

THE

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Witness

December 7, 1950



HENRY KNOX SHERRILL
Presiding Bishop Elected President of National
Council of Churches at Constituting Convention

National Council of Churches Is Organized

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 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a.m. to 6 p.m.

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Thursday and Holy Days: 11 a. m., Holy
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For Christ and His Church

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Sunday: 8 and 11 a. m.
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—STORY OF THE WEEK—

National Council of Churches Organized in Cleveland

**Presiding Bishop of the Episcopal Church
Unanimously Elected President**

★ On Wednesday, November 29th, in Cleveland, Ohio, the years-long dream of a single cooperative agency of the Churches for its work at home and abroad was brought to fruition with the creation of the National Council of Churches of Christ in the United States of America. Twenty-nine Churches, four of them Eastern Orthodox, took the final action necessary to assure the beginning of corporate life of the new organization on January 1, 1951. At that time the varied programs and activities of the following agencies will be carried forward by this single agency: the Federal Council of Churches, Foreign Missions Conference, Home Missions Council, International Council of Religious Education, Missionary Education Movement, National Protestant Council on Higher Education, United Council of Church Women, United Stewardship Council, Church World Service, Protestant Radio Commission, and the Protestant Film Commission.

This great moment in the history of American Churches was particularly noteworthy for Episcopalians since our Presiding Bishop, Henry Knox Sherrill, was elected by acclamation as the first president of this organization, embracing more than 150,000 local churches with a membership in excess of 31,000,000.

The Council was constituted at the first business session of

the four-day convention, held in the city's auditorium. On the main floor, behind placards denoting their Church affiliation, were the delegations—men and women, clergy and laity—all officially representing their Churches. Nearby was a section for the secular and religious press and for consultants. The rest of the main floor seated alternates, while in the balcony that rims the hall, were several thousand visiting delegates from all parts of the United States and Canada.

Presiding was the Rev. Franklin Clark Fry, president of the United Lutheran Church, eloquently testifying to the fact that, for the first time in the history of American Lutheranism, it comes into full membership in the cooperative Church movement. At his signal a delegate from each of the twenty-nine Churches, together with representatives of the merging agencies and cooperating groups, state councils and Church women, joined in a procession.

On the stage, as the roll of Churches was called, delegates signed official documents as the final act of constituting the Council. At the conclusion these representatives, in unison, dedicated the Council "to the glory of God and the service of mankind." Then followed, with representatives of the merging agencies taking part, the consecration of the new agency to the tasks carried on for many

years in separate ways. The doxology, a prayer and a hymn concluded the service.

This act of constituting the Council was but one of many highlights of the convention. It opened with a service of thanksgiving on Tuesday the 28th, when the preacher was the Rev. Ralph W. Sockman, Methodist of New York. There were also public meetings on Wednesday and Thursday evenings, with Secretary of State, Dean Acheson, an Episcopalian, the speaker on the 29th and the Rev. W. A. Visser 't Hooft, general secretary of the World Council of Churches, the speaker on the 30th.

Also while divisions, departments and other units of the Council were holding business meetings, visiting delegates had an opportunity to listen to a notable array of speakers on various subjects.

At the general session, the afternoon of December 1, there were addresses on the "Christian witness in the National Life," with Episcopalian Charles P. Taft presiding and with another Episcopalian, Francis B. Sayre, U. S. delegate to the UN's trusteeship council one of the speakers.

The concluding session that evening which was a service of dedication, at which Bishop Sherrill was formally installed as president along with other officers, as well as the general board of the Council. The sermon was by the Rev. Eugene C. Blake, Presbyterian of Pasadena, California, on "The Cost of Discipleship" and the closing message, "This Nation under God" was given by Bishop Sherrill.

In a statement to the press, released prior to his election to

EPISCOPAL CHURCH NEWS

the presidency, Bishop Sherrill said:

"In a day of world crisis and disorder, when men's hearts are failing them for fear, it is a cause of hope that the National Council is established. It is a proclamation that God as revealed in Jesus Christ lives and reigns, that the primary issues of today are spiritual and that no part of the wide range of life is alien to the application of the gospel. The Council marks a new and great determination that the American way will be increasingly the Christian way, for such is our heritage. The final answer will be given not simply by new constitution and organization but in the sacrificial lives, in the spiritual power of the clergy and people of the constituting Churches. The Cleveland convention signifies a great first step. Together the Churches can move forward to the goal—a Christian America in a Christian world."

BISHOP GILBERT SPEAKS IN CLEVELAND

★ Bishop Charles K. Gilbert, retired of New York, was one of the speakers at the dinner held in Cleveland on November 27 that marked the end of the Federal Council of Churches. The final biennial meeting opened the morning of the 27th when reports were presented on the ways the Council has served the Churches during the 42 years of its existence. This program is now to be carried on by the newly created National Council of Churches, brought into existence by the uniting of eleven interdenominational agencies.

That afternoon Bishop Angus Dun of Washington presented a report as chairman of the commission on the use of the atomic bomb and other weapons of mass destruction. Another Episcopalian to speak was Mr. Charles

H. Tuttle, distinguished lawyer of New York, who made recommendations concerning the new legal status of the Federal Council. Besides Bishop Gilbert who spoke on the contributions of the Council in the field of social relations, speakers at the dinner were Prof. E. G. Homrighausen of Princeton; Episcopalian Otis Rice; the Rev. Ralph Sockman; Prof. Justin W. Nixon of Colgate-Rochester Divinity School; the Rev. Hugh C. Burr of Rochester, N. Y.; Dr. Channing H. Tobias, director of the Phelps-Stokes Fund, who spoke on the work of the Council in race relations, and John Foster Dulles who spoke on international relations.

RECTOR INJURED BY FALL

★ The Rev. C. Bertram Runnalls, rector of Calvary, Syracuse, N. Y., recently broke two ribs when he fell while descending the chancel steps. He was removed to a hospital in an ambulance but returned home after two days.



BEVERLEY D. TUCKER, Bishop of Ohio, was host to Episcopals attending the National Council Convention

RELIGIOUS FILMS RELEASED

★ Two new 16mm religious sound films have been released by United World's religious film division. Produced by the J. Arthur Rank religious film organization, they are "David Livingstone" and "David the Shepherd Boy." The first, a 15 minute film, tells the documentary story of Livingstone's medical and missionary work in Africa; describes his battle against the slave trade, his heroic treks through the jungle, his illness and rumored death and his rescue by journalist Henry M. Stanley. The second film is of 22 minutes duration and pictures David's anointment by the prophet Samuel, his friendship with Jonathan and his battle with Goliath.

DISCUSS WORK FOR NEGROES

★ Church leaders from the 5th, 6th, 7th and 8th provinces met at St. Luke's, Houston, Texas, for three days in November to discuss the work of the Church with Negroes. Leaders were Bishop Everett Jones of West Texas who spoke on the challenge to the Church of underprivileged and neglected areas; the Rev. Tollie L. Caution, head of Negro work for the National Council; the Rev. Gray Blandy, instructor at the University of Texas, who spoke on the Church's work at educational institutions for Negroes.

NON-MILITARY USES OF ATOMIC ENERGY

★ Prof. A. C. Menius Jr. of North Carolina State College told the men of Christ Church, Raleigh, about the non-military use of atomic energy at a dinner on November 20th. He is assisting in the construction of a nuclear reactor at the college, the first to be authorized at any educational institution in the country.

Church Leaders in China Urge Recognition of Peking

★ At the annual meeting of the Episcopal League for Social Action, held in New York early this year, a resolution was passed urging the United States to recognize the People's Government of China. The executive committee of the League later presented a document to the department of social relations of the National Council giving reasons why it was of the opinion that the National Council of the Church should likewise urge the U. S. government to recognize the Peking regime. A committee of the Council is said to be studying the matter at the moment.

