917 receiving pensions, and of these, 613 receive \$1,100 a year or less, 37 of them being under \$600 a year. We know how some few of these men are able to keep alive, and theirs is not a happy lot. Of the 94 on the pension roll who were ordained after 1917, 77 are at \$700 a year or less. Many of these were ordained when they were in their forties or older, and so their length of service makes the pension smaller.

In the matter of pensions for the widows of the clergy, the report shows that of the 1,139 widows of those ordained before 1917, all but fourteen receive \$800 a year or less, and of these 1030 are at the \$500 or less level. The widows of those ordained after 1917 number 272, and 261 of these are recipients of \$500 or less a year. The worst feature of this is that the clergyman who receives the smaller salary

is oftentimes quite unable to save anything and then his widow is also given a small pension, which has been determined by his average wage and length of service.

The trustees can do no differently than they have, and their efforts have been marked by a sincere desire to give as large a grant as possible. However, the cost of living makes most of these pensions deplorably inadequate. The fault would seem to lie with the philosophy of the Church in its pension plan. It has been guided by a system of an actuarially sound fund. It has failed to take into account the fact that every man, whether he served in a small mission or a large parish, needs food, clothing and shelter when he retires. The widow of a man who has had a small salary is in worse straits. If the

Church is a real fellowship, an actual brotherhood where one another's burdens are borne, then we must review what our pension plan is doing to destroy that concept. We have always had in the Christian tradition a special care for widows, but the record of the Episcopal Church in the matter does not suggest that we can be complacent. In fact, the whole matter of pensions in the Church seriously hinders our being able to speak with authority to the governments of the states in the present poverty levels of old age assistance programs. It is past time that the Church re-thinks this whole matter. It is time to seek out the ways of establishing a pension plan that will more fully show the Church indeed a body which cares for all its own.

East-West Tensions at Amsterdam

By Raymond E. Maxwell

Episcopal clergyman now with the Council of Relief Agencies in Germany (CRALOG)

MONDAY, October 11th, at a district conference of pastors in Germany I reported on the assembly of the World Council of Churches. In the discussion following my address one pastor asked why the assembly had not made an unequivocal condemnation of Communism. A second pastor replied that for many reasons, including the fact that Churches from both sides of "the iron curtain" were represented there, it would have been unwise for the Churches to do more than state Christian principles in rather large terms, which could then be given local applications. A third pastor, a bearded but doughty former missionary, reminded us that Christianity had been itself communistic in its early history, and stated that as a missionary in Africa he had worked among tribes where private property was not permitted, but that he had not considered his Christian duty to try to abolish their primitive Communism. He said it is not the Church's business to prescribe economic and social systems, but to support those programs and methods which are consistent with the biblical ethic and to resist those which contradict it.

In many countries discussions like this have doubtless taken place—with some people wishing that the Amsterdam assembly had issued more scathing denunciations either of Communism or of free enterprise (depending on the individual);

and with others believing that the assembly could not have said much more or less than it did say. It is no easy thing for an individual to say a word to the complexities of the east-west situation without oversimplifying the issues and arousing prejudice. The difficulty of speaking a constructive word is infinitely greater when not one individual but many speak with a united voice, even if these individuals represent the Churches of the world and therefore speak from a common ground of truth and faith.

Many Points of View

The first and most obvious limitation upon Amsterdam in speaking a word to Communism and capitalism was imposed by the geographical, political and historical diversity of the countries from which the delegates came. The man from Czechoslovakia or Hungary or the man from the Orient, where revolutionary social and political currents are surging and where decisions are being made in protest against racial discrimination and western imperialism and where new nations are being born, views the east-west struggle quite differently from the American. The man from England and from Western Europe views it from a different position again. People in all countries beyond the Russian orbit, as well as millions within it, are fearful of the Russian struggle for power, but they often see

in the east-west tensions something other than a simple contest between freedom and oppression. The non-American is not more objective or less emotional than the American, but as a third party to the struggle he still can view the two major contenders as a partial outsider, and he considers the aims and claims of both to be less idealistic than their official declarations indicate. The non-American is likely to take sides in the conflict out of historic or economic necessity or as protest against what he considers the social irresponsibility of the side representing "freedom" or against the tyranny or, on the other hand, against the social idealism of the side which claims that its revolution will automatically bring justice and "democracy"; and even when this non-American finds himself under pressure to take sides sometimes he is saying in his heart, "a plague on both your houses" and his inner feeling is that the possibility of war—therefore both sides—are a threat to his peace and security or that (in some measure at least) both sides are "foreign powers" threatening the independent life of his nation.

The man from the Orient or from the countries behind or beside "the iron curtain" is also often a man whose country has had a history of imperialism or tyranny antedating Bolshevism by generations or centuries. He may regard the threat to freedom under Bolshevism as a very serious one, but he is so accustomed to threats to his country's freedom as to regard this one as nothing new; or he may see in it not a threat, but the promise of a standard of social and economic well-being which he and his fellow-countrymen have never enjoyed.

The man behind or beside the iron curtain is often a man to whom daily bread is both a reality and a question mark in a sense completely unknown to most readers of *The Witness*. For good or ill, therefore, he is likely to be moved by considerations which have little to do with either democratic or Communist ideology.

The first and most obvious limitation at Amsterdam in speaking to the east-west tensions was that of the widespread diversity of the individuals and Churches represented there—geographical diversity, political diversity, diversity of attitudes to Communism and western capitalism, diversity in the interpretation of familiar words ("freedom," "democracy," etc.) and diversity in Christian thinking and practice.

The statements produced by the combined thinking of the Assembly—representative of the currents of life and thought in forty-four countries—reflect a degree of agreement among the delegates and succeed in measure in transcending

national prejudices and self-interests. Quite apart from all theological considerations, if there had been any thought of sanctioning either Communism or capitalism, it would have seriously and perhaps tragically embarrassed many delegates and would have split the assembly. This practical fact, however, is not the crucial one: the statements of the assembly reveal that the leaders of Protestantism in all lands view the ideologies of capitalism and Communism as having unwittingly conspired together to bring us to our present impasse—capitalism by its inability to cope with the effects of modern productive power, and Communism by its ideology and methods which are intolerable to lovers of freedom.

