

The WITNESS

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DECEMBER 27, 1945



Official Navy Photo

A TENSE MOMENT
AS PLANE RETURNS
FROM A MISSION
(story on page four)

ARTICLE BY THOMAS S. GATES

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE
NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK

Broadway at 10th St.

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

Daily: 12:30 except Mondays and Saturdays.

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

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street.

Rev. Henry Darlington, D.D.

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

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

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street

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

8 A.M. Holy Communion
11 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wed. at 8 A.M.

Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York

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

8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 p.m. Evening Prayer and Sermon.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.

Washington, D. C.

Charles W. Sheerin, Rector

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

Daily: 12:05.

Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roelif H. Brooks, S. T. D., rector

Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.

Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

The Rev. Roscoe Thornton Foust, Rector

Sundays: 8, 11 A.M.; 4:30, 8 P.M.
Daily: 8, Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York.

Shelton Square

The Very Rev. Edward R. Welles,
M.A., Dean

Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday: 11:00 A.M.—Holy Communion

THE WITNESS

For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, *Editor*; Arthur Lichtenberger, *Chairman*; William B. Spofford, *Managing Editor*; Lane W. Barton, Beverley M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Vance Hayes, William R. Huntington, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.



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DECEMBER 27, 1945

VOL. XXIX

No. 12

CLERGY NOTES

BOWIE, WILLIAM C., assistant at St. Paul's Cathedral, Detroit, is now the rector of St. Mark's, St. Alban's, W. Va.

BROWN, LAWRENCE L., former navy chaplain, returns to Trinity, Longview, Texas, Jan. 1.

BUCHANAN, C. WAYNE, former army chaplain is now rector of St. Mary's, Bellville, Texas.

FARRELL, J. H. R., formerly assistant at St. Paul's, Waco, Texas, is now rector of Trinity, Fort Worth, Texas.

HONAMAN, EARL M., former army chaplain, is now residing at 306 Ruby St., Lancaster, Pa.

HOPSON, MAURICE H., formerly rector of St. Andrew's, Maryville, Tenn., is now the rector of Emmanuel, Bristol, Va., and St. Thomas, Abingdon.

KENNEDY, DANA F., was ordained deacon on Nov. 15 by Bishop Sherrill at Emmanuel, Boston. He is a curate at St. Stephen's, Lynn, Mass.

KNAPP, ARTHUR S., was instituted rector of Trinity, Houston, Texas, on Dec. 13.

LAWSON, LeROY D., formerly chaplain in the maritime service, becomes assistant at St. Peter's, St. Petersburg, Fla. Jan. 1.

METTERS, ROBERT G., former navy chaplain, has accepted the rectorship of Emmanuel Church, Boston.

MILLER, ALAN C., deacon in charge of St. Mark's, Detroit, was ordained priest on Dec. 3 by Bishop Creighton.

OLTON, ROBERT M., former navy chaplain, has accepted the rectorship of All Saints, Richmond, Va., effective Jan. 1.

OWENS, ROBERT B., has resigned as rector of the Holy Comforter, Charlotte, N. C., effective January 1 to retire from the active ministry.

PIGION, E. W., rector emeritus of St. Michael's, Yakima, Washington, died in Seattle, Dec. 3.

(Continued on page 18)

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector.

Sundays: 8, 9 and 11 A.M.

Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

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

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

TRINITY CATHEDRAL

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger,
Dean

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

Week Days: Holy Communion, Monday and Friday, 8¹/₂ a.m. Holy Communion Wednesday and Holy Days, 12:00 noon. Intercessions Thursday, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.

The Cathedral is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Ernest Victor Kennan, Rector

SUNDAYS

8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.

8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.

Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newberry Street, Boston

(Near the Public Gardens)

Sunday Services 10 and 11 A.M.

Rev. H. Robert Smith, D.D.

Minister-in-Charge

CHRIST CHURCH

Nashville, Tennessee

Rev. Peyton Randolph Williams

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey
Lane W. Barton, Rector

SUNDAYS

11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

The Witness 1945 Honor Roll Nominated By Readers

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

By The Editors

New York:—In this last number of the year we present, as is our custom, the names of a number of men and women who in the judgment of readers and editors have made outstanding contributions to the furthering of Christian ideals during the year. A considerable number were nominated who have been on our Honor Roll in former years. However great their contribution may have been in the year now closing, they are not listed since it is our rule not to repeat. Those selected in other years are listed at the end of this story. All nominations sent in by readers were carefully considered at a meeting of the editorial board and the following selection made. The names are presented alphabetically.

Chaplains who served with the armed forces. Many chaplains were nominated and it is of course true that there were those who stood out above their fellows for one reason or another. However we give our salute to all.

Chester Bowles, who has fought an uphill fight almost single handed to maintain price levels and thus prevent inflation.

Stephen R. Davenport Jr., who has done a notable work in charge of the Episcopal church at Oak Ridge, Tennessee, of atomic bomb fame, where he has ministered to all people irrespective of denomination.

Charles Granville Hamilton, the courageous and colorful priest of Mississippi who has used his gifts as a writer and speaker in the people's fight against discrimination and corruption in high places.

Eric Johnston, for the progressive leadership he has given to American business as the president of the United States Chamber of Commerce.

C. D. B. King, layman of Liberia

who, on the occasion of the installation of Bishop Harris, offered a realistic and well thought out program for this missionary district.

Bishop Harry Kennedy, for the fine leadership he has given the missionary district of Honolulu and the Pacific area.

Daisuke Kitagawa, for his outstanding work during the war and since with Japanese-Americans.

F. H. La Guardia, for his great service to the people of New York as mayor and for his leadership in all forward-looking movements.

Mrs. Stephen Mahon, churchwoman of Toledo, Ohio, whose interest in race relations, international affairs, industry, has been a potent factor not only in her own city but on various national Church boards where she serves.

Richard Morford, executive secretary of the United Christian Council for Democracy, for outstanding work in Christian social action.

Walter P. Morse of the Cowley Fathers, a missionary in China, who single handedly smuggled medical supplies through the Japanese lines to Chinese sufferers.

Bishop G. Bromley Oxnam, Methodist, for his all-round progressive leadership of Christian forces.

Mrs. Arthur Sherman, the able administrator of the Woman's Auxiliary who is also a leader in Christian thought and action.

Edward Stettinius, for his leadership in the formation of the United Nations Organization.

Helen Turnbull, who has made Windham House, New York, a fine training center for women of the Church and who has made a sojourn there a practical experience in corporate Christian living and worship.

Raymond Walsh, Episcopalian, formerly professor at Harvard and Hobart, who has distinguished him-

self by his factual studies as head of research for the Congress of Industrial Organizations and as a radio commentator.

Francis Wei, president of Hua Chung University, who through the long years of war in China stuck by his task, moving the university literally thousands of miles to keep it out of the hands of the Japanese, and who turned down high government posts in order to do so.

Charles C. Wilson, priest of St. Louis for his outstanding work in social service and more particularly for the support he gave to a large number of Negro families who were threatened with eviction from a federal housing project.

Doris K. Wright, the principal of the Rock Point School at Burlington, Vermont, for her wise, profound and Christian understanding of young people in managing this school for under-privileged girls.

We list, without citations, the names of those on Honor Rolls of other years. A number of these were nominated again for the 1945 list but were not considered for that reason:

1941: William A. Eddy, the Rev. Joseph F. Fletcher, Mrs. Joseph F. Fletcher, the Rev. John Gass, Bishop Charles K. Gilbert, Bishop Paul Jones, Maury Maverick, William Fellows Morgan, the Rev. William C. Munds, the Rev. Robert W. Pat-

GET-TOGETHER

★ We have satisfied ourselves that there is need of some agency that will bring clergymen and parishes together and we will do the best we can until something better comes along. But kindly keep in mind that THE WITNESS is understaffed so please do not call but send your requests in writing. At present we have twenty-three men seeking positions, of whom five are chaplains. We have fourteen parishes seeking rectors or assistants. We will continue to send available information to those inquiring either for a parish or for a clergyman. But we cannot hire another office worker to look after this so kindly make it as easy for us as possible by enclosing return envelope and also give as much information as possible if it is a parish seeking a rector or assistant, or a clergymen seeking a new position. Write: Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

ton, Bishop Clinton S. Quin, Miss Vida D. Scudder, Edwin S. Smith, Bishop Robert N. Spencer, the Rev. Claude W. Sprouse, Bishop Frank W. Sterrett, Samuel Thorne, the Rev. Gardiner C. Tucker, Miss Mary van Kleeck, Congressman H. Jerry Voorhis, the Rev. Harold J. Weaver.