Meanwhile, through the efforts of Bishop Norman Nash of Massachusetts, the League has letters from two distinguished Anglicans now in China. The Rev. Francis Wei, president of Huachung University, wrote Bishop Nash as follows in a letter dated October 27, 1950:

"Your letter of October 13, 1950, was forwarded to me by Bishop Bentley of the National Council at 281 Fourth Avenue, New York City. You asked me to express my judgment on the matter of the United States government recognizing the Chinese government in Peking. To my mind there is no alternative, and the reasons are as follows:



G. BROMLEY OXNAM, Methodist Bishop of New York, presided at the plenary business session of the National Council of Churches on November 30th

"In the first place, the People's government in Peking is practically in control of the whole of China except Thibet and Formosa, which two regions may be liberated sooner or later. As far as population goes, the government is in control of 95% of the Chinese people.

"In the second place, I understand it is the policy of your government not to interfere in internal politics. Your government has already recognized the Eastern European nations, the governments of which are very similar to ours in nature, and there is no reason why China should be discriminated against.

"Thirdly, China has one-fourth of the world's population. For the maintenance of world peace it seems necessary for your government to recognize our government, so as to cooperate for that purpose.

"Fourthly, there seems to be a certain amount of misunderstanding between your government and ours, and it will be only after recognition that the two governments can come together, with diplomatic relations properly established, to remove if possible all the misunderstandings and suspicions.

"Lastly, ever since I have been able to understand politics and watch the actions of the governments in China, I have not known any government of my country which has done so much for the people in economic reconstruction, in maintenance of a sound currency, in stabilizing prices, in keeping peace and order, and in taking effective steps to establish democratic local government, so as to have really a National Government that represents the best interests of the whole nation. We have to remember that China is making a radical change in its economic policy from free economy to planned economy, which is not

an easy change to make. In the meanwhile some people who have invested in lines of business not really conducive to the welfare of the people will have to suffer, but that is the price we have to pay in order to have an economic policy most adaptable to the interests of the Chinese nation. The war of liberation is not yet finished, and therefore taxes have to be heavy, but we hope they will be reduced when the war is entirely over and when industries have developed to a certain extent. Before this political change the people in China suffered without hope, but now they are willing to bear hardship for a better day to come.

"For the above reasons I would submit that the sooner the United States government recognizes the Chinese government in Peking the better. This is, of course, my personal opinion, but many of my colleagues in Huachung University share it, as far as I understand their feelings."

The second comes from Bishop Ronald Owen Hall of Hong Kong



RALPH W. SOCKMAN, Methodist of New York, was the preacher at the service on November 28 that opened the Constituting Convention of the National Council of Churches

and South China, dated 20th, Oct., 1950:

"Re: your letter. A. I feel very strongly on this matter of recognition for two reasons:— (1) There is no question that the People's government are the real rulers of China: and there is no chance at all of our old friends of Taiwan being able to re-establish themselves. (2) The tendency today to criticize the type of government in another country, eg. British Labour—American capital, etc., needs I think the corrective given by such an act of recognition to a country whose type of government is clearly not what America would like it to be. (I think, though I don't know the facts well enough, that this means similar recognition should be extended to Spain. Except that she helped our enemies, whereas China helped our allies in the war and this may possibly weigh against Spain and for China).

"B. Our Ernie Bevin said it, when he said better admit her to United Nations than leave her to fight her way in.

"C. Britain has in fact gained a great deal from recognition. We suffer only from the charge of hypocrisy because we still



W. A. VISSER 't HOOFT, general secretary of World Council, speaks at mass meeting at Cleveland Convention

support U. S. A. in some matters. U. S. A. won't gain as much as Britain because of Taiwan and Japan. China is terrified of a reconstructed Japan allied with U. S. A. They could at any moment blockade her coast completely.

"D. I would rather you did this on principle of international law, and non-interference in a country's ideology, or economy, than on the ground of making things easier for the Church in China, though no question it would be the greatest help especially to our beloved Robin Chen."

BISHOP ARMSTRONG IS MARRIED

★ Mrs. Thomas J. Bray Jr. and Bishop J. Gillespie Armstrong, suffragan of Pennsylvania, were married November 24 in St. John's Chapel, Manchester, Vermont. The marriage was solemnized by Bishop Oliver J. Hart of Pennsylvania.

Mrs. Armstrong, formerly Louise McKelvey of Youngstown, Ohio, lived for some time in Sewickley, Pennsylvania, and recently has been making her home at Dorset, Vermont. She was attended by her daughter, Mrs. Richard Ketchum, and was given in marriage by her son-in-law, Richard Ketchum.

CANON MORTLOCK VISITS BUFFALO

★ Canon C. D. Mortlock of Chichester Cathedral, England, spoke on Christian art and architecture on November 27 at the Albright Art Gallery, Buffalo. He presented the same address the following day at the Church of the Ascension, the meeting being for the clergy, though others attended.

MEN DO IT IN DENVER

★ It is the men this time and not the women. At St. Thomas Church, Denver, they are selling Christmas trees, wreaths and other greens each day and evening until Christmas. The money goes into the church treasury.

ISSUE REPORT ON BOMB

★ The United States would be justified in using atomic weapons if such weapons, or others of parallel destructiveness, are first used against this country or its allies. The view was presented by Bishop Angus Dun in Cleveland on behalf of a commission of the Federal Council composed of sixteen clergymen and laymen.

"We believe," the report said, "that American military strength, which must include atomic weapons as long as any other nation may possess them, is an essential factor in the possibility of preventing war and tyranny."

The commission said that it had reached its decision with "troubled spirits," but added that "any other conclusion would leave our own people and the people of other nations open to continuing devastating attack and to probable defeat."

The Rev. Robert L. Calhoun of Yale Divinity School and Prof. Georgia Harkness of the Pacific School of Religion presented minority reports. Prof. Calhoun said that the majority report might be defended on political and cultural grounds but added: "It can scarcely be regarded as distinctively Christian." Miss Harkness declared that under modern war conditions a restrained use of atomic weapons is "largely inapplicable." She also took exception to the commission's attitude toward pacifism which she described as "less simple and more responsible" than the sixteen-page report suggested.

BISHOP PAGE VISITS DETROIT

★ Bishop Herman Page of Northern Michigan preached at a number of parishes in metropolitan Detroit, November 5-12. He has visited the diocese on numerous occasions as a speaker and to assist Bishop Emrich and Bishop Hubbard with confirmations.

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BISHOP WELLES VISITS ROANRIDGE

★ Bishop Edward Welles of West Missouri was the preacher at a union service of the three churches which are directed by the staff of the National Town-Country Institute at Roanridge. The service was held at Union Chapel, Parkville, with the congregations of Tiffany Springs and Farley Community Church joining. The music was furnished by the music majors of Park College.

LICHTENBERGER ACCEPTS

★ The Rev. Arthur Lichtenberger, professor at General Seminary, has accepted election as bishop coadjutor of Missouri. Subject to canonical consents, he will be consecrated at Christ Church Cathedral, St. Louis, in April.

ACHESON SUPPORTED ON POLICY

★ Secretary of State, Dean Acheson, addressed the National Council of Churches in a radio address from his Washington office, instead of coming to Cleveland. He called for help by the Churches to mobilize the nation's best resources of wisdom and faith in meeting the new situation in Korea.

Five of the outstanding leaders at the convention approved the statement, including the new president, Presiding Bishop Henry K. Sherrill, who told the press on November 30 that it "should have the united support of the American people." He was particularly impressed by Mr. Acheson's emphasis on the willingness of the U. S. to negotiate differences with other powers.

WESTERN NEW YORK HAS DIOCESAN HOUSE

★ The diocese of Western New York has a new diocesan house in Buffalo, the gift of Mrs. Kent S. McKinley. The plan is to move to the new headquarters in mid-summer.