But if the first and most obvious limitation that the assembly faced in speaking to east-west tensions was that of the diversity of its own constituency, a second limitation was inherent in the nature and function of the assembly itself and of the World Council of Churches.

No Protestant Vatican

THE Council exists expressly on the basis that it is not to be a "Protestant Vatican." It is contrary to the essence of Protestantism that any man or group of men should assume authority to speak *ex cathedra* or as "God's vicar." Protestantism allows no ultimate authority except that of Christ the Lord who speaks to us through the Bible by the working of the Holy Spirit, and he gives no infallible authority to men, not even to Church leaders, to give an ultimate interpretation of his will with respect to events and issues of a given historical moment. This Protestant conception helps to guard the Church against taking pride in itself and it helps to prevent the Church from interpreting great moral struggles as simple conflicts between God and the Devil, or to imagine that moral causes, though relatively good in themselves, can be regarded as holy crusades. It does not regard criticism of the Church's policies and programs as tantamount to enmity against God and his righteousness, though it may also be that. It does not equate the will of the Church—hierarchy, organization or leadership—with the will of God. The Protestant spirit has its own peculiar dangers and temptations, but in the refusal to link the destiny of the Churches with any existing historical institution or to give absolute meaning to very relative instruments, the faith and freedom of Protestantism is supremely manifested. As Dr. Hromadka of Prague put it, the Church "is not at home in any historical situation, she is not paralysed by any historical catastrophe."

It was therefore not merely fear or indifference or compromise with "the world" which prevented the assembly from calling the (non-Roman) Christian world to a holy crusade for or against a particular political or economic system. Even in our present catastrophic situation there was no thought of regarding the east-west conflict in simple moralistic terms of black and white; there was general agreement that to over-simplify moral issues or to minimize their awful subtlety and complexity would only tend more fatally to entrench the Churches and us all behind a Maginot line of self-righteousness. This second limitation, then, upon what could and should be said to the Churches from Amsterdam was defined by the nature of Protestantism and was a limitation inherent in the nature and purpose of the World Council.

A third and closely related limitation upon what could and should be said concerning east-west tensions rests in the fact that it was the business of such an assembly to concern itself in its pronouncements only with the word of truth, not beginning with any attempt to justify particular social or economic programs, but beginning with the purpose of God for man and the world as revealed through his word. As Prof. Karl Barth put it in the opening address, "We should not try . . . to begin down below; neither with the . . . terrifying picture of a culture which is only technically oriented and only concerned with production, nor with the clash between a godless west and a godless east, nor with the threat of the atomic bomb, and certainly not with the few considerations and measures by which we think we might cure all this calamity. . . . The kingdom that we show the world must be God's Kingdom and not the kingdom of any sort of ideas and principles that we approve. Let our 'Yes' and 'No' to the activities of industry and the state be the Gospel's 'Yes' and 'No', and not the 'Yes' and 'No' of any sort of law! . . . We do not have to think about any Christian line of march, but we have to drill ourselves in concrete obedience to (the) living God. Otherwise the possibility could not be excluded that what we think we ought to show the world under the authority of God's word might turn out to be a program like other programs, and—who knows?—only too closely related to the program of particular parties, classes and nations. . . . We wait for the invisible city which God will build—not for a future political state to be set up with Christian assistance, whether it be of liberal or authoritarian character. . . . We have a unique revolutionary hope to proclaim to the world, but we

have no system of economic or political principles to offer which would presume in itself to present the content of this hope."

God and Our Own Ideas

THE assembly was limited therefore to "rightly dividing the word of truth"; to distinguishing between the word of God and the plans and programs of men. We are all participants in the political and economic order and emotionally involved in those segments of it to which our loyalties are attached and unconsciously swayed by its symbols and slogans; this involvement always makes it precariously difficult to distinguish between the word of God and our own ideas, but the careful reports issued by the assembly, including the statements on capitalism and Communism, reveal the honesty of the attempt.

A fourth limitation facing the assembly in speaking a word to the east-west tensions was that of acknowledging in spirit and expressing in the tone and emphasis of its words the involvement of all Churches and people in the sin of the world, no matter within what political orbit their immediate task may have to be defined. Whatever can be said for or against specific economic or political systems, Christians cannot face each other in such a time of world chaos with self-confidence and pride. It may be questioned whether the official statements of the assembly adequately express this note, but those in a position to compare this ecumenical conference with the conferences between the two world wars have noted that at Amsterdam there was a marked absence of "this-world" evolutionary optimism about the task that faces the Churches today and very little feeling that we can be proud of our "success" in making the Christian witness effective in converting the world's peoples and its leaders and its life and its work to Jesus Christ.

The insight that we are all involved in the sin and shame of society can be the beginning of repentance and can open the door to understanding between Oriental and Occidental, and can enable persons from both sides of "the iron curtain" to confront each other as persons.

Reinhold Niebuhr's magnificent address on "The Christian Witness in the Social and National Order" was impressive for its sharp analysis of the inward illusions and outward injustices that exist respectively in liberalism and Communism. His critique called things by their right names and without even once using the words "democracy," "communism" or "capitalism" — words which are too often used as catch-words. His

whole discussion, as one would expect, dealt with the motives of men as expressed in rival ideologies, and not with abstract approval or condemnation of "isms."

But the sin of the world is not just the sin of godless or anarchic social and economic systems; it is the sin of the Church and of us who are the Church. As Pastor Niemoeller powerfully declared, "We are called . . . to repentance: we the Church. . . . We have propagated our 'Christian' truths and principles as they seemed good, reasonable and effective in our own eyes. But we did not tell the world and the men and women of our time that 'we must all stand before the judgment seat of Christ,' . . . Instead of that, we thought we could turn the divine folly of the gospel into a system of human wisdom and expediency. We have indeed a message for the world. But it is not our message.

It is God's message . . . the message of the cross."

No one could come to Amsterdam feeling that his country or his Church has a sure program for resolving the present crisis or that the problems of the present hour can find a utopian or ideal solution. Although as a popular journalist said, there was "no Pentecost" at Amsterdam, there were on the other hand no signs of bump-tious self-assurance. The mood of the assembly was subdued but positive. The continuing years of war and rumors of wars have undoubtedly had a deepening effect upon the Church everywhere. As I mentioned before, American and Continental theologians are on the way to a better understanding of each others' language and a more fruitful encounter. This derives largely from a growing sense of the tragic depth of the power of sin in human existence and of the radical solution of the cross as sin's only cure.

