

THE Witness

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September 23, 1948



PHOTO BY PAT SANFORD

CHAPLAIN NAT ACTON & STUDENT

Student Government Prexy at Maryland is Puzzled

CHURCH SOCIETY FOR COLLEGE WORK

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.

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Rev. Louis W. Pitt, D.D., Rector
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Sundays: 8, 10 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

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

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Rev. Geo. Paull T. Sargent, D.D., Rector
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11:00 A.M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesdays at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
Rev. Arthur L. Kinsolving, D.D., Rector
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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.

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Thursdays and Holy Days: 11 a.m.—Holy Communion

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11 A.M. Morning Prayer, Sermon.
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Church School at 9:30
Morning Service at 11
Evening Prayer at 8

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

For Christ and His Church

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SERVICES In Leading Churches

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Friday and Holy Days, 9:30 a.m.

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Daily: 12:05 noon—Holy Communion.
Wednesday: 11:00 A.M.—Holy Communion.

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Sunday: 7:30, 8:30, 9:30 and 11—4:30 p.m. recitals.
Weekdays: Holy Communion Wed. 7:15, Thurs. 10:30.
Holy Days: Holy Communion at 10:30

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
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Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

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TRINITY CATHEDRAL
Military Park, Newark, N. J.
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.
Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

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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.

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Meridian St. at 33rd St.
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Rev. Payton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHURCH OF SAINT MICHAEL AND ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 7:30, 9:25, 11 a.m.—High School, 5:45 p.m., Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 Noon.
This Church is Open Every Day

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The Rev. William W. Lumpkin, Rector
Sundays: 8, 9:30, 11 and 8
Holy Communion—Daily at 7:30
Fridays at 7:00 A. M.
Holy Days and Fridays 10:30 A. M.

STORY OF THE WEEK

Amsterdam Report Hits World Divisions

World Council Puts Blame Upon Both East And West for Threat of World War

★ Mutually suspicious and antagonistic blocs are the greatest threat to world peace according to the report presented to the World Council by the committee on international affairs.

"There are elements in all systems," the report said, "which we must condemn when they contravene the first commandment, infringe upon basic human rights, and contain a potential threat to peace.

"We denounce all forms of tyranny, economic, political, or religious, which deny liberty to men. We utterly oppose totalitarianism wherever found, in which the state arrogates to itself the right of determining men's thoughts and actions instead of recognizing the right of each individual to do God's will according to conscience. We resist all endeavors to spread a system of thought or economics by unscrupulous intolerance, suppression, or persecution.

"Similarly, we oppose aggressive imperialism, political, economic or cultural, whereby a nation seeks to use other nations or peoples for its own ends. Therefore, we protest against the exploitation of non-self-governing peoples for selfish purposes, the retarding of their progress toward self-government or discrimination against any race."

The report called for "a positive attempt" to "ensure that the competing systems of Communism, Socialism, or free enterprise, may co-exist without leading to war." Meanwhile, it

said, Christians must critically examine all actions of governments which increase tension or arouse misunderstanding, even unintentionally.

At the same time, the report urged, unless nations surrender a greater measure of national sovereignty in the interest of the common good, "they will be tempted to have recourse to war to enforce their claims."

The section on the disorder of society presented a report which strongly condemned both Communism and Capitalism. It stated that the points of conflict between Christianity and atheistic Marxian Communism were: the promise by Communists to bring about complete redemption of man in history; stress of the virtue of one class; materialistic and determinist teachings which do not jibe with the Church's teaching that man is made in God's image and is responsible to him; methods used by Communists in gaining their ends.

As for capitalism, the report stated that it conflicts in the following ways with Christianity: produces serious inequalities; developed a practical form of materialism in western nations, with its greatest emphasis upon success in making money; periodic social catastrophes, such as mass unemployment.

The report stressed that men are often disillusioned when they find that changing a particular system does not bring unqualified good, but often fresh evils.

"New temptations, greed, and

power arise even in systems more just than those they have replaced because sin is ever present in the human heart," the report declared. "Many therefore lapse into apathy, irresponsibility and despair.

"To find ways of realizing personal responsibility for collective action in large aggregations of power in modern society is a task not yet undertaken seriously."

"In the light of Christian understanding of man we must say to advocates of socialization that the institution of property is not the root of corruption of human nature," the report said.