BISHOP STERRETT of Bethlehem represented the Episcopal Church at the service which opened the convention of the National Council of Churches

NEW GUILD HALL COMPLETED

★ The remodeled guild hall on the close of the Cathedral of St. John the Divine, New York, was completed last week. The first floor provides a laymen's club-room, a choir superior's room, laundry, workshop and garage for ten cars. The second floor provides robing rooms for clergy and choir.

Remodeling is now to start on the diocesan house to make two floors for offices and two for apartments.

BALL AND CHAIN GANG

★ St. Martin's, Omaha, Nebraska, has something new in the way of an organization—at least the name is unique—The Ball and Chain Gang. It is composed of married couples of the parish and meets once a month for a supper and program. Its project this month is a Christmas party for the children.

CANTERBURY CLUBS MEET AT HOBART

★ The Canterbury Club of Hobart and William Smith Colleges was host to the Canterbury Club of the diocese of Rochester on Friday and Saturday, Nov. 17-18. Theme of the conference was Church history and was based on the National

Council's book "Chapters in Church History."

Principal speaker was Prof. Virginia Harrington of Barnard College. On Friday evening there was a meeting of the executive council of the diocesan club of which Roderic H. Pierce, Buckingham, Pa., president of the Canterbury Club of Hobart and William Smith, is chairman.

The holy eucharist was celebrated Saturday morning, Nov. 18th, and following breakfast the first of the discussion groups was held. A reception for the various officers and visiting clubs followed the afternoon session.

SERIES OF BROADCASTS FROM BUFFALO

★ Bishop Scaife of Western New York arranged a series of twenty-six broadcasts over WEBR, the first one being December 1, and continuing on Friday evenings from 9:30 to 10:30. National Council transcriptions are being used, with a three-minute local announcement at the close.

AMERICAN CHURCH UNION SPONSORS SERVICE

★ A service of solemn evensong and benediction was held at the Resurrection, New York, recently to observe the 166th anniversary of the bestowal of the American episcopate. It was under the auspices of the New York branch of the American Church Union. Bishop DeWolfe of Long Island was the preacher. Following the service the Rev. Albert J. duBois, executive director of the Union, conducted an organizational meeting.

POLICE DEPARTMENT TO THE RESCUE

★ The church school of St. Luke's, Mountain Brook, Alabama, has increased to such an extent that the local police department came to the rescue by permitting a class of about forty to be held at their headquarters. The enrollment is now about 175, making it one of the largest in the diocese.

BISHOP WHITTEMORE HITS TV ADS

★ Television advertising which exploits childhood emotions was condemned by Bishop Whittemore of Western Michigan. His protest was directed chiefly at a full-page ad captioned, "There are some things a son or a daughter won't tell you." The ad stated that the absence of a set in a home with children was "unthinkable" and detrimental to their "morale."

At the same time executives of 90 conference boards of education of the Methodist Church, meeting in Nashville, described the advertisement as "a new low in exploiting children." (See article on subject in this number.)

DOROTHY KENYON SPEAKS AT S. GEORGE'S

★ "Frozen with fear and hysteria, we are beginning to use totalitarian forms ourselves." Thus Judge Dorothy Kenyon summarized her talk on the United Nations at a supper meeting of the St. George's, New York, church business and professional women's group. Capping the above statement with a quotation from an Irish poet, namely, "Man becomes the image of the thing he hates,"



CHARLES P. TAFT, Episcopalian of Cincinnati, presided at the final general session of the National Council Convention on December 1

Miss Kenyon insisted that the success or failure of the UN lies in the hands of us, the people.

The tests, stated the Judge, by which we may measure up to what we preach are the following: First, political rights; second, equality—in the fields of race, religion, etc.; third, and this she emphasized as being the most important of all today, freedom of thought. In this connection, stressed the speaker, education means to learn to think, and to express our thoughts, without intimidation, of any sort. The U.S. is renowned for its ideas and freedom of ideas; these represent a basic American type of greatness.

VILLAFANE NOMINATED FOR PUERTO RICO

★ A news dispatch from Puerto Rico on November 27th states that the Rev. Aristides Villafane, recently installed as dean of the cathedral at San Juan, has been nominated to succeed Bishop Boynton as bishop of the Island. It was contained in a story about a conference to be held with Roman Catholic bishops over the proposed new constitution for the country (Witness, Nov. 30). Bishop Boynton was named for the meeting but is likely not to participate since he takes up his new duties as suffragan of New York on January 1. The news story then stated that Dean Villafane would probably be elected bishop when the House of Bishops meets in El Paso on January 9th.

CONFERENCE ON RELIGION

★ President Gordon Keith Chalmers of Kenyon College was the visiting consultant for the faculty program at the conference on religion held November 19-22 at Western Reserve University, Cleveland. During the week religious leaders addressed classes in their fields of major interest. They were also available for personal conferences.

PROCESSIONAL CROSS FOR CATHEDRAL

★ A new processional cross has been presented to the Cathedral of St. John the Divine by the laymen's club of the cathedral in memory of the late Bishop Manning. It has been given the name "The cross of New York" because it will be carried only before the bishop of the diocese when he is in procession. It was designed and executed by Louis F. Glasier and contains 230 ounces of sterling silver, 30 ounces of gold and has 291 jewels. The man-hours in making it were 1,500, which included the labor of the designer, silversmith, goldsmith and jeweler.

It was carried for the first time on Thanksgiving when Bishop Donegan was the preacher.

ADDINSELL HEADS FUND DRIVE

★ Harry M. Addinsell, chairman of the board of the First Boston Corporation, has accepted the chairmanship of a New York committee which will seek gifts and bequests for the Episcopal Church Foundation. He is a director of the Foundation and a member of the National Council.

MEN'S CLUB DINNER IN PARIS

★ The largest post-war dinner meeting of the men's club of the American Pro-cathedral Church of the Holy Trinity, Paris, France, was held November 8 at the Students and Artists Center. General Henry Parkman, head of the E. C. A. mission, was elected president. Other officers: Col. Robert A. Solborg and Mr. Gerald Mayer, motion picture executive, vice-presidents; Mr. Isaac N. P. Stokes, head counselor of the E. C. A. and brother of the new rector of St. Bartholomew's, New York, secretary; Mr. Clement Brown, officer of an airline, treasurer. The Rev. Sturgis Riddle is the dean of the cathedral.

EDITORIALS

Come the Promised Time

IN his column in the New York Herald Tribune recently, Joseph Alsop made this prediction: "We have perhaps three or four years to enjoy ourselves, if we go on with business as usual, politics as usual, and self-delusion, as usual. The joy-ride, one hopes, will be very agreeable. But at the end will come a big bang, or more likely a small self-pitying whisper. And our world, the free world of the West, will then come to an end."

We should resent these words not because they may not be true, but because the facts which prompted Mr. Alsop to write them are such that all of us in some measure stand condemned, by the fact that such a fate can even be spoken of in a world which for the first time has the resources and energy, not only for survival, but abundant life.

For the first time in the history of mankind, men have within their grasp this potential to feed, clothe and house themselves satisfactorily. No longer need they be hungry, ill-housed, scantily clad. Through improved agricultural methods, through mass distribution and communications systems, through modern scientific improvements and the harnessing of atomic energy for constructive purposes, no one in the world need any longer suffer from these age-old insufficiencies.

But also, men have in their grasp the power to destroy this reality—by holding on to and resorting to politics as usual, self-delusion as usual—and war as usual, that last resort of men and nations who have failed, and are afraid to acknowledge failure and keep on trying.

The first half of the 20th century has brought death to some thirty million people of the earth through the direct act of war and death to countless millions of others who have suffered indirectly because of war through disease, pestilence and exposure. And now we are preparing for another war which will involve most of the earth's people.