Chiang Kai-shek's Christianity

By James G. Endicott

Former Missionary in China

IT is not possible for anyone to deny the claim of any man that he has repented of his sins, had an experience of conversion and received the saving grace of God into his heart. It is well-known that Chiang Kai-shek made such a claim and was baptized into the Christian Church. It is therefore technically correct to say that he is a Christian. But if being a Christian means that a person is to be found working for certain good causes, that he is to be judged by the fruits of the spirit and by what he does, then he would be a very determined optimist indeed who would claim that Chiang Kai-shek today is a "Christian." If such a claim is made, then the man on the street may well conclude that to be a Christian means anything or even nothing.

The writer of this article was for a time, in 1939 and 1940, an advisor to Madame Chiang and the Generalissimo in the New Life Movement and other wartime activities. It is my belief that when Generalissimo Chiang Kai-shek was kidnapped at Sian in 1936, he had something of a religious experience and that, whatever was the nature of it, he was influenced and modified, as we would expect a man to be modified by such an experience. Those who at one time felt confident that the Christian religion was going to

mean something real to Chiang Kai-shek were basing their judgment on the two or three years following that Sian experience. From 1936 until 1940 Chiang Kai-shek made several broadcasts which seemed to indicate that he was finding in his inner life something of value in Christianity. I recall being especially impressed by the religious point of view of a reply he sent to a group of Oxford professors who sent congratulations on his resistance to Japanese aggression. Of course, all such pronouncements were written by others for him, and they might not have meant more to him than an acceptance of the proper thing to say on such occasions. His friends and well-wishers who hoped and prayed that the Christian religion would make a difference in his life and work, may well have over-estimated the reality of such expressions.

The Deeds of the Man

It is when we turn the cold light of reason on the deeds of the man, that doubt and dismay overwhelm us. Ever since he joined the Christian Church he has continued, with the slight interruption of the years mentioned above, in the killing, torturing and imprisoning of hundreds of thousands of political opponents. He has done

this in spite of the most solemn agreements for cooperation and political unity, especially during the resistance to Japan. One of the greatest and cruelest scandals of his regime has been the starvation of the conscripts in the military concentration camps. The men responsible for this inhumanity, which starved to death about 3,000,000 miserable peasants, were, and are still, the men who have a "special relation" as it is called, to the Generalissimo. He has rewarded them with power and wealth. In 1944 public anger over this starving of the conscripts rose to such a height that Chiang Kai-shek made a gesture, which was given full publicity. His son took him for a walk and he saw a long line of half-starved recruits being marched from a camp. They were roped neck to neck, although they were too weak to run away. Chiang Kai-shek called in the head of the administration of conscription, beat him over the head with his marshal's baton, but left the administration without the thorough reorganization which it needed, and the starvation continued unchecked.

Deplorable Conditions Exist

UNDER the regime of which Chiang Kai-shek is the head there exist throughout south and west China the most deplorable conditions of child-slave labor. These conditions have often been brought to the attention of the Generalissimo. He has at times made a gesture of "social service" to ameliorate the appalling cruelties. But no genuine reform has resulted. The reason is that Chiang Kai-shek has given away his power of reform (if he ever sincerely had a desire for it), in return for the support of those very elements in society who profit most from the child labor and who murder the reformers or jail them as "Communists." In these matters Chiang Kai-shek makes superficial gestures which in the end amount to nothing.

All Christians should read thoroughly an editorial in the June 26, 1948, *China Weekly Review*, entitled "Child Tin Miners." It is based on conditions revealed by a conservative British newspaper in Shanghai, *The North China Daily News*. A few quotations will suffice to prove the point that there is child-slave labor:

"Soon, pausing often to lean gasping against the walls of the shaft, a scarecrow of a lad appeared. He was naked except for a few rags. . . . He emerged from the opening and without straightening up from his crouched position, sank down on the ground, gasping pitifully. . . . He had two bags of tin ore on his shoulders. . . . In a few seconds he got up and without straightening up moved away. . . . It was with a nasty

shock that I realized he couldn't straighten up. . . . In the largest mine the majority of the lads were just tiny kids, under 12 years of age . . . a few short years of work are fatal. . . They work all day and are locked up in stone wall forts at night . . ."

If we are going to boast that the head of a state is an outstanding example of the power of Christianity, then he must be judged by what he actually accomplishes in the reform of such inhuman and brutal abuses. Chiang Kai-shek does not even try, to the extent of rousing public opinion to support him. He suppresses opinion and red-baits instead of reforming.

The Formosan Massacre

As a final judgment on Chiang Kai-shek's Christianity, I suggest a careful and detailed study of the Formosan Massacre of 1946. Here was a test case, because Chiang Kai-shek himself came to the radio, promised a fair and just investigation and personally asked the wealthy Formosan businessmen who headed the revolt to trust him and cease opposition. The revolt was caused in the first place by the graft and corruption of Chiang Kai-shek's personal appointees who "took over" from the Japanese. Is it fair to say that a man is known by his friends? At the same time that Chiang Kai-shek was personally promising a fair and just settlement, he was rushing over a division of his American-trained and mechanized troops. They arrived within 48 hours and then there occurred one of the most ruthless and bloody slaughters in all China's history. This slaughter was observed in part by Christian missionaries who have been strangely silent. The excuse they give is that if they spoke, Chiang would suppress all their work. So much for the religious freedom granted by China's leading Christian.

I commend to all Christians a careful study of Chiang's own book, "China's Destiny." Chiang Kai-shek has ordered this book to be compulsory study in all schools and university civics courses. There is no evidence in this book that Chiang's thought and feeling are guided in any way by Christian thought or practice.

Chiang Kai-shek began his rise to power by activity as a Shanghai gangster. In 1927 the *British North China Daily News* denounced him as one "who has standing against him in the police records of Shanghai charges of murder and armed robbery." I believe that in spite of the softening influence of his wife and mother-in-law, and of the Sian kidnapping, he has remained, in the hard core of his cruel and arrogant personality, an unprincipled Shanghai gangster.

