

The WITNESS

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JULY 11, 1946



W. BROOKE STABLER
CONFERS WITH BOYS
AT CRANBROOK . . .

THE COST OF PENSIONS

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, (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.
Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street. *Rev. Henry Darlington, D.D.*

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

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street
Rev. Geo. Paul T. Sargent, D.D., Rector
8:00 A.M. Holy Communion
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York
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: 11:00 and 12:05.

ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff 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 and 9 H. C.; 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, 9:30 and 11.
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH

Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

THE WITNESS

For Christ and His Church

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JULY 11, 1946

Vol. XXIX

No. 37

CLERGY NOTES

BERGER, CHAS. P. JR., was ordained priest June 18 at Cambridge by Bishop Sherrill and will be curate of St. John's, Waterbury, Conn.

BUTT, H. FAIRFIELD, rector of St. George's, Rumson, N. J., has resigned to be rector of Christ church, Baltimore.

COX, THOMAS, was ordained deacon June 9 by Bishop Penick of North Carolina in St. Paul's, Winston-Salem.

CREECH, ROBERT J., was ordained priest June 23 by Bishop Washburn and will become vicar of Harrington Park, N. J. Sept. 1.

LAYTON, WILFRED, was ordained deacon by Bishop Creighton June 17 in St. Paul's, Flint, Mich., and will continue as assistant and organist.

MAY, CHARLES, was ordained deacon by Bishop Creighton June 17 in St. Paul's, Flint, Michigan and will be on the staff.

REESE, GORDON M., formerly executive secretary of the Army & Navy commission in Honolulu became canon to the Ordinary and director of youth activities for the Diocese of California June 1.

SAFFORD, D. WADE, has resigned as rector of Christ church, Kensington, Md.

TROTTER, JESSE McL., rector of Grace, Amherst, Mass., and chaplain of Amherst College will resign Sept. 1 to become assistant professor of theology at the Virginia Theological Seminary.

WOLF, FRED, was ordained priest June 23 by Bishop Conkling of Chicago and will be in charge of Trinity, Belvidere.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion—Monday and Thursday, 9 a.m.; Tuesday, Friday and Saturday, 8 a.m.; Wednesday, 7:00 and 11:00 a.m. Noonday Service, daily 12:15 p.m.

CHRIST CHURCH Cambridge

REV. GARDINER M. DAY, Rector
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH Miami

Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL

Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sunday
8:30 and 11:00 a.m.

Week Days
Tuesday, Thursday, Friday at 12:10;
Wednesday and Holy Days, Holy Communion, 12 noon.
The Cathedral is open every day

ST. PAUL'S CHURCH Montecito and Bay Place OAKLAND, CALIFORNIA

Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH

Corner Church and Davis Streets,
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH

Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermayer, Curate
Sundays: Holy Communion, 7:30; 9:25 A.M.
Family Service: 11 A.M. Morning Prayer.
Holy Communion, first Sunday, 6 P.M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A.M.—Holy Communion
11:00 A.M.—Church School
11:00 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month)
7:00 P.M.—Young People's Fellowship

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 10 and 11 a.m.
Weekdays: Wed. 12 noon and 12:30.
Saints Days: 12 noon.
This Church Is Open Every Day.

Unity Commission Makes Report But Fails To Agree

*Submits Two Reports For Study By Delegates
To General Convention Meeting in September*

By Philip L. Shutt

New York:—Dividing 10 to 7, with one member refusing to sign, the Commission on Approaches to Unity with the Presbyterian Church this week presented majority and minority reports to General Convention delegates for study. The document, consisting of 23 typewritten pages, presents in detail findings which the Commission has been considering since General Convention met in 1943.

Because of their length THE WITNESS can only present a condensed version of the reports to its readers which follows:

"In all discussions and negotiations relative to union with the Presbyterian Church in the United States of America the effort has been made to give due consideration to two great underlying principles. First, the subject under discussion is not the cooperation or federation of the two Churches but organic union means ultimately, to quote the language of a formal resolution adopted by the Commission at one of its meetings, 'one Church, with one standard of faith, one communicant list, one ministry, one system of government.' This conception of the final goal before us, therefore, has directed all the discussions of the Commission and underlies the plan herewith submitted.

"Secondly, the members of the Commission have sought to bear in mind that the enterprise now being carried on by the Episcopal and Presbyterian Churches is but one phase of that ecumenical movement in progress throughout Christendom. We have tried therefore to envisage not only the union of two particular communions, but also the ultimate reunion of all disciples of our Lord . . . Out of these studies and negotiations has come a plan entitled 'A

Proposed Basis of Union' which follows . . . The document still leaves a number of important issues for further negotiations—for example, the organization of the General Assembly or Convention, and property and contractual rights. The latter problem has received careful preliminary study from a committee of this Commission."

Following this preamble comes the proposed basis for union. The majority report outlines the following considerations:

1. The unity of Christians is not merely a pious aspiration, it is essential if the Church is to live and to fulfill its mission both at home and abroad.

2. The aim of the negotiations is to achieve such a basis of union that other Churches can adhere to it so that, if it be God's will, the union of the two Churches can be the nucleus of a more inclusive union.

3. The essential purpose is to find a means whereby each uniting Church may contribute its heritage of faith, order and practice to the united body and each may recognize and be assured that those things which are precious to its people are preserved in the united Church.

4. DOCTRINE. The Bible is accepted as the Word of God; the Apostles' and Nicene Creeds as defined by the first four General Councils of the undivided Church are to be statements of belief; the Confession of Faith and the Catechisms, and the Prayer Book with the Articles of Religion contain the system of doctrine received by both Churches.

Teachers in the united Church may instruct from any of these formularies consistent with the Basis of Union, and where conflicts are dis-

closed such conflicting teachings shall not be taught as necessary to salvation or so as to break membership in the united Church.

5. GOVERNMENT. There shall be a series of graduated councils (or judicatories) within the parish within the diocese or presbytery, and within the province or synod; and there shall be a supreme judicatory, the General Assembly or Convention.

6. MINISTRY AND LAY LEADERSHIP.

a. All men ordained after the effective date of the union will bear the authority of both traditions; as will also those already in the ministry.

b. Bishops shall have the powers and duties traditionally theirs exercised in concurrence with the Presbytery.

c. In the ministry of the Word and the Sacraments of the Gospel presbyters (priests) share equally with bishops.

d. At such time as the union is effected, in every diocese and presbytery there shall be formal services of mutual recognition and extension of authority to minister in the united Church. (Editor's note: the Formula follows).

e. Candidates shall be first ordained deacons and serve one year but must serve a stated probationary period before receiving the Diaconate.

f. The Churches recognize the right of congregations to select their pastor either directly or through officers chosen by themselves subject to the discretion of the bishop and presbytery.

g. Ruling elders: Lay representatives of the people set apart by prayer and the laying on of hands by a presbyter (priest). They serve in the Church councils. They also will have pastoral charge of a congregation lacking a minister.

7. OTHER PROVISIONS.

a. Baptism. The use of water in the name of the Trinity is the method by which candidates are incorporated into the Church. A profession of

faith shall be required by adults and by sponsors of children.

b. Confirmation. A public renewal of baptismal vows administered by the laying on of hands with prayer by the bishops, or by a presbyter (priest) duly authorized by the bishop and presbytery.

c. The Lord's Supper. Bread and wine shall be used and every rite shall contain (1) A confession of sin and a declaration of God's forgiveness; (2) a commemoration of the Lord's death and passion, and the recital of His words and acts with a prayer of thanksgiving and consecration, a presentation of the elements, an invocation of the Holy Spirit, and the Lord's Prayer; (3) and the Apostles' or Nicene Creeds on appropriate occasions.

d. Ordination. The true ordainer is God Who through the words and acts of the Church's representatives commissions and empowers. There shall be the imposition of hands, with prayer, an authorization to minister, and a designation of the office to which the candidate is being ordained. All ordinations of presbyters (priests) and deacons shall be by the bishop and presbyters (priests) of the presbytery of jurisdiction who shall join in the laying on of hands. Consecration of bishops shall be by at least three bishops, and presbyters representing the jurisdiction. When a congregation shall request it the bishop and presbytery shall require of the pastor-elect a promise to maintain the doctrine and worship in accordance with the forms to which the parish is accustomed.

