

The WITNESS

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MARCH 11, 1948

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BISHOP CHARLES HALL
WRITES ON PROBLEMS
OF YOUTH AND SEX

photo by Fabian Bachrach

More Travels of a Gargoyle

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. 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, 10 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

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

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 3:00 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. Arthur L. Kinsolving, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

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

Rev. Roelif H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon, 5 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri. 5:30 Vespers, Tues. through Friday.
This Church is open 11 day and all 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 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.

The WITNESS

For Christ and His Church

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MARCH 11, 1948
Vol. XXXI No. 5

Clergy Notes

CADIGAN, CHARLES H., has resigned as rector of Christ Church, Bloomfield Hills, Mich., to enter the field of industrial relations. The resignation becomes effective this summer.

CRAIG, WILLIAM E., vicar of Holy Apostles, Los Angeles, Cal., has accepted the rectorship of St. Stephen's, Grand Island, Nebr.

DEWART, RUSSELL, rector of the Epiphany, Walpole, Mass., becomes vicar of Grace Church, Chicopee, and St. Andrew's, Ludlow, Mass., April 1.

MARTIN, WILLIAM L., canon of Christ Church Cathedral, Louisville, Ky., becomes rector of St. Paul's, Beaufort, N. C., March 16.

NEWELL, OLIVER S., has resigned as rector of St. John's, Yonkers, N. Y., effective when his successor is named.

SLOCUM, CLARENCE, formerly vicar of Trinity, Sunnyside, Wash., is now assistant at St. Mary's, Eugene, Oregon.

SMITH, BANCROFT P., was erroneously reported to have accepted the rectorship of St. Clement, El Paso, Texas, Feb. 9th. He has accepted the position of assistant minister.

SMITH, GEORGE, formerly in charge of St. Matthew's, Bena, Minn., is now in charge of the Prince of Peace, Cass Lake, Minn.

STEEN, CECIL A. S., formerly rector of Grace Church, Trenton, N. J., is now rector of St. Mark's, Malone, N. Y.

STEVENSON, JOHN E., formerly curate at All Saints', Detroit, is now rector of Gethsemane, Marion, Ind.

WEBSTER, R. M., formerly rector of Christ Church, Trenton, N. J., is now vicar of St. Thomas, Clarkdale, Arizona.

WIELAGE, FREDERICK H., formerly in charge of St. Barnabas, Richland Center, Wis., has returned to the army as a chaplain.

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
Services

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

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

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

THE CHURCH OF THE ADVENT Indianapolis

Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m. Holy Communion; 9:30 a.m. Church School; 11 a.m. Morning Prayer and Sermon.

CHRIST CHURCH Nashville, Tennessee

Rev. 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.

CHURCH OF ST. MICHAEL & ST. GEORGE St. Louis, Missouri

The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA Second Street above Market Cathedral of Democracy

Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH Shady & Walnut Aves. Pittsburgh

The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

For Christ and His Church

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Million Dollars in Four Hours Reported a Success

*All the Reports So Far Received Indicate
That a Considerably Larger Sum Is Likely*

By W. B. Spofford

New York:—You have sat by your radio on election night and tried to figure who has been elected on the basis of early returns. It's hazardous business. In my town, for instance, one presidential year, a neighbor started calling in his friends at seven to drink champagne over the great victory. Being on the other side of the political fence I got unholy joy out of seeing all his lights turned off about nine o'clock.

So maybe I'll have to start eating words instead of peanuts come another week, but as things stand it seems safe to say that more than the asked-for million was raised on February 29 with that Presiding Bishop's talk over his "Presidential Coverage—600 stations—coast to coast" hookup.

Reports indicate large congregations everywhere, with people getting a lot of fun out of it, particularly in sneaking a look at their watch from time to time while the rector was reading prayers to see whether he was going to hit it on the button. In addition to this timing angle, the sporting instinct also came into play with people saying, "I'll bet we can raise that million bucks in four hours for world relief."

Telegrams started coming in at the Church Missions House early Monday and are still coming. Reports still are meager, but here are those that are in: Southern Ohio gave assurance that the diocesan goal of \$35,000 has been reached. Maine telegraphed that it had \$4,700 but that on account of a heavy snow storm it had not been possible to communicate with a number of parishes so the figure will be increased; Rhode Island reported \$14,527; Vermont, \$3,266; Central New York, \$17,666; Pittsburgh, \$18,639; Kentucky, \$7,057; Lexington, \$2,557; Trinity Cathedral,

Newark, N. J., \$2,500 and South Florida, with a goal of \$11,494 wired, "we are over the top."

Upper South Carolina, with a quota of \$3,952, reported on March 3 that \$10,056 had so far been raised. Eau Claire has \$1,007 a few hours after the close of services on the 29th, with more apparently to come; Northern Indiana, \$3,000; Wyoming, \$1,267; Arkansas, \$3,528; Olympia, \$5,000; Sacramento, over the top with a goal of \$2,471 and Spokane reported \$6,100 with an objective of \$4,445.

The diocese of Atlanta reported \$9,686 which is about \$2,000 more than its goal; South Carolina \$8,312 which is double the sum given to the relief fund last year; the diocese of Rochester about \$11,000 which is considerably over last year. All of these are first reports, with more donations expected.

THE WITNESS checked with a number of the New York City parishes and in every case the rector reported that a sum more than anticipated had been raised, and in every case they stressed that donations were continuing to be received by mail. Here are figures, all in round numbers: The Ascension, \$2,500; Grace Church, \$3,500; St. Bartholomew's, \$4,000; St. Thomas' Church, \$6,000; St. George's, \$5,100; St. James', \$4,900; All Angels', \$1,500; the Epiphany, \$2,000.

Mr. John Irwin, press representative at 281, states that most reports so far received indicate "Christmas and Easter congregations," that the Presiding Bishop was heard clearly; that congregations were enthusiastic about the network arrangement which made possible the broadcast directly to the people. He states that "from the incomplete returns available at the time it seems evident that where parishes followed the plan suggested

by the National Council, the whole plan was a success, either reaching or passing the predetermined goal. Some of the variations of the plan seemed successful too." (Meaning, I take it, where the rector read the address of the Presiding Bishop since the church was unsuited for broadcasting because of interference or the difficulty of wiring in some of the larger churches.)

The one sour note was the fact that station WBBM, the Columbia network in Chicago, completely failed to give the broadcast, with about 100 rectors forced to meet the emergency the best they could — in most instances by reading the address which had been sent all rectors in advance. Just who is to blame for the slip-up nobody seems to know. At first the management of the Chicago station passed the buck to Columbia headquarters in New York. They passed it right back. Finally Mr. Frederick Faulkner, station manager in Chicago, issued a release to the papers regretting the error and offering Bishop Conkling the fifteen minutes at whatever time he may wish for whatever message he cares to give over the air. There are stories of sabotage on the part of some employee of another religious faith but so far there is completely nothing to indicate the truth of any such yarn. It probably was just a mistake on the

PLEASE USE THE FORM

***Articles to appear in THE WITNESS following the series for Lent will be one on his impressions of the Episcopal Church by the Rev. Alec Vidler, noted English theologian and editor; *The Task of a Bishop* by Bishop Lawrence of Western Massachusetts; *Question Marks* by Bishop Robert Gooden, in which he deals with some of the vital issues now facing our world and *More Travels of a Gargoyle* by Thomas V. Barrett. Those getting THE WITNESS during Lent at their church are urged to mail the form on page thirteen so that the magazine may be delivered each week for a year to their home. In addition to unusual and timely articles you will get the full reports of the Lambeth Conference, now being discussed in the articles for Lent, and also the reports of the first assembly of the World Council of Churches meeting in Amsterdam.

part of someone, who probably will be fired, and that will be that.

There is another story going around which ought to be put straight before this piece ends. It is that the cost of the hookup approached \$100,000 and that this was too much money to spend. Fact is most of the stations donated their time. There was the cost of special wiring in a few instances. But it can be stated authoritatively that the entire campaign, including printing, transcriptions, records, advertising, was less than 3%. All of which brought the remark from a man who knows about such things, "That is mighty cheap money-getting."