THE NEW BOOKS

***Excellent

**Good

*Fair

*** **Christian Apologetics** by Alan Richardson. Harpers. \$3.00.

Professor John Bennett of Union Seminary writes concerning this work by a canon of Durham Cathedral, "I regard it as the most satisfactory statement that has yet come out of the present confusion concerning faith, revelation and reason." It is not an accident that this book which is Christian apologetics at its best should have come from the English tradition. Rationalism results in making theology equivalent to the philosophy of religion, while the activists can see in it only a systemization of the psychology of religion. In the empirical tradition of English thought we have here the closest approach to a real understanding of theology as the only true science of religion.

Canon Richardson calls the science of physics and of chemistry the abstract sciences for they do not deal with living reality, while the human sciences, like sociology and theology are the concrete sciences, studying real things. Perhaps not since the time of Bishop White in our country has there been so definite, yet sensible an emphasis upon the importance of revelation, and especially biblical revelation, in the Anglican Church. Christian Apologetics takes a real step forward with the publication of this volume.

—S. A. T.

** **Discovering Wayside Treasures** by William Hutchins. Judson Press. \$2.00.

Dr. Hutchins of the Baptist Church in Nova Scotia and professor of religious education and Old Testament at Acadia University has given us in this volume a book full of good

advice. It isn't particularly religious but it does have some pertinent suggestions and telling illustrations about character and education, about the game of life and about black sheep. The more than half a hundred short essays will be useful as starting points for discussion in young people's classes or organizations. Every page has its good illustration of story. The book is almost worth the getting for the fund of stories for use in sermons, lectures or after dinner speeches.

—S. A. T.

** **The Bell Ringers** by Vern Swartsfager. Macmillan. \$3

The author, assistant at St. Matthew's Cathedral, Dallas, tells, excitingly, of his work with boys. The book is particularly interesting to Episcopalians since familiar faces move through its pages. Formerly a newspaperman, he knows how to get attention and used it to good stead in his fine work with young people. Young people will enjoy the book: parents and clergymen will profit by reading it.

** **Making a Go of Life** by Roy L. Smith. Abingdon-Cokesbury. \$1.

The editor of a religious weekly, the author knows how to say much with few words. This 365 page book gives you a page of purposeful advice for living each day of the year, after the style of the early "Meaning" books by Dr. Fosdick. It is a big dollar's worth.

PULPIT & CHANCEL FURNITURE

Communion Tables—Pulpits—Chairs
Altars—Lecterns—Baptismal Fonts

Send for Catalogue

J. P. REDINGTON & CO.

Dept. M-25 Scranton 2, Pa.

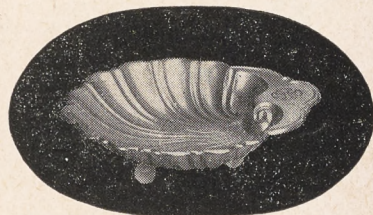
** **The Secret of Inward Peace** by A. Herbert Gray. Macmillan. \$2.50.

Whether a book on peace of mind that has its roots in Christianity will get on the best seller list we doubt. But here is one that should. The author, who is well known here and abroad for his work with young people and students, tackled most of the problems that confront the average person, and always came up with helpful answers.

** **Questions Jesus Asked** by Clovis G. Chappell. Abingdon Cokesbury. \$2.

A preacher with over forty years' experience in many cities here offers a dozen and a half of his most popular sermons, all based on questions that Jesus asked. The author keeps ordinary needs of people constantly in mind and deals with them skillfully and entertainingly.

Baptismal Shell



Illustrative of the Gorham selection of Ecclesiastical Appointments is the above 5" dia. Baptismal Shell No. 445 in Sterling Silver—Gold Plated inside with Engraved Cross. Price \$10. Other Baptismal Shells from \$4.75 up. Highest quality, lasting beauty and liturgical correctness characterize all Gorham wares.

Prices subject to change without notice.

Gorham

PROVIDENCE 7, RHODE ISLAND

AMERICA'S LEADING SILVERSMITHS SINCE 1831

THE PRESS

RUIN: DEATH: Is this nation, with such material strength as no other has ever wielded, settling down to be just another great power? It can be that. It can be more than a great power; it can be the greatest power. Its fleets can command the seven seas, and its airforces can impose the American will on every continent. It can come closer to setting up a world empire, in the Roman sense, in the Burnham sense, in the sense against which Toynbee warns, than has any other nation in all history. Even Russia cannot stop us, not while we have sole possession of the atom bomb. There is a kind of greatness which plainly lies within our reach. And what will it get us? Toynbee has the answer: Ruin. Death.—Christian Century (un-Den.)

OVER-WHELMING EVIL: There is a well-known principle that a change of scale involves a change of character. Wars of the kind against which our government is now taking precautions are so vast in scale, and of such intensity, that they have little in common with those of the past as the polar regions have with a

skating rink. Both imply physical destruction. The wars of the past however, arose out of the relationships between sovereign powers. Now they are upheavals in human society that, directly or indirectly, involve almost all mankind. They take the form of an attempt on the part of huge masses emotionally unstable, led perhaps by some power-intoxicated genius and governed by a compelling idea, to assert themselves over the rest of the human race. This overwhelming evil has been made possible by the development of scientific techniques. It is a new phenomenon in history.—Record (C. of E.).

A SERIOUS EFFORT: Whereas the current average salary of Disciples ministers as reported to the Pension Fund is approximately \$2,900.00 a year which figure includes parsonage at fifteen per cent of cash salary where parsonage is furnished rent free, such salary is \$800.00 below the amount necessary to maintain a family of four according to the Bureau of Labor Statistics — Be It Resolved, That this convention recommends to each congregation of Disciples that a serious effort be made to pay their minister a salary sufficient to meet the need of his family and secure his undivided service for the work of Christ and his church. — Christian Evangelist (Disciples).