1942: Bishop Harry Beal, Stafford Cripps, Lewis B. Franklin, Mrs. John Henry Hammond, the Rev. Charles A. Higgins, the Rev. William Kirk, the Rev. Felix Kloman, Bishop W. Appleton Lawrence, Bishop Herman Page, the Rev. J. Lindsay Patton, Dean Henry Shires, Mrs. Mary Simkhovitch, Bishop Henry St. George Tucker, Henry Wallace, Wendell Willkie.

1943: Mr. C. C. Burlingham, the Rev. Wolcott Cutler, Mrs. Genie Daly, the Rev. Gardiner M. Day, Canon Winfred Douglas, Bishop Angus Dun, the Rev. John Henry Edwards, Canon David E. Gibson, Mrs. John E. Hill, Chaplain Frederick B. Howden, Miss Annie Parks, Bishop Edward L. Parsons, the Rev. George Plaskett, Justice Owen J. Roberts, Bishop William Scarlett, Canon Gilbert P. Symons, Bishop Beverley D. Tucker, Deaconess Nettie Whitford.

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

THE PICTURE ON THE COVER

Washington:—We have had letters asking us why, now that the war is over, do we run this series of pictures taken by Fons Iannelli, one of America's foremost photographers who was a member of the special navy photo unit directed by Captain Edward J. Steichen. Some have said that they want to forget the war. We think this is precisely what we should not do. These pictures are not horror pictures, unless expressions of deep anxiety, fear, and "what's this all about?" can be called horror pictures. We believe that Fons Iannelli caught, as words cannot, something of what young men went through during the war which it is well for all of us to keep in mind.

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The picture this week is of a plane just landing on a carrier. Horror and fatigue is stamped on the face of the tail-gunner. The ground crew, just having brought the plane to a stop, anxiously peer at him to see if he has been wounded, perhaps critically, and needs assistance, not an infrequent occurrence.

Christian educators from America, and will prepare the way for the return of missions personnel in large numbers to resume activities interrupted by the war.

Initial steps for printing 250,000 hymn books in the Japanese language were taken by the committee, which also was informed that the



When WITNESS columnist Bill Grime went to Springfield, Mass., recently to talk to the Western Massachusetts clergy about Church Schools he had this picture taken with Dean Donald Campbell of the cathedral and the Rev. Francis X. Cheney, rector at Southbridge, who is the chairman of the department of education

MISSIONARIES GO TO JAPAN

New York (RNS):— Six experienced missionaries will return to Japan as soon as travel arrangements can be made for them, according to plans approved here by the Japan Committee of the Foreign Missions Conference of North America.

The missionaries will assist the Christian Church of Japan and the foreign mission boards of the United States and Canada, in a planning capacity.

They will also confer with educational institutions in Japan which have requested the early return of

Japan Bible Society has requested the printing and shipment, if possible of 2,000,000 New Testaments in Japanese within the next 18 months.

NO NUMBER NEXT WEEK

New York:— Readers seldom glance at a masthead of a paper or magazine. But if you will turn to the inside cover page you will find this standing notice "THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week of January." There will therefore be no number January 3. The next issue will be that of January 10.

THE WITNESS — December 27, 1945

Bishop H. K. Sherrill Reports On the German Church

*Says There Is No Need for Close Cooperation
With Leaders in Order to Have Democracy*

By Henry K. Sherrill
The Bishop of Massachusetts

Boston:—Upon the request and recommendation of the Federal Council of Churches, President Truman approved a proposal to send a delegation of American churchmen, representing Protestantism, to Germany. The purpose of the visitation was to seek to establish fellowship with and to ascertain the present status of the Churches in Germany; to discuss with Church leaders there the matter of re-establishing relationships between the Churches in the United States and the German Churches, as the latter seek to rehabilitate the spiritual life of their nation; and to discuss problems of relief and reconstruction with the American occupation authorities and the leaders of the German Churches.

On November 22 the Federal Council announced that the delegation would be composed of Bishop G. Bromley Oxnam, president of the Federal Council and bishop of the Methodist Church; Dr. Franklin Clark Fry, president of the United Lutheran Council in America and member of the department of reconstruction and inter-church aid of the World Council of Churches and the writer, as chairman of the general commission on army and navy chaplains and bishop of Massachusetts of the Episcopal Church.

The delegation proceeded at once to Germany and travelled extensively, visiting such centers as Frankfurt, Stuttgart, Munich, Nuremberg, Hof and Berlin.

Among the military and Church leaders with whom they conferred were Generals Joseph T. McNarney, L. D. Clay, D. P. Echols, and B. L. Milburn; and Bishop Theophil Wurm, chairman of the council of the Evangelical Church in Germany and Bishop of Wuttenberg, Pastor Martin Niemoller, vice-chairman of the Council, Dr. Hans Asmussen, chancellor, Bishop Hans Meiser, Bishop of Bavaria, Bishop Otto Dibelius of Berlin, and Michael Cardinal Faulhaber of Munich.

This delegation is fully aware of the history of this war, of the story of the concentration camps, and of

the responsibility of the German leaders and people. Two of its members visited European and Mediterranean theatres of war during the war. The sacrifices of the American soldiers and sailors, the homes made desolate by the loss of sons, the incalculable costs borne by the Allies in destroying the totalitarian threat to freedom and in freeing the peoples enslaved by the Nazi invaders have been present in the thoughts of the delegation throughout its visitation. Yet with all this in mind and more, we believe that the aims for which we fought and won the war, the necessity of a peaceful world, above all, the very nature of the religion of Christ, demand a wise and understanding approach to the people and, more especially, to the Churches of Germany.

The Protestant Churches in Germany, comprising 60% of the population, have experienced a vigorous upsurge of life and activity since the end of the war. This is profoundly gratifying in view of the vicious persecution it suffered under the Nazi regime. The overwhelming majority have banded themselves together in a new nation-wide federation, the Evangelical Church in Germany, which holds a particularly hopeful promise for the future. At its core is the gallant fellowship of sincere pastors who defied National Socialism fearlessly, in many cases at the cost of being imprisoned in concentration camps. Church attendances have increased substantially, far beyond the low standards of the past. This leadership and the remarkable response from the German Church people are reassuring in a nation which, it was feared, had been thoroughly poisoned by anti-Christian teaching.

The Church is in process of solving many difficult and complex problems, such as its complete de-Nazification, its relation to the state, the creation of religious literature, and its fellowship with the Churches of other lands.

Generalizations concerning hunger, disease, lack of clothing, inadequate housing and widespread physi-

cal suffering are apt to be misleading. There is more than one Germany; the Germany of the bombed cities; the Germany of the rural areas largely unscathed by war; the Germany of the refugees composed of perhaps ten million persons evacuated from territory once German and now moving into communities of the present Germany. Then, too, there are Russian, French, British, and American zones. Living conditions differ radically in these different areas.

The total destruction of the German economy and the chaos following in the wake of war result in a lowered standard of living in which available food is ill-balanced and inadequate. We are gratified to learn that 500,000 tons of food will be



Bishop Sherrill reports on his recent trip to Germany

shipped from the United States to Germany and made available in the American zone, thereby insuring for the German population there and the anticipated 3,000,000 forced evacuees who will enter the American zone, a standard of 1550 calories per day. Under these circumstances, there will be no need or opportunity for the Churches or individuals to contribute food or money to purchase food; but on account of the inevitable lack of heat, there is a serious need of clothing. We appeal to the government to grant permits for Churches and relief agencies in the United States to provide the same.