FACULTY MEMBERS ORGANIZE

Greenwich, Conn.:—Members of college and university faculties who are Episcopalians, — two of them from each province, — met at Seabury House and formed an organization to be known as the national association of faculty Episcopalians. They conferred for three days on such topics as: the Christian professor in the classroom; responsibilities of the Christian professor in his relationship with students outside the classroom; The relationship of the Christian professor with his colleagues; The purpose and work of the guild of scholars; the spiritual and moral needs of faculty churchmen.

Presiding Bishop Sherrill made the opening address on the meaning of the world-wide mission of the Church, and the final session was led by the Rev. Bernard Iddings Bell. The general purpose of the conference was stated as being the consideration of ways in which faculty churchmen might play a larger part in the presentation of the Christian religion to students and faculties of our colleges and universities.

Temporary officers of the new association are: Virginal Hancher, Iowa University, president; Virginia Harrington, Barnard College, vice-president; Dr. Edward McCrady, University of the South, and Dr. Elliott Van Diller, Mills College, regional representatives; the Rev. Thomas (Gargoyle) Barrett, division of College work of the National Council, secretary.

A selected group of faculty churchmen will be invited to become charter members of the association, including members of the present guild of scholars, to which this as-

page four

sociation will be a complementary body. General invitations to join the association will be sent out before May to all Episcopal members of faculties and administrative officers.

The national commission on college work and the division of college work of the National Council have expressed the opinion that this new association will be of great importance in the Church's work on the campuses and will prove to be of significance to the members of the association and to the Church's mission to the world of our time.

The activities of the association are to be directed towards four basic purposes drawn up by members of



Getting a bit uneasy for spring training weather? Here you have Howard Whitman, author, who studied the problem of the migrant workers, teaching an aspiring Jackie Robinson how to handle a bat supplied by the Eastern Harvester, one of the three large station wagons used among migrant workers by the Home Missions Council

the conference. These are: 1. To promote a sense of companionship among those engaged in scholarly pursuits who have a common realization of loyalty to Christ and a common appreciation of the beliefs and practices of the Episcopal Church.

2. To encourage one another to make plain within the academic framework our faith in the centrality of God in human thinking and action; and our common concern that this centrality be recognized in education.

3. Through publications and conferences mutually to enlarge our knowledge of the Christian religion and of its relevance to the whole field of intellectual and moral affairs.

4. To deepen our own devotional lives; to make them honest, mature and consonant with modern knowl-

CHURCHES JOIN FOR SERVICES

Lowell, Mass.:—St. Anne's here is the center for the city-wide community services again this Lent, sponsored by the ministers' association. The church is located in the heart of the city and the services held each day at noon are attracting increasing crowds. Another unique event at St. Anne's is the university of life, held on six Sunday evenings and sponsored by the council of churches. Lecturers this year include three Episcopalians: Dean Edwin J. Van Etten of Boston; the Rev. Richard G. Preston of Worcester and the Rev.

Rollin J. Fairbanks, chaplain at the Massachusetts General Hospital. The school this Lent has an enrollment of about 1,100, with an added number attending the service that is held before the sessions. The rector of St. Anne's is the Rev. Laurence H. Blackburn.

OUTDOOR PREACHING BY STUDENTS

Berkeley, Cal.:—The students of the Church Divinity School here and of St. Margaret's House, deaconess training center, have organized a program of outdoor preaching. Those taking part have a brief time for study and prayer with the Rev. J. Henry Thomas and then go forth to some corner or vacant lot with a portable organ for a service.

THE WITNESS—March 11, 1948

Native Missionary Transforms A Village in Mexico

The Rev. Jose Gomez Brought Water and a Fine Church to the People of Colorful San Pedro

Mexico City (RNS):—This is the story of the Rev. Jose Gomez, an Episcopalian clergyman, and how he brought an ancient, sun-baked Aztec town of 1,000 souls to vigorous life. The story starts in 1930, when Mr. Gomez, fresh from the Philadelphia Divinity School, was assigned to the parish of San Juan Bautista in the town of San Pedro Martir, about 23 miles from here. San Pedro, which dates back to pre-conquest days, clings tenaciously to a mountainside. Looming above it are Mexico's two famous volcanoes—the placid "Sleeping Princess" and the ominous cone-shaped Popocatepetl.

Young Mr. Gomez loved the beauty of the place and resolved to help its simple, wholesome inhabitants. That's how he became interested in San Pedro's water problem. Much of Mexico is parched, dry land and San Pedro was no exception. From time out of mind its people had trudged to the neighboring village of Tlalpam, three miles away on the dusty road that girdles the mountain. There they filled skins, kegs and casks with water and plodded back to San Pedro, bowed under the weight of their burden. The luckier ones saddled two kegs across the narrow backs of splindly-legged burros.

San Pedro waited 400 years for Mr. Gomez—and water. The young clergyman first caused a collection to be taken up in the town. Fourteen thousand pesos—an amazing sum for so backward a village—was contributed. Then he got a delegation to go to Mexico City for a parley with government officials. They offered the 14,000 pesos. It wasn't long after this that the miracle of water in San Pedro was a reality. The precious liquid was piped over the mountains a distance of 30 miles. A reservoir was constructed in San Pedro to hold the supply. The government even constructed a community washing center and a bath house in the middle of town.

Encouraged by the results of their cooperation, inspired by the Episcopal minister, the residents of San Pedro promptly tackled the problem

of raising a more profitable cash crop. Mr. Gomez studied the question, then suggested that flowers would sell at good prices in Mexico City's nearby market. Carnations were tried without much success—the mountain soil wasn't just right. So the carnations were dropped and rose bushes planted in their place. Soon San Pedro became not only the



The Rev. Charles H. Cadigan has resigned as rector of Christ Church, Bloomfield Hills, Michigan, and will this summer enter an industrial plant to work with management and labor in formulating policies

remarkable pueblo of water, but the unusual town of the roses.

One of Mr. Gomez' parishioners then donated land for a school. The government agreed to build it. Five hundred of the congregation got together and put up a parish hall. Later—in 1937—the congregation wanted a new church. Again they pooled their efforts—a device learned from Mr. Gomez—and dynamited rock for the church foundation from the mountainside. In three years they had their church.

In 1944—after 14 years among his people at San Pedro—Mr. Gomez was called to a new assignment. He was sent to Mexico City where he was made dean of the Ca-

thedral Church of San Jose Gracias, a post he still holds.

But the simple people of San Pedro have never forgotten their Mr. Gomez. For during the 14 years he was among them, more good things came to them than had come for many a hundred years before.

CHURCH ENTERS THE BARROOM

Detroit:—The effect of religious services by television upon men standing in barrooms was revealed by the first service to be televised by a local station. The service was evening prayer and included a pageant presented by the young people of St. Paul's Cathedral. A layman who sat in the WWJ studio and witnessed the televising of the service made the following comments:

"When I received an invitation to attend the televising of a service from St. Paul's Cathedral, I approached the whole thing with a feeling of fear. I fully expected that this would be a rather cold and formal sort of thing, from which one would not get very much. I suppose I felt it would be like the moving picture version of a book which I had read and heard reviewed from time to time. Thus the entire affair would be very matter-of-fact.

"Nearly all churchmen know and love Evening Prayer; we know where it starts, and we know where it stops. But I must confess that the first thirty seconds of that service, as it appeared on the television screen, changed my whole opinion of the possibilities of the church over the air.

"In the room with me were two other churchpeople, who had been raised in the church and who know the service from start to finish. It was interesting to note their reactions to the events appearing on the screen. The woman replaced her hat; the man forgot to light his cigar; and as the service progressed through the processional hymn, the opening sentences, the prayers, the general confession, I could hear my companions entering into the service along with the congregation seated in St. Paul's Cathedral, two miles away. This was also true of the creed and the other responses during the service.