Let us not stop to think of the fearful destruction and waste of the wealth and physical resources of the earth, which brings still further suffering and impoverishment. Let us think only of the bright future we shall never know if the machines of mass murder are to be unleashed in what may well be a final war. The proposition of our own day is peace and our common enemy is the war which will deny that peace to us and generations to come.

Bertrand Russell, speaking at Columbia recently, said, "The near future must either be much better or much worse than the past. The human race could, here and now, begin a rapid approach to a vastly better world, given one single condition, the removal of mutual distrust between East and West. We must prevent an explosion somehow, trusting that the time gained may bring wisdom."

He also said that the better or worse future will be decided by the whim of a few individuals. What a frightening and almost hopeless thought! Yet how sickeningly true it may turn out to be if the people of the world do not unite their hearts and voices and demand that the decisions which will determine the future of us all shall not be forced either through threat or fear of war. And if we are told that there are some things worse than war, let us

★ "QUOTES"

PEACE is not just the absence of war. The peace the world wants must be free from fear—the fear of invasion, the fear of subversion, the fear of the knock on the door at midnight. The peace the world wants must be free from want, a peace in which neighbors help each other and together build a better life. The peace the world wants must be a moral peace, so that the spirit of man may be free, and the barriers between the hearts and minds of men may drop away and leave men free to unite in brotherhood.

—DEAN ACHESON
Secretary of State

★

be quick to reply "yes, and war brings every one of them."

Peace to be sure doesn't mean just the absence of war, but the presence of justice. It is justice which is concerned with the production of goods, their distribution, ownership and control—and all men living together in unity. Justice and hence peace, does not come in an instant, but by degrees. And it is useless to talk of justice in the abstract; we must see it in operation. In order to have a chance to get on with our chief business of obtaining justice, we need at least the absence of war and war preparations.

We plead with those who will hear to avoid the

final catastrophic failure of war. We plead not for appeasement born of fear, but for honest and open conference and negotiation, long persisted in until understanding comes and a common desire shared to choose life and not death for all peoples.

In particular, at this moment in history, nine representatives from Communist China have arrived in this country to talk. Here words from an editorial in the *New York Times* will best serve to express our own feelings as the crucial moment arrives. "They will be here, on the basis of announcements to date, to accuse the United States of aggression. But foolish and arrogant words do not in themselves justify war. There is room on this earth for inconsistent social and economic systems to survive, maintain mutually helpful relations and prosper. None but mad men can see in existing circumstances any reason for the slaughter of millions and the destruction of civilization."

To this proposition we would give assent, lending our support to any undertaking, springing from whatever source, which would serve notice

on the few who have our fate in their hands that we will not accept war as the best solution of any of the problems that plague the nations. Let us reason together, even when we and they are most unreasonable. Let negotiations continue for years if necessary; any time is short compared to the endlessness of death. Let new men, fresh to the task be brought in if the first ones tire or exhaust their usefulness. Let not the effort be discontinued by reason of fatigue or difficulty. The stakes are too great to permit any such outcome. The proportion is peace, not only for us in our time, but for all men through all time. And the time to start is always now.

We must never believe that any action we may take or any word we may speak, however small, is useless. We should never be beguiled into thinking we are too small to matter. God has a way of choosing and using the weak things of this world to confound the things that are mighty. The future belongs to us and millions like us in every land under the sun, if we have the courage to demand that "war as usual" shall be banished from the earth.

The Subversiveness of the Bill of Rights

BY

RANDOLPH CRUMP MILLER

Professor at Church Divinity School of the Pacific

I HAVE entitled this article "The Subversiveness of the Bill of Rights," because I am not sure today we live in the kind of country which our forefathers envisaged in the Bill of Rights. I am afraid that we have lost faith in the people, which was basic to the thinking of our founders. At the same time, we assume that men are naturally good, which also was doubted by our more realistic founders.

I suppose this is controversial, but this is no emotional appeal. It is simply an attempt to read the signs of the times from a Christian and realistic viewpoint.

Let us begin with a quotation from a Negro American, who prefaced a stirring speech against Communism with these words: "I know that life in these United States can be mighty tough for people who are a little different from the majority—in their skin, color, or the way they worship God, or the way they spell their names."

This is a good introduction to the Bill of Rights, which begins with: "Congress shall make

no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of their grievances."

This and the other articles gave a freedom which was genuine although circumscribed. It did not mean, for example, that in the name of religion a man could break other laws, such as in the practice of polygamy among the Mormons. Freedom of the press was limited by the Sedition Act of 1798, and we still recognize the importance of wartime censorship. But on the whole, we have maintained a high level of freedom of speech, press, and opinion because we have believed in a democracy based upon the will of the people. There has been a faith that the truth will prevail in free and open discussion, and that it cannot be discovered by any other means.

The security of the people against unlawful entry and search, trial by jury, and that wonder-

ful phrase, "nor be deprived of life, liberty, or property, without due process of law," made it clear that a man is assumed to be innocent until proved guilty.

This, as I see it, is the essence of American democracy, where the rulers are subject to free elections, and the rule of the majority is the law of the land, but where minority rights are always protected.

A New Menace

IN our great land, however, a new menace has arisen. It is frankly materialistic, totalitarian, and opposed to freedom as we understand it. This force of Communism is dangerous to both the American way of life and to Christianity. We should combat it.

But let us see what happens. Instead of approaching this problem in terms of rational action, we allow our emotions to take over. And when these emotions are based on fear and distrust, we begin to lose faith in ourselves, and then our reactions are not those of people who have faith in democratic processes and the free search for truth. We try to regiment ourselves in the very areas where freedom is basic to our way of life. We begin to think of the Bill of Rights as subversive, and we put controls on religion, freedom of speech, the press, and the right of assembly.

In the light of the present climate of opinion, do you recall what Thomas Jefferson said about his University of Virginia? "This institution," he said, "will be based on the illimitable freedom of the human mind. For here we are not afraid to follow the truth wherever it may lead or to tolerate any error, so long as reason is left free to combat it." When we have come to the conclusion that Communism seems to destroy both freedom and truth, then it is our duty to combat it, and I doubt if Communists should be tolerated in any position of public trust.

Let us look at loyalty for a moment. I can do no better than quote from the president of the University of Wisconsin, Edwin Broun Fred: "Loyalty is an enthusiasm, not an obligation. It is a way of life, not a motto . . . Sound loyalty cannot be prescribed like a college course. It must be earned. Valid loyalty cannot be ordered around, like a draftee on a parade ground. It must be desired . . . If ever American peacetime loyalty becomes identified with blind allegiance to the status quo, or with keeping our mouths shut, we are lost, as individuals and as a nation."

This means that when we insist on supplementary oaths, we are denying our faith in the pledge of allegiance to our country which is basic to Christian citizenship. It means that any group

can insist on a new oath, and thus the rights guaranteed in the Bill of Rights are jeopardized. It is walking into the trap set by the Communists.

They feared Communism, and rightly, in Germany, too. So they had an oath, which went like this: "I swear: I will keep faith to Volk and Vaterland, honor the constitution and laws, and fulfill my official duties conscientiously, so help me God." That oath is simpler than many required in our country today. No one could reasonably refuse to sign it. But in eight months, instead of the constitution, the following was substituted: "Adolf Hitler, Fuhrer des deutschen Reiches and Volkes." It was an oath of loyalty to a person as leader. The people were done right then, for in the name of Hitler anything could be demanded, including any relationship to Jews. It is not the first oath, but the second, which springs the Communist trap, for by then we have cancelled our civil liberties and are no longer a strong democracy.

It is possible that this is a wrong analysis, and that the sanity of our people will not let this happen. But nation after nation has been saying, "It can't happen here," and it did. Czechoslovakia was a democratic nation modeled after ours, but it fell quickly and easily.