However, in Germany as a whole, the expulsion of millions from their homes in territory once German is causing unspeakable hardship. These millions have been torn from their homes, their personal property taken from them, and forced to migrate to Germany under conditions that result in starvation and the unnecessary death

of tens of thousands. They are without food, medical supplies, adequate clothes, shelter. Children and old people die en route, many diseases are becoming epidemic, and the cruelty accompanying this evacuation will affect all of Europe and manifest itself in widespread disease in the present and in hatred tomorrow.

It is not generally known that the UNRRA does not provide food or clothing for Germans.

The Christian Church faces opportunity and responsibility in the situation confronting the German Church. It must re-establish fellowship with the new Church of Germany, and strengthen the democratic forces now leading the Church.

The Allied military government is charged with the difficult task of de-Nazifying Germany and of establishing democracy within Germany. Methods that result in loss of faith in democracy must be eliminated. The German people must be shown that while considerations of security are at present paramount, and while the German war potential must be destroyed, nevertheless the policy in this period of transition is one that looks to a free and democratic Germany. It is thus that hope will be kept alive, co-operation will be forthcoming, and Europe saved from revolution and further war.

The Churches must support such policies and give assurance to political leaders who desire a wise and constructive approach to the whole question of a peaceful Europe. Above all, the Church must proclaim and practice those great principles of her Lord upon which enduring peace alone can rest, and through which humanity may be saved.

BISHOP TUCKER SPEAKS

Harrisburg, Pa.:—Bishop Tucker, the Presiding Bishop, was the speaker at a recent meeting of the clergy of the diocese of Harrisburg. He stated that the Reconstruction and Advance Fund drive was not merely a money-raising effort but was pre-eminently an evangelistic effort to enlist the intelligent and enthusiastic cooperation and support of every member of the Church in applying Christian principles to the problems of the world in the days ahead.

Bishop Dandridge of Tennessee is to address meetings in the diocese in January on behalf of the fund.

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THE MISSIONARY WORK IN JAPAN

By JAMES THAYER ADDISON,
Vice President of the National Council

New York:—The problem of resuming our missionary work in Japan is one of the most urgent problems to confront the Church in 1946. When the National Council meets in April to formulate a proposed budget for the coming triennium and when General Convention meets in September to adopt the final budget, no more critical question will arise than this—"What about Japan?"

At its meeting in September the National Council adopted resolutions declaring that we would get in touch as soon as possible with leaders of the Church in Japan; that we would learn from them what kind and degree of cooperation they desired; and that in the light of this information we would formulate a program of cooperation.

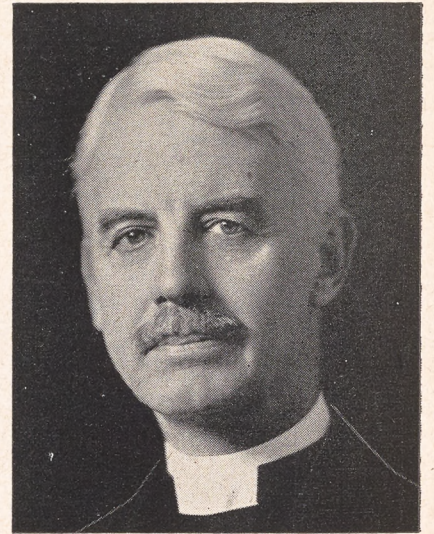
We have already learned that their first desire is for a visit from some representative of our Church. Our immediate answer to this request has been the brief visit to Japan during early December of Bishop Binsted of the Philippines, formerly Bishop of Tohoku in Japan, an able administrator and beloved missionary. To supplement his visit another representative may be sent before the National Council delegation leaves for the Far East, probably in May. Their next plea is for the return to Japan of a certain number of teachers and professors to aid in restoring the vigor and maintaining the standards of educational institutions. The call for ordained missionaries may come at a later stage. This much we now know, though fuller and more direct information will soon reach us from Bishop Binsted.

The needs which these messages from Japan express are what we might have expected, and they are more likely to increase than diminish. It is thus true already, and will be true in growing measure, that the Church in Japan once more calls for our help in strengthening and developing its own life. That help will be more specifically limited than it used to be, but it is none the less warmly desired. We have assurances from every quarter of the rich opportunities that are now open to the Church in Japan. And so the

question is definitely before us, "Shall we begin again, on a scale less extensive than before, to send men and women and money to Japan?"

I believe that the answer from the American Church will be a resounding yes. I can think of no reasons to the contrary except reasons which could not be safely uttered in the presence of Christ. But I can think of many reasons for positive and generous response. Some of these are hard-headed and half-worldly, though none the less sound for that. Others are more appropriate to a Church which bears the name and accepts the standards of Christ.

Thinking on the level of practical statesmanship, where men are moved



James Thayer Addison, vice-president of the National Council writes of plans for Church in Japan

by farsighted self-interest, it is plain that lasting peace in the Far East depends on the triumph in Japan of those liberal and democratic forces which have been opposed, and will be opposed, to aggressive militarism. If Japan's future relations with China and the United States are to be increasingly cordial, these peaceful and progressive elements in the national life are those which must be developed and encouraged. Since their natural ally and their strongest stimulus is the Christian religion, no wiser policy could be devised than to promote by every sound method the spread of Christianity in Japan. It is the surest way to make her a good neighbor.

This is a firm conclusion which ought to appeal to any American who is not too emotional to think.

THE WITNESS — December 27, 1945

Act or Apologize

WHEN General Convention meets in Philadelphia next September it will be nine years since the Episcopal Church invited the Presbyterian Church U.S.A. to enter into conversations and negotiations looking toward organic union of the two Churches. The resolution which initiated this action was adopted enthusiastically. We take it that those who proposed the resolution and those who voted for it meant what they said; that there was to be a real effort made to achieve organic union. In a minority report three members of the commission previous to the present one said, "Repeatedly it has been said that 'we have agreed to unite.' Many of us do not believe we have done any such thing. We have declared 'our purpose to achieve organic union' which is quite another matter." That is very true, the 1937 vote was not "to unite." But it *was* a vote to have unity as our purpose and it is evident that little progress has been made in the direction of unity and that many who object to proposals made by a majority of the commission do not offer any means of pursuing our avowed purpose which could be acceptable to the Presbyterians. Certainly no one could have thought that we were asking the Presbyterians to make an act of submission and to become Protestant Episcopalians. We were asking them to negotiate, to attempt to reach an agreement by which we and they would bring our essential convictions and traditions into a united Church.

What has happened in the eight years since the Cincinnati Convention? The succeeding Conventions have not taken a single step forward. Yet it was our Church which started this business. Each year the General Assembly of the Presbyterian Church patiently and courteously holds on, waiting for us to do something, to give some indication that we were serious when we made our original proposal.

Time is running out. By our inaction we've got ourselves into an embarrassing and untenable position. We must do one of two things at Philadelphia next fall. Either prove our good faith by some concrete action, even though it be a small first

step; or apologize to the Presbyterians, tell them we took an unconsidered and hasty vote in 1937 and ask to be excused. That would be humiliating but it would be honest. Our present course, or lack of one, is both humiliating and of doubtful sincerity.

We of THE WITNESS believe that a large majority of the laity and clergy of our Church do not want these negotiations to fail; do not want us to withdraw. We urge you to write to the chairman of the unity commission, Bishop Robert E. L. Strider, 1300 Market Street, Wheeling, W. Va., asking for action which will be unmistakable evidence that we do propose to achieve organic union with the Presbyterians and are ready to do something toward that end.

"Quotes"

THERE will be no questioning as to whether I have won man; no questioning as to whether I have gained some earthly advantage; no questioning about what results I have produced, or whether I may have produced no results at all; or whether loss and the sport that others make of me were the only results I have produced. No, eternity will release me from one and all such foolish questions. If it should so happen that in this talk I have spoken the truth, then I shall be questioned no further about this matter.

—KIERKEGAARD.