"A moving pageant took the place of a sermon, and as we sat there in the darkness, one could feel the spirit of the service coming across the screen. Thoughts of the possibilities

now open to the church, — carrying the services, visually, to the sick, the shut-in, hospital patients, men in prison, and many more ran through my mind. All the warmth of the great service could be felt, somehow, in that little room, as the cameramen swung their instruments from priest to altar to congregation, and to the altar again. And we three felt, as we sat together in that small place, that it was good to have been there.

"Several days before the service was to take place, I jokingly charged Dean Weaver with driving Episcopalians 'to drink' because so many of our television sets are installed in taverns and bar-rooms. I understand that the radio station conducted a survey shortly after this televised broadcast, among some of the taverns. The general reaction seemed to be that as the service unfolded itself on the screen, first of all people stopped smoking to look and to listen, and then many who usually spent the evening in that place disappeared at the close of the service. Could this mean that we have found a means of converting people at a distance? It is the prayer of many who witnessed the telecast that our church may continue to pioneer in this new and fascinating field, and so bring the good news of Christ into the lives of many now untouched."

CALIFORNIA BUYS A RANCH

Healdsburg, Cal.:— A ranch near here has been purchased by the diocese of California for a youth center. Known as El Rancho del Obispo (Ranch of the Bishop), the property covers 65 acres and includes three houses, swimming pool, tennis court, baseball diamond and horse show grounds. The three houses, one a 27-room home, can accommodate 150 persons.

The ranch will be opened this summer and, according to Bishop Karl Block, will attempt to show young people that "democracy is the political expression of Christian affirmation." Bishop Block said the center would equip youth to face "present day ideologies — the isms that are not social theologies, but competing religions."

Though emphasis will be on youth conferences the year round adult members of the diocese will not be forgotten, the bishop said. Retreats are planned for lay members of the Church and for the clergy. "We are

not unmindful of the older people," Bishop Block explained. "But we do realize they have reached a period of rigidity in character and attitude which makes it more profitable to expend much of our time and strength on the young people in the hope that they can become leaders in their communities."

INTERCOMMUNION MATTER MADE CLEAR

Buffalo, N. Y.:—When the committees of the Episcopal and Polish National Catholic Churches, dealing with intercommunion, met here recently they cleared up a matter which has been misunderstood by some



A program of character education based upon the Beatitudes is being conducted at Christ Church, Lexington, Kentucky. The program is under the general supervision of Ophelia S. T. Carr, Rector James W. Kennedy and Ellis F. Hartford

Episcopalians. An agreement of a previous meeting of the commissions was interpreted by some to forbid occasional reception of the Holy Communion by a member of one Church at the altar of the other Church "except under stringent restrictions." All commissions at the last meeting here "agreed that this is not the intention of the article in question" and that it means that the "occasional receiving of Holy Communion in the other Church by a member of either Church in good standing may be permitted as a token of our intercommunion."

The Rev. Floyd W. Tomkins, a member of the Episcopal Commission, states in a letter received with the minutes of the meeting, that "this action is intended to make plain that occasional reception of the Holy Communion at the altar of the other

Church is quite permissible, in the same way that a communicant may go to the Holy Communion occasionally in other parishes of his own Church."

WEST AFRICAN CHURCH

London (RNS):—Ten Anglican bishops met recently in conference at Accra, capital of the Gold Coast Colony, to prepare a constitution for a self-governing Church of England province of West Africa, it was learned here. The new province would be independent of the already-existing province of South Africa and would have its own archbishop. The

bishops' meeting was a sequel to a conference in 1945 at which a draft constitution was drawn up and submitted to the Archbishop of Canterbury, who returned the draft with certain suggested modifications.

The constitution as it now stands would, if accepted by the bishops, provide, among other things, for a House of Bishops, a House of Clergy, a House of Laity, and the establishment of a theological faculty.

Present at the conference were Bishop John O. Aglionby, of Accra, who presided, and the bishops of Gambia and the Rio Pongas, Lagos, The Niger, and Sierra Leone. The conference was opened by a service at Accra's Holy Trinity church, attended by the acting governor, high government officials, and representatives of the Methodist and Presbyterian Churches of the Gold Coast.

EDITORIALS

Both in Body and Soul

THE collect for Passion Sunday calls for a broad vision. We pray that God will mercifully look "upon thy people," "that they may be governed and preserved evermore, both in body and soul." His people are you and I, and all who call on his name in every place. Our imaginations must stretch to include worshippers in all parts of this land, with varying rites and practices. We also picture those on Pacific Islands, men and women in churches in Moscow, in Spain, in China and Japan. God's people are everywhere, and we are praying that all may be governed and preserved. It is easier to make the words of another prayer sincere, rather than this one. We can pray "that all who profess and call themselves Christians may be led into the way of truth," and feel that God will not be entreated for all because some do not hold the truth just as we do.

But asking God to be merciful to all who call themselves Christians is another matter altogether. It runs contrary to the cherished feelings of most of us. It is sheer idealism to consider the preservation of the body and soul of a brother Christian, if he happens to live in a country with which we are at war, or with which we may possibly be at war. It is not quite so fantastic, but still idealism, to say that our social and economic order on a world scale should be so governed that every one who called himself Christian would have the necessary material things to preserve "body and soul." To many in this country, it seems unthinkable that there should be equal opportunity for the care and nurture of all Christians' souls and bodies, and some would go so far as to limit it simply to white Protestants of a certain economic level. This collect is a prayer for the classless society, and on a world scale. May it bring to us the vision of God's people, and a knitting of our wills with his that we may all "be governed and preserved evermore, both in body and soul."

THE WITNESS — March 11, 1948

Propaganda in the Church

A PERUSAL of the February number of *Forth* left the impression that all is well in this best of possible worlds. In China a bishop was consecrated, described as an "intrepid leader." We do not know Bishop Liu and we hope that he is just that. But from the article there is nothing to indicate that either the bishop or the editor of *Forth* are aware of any struggle in China between the people and a government that is condemned even by our state department as corrupt and weak. Certainly there is nothing in the story to intimate in the slightest where Bishop Liu stands in this civil war, the outcome of which will determine the way of life for many millions for generations.

Then we are informed of the restoration of a church in Tokyo. But we searched in vain for some mention of the reconstruction—or lack of it—of Japan in a democratic, political and economic sense. An article about a school in Jerusalem is more encouraging for there is a hint that there are some tensions between Jews and Arabs. But when the author got to the point where he said "given an atmosphere of free association, they can and do live happily together" he stopped. He might well have put in a plug for a forthright policy on the part of the U. S. to back a U. N. force to implement its decision, thus making possible that "free association" the author thinks desirable.

But perhaps the best clue to the editorial mind came in a profile sketch of Charles Julian Symington in the series, *Churchmen in the News*. Mr. Symington is quoted as saying that "the Church should not take part in political discussions but should concentrate in training young men in the seminaries so that they would be better prepared to deal with the practical problems in their parish duties. Veterans during the war had to meet grim reality and they will insist on greater reality in the Church's program."

"QUOTES"

THE desperate plight of the people of Europe requires immediate and generous aid by the United States. The Church can exercise its leadership in this situation by endorsing a program of aid on the conditions that the fullest possible use be made of agencies of the U.N. in carrying out the program; that it in no way interferes with the right of the European people to work out their own way of life, politically, economically and socially as seems best to them; that effort is made to re-establish trade and other relations between eastern and western Europe on which the permanent economic recovery of the continent essentially depends. The Federal Council's statement on the European Recovery Program notes these conditions and they should be emphasized in our consideration of the matter.

—CANON ROBERT D. SMITH
Secretary of Social Service
Diocese of New Jersey

page seven

It should not be necessary to point out the absurd contradiction here, but the editor obviously failed to see it or he would not have printed it. The official organ of our Church is following the secular owning class in directing the clergy to "keep to their altars" and out of controversial, worldly matters. *Forth* might better quote from various Pastorals of our Bishops which have, innumerable times, declared that the Church must take stands in secular affairs.