"We must equally say to defenders of existing property relations that ownership is not an unconditional right. It must be preserved, curtailed, or distributed in accordance with the requirements of justice.

"The coherent and purposeful ordering of society has not become a major necessity, but centers of initiative in economic life must be encouraged to avoid placing too great a burden upon centralized judgment and decision."

As to the Church, the report asserted that the greatest contribution it can make to the renewal of society is to be "renewed in its own life in faith and obedience to the Lord."

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THE WITNESS

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NEWS OF THE EPISCOPAL CHURCH

LIVELY PROGRAM FOR BOSTON STUDENTS

BY

THEODORE P. FERRIS

Rector of Trinity Church, Boston

★ There are more students per square mile in Boston than in any other place on the face of the earth. They are registered in world famous schools like the Massachusetts Institute of Technology and in schools of varying degrees of obscurity, right down the line to the New England Institute of Embalming. Fifteen thousand of them live within walking distance of Trinity Church. They are in themselves a young, mobile and responsive congregation to which it is the privilege of the church to minister.

During the war, the student work at Trinity Church sagged. The reasons for it were obvious—accelerated programs, unusually heavy schedules and the constant movement of the men in the armed forces. When the war came to an end three years ago, our ministry to the student congregation began in earnest. There were two principles which we set before ourselves from the beginning. The first was that whatever we did must be done on a big scale, on a scale at least comparable to the number of students involved. The second principle was that our ministry to students was primarily and basically a religious one. We made it clear from the beginning that we were not an extension of the U.S.O. While we recognized the validity of social relationships and recreational activities as a by-product of Christian life and worship, we put these things in a secondary place.

To put these principles into practice we moved from the small room in the rectory where the meetings had been held to the largest room we had in the parish house. We started with sixteen at the first meeting and now the attendance is somewhere between two and three

hundred every Sunday night. We then made the evening service the center of the evening's activity. Each year at the opening meeting we have stressed the fact that the church's object in ministering to students is not to make them comfortable, but to make them better and more active Christians by incorporating them into the life and fellowship of a parish church. The program gradually evolved is the same Sunday after Sunday. It begins at six o'clock with supper consisting of sandwiches, coffee, ice cream

attends the evening service in a body. Incidentally, they have revived the evening service which was steadily declining in attendance and morale to such a degree that it had almost reached a complete quietus. They have learned the congregational responses in choral evensong so that the service is no longer a duet between the clergy and the choir.

After the evening service they all go back into the parish house and divide into groups. One group goes downstairs to the kitchen and washes the dishes



The Student Vestry at Trinity, in Boston, is composed of attractive young women and men.

and cake, for which the students pay a quarter. Meals had never been served in Trinity Church on Sunday inasmuch as the dietician has Sunday off. It was not hard, however, to find a group of women who were glad to do this important work as a part of our ministry to students. The number of sandwiches they have made in the last three years is somewhere up in the millions!

After supper there is a speaker who begins at quarter before seven and stops at seven-twenty. The subject of the talk is some aspect of the Christian religion or related to some field in which Christian principles are involved. The whole group then

and leaves the kitchen clean for the next day's work. One hundred and ten go to the choir room for an hour's choir rehearsal under the direction of a volunteer, Samuel Walter, the organist at Trinity Church, Newton Center, and director of the choir of Boston University. A large group goes into the library for the discussion period. A seminarian from the Episcopal Theological School in Cambridge, Bruce Cooke, has been largely responsible for the increased interest in the discussion group. Another group goes upstairs and prepares one-act plays which are presented at the monthly dances. The dances are the sole social activity of the

students. We find them extremely important inasmuch as most of the students we deal with are from schools and colleges which do not have the normal campus facilities for social intercourse.

On Tuesday there is a tea at the rectory which is small enough to make it possible for new-comers to be personally welcomed and introduced to the group. The most recent undertaking is the appointment of a students vestry made up of



Thomas V. Barrett, former head of college work at 281, returns to Kenyon as student chaplain. He is writing regularly for The Witness on college work.

young men and women who will have the responsibility for keeping the activities of the group before the attention of their various schools and colleges. A four-page newspaper called Canterbury News is published every two or three months and mailed not only to our contemporary members but also to those who have been associated with us in previous years.

The fruits of the work are great. There are, of course, many baptisms and confirmations. Young people from all parts of the country are introduced to our particular form of worship and to all the unique contributions of the Anglican communion. Already there have been several good marriages contracted between men and women who have met at the church.