The second trouble with the oath is that it does not catch Communists. It is part of Communist ethics to sign any oath. All the oath did at the University of California was to eliminate loyal Americans who disbelieved in the oath for various reasons. The faculty lost its academic freedom, and no Communists were found. Thus, the oath is not of value for its avowed purpose, and brings with it a denial of the bill of rights and jeopardizes a man's right to "life, liberty, and property without due process of law." Governor Warren made this clear when he said: "We are discharging these people not because they are Communists, not because they are suspected of being Communists, but because they are recalcitrant and won't conform to the orders of this board of regents."

Deny Our Heritage

THE issue of Communism has become an emotional problem, not only at the University of California, but throughout the nation. And in the name of our great and glorious tradition of political and academic freedom, we curtail our freedom without catching Communists. The Bill of Rights is treated as subversive, and we undo the great work of our founding fathers.

This is what worries me. There is nothing in the oath to which I wouldn't gladly assent, but it is the principle of the oath which bothers me. For the oath puts a halter on freedom of speech,

and becomes a form of thought control; and this makes us all the more susceptible to Communist or other non-democratic forces.

Freedom Needed

CHRIStIANITy says that "you will know the truth and the truth will make you free." It is exactly because of the lack of freedom of thought, of free research and free speech, that we oppose Communism. They have sacrificed the freedom that makes truth possible.

The striving for peace does not come from a straight-jacket, but from a dynamic unity based on mutual trust. The psalmist writes that "Jerusalem is built as a city that is at unity in itself."

Yet one minister was asked for his resignation for speaking against loyalty oaths. We are in an epidemic of emotional reactions, not realizing that each oath carries us beyond the point of mutual trust in each other, to a new form of American Fascism.

Phillips Brooks

WE have forgotten what Christian citizenship really means. Many years ago, as *The Witness* recently had in "Quotes," Phillips Brooks summarized it for us:

"I plead with you for all that makes strong citizens. First, clear convictions, deep, careful, patient study of the government under which we live, until you not merely believe it is the best in the world, but know why you believe.

"And then a clear conscience, as much ashamed of public as of private sin, as ready to hate and rehat and vote down corruption in the state, in your own party, as you would be in your own store or church; as ready to bring the one as the other to the judgment of the living God.

"And then unselfishness, an earnest and exalted sense that you are for the land, and not alone the land for you.

"And then activity: the readiness to wake and watch and do a citizen's work, untiringly, counting it as base not to vote at an election, not to work against a bad official, or to work for a good one, as it would have been to shirk a battle or a war.

"Such a strong citizenship let there be among us; such knightly doing of our duties on the fields of peace."

Wendell Phillips writes that "eternal vigilance is the price of liberty." "God grants liberty," said Daniel Webster, "only to those who love it, and are always ready to guard and defend it." So we pray, "Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues."

TV or Not TV, That Is the Question

BY

WILLIAM B. SPOFFORD JR.

FOR the past month, so-called experts in child behavior, such as Angelo Patri, have been dulcetly warning me over the radio that my sons are becoming social misfits and pariahs and, secretly, are building up a healthy hatred for me because, so far, we haven't bought a television set.



Since television is obviously here to stay—and since, for the past three weeks, our eldest hasn't reported in for supper until 6:15 p.m. at which time Howdy-Doody or Ollie the

Dragon has disappeared from the screen of the neighbor's Capehart—we've been meditating on the experts' "huckstering" advice. Where, exactly, do we stand in respect to this new mechanism which, in one year, did more dollars worth of business than the automobile in its first decade or the radio in its first five years?

The question should be important to Church people because our religion says that healthy family life is the essence of our faith. Is this thing a threat, a boon or simply an amoral invention which our scientific age has thrown our way so that we are forced to make another difficult decision?

Culling some of the literature and research studies on the matter brings forth these points:

Psychologists say that television has an impact which is from three to twenty times as powerful as radio's—which means that the recipient of the impact can get shocked, propagandized or educated three to twenty times more effectively. When you consider the abundance of programs each week in which human beings are graphically stabbed with ice picks, mutilated with axes or left to droop on the floor with glasses, smelling suspiciously of almonds (which any "whodunit" fan knows is indicative of strychnine poisoning), just outside the range of their limp hands, the impact seems to have predominantly a "shock" value. Or, as James Miller in *The Nation* states, in discussing the fifteen vaudeville acts presented weekly: "Even parents who themselves enjoy the scantily clad leg and the off-color gag may reasonably object to their chil-

dren's intellectual appetites being formed in the atmosphere of the old Palace."

Some educators hint that their charges' grades, this year, are from 25 to 50 per cent lower than last year and attribute the difference largely to television. In those homes in the rapidly-expanding TV belt, the children are, apparently, gluing themselves to the set before, during and after supper until such time as frantic parents can cajole or threaten them into going to bed.

Prof. Dallas W. Smythe, of the University of Illinois' institute of communications, states that primary and secondary schools will have to revise their curricula if children of today are to grow up into reasoning adults. He fears that children may become, as adults, incapable of making decisions for themselves unless the schools orient their pupils toward the real world we inhabit—a real world which is being made misty by the "never-never" land of TV. He also suggests that the schools will have to compensate for the lack of active play in the lives of children whose time free from school is spent in passive TV viewing rather than in outdoor recreation, pursuing a hobby or reading. He hints that the child of the future may be, predominantly, a gigantic optic nerve rather than a muscular quadruped that we now know.

Dr. Edward C. McDonagh, doing some research on TV's effect on the family, presents these facts and sees these social changes:

1. More large families than small ones own television.
2. The families stay home more than before.
3. More visitors are entertained in the home.
4. Fewer sport activities are participated in.
5. Members of the family read less.
6. There is less pleasure driving.
7. The family attends fewer motion pictures.
8. The family is changing into an audience group rather than a social group.

All of which conjures up a picture of family units, each member of which is as pale as the reptiles in the stygian gloom of the Mammoth Cave, sitting quietly, munching popcorn, before the semi-divine figure of Milton Berle. It is pretty difficult to make a fruitful pastoral visit in such an environment.

This thing, apparently, has an insidious psychological effect. At least, whether consciously or unconsciously I know not, during world series week, a heavy percentage of my pastoral calls were in those homes which enabled me to sit calmly on the sofa and watch the Yankees pummel the Phillies into submission. And once, when Tim, the eldest, happened to make one of these

visits with me, and sought to ask me a question, I said: "Wait a minute—the Phillies have two men on and nobody out." Of course, I didn't look at him when I said it—I was watching the screen!

The Dogma of the Assumption

BY

WALTER LOWRIE

Formerly Rector at Rome, Italy

THE proclamation of the dogma of the Assumption is dolorous to us because it separates the Church of Rome more than ever from the rest of Christendom and erects one more obstacle to re-union. But the hope of union with Rome has never been so bright that we have cause to sorrow greatly at this new rebuff. And Rome has for a long time past been so thoroughly committed to the principle of the Greater Vehicle that the adoption of this new dogma can cause us no surprise. We cannot even be surprised if before long the Pope decrees that all divine grace comes through the Virgin Mary—as is indicated by the feelers which have been advanced to test public opinion.

The Greater Vehicle (Mahayana) is the term used to describe the prevailing schools of Buddhism which boast of being able to assimilate religious notions of the most various sort (including even Christian elements) which find no support in their Scriptures or in the early traditions. An article of mine which is about to appear in the "Anglican Theological Review" calls attention to the Mahayana tendency in the Church of Rome, without taking into account this latest instance of it.

The Church of Rome, as I have said, is so thoroughly committed to the principle of the Greater Vehicle that we hear no voice of protest against the proclamation of this new dogma, although it is far more ominous than the dogma of the Immaculate Conception, which not long ago provoked serious defections. Yet the dogma of the Immaculate Conception was comparatively innocuous, since it affirms no more than most Americans claim for themselves—that they are born without the taint of original sin.