Effective Action

SOME time ago we talked with a man who was much opposed to communism. Since most Americans are against communism there was nothing surprising in this. But this man had unusually strong antipathy for the communists. He thought the government was entirely too lenient with them. If he could have his way they would all be shipped out of the country. His main ground of objection to the communists was religious. They are the enemy of Christianity. They are fighting against the Churches. If they were given a free rein they would close up all the Churches.

We were delighted to find such a staunch defender of the faith and told him so. Quite naturally we asked him to what Church he belonged. Imagine our surprise and disillusionment when he admitted that he did not belong to any. It developed that he did not even attend church; had not been inside a church for years. He has not so much as contributed one dollar for the work of the Church during the past five years.

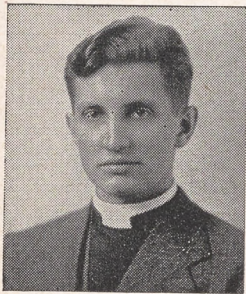
It was impossible to refrain from reminding our friend that actually he was in league with the communists—assuming that what he said about them was true. He was pursuing a policy just as inimical to the Churches as theirs. Indeed his would probably be even more effective in closing them up. Open opposition to the Churches often

makes them correct their faults, strengthen their program, and it raises up friends for their defense. But to ignore the Church—stay away from its services, neglect to contribute to its support—that is really the effective way to close it up.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

THERE has been quite a discussion of the picture, *Mildred Pierce*, with one group saying that it is a picture that shouldn't be sent into the foreign market since it gives a "totally false view of American life" with the other saying it is a fine picture. After seeing the picture, starring Joan Crawford, Jack Carson and Zachary Scott as typical James M. Cain characters, I'm inclined to agree with both sides. Just call me mugwump. We Americans can't be so unalterably evil as the persons



in this film who deal exclusively in terms of money, double-dealing and seduction. Such a film would certainly reinforce that complex among foreigners whereby they think all citizens of the United States are gun-toting gangsters. In fact, *Mildred Pierce* is the nearest thing to a completely immoral picture that I have ever seen.

And yet, it is an astonishingly good picture. Miss Crawford and Mr. Carson will doubtless be among the runners for the Academy Award on the strength of their performances. And Michael Curtis who did the directing has done so with vigor and imagination. One scene was particularly note-worthy since it was done almost exclusively by camera technique. In it Jack Carson is locked in a deserted building with a corpse and, through an active camera and odd angles and lights, it is developed into an excellent study of oppressive horror. Another such scene involves the hypersensitiveness of Joan Crawford while she is waiting to be grilled by the police. The horrible noises of a newspaper crackling, a clock ticking, a chair squeaking and a pencil being sharpened really get across the psychological stress under which she is laboring.

From a technical point of view, *Mildred Pierce*

page eight

is one of the really fine pictures of the year; from the story point of view, it is very exciting—but certainly off base.

Did you notice the news release which stated that some arrests had been made in Oberammergau. Among those arrested were the persons who played the parts of Jesus, Mary, Joseph, Peter and John in the famous Passion Play. They were all active Nazis. In fact, the only person who was exonerated on the grounds of being an active member of the democratic underground was the person who played the part of Judas Iscariot. Read into that what you will!

The film, *Too Young To Know*, deals with a laudable theme—the marriage of teen-agers under the stress of the war years and the ultimate conflicts—but, chiefly due to amateurish acting and lack of imagination, it doesn't get across the idea. Besides it is one of those pictures which ends with one of those terrible Hollywood cherubs which makes certain spectators "ooooh" and "aaaah." That's enough to condemn any picture.

Educated Episcopalians

GEORGE I. HILLER
Rector of Trinity Church, Miami

PERHAPS there are not other Church people in all the world so well satisfied with themselves as the Episcopalians. Unless of course it be the Church of England. They have a Catholic heritage of which some of them are proud. They have too a Protestant heritage of which some more are proud. If you combine both you have something of which anybody might be proud — but that combination is the hard part.

As I look at this picture the problem is, in the best sense, one of knowing.

Ignorance is the source of intolerance, and when Episcopalians do not know the history and principles of their Church, they are about as impossible as any group of uneducated people anywhere in the world. A bigoted Churchman is worse than any uneducated heathen because he does not know for what he is standing, though he stand with the fervor of Thermopylae.

Churchmanship does not consist in assertion. It



THE WITNESS — December 27, 1945

consists in knowledge. An uninstructed Churchman is not a Churchman in the real sense—he is a bigot.

We in the Episcopal Church greatly need to be able to give an answer for the faith that is in us. It is a glorious and well authenticated faith, but after all, we must know.

We need real Church instruction in the Church schools. We need thorough and complete confirmation instruction before that rite. We also need instruction in the history of the Church.

It may be a harsh judgment but I dare to make

it. Too many people are ready to accept the Episcopal Church because of its standing without knowing why it stands.

A more thorough instruction in the Church, its history, place, teachings, and Prayer Book is the greatest need in this Church of ours today. Only those who know can defend what they believe, and only those who know will carry on to the ultimate conversion of the world.

We need today more than ever before educated Episcopalians. Our Church has a glorious heritage—it can be claimed only by those who know.

Religion in Education

by *Thomas S. Gates*
President of the
University of Pennsylvania

UPON the shoulders of the modern university rest many grave responsibilities and golden opportunities. Some of these are obvious and generally receive liberal considerations in centers of higher learning. I think especially of the concern which is shown for the intellectual, the physical, and the social welfare of the student. But there is another vital area of human life and experience which is not always allowed such generous attention but which is nonetheless vital in any well-rounded educational process. I refer to a subject which is of mutual concern to us all, namely, the place of religion in education.

Religion and education were united as long as 800 years ago, when a school attached to the cathedral on the Ile de la Cite in Paris grew to be the University of Paris. Only a few years after the cathedral on the Ile de la Cite became the sheltering roof of one of Europe's oldest universities, a school was opened within the precincts of the nunnery of St. Frideswyde and Oseney Abbey in England; that school grew to be the university of Oxford. And in that same century, canons of the Church of St. Giles developed educational work which later became the University of Cambridge. Education as we know it began under the aegis of the Church.

In our own country history repeats itself. Harvard founded in order that the colonies might have an educated ministry; Yale had the same purpose in mind; Dartmouth founded to bring education to the Indians; Columbia to the Episcopalians. The religious motive in education has been incalculable and fundamental.

At no time perhaps in the history of the world

has this spiritual approach toward education been more essential than now. The astounding revelations of science with their almost cosmic implications will be of little value to mankind without the discipline which comes from the greater development and exercise of the spiritual values. If the world ever needed the spiritual strength to guide its events for the good of mankind, it needs it now, and the youthful mind in the process of development, which can be reached and inspired in the interests of good rather than evil with respect to these great forces of nature, would be a source of power and strength as contrasted with the dangers of too great specialization along purely technological lines.

In the universities of the past and some of those of the present day, the importance of religion in education was recognized by the very organization of the university faculties themselves. For the ancient European universities were divided into four faculties, those of medicine, law, arts and theology. It was presumed by all men that those four fields belonged together and that human knowledge must include not only a knowledge of this world but also a knowledge of God and his purposes.

Today we gather not to emphasize something that is new, but to re-emphasize something that is old and has been partially lost sight of. Indeed, when education and religion no longer work hand-in-hand, both are the losers; for without education, religion can lose its intellectual respectability; and without religion, education loses its aim.

In recent times, there was a tendency to divorce

An address at Washington Cathedral sponsored by the Church Society for College Work.

religion and education. We had taken the faculties of medicine, law, and arts and added business, engineering, architecture, social studies, physical education and I know not what, but we had dropped or never organized a faculty of theology. Very few universities have any official representative of religion on campus. The university chaplain is somewhat of a novelty in modern education. This is strangely incongruous. We want the Church in all the crises of life. When our children are born we want the Church and the rite of baptism; when we marry we want the Church to bless that union; when we are sick or in distress, we want the clergy at our bedside or our door; and when we die, we again turn to the Church. If that is true then how foolish it is that in the great crisis of the change from home life to college life, we think our children have no need of religion.