A Central Staff College

ONE of the subjects for discussion at the Lambeth Conference is the formation of a Central Staff College for post ordination study. The college, as Bishop Gray pointed out (*WITNESS* Feb. 12), would be "one of the means which would decrease disconnectedness within the Anglican Communion."

The leadership of the college would come from outstanding scholars of the Anglican Communion, with a student body of selected clergy. The college would be a definite step in the better understanding of the common problems which confront

the Church today. It could be "a matrix from which a new Church order would grow." We agree with the potentialities of such a college if stress is laid on a study of contemporary problems.

Perhaps Lambeth could go even further and devise a way in which the work of the college could be extended so that more clergy would benefit from its organization. Perhaps some kind of an extension, or home study department, could be created. This department could publish curricula, bibliographies, outlines of its findings and suggestions for study at home or in local groups.

An extension department would accomplish a two-fold purpose. Not only would it extend the work of the college by making its work available to more clergy, but it would be a means of encouraging planned study on the part of the clergy. Some kind of a citation might be made to those who completed a certain amount of work.

We hope Lambeth will take positive action on the proposal. We further trust that the Bishops will explore the possibilities of making the work of the college more effective through an extension department.

Youth and Sex Behavior

by Charles F. Hall

The Bishop Coadjutor of New Hampshire

ONE of the quickest ways to win a nod of approval today is to suggest that "young people are going to the dogs." That is the starting point for this article. Someone better equipped for the task could level his remarks against the full range of "immoral society." In this survey we shall deal specifically with the problem of sex behavior as it confronts young people today.

"Moral man" frequently calls youth to account for the confusing social problems of these times. "Now, when I was young. . .!" he reminisces. After he has bathed himself in glowing memories of his youth and the golden generation of his early years, he takes a quick look at the young folk of today and concludes that they are "going to the dogs." And he has statistics to prove it! We won't itemize these sordid facts but "moral man" knows that modern youth has broken all records in the field of immorality. That is a fact about our young people today. And here is another. One of the gravest moral problems of the younger generation is the older generation. The Victorian elders of our time expect youth to live up to their *remembrance* of their own moral standards in youth, and they don't.

Here for example is the way "moral man" sizes up modern youth: "Young people of today live in a perpetual round of amusement. They go about by day and night in perfect freedom. Their sole occupation is to drive about and amuse themselves with dancing. They read improper books and the foam of a poisonous philosophy falls from their lips." That happens to be an excerpt from an article in the *Ladies Magazine*, published in the year 1800! Let it be said then that one of the first social needs of our day is an older generation which has not forgotten its youth and is ready and eager to help young people instead of using them as a convenient scapegoat.

The Church has been reluctant to assume a role of leadership in sex behavior guidance. It has passed the buck to doctors and scientists. With precious few exceptions the Church has been saying, "We know our young people are baffled by the problems of sex. We know too that we are not equipped to give them the proper instruction. That is not our responsibility. The best we can do is advise parents to tell their children the 'facts of life' or to send them to a qualified specialist." There are two negative results to this daring de-

cision. First, young people learn far more about the "facts of life" in the latrines of the world than in their own homes. Second, in discovering that the Church has refused to deal with this subject young people have too often decided that sex is a sinful fact which they happen to be stuck with. If the Church turns thumbs down on the problem and parents dismiss it casually, it must be one of life's miserable unmentionables. So youth learns about sex the wrong way. Suppression breeds secrecy and ultimately, ignorance and tragedy.

Some years ago a son of mine embarked upon a wretched habit. At the age of three he became a garbage eater. His mother noticed his apparent lack of appetite at meal times and began to investigate. One day she caught him in the act. Stealthily, when he was sure no one was watching, he opened the garbage can and methodically sorted out its contents. He separated the coffee grounds from the orange skins and the egg shells from the burnt toast. When the feast was ready he called his two year-old girl friend to share the garbage with him. That evening my wife and I decided to inaugurate three positive measures to curb this perversity. The first step was instruction. We taught our son the difference between garbage and food. Second, we guided him to a right choice in the matter. Finally, by constructing a simple device we made it most inconvenient for him to get the garbage. To be sure, there were other garbage cans in the community, but once we had sealed the most accessible one we discovered that he left the others alone.

"Which things are an allegory." Sex is like food in so far as it serves a creative function in life, is basically a normal, healthful urge and calls out appetites that are vital for purposeful living. But like food, sex can become garbage. When this natural urge is relegated to the trashland of society it becomes a breeding ground for spiritual and physical disease. We introduced three positive measures to curb the garbage practices of our son: instruction, guidance and prevention. Those same factors can be employed by the Church in dealing with the problems of sex behavior that confront youth today.

Consider first the measure of instruction. Professor Kinsey, in his recent report to the nation on the sex behavior of man, demonstrates the virtue and weakness of science in this field. His is a frank, fearless statement of facts as observed by scientists going it alone. "Shocking" is the first word this survey calls to mind. It is "tragic" too. But suppression of such fact-finding will not change garbage into food. Vital instruction always begins with an honest appraisal of actual conditions.

So much for the positive side of the scientific

approach. Here is its weakness. You can't measure man in a test tube. You can study the *physical nature* of a person in a laboratory but you can't explore the potential of his soul under a microscope. Professor Kinsey would say to a young man, "It is my conclusion after 12,000 observations that your future sex behavior is at the mercy of your first sixteen years of life." Thus science confronts young manhood with the same cure that is suggested for baldness: either change your ancestors or grin and bear it. But is that all? What would Professor Kinsey say about the St. Augustines in the world?

UNDoubtedly the preadolescent years of any person's life are the most vital in forming his pattern of sex behavior. Consequently it is within this age span that society must provide the best instruction and influences. That is precisely where the Church comes into the picture. It must break through the barriers of prevailing Victorianism, face facts squarely and deal with them openly. We have our parish youth groups, diocesan organizations, a nation-wide society of Church youth, summer conferences and winter convocations, and yet how rarely is the subject of sex included in the curricula of such assemblies. Most suggestions that a clergyman and doctor appear at a youth forum to discuss the problems of sex behavior are instantly stormed under by an angry chorus of Mr. and Mrs. Hushers. Although such folk are the first to say young people are "going to the dogs," nevertheless when such positive measures of instruction are suggested they cry, "Don't! You'll only make matters worse." This Victorian bottleneck can only be broken by some fearless and determined pioneering in the Church.

We have some literature on sex behavior that has a Christian ring to it but most of this material is designed for the post-adolescent age. We need more pamphlets and books on this subject that carry the authority of Christian teaching as well as the assurance of scientific conclusions. Here is one vital area of life where modern science and the Christian Church must make their observations together, report facts, and say with conviction: "This is the way. Walk ye in it!"

While we are on the subject, today's parents can use some instruction too. Recently an open forum was held in one of our churches on the subject, "Juvenile delinquency in our community." The participants began with a polite discussion about broken windows in deserted houses and ended up by learning about raped youth in disinterested homes. When that particular forum ended there was general agreement on one fact: the subject for discussion was wrong. They were dealing with *parental* failures. They decided that it was

not so much a case of delinquent youth but of preoccupied and careless parents.

The second measure in dealing with the problems of sex behavior is guidance. It is here that the Church can make a contribution peculiarly its own. A scientist like Professor Kinsey can assess the facts of human sex behavior and chart a course for youth, indicating the rocks and dangerous rapids they must avoid. A doctor or a psychiatrist can assist youth when they hit those rocks and rapids. It is the responsibility of the Church to tell youth why they are making life's journey, to assure them of its divine purpose, and to teach them God's love for all his children whether they are on the rocks, in the rapids or clear of both in open waters. That is Christian guidance and youth needs it today!

When our young people can see for themselves that the Church has taken an intelligent stand on the problem of sex behavior, and is out to help them instead of condemning them, they will respond and advance with assurance. They don't like to eat garbage! They are ashamed of themselves when they do. But nothing will turn youth into garbage-eaters faster than a censorious Church.