The proclamation of the dogma of the Assumption will be felt as a galling burden by many men of light and leading who already have cause enough to groan under "the Roman obedience." For "the Assumption of our Lady" is in a category totally different from the Ascension of our Lord. Jesus "was crucified, dead and buried." This is

a fundamental declaration of the Creed. After that he descended into the abode of departed spirits. That "he rose again from the dead" is an amazing declaration, since "Christ was the first fruits of them that slept." Nothing like it had occurred before in the history of mankind. It is not so amazing that he "ascended into heaven," after appearing occasionally by the space of forty days in a body so ethereal that it could pass through closed doors—and could disappear as suddenly as it had appeared until the day when it was seen no more, and the disciples believed that Christ had "ascended into heaven, and sitteth on the right hand of God the Father Almighty, from whence he shall come to judge the quick and the dead." Yet ten days later, on the Day of Pentecost, he was "seen" ("seen by more than five hundred brethren at once," said St. Paul), but seen only as Spirit. On the other hand, the Assumption of the Virgin is an instance of levitation (a word of unholy associations), and the implication is (St. Paul's solemn declaration to the contrary notwithstanding) that flesh and blood can inherit the kingdom of God.

Extremes Meet

BUT Mahayana Buddhism is not the only analogy which illuminates the tendency of Catholicism in the Church of Rome. Extremes meet, and in some of the extremest Calvinistic sects we find an analogy which is equally close. I have in mind the Scottish Covenanters and the so-called United Presbyterians in America. Why they were called "United" was explained to me by one of their ministers when he said that "two parties united to form three sects—taking into account the dissident remnants." The chief peculiarity of these divisive sects (which like the lowest animals propagate only by scission) is the conviction that every individual Church has the duty of enlarging its "witness" continually by prescribing more and more dogmas as the condition of communion. In this way they legislate themselves out of existence. The bigger the "testimony," the smaller the Church. In this respect the Church of Rome seems to align itself with these excentric sects, in opposition not only to the vague liberalism which would reduce to the vanishing point the area of prescribed dogma, but also to the conservatism of the Orthodox Churches, which cling to the ecumenical creeds of the fourth and fifth centuries, and would have neither more nor less.

I do not mean to imply that the Church of Rome is in danger of legislating itself out of existence—so long as it decrees only what the people want. Mahayana Buddhism was strengthened in China by the adoption of the goddess of

mercy, Kuan-yin, an innovation derived from the Nestorian cult of the Virgin Mary. The people of China and Japan wanted it! And it appears now that a great many people in the Church of Rome want a full-scale goddess of mercy, seated, as the pictures represent, on the left hand of God the Father Almighty. I do not recall precisely how many hundreds of bishops, archbishops and cardinals are said to have acclaimed the dogma of the Assumption inside the walls of the Vatican. I remember that the number was impressive. It seemed to be a unanimous acclaim. And it is said that outside, crowding the Piazza di San Pietro, seventy-five thousand people cheered for it, hurried for it. The popularity of this doctrine is proved by the immense popularity of the festival, during which one cannot travel with comfort in some parts of Europe. In Germany the traveller learns to dread the name *Maria Himmelfahrt*. In Italy this festival is called appropriately by a pagan name, *Ferie agosto*, i.e., sports in honor of Augustus. How could the Pontifex Maximus resist the popular pressure to make this find belief a dogma?

It is to be expected that the formulation of "bigger and better" creeds will proceed now with an accelerated tempo, since the process of production has been vastly simplified by the elimination of the Ecumenical Council. The so-called Vatican Council may well be the last. Its effect as a council was to put an end to all councils. For when it decreed the infallibility of the Pope, it was plausibly reported of Pius IX that he said wittily, "*L'Eglise c'est moi*." If this was not said, it was cleverly invented (*ben trovato*, as the Italians say). The dogma of Papal Infallibility looks like a stream-lined tool for the limitless production of dogmas. All may go well so long as the demand exceeds the supply; but overproduction will surely lead to inflation.

Askers

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

ASKERS are channels. They are the open way through which anything may flow and without which very little does flow. In the flow of love from God to people there have to be askers or there is no channel and much that might happen doesn't.

Often the asker does not know the person who benefits from the request. But the response is none the less forthcoming and effective. For instance, church canvassers do not know the people

in Africa or China who benefit from Christian missions but their asking maintains the work.

These truths lie back of what we call "intercession" in the Christian Church. God needs us to ask for help for people and causes, to serve as channels of grace, even though we do not know or see the ultimate receivers.

Are you willing to serve as an asker? It means giving some time each day to simple, direct, asking prayers to God for people and causes. It is work which can be done at home, in bed, by old folks or children. It is open to many who cannot do the active manual work of meals and meetings, or who do not get to public services of worship.

Askers are channels. Will you open one for God's use in reaching needs in the world today?

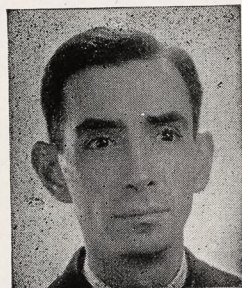
The Living Liturgy ---

A Semantic Note

BY

MASSEY H. SHEPHERD JR.

IN our generation of competitive propaganda and journalese the fine distinction in the meaning of words are rapidly becoming a lost province of knowledge. Especially is this true of the etymo-



logical or original meanings attached to words. Liturgical language is a particular victim of this tendency, for it carries along in current usage many archaic words and phrases which have lost their primary connotation. Moreover, the liturgy, like the Bible, is a

translated literature and contains many terms for which the English language provides no exact equivalent of the Greek or Latin originals. Most of the clergy have had to explain at one time or another the real meaning of such words as "charity" or "comfortable" or "expedient" as we find them used in our liturgy. We all know that the word "remembrance" is utterly inadequate as a translation of the Greek "anamnesis," but we are hard put to it to find anything better in its place. The great religious word "sacrifice," which literally means to "make sacred," has become so cheapened in popular usage that storekeepers will use it to describe a bargain counter of goods.

There is an Offertory Sentence in our Holy Communion rite which furnishes a good illustration of the problem: "To do good, and to distribute, forget not; for with such sacrifices God is well pleased." My attention was first drawn to

this sentence by Dr. Walter Lowrie, who has pointed to the superior translation of the King James Version, which reads "communicate" for "distribute." (See his comments in *The Lord's Supper and the Liturgy*, Longmans, 1943, pp. 128-29). Our Offertory Sentences, like our Psalter, come from the version of the Great Bible of 1539; and they were not changed by the 1662 revisers of the Prayer Book, as were the Epistles and Gospels, to conform to the King James or Authorized Version of 1611. It is interesting to note that the Scottish Prayer Book since 1637 has adopted the King James translation, and so also did Bishop Seabury's Communion Office, which he published for use in Connecticut in 1786: "To do good, and to communicate, forget not, etc."

The word "distribute" is, as Dr. Lowrie says, a "heartless word." It does not carry the idea of sharing in fellowship and mutual love. A man may distribute of his possessions and wealth from compulsion or a sense of duty or even from a motive of enlightened self-interest, but not necessarily from a desire to promote communion with his fellows. To distribute is to scatter abroad. It is to treat individuals as separate objects of benefits. It suggests the secularistic viewpoint of



BISHOP ANGUS DUN presented a report on the difficult subject of the use of atomic bombs and other weapons of mass destruction at the final biennial meeting of the Federal Council of Churches

share-the-wealth panaceas. On the other hand, the word "communicate" when used in the context of the Communion Offertory can also lead to misunderstanding—another example of the way we tend to reduce the richness of meaning in words. To many people it would suggest only the idea of making their communion, i.e., receiving the Sacrament. I notice that the Revised Standard Version translates: "Do not neglect to do good and to share what you have." This is banal, but it is nearer to the original meaning.