The University of Pennsylvania had its origin in a charity school founded in 1740 as part of the plan of the free congregation gathered as a result of the preaching of George Whitefield. A meeting house which was erected by this group was to provide for preaching in the building to any group which professed certain doctrines. The Academy was also under obligation to continue the Charity School. In his "Proposal Relating to the Education of Youth in Pennsylvania," which preceded the organization of the Academy, Franklin says: "History will also afford frequent opportunities of showing the necessity of a public religion, from its usefulness to the public; the advantage of a religious character among private persons; the mischief of superstition, and the excellency of the Christian religions above all others, ancient or modern." And it should be noted that Franklin's two principal associates were Provost Smith, prominent churchman and pioneer in the field of education, and Bishop White, first Bishop of Pennsylvania and great conciliator.

IN AMERICA, we place our faith, and justly so, in higher education. It is a light which may illumine all mankind. But it is not some wonder-working panacea which will cure all our ills. Education will be "the light that failed" unless it works hand-in-hand with the forces of religion. "Mankind," Andrew Lang once said, "has been going to Oxford for some six hundred years, and is not yet perfect." Education alone does not integrate the knowledge it gives. Education alone does not furnish adequate goals for living. Education alone cannot rid a generation of the haunting feeling of insecurity, fear and unrest. Education alone cannot inculcate true philosophies. Noble secularity will not do. Something more is needed.

During the formative college years, it is especially imperative that religion of high quality be kept before the student mind. Bishop Lawrence puts the case forcefully: "Do we not often assume that a boy may go to college, pass four years without thought or act of religion, and then come home, and pick up the threads of his religious associations again and show no loss? . . . Is this reasonable? . . . We are familiar with the fact that in the trunk of a hewn tree and its circles within, we can not only count the number of the years of its life, but in the quality and width of the circles, discover the kind of seasons through which the tree has passed—were they wet or dry, fruitful or barren. Two or three successive bad years leave their mark forever in the depth and strength of the tree."

It is entirely possible, without being either sectarian or dogmatic, to hold and to teach a spiritual philosophy of life, one that is in accord with the experience of the world throughout the ages, that furnishes an inspiring ideal, a scientific basis for ethics and a sound standard of values; that illumines and explains the events of life and is in harmony with scientific truth and human reason.

In the early 1930's we were involved in the reorganization of the University of Pennsylvania. We felt that education, as it was then offered in the average American university, lacked this integrating principle. Believing as we did that religion belongs at the center of life of the university—every university—at Pennsylvania we decided to put religion where it belongs, at the center of things. We restored the ancient office of chaplain of the entire university. That, we felt, would be the logical way of putting our faith into practice. We made it possible for the chaplain not only to come into contact with all the students, but also into the actual administration and educational life of the university. We made him an officer of the corporation, so that he could meet with the trustees; we put him on the committee for student affairs, so that he would be at the very heart of the students' life; we gave him an office in the students' center; we made him a full professor on the faculty, to teach a course in religious orientation; we gave him a house near the campus, where he could entertain students in groups both large and small.

To set up this kind of a program for a university had its problems. There was some questioning from many sides; from denominational chaplains, who felt that their own programs might be interfered with; from educators, who thought that these two parts of life should be kept separate; and so, for the first few years, the development was gradual. But Christianity has a strange way of surprising us by its strength and this we saw in the

response of our students. Through the years an increasing number attended chapel services planned for the entire university when, several times a month, an hour was set aside, free from all class responsibilities and attendance of students placed on a voluntary basis. A different group assumed leadership each time—classes, fraternities or honor societies or faculties. We made the chapel a part of the college world—a factor in its life—and during the war years, when many men in the service were assigned to us for training, often so far from home, we found they depended more and more upon the chaplain for advice and help and comfort in so many matters touching their lives. He in his services was usually the last remembrance they had of their university experience before leaving for difficult assignments abroad, and if you could have looked in at a chapel service often requested by their commanding officers or by the boys themselves, or upon the services held for such special occasions as invasion days, V-E Day or V-J Day, you would have seen our large auditorium often crowded with boys attending in a body, along with large numbers of those left to serve at home.

In his work with students, the chaplain comes in contact with all phases of their lives and the great variety of problems which this involves. He associates with them at work and at play and learns to know them more intimately perhaps than any other officer of the university. He entertains them in large numbers in his home throughout the year. Frequently, fraternity meetings end at the chaplain's house in an hour of informal conversation and good fellowship.

The Church Society for College Work came into being at the University of Pennsylvania to promote knowledge and acceptance of the Christian religion and to strengthen the work of our Church in colleges and universities. That work, begun over ten years ago, has gone on from strength to strength and the time will come when adequate provision will be made for religion in every college and university in this country.

The officers and directors were chosen mostly from the East so that they could meet frequently. They were few in number at first, feeling their way but believing that a useful purpose could be served if they would make available in colleges throughout the country the facilities which they then lacked in furthering the work of the Church. The early steps were modest, but earnestly taken, and in a few years the system became a factor in the Church at large because of the vehicle it supplied in large centers of learning.

I welcome this service that combines religion and education. It is so auspicious for the future. May we never falter in our aim to have religion

and education always go hand-in-hand, not only in this country, but in foreign lands as well.

Let me stress again the tremendous privilege and opportunity which is ours. Colleges and university centers have always been the birthplaces of religious rivivals which have contributed immeasurably to the welfare and advancement of mankind. The same may be true in the colleges and universities of America where the leaders of tomorrow are being trained to bring the American dream to its richest and highest fulfillment.

New Books

***Excellent

**Good

*Fair

***Church, Continuity and Unity*. By H. Burn-Murdoch. Cambridge University Press: Macmillan Co. \$3.50.

Emphasizing the continuity not only of Christian thought but of the institution of the Church, Dr. Burn-Murdoch urges the importance of our spiritual genealogy, which is not to be traced through the ministry alone (the "golden chain" theory) but through the whole household of faith. Though at times his historical criticism is somewhat antiquated, his theological argument is sound and trenchant. "The sought-for medium of unity, the great essential of that unity in diversity for which we yearn and pray, is the ancient and enduring outward organism of the Ekklesia" (p. 179).

—ROBERT M. GRANT.

* * *

***John Henry Newman* by Charles F. Harrold. Longmans. \$3.50.

This is an interesting, scholarly and sympathetic study of Cardinal Newman. In the biographical chapters as well as in the selections from his writings, Newman is presented as the tragic figure who was hounded by insecurity. Destined for the law, "too solicitous about fame," and failing in school, he decided to study for holy orders. He had no sympathy for a religion of feeling. He complained of Luther that "he found Christians in bondage to their works and observances . . . and left them in bondage to their feelings." Yet one sees in this book by Prof. Harrold how poor Newman was a victim of the very religion of feeling he so deprecated in others and how to satisfy his feeling of insecurity, he sought refuge in Rome. One cannot read the book without thinking of how Pusey stands in striking contrast to Newman. Both were concerned and unhappy about trends in the Church

page eleven

of England. Newman looked to the leaders of the Church for help and when they failed he made his submission to Rome. Pusey put his trust in God, and though the Church leaders disappointed him, he lived and died in the Church of England. This is good reading for a restless generation seeking security. It reminds and warns us how easy it is for great, good and intelligent people to be so obsessed by insecurity as to seek security in an institution rather than in faith in the living God.

—L. W. BARTON.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

FURTHER COMMENTS ON HOLY BAPTISM

THE structural pattern of our Prayer Book rite of Baptism consists of five sections, each of which might well be given a title or heading, as in the Scottish Prayer Book form. Any future revision of the service should keep within the framework of these five parts which are logically sequential to one another. Our purpose here is to suggest a few moderate changes in the content of the several parts for consideration on their merits.