Last year there were a considerable number of students who were graduated from college and who chose to settle in Boston. They did not want to give up their Sunday night activity in Trinity Church, so another group, called the Phillips Brooks Club, for all such people, was started. It meets at the same time and follows the same general program, with its own speakers. They, like the students, attend the evening service, after which the two groups unite for the various activities in the parish house.

The credit for whatever success we have had with students goes entirely to the Rev. Norman Spicer who is in charge of the work. The rector has always been on hand and has supported the work, but he can claim no share in its success. All he can say is that it is one of the most exciting and encouraging aspects of the total ministry of the church in Trinity Church, Boston.

THE PICTURE ON THE COVER

★ One of the chief jobs of Chaplain Nat Acton at the University of Maryland, College Park, is counselling with students in his study. In this instance it is Bill Holbrook, president of the student government association, who came to the chaplain with a problem that had him badly baffled. He was soon put straight by the smiling Nat Acton.

HARVARD STUDENT PRESENTS VIEWS

BY
HUNTINGTON WILLIAMS, JR.
A Junior at Harvard University

★ I answered the knock on the door and found myself facing the last person in the world I expected to see, the minister. During the last two weeks since I had come to Harvard, the Church had not entered my mind, so absorbed was I with the business of being a college man. I invited him in, and he told me that he was Mr. Kellogg, the chaplain to Episcopal students. I asked myself why

I had not gone to Church since I had been in Cambridge and, what seemed more to the point, why I had felt no particular incentive to do so. Before the answer could reach my somewhat guilty consciousness, I heard it come from Mr. Kellogg when he implied in a genial way how many students get so wrapped up in the newness of college life that the habit of going to church seems just one more thing that the freshman has left at home. He seemed to take this as a matter of course, no frowns of disapproval or insistence that I must turn up next Sunday. Here was a regular guy; I was going to like him.

The following Tuesday, I found a postcard in my mailbox from the Bishop Rhineland Foundation, the Episcopal student organization at Harvard and Radcliffe, inviting me to tea that afternoon over at the chaplain's house. When I showed up I was introduced to the group and immediately I felt at home. Here were people just like myself who were willing to share their thoughts and interests, so different from the people I had passed on the street a few minutes before who had made such a point of being impersonal.

During the several months



J. Clemens Kolb, chaplain at Pennsylvania University, is the president of the Church Society for College Work.

that elapsed before I went into the army, I spent a lot of time over at the chaplain's house. The student communion service on Sunday was always followed by breakfast there, with a good chance to get to know some of the other students. On Sunday night there was a speaker who came in to the Canterbury Club. He was usually stimulating, but the discussion that followed was really the interesting part for me. However, these provoking thoughts were forced into a rest area during my two-and-a-half years in the army. In combat especially there was little time and no inclination to think at all.

When I got back to college I was challenged to find a meaning for the life which, before the war, I had taken for granted. That challenge, I think, is responsible for my share of the widely publicized "post-war seriousness among students." The challenge extends to people like Mr. Kellogg and to all who call themselves Christians. My interest in religion, dormant on the intellectual level during the war, was revived. I saw Mr. Kellogg when I returned and found him trying to do the tremendous job of being chaplain to some 2500 Episcopal students at Harvard University and Radcliffe College. His program had grown since 1943 when there was a fraction of that number. The Tuesday teas and the Sunday breakfasts seemed the same. But in the discussions following the Canterbury Club speakers, questions were asked which showed a new urgency. These men, like me, were searching—some for justification, some for apology, and some for the very substance of belief in God.

The chaplain approached me one day, asking me if I would be interested in attending a conference on the ministry sponsored by the New England commission for college work. Before I had a chance to tell him that I knew practically nothing about the life and that I really believed myself quite unqualified for whatever it entailed, he explained that the purpose of the conference was not to

convince anyone that he should become a minister, but instead, merely to present the vocation objectively. I was dubious about the value of spending a whole week-end finding out about the ministry, but I said I would go. The conference was fun. Besides finding out the objective facts of the job, I got a hint of the real meaning of Christianity from being a part of a community of men whose chief interest was learning about God through prayer and thinking out the possibilities of entering the ministry of his Church. I received a spur at the conference that has been continually reinforced and augmented since then by my increasing activity

as much as anything else, given me the understanding of the meaning and purpose of my faith.