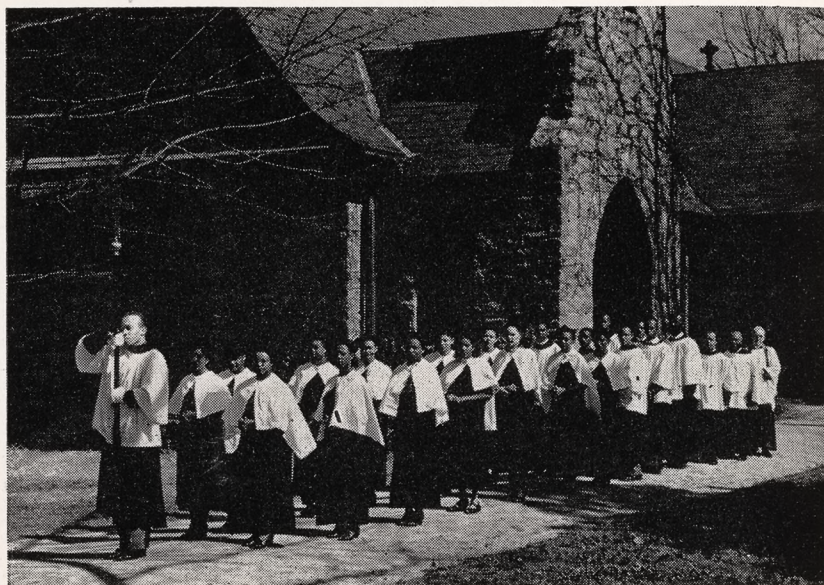
8. WORSHIP. There will be a common service book in due time including a variety of liturgical and non-liturgical forms to meet the needs and to preserve the distinctive values in the two traditions of worship. A liturgical commission shall consider such a book of worship and authorize its use but until that time the Commission may set forth forms of worship which any presbytery may authorize for use in the diocese.

Concluding the majority report the commission recommends that (1) the group be continued and to consider negotiations further with the Presbyterians and other Christian bodies; (2) the report shall be decisively acted upon by the General Convention of 1949 after serious study is given it by dioceses, (3) the Presiding Bishop shall be requested to present the Proposed Basis to

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Lambeth Conference in 1948 for its consideration and advice, and (4) that in its report to General Convention of 1949 shall be incorporated the actions of dioceses resulting from their study.

This report was signed by Bishop Robert Strider as chairman and Bishops Stephen Keeler of Minnesota, Benjamin Washburn of New-ark, and the Rev. Messrs. Sherman Johnson, T. O. Wedel, Alexander Zabriskie (secretary), and Messrs. W. L. Balthis, Alexander Guerry, John C. Spaulding, and G. F. Thomas.



The fine choir of St. Augustine's College as it leaves the chapel following service. At the rear of the procession is the Rev. Edgar H. Gould, for many years the president of this famous Church college

MINORITY REPORT:

Those who signed the minority report felt they could not sign the majority report nor recommend the Proposed Basis for study because to quote the opening sentence, "we judge that the proposals radically distort the religion of our Lord. We see no point in asking the Church to study for a period of years what we are certain would, if adopted, cause only disunity among ourselves and superficial unification with others."

They objected on the following grounds:

1. The Commission was not appointed, as has been asserted in some quarters, to accomplish union with the Presbyterians at any price. Because there was no debate and no opposition to the 1937 Resolution in regard to unity it is clear evidence the Resolution was not understood

then as it has been interpreted by some recently.

2. We vigorously repudiate any "complusion" under this resolution to accept without question whatever the Presbyterians insist upon.

3. One fact has remained constant and unchanged through the centuries that only a bishop can validly ordain. The Presbyterians deny this by asserting their ministry is the same as the episcopate and they will not accept the formula as a supplemental ordination.

4. The Presbyterians strenuously assert the parity of Orders, that is

that bishops, priests and deacons are all on the same level of authority and a bishop has no more spiritual power than a priest or deacon. This has been a historic Presbyterian principle and the commission has been informed "we will never give it up."

5. A minister is in no sense a priest beyond any other sincere Christian believer according to their official beliefs.

6. The Proposals would ultimately do away with the Prayer Book for the Presbyterian element vastly outnumber the Episcopal; so it is absurd to suppose that the new book of worship will favor our historic Prayer Book.

7. The proposals would automatically remove the Episcopal Church from the Anglican orbit of Churches and make it a member of the Pres-

(Continued on page 17)

THE WITNESS — July 11, 1946

Cranbrook School Builds Boys Into Christian Men

*Preparatory School Teaches High Ideals
And Also Emphasizes the Christian Life*

By Sara Dill

Bloomfield Hills, Mich.—Cranbrook School, located in this lovely suburb of Detroit, is a preparatory school for boys in grades seven through twelve. Uniquely among its contemporaries the school was established in 1926 by Mr. and Mrs. George C. Booth with the professed objectives of training boys not only in a good general education, but also "in the Christian life, in high moral idealism, and the practice of religion" as the deed of gift states. The school was first opened in 1927 under Dr. W. O. Stevens who was largely responsible for the establishment of these objectives. In 1944 the Rev. W. Brooke Stabler, previously headmaster of the Avon school, at Avon, Conn., became headmaster and under his direction the school is not only continuing its excellent work but is striving for even higher standards of scholarship and citizenship.

Cranbrook comprises ninety acres of beautiful rolling land twenty miles northwest of Detroit and is equipped to take care of about 200 resident students and half as many day boys from the surrounding community.

All boarding students live in single rooms in modern, fire-resisting dormitories which are closely supervised by resident instructors. All of the students take part in the school's work which is designed not only to render valuable services to the school but also to give the boys a feeling of responsibility and participation in the more practical aspects of the school's operations.

Now in its twentieth year the school has graduated some 750 boys most of whom served in the recent war, 37 giving their lives in this service.

Thirty-four instructors teaching English, mathematics, foreign languages, fine and industrial arts, natural and physical sciences, music and physical education have approximately 15 pupils in an instruction group. This means that the teacher can become well acquainted with his boys so that he can give them necessary help and also judge their work and effort.

The buildings at Cranbrook were designed by Eliel Saarinen, internationally famous architect who for many years has been president of the Cranbrook Academy of Art. In 1931 he received the gold medal of the New York Architectural League for this work. The buildings include the main school building, three dormitories, an arts and science building, a dining hall, an auditorium, an infirmary, and various residences and service buildings.

The school is affiliated with nearby institutions of a similar type for



Enjoying a fast game of softball on the fine athletic field at St. Faith's School, Saratoga Springs, N.Y. The School is chartered by the board of regents of New York and is approved by the synod of New York and New Jersey

girls as well as for professional training so that the combined schools cover an area of more than 300 acres.

Together they make one of the most unique cultural and educational centers in America.

RURAL WORKERS HONOR KOLB

Madison, Wis.—When the town and country leadership summer school meets July 8-19 at the University of Wisconsin the Episcopal church, through its own conference on rural work will join in honoring the 25th anniversary of Prof. J. H. Kolb of the Agricultural College whose enthusiasm for such a project has greatly aided rural religious efforts. The National Council at its May meeting passed a resolution

asking Presiding Bishop Henry St. George Tucker to send a greeting of appreciation to Prof. Kolb for what he has accomplished. This is the only rural conference for church work in America that has a quarter of a century's history behind it.

At the same time Episcopalians from all geographical sections of the Church who are active in the rural field converge upon Madison for their own conference headed by the Rev. Clifford Samuelson, associate secretary for domestic Missions of the National Council. Over 400 Episcopal bishops, priests, and laity have attended the conference during the past 25 years.