Prevention is the third step in dealing with the problem of sex behavior. Rescue stories are always inspiring and Christian history is full of them. St. Francis, Augustine, Mary of Magdala, and unnumbered others testify to the truth of our Lord's parable of the prodigal son. But the Christian gospel is not all curative. Basically it is preventive. When Jesus said "Whosoever shall offend one of these little ones that believe in me it is better for him that a millstone were hanged about his neck, and he were cast into the sea"—he was not concerned with cure but with prevention. Don't let it happen! Surely in dealing with youth and their sex behavior that must be said again and again. Let us put more prayer and action into our preventive ounces and we won't be staggered by such curative pounds.

St. Paul had a word for us on preventive measures when he said, "I keep under my body." And a little girl made it even stronger when she misquoted Paul in her memory work, saying, "I keep my soul on top." That is the prime purpose of all Christian efforts in this arena of life: to help youth to keep their souls on top. But consider some of the agents of trashland they must encounter. There are the movies—and their name is legion—which advertise and justify loose moral standards. To date the Church has done little to curb this mighty monster. We let youth eat garbage in the cinema six days a week and expect them to appreciate good food in Church on the Sabbath. The emphasis should be in the other

direction for Christianity is our daily bread and not simply a Sunday dinner.

As you read this you may say it sounds puritanical, and by modern standards I suppose it does. But take a moment and add up the score: seductive shows, easy liquor, cheap magazines, sexy books—make them available for youth, give them a car to speed them on their way, and then start praying! For too long we have been thinking largely in terms of cure. It's about time we began to act preventatively. All of these trashland agents wield a heavy influence upon the sex behavior of youth. Until we take their measure we shall resemble nothing more nearly than a florist raising orchids in a greenhouse and transplanting them into zero weather.

The last word on this subject is cooperation. The Church can provide a Christ-inspired leadership in guiding youth beyond the rocks and rapids of moral tragedy. It can be the spearhead of all combined efforts in destroying these demoralizing influences that surround our young people today. But the Church must also encourage the mind of science, the hands of social agencies and the heart of the home to team up with it in this Christian crusade for youth. That is a large order but the stakes are even larger. Today as never before the Church is called by Christ to help youth to keep their souls on top.

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

WHAT IS A LIBERAL?—I.

THE answer to this question depends on where you sit. In some parts of the South, the Baptist Church is conservative, and the Episcopal Church is liberal. In New England, the Episcopal Church is called conservative, and the Unitarians are liberal. Many parishes are liberal theologically and conservative in economics, and vice versa.



Twenty years ago, most seminarians hoped they were liberals of one sort or another. Today they describe a liberal as one who believes that all we have to do is perform a little kindly act now and then, which will push the escalator of inevitable human progress even faster.

As one who calls himself a Liberal, I feel this is a bit severe. But we have been at fault in mak-

ing a free and easy doctrine out of Liberalism. It is more properly an attitude toward doctrines.

A Liberal is one who feels that people are more important than rules. The test of rules for him, is how well they work in the salvation of individuals. "The Sabbath was made for man," he quotes, "not man for the Sabbath."

The Liberal is a mite dubious about the churchman or statesman who puts the "welfare" of people (as defined by his own philosophy or ideology) above their happiness, or their personal choice in any matter. It is too easy, reasons the Liberal,

to be philosophical about the other fellow's toothache. Some of the greatest fanatics and disciplinometers in Church and state are not much given to self discipline. Mussolini was ready to fight until the last Italian was killed; that is, up to, but not including, himself.

The Liberal feels that the universe was created to produce and support human life of the personal (spiritual) kind. When laws and rules and philosophies contribute to that cosmic purpose, they are good and God-revealed. When they don't, they aren't.

Travels of a Gargoyle

by *Thomas V. Barrett*

Secretary of College Work of the National Council

I STOPPED for a few hours to see the Rev. Neo Hardway. He was a nice burly fellow with a furrowed brow and a delapidated Chevrolet. He said the fact that the Chevy ran at all was a paradox. His pulse was very vital and challenging, but rather irregular, it seemed to me. We talked about war and peace on the way to his church.

"You see," moaned Hardway, or Neo, as he asked me to call him, "it's a great paradox. As Spiney would say. . ."

"Who's Spiney?" I interrupted. Neo looked at me in amazement.

"Spinegold Wiener—you've certainly heard of him."

"Oh—of course—I don't know him well enough to—call him by his first name. Excuse me, you were saying. . ."

"The paradox is," continued Neo, scratching his right ear with his left hand, palm outward, "that we are following the possibility of an impossible ethic. On the one hand, there's the kerygma, as Stiff would say, and on the other hand as Taul Pulich says. . ."

"Just a second. Who is Stiff?"

"Why Stiff Clanley, of course."

"Oh."

"Where did you go to seminary?" asked Neo, curiously, wrapping a long arm around the spokes of the steering wheel while he blew his nose.

"General," I answered, reaching with a right hand behind me to get a cigarette out of my breast pocket. I was getting a little confused at the grass root terminology of my pleasant friend.

"Neo-Thomism is dead," he pronounced creasing his forehead like a waffle. "But the paradoxical thing is that many of these charismatic liberals are flopping over into Neo-Thomism."

I was ashamed of myself for having become so simple minded in my bureaucrats niche, but determined to bluff my way through. "Of course, it is somewhat paradoxical that the pneumismatic Methodists have almost abandoned their early neuresthetic pleuroma in favor of a pacifistic anonymous."

I happened to look out of the car at that point to see a small boy kicking a tin can into a veritable shambles. It seemed delightfully direct and simple, but there must have been a paradox in it somewhere; or perhaps, it was clearly an existential maneuver.

"Of course, Kierekegaard would say," pursued my relentless companion, "that faith itself is highly tinged with polarity."

"Do you think people find it easy to believe in God these days?" I asked abruptly wondering what a straightforward question might do to Neo's paradoxes.

"Do you mean the God of the Liberal, the Neo-Thomist, or the Soma-somatic?"

"Increasingly, Christian people, torn apart by paradoxes, neuroses, complexities of modern civilization, and the libido given to no profound meonic faith seem to be, or have been," I said frowning over my elbow. Neo's face lit up with pleasure at my Continental construction, and as we meandered through his church, which was built in the form of a paradox, he gave me a dissertation on kerygmatic doubt.

When I got back on the train (entering backwards by way of the freight station) I felt I had never been so challenged before. It seemed as though I had really got my fingers on the pulse of the Christian religion. The whole business was

perfectly existential. I could hardly wait to get back to 281 and write a communique on my newly discovered paradox. Yet as we rolled on toward Chicago, I began to wonder if the grass roots were not a bit tangled in my mind. I envied the simplicity of a man in the diner who ate his peas with a regular spoon and informed me that it was raining out. There didn't seem to be any doubt about it. It was all quite natural. I looked; it did seem to be raining out.

"You're a parson, aren't you," he charged.

"Yes, I am, I believe," I said faking a pleasant grimace.

"That's a good life," went on the man, so simply it was almost childish. "We need goodness in the world. We need men who can teach us to find God. Cause, if we find God we'll get justice. And once we got some justice fer everybody—we'll get some freedom and peace. Glad to meet you."

Evidently the man didn't know how complex a kerygma can be. I went back to my berth and opened my little Bible. I struck another irrelevant passage. "But Jesus called them unto him and said, suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." The whole passage sounded too simple. It didn't take into account the whole challenging grassroot thinking of Kieerkegaard, or Freud or Neo-Hardway. I gave it up and went to sleep.

I got back to my niche, put my feet on the desk and began sending out long range over-all policy and plans for the men in the field. Now that I have seen the Church at work I feel I know what is needed. I have taken the pulse of the Church on the local level. There's a lot of vitality if you only go out and look for it. I guess my trouble was that I, sitting here in this bureaucratic niche making blueprints, understood a really vital Church as one which went out to transform its community, and to stand up for justice to all peoples, and to shout about freedom from the rooftops, and to tell people about God so they could repent and believe, and take a walk in the sun. I see now I was unrealistic and rather old fashioned. I guess that doesn't go down in our day. You can't build an "on-going Church" or make any real challenge that way. To-day you have to have new techniques and new programs of action to be really vital. I found out there are at least four different ways to do this.