STATE UNIVERSITY WORK PRESENTS PROBLEMS

BY

DAVID R. COCHRAN

Episcopal Chaplain at University of Washington

The University of Washington, Seattle, is a good example—perhaps "horrible" example would be better—of a current pattern in large state universities. With an enrollment of 16,000, nearly double the pre-war figure, it is planning for an eventual enrollment, after the



Chaplain David R. Cochran of the University of Washington, Seattle, pictured here with officers of the Canterbury Club, writes of the problems of college work.

in the student council of the Bishop Rhinelander Foundation.

The chaplain and his staff has guided the council's work. The staff includes two theological students, Samuel M. Garrett and Ward McCabe, and the wife of a third student, Mrs. Tom T. Edwards. Their friendly interest and mature suggestions have proven invaluable in our ever-recurring problems of organization and technique.

Working with individual students and with the council has,

present G.I. influx has been digested and spewed out, of 25,000. Physically, it is blessed with a campus spacious enough to expand in, and is currently engaged in putting up \$200,000-000 worth of new buildings—University Gothic, replete with the latest in ceramic gargoyles. It is a metropolitan university, in that two-thirds of the students live in Seattle or the immediate vicinity, but it also draws extensively from the northwest at large. Academical-

ly, it is in tune with the times, with its intense specialization and departmental autonomies. The anthropologists do not speak to the psychologists, and the psychologists do not speak to the sociologists, and the engineers, not talking the same language, do not speak to any of them. In fact, this swarming anthill on close inspection loses all semblance of a real community of thought and purpose. It has ceased to be a university, and has become, instead, a diversity.

At least, that is how it looks from the outside, and outside is precisely where all religious workers are and must be. We have to operate under laws separating religion from public education as stringent as the laws of any state in the union. Which means that the university administration, which is now sympathetic towards religious agencies, has its hands tied in giving those agencies any real assistance, and that fewer courses related to religion are offered than in any comparable university that I know of. And what is more to the point, it means that non-religious philosophies have complete freedom in the university, while religion has no freedom.

What is the mission of the Church under these conditions? At a minimum level, it means operating on the outer fringes of the university, ministering to students who have an "Episcopal preference" and who can be interested in the Canterbury Club, offering them a "Church home away from home," and guidance when troubled. This is what the Church's program has been in the past at the University of Washington, and, to a large extent, what it still is.

What is accomplished? Probably more than we realize. Some students do find in the Canterbury Club a fellowship that gives their academic life meaning and real zest. Some students are challenged to look beyond the suppositions of the accepted student mores and the professional quips into the deeper strata of life and their purpose within it. Some students do find a unity and comprehen-

siveness at the altar that gives the lie to the university's diversity. Some students do succeed in finding a moment of quiet in the chaplain's office to air a troubled mind or conscience. And all that is vastly better than nothing at all.

But how much more could be done with more help and better facilities! A place where students can drop in for a talk or study, a place they can call their own, a center for the very real corporate life that a Canterbury Club develops. And above all, the chapel—again, not large and certainly not pretentious, for it should not compete with

And that mission is to challenge, transform, convert the university itself. An impossible task? It is no more impossible than converting the world, a task to which we are all committed.

ARCHDEACON HIGLEY ELECTED BISHOP

★ On the first ballot The Venerable Walter Maydole Higley, for the last five years archdeacon of the Diocese of Central New York, was elected Suffragan Bishop of the Diocese, Wednesday, September 15.

A special convention was



Bishop Gilbert of New York dines in Washington with President Mordecai Johnson of Howard University, Chaplain John Burgess and officers of the Canterbury Club.

the regular services of neighboring parishes. But a chapel where the liturgy can be practiced fully and freely, which is open day and night for prayer. A chapel which looks like it has something to say to the modern world, whose simple structural unity stands as a challenge to the diversity and confusion of the campus beyond. But again, I'll settle for almost anything—as long as it doesn't have gargoyles!

The point is, with additional personnel and adequate facilities, I think we can begin to tackle the Church's mission to the university on a deeper level.

called for the election; it was held in Trinity Church, Syracuse, N. Y.