WATERED DOWN: Pastoral Teaching in the Church School Worship Service is the title of a new pamphlet just issued by the national department of Christian Education of our Church. This is among the first of the materials to be issued by the department as a part of its new program of increased service to the Church. The idea behind the issuance of this pamphlet is excellent. But the execution of the idea is pitiful. The pamphlet contains thirty-seven instructions which are to be memorized by the children; though they are recommended for adults as well. These thirty-seven paragraphs are a sad explanation of the Christian faith. They are actually a watered-down religion, reflecting an ethical liberalism more than the gospel of our Lord. Let us hope future pamphlets of the department will be reviewed by competent theologians before they are broadcast to the Church.—Southern



FOLDING CHAIRS FOLDING BANQUET TABLES

IN STEEL OR WOOD

WRITE FOR CATALOG

J. P. REDINGTON & CO.
Dept. R-25 SCRANTON 2, PENNA.

Now You Can See

CHURCH PEOPLE IN HAWAII

- Laymen of St. Andrew's Cathedral, Honolulu, with the cooperation of the National Council, have produced a new motion picture film.
- "Church People in Hawaii" is a one reel, full color film with sound. It shows something of the natural beauty of the Islands and the charm of the people, something of the Island industries, and most important of all, people in action in the life and work of the Church. Running time 25 minutes.
- Rental Fee \$5.00.

Audio-Visual Education Division

:-

The National Council

281 FOURTH AVENUE, NEW YORK 10, N. Y.

GOOD IDEA

All over the Church there is reflected, in this day of continued revolutionary crisis, a new awareness of the paganism all about us and also the lapse from Christian devotion. Even Church members are confessing their need of renewed knowledge of the "good news" which is the gospel of Jesus Christ. The faithful minority in America and in England and the Continent of Europe view with deep concern the poverty of Church attendance and the loose sense of membership in the Christian community. Others feel the irrelevance and weakness of much of the activism of the Churches.

As men and women look out upon such a world they are more and more convinced of the primary need of looking up to God. The articulation of this sense of need usually comes in forms of expression that are a confession of a desire for communion with God. Every Christian knows that prayer is the center of religion because prayer is a living communion of man with God.

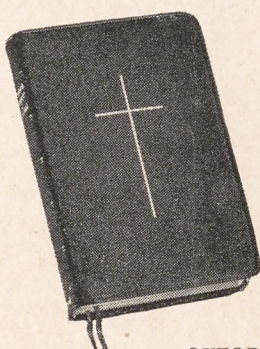
Because a group of communicants of Emmanuel Church, Baltimore, have made known to the rector their sense of need in our common life today, he has formed two prayer

groups. One meets each Wednesday following the eleven o'clock celebration of the Holy Communion in the peace chapel and is designed for those who can be members of a day-time fellowship of prayer. The second, to meet the need of business men and women, is being held the first and third Thursdays of the month before the peace chapel altar at 8:00 p. m.

In discussing this basic work of the Christian Church, the rector, Rev. Ernest Victor Kennan said, "If the Christian Church is to bear witness to its faith in the saving gospel of Jesus Christ in this power age, it must rediscover the truth of the words of St. Chrysostom, 'There is

nothing more powerful than prayer and there is nothing to be compared with it.' Of course, there is always the temptation to make a prayer group an ivory tower of escape from the demands of Christian witness and service. That temptation must be resisted. Only through prayer can we understand God's judgment upon our age and learn his will for individual believers and the Christian Church. In every age praying Christians have been instruments of God's will for social redemption."

Letters for this department are to be addressed to The Witness, 135 Liberty St., N. Y. 6.—No calls or interviews please.



Oxford

PRAYER BOOKS AND HYMNALS—Various priced editions in many styles. Printed on fine white paper or the famous *ultra-thin* Oxford India Paper.

ALTAR SERVICE—with Chancel Prayer Books and Hymnals to match. Oxford Lectern Bibles available also.

BIBLES—Many fine gift editions, including Scofield Reference Bibles and the new Pilgrim Edition for young Christians. At all booksellers.

OXFORD UNIVERSITY PRESS, 114 Fifth Ave., New York



The Church Pension Fund

and its subsidiaries

administered for the benefit of the Church

The Church Hymnal Corporation

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

The Church Life Insurance Corporation

Offers low cost insurance and annuity contracts to clergy who wish to supplement the protection for their families given by the Pension Fund, and to lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

The Church Fire Insurance Corporation

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 Exchange Place

New York 5, N. Y.

YOUNG PEOPLE OF THE CHURCH

BY WALTER N. WELSH

THIS week we let youth take over. The United Movement of the Church's Youth has an elected leader, John Booty, who spoke to his Episcopal delegation at the Christian Youth Conference of North America, at Grand Rapids, Mich. I want him to speak to you. As chairman of our national youth commission he represents the vanguard of the youth in your parish. Could it be that youth has caught on to the sham around them? He says:

"This is the struggle for life: for the satisfaction of the evil self or for the hand of the Almighty. Which way, which direction, where? In this struggle for life we see man's desperate dilemma, the choice which drives him to new life, or death." And the necessity for making a choice, becomes increasingly important as man proceeds to higher forms of disorder, as

'Lies and lethargies police the world
In its periods of peace, What pain
taught

Is soon forgotten; we celebrate
What ought to happen as if it were
done—

Are blinded by our boasts. Then back
they come,
The fears that we fear.'

"The hope lies in the fact that in each generation God reaches through to some to whom he gives vision and power on this training ground for eternity. . . . It can be seen that the rise and fall of civilizations has provided stepping stones by which God has come more and more close to his earth. We see that the chaos also has a function. . . . And as this present civilization proceeds to destroy itself we must rally the believing Christians to the banners of Christ (the beginning of the adventure of eternity here).

"While on this earth we cannot be entirely freed from the struggle. Those who give them-

selves to God will be especially the targets of evil. Evil will work against the true of heart with a vengeance. Thus to strengthen the faithful disciplines are necessary. . . . It demands that those whose hearts are on fire with the Holy Spirit must gird on the armour and adventures more and more for the faith. There are no other terms. This is it. There is no hint of compromise. There is a promise of forgiveness if we falter and repent, but our minds and souls must be set upon the cross. Our motto and goal must be 'no compromise'.

"With the faithful it must be God's will that is done, Christ's example which is followed; for there is no other way but self, and self is sin and sin is death.

"We must apply this in our relationships with society, even though it means 'loss of face' and persecution. For 'it is the function of the Church to lead and not endorse public opinion.' This means that out of the Church must proceed the faithful into the chaos to evangelize and heal. Into labor unions, into management, into politics let the faithful go to proclaim God's truth. Let the faithful go preaching and showing by example the inner peace and the outward joy of God living

in man. And let them stand up and condemn the devil where he corrupts. Let these evangelists in the truest sense of the word go out nourished by God and strengthened by others who like them are through with hypocrisy and decay and have turned to live in God's love, loving one another."