1. You get a bunch of people together and build a church on a nice street and get them all working hard to fix up the Plant which involves many committees and meetings. This way they really

develop a lust for organization, and records, and Venetian blinds, and enlarged chancels and sheer spiritual vitality just floods the place. (This method takes a good deal of physical energy, but it works.)

2. You get a bunch of people together (usually a smaller bunch) and teach them a lot about the fine points of theology so they can spot a heretic a mile off on a dark night. And then you get them together as often as possible inside the church, away from other people (especially the Congregationalists) and let them learn how to execute ecclesiastical minuets. The average bunch will get very excited about this and just yearn for more knowledge of what the Church was doing day before yesterday; and, it helps to take their minds off the race-problem and war, and politics and all those secular things.

3. You get a bunch of people together and integrate them around a slogan. Then you put up charts all over the parish house and vestibule and on the elm tree in front of the rectory, showing the percentage of growth Sunday by Sunday. If there is no growth you take these charts down and start a contest in the Ladies Aid to see which lady can bring the most visitors to tea on Wednesday. If you keep up this bombardment of posters, slogans, charts, graphs, and thermometer contests long enough you can really get an aggressive church operating at top speed.

Pretty soon every child in Sunday School will be so persuaded of the truth of Christianity he will arise every morning with clear eyed resolution, and as he rushes for the bathroom he will be heard chanting, "Sell that Church!"

4. You call your people together (the more frowns they have, the better) and then you talk to them and discuss paradoxes, and make out that everything is profound, and polar, and insoluble anyway. After a reasonable amount of time you can get them all walking stealthily around knitting their brows like anything, and muttering about Kieerkegaard and the confusion, predicament, degeneration and neo-plasticism of modern man. When you get to this stage you've really got something fresh and vital. It's a sort of parochial indigestion that you're after, and once you show the people how easy it is you've got all kinds of frustrations, neuroses, anxieties, insecurities, melancholias, and maladjusted chromosomes to work on and you can really go places.

So now that I've been in the field talking with some of the boys who are getting right down to the grass-roots, on the local level, perhaps I can get better orientated to the Christian religion—on the national, policy-making level.

(More Travels of a Gargoyle will follow presently.)

United Church Agency Proposes One Financial Drive

Community Fund System Will Greatly Increase Giving in Opinion of Money Raising Experts

Edited by Sara Dill

New York (RNS):—A nation-wide centralized financial campaign is being proposed by the Owen L. Coon Foundation of Chicago to the eight interdenominational agencies now considering merger into the National Council of Churches of Christ in America, and to the American Committee for the World Council of Churches. Purpose of the unified effort, according to Carl L. Anderson, executive vice-president of the Foundation, would be to raise "more money for administration, for a nation-wide program of research, and for use of modern mass media of publicity." The plan, in effect, would inaugurate a Protestant "community chest" type of drive for the benefit of interdenominational groups.

Details of the proposal were explained by Mr. Anderson at a meeting here of the Council of Men's Work Secretaries, composed of lay leaders of 20 religious groups and denominations. He described the plan as "an endeavor which will mean a great step forward for Christianity."

A private philanthropy, the Foundation is a non-profit corporation established by Owen L. Coon and his family. Mr. Coon is chairman of the board of the General Finance Corporation in Chicago, and chairman of the board of the Chicago Terminal National Bank.

Agencies to which the plan is being submitted, in addition to the World Council's American Committee, are: Federal Council of Churches, Foreign Missions Conference, Home Missions Council, International Council of Religious Education, United Council of Church Women, United Stewardship Council, Council of Church Boards of Education, and Missionary Education Movement.

If agreement is reached to enter upon the project, as at present outlined, or in an amended manner, the Foundation would be ready to provide the campaign counsel and personnel required to conduct the enterprise in 1949 for the budgets of 1950. To implement the campaign,

the agencies would authorize a co-operating committee, made up of the directors of each agency and one or two board members appointed by each agency. Its first task would be to set up nationally a temporary organization, possibly under the name, "Christian Laymen's Association," to be composed of prominent national leaders. Then three functional groups of individuals, each a technician in his particular field, would be enlisted for a research commission, a modern media commission, and a fund raising commission. These would immediately begin activities in their assigned fields of endeavor.

The research commission would explore "the present operations and the possibilities of the Christian Church at three levels: local, national, and in the foreign field." The modern media commission would draw up a program "for telling the story of the influence of Christianity and what Christianity means in a fashion that can be understood by the man in the street, through newspapers, national magazines, radio, television and the movies. The fund raising commission would work with the firm of fund raising counsellors which it selects, receive and approve plans, strategy, devices, personnel, manuals, public-

ity, timing and all campaign matters. Pointing out that all funds except those from denominational boards must come from the local level, the Foundation would work through local city, county and state Councils of Churches or such other local agencies as may exist. If necessary, new federations or councils would be set up, at least temporarily, and their budgets for 1950 would be raised at the same time.

To emphasize the need for a centralized financial campaign, the Foundation parallels the situation of the church agencies and that which existed for social welfare agencies in the 1920s. When the latter were formed into Community Funds, it said, a phenomenal growth took place in the number of contributors and the amounts subscribed.

Cowboys and Indians

Grand Rapids, Mich. (RNS):—An experiment in capturing childhood interest in cowboys and Indians for the benefit of missionary work is paying off in a novel way here. The "whoopin' and ropin'" of a class of young "rangehands" from the Old West who "ride again" every Friday afternoon in the parish house of St. Mark's Cathedral, actually is planned that way. The Trailblazers club for boys from 8 to 11 is a fan club for western Indian missions. While learning to rope and use stock whips, and playing western ranch games, the youngsters are learning about mission work in the western states.

Leader of the club is the Rev. H. Leigh Pink, curate of the cathedral and a former British and Canadian newspaperman, whose experiences with rodeos and ranch life in the U.S.

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and Canada now "pay off in a spiritual way." Canon Pink, dressed in western togs, tells missionary tales, shows movies and photographs and demonstrates the trade of the cowboy. The boys, in equally fancy dress, learn the wide-open spaces are now fenced-in range land and that Indians now are often cowboys and ranchers themselves.

And every week each boy drops a dime or two into a miniature log "bunkhouse" bank. When the banks are full, the youthful cow-punchers vote on the particular mission to which the money will be sent. Current favorite of the youngsters is a Wyoming mission group, perhaps because of the exciting tales Pink tells about the Blackfoot Indian chiefs. In his newspaper days, Pink served a stretch as publicist for western rodeos in Canada, and also fictionized the scenario for "The Miracle Rider," one of Tom Mix's last pictures.

Oppost UMT

Los Angeles (RNS):—Resolutions opposing universal military training, and endorsing the report of the president's committee on civil rights were adopted by 150 delegates to the annual conference of the Southern California Council of Protestant Churches.

Another resolution endorsed the proposed State Liquor Control amendment (soon to be voted upon) which would remove liquor control from the State Board of Equalization and place it in the hands of local communities.

Pleading for greater cooperation of all Protestant churches in spiritu-

al, moral and social matters, Dr. E. C. Farnham, executive secretary of the Los Angeles Church Federation, said that such unity of purpose and action would not interfere with the expression of denominational and individual liberty "which is inherent in Protestant philosophy."

"The stifling of individualism in religious matters is as undesirable as

the regimentation of individuals by the state," he said.

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Oppose Bus Funds

Atlantic City:—Use of public funds for the "direct or indirect" support of church schools was opposed here by the annual conference of the American association of school administrators. The resolution, one of 22 introduced by a committee, declared: "We believe the American tradition of separation of Church and state should be vigorously and seriously safeguarded. We reassert the right of special interest groups, including religious denominations, to maintain their own schools as long as such schools meet the standards defined by the state in which they are located. We believe that these separate schools should be financed entirely by their own supporters. We therefore oppose all efforts to devote public funds either to the direct or indirect support of such schools."