We have to study the whole context of the passage in Hebrews 13:15-16. The author of the epistle is speaking of the two facets of Christian sacrifice: worship and charity. The Eucharist is both the means of our offering of thanksgiving and of our fellowship with one another in mutual sharing. It is the same picture given us in the Book of Acts (2:42) of the corporate life and worship of the apostolic company in those first days after Pentecost: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The word "fellowship" in this passage is exactly the same word in the original Greek as our Offertory Sentence word for "distribute" or "communicate." For a Christian to communicate means not merely to share in the gifts of Christ's presence in the sacramental elements, but to share also with other men in the gifts of God's material creation. The Eucharist is itself rooted in a principle of share-the-wealth. But it goes beyond a mere distribution to the neediest according to their need. It is a real communication, the establishment of fellowship in the basic elements of existence, both material and spiritual. Through the Eucharist we are pledged to the work of reconciliation, not only between ourselves and our holy God but between ourselves and all of God's earthly creatures. Unless the Offertory gifts are presented with both these intentions they cannot be sacrifices with which "God is well pleased."

You Can Slip

BY

WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln

IT is not unusual to meet an inactive church person who will tell you that he used to be active in church. Perhaps he sang in a boys' choir or was an acolyte. Sometimes it is a woman who was active in some parish, even to the extent of teaching a Church school class or working on the altar guild. Yet now these people hardly ever attend church and seem to have slight concern with the Christian religion.

One wonders how this can be. It is hard to see how a person who has ever really once known and felt the grace of God, and the wonder of the Christian faith, and the power of Christ can ever completely lose his interest in religion. Sometimes we are tempted to question how real the conviction was in the first place. And yet it is possible, apparently, for a really faithful church person to lose interest. It may be because of some unhappy experience, or maybe because of some disillusionment, or some strong temptation unresisted, or because of weariness, or maybe because of breaking the habit of church attendance. There are many possible reasons.

In any case it should make us stop and think. We may say that it can't happen to us—that we know we will always be faithful, come what may. Such over-confidence is dangerous. We need continually to depend on God's help, and to keep close to the church by regular attendance. Of great importance is a truly religious attitude in which we seek first the welfare of the church, and the glory of God, instead of our own selfish notions. We, too, can slip. The scriptural warning is always timely: Let him that thinketh he standeth take heed lest he fall.

OFFICIAL ACTION

THE COUNCIL OF CHURCHES of New Brunswick, N. J. recently started a campaign to make Christmas, and other religious festivals, less commercial. About a year ago an editorial in *The Witness* told the story of a Churchwoman's gift designed to that end. She made a gift to her rector to use at his discretion. She then sent notes to those she had remembered with gifts in other years, telling them she had made this thank offering for their friendship.

This story, together with the results of the gift told by Bishop Hines of Texas, is now in a leaflet.

We suggest that rectors enclose this leaflet in parish bulletins sometime during Advent, giving parishioners an opportunity to make a similar gift, thus furthering the effort to

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"These ten essays by ten professional historians, former doctoral students of Professor Klingberg, illuminate the work of the Anglican Church, through the Society for the Propagation of the Gospel in Foreign Parts (commonly called the S.P.G.), as the motivating power in the growth of British humanitarianism. This volume is a striking corrective of that school of historians which ignores religion and the Church in their historiography."—Dr. Walter H. Stowe. \$4.00

No. 29. A BISHOP OF THE GREAT PLAINS, by George Allen Beecher.

"Bishop George Allen Beecher of Western Nebraska was one of the episcopal giants of the generation just behind us (he retired in 1943; was consecrated in 1910) . . . Here is a man who is pleasingly unconscious of his greatness. Not all great bishops and other ecclesiastics are so, judging from their autobiographies. Bishop Beecher was a missionary of apostolic stature, and was a delightful person as well. There is a frank, wide-open humor in him that well befits a bishop of the wide-open spaces. Churchmen of Nebraska will greatly relish this book; but I hope it will find a wide non-Nebraska reading public as well . . ."—Dr. Carroll Simcox in *The Living Church*. \$3.00

No. 28. THE PROVINCE OF THE PACIFIC, by Louis Childs Sanford.

"This is an accurate account of the development of the Episcopal Church in the West by the one best qualified to write in terms of the province, of which he was president for many years. Following a brilliant essay ["Provinces: Ancient and Modern"] by Bishop Parsons, there is the story of the way in which the Church in the West was organized . . . Because of the large geographical area and the circumstances of Church life in the West, the Province of the Pacific has had a significant influence . . . and has attempted to increase the prestige of the provincial system . . ."—Dr. Randolph Crump Miller in *"The Churchman."* \$3.00

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Church and State in England. By Cyril Garbett. Macmillan. \$3.00.

The Archbishop of York has written a wonderfully fine exposition of the meaning of the Church of England, in its long historical setting, and in its significance for personal religious living. In this volume, he deals with the basic question of the relations between church and state in England, with the Royal Supremacy which succeeded the Papal Supremacy, and finally, the Supremacy of Parliament which succeeded that of the King. Chapter V deals with church and state in the 20th century, and the actual problems facing the Church of England today. These questions are dealt with in the remaining chapters of the book, The Establishment, Disestablishment or Reform? Church Reform in the Past, The Appointment of Bishops, The Revision of the Prayer Book, The Revision of Canon Law, The Reform of the Church Courts, The Reform of the Parochial System, The Churchman as Citizen, Epilogue: For What Purpose?

The book is the most interesting and

penetrating study of the Church of England to appear since Dean Inge's book of about 20 years ago.

A Life of Jesus. By Edgar J. Goodspeed. Harper, \$3.00.

Every book Professor Goodspeed writes is interesting, well written, and illuminating. What surprises us about this one is its conservatism. He takes the Gospel of Mark almost as it stands, with no attention to the past thirty years of "tradition criticism," and with the same "social gospel" presuppositions that were current thirty and forty years ago. There is almost no recognition of the very pronounced theological character of the Gospel of Mark. In fact the book might have been written long ago, in the great days of the Burton-Goodspeed-Mathews triumvirate at the University of Chicago. That is its virtue—and its limitation.

The Legacy of Maimonides. By Ben Zion Bokser. Philosophical Library. \$3.75.

A "popular" book on one of the

greatest minds in Jewish history. Maimonides was great as an exegete, as a philosopher, as a moralist, and as a spiritual guide.

Render to God. By J. Spencer Kennard Jr. Oxford. \$3.00.

This is an immensely learned little book, the product of many years of research, and setting forth conclusions which all students in the New Testament must take seriously. Dr. Kennard holds that our Lord did encourage non-payment of the Roman tribute, that he did look upon himself as the Messiah (in the political sense), and that he did threaten the security of the Roman occupation in Palestine. The book is well-illustrated with photographs of coins and of the wonderful Tiberius cameo at Vienna.

How to Read and Enjoy the Psalms. By Maurice Clarke. Wilcox and Follett. \$1.25.

An elementary guide, full of illustrative material, and leading to the intermeaning of the Psalter.

East and West. By Mary Burt Messer. Philosophical Library. \$3.00.

A Christian Scientist's reply to the Communist Manifesto—an interesting and curious work.

All Reviews are by Dr. Grant unless otherwise indicated.

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INTERESTING FEMALE FIGURES:

—Any male this side of 90, like the late Justice Oliver Wendell Holmes, is interested in female figures. Those who argue "ad nauseum" against the ladies on vestries, or as delegates to diocesan conventions, not to mention the General Convention, should ponder these figures.

Women today hold 70 per cent of all national wealth; 80 per cent of life insurance benefits; 65 per cent of all savings accounts; 48 per cent of all railroad stocks; 44 per cent of all real estate titles; 54 per cent of the preferred stock in 39 leading corporations—and purchase 85 per cent of all merchandise sold.—North Carolina Churchman

A VOTE OF CONFIDENCE:—

The Living Church writing on the every member canvass states that at canvass time the churchman has an opportunity to vote for or against the Church. Our contemporary's premise may not be absolutely true, but both parishes and dioceses which are falling behind in their obligation might well give serious thought to these words.