CLERGY COME TO AGREEMENT

Philadelphia—Twelve clergymen of this city representing opposite schools of churchmanship, concerned

over what they termed "the recent increase in 'party' strife within the Episcopal Church" met together recently so successfully that what appeared as difficulties were found to be less fearsome. They subscribed to the following: "We believe in our Lord Jesus Christ as God incarnate in this world. We believe that the historic Church was created by Him as the Family through which He might work His will in this world. We believe that the Holy Communion is the central act of Christian worship in which our souls are fed." It was signed by the Rev. Messrs. J. G. Armstrong 3rd, Thomas Burgess, G. R. Condit, K. R. Forbes, D. W. Gateson, J. C. Kolb, E. F. Salmon, J. K. Shryock, S. T. Steele, G. A. Trowbridge, C. E. Tuke, and E. B. Wood.

Christians Challenged By Work In Palestine Today

American Chaplain Says Palestine Test Case Urging Church to Meet Challenging Work Now

By Philip L. Shutt

New York:—Christianity faces a great challenge in Palestine, according to the Rev. Dr. Francis Bloodgood who has just returned from Jerusalem where he served as American chaplain to the Anglican bishop of that area. In an exclusive interview granted THE WITNESS he pointed out that the Christian schools, especially those sponsored by the Y.M.C.A., as well as the Hebrew university in Jerusalem are centers of reconciliation, for all nationalities attend classes. Lectures on living together are so crowded that the SRO sign is always in evidence, Dr. Bloodgood stated.

He said further that the religious side of the picture has been so blotted out by the politically explosive side that the Christians in Palestine, who are for the most part Arabians and of the Orthodox faith feel their brethren outside have forgotten them.

Dr. Bloodgood also told of a mission in Tellamer far to the north supported by the American Church where 10,000 Assyrians live who were relocated by the defunct League of Nations. An American priest is needed who is also an expert in agriculture. He must be a single man.

When Dr. Bloodgood left Jerusalem in May of this year the Arabian-English difficulties had not then affected the work of the Church. He stated that the Anglican bishop and staff are without adequate transportation and need a station wagon badly.

Living conditions are none too good in Jerusalem itself, nor in Palestine where thousands of refugees and pilgrims pour in. For example, there are some paralyzed older persons who live 60 feet underground many of whom have seen no daylight for a long period, he reported.

Dr. Bloodgood took some moving pictures of the work and will soon be prepared to show them as well as to lecture and preach. He feels Americans do not know much about

religious conditions in Palestine. He thinks that the political problems should be the responsibility of the United Nations Council. "Palestine could well serve as a test case for the effectiveness of the Council," he



The Rev. Kimber Den in charge of the delivery of a truckload of American flour to the destitute farmers of China. Mr. Den is in back of the man with the sack on his shoulder. In addition to carrying on this relief work for the government, Kimber Den continues to direct centers where children and refugees are cared for. Donations for the work can be sent to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y. Fifteen dollars will clothe, house and feed a Chinese orphan for an entire month

said, "because so many explosive elements are present in a small area that are common in larger sections of the world."

He is preparing a full report which will be given to the Presiding Bishop whose representative he was, and General Convention will hear from him.

CHURCH LEADERS TO EUROPE

Washington, D. C.:—Bishop Henry K. Sherrill of Massachusetts who is also chairman of the general commission on army and navy chaplains has announced that two prominent church leaders will leave soon for an extended visit to the chaplains in the armed forces in both the

European and the Far Eastern theatres of operations. Dr. Samuel M. Cavert, general secretary of the Federal Council of Churches will go to Europe, and Dr. C. Oscar Johnson, minister of the Third Baptist Church, St. Louis, and former president of the northern Baptist convention will go to the Far East. The purpose of the visits which have been officially authorized by both the Army and Navy, will be to confer with chaplains concerning their work and to assure them of the continuing support of the churches.

BISHOP OLDHAM IN ENGLAND

Albany, N. Y.:—Bishop G. Ashton Oldham has gone to England to attend conferences as an official representative of several international organizations and expects to be absent six weeks. As president of the World Alliance for International Friendship through the Churches, he will attend a conference of the Alliance at Pendley Manor and later will be the guest of Archbishop Fisher. At Canterbury he will represent the Episcopal church on the consultative body planning the 1948 Lambeth conference. He will also preach in the Portsmouth cathedral and at St. Paul's, London.

EDITORIALS

Christian Education

THE obvious lack of moral incentive in the acts of men today demands renewed attention to the subject of Christian education. We of the WITNESS Board feel that, with the home and the school increasingly secularized, it is incumbent upon the Church to place this in the very forefront of its interests and efforts.

To meet today's crisis new attitudes and methods are called for. The old-time "Sunday School" is no more adequate than the horse and buggy in an air-minded age. With the choice of life or death facing the world Christian education must be even more "functional" than secular education. While it cannot neglect the informational side, in the little time that the average Church School has on Sunday at its disposal it must put its emphasis on relating the Christian ideals and purposes to the desperate art of living in a revolutionary age. We would make our own the four objectives set forth by William Clayton Bower in his excellent book, "Christ and Christian Education." Briefly these are: 1. The achievement of a Christ-like personality in attitudes and motives; 2. A searching criticism and reconstruction of society that it may be brought in harmony with Jesus' teaching of the Kingdom of God; 3. A study of the funded experience of the Christian past in order to interpret and resolve the issues which we face in the present; 4. The building of a fellowship, the Church, to meet both the needs of the individual and to act as a sustaining and propulsive power in an anarchic society.

All this means that the center of gravity in our Church Schools must be changed from teaching to learning, from the curriculum to the child, from the acquisition of facts to the relating of values to life and experience. In other words, every opportunity to *practice* Christianity must be scrutinized and studied. It also means that the dogmatic approach—"Jesus loves me, this I know, for the Bible tells me so"—must give way to a much freer and more adventurous search for truth, secure in

the knowledge that "God is not the God of the dead but of the living."

In order to accomplish these ends much greater student participation is called for in our Church School so that our young people will be conscious of their responsibility to plan as well as to assist in executing their spiritual nurture—and to enjoy the doing of it. This involves the recognition that the child is an individual in his own right, not simply an undeveloped adult, and his worship experiences must be on a level that he can assimilate and respond to.

We do not share the belief that Church Schools have had their day; as a matter of fact they are

something quite new in the history of the Church. The science of education has made great strides in the past generation; the newer methods offer many challenging opportunities. We deplore what we believe to be a defeatist attitude on the part of some of the clergy who, because of the great amount of effort involved to revise our Church Schools, retreat to the superficial catechetical method or turn to the "Children's Eucharist" as the easiest way out. Great times call for greater endeavors; if the coming generation is to be equipped to meet the overwhelming problems that confront it the Church must rouse itself and turn its energies to those with whom its future rests.

Cult of Simon

We are in receipt of a folder put out by the Monument Builders of America, Inc. (Len Arnold, public relations director) entitled *Prayers for Peace*. If the morticians lobby succeeds in getting Congress and the President to bring back what is left of the mangled bodies of the brave men who fell on foreign battlefields there will be a demand for tombstones so this association is preparing not only to sell them but to suggest that they be properly inscribed with prayers for peace. We would not condemn this organization either for its enterprise in seeking a market or would we question its motives in using a book of

"QUOTES"

THE most dangerous thing about the Ku Klux Klan in the South is the fact that its queer, perverted ideology has somehow, in the minds of the uninformed, gotten mixed up with Christianity. The limited success of this effort to identify the Klan with religion, and the enemies of the Klan with irreligion has given the KKK a considerable portion of its following. This has been profoundly disheartening and in no small measure alarming. Today it is correspondingly heartening to see the authorized spokesmen of the Churches stripping the pretense from this vicious propaganda. Courageous ministers for many decades have stood against this bigoted, barbaric organization, but in the past they have fought their battles in relative isolation. But since the postwar revival of the Klan the forces of organized religion have begun to advance in phalanx.