Let this young prophet be heard and heeded by the status quo in his own church, his own country.

Here is the Easiest Way to WRITE FOR PAY!

I want new writers, interested in cashing hundreds of checks for \$1 to \$100, offered each week. No previous experience necessary. Send postcard for information — **FREE!**

FREE Information

SAUNDERS M. CUMMINGS

468-90 Independence Building
Colorado Springs, Colo.

ORGANIZATIONS

For quick profits sell BETTY ANNE PEANUT CRUNCH and CREAMY MINTS in attractive one-pound metal containers. Repeat sales easily made.

GORDON BAITZEL

P. O. Box 253 G Maple Shade, N. J.

WHY I'M FOR THE CHURCH

By CHARLES P. TAFT

Episcopalian & President of Federal Council

An excellent leaflet to place in the hands of lay people, both men and women.

Single copy 10c

100 copies \$4.00

THE WITNESS

135 LIBERTY ST. NEW YORK 6

THE WITNESS

135 LIBERTY STREET

NEW YORK 6, N. Y.

I am glad to cooperate with the "new" Witness by placing this order for ten copies each week, at 7c a copy, payable quarterly.

Name.....

Street.....

City..... Zone..... State.....



Distinctive Vestments
CLERGY AND CHOIR
ALTAR HANGINGS
J. THEODORE CUTHBERTSON INC.
2013 WALNUT STREET
PHILADELPHIA 3, PA.

IMPORTANT: As a result of our announcement last May, many of our friends and patrons feel the firm of J. M. Hall Inc. is no longer in business. We are still carrying on our work, however, and are now in a position to serve you as we have in the past. Please direct all inquiries to
J. M. HALL INC.
14 West 40th St., New York 18, N. Y.
Telephone Chickering 4-3306

PRINT YOUR OWN POST CARDS

COMPLETE OUTFIT only \$7.50

Amazing results in sales, inquiries and contacts... saves time and money... very easy to use GEM STENCIL DUPLICATOR is ideal for Advertising, Announcements, Notices, Labels, Forms, Price Lists—hundreds of uses for every type of business and organization. Comes complete with all supplies, instructions and 60-page Book of Ideas.

FREE TRIAL OFFER: Try it before you buy it! Write and a GEM OUTFIT will be sent you postpaid. After 10 days, send only \$7.50 or return the GEM, no questions asked. The GEM must sell itself; you be the judge.

BOND EQUIPMENT CO. Dept. 160
6633 Enright St., St. Louis 5, Mo.

SEND NO MONEY • FREE TRIAL OFFER

J. WIPPELL & CO. LTD.
EXETER ENGLAND

CHVRCH ART



STAINED GLASS WINDOWS, FURNISHINGS IN WOOD, STONE AND METALS, CHURCH ORNAMENTS, HAND EMBROIDERED FRONTS AND VESTMENTS.

AMERICAN REPRESENTATIVE—
GEORGE L. PAYNE
ONE, LEE PLACE, PATERSON 3, N.J.

ENQUIRIES FOR CASSOCKS, SURPLICES AND ALL CLERICAL OUTFITTING, DIRECT TO:—
J. WIPPELL & CO. LTD., EXETER.

PEOPLE

CLERGY CHANGES:

Walter C. Klein has been appointed residentiary canon of the Collegiate Church of St. George the Martyr, Jerusalem, by the Bishop of Jerusalem. Mr. Klein has been on the staff of the English Bishop since 1946 as a teacher and representative of the Presiding Bishop of the Episcopal Church.

Porter Ball is now rector of St. Paul's, Savannah, Ga.

C. M. Hobart, formerly rector of St. David's, Cheraw, S. C., is now rector of the Ascension, Hagood, and Holy Cross, Stateburg, S. C.

William V. Edwards, formerly city missionary, Cleveland, is now rector of the Church of St. Philip the Apostle, Cleveland.

Wilfred F. Penny, in charge of St. James', Franklin Square, L. I., becomes the rector of St. Ignatius, New York City, on Nov. 28. He graduated from Nashotah in 1941.

Herbert P. Aldrich, rector of St. Andrew's, Syracuse, N. Y., is to join the staff of All Saints, St. Thomas, Virgin Islands.

John E. Knox recently resigned as rector of Trinity Church, Findlay, O. **Kenneth G. T. Stanley** resigned as rector of St. Paul's, Norwalk, Ohio, effective Nov. 1.

Leonard H. Flisher, formerly rector of St. Paul's, Wickford, R. I., is now rector of St. Paul's, Wallingford, Conn.

John R. Wyatt, formerly rector of the Ascension, Wakefield, R. I., is now executive secretary of the province of New England and secretary of college work.

James Stuart Neill has resigned as rector of St. George's, Lee, Mass., because of illness.

Edward J. Day, master at Lenox School, is in charge of St. George's, Lee, Mass., until July, 1949, when **John P. Moulton**, rector of Trinity, Milford, Mass., becomes rector in addition to teaching at Lenox.

Charles Best, formerly of Havana, Ill., is now rector of St. Barnabas, Apponaug, R. I.

Norman L. Kellett, formerly of Gloucester, Mass., is now rector of Holy Trinity, Southbridge, Mass.

Benson H. Harvey, formerly missionary in the Philippines, cannot return to that country for reasons beyond his control, and has therefore become rector of St. Philip's, Easthampton, Mass., where he has been serving as priest-in-charge.

ST. JAMES LESSONS



A nine course series of instruction for Episcopal Church Schools including illustrated work books—150-250 pages (60c each) and teachers' manuals I, II, III 40c each, IV through IX 60c each).

No Samples - Payment with orders
St. James Lessons, Inc.
865 Madison Ave. N. Y. 21, N. Y.

Sudbury
Church Worship Aids



At your dealer's purchase these durable Walnut Bakelite Offering Plates. SB110 \$5.00

SEND FOR COMPLETE BROCHURE
Sudbury Brass Goods Co.
55 SUDBURY STREET, BOSTON 14, MASS.

FREE Catalog
BRONZE TABLETS

DESIGNS FOR EVERY NEED

Write today for free 48-page catalog, illustrating 150 suggestions for solid bronze tablets—memorials, honor rolls, testimonials, awards, etc. Ask for catalog T



INTERNATIONAL BRONZE TABLET CO., INC. 150 WEST 22nd ST. NEW YORK 11, N. Y.