EPISCOPAL RADIO HOUR LARGEST COVERAGE

★ The largest hookup ever used to carry a Church message on the air will broadcast "Great Scenes From Great Plays", new radio program sponsored by the Episcopal Church. Friday, October 1, marks the first in the series which will be heard on every station of the Mutual Broadcasting Company in addition to a number of independent stations. (RNS)

ECUMENICAL NEWS

COUNCIL WARNED ABOUT POLITICAL PARTIES

★ **Condemning Church** ties with any one political group the World Council's committee on the Disorder of Society pointed out the dangers of Christianity confused "with the inherent compromises of politics" and Christians "cut off from other parties which need the leaven of Christianity". The report defined the hazards of 'Christian' political parties now existing in several countries. "They tend to consolidate all who do not share the political principles of the 'Christian party', not only against that party but against Christianity itself". (RNS)

HAIRCUT STIRS UP CONTROVERSY

★ **Refusal of YMCA barbers** and other tonsorialists in Grand Rapids to take care of John Akar, young West African delegate to a recent U.C.Y.M. Conference, was termed "a regretful incident" in a resolution adopted by the Conference's steering committee. City manager Frank H. Goebel said Akar's experience was "an isolated case" and pointed out that the city's hotels, restaurants and amusement places make no racial discrimination. The local YMCA secretary protested that it "could not force barbers to cut anyone's hair, white or Negro, against their will". The Conference, in its resolution, regretted "the embarrassment which our fellow delegate experienced."

RANK'S "OLIVER TWIST" DRAWS CRITICISM

★ **As a vehicle of race-hate** this film is being denounced by the New York Board of Rabbis, who have urged Eric Johnston, president of the Motion Picture Producers Association of America to keep the movie out of the

U. S. The Board specifically objected to the characterization of the Jew, 'Fagin', as a horrid stereotype certain to stir up in the public mind hatred and prejudices. The showing of this film in one American theater", they said, "will undo all the splendid work of such American films as 'Gentlemen's Agreement', 'Crossfire', and others. We respectfully urge that you do everything possible to keep "Oliver Twist" and its patent prejudices out of this country".

(RNS)

COUNCIL HEARS PLEA ON LAYMEN

★ **The laity are disappointed** by the church. It is not a "source of strength and light, but a place for the satisfaction of a religious need which is isolated from everyday realities. This is in flat contradiction of the fact that Jesus Christ claims the whole of life." In a report to the first assembly of the World Council a committee on lay responsibilities asserted that the church must see the "great significance" of giving guidance to the laity on how to apply the Christian faith to economic, social, political and cultural realities. The committee commended the proposal of lay leaders of the Ecumenical Institute in Bossey, Switzerland, for the convening of at least three area meetings to enlist internationally the full lay power of the Church. It proposed that the policy-making Central Committee of the Council, now headed by the Bishop of Chester, approve and make plans for the meetings. (RNS)

YOUNG PROGRESSIVES PICKET CONFERENCE

★ **Many pro-Wallace youth** were also present at the U.C.Y.M. conference held recently in Grand Rapids. They handed out Progressive party

literature and invited Conference delegates to their rallies and to "get on the band-wagon". Street corner speeches and heated discussions were heard by most of the Conference delegates. Unworried by the political developments officials of the Youth Conference received a letter from the Young Progressives to be circulated at the meeting. One official said, "A Christian must be democratic about these things, whether one agrees with the Wallace movement or not". (RNS)

RELIEF CONTRIBUTIONS BEING HINDERED

★ **"Putting too many strings"** on their contributions of goods and money, some denominations participating in Church World Service relief and reconstruction have actually hampered the flow of goods to needy countries. According to Kenneth Wentzel, CWS representative, denominations which specify certain areas as destinations for their relief contributions are tending to create a problem of oversupply for some recipients and undersupply for others. (RNS)

SCHOOL FACILITIES DENIED CHURCHES

★ **Prohibiting religious** groups from using school buildings or fields has been established as permanent policy by the Grand Rapids, Michigan, Board of Education. John F. Livingston, school board attorney, ruled the school code provides for community and recreational use only of school facilities, at the discretion of the board. He said that, consistent with state law, the buildings cannot be used for holding religious meetings or for purposes of teaching religion and that religious groups cannot use school buildings when the organizations will directly benefit from such use. (RNS)

NEWS OF OTHER CHURCHES

ASK RECALL OF MYRON TAYLOR

A demand that the President recall Myron C. Taylor (Episcopalian) from the Vatican was made at the annual meeting of the National Baptist Convention, meeting in Texas. The demand came from the Rev. J. M. Dawson of Washington, D. C., who is the executive secretary of the committee on public relations of the Church. He stated that Taylor's presence in Rome was a special advantage for a single Church. Mr. Dawson also denounced the application of public tax funds to sectarian and Church schools.