1. *The Preparation.* This section ends with the thanksgiving on page 276 said by minister and people together. It contains all that is left of the lengthy disciplines of the catechumenate, known as "scrutinies," which the ancient Church observed during Lent in preparation for the baptismal liturgy on Easter Even. Incidentally, the signing of the cross originally belonged in this section, but the 1552 Prayer Book was well-advised in transferring the ceremony to an association with the Baptism itself. There is little need any more for the opening question of our service. If the officiating minister does not know the answer before the parents and sponsors arrive with the children, he has not been on his job. I know that the liturgologists explain it by saying that the question implies that Baptism ought not to be repeated. This was all very well in a superstitious age when many parents sought for their children a magic grace as often as possible, and the clergy baptized indiscriminately without much inquiry or instruction before Baptism. But in these days our problem is to get people to the font even once.

The Exhortation should state in full the meaning and purpose of Holy Baptism. Our present

form does so only partially. If one combs through the service for statements as to what Baptism does, the following list may be made: remission of sin, spiritual rebirth, sanctification with the Holy Spirit, incorporation into the Church, the fulness of God's grace, and the inheritance of everlasting salvation in the Kingdom of God. These gifts are all related but they are not synonymous. It would be helpful if all these gifts and graces were gathered together at the beginning of the service; it is confusing to the laity to have some of these come forth suddenly and without preparation in the course of the service.

A good example of what I mean is two phrases in the first prayer, "Almighty and immortal God." One is the reference to God as "the resurrection of the dead." Of course this is related to the ancient custom of administering Baptism on Easter Even. But it is asking too much of ordinary people to understand this allusion all of a sudden. The other unprepared phrase is the reference to "remission of sin." What sin? It is hard to think that anyone nowadays believes that God holds little infants accountable for original *sin*, who have not yet committed actual *sins*. Incidentally, this reference to sin is not in the original Latin of this prayer. It might be better translated: "We call upon thee for this thy servant, who seeks the gift of thy Baptism and desires to receive thy eternal grace by spiritual rebirth."

The three lessons from the Gospels are intended to be used as follows: the first when there are only infants, the second when there are only adults, the third when there are both. The Scottish Prayer Book has added the people's responses to the Gospel as in the Eucharist. The brief exhortation or bidding (much reduced from what was at one time a little homily) and the prayer of thanksgiving following are unnecessary and redundant. It might be possible to re-phrase the prayer and make it an alternative to the opening prayer.

2. *The Renunciations and Promises.* These are very ancient, but it is a curious anomaly that we no longer have the candidates or their sponsors recite the Creed in full. This Creed was first formulated for the very purpose of being professed before the Church at Baptism. The supplications on page 278 originally belonged with the Blessing of the Font, but in their present position it is difficult to associate them with what follows rather than with what precedes, for they do sum up the prayers of the Church for those who have just renounced "the devil, the world, and the flesh." They also introduce the idea of "death and resurrection" which is to be dramatically re-enacted in the ceremony to follow.

(To be continued)

A Review of the Church News For the Year 1945

*Churches Deal With Vital Issues In Both
National and Also International Affairs*

By W. B. Spofford

New York:—The ending of war and the planning for peace was of course the big news of the year for the Churches as with everyone else. The World Council of Churches developed a fine program of relief and reconstruction to aid the people and the Churches in the war stricken areas, a program which was set forth in a special number of THE WITNESS, May 24. Most of the denominations launched campaigns of the same sort, with the Episcopal Church first asking for three million; raising it to five at a later meeting of the Council, and finally setting the figure at nearly nine million. At first the asking was entirely for the rebuilding of our own churches, schools and other institutions. But it was finally decided at the meeting this month to give ten per cent of all money raised to relief, the money to be handled by the committees of the World Council with headquarters in Geneva.

The Church also played a greater part in the creation of the United Nations Organization than perhaps most readers realize. Various organizations, many of them unofficial like the United Christian Council for Democracy with which the CLID is affiliated, sent out many thousands of copies of the Dumbarton Oaks proposals, urging Church groups to study them and send their findings to the state department. The commission for a just and durable peace of the Federal Council of Churches stood wholeheartedly back of the proposals. Our own Church, through the commission on reconstruction headed by Bishop Scarlett of Missouri, issued a ringing endorsement of the proposals at the end of a three day conference held at the College of Preachers early in January. The Churches also followed through on their early enthusiasm by having representatives at the San Francisco Conference working for its success. All of which brought commendation from Mr. Stettinius, Mr. Stassen and others of the American delegation who agreed that without the support of the Churches

the conference might well have failed.

Abroad perhaps the most significant development during the year was the rivalry that has developed between the Roman Catholic Church and the Russian Orthodox Church for the allegiance of the masses of people in Europe. "In Rome is an orthodoxy with a rightest political orientation; in Moscow is an orthodoxy with a leftist orientation. The fight is on between them," is the way one Church leader summed up the situation. In any case it can be said that the Russian Orthodox is healing one schism after another throughout the world and is rapidly becoming a powerful factor in the religious world.

The place to be taken by Church leaders in Germany is still a question mark. Pastor Martin Niemoller has been the center of heated debate in the American Church press. After eight years in a Nazi concentration camp, one group looks to him to be a militant anti-fascist spokesman; others suspect that the noted pastor, because of his fear of the Soviet Union, will be used by the German military gang and the industrialists, to split the unity of the allies. The last word on this subject came from Methodist Bishop Oxnam, who, on returning from Europe on December 13, expressed his complete confidence in Niemoller. (See Bishop Sherrill, page 5.) This coming year will reveal the role the Churches of Germany are to play in the years ahead.

The fight for freedom from want through a program of sixty million jobs and full employment also has not been neglected by the Churches. But here also the spearheading of the fight has been by the unofficial Church social action groups, but with excellent statements by such official groups as the Federal Council of Churches, the executive board of the Woman's Auxiliary and the Council of Church Women, interdenominational, which also has taken a progressive position on all social and economic questions. The unofficial Church groups have now

entered the fight against anti-labor legislation before Congress (WITNESS, Dec. 20) with it extremely unlikely that the Churches officially, except possibly the Methodists, will touch such a hot issue. In our own Church the CLID, early in the year, formulated a program calling for full employment at adequate wages; a public works program to pick up any slack there might be in employment in private industry; support of collective bargaining; racial equality, with support of the FEPC and condemnation of all poll-tax legislation. Later in the year the Methodist Church, in connection with its Crusade for Christ movement, issued a similar program which is perhaps the most progressive to come from any Church officially (WITNESS, Nov. 15).

The youth of the Churches have been much in the news throughout the year. For some months a movement known as *Youth for Christ* has been staging mass meetings in cities all over the country. It was not long before they were charged by many with being fascist, some going so far as to say that the organization has a definite tie-up with avowedly native fascist groups. So a counter movement was launched recently in Detroit, *Youth Marches for Christ*, interdenominational, with mass meetings planned for the larger cities where young people will be organized for Christian and democratic ends.

Unity, and specifically unity of the Episcopal and Presbyterian Churches, which was a high spot in the 1944 news, was definitely shoved into the back pages and more often than not, out of the papers entirely. Laymen of Montclair, N. J., of both churches, came out in force on a stormy night and issued a statement demanding unity. More recently the vestry of Holy Trinity, Brooklyn, made similar demands. With a General Convention in 1946 the subject may be back in the news—it is hardly there now.

Perhaps the most successful Church meeting to be held during the year, at least as far as the Protestant Churches are concerned, was the one held in St. Louis on October 28 when Bishop Oxnam of the Methodist Church scored "Roman Catholic theories of Church and state which lead logically to a subservient state dominated by an absolute Church." There were 20,000 at the meeting, with other thousands turned away, and the outstanding Protestant lead-

ers of the city were united in sponsoring the meeting.

Foreshadowing events in 1946 was a lively debate on the marriage canon which took place at the conference of the clergy of the diocese of Bethlehem in the early fall. It is to be, apparently, one of the top issues of the next General Convention, with a good many opinions likely to be expressed in the meanwhile.