GOWNS
• Pulpit and Choir •
Headquarters for RELIGIOUS SUPPLIES



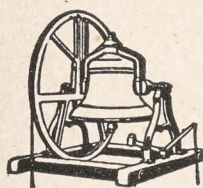
Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

National
CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

W.H.S. Lloyd CO. Inc.
WALL PAPERS
OF LASTING BEAUTY
AT MODERATE COST
48 W. 48TH ST.
NEW YORK
CHICAGO BOSTON NEWARK

Write us for
Organ Information
AUSTIN ORGANS, Inc.
 Hartford, Conn.

**Everything for the
 Episcopal Church**
Ammidon & Company
 HORACE L. VARIAN
 31 S. Frederick St. Baltimore 2, Md.



**MENEELY
 BELL CO.**
 22 RIVER ST.,
 TROY, N. Y.
BELLS

R. GEISSLER, INC.
 71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
 IN CARVED WOOD AND
 MARBLE • BRASS • SILVER
 FABRICS + WINDOWS

MONEY for your TREASURY
 Over 1,500,000
SUNFLOWER DISH CLOTHS

Were sold in 1946 by members of Sunday
 Schools, Ladies Aids, Young People's Groups,
 etc. They enable you to earn money for your
 treasury, and make friends for your organiza-
 tion.

SANGAMON MILLS
 Established 1915 Cohoes, N. Y.

**Need a
 LAXATIVE?**
Black-Draught is
 1-Usually prompt
 2-Usually thorough
 3-Always economical

**25
 to
 40
 doses
 only
 25¢**

**Get
 BLACK-DRAUGHT**
 CAUTION USE ONLY AS DIRECTED

PEOPLE

ANNIVERSARY:

Bishop Strider of West Virginia ob-
 served the 25th anniversary of his
 consecration on All Saints Day. Re-
 gional anniversary services were held
 in Wheeling, Charleston, Blue Field,
 Clarksburg and Charles Town.

Bishop Bland Mitchell observed the
 tenth anniversary of his consecration
 as Bishop of Arkansas on October 5th.

LAY WORKERS:

Annagrace Jorjorian, employee at the
 Church Mission House, N. Y., has
 been appointed to the missionary dis-
 trict of Panama Canal Zone where
 she will work with the Rev. William
 L. Ziadie at St. Mark's, Limon, Costa
 Rica. She is a communicant of St.
 Augustine's, Wilmette, Ill.

Wilma D. Butler, Athol, Mass., and
 formerly a secretary in the depart-
 ment of social service, Massachusetts,
 has accepted appointment as secre-
 tary to Bishop Gordon of Alaska.

William J. Haas, formerly on the
 staff of the Brotherhood of St. And-
 rew, is now lay reader in charge of
 St. Luke's, Cleveland.

Marianne Micks, former resident of
 Windham House while studying at
 Union Seminary, is now on the staff
 of St. John's, Northampton, Mass.

ORDINATION:

Gordon D. Bennett, in charge of
 churches at Allendale, Blackville and
 Denmark, S. C., was advanced to the
 priesthood on Oct. 12th by Bishop
 Carruthers.

HONORS:

Henry Knox Sherrill, Presiding Bishop
 received the honorary degree of
 Doctor of Divinity from Hobart Col-
 lege on Oct. 23rd, when Alan W.
 Brown was inaugurated as president
 of the college.

The Challenge To Youth

By C. LESLIE GLENN
 Rector of St. John's, Washington

☆ The things demanded of
 young people who sincerely
 desire to be Christians.

Single copy 10c - 100 copies \$4

THE WITNESS

135 LIBERTY ST. - NEW YORK 6

PURE IRISH LINENS AND FINEST COTTONS

FOR ALL CHURCH USES
 24" Birdseye - 2.50, 36" Surplice linen
 1.75 per yd. Also Cassock cloth, black, red,
 purple. Prices stable. Samples free.

MARY FAWCETT CO.
 Box 146, Plainfield, N. J.

VESTMENTS

Cassocks - Surplices - Stoles - Scarves
 Silks - Altar Cloths - Embroideries
 Priest Cloths - Rabats - Collars
 Custom Tailoring for Clergymen
 1837 Church Vestment 1948
 Makers over 100 Yrs.



COX SONS & VINING, Inc.
 131 East 23rd Street, New York 10, N.Y.

CATHEDRAL STUDIOS

Washington, London. Materials, linens, by the
 yd. Surplices, albs, Altar Linens, stoles, burses,
 veils. My new book, "Church Embroidery &
 Church Vestments" (1st edition sold out, 2nd
 edition now ready). Complete instruction, 128
 pages, 95 illustrations, vestment patterns drawn
 to scale, price \$7.50. Handbook for Altar
 Guilds 53c. L. V. Mackrille, 11 W. Kirke St.,
 Chevy Chase, Md. 15. Tel. Wisconsin 2752.

ALTAR BREADS

Orders Promptly Filled
SAINT MARY'S CONVENT
 KENOSHA • WISCONSIN

Choir Vestments

Clerical Suits
 Cassocks . . Surplices
 Stoles

Rabats, Rabat Vests, Collars
 Black Clerical Shirts

CHURCH HANGINGS
 Altar Linens

C. M. Almy & Son, Inc.
 652 Fifth Ave. New York 19, N.Y.

THE PAYNE-SPIERS * STUDIOS, inc. *

STAINED GLASS
 BRONZE
 TABLETS
 MURALS
 PATERSON 16.
 SINCE

**METAL AND
 WOOD-FUR-
 NISHINGS**
 NEW JERSEY
 1009

ALL CHURCH CRAFTS

Studios of George L. Payne
 American Productions in
 Stained Glass, Lighting
 Fixtures, Woodwork,
 Altar Ornaments & Tablets
 Genuine Carillons

American Representative of
J. Wippell & Co., Ltd.
 Exeter • England
 English Church Art

Address Inquiries
GEORGE L. PAYNE
 ONE LEE PLACE • PATERSON 3, N. J.

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.

ROBERT S. S. WHITMAN
Associate Rector, Bruton Parish,

Williamsburg, Va.

I have been re-reading the excellent article on the marriage service written by the Rev. Hugh McCandless and reprinted in the Witness.