One session of the conference was devoted to a discussion of religious training in the schools, including the released-time plan. However, no resolution on this subject was introduced.

Lambeth Campaign

London:—Bishops attending the Lambeth Conference this summer are going to be put to work. Plans for a "Lambeth Campaign" throughout England, with teams of overseas bishops visiting each diocese, has been approved by the missionary council of the Church of England Assembly.

Bingo Condemned

Detroit:—The executive council of the diocese of Michigan adopted a resolution last week condemning bingo and other gambling games as a means of raising funds for churches and charity. Copies were sent to the governor, prosecuting attorney, police commission, with the suggestion that they see that present laws are enforced.

End Segregation

Richmond, Va.:—The executive committee of the Virginia Council of Churches has adopted a program of interracial cooperation calling, among other things, for repeal of state and city laws forbidding the holding of unsegregated religious meetings in public buildings. The action came shortly after the close of a week-long Protestant preaching mission here, in which Negro churches did not participate because of the law requiring segregation in public buildings. Negro groups had

been invited to take part, but said they could not do so if the policy of segregation were followed. Main sessions of the mission were held in a city-owned auditorium, and the sponsoring committee said it had to abide by the segregation law.

In its program of interracial cooperation, the Council's executive committee said it did not attempt to speak in the name of its 15 member denominations but was offering recommendations for the rallying of sentiment for action.

Revival Meetings

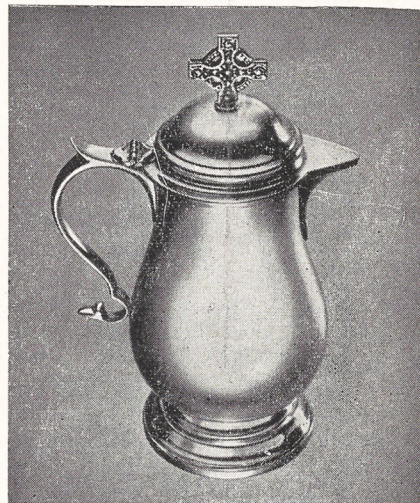
Jesup, Ga.:—The Rev. Archer Torrey, Episcopalian who recently joined the staff of the People's Institute of Applied Religion, began a series of revival preaching services at St. Paul's here the last week in February. The services have been well attended by Episcopalians and others. His theme has been "The Holy Bible, the basis for abundant living" and he has emphasized that God gives man food, peace and self-respect but that man has turned these into famine, war and self-despair.

Better Relations

Cleveland (RNS):—Since the partition of India there has been a definite swing toward Christianity, especially on the part of Moslems. Bishop Clement D. Rockey made that report here after flying half way

around the world from his missionary headquarters in Lucknow, India.

Here for a six months' visit, Bishop Rockey further disclosed: that Gandhi's memorial rites, in which Hindus, Moslems and Christians participated, did much to better relations between the warring groups; that national leaders are seeking new industrial outlets in larger cities of



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India; that new interest has been aroused in bringing education to the masses.

"These," said Bishop Rockey, "are the outward sign of a new force in India. What they may mean to our missionary enterprises isn't at all clear at the moment. Because of large shifts in population, one of our large Methodist colleges dropped from 1,100 students to 250 within a few weeks. In other missionary centers, there has been little change because of the partition. If we can keep the spirit of religious freedom alive during the next few years, much may be accomplished."

Movement for Peace

Fargo, N. D.:—"North Dakota pushes for peace," is the slogan of a state action committee of clergymen and scientists which has launched a campaign to discuss world peace in all urban communities. Meetings are scheduled in the four largest cities of the state—Minot, Bismarck, Grand Forks and Fargo. At these meetings, committee leaders explained, local committees will be set up which in turn will hold meetings in smaller cities in their areas, until this type of meeting has been held in every town and city of North Dakota of 1,000 population or over.

Ordination of Women

Copenhagen (RNS):—"The Danish parliament has passed unanimously a bill permitting ordination of women in Denmark's state Lutheran Church, despite objections by a large group of clergy and laymen who regard the new act as contrary to ecclesiastical tradition. All nine bishops of the state Church have announced they will accept women ministers in their dioceses, but so far only two bishops have intimated they will be willing to ordain women themselves. One of the bishops modified his position by stating he will

only ordain women elected to serve in his own diocese.

The new act provides that where a woman is elected a minister in a parish whose bishop declines to ordain her, the parish may be transferred to the jurisdiction of a bishop who will be willing to confer ordination.

Two women are expected to be ordained in the next three or four weeks as a result of the new legislation. One is Miss Johanne Anderson, who was offered a post last year as minister of a Lutheran congregation at Noerre Alslev, in the Danish island of Faltser. The parish is in the diocese of Odense, whose bishop, Hans Ollgaard, is one of the prelates willing to ordain women. The second woman is Miss Ruth Vermehren, who for many years has been working among the inmates of a Copenhagen women's prison and has had the permission of her bishop to administer the sacraments.

Passage of the bill has led to speculation whether ministers and laymen who regard the ordination of women as contrary to the conservative interpretation of Holy Scripture may decide that the Danish Church is no longer a true Church and form a new "confessional front."

Brotherhood Week

Owensboro, Ky.:—"The Rev. Benjamin W. Tinsley, rector of Trinity Church here, was one of five ministers to participate in a broadcast stressing brotherhood between races and creeds. Others taking part were a Rabbi, the pastor of a Baptist Church for Negroes, a Methodist and a Congregationalist.

TWO WAYS OF LIFE

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These forces operate in spheres of politics, economics, and most every sphere of life and thought.

Many who dislike Stalin, Marxism, etc., heartily applaud economic schemes which stem from the Communist root and threaten Freedom.

Moral and spiritual implications in this conflict are basic, and in relation to them there can be no compromise. It is as much stealing for a state to take something which belongs to someone and give it to someone else as for a cattle rustler to steal a steer. Social sanctions have been spawned around falsehoods until the moral fiber of the human family is greatly weakened and calls for spiritual revival.

If you believe Freedom is in peril and would like to ally with others of us who share that conviction and are trying to do something about it, let us hear from you.

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Bishop Barton Honored

Gambier, O.:—Bishop Lane W. Barton of Eastern Oregon received an honorary doctorate from Bexley Hall here on February 26.

Service on the Air

Alexandria, Va.:—The Virginia Seminary will be on the coast-to-coast network for the church of the air this Sunday, March 14th. The sermon will be by Prof. Stanley Brown-Serman and the seminary chorus will provide the music.

Crime Prevention

Louisville (RNS):—A girl in criminal court whipped out a pistol and aimed at Officer Joe Martin. She pulled the trigger, and when the gun failed to go off, exclaimed: "I won't miss the next time." Charles E. Keller, a Louisville attorney, told the American Business Club here that she — and thousands of other criminals — must be rehabilitated. The girl got a two-year sentence and Keller asked the businessmen: "Are we going to wait two years for her to shoot Joe Martin before we try to readjust and rehabilitate that girl for society?"

"The girl cannot be left to our institutions alone," he continued. "Here is a job for the Church. Church congregations have something to do besides congregate. The Protestant churches of Louisville have been working for seven years on a policy of active study and assistance to public institutions, trying to give them an aim in civic life. And when they have an aim, we make sure they don't forget to pull the trigger. Although divided by creeds, Louisville churches are united in deeds."

Keller referred to the committee on institutions of the Louisville Council of Churches. The committee is a continuing study of public institutions and social welfare conditions. Keller said his group originally faced two objections to the policy of cooperation with public officials. Some thought the group would be embroiled in politics, "but we have cooperated with Republicans and Democrats alike."

Others said "You can't accomplish anything without the whip of public criticism," the attorney commented. And he went on to say the success of this approach can be measured by "what we have done, what our public officials say about us, and the unsolicited national publicity of press services and magazines."