—Miami Daily News

prayers for peace to sell tombstones. We would however use this incident to call to the attention of readers that there was once a man named Simon who sought to enhance his profession by buying the services of the Holy Spirit (Acts, 8).

Religion has often been useful to enterprising entrepreneurs. Church societies are frequently solicited by Aunt Emma's Flavoring Extracts to drum up a demonstration before a crowd of church ladies (at 25c per head). Undertakers are only too eager to supply churches with posters and attractive signs and fans for summer congregations and chairs for bridge parties. Even that conservative group known as the National Association of Manufacturers has been known to solicit the aid of ministers

to lend respectability to their efforts to spread propaganda in local communities.

Simon Magus was never canonized but he should have been if only to provide a patron saint for those who would make use of religion to sell their wares. We believe it is beneath the dignity of the Church to be used as a commercial agency. We believe it is beneath the dignity of the clergy to write prayers to help sell tombstones. We wish that every church which has accepted favors—such as fans, posters and chairs—bearing the name of the undertaker who has provided them might remove them. The business of the Church is to proclaim the Gospel, not to make money or enjoy advantages at the price of becoming an advertising medium.

The Cost of Pensions

by Robert Worthington

Executive Vice-President of the
Church Pension Fund

THE paper entitled "The Cost of Pensions" in the April 25th issue of THE WITNESS is both interesting and well-considered. It raises many pertinent questions—too many to be discussed adequately in the limited space allotted to this article. Some of them have to do with the principles adopted by the General Convention when the fund was instituted. Others proceed from the recent decision of the trustees of The Church Pension Fund to move towards increasing the assessment rate to 10 per cent, from its present level of $7\frac{1}{2}$ per cent. These latter questions will be discussed in the present article.

Perhaps the most important is whether a 10 per cent rate may not be too high unless it is accompanied by the promise of expanded benefits. Mr. Graf is correct in his point that, at present levels of assessable salaries in the Church and of the invested assets of the Fund, the increase in assessment rate will produce more income than is lost by a drop from $3\frac{1}{2}$ per cent to $2\frac{3}{4}$ per cent in interest. This relation is, however, necessary. Income has to be sufficient to balance the value of the new promises taken on each year and this value will be higher if only $2\frac{3}{4}$ per cent interest can be expected between now and the time the promises are fulfilled than if $3\frac{1}{2}$ per cent is expected. The value will not be the same. Here we have a technical point not too readily understandable by the unversed, but nevertheless basic. For if the income is not kept in step with the promises, the promises are meaningless.

Another way of putting it is to say that if the assessments are increased now to a rate of less than 10 per cent of salaries, there would later,—if surplus had not already been used up and bankruptcy encountered,—have to be a further increase to a figure higher than 10 per cent. The 10 per cent rate is the rate that can remain constant throughout the years and still bring the promises to fulfilment, *ceteris paribus*.

In the judgment of the Trustees and their actuary, the present circumstances as well as the outlook for the future dictate a 10 per cent rate. They would like to believe a lower rate would do, but they cannot.

Mr. Graf makes the statement "Since the Fund has been accumulating nearly \$1,000,000 surplus each year since 1917 for actuarial purposes and future protection the only conclusion which can be drawn is that the Fund is asking for more than it expects to get, or that it wishes to increase its surplus, or that it anticipates a further decline in investment income and wants to be prepared for such an unhappy event."

It is evident that by surplus Mr. Graf means excess of income over disbursements each year. Surplus here is a misnomer, although clearly unintentional. The growth in the assets, which seems to be what Mr. Graf is referring to, is most important. It is only on account of this growth that there can be certainty back of the pension promises. At the end of 1945 the value of the promises (actuarial reserve liabilities) was \$35,741,465,

and there had to be and were balancing assets. This sum of money plus interest to be earned on it will be completely disbursed by the Fund to the present beneficiaries and the present large group of active clergy, and their families, in recognition of the services of these clergy prior to January 1, 1946.

The phrase "for actuarial purposes" in the sentence quoted above is not accurate. The reserves do not exist for actuarial purposes. They exist to afford the protection promised. The role of the actuary is simply to compute their value. Mention is made of this fact here because it should not be overlooked that actuarial science is a tool and not an end. The end is pensions that can be counted on.

The interests of the clergy and the Church would be served very definitely by a larger surplus than that existing at the present time, namely \$1,896,155. This is a small surplus for a fund of \$40,000,000. For example, a serious market set-back in security prices (already very high) could reduce surplus by several hundred thousand dollars. Again, the change to the $2\frac{3}{4}$ per cent interest assumption at the end of the year will call for a transfer of several hundred thousand dollars from the present surplus to reserves. Finally, the present surplus is not sufficient to allow a change to a $2\frac{1}{2}$ per cent interest assumption, a step that may be necessary in the future. Surplus should be built up.

IT MUST be remembered that the Fund, unlike an insurance company, operates with a small margin between mortality assumptions and mortality experience. For instance, if the Fund were operated by an insurance company, the assessment rate in the past would not have been as low as $7\frac{1}{2}$ per cent, nor would a rate as low as 10 per cent in the future be acceptable. The mortality tables on which the reserves are calculated are tables built up by the Fund's own experience, with periodic adjustments to meet changing trends. Insurance companies on the other hand use general mortality tables that are considerably more conservative than the tables used by the Fund. Because the Fund operates on a small margin, the assessment rate can be lower than would otherwise be necessary, and the extra benefits aggregating \$6,000,000 over the years have been appropriated. Moreover, most insurance companies are issuing annuity contracts at the present time on a 2 per cent interest assumption, which in itself would require a very substantially higher assessment (premium) rate than called for by a $2\frac{3}{4}$ per cent interest basis.

The possibility is suggested by Mr. Graf that the Fund anticipates a further decline in investment income. Unfortunately there is no clear evidence that the down trend of yields which has

existed for many years has halted.

Mr. Graf mentions the administrative costs of the Fund, and suggests that it might be administered by a large banking house with pension facilities for a very considerable saving. Some time ago a special study was made of the costs of the Fund and other funds working in the same field. It was found that the Fund had the lowest ratio of expenses to assets, namely 0.32 per cent, of the six funds in its own size category; in the ratio of salaries to assets it was also lowest at 0.18 per cent; and in the ratio of rent to assets two had a lower figure than the Fund's 0.023 per cent and three a higher figure.

The largest items of expense are, in order: Compensation of employees, investment advisory fee, custody and care of securities, rent, office supplies and printing, postage and publications. The expense of the following fall under \$2,000 a year: Medical expense, auditing expense, actuarial expense, travel, depreciation of furniture and fixtures. The consulting actuary for years has contributed without fee his very important services. The Fund's legal advisers—and their help is constantly needed—have always contributed their services without charge.

The compensation of employees is determined by the law of supply and demand. In other words, the compensation runs parallel to what other companies competing in the same market pay for equivalent capacities. The rent of the office, contracted for some years ago at a favorable rate, is even more favorable under present-day circumstances. The fees paid the investment advisers and the custodians of the securities are low. We suggest that any one particularly interested in these matters ask qualified experts in the field of investments whether a fee of \$16,000 a year for first-class investment advisory service on a portfolio of \$37,000,000, and a custodian fee of \$8,300, are reasonable.

The assumption that some other administrator, such as a bank as suggested by Mr. Graf, or an insurance company, could operate the Church's pension system more cheaply than the Church itself may not have been made with the benefit of one consideration, namely that all the clerical work of record-keeping and bookkeeping, supervision, office space, supplies, postage, services, etc., would be required no matter by what group the Fund is administered. In addition, a commercial company taking on a responsibility and service of this sort would expect a reasonable profit over and above the cost.

WE DO not believe the suggestion of Mr. Graf that the administrative cost would be no greater if there were 65,000 clergy a constructive comment. The cost of operating a pension system consists largely of wages paid directly to the or-

ganization's workers or indirectly as the major part of the cost of supplies, printing, security handling, services and so forth. The staff that would be needed to handle twice as many accounts as the Fund's present 6,500 accounts would certainly have to be increased. The work that would have to be done on 13,000 accounts would be doubled, nearly twice the office space would be required, postage would be exactly doubled, etc. Without question certain of the costs would not be doubled but every expense item would be increased.