An adequate pledge on the black side of the envelope is the best possible vote of confidence in your parish; an adequate pledge on the red side is a vote of confidence in your diocese and the general Church. An inadequate pledge, or none at all, on either or both sides, is in effect a vote of "no confidence" in this annual Church-wide plebiscite.

NOT WOMEN'S WORK ONLY:—

In popular thinking the religious training of children in the home rests with mother. This we know is not true. It is good to see this myth challenged in cold type. The Canadian Churchman makes father's responsibility clear. It is the privilege and I believe the responsibility of the father in the Christian home to establish the practice of family worship. It should be possible for every father, at the beginning or the end of each day, to gather his family about him for a brief period during which the Bible is read and prayers are offered.

ADEQUATELY STATED:—Since the Pope proclaimed the assumption of the Virgin Mary as "required belief" there has been much written. Even the secular press did a bit. "Life" gave it a big play. Interesting to us as PE's is the tribute given by the Presbyterians to the statement of the Archbishops of Canterbury and York. "The United Presbyterian" says that the announcement of the Archbishops states the cause for Protestantism

completely, comprehensively, and accurately that comment is unnecessary.

Just in case you missed the Archbishops' announcements we quote: "The Church of England renders honor and reverence to the Mother of our Lord Jesus Christ. But there is not the smallest evidence in the scripture or in the teachings of the early Church of belief in the doctrine of her bodily assumption. We profoundly regret that the Roman Catholic Church has chosen by this act to increase dogmatic differences in Christendom and has thereby gravely injured the growth of understanding between Christians."

A RELIGIOUS DAILY:—

In Kansas City, Missouri, an eight page Roman Catholic daily, The Sun Herald, began publication early in October. One of its first editorials made suggestions as to how the quarter-of-a-billion dollar Ford Foundation might spend some of its money. Among the suggestions were immediate study and speedy answers to these: how to get our surplus food to starving people all over the world; where to find new homes for millions of people in Italy, Japan and other over-populated countries; how to reach the Russian people themselves and what to tell them when we do establish contact.

TRANSITION:—

The Federal Council Bulletin after 33 years of service will cease publication with the December issue. A new publication will replace it under the National Council of the Churches of Christ in the U.S.A. The name for the new magazine has not been chosen.

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NEWS OF CHURCHES OVERSEAS

INTERCOMMUNION REPORT BEWILDERS BRITISH

A report on proposals for intercommunion between the Church of England and the Free Churches has caused bewilderment in England. Based on four years of study by a joint commission, the report runs counter to principles tenaciously held by one or more groups. Acceptance of the episcopate appears to be the stumbling block to Protestant leaders. Yet the strong Anglo-Catholic group inside the Church of England are uncompromising on the issue.

GERMAN SYNOD HITS REARMAMENT

A resolution denouncing German rearmament and urging Christians to "continue their efforts toward peace in faith" was adopted by the synod of the Evangelical Church in the Rhineland, meeting at Velbert, Nov. 24. It declared that rearmament would hinder Germans "in fulfilling necessary social tasks, promote the resurgence of nationalistic trends, and turn eastern and western Germany into two hostile camps, with the danger of leading to war."

TITO NEGOTIATING WITH VATICAN

Negotiations have been initiated in Rome by Marshal Tito for an agreement between the Vatican and Yugoslavia, according to the Rome reporter of the Christian Science Monitor. Terms provide for the prompt release of Archbishop Stepinac and other imprisoned priests, the restoration of religious instruction in the public schools, permission for R. C. papers to resume publication, government grants for building R. C. schools, and the reestablishment of direct contact between Yugoslav bishops and the Vatican. In return the Vatican is to discontinue "hostile propaganda" against Yugoslavia, and the clergy are to cooperate in social and economic programs.

Later, one of the two Yugoslav priests who was said to be in Rome to carry forward the negotiations, the Rev. Joseph Maric, professor at Zagreb University in Croatia denied that he was there for such a purpose.

ANGLICAN ASSEMBLY MEETS IN LONDON

The assembly of the Church of England met Nov. 14 in its restored legislative home, the circular hall in Church House, Westminster, bombed during the war. The original hall, opened in 1940, received a direct bomb hit that same year. During the war

the assembly met elsewhere since the government used most of Church House as a meeting place for parliament.

CANADIAN CHURCHES URGE REFORMS

The Canadian Council of Churches, meeting the last week of November at Toronto, expressed concern over "the increasing consumption of alco-

holic beverages"; urged that sex education be made available to youth under proper auspices; urged members to combat the flood of "obnoxious pornographic books" in the country's bookstores. Attention was also called to widespread gambling, with the resolution stating that "there is no room or place for gambling rackets in Canada, whether domestic or imported."

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

VIDA D. SCUDDER
Churchwoman of Wellesley, Mass.

Alas, that in refusing visas to many wishing to attend the Sheffield Conference on Peace, the British government, which I have always regarded as our best (secular) hope, should have adopted the chief method of the nation they suspect and oppose. Such poisonous contagion is the device of our adversary, the Devil. I am very pleased to have sponsored the Sheffield meeting.

HYATT HOWE WAGGONER
Prof. at Kansas City University

Thanks for the splendid statement, "Common Idolatries" by E. A. Callanan Jr. (Nov. 16). This seems to me the sort of thing we need to be told, and told, and told again. If we are not being told it from very many pulpits, must we not conclude that the Warden Joneses described by Mr. Callanan are actually in the majority in many parishes? And if that is so, what are we to conclude about the way the Church is fulfilling its mission?

REGINALD G. ROBSON
Rector, Christ Church, Las Vegas, Nev.

For the protection of the clergy, I wish to make a correction in the letter of the Rev. Raymond K. Kiebs to The Witness (Nov. 16), regarding one Robert Westfall. The story of this man did include a wife and child. But I have, I hope, rescued the alleged wife and child and have them in a Christian environment. Westfall escaped us in his two and one-half day stay in Las Vegas, but not before marrying some woman during that time, who took steps to have the marriage annulled but she, too vanished. So the man may be now on his own or with a wife. Anyway I join with the Rev. Ray Riebs in warning all the clergy to beware of this man. He is a very smooth individual besides being an alcoholic.

R. LOUISE TRAVOUS
Churchwoman of Edwardsville, Ill.

The Rev. Philip H. Steinmetz writes in your issue of November 23: "Our knowledge of God is a gift. We could not and our ancestors did not seek and find him. He came to us in a series of events we call the Incarnation..." Certainly our knowledge of God is a gift. A gift from the Jews, after a long and difficult seeking. Going back far enough, even to Noah, we might find our ancestors among them. Any

faith that has held firmly to the one God, with few divisions among them, for years that mount into the thousands, requiring no go-between as intercessor nor for clearer understanding, should have full, unquestioned credit for the greatest discovery man has ever made. Up to this point Mr. Steinmetz's "Give and Take" is excellent, a new thought soundly and persuasively presented.

ELDRED JOHNSTON
Rector of St. Mark's, Dayton, Ohio

In reading St. John's Gospel the other day I was struck as never before with the significance of our Lord's statement to the Samaritan woman: "Salvation is from the Jews." It seems one of the strangest twists of history how this people which should never lose our respect for having furnished the matrix of our religion has in many Christian countries become the subject of ridicule and discrimination. Also consider that in the recent official acceptance of the dogma of the "Assumption," the Roman Church has elevated a Jewess to a position far above that of any Christian woman in history.

WILLIAM H. BORCHERT
Layman of Moorhead, Minn.

I sure enjoy The Witness, your editorial policy and stand on present day problems of national and international importance. It takes courage in these times.

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