Keller compared objectives of the churchmen to those of a police crime prevention bureau. "If the police department recovers your watch after it is stolen, that is spectacular; it makes the headlines. But if the crime prevention division prevents your watch from being stolen it gets no public acclaim but it is worth just as much to you," Keller said.

THE NEW BOOKS

***Excellent **Good *Fair
SYDNEY A. TEMPLE JR., Book Editor

****The Bible in the Church* by Robert M. Grant. Macmillan, \$2.50.

From the very beginning the Christian Church found itself in possession of a compilation of writings which it inherited from its parent Judaism and which it regarded as authoritative in matters of faith and conduct. In the course of time it produced its own compilation, the New Testament which it came to regard as equally authoritative. Along with the Old Testament, the Church inherited the problem of applying to contemporary situations pronouncements, which must be accepted because of their Divine origin, but which were separated from it by centuries of time and wide divergences in language and forms of thought. This is the problem with which every generation has had to cope; this is why the Scriptures must always be "interpreted."

In his book of nearly two hundred pages, Prof. Grant gives an outline of the way in which the problem has been treated by various individuals and "schools," beginning with a brief survey of our Lord's attitude towards the Old Testament and ending with a discussion of the "five relatively distinct groups of interpretations" in modern Protestantism. In a concluding chapter, he emphasizes the necessity in any genuine study of the Bible for both a rigid "philological-historical" approach and a "theological" in which the "theological interpreter . . . is aware of the significance of events from the standpoint of Christian history."

The book is well documented with eleven pages of "notes" and a "select bibliography" of four pages. The style is uniformly lucid. The reading of it is commended to anyone who takes seriously the study of the Bible, and it should be a required assignment for all seminary students.

—E. J. COOK

****Revelation and Response in the Old Testament* by Cuthbert A. Simpson, Columbia University Press, \$2.50.

Books by seminary professors which are published by university presses are usually valuable, scholarly and dull expositions of



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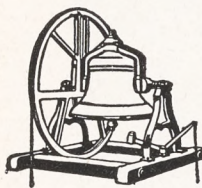
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a particular thesis. What makes this book unusual is that though the scholarship is profound and the investigation penetrating, it reads as interestingly as many novels and holds the attention much more successfully than many of the books on popular religion. As one reads this book he realizes that the Hexateuch is a story about real people, not a collection of legends or historical illustrations serving the purpose of later editors.

From the Song of Deborah to Jeremiah's interpretation of the destruction of Jerusalem, Prof. Simpson shows the development of a response made by the people to the inspiration of God, working from within. The theme of the book grows out of the "momentary monotheism which had issued from the self-surrendering acceptance of the power manifesting itself in the storm and the volcano." The author does more than comment on the Bible, for in a sense he continues the activity of the Bible editors. As the later redactors saw meaning in the movements of the tribes and developments in national history which they explained by their additions to the origin accounts, so the explanations here given explain the activity of God as he inspires the leaders to make appropriate response to the external stimuli.

This volume will cause the reader to think again of the fundamental meaning of the Old Testament revelation. If the assumptions of psychological reactions in the primitive people seem to be overdrawn, as they do to this reviewer, or if the scholarship appears to be unnecessarily advanced, this is probably all to the good. Too many of us stop thinking after we have left seminary and need to be stirred up. Only thus may our interpretation of the Old Testament retain a living vibrance as we present it to our people.

—S. A. T.

* * *
 ***Danger From the East* by Richard E. Lauterbach. Harper Bros., \$3.50.

The ex-chief of the Time-Life Far Eastern bureau covers post-war Japan, Korea and China and comes out on the opposite side from Henry Luce's "American Century." While pointing out that Japan is peaceful on the surface, he claims that McArthur's democratic revolution by fiat is a failure which only strengthens the status quo and which, now, has as its point of departure the idea of making the Japanese islands a stationary plane carrier in the Pacific. Both the Soviet Union and the United States are guilty of evil in Korea, he claims, but that at least the former has made fundamental changes in distribution of goods and land, while we have depended on opportunists and fascist collaborators for the most part. The story he gives on China simply backs up people like Agnes Smedley and Edgar Snow and, while adding nothing new, does give a play-by-play description of the Marshall mission to that country. Even as this is being written, the papers announce that the Chinese are rioting before the British and American embassies, demanding that we get out of their country. This book seems to indicate that the rioters have justice on their side.

—W. B. S., Jr

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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.

H. C. HOLDRIDGE

Brigadier General, retired, Washington

After my retirement from the army, my interest was drawn to the program of the armed forces for compulsory military training. As a result of my intimate knowledge of the army, gained during thirty years of service, it became clear to me that not one argument advanced in support of the program would stand up under close analysis.

The only justification for such a program, which is contrary to every principle upon which this nation was founded, would be positive assurance that it would guarantee national security. In the age of the atom bomb and other weapons of terror, reliance upon the obsolete weapons contemplated under the proposal would constitute a danger to national security by giving us a false sense of security. This would be the major military blunder of our day, just as the major blunder prior to World War II was the purging of General Mitchell's concepts of air power. Not only would it result in insecurity, but it would lay the foundations for a new American militarism which would endanger the social, political, and democratic institutions of the country, and would be a fatal step toward World War III and the annihilation of civilization.

* * *

MRS. GERTRUDE W. SCOTT
Churchwoman of San Pedro, Cal.

I agree with the Rev. Francis Wetherill about the "Travels of a Gargoyle." They are clever satire, refreshing in the midst of more serious fare. But alas why must he refer to them as a "happy glow of fun"? Of course they sting. They are intended to do so. I have not asked Mr. Barrett about this, nor do I know him. But on the face of them the "Travels" are the sort of expert needle work that is useful in waking up the self-satisfied and the self-righteous.

* * *

THE REV. DAVID M. TALBOT
Curate at Our Saviour, Akron, Ohio

Concerning Tom Barrett's articles, they are extremely well done. However I am tempted to submit one entitled "The Gargoyle Comes to Call." The presence of the higher-ups sometimes so flusters those of us with ordinary mentalities that it seems safer to talk of incense pots and parish houses rather than to trot out our thoughts about the more important things to a man we have never seen before and perhaps will never see again.

THE WITNESS is doing a good job. Keep it up.

* * *

MR. CLINTON FRITSCHE
Layman of Highland Park, Illinois

I have just finished reading Massey Shepherd's Living Liturgy in THE WITNESS of the 12th. I believe the article explains most clearly why the seminaries are not getting all the contributions they sorely need. Holy Writ tells us the Innocents were slaughtered, but he throws doubt on the

THE WITNESS — March 11, 1948

story—so we cut that out of our Bibles. Also we cut considerable out of the Prayer Book, later in the article. If I grant him the privilege of eliminating part of the Bible, he surely must grant me the same privilege—and neither of us can object if others do the same, and where does that lead us?

He also speaks of "hundreds" of babes whereas, if I'm not mistaken it is generally accepted, as it would be today in a village of that size, that 25 would more probably be the number.

In these days we all are troubled enough by doubts, and do we have to read a Church paper to have our doubts strengthened? It would seem only reasonable to have such a paper strengthen our faith, instead. Mr. Shepherd has had so many good articles that I hope he'll have more—and in the meantime we would do well to hold steadfastly to the Bible and Prayer Book.

* * *

MR. LAWRENCE H. NORTON
Layman of Cleveland, Ohio

I do not care to receive THE WITNESS any more as I do not like the pro-Russian attitude or the undue emphasis on race relations.

* * *

MISS JEAN ROBERTS
Churchwoman of Los Angeles

The number devoted to the Episcopal League for Social Action (Jan. 29) was exceptionally fine and it is a great comfort to be made aware that there is such an organization in the Episcopal Church dealing with vital issues. So much that we hear these days from clergymen is vague and unrealistic; mouthing phrases but never getting down to concrete issues. Mr. Burgess deals courageously with the race question; Mr. Hobbs surely made it clear that we are in great danger of losing our American democracy; the younger Spofford did a fine job in giving us an alarming picture of these times. I want to congratulate the League and also THE WITNESS for devoting a number to the organization. May both prosper.

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