At the end of his paper Mr. Graf asks whether,

Recent Publicity Explained

by Louis Wallis

RELIGION in the crisis now confronting the world is the subject of publicity material which has recently appeared in the advertising columns of this journal under successive headings as follows: "A Serious Word About Your Inherited Religion," "The Tragedy of the Forgotten Jehovah," "New Methods in Biblical Interpretation Imperatively Needed."

Many religious leaders feel that organized religion has not yet spoken adequately in the present situation. Our national and international difficulties are approached with abundant moral earnestness and personal devotion. But these very qualities tend to obscure the fact that religious people must find their bearings more definitely in terms of the conditions which they hope to influence.

The Church is Bible-related, and must in some way recover and reassert its basis in the prophetic doctrines at the foundation of Scripture. Today's crisis indeed should presently compel a new declaration by the churches regarding the significance of the Bible and its religion, around which progressive elements can rally in the struggle for a better world. But a number of obstacles present themselves in the pathway of such an endeavor. How can we restore the voice of ancient prophecy without lapsing into futility and fanaticism? Many of the concrete demands of the prophets were utopian and impractical, such as the abolition of interest on money and the cancellation of loans at the end of seven years. The Bible does not supply a program of economic readjustment applicable to modern society; nor does it even furnish the materials out of which a scheme of social reform can be constructed for our times. The prophets lived in the immediate presence and urgency of terrible economic problems: These men preached the God of Israel as the divine champion of justice for "the poor and needy"; while the worship of "other

following an increase in the assessment rate to 10 per cent, it may not be possible to augment the inadequate pensions now granted. The Trustees hope so. Such increases will necessarily be in the nature of expansion of the "extra benefits." There is but one thing which is more on the Trustees' minds and hearts, namely to make the basic promises secure. After that they are truly eager to increase the benefits. But the answer must be postponed for a year or two until the net results of the increase (if approved by General Convention) are revealed.

gods," which they attacked, was complicated in its very essence with oppression and exploitation of the underprivileged; and the pressure of the struggle against Baal was an impelling force in the evolution of Israel toward ethical monotheism. During that long historical experience, men learned to find God amid the daily stress of secular life and in the powerful imperative of the moral law. But the democratic impulse of prophecy has been largely frustrated and obscured by the aristocratic, priestly element in the Jewish and Christian religions. The priest has always tended to collide with the work and influence of the prophet. Nevertheless, both prophet and priest have had their legitimate place in the development of the Judeo-Christian tradition. The question is how to interpret both factors in such a way as to release the prophetic witness in the religion which we have inherited from Bible times.

PARADOXICALLY, the scribes in the Babylonian Exile saved the monotheism of the prophets by building around it the fence of the priestly "Law." The five books of the Law, containing minute requirements of worship and also the utopian demands of the prophets, became the Bible of the Jewish community after the Babylonian Exile. But a reactionary party assumed control; and the prophets themselves, who had been creative in the evolution of monotheism, came to be looked upon as mere interpreters of the Law; so that the books of the prophets were never considered to be an organic part of the Jewish Bible proper. The names of the great literary prophets were never, or but rarely, given to Jewish children, and hence are not borne by characters in the Gospels, the Acts, and the Pauline Epistles.

The name of Jehovah, the God of the prophets, freely spoken before the Exile, was forbidden to

be uttered after the Captivity; and therefore it is conspicuously missing in the New Testament. The impractical economic demands of the prophets, contained in the Law, were made null and void by a rabbinic legal instrument, "The Prosbul"; and the old social problems, which the prophets had fought, reappeared in Judaism under new forms. This indurated system was challenged by Jesus; and although it continued to stand unchanged, the social forces unleashed by the Crucifixion made possible the spread of ethical monotheism in the gentile world. The old prophetic struggle between Jehovah and Baal emerges in the New Testament as conflict between God and Mammon. The striking contrast between the emphasis upon rich vs. poor in the first three Gospels, and the priestly atmosphere of the Pauline epistles, is the measure of the change made necessary by the rise and expansion of Christianity. The progress of monotheism in the Roman Empire, and in medieval Europe, could not, under the circumstances prevailing in those times, carry the weight of economic agitation and reform.

But under present conditions, the Bible is generating social conscience about problems caused by economic forces which operate beyond the orbit of individual, or personal, volition. These problems call for public, or collective, action. What is organized religion to do about them? Something has been accomplished in recent decades by numerous resolutions demanding economic justice. Such action has undoubtedly had an educative,

moral effect, helping to clear the way toward the future. But resolutions of this nature may easily drop into the limbo of cant formulas which are safe, respectable and harmless. And yet, on the other hand, organized religion cannot sponsor definite programs of social reconstruction without virtually becoming a political party which excludes from its membership all who do not favor the proposals in question.

We need to realize that the social-economic problem in the Bible is not peculiar to the communities with which the Scriptures deal. It assimilates with general history in a perspective which includes elements common to all nations. There is a close affinity between social forces operating in Bible times and the forces at work in the development of western civilization. This important fact, long known to investigators, is made evident by recently issued studies of international scholars under the direction of authorities at Cambridge university, England. Biblical data, about which there is no dispute, can be used as the basis of a broad, comparative declaration, or statement, on social justice by religious people of all creeds. Such a statement, in tentative form, will soon be proposed for discussion in the hope that, either as modified or as essentially unchanged, it may prove to be available for endorsement by organizations and individuals interested in giving a more definite orientation to the social conscience in the present crisis. It will make no reference to controversial points in Biblical criticism or theology.

More Time to Teach

by David R. Hunter

*Director of Religious Education
in Massachusetts*

EVERY season is open season as far as the Sunday Church School is concerned. Not a winter passes without some person of note taking a pot shot at our Sunday educational program which is caught up and syndicated throughout the land. For all of this unfavorable publicity the professional religious educator should be only grateful, for we need all the adverse publicity we can get. We will forever be helpless without it.

As a matter of fact almost any one of us can add to the evidence which demonstrates our weakness. One need only turn to the statistics to come upon facts which are close to shocking. A study of enrollment statistics cannot always be depended upon to prove very much, but in this case the statistics are so startling they cannot be avoided.

Enrollment in our Church Schools throughout the country during 1944 and 1945 fell to a point lower than it had ever been since the year 1890. In the Diocese of Massachusetts, except for the year 1919, enrollment has never been as low since the Western Diocese was created in 1901. Now of course the war played a part in this, and yet to be satisfied with that explanation is to miss the real meaning of these figures. During all the years from 1890 to the present the communicant strength of our Church here in the United States has more than tripled, while Church School enrollment has averaged about the same. From 1894 to 1942 the total figure for continental United States was always in the 400,000's, with one exception when it fell below. For over half a century it fluctuated and

varied no more than 1/7th of the largest enrollment attained. There can be little wonder then that laymen almost everywhere are filled with skepticism about the value of the Church School of our day.

Many factors have contributed to this situation, but one of the most basic factors is to be seen in the very time structure of the Church School which in the midst of our developing secular culture finds itself increasingly incapable of coping with that culture. The first half of this century has marked the development of a form of secularism which is unparalleled in the previous history of our country. Now in our day it has finally taken a form which has resulted in building a people, our own people, whose living is organized essentially apart from God. Living in the midst of a culture of this type that recognizes no essential or determining relationship to God, our Church Schools instead of increasing the amount of time available for instruction in an effort to further equip their children to combat and change the secularism all around them, have decreased that time, so that at the present it is the normal thing for a faithful Church School pupil to devote no more than twenty to thirty minutes a week to religious instruction apart from worship.

Any person who gives that fact a moment's thought will recognize the futility of such a program. It is not possible to point to a single basic subject in our weekday school system that could be mastered by a single pupil if the pupil had no more time to give to it than our children devote to religious education. How can we possibly expect any child to develop a sound religious life buttressed by the faith of our fathers, capable of withstanding the secularism of our day, if not overwhelming it, with no more opportunity than this for basic instruction. The answer is that we cannot expect them to do so, and that explains in part why the secular spirit has been able to make such deep inroads upon the culture of our generation.