As for individuals in the news during 1945: Bishop Sherrill of Massachusetts, as the head of the army and navy commission and an officer of the Federal Council of Churches, made two hurried trips to Europe and is unquestionably the leader of the Episcopal Church in the field of international affairs. Even more in the news was Methodist Bishop Oxnam, who likewise has made two trips to Europe and has given courageous and intelligent leadership to the progressive forces of the Churches.

The election of Geoffrey Francis Fisher as the Archbishop of Canterbury was top news and he has shown a leadership which was hardly expected from one who had the difficult task of following Archbishop Temple. But Archbishop Fisher has spoken out plainly for the unity of the Churches; has taken an advanced position on social and economic matters; has declared that the cooperation of the United Nations must be maintained if civilization is to survive.

On race relations the most significant pronouncement came from South Africa where the Anglican Bishops united in a statement against any kind of discrimination. The year also witnessed the consecration of Bishop Bravid W. Harris to be the Bishop of Liberia and his installation at the cathedral in Monrovia in the presence of high state officials, at which the senior warden of the parish, Mr. C. D. B. King, outlined a far-reaching program for the Church in this mission field.

Among the distinguished visitors to the Churches were Bishop Bell of Chichester, here as a representative of the World Council of Churches; the Rev. W. A. Visser 't Hooft, general secretary of the World Coun-

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cil, who came here to attend a meeting of the World Student Christian Federation; Hewlett Johnson, the Dean of Canterbury, who last month addressed mass meetings in American and Canadian cities urging friendly relations with the Soviet Union.

And perhaps the greatest loss of the year was the death of one who will go down in history as a great Christian leader—Bishop Azariah of Dornakal.

Report Big Increase

New York:—Inclusive church membership in the United States showed an increase of 32.8 per cent during the 18-year period from 1926 to 1943-44, according to statistics compiled by the department of research and education of the Federal Council of Churches.

The census of religious bodies for 1926 reported 54,576,346 church members, while figures for 1943-44 place the total at 72,492,669, representing 52.5 per cent of the nation's population.

In the same interval, the number of members 13 years of age and over increased 33.4 per cent, the number of religious bodies reporting, 20.8 per cent; the number of local churches, 9.3 per cent; and the estimated population, 17.9 per cent, the department revealed.

Of the 256 religious bodies reporting statistics in 1943-44, only 185 reported in 1926. The department's comparative studies revealed that six of the 52 larger groups, these with 50,000 members and over, suffered losses in membership, while 50 of the 133 smaller bodies also showed a decrease.

Among the 13 largest religious bodies—those with a million and more members—the National Baptist Convention U.S.A., Inc., and the National Baptist Convention of America reported the greatest gain, 99.4 per cent. In 1926, their joint

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membership was given as 3,196,623. For 1943-44, the incorporated body reported 4,021,618 members, and the other 2,352,339.

In the 18-year period, the Southern Baptist Convention gained 60.8 per cent; the United Luthern Church, 39.2 per cent; the Lutheran Missouri Synod, 30.4 per cent; the Roman Catholic Church, 25.9 per cent; the Disciples of Christ, 21.4 per cent; the Northern Baptist Convention, 20.6 per cent; the Protestant Episcopal Church, 19.8 per cent; the Methodist Church, 19 per cent; Jewish Congregations, 13.7 per cent; the Congregational Christian Churches, 8.1 per cent; and the Presbyterian Church in the U.S.A., 7.7 per cent.

No Christmas Gifts

Cambridge:—The Episcopal Theological School community, led by the social action committee, staged a unique campaign before Christmas. Using the slogan "Make your Christmas gift a Christian gift," the members of the community, faculty and students alike, were urged to put the money saved by not buying presents into a special fund to be used for food and clothing for the chil-

Christmas Treat You Well?

Of course it did all Americans, at least by comparison with people in other countries. The donation we send to

KIMBER DEN

for his great work of relief in China at Christmas time has not yet gone since we are \$187 short of the \$1,000 we hope to send.

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dren of Germany. Mrs. Robert Ulich, wife of the Harvard professor of education, is shortly to go to Germany to aid that country's children and the money will be placed at her disposal.

Moscow Proposals

Chicago:—The council of bishops of the Russian Orthodox Church in America will shortly announce its decision on proposals submitted by Archbishop Alexei of Yaroslavl and Rostov for re-union of the so-called dissident Church with the Moscow Patriarchate. Archbishop Alexei was sent to the United States on a mission of reconciliation by Patriarch Alexei. The bishops held a two-day meeting here, on the proposals, but neither Archbishop Alexei nor Metropolitan Theophilus, head of the American Russian Church, would make any comment on the probable outcome of the conference. Earlier, however, Metropolitan Theophilus told Religious News Service that he expected the bishops to reject the Moscow proposals.

A Simple Way

Rome:—Pope Pius has an easy solution for Church unity—return “to the Catholic faith.” The occasion for the invitation to those with “a

desire for that necessary union with Peter and his successors, that most unfortunate circumstances four centuries ago so tragically breached” was the anniversary of the Council of Trent.

Presiding Bishop Tucker, asked for a comment, said that everyone wants unity but “the branch of the Church which I represent cannot agree in his expression of the terms upon which such unity can be achieved, namely, by absorption into the Roman Catholic Church.

Continue Broadcasts

New York:—The Rev. Ralph S. Meadowcraft, rector of All Angels', begins his seventh season of national broadcasting on January 6th. He broadcasts over a number of national hook-ups through June.

Honor Former Bishop

Detroit:—Children of the diocese of Michigan are honoring their former bishop, Bishop Herman Page, in contributing to the Memorial Foundation named after him. Collections are being made during Advent, the children using mite boxes that are similar to their Lenten boxes. Bishop Page was noted throughout the Church for his stress on Church schools and Christian

education and under his leadership the schools of the diocese showed an increase in membership greater than that of any other diocese in the Church.

Joins Faculty

Evanston, Ill.:—The Rev. Joseph G. Moore, former chaplain of the army, has been appointed lecturer on pastoral theology at Seabury-Western Seminary. He is known throughout the Church for his work as rector at Evansville, Ind., and for his work with the Church League for Industrial Democracy, particularly in connection with the promotion of the Malvern Manifesto. He recently returned from the Pacific where he served in Australia and New Guinea. A story about his unique parish in New Guinea appeared in THE WITNESS some months ago.

New Congregation

Charlotte N. C.:—In 1943 a new congregation was organized in a residential district in Charlotte. It was named Christ Church. At the last Convention this new parish reported three hundred and ninety-nine communicants. Due to war conditions no steps had been taken towards building until now. Services and Sunday School have been held

Sunday, January 27, 1946

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Sunday, January 27, 1945

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in two vacant stores, but these stores have to give up in 1946. So it has become imperative to build. It is planned to erect the parish house first. This first unit will cost about one hundred thousand dollars and over half of this is already in hand. An excellent situation has been secured, and the lot is already paid for. The rector is the Rev. M. George Henry.

Church-State Issue

Belgrade (wireless to RNS):—The importance of separation of Church and state in the proposed new Yugoslav constitution was emphasized by Vice President Edvard Kardelj here in a speech before the constitutional assembly. Calling the principle of separation essential, Kardelj stated that in his opinion the constitution would not be "democratic without such a decision."

"The essential separation of the Church and the state means in no way that we want to quarrel with the Church," he said, "but the Church must accept the democratic principles acquired during the national struggle for liberation."

As a specific example he cited the question of civil marriages, asserting that it was "Too serious an institution in the life of the state" for the

state to leave it in the hands of any other organization.

Missionaries Criticized

Parkville, Mo. (RNS):—Sharp criticism of Protestant missionary methods in China was expressed by Mankwan Wong, dean of the college of commerce in the University of Canton, China, in an address to the student body of Park College here.

Dean Wong declared that Protestant missionaries "live in the cities rather than the rural areas. They mingle with English-speaking people in the foreign communities. They do not enter into the real life of China."

Roman Catholics were credited with making headway because they have concentrated in areas of rural population and have devoted their whole lives to isolated communities.