There is one important point which, it seems to me that he and most people miss. It has to do with the challenge to the people to "show just cause why they may not lawfully be joined together" which Mr. McCandless says and many people feel to be obsolete. As an ex-chaplain in the army who has seen many marriages wrecked by gossiping acquaintances and in-laws who make sly innuendoes and spread tales I should hate to see this "obsolete" passage deleted. The point in the passage referred to seems to deal with this important problem and it is found in the words "or else hereafter for ever hold his peace." The Church gives final opportunity to anyone who may have something to say to say it. If he hasn't had the courage to say anything up to this point he is enjoined against saying it hereafter. In other words the Church says here to the family and friends of the couple: "Put up or shut up." And this suggestion strikes me as being anything but obsolete.

Personally, I would like to see some other "obsolete" word re-instated in the service such as "with my body I thee worship." A wedding is not the joining together of two disembodied spirits as the present service seems to imply and the Church needs to emphasize that we are in no way ashamed of sex when it is used as God intends it to be.

MISS JANE FOWLER
Churchwoman of Boston

What has happened to Spofford's "Talking It Over" column? Has he been eliminated from the "new" Witness? I like the new job and think it is a vast improvement, but I take those words of praise back if it means that Spofford's column is out, since it is the chief reason I take the paper.

FRANCIS O. AYRES
Director of Parishfield, Michigan.

There are two points which I would like to add to the article on Parishfield in the Oct. 7. number. First we intend as soon as feasible to extend the work beyond the borders of the diocese of Michigan. We will

be delighted to have laymen come to the center from anywhere in the U.S. —or elsewhere for that matter. Second we have no intention of making the venture exclusively Episcopalian. Although the discipline and practice will be that of our Church, we will welcome men and women of all denominations.

JOHN F. DAVIDSON
Curate at St. John's, Troy, N. Y.

My sincere congratulations on your fine China number (Oct. 14). I was particularly interested as a former member of the staff of St. John's University, Shanghai. The number has strengthened my hand enormously in interpreting the present hideous situation in the East. Having spent three happy years in China I have maintained a keen interest in that great people. A reading of Robert Payne's "China Awake" (more down to earth and pessimistic than his brilliant and poetic "Forever China") had amongst other contacts given me pause to think pretty furiously, and now comes your piled up evidence than can hardly be gainsaid.

Two suggestions: have you any fund that would allow you to distribute as widely as it deserves: e.g.: to all public libraries? Could you not print some offsets at least of my friend Bruce Collier's review of the official study-book which could be sent to all rectors who do not get The Witness regularly? The review should be pasted in the front of every copy of the book by Frank Price ("China—Twilight or Dawn?") as a balancer and a warning.

Power to your editorial elbow in these days when the truth is too often hard to come by.

Answer: We have no funds for sending to libraries. We will however be glad to make reprints of Bruce Collier's review, as suggested, and also of other material from the Oct. 14 number if readers indicate a desire to have them.

CHARLES H. LONG
Secretary of the Diocese of Penna.

I have enjoyed reading the Story of the Week (Oct. 14) because it bears out many things that I have heard from men returning from China. This week a letter came from my son who is a missionary in Nanking, expressing the same ideas. Thank you for the good publicity of the great needs in China and the obstacles men are facing.

SCHOOLS

A three year course in NURSING

is offered to High School graduates
Scholarships available

Write to Director of Nursing

HOSPITAL OF SAINT BARNABAS

685 High St. Newark 2, N. J.

Affiliated with Rutgers University

MARGARET HALL Under Sisters of St. Helena (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field and tennis court. Riding. Board and Tuition \$850. For catalog, address: Sister Rachel, Prin. O.S.H., Box A, Versailles, Kentucky

HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector
Box W. Plymouth, N. H.

CARLETON COLLEGE

Laurence M. Gould, D.Sc., President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions
Carleton College
Northfield Minnesota

FORK UNION MILITARY ACADEMY

Highest Government rating with strong Christian emphasis. Upper School prepares for University or Business. Fully accredited. R.O.T.C. Every modern equipment. Separate Junior School from six years up, housemothers. Students from thirty states. Catalogue, Dr. J. C. Wicker, Box 284, Fork Union, Va.

Virginia Episcopal School LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to
George L. Barton, Jr., Ph.D., Headmaster - Box 408

KEMPER HALL Kenosha, Wisconsin

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. Under direction of the Sisters of St. Mary. For catalogue address: Box WT.

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-help system, and informal, personal relationships among boys and faculty.

Rev. Robert L. Curry, Headmaster
Lenox, Massachusetts

How Much Does Your Radio Program Mean to You?

Keep "Great Scenes from Great Plays"
on the air by signing a pledge
for the 3% plan . . .

EVEN though "Great Scenes from Great Plays" has only been on the air for a short time its effects are being felt with constantly increasing strength. Clergymen throughout the nation are reporting increased congregations as the result of the program. Newspapers and magazines acclaim this new program for its excellent presentation as well as its magnificent objectives.

No doubt your church, like most Episcopal Churches throughout the nation, is taking special measure to make sure that Sunday visitors brought in by the program are given a warm welcome.

You can be sure that the value of this program to your Church will increase steadily

ON BORROWED TIME

October 29

with **BORIS KARLOFF**

LITTLE WOMEN

November 5

with **JOAN CAULFIELD**

A TALE OF TWO CITIES

November 12

with **BRIAN AHERNE**

ENCHANTED COTTAGE

November 19

with **GENE TIERNEY**

WHAT EVERY WOMAN KNOWS

November 26

with **GERTRUDE LAWRENCE**
and **DENNIS KING**

with each passing week. That's why it can and should become a vital part of your Church. Whether it does or not will depend on church members like yourself.

You have a vote "Yea" or "Nay" whether or not "Great Scenes from Great Plays" shall continue. You cast your ballot for "Yea" by increasing your annual subscription to the Every Member Cavanaugh by **only** three percent.

Isn't it worth 3% to you to continue this outstanding series of plays on the air? Quite apart from the excellent entertainment offered by

them, the fact that you are introducing uncounted millions to a new concept of Christian thought should provide fresh incentive for your continued support.

DON'T DELAY--MAKE YOUR PLEDGE PROMPTLY!

Remember it's only 3%!