Now in meeting this situation there are a number of points at which a Department of Christian Education could begin, some of which would hardly constitute a beginning, for we have been active there for some time. We could make it possible for teachers to secure the training most of them admit they so desperately need, something we have been trying to do and which we should look forward to doing with increasing efficiency. There can be no doubt that one of the weak points in our whole program of religious education is our system of untrained leadership.

ANOTHER starting point is with respect to the curriculum resources and teaching materials available for instruction. This has long been a crying need in the Church Schools up and down

page twelve

the land, and it is good to know that several promising developments are on the horizon, both in the National Division of Christian Education and in several Dioceses.

These are tasks we must not fail to accomplish, but they hardly constitute a new approach, and by themselves they do not promise any more for the next fifty years than they produced during the last half century. The real place to begin is with respect to the whole question of time. If it is true that the child cannot master any subject of basic importance on a thirty-minute per week basis, how can we hope to do anything with the best curriculum and the best trained teachers in the land if we continue as we are?

The solution, more than one leader feels, is to be found in what is known as the extended Church School session, something that has been tried with success in a number of parishes throughout the country, some of them small, some large, but a project which apparently has never been sponsored by a National or Diocesan Department of Christian Education. The extended Church School session is a program which makes use of the whole of a Sunday morning for purposes of education and worship. Instead of participating in the program of the Church for one hour on a Sunday morning, two and one-half hours are made available to children. For the average child this means that the teaching time is at least doubled and in many cases tripled. With all of the problems that go with this increased apportionment of time, this would seem to be a most necessary starting point and the very least we can do toward rectifying the present situation.

The two immediate problems with which one is confronted when the extended Church School session is contemplated are the apparent scarcity of teachers and the limitations of available space. Neither of these problems is to be underestimated, but neither should they be permitted to rule out all thought of the extended session. Church Schools of all sizes have solved them once the combined forces of leadership and laity determine to make more time available. The primary prerequisite is a deep seated conviction that the Church School institution as we now know it simply cannot work, and a determination to change it at its very base. When this spirit comes into being within a parish, it becomes perfectly obvious that more teachers are necessary, that they require more adequate training and that the persistent problem of teaching space can and will be solved. There are a few instances of this in our own diocese, and a growing file of letters from various parts of the country provide other examples.

In many ways the Church School is an index to

(Continued on page 18)

THE WITNESS — July 11, 1946

Brotherhood Host to Archbishop Of Canterbury September 7

Mass Meeting Under Auspices of Brotherhood Of St. Andrew to Hear First Public Address

Baltimore:—The office of the Brotherhood of St. Andrew here, one of the leading layman's organizations of the Episcopal Church, has announced that the coming visit of Archbishop Geoffrey Fisher of Canterbury to America is for the specific purpose of speaking before a huge mass meeting of that organization to be held Sunday afternoon, September 7 in Convention Hall, Philadelphia, at 3:30 o'clock. The meeting will climax a week-end of activity of the Brotherhood when delegates from all sections of the Church in America will hold their triannual convention. The Archbishop, coming from a Canadian visit will be the guest of the Brotherhood prior to his visit to General Convention September 9.

At the executive committee meeting of the Brotherhood held in March 1945 it was determined to invite an outstanding Anglican leader to speak at the pre-Convention mass meeting and with the approval of Presiding Bishop Henry St. George Tucker, the Archbishop of Canterbury was asked to speak. He accepted in September. The Presiding Bishop at the same time invited him to visit General Convention.

This will be the second visit of an Archbishop of Canterbury to America in the history of the Episcopal Church.

Plan Meeting

London (by wireless to RNS):—Plans are nearing completion here for the first international conference of Christians and Jews ever held. Over 125 Protestant, Roman Catholic, and Jewish delegates from many parts of the world will gather for week-long sessions opened at Oxford on July 30.

Bishop Honored

Denver:—The commemoration of Bishop Fred Ingley's twenty-fifth anniversary of his consecration was held in St. Barnabas parish here on St. Barnabas Day. The two servers at the Holy Communion were his

Edited by Philip L. Shutt

son, Hansen Ingley, and Ted Hoover, the first child he baptized after his consecration. The Bishop received a pen and pencil set, a check for \$4,500 from the people of the diocese accompanying a book of memories in which the names of the donors were inscribed, and Mrs. Ingley was given two silver plates.

New Instructor

Philadelphia:—Dean Frank Gifford has announced the appointment of the Rev. Charles M. Coldren as instructor in dogmatic theology and ethics at Philadelphia Divinity School. Mr. Coldren has just been discharged as a Navy chaplain after three years' service. He was rector of St. Nathaniel's Church here before entering the service.

Greek Theologs

New Haven, Conn.:—Eighteen young Greeks will arrive in the United States next fall to do advanced work in American theological seminaries according to an announcement by the Rev. Edward R. Hardy, professor in Berkeley Divinity School here representing the Presiding Bishop in making the arrangements. Most of the men have

finished their course in theology at the University of Athens.

CLID Meet

Washington:—Several members of the Church League for Industrial Democracy were among the 550 students at the school of political action techniques sponsored by the national citizens political action committee on June 27-29. Among the speakers at the session dealing with the organization of clergymen for political action was the Rev. William Spofford Jr., executive secretary for the CLID.

Leads Fight


Portland, Ore.:—Stirred into action by the charge of Bishop Benjamin Dagwell that the city is permitting people to live in fire-traps, an ordinance was recently passed to correct the situation. The Bishop is chairman of the city's housing commission.

Raise \$30,000

Richmond, Va. (RNS):—An endowment fund for the maintenance of the Episcopal church building here where Patrick Henry gave his famous "Liberty or Death" oration is being raised by Alexander W. Weddell, former Ambassador to Spain and president of St. John's Church Foundation Inc. So far \$30,000 has been given with more to come.

Niemoller Invited

New York (RNS):—The Federal Council of Churches has been authorized by its executive committee to extend an invitation to Pastor




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FOR PEW USE
with the New Lectionary

We are glad to announce that copies of the Pew Edition of the Oxford Prayer Book, with the new lectionary, will be ready about April 1st.

As the supply is rather limited may we suggest that you order from your bookseller soon so as to avoid disappointment. Size 5½ x 3¾ x 13/16 inches.

No. 7400 Black cloth, square corners.....	50c
No. 7402 Bound in red cloth.....	50c

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Martin Niemoeller, German Church leader, to address the Council's biennial convention next December in Seattle, Wash. A nation-wide speaking itinerary will be planned.

New Dean

Hartford, Conn.: — The Rev.

Louis Melbourne Hirshon, since 1935 rector of St. Stephen's, Sewickley, Pa., has been elected dean of Christ Church Cathedral. A graduate of Harvard, he was ordained deacon and priest in 1925 by Bishop Rogers of Ohio. In the diocese of Pittsburgh he has served as an ex-

SUMMER SERVICES

New York City

CHURCH OF THE HOLY TRINITY
316 East 88th Street
The Rev. James A. Paul, Vicar
Sunday: H. C. 8 a.m. Morning Service,
11 a.m. Thursday, 11 a.m.

CHURCH OF ST. MARY THE VIRGIN
46th Street, east of Times Square
The Rev. Grieg Taber, Rector
Sunday Masses: 7, 9, 11 (High).
Evening Prayer and Benediction, 8.

ST. PAUL'S CHAPEL
Columbia University
The Rev. Stephen F. Bayne Jr., Chaplain
Daily (except Saturday): 8 a.m.
Sunday: Morning Prayer and Sermon,
11. H. C. 9 a.m. and 12:30 noon (no services June 3 to July 6).

Millbrook, New York
GRACE CHURCH
The Rev. H. Ross Greer, Rector
Services 8:30 and 11 every Sunday.
Located on Route forty-four.