Praise for Church

London (wireless to RNS):—Appointment of a joint Anglo-American committee to examine Jewish problems in Palestine was hailed here by the Archbishop of York as promising to clear up difficulties that stand in the way of a fair solution. The Archbishop declared that the Church of England has "a real contribution" to make in Pales-

tine, and asserted that meanwhile "it is the duty of every Christian and every freedom-loving citizen to resist and rebuke anti-Semitism, of which I notice with anxiety some signs in Britain."

On the other hand, he added, leaders of Jewish opinion have a great responsibility to restrain persistent attacks on Great Britain being made by Jewish speakers and writers and by the Jewish press on both sides of the Atlantic. Emphasizing the urgent need for a just solution of the Palestine problem, the York prelate warned "there will be an outcry throughout Christendom if ready access to the Holy Places is barred or if they come once again under the control either of the Jewish or Moslem state."

General feeling in Church circles is one of gratification over American cooperation in the Palestine committee. In the House of Lords, Lord Altrincham paid tribute to the Church of England in Palestine, declaring it is "one of the forces there that is most truly representative of the British people."

"There are terrible rivalries in Palestine," he said, "but the Church of England has worked wholeheartedly for harmony between all races, creeds and cultures there."

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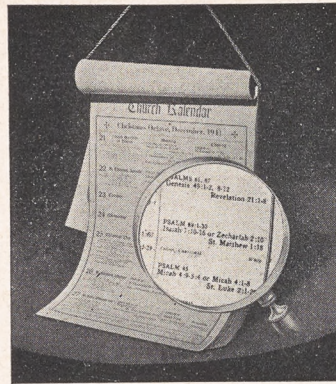
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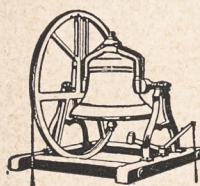
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page eighteen

Relief Campaign

Tokyo (RNS):—The Japan Religious Society, an organization combining Buddhists, Shintoists and Christians to mobilize all religious efforts in the country for "the moral regeneration of the people," is embarking on a program of relief for Japan's war sufferers. It will make overtures to religious organizations abroad for restoring communications on a basis of international understanding and goodwill.

At a meeting here attended largely by Buddhists it was proposed that religious bodies cooperate in raising funds for the relief of Japanese soldiers and civilians now cut off from their homeland in China, Manchuria and Korea. Religious organizations will aid the repatriation of these overseas Japanese, and Buddhists are offering their temples to house the repatriates until they find homes.

Soichi Saito, general secretary of the Japan YMCA, addressed the meeting. He reviewed the findings of the four-man Protestant delegation which recently toured this country and urged the society "to find ways, though the faiths may differ, to cooperate on a humanitarian level for the betterment of all the people."

Saito was invited by the society to go to China and Manchuria to help in the repatriation of Japanese there, but he indicated he would decline the offer because of his busy schedule here.

The Japan Religious Society functioned throughout the war. The Rev. Mitsutaki Suzuki, an Episcopal rector, is the Christian delegate on the board of the organization. During the war it helped in the relief of bombed-out civilians.

Clergy Notes

(Continued from page 2)

POLLARD, IRVING S., former chaplain, is now assistant at St. Bartholomew's, New York City.
 PORTER, JOHN F., was ordained priest on Nov. 26 by Bishop Heron in Christ Church, Cambridge, where he is a curate.
 STRONG, J. C. F., vicar of St. Paul's, Camden, Del., was ordained priest by Bishop McKinstry on Dec. 11.
 UNDERHILL, GARDNER D., formerly of Millville, N. J., is now the rector of St. Andrew's, Clifton Forge, Va., and in charge of churches at Fincastle and Eagle Rock.
 WILSON, DONALD O., was ordained priest on Dec. 13 at St. Luke's, New Haven, Conn., by Bishop Budlong, assisted by Bishop Gray. He is vicar of St. Luke's.

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THE WITNESS — December 27, 1945

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.

E. T. LAWRENCE

Layman of Tillicum, Washington

A few days ago I received a newspaper from England which contained an account of the stormy demonstration at St. Paul's Cathedral on the occasion of the investiture of the new Bishop of London when such cries as "traitor" and "down with popery" were hurled at him. It is therefore safe to infer that he is another of those disciples of Rome masquerading as a high churchman. I think the people of England are quite right in looking at such abuses as treasonable. Of course we have the same disgraceful state of affairs here, to our shame. We hear a lot these days about Church unity and the Episcopal Church could become a great leader in this direction with the right kind of leaders at the top and with a rank and file willing to do a little evangelizing. The beautiful ritual as set forth in the Book of Common Prayer if properly carried out constitutes a very ennobling service and I have seen many of other faiths who have become so impressed thereby that they have eventually become regular communicants. On the other hand I have seen many who have attended a high church and turned away in disgust saying it was just Roman practices in disguise. When is this double dealing going to stop?

* * *

SCT. JAMES F. MANSER

Chaplain's Assistant, Hamilton Field, Cal.

If ever again our Church is called upon to supply a large number of chaplains for the services, it seems to me that the endorsement committee should be careful and observant, at least more than they have been during these past years. The thought of being classified a Protestant has been nothing short of horrifying to many of the Episcopal chaplains I have met and observed, and they treat their duties as Protestant chaplains accordingly. They recoil at the thought of conducting a worship service suitable to all Protestants. They have complete lack of interest in doing this thing. It is a sin and a shame because whether they like it or not, our Church is as truly Protestant as it is Catholic. (Ask the average Episcopalian in what category he places himself, and he will say the Protestant group.) I have been ashamed to admit being an Episcopalian when some of our chaplains have behaved in the forementioned manner. If some of our clergy are so anxious to mimic Rome, save a recognition of the Pope, let them give in to that small difference of thought, and go where they seemingly want to belong.

Along this same line of thought, I recently read a letter written to the editor of another publication in our Church in which the writer, a clergyman, said that as Episcopalians we had the obligation to worship God from the Book of Common Prayer every Sunday, even if it be a private service, and then after fulfilling this "obligation" it would be O.K. for us to attend a service in some other branch of the Christian Church. Just what kind of a God do we worship that he can only

be properly praised from the Prayer Book? A lover of the Lord can go to any service in any church, and if he is a *real* Christian, will know that God is there. God can't be locked up in a denominational service of any kind, and if we truly seek him, we will find him, from a Prayer Book service or in an emotional revival meeting. We don't have a God who must be pleased by certain stated services, rituals or duties. The motive, I feel, behind worship is to corporately praise God, testify to our faith and together seek the Lord; to raise our thoughts God-ward and to know and practice his presence.

Yes, I am going into the ministry, and I imagine I'll be most unpopular with many of the good brethren. The thing that steams me up in the very beginning is the fact that whenever anyone asks me what Church I belong to, and I reply Episcopal, they pipe up, "That is just like the Catholic (Roman) Church, isn't it?" I am sick of it, and it is the fault of the clergy in our Church who refuse to feel Protestant as well as Catholic about the whole thing.

* * *

FREDERICK C. GRANT

Professor at Union and WITNESS editor

The Rev. Ralph Harper of St. John's, Winthrop, Mass. continues his valiant efforts to encourage the clergy and seminary students to cultivate proper habits of breathing, speech, and posture. The more power to him! Almost everywhere we go, laymen open up the subject of the clerical voice. "Can't the seminaries do something about it? . . . Mr. X. is an admirable man—but no one can hear him. Father Y. drops his final words in every sentence. Even the Bishop (no, *not* Bp. Z., not if you know our good friend Wyoming Win)—even the Bishop has a weak voice.

Mr. Harper's *Voice Governor* has done good service, and is about to appear in a new edition, with a new chapter on "G-suiting the Body." A G-suit is a tight rubber suit to hold the body in place, internally, during bombing dives, etc. The principle Harper advocates is a similar muscular control, with consequent good results for the voice, not to say for health generally. I am not an expert in voice training, but I have seen the results of the application of Mr. Harper's principle, and I commend his book and his idea. But mere reading won't do it. That takes practice! But there is probably not a clerical voice in Christendom that couldn't be improved—and a good many of them need it.

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