Denver, Colorado
ST. JOHN'S CATHEDRAL
The Very Rev. Paul Roberts, Dean
The Rev. Harry Watts
Sunday: 7:30, 8:30, 9:30, 11, 4:30.
Wednesday, 7:15. Thurs. and Holy Days,
10:30.

ST. MARK'S CHURCH
The Rev. Walter Williams, Rector
Sunday: 7, 8, 9:30 and 11.
Wednesday, 11 a.m. Thurs. and Holy
Days, 7 a.m.

Ann Arbor, Michigan
ST. ANDREW'S CHURCH
University of Michigan
The Rev. Henry Lewis, Rector
Sunday: H. C. 8 a.m. Morning Prayer,
11 a.m.
Canterbury Club (students and service-
men) 6 p.m.
Wednesday: H. C. 7:15 a.m.

St. Louis, Missouri
CHURCH OF ST. MICHAEL & ST. GEORGE
Washington University
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield,
Minister of Education
Sunday: 7:30 and 11 a.m.
Canterbury Club, 5:30 twice monthly.

Pittsburgh
CALVARY CHURCH
Shady and Walnut Aves.
The Rev. Lauriston L. Scaife, Rector
The Rev. Philip M. Brown
The Rev. Francis M. Osborne
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
H. C. Friday and Holy Days, 10 a.m.

Palo Alto, California
ALL SAINTS' CHURCH
Stanford University
The Rev. Oscar F. Green, Rector
Services: 8 and 11.
Union Service: 7:45 p.m.

Cleveland
CHURCH OF THE INCARNATION
East 105th and Marlowe
The Rev. Robert B. Campbell, Rector
Sunday: 8 and 11 a.m.

Utica, New York

GRACE CHURCH
Genesee and Elizabeth Sts.
The Rev. Harold E. Sawyer, Rector
Sunday: H. C. 8. Morning Prayer and
H. C. 11. Evening Prayer, 4:30.
Weekday: Tues. and Thurs. H. C. 10.
Wed. 12:30. Friday, H. C. 7:30.

Chester, Penna.
ST. PAUL'S CHURCH
Broad and Madison Sts.
The Rev. Stanley V. Wilcox, Rector
Service: Sunday: 8 and 10:30 a.m.
Wednesday at 10 a.m.

Ridgewood, New Jersey
CHRIST CHURCH
The Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

Tulsa, Oklahoma
TRINITY CHURCH
The Rev. E. H. Eckel Jr., Rector
Sunday: 7 and 8; Church School, 9:30
(Except August); Morning Service, 11 a.m.
H. C. Friday and Holy Days, 10:30.

Santa Monica, California
ST. AUGUSTINE-BY-THE-SEA
ST. AMBROSE CHAPEL
The Rev. W. N. Pierson
The Rev. D. J. Gallagher
The Rev. D. O. Platt
Sunday: 7:45, 9:30 and 11 a.m.; 7:30 a.m.
Daily 9:30 a.m. Thurs. 7:45.

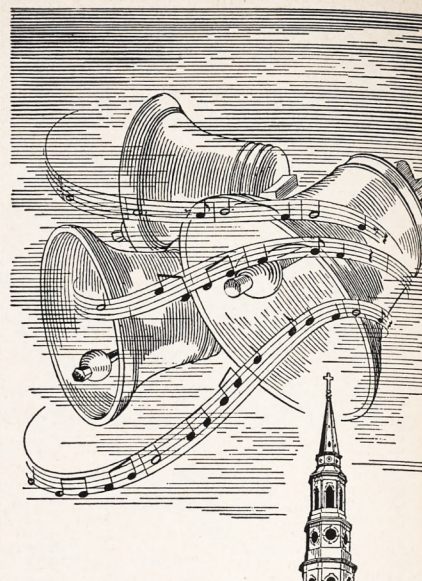
Elkton, Maryland
TRINITY CHURCH
The Rev. J. Warren Albinston, Rector
Sunday: 8 and 9:30 a.m.
Wed. Litany, 8 p.m. Fri. and Holy Days,
H. C. at 10 a.m.

Evanston, Illinois
ST. LUKE'S CHURCH
Lee and Hinman Streets
The Rev. Edward Thomas Taggard
The Rev. Joseph Barnes Williams
The Rev. Darwin Kieby, Jr.
Sunday: H. C. 7:30, 9 and 11.
Daily: H. C. 7:30 a.m. except Wed. at
7 and 11 a.m. Confessions Sat. 4:30-5:30
and 7:30-8 p.m.

Providence, Rhode Island
GRACE CHURCH
Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, Rector
Sunday: H. C. 8 a.m.; Church School,
9:30 and 11 a.m. Morning Prayer and Ser-
mon (H. C. first Sunday), 11 a.m.; Y.P.F.,
5:30 p.m. Evening Prayer and Sermon, 7:30
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THE WITNESS — July 11, 1946

aming chaplain and on the department of missions. His previous ministry was as assistant minister of Grace Church, Sandusky, Ohio, and as rector of St. Paul's church, Maumee, Ohio. No date has been set for his induction as dean.

Aids Orthodox

Chicago:—More than 15,000 food conservation pledge cards were distributed among the communicants of this diocese on June 9 to open a campaign which will aid famine relief in Europe. Bishop Wallace E. Conkling has announced that all money raised by the churches will be divided equally and sent to the Orthodox church in Greece, Hungary, Serbia, Bulgaria, and Poland. Each church family has been asked to keep the pledge card on its dinner table until the famine emergency has ended.

Resigns

New York:—The Presiding Bishop has received the resignation of Bishop James M. Maxson of Tennessee for action by the House of Bishops in September. Bishop Maxson is 71 years old and has been bishop since 1935.

Protest Memorial

Milwaukee:—St. James, this city's largest Episcopal parish has protested the erection of a five million dollar World War memorial because it involves the use of the Church's property as well as another church, a grade school, a dairy, and several large office and apartment buildings. Joining in the protest was Bishop B. F. P. Ivins, and Chancellor Howard T. Foulkes. The matter will finally be decided by the County Board of Supervisors.

Laymen Meet

Hartford, Conn.:—The first Connecticut Diocesan Laymen's conference was held at Trinity College here June 22 and 23 under the sponsorship of the diocesan department of program and budget. Bishop Oliver Hart of Pennsylvania was the leader of the conference. Other speakers included Richardson Wright, editor

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of House and Garden, Frank Gulden, trustee of Berkeley Divinity school, an active member of the Presiding Bishop's committee on laymen's work, and Bishop Frederick Budlong. One hundred and twenty-five delegates, representing parishes and missions throughout the state were present to help develop the interest and increase the participation of laymen in the activities of the church.

Ends Rectorship

New York:—The congregation of St. George's, Stuyvesant Square, heard with much regret on June 28 that the Rev. Elmore M. McKee, for the past 10 years rector of this historic church and prominent in city and diocesan affairs had tendered his resignation effective September 30. He did not announce his future plans.

School Honor

Fairbault, Minn.:—For the 39th time Shattuck Military academy here has been placed on the honor roll of schools of the United States war department according to headmaster Donald J. Henning.

Offering Grows

Dallas:—An increase of \$1,300 in the Lenten Mite Box offering of this Diocese was noted recently when at a special service in St. Matthew's Cathedral, children presented Bishop Harry Tunis Moore with an offering of \$4,280.

Bishop of Erie Dies

Erie, Pa.:—Bishop Edward Pinkney Wroth of Erie died suddenly June 22 while in the midst of episcopal duties. Cause of his death was a coronary thrombosis. He was consecrated on September 14, 1943 after successful rectorships in Pennsylvania, Maryland, and Washington. Before his elevation to the Episcopate he had been a member of the diocesan commission on church schools, of the executive committee of the diocese of Erie and an examining chaplain.

He is survived by Mrs. Wroth and three children. The funeral was held from St. Paul's cathedral, June 26, and the body was shipped to Darlington, Maryland, his birthplace for burial.

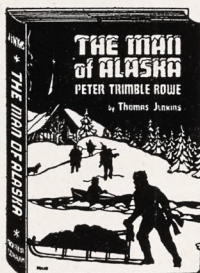
Bishops Plan

New York, N. Y.:—Bishop Charles S. Reifsnider, now in Japan, has informed the Presiding Bishop

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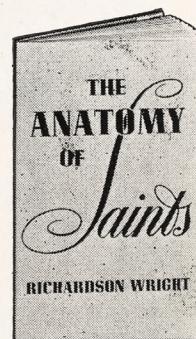
—The Pacific Churchman.

The Anatomy of Saints

By RICHARD WRIGHT

Foreword by W. Appleton Lawrence, Bishop of Western Massachusetts

How we can be more like the saints, as we pursue the routine of our daily lives, as we prepare for a vocation, as we participate in the activities and worship of the Church, is discussed by Mr. Wright in this booklet. He uses four "type" saints as examples for us to follow: St. John the Baptist, St. John the Evangelist, St. Peter and St. Mary.



The author of this booklet is the editor of *House and Garden* and author of the pamphlets, "Before Breakfast," "Before Lunch," "Before He Comes," and a number of books on various subjects. The booklet was issued for The Presiding Bishop's Committee on Laymen's Work.

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of a conference he had with the Japanese bishops and Anglican leaders recently at which time future plans for the Japanese church were discussed. "The Japanese church is impoverished beyond expectations," the Bishop said. It was revealed that 71 church buildings were destroyed of which 53 request help to rebuild a simple barrack construction for worship purposes. Nearly all of the clergy are at present doing part-time secular work but plans are under way by which their salaries may come from church congregations.

Camp Sold

Detroit, Mich.:—Camp Frisbie, near here was sold recently after 25 years' use by the diocese for conferences, parish picnics etc. Meetings will be held at Camp Chicagami near Alpena, Mich., hereafter, the first of which was the Older Boys' conference beginning July 6.

Camp Site

Decatur, Ala.:—Bishop Charles S. Carpenter has announced the purchase of a permanent Diocesan camp-site for the diocese of Alabama which is a step forward in a

new program for conferences in that diocese. The camp, near here, is named after the late Bishop William McDowell. Young people of the Diocese have given offerings the past few years towards a chapel in his memory to be built at the camp.

Honor Bishop

Sewanee, Tenn.:—A tablet to the memory of Bishop James Craik Morris, late bishop of Louisiana was unveiled here recently at the Commencement exercises of the University of the South.

Meeting Successful

Detroit, Mich.:—Reporting a full registration the annual Girl's conference of this diocese was held June 22 to June 28 at Holiday House, Pine Lake, under the auspices of the diocesan Girls' Friendly society.

Torok Appointed

New York:—Bishop Charles B. Colmore of Puerto Rico, now in this country, has announced his appointment of the Rev. John Torok for college work at the University of Puerto Rico, San Juan. He will also do missionary work in the field.

Unity Commission

(Continued from page 4)

byterian orbit . . . "We should not only become merely one of several hundred other Protestant sects but also a new kind of Presbyterian Church."

This report was signed by Bishops Goodrich Fenner of Kansas, Harwood Sturtevant of Fond du Lac, the Rev. Messrs C. Rankin Barnes, Leicester C. Lewis, and Claude W. Sprouse, and Messrs. Howard T. Foulkes, and James G. Mitchell. Mr. Mitchell agreed with the report but desired to supplement its findings.

The Commission, in all of its meetings has met secretly and it was not until last week end that the reports were ready for distribution.

Church Conference

Wellesley, Mass.:—After a three years' intermission due to the war the 39th season of the Wellesley conference for church workers opened again under the direction of Bishop Stephen E. Keeler of Minnesota beginning June 24 and lasting through July 3. Dr. Richard Niebuhr of the Yale Divinity school headlined the conference discussing

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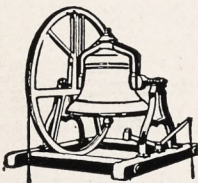
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More Time to Teach

(Continued from page 12)

the health and strength of the educational process throughout the whole structure of the parish. When sound learning is taking place in the Church School, learning that is entitled to the same respect accorded good secular education, the Church School becomes a haven for learning in the home and in every parish activity. There was a time when the home was the educational haven to which the Church was greatly indebted. Now the times have changed and the Church has the major part of the responsibility. If shabby, haphazard education is offered through the Church School, it will put a blight on whatever possibility exists for stimulating the religious educational process elsewhere. Sound religious learning begins in the Church School or, in the lives of most, it does not begin at all.

A number of parishes in the Diocese of Massachusetts are now giving serious consideration to the extended Church School session, and it is hoped that their number will grow. The full resources of the Diocesan Department will be at their command to meet the needs and solve the problems that go with an expanding program. Certainly nothing less than a program conceived on a broader scale than our present one can hope to turn the tide of a culture that would dare to live in an atomic age on nothing more than its own resources.

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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.

MR. S. C. HIGGINS

Layman of Hammond, Indiana

A revision of the Prayer Book may be necessary; certainly a visit to some parishes and missions in some dioceses should convince laymen and clergy that the offices of the Prayer Book are changed and revised from time to time by each minister to suit his own peculiarities or perhaps those of the congregation. Morning Prayer is almost a thing of the past in this part of the world. Evening Prayer has been replaced with the Benediction of the Blessed Sacrament which is not in the Prayer Book. The Communion Service is cluttered up with the ceremonies of the medieval age. The service is called the "Mass" and there seems to be many kinds of "Masses."

It is implied that confession to a priest is necessary before coming to "Mass." The reserved sacrament is on the Holy Table in spite of the fact that the Prayer Book and the Thirty-Nine Articles say no. After the blessing the "last gospel" appears. At times the Virgin Mary or some other saint is asked to intercede for the faithful.

From one layman's point of view there should come with the revision of the Prayer Book an effort to secure some uniformity in the Church services. As it now stands the clergy follow their own school of churchmanship and the laymen look on dazed and groggy.

* * *

MR. VICTOR D. CRONK

Layman of La Grange, Illinois

The Rev. W. O. Cross inquires why Catholics don't love the masses (WITNESS May 16). Probably most do, but we are not told to love the masses. We are told to love our neighbor, not the same thing.

The sense of social justice in other countries, or any country, is part of the overall picture. Once the viewpoint that we call "modern" begins to obtain, the Churches in those countries soon come to appreciate their opportunities. For many years before 1918 there were strong bodies of dissenters in Russia, notably the Stundists, or Baptists. Did they set the state Church an example of social consciousness? If so, I never heard of it. But why touch so inadequately on the social service work of the Church of England, and not at all on that of the Roman Church in the United States? This kind of special pleading would no doubt fault the Apostle Paul quite severely for counselling the submission of a slave to his master.

* * *

GEORGE B. GILBERT

Priest of Middletown, Connecticut

I note with interest the article about private schools (WITNESS, May 9). During the 30's before the war a very careful painstaking study of private school graduates compared to public school graduates was made by Prof. Victor Butterfield of Wesleyan University, now president of that institution. Of the approximately 700 students almost exactly half were from each type of school. As far as possible the study covered not only their student days but some considerable time afterwards. As to the latter it was found 20% of public school won distinction while 11% of the others did. Only 55% private school men went through to graduation while 70% of the others did.

26% of public schools were put on probation. 40% of private schools were of those graduating; more than twice as many made Phi Beta Kappa from the public schools as from the private.

One conclusion was that the private school boy is "clocked"—run by a bell—so that when the freedom of college life is his, the lid blows off. He is better prepared in books but not in all round manner living, and loses his book learning advantage. The private school boy "gets more careless"—does not have as "sharp a conscience" as the public school boy.

Perhaps because he springs from all stages of society the public school boy was found to have more a desire and ambition.

My personal observation leads me to feel very strongly that spending so many of the formative years of a boy's life in practically one strata of society sadly misfits many for helpful living among all sorts and conditions of men.

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