METHODIST CHURCH MAKES GAINS

The Methodist Church reports an upward trend in membership and finances, according to their director of statistics, Rev. Albert C. Hoover. Fifty-four conferences reported a gain of 65,737 members; world service rose from \$5,770,000 to \$6,152,000 and other benevolences increased from \$8,969,000. Church school enrollment showed an increase of about 125,000.

LAY TEACHERS STAFF DIXON SCHOOLS

Laymen have been hired as teachers in the two public grade schools and the public high school in Dixon, N. M., which has been in the news since the filing of a suit to ban garbed Catholic clergymen and nuns from teaching there. Announcement of the employment of lay teachers for the current term was made by Henry H. Kramer, president of the Rio Arriba County board of education.

The high school building, owned by a Roman Catholic order, was loaned to the board of education rent-free. This action followed the refusal of five nuns—all teachers in the school—to sign 1948-49 contracts. Meanwhile, J. T. Reece, state school bus transportation director, said that public school buses would

carry all students into Dixon, whether they attend the public schools or the new Catholic parochial grade school which has been opened there. The new school is staffed by Dominican nuns.

RACE RELATIONS CONSIDERED

Southern Baptist social service commission is to call a meeting of outstanding leaders of Negroes and whites to explore the field of race relations. "The commission feels that the problem of race relations is being treated too much as a political football and that the time is ripe for a thorough and vital Christian analysis of the problem," said the Rev. Hugh A. Brimm, executive secretary of the commission.

URGES CHRISTIANITY IN DAILY LIVING

Sunday teachings should be put to work during the week, according to Findley B. Edge, member of the faculty of the Southern Baptist Theological Seminary at Louisville. Setting forth what he called "an experiential philosophy of religious education," Edge called for a vital connection between "what goes on in the church on Sunday and what takes place in the lives of the people during the week."

"We reject the liberal theological view which holds that there is no need for a conversion experience," Edge said, "but the weakness in the traditional approach of our churches lies in an emphasis on the conversion experience almost to the exclusion of the development of Christian personality and character. True evangelism includes both the initial experience with Christ and the development of Christian character. A drunkard who is won by the church will readily understand that he must give up drink, but he must also be led to see that embracing Christianity means giving up shady business deals, the paying of starvation wages, and everything else not in harmony with the teachings and the spirit of Christ.

"It is the responsibility of the church to make clear the meaning of the conversion experience and also to help converts to develop into active and aggressive Christians."

BODILY ASSUMPTION OF THE VIRGIN

Archbishops, bishops and theologians of Ontario and Quebec, together with the mayor of Montreal, have sent a petition to the Vatican asking the Pope to proclaim as dogma the bodily assumption of the Virgin Mary into heaven.

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NEWS OF CHURCHES OVERSEAS

PRESBYTERIAN YOUTH TO MEET

A world conference of Presbyterian youth will be held in August, 1949, probably either in Switzerland or France. Youth in that church means 30 years old or younger.

SECOND VATICAN RADIO STATION

The Holy Year of 1950 will see the construction of a second Vatican radio station. Spokesmen also announced recently that the number of programs carried by the present station has been increased. News bulletins in several languages have been added as well as more evening programs of lectures and sacred music. The present station was planned and built by Marconi.

ITALIAN PROTESTANTS ISSUE PROTEST

Reconstruction of war-damaged non-Catholic churches in Italy have had limitations imposed upon them by the government, according to the Federal Council of Italian Evangelical Churches. A protest has been sent to Premier De Gasperi which states that it is the "first clear violation" of the new constitution's guarantee of equal rights for all faiths. A note to the Premier also asks that non-Catholic pupils be unconditionally released from public school sessions in which Roman Catholic religious instruction is given.

EUROPEAN CHRISTIANS URGED TO UNITE

Enslavement will be the lot of Christians of Western Europe unless they are on their guard. The warning was given at Cologne by the Rev. Konrad Adenauer, leader of the Christian Democratic Union of Germany, who declared that "In France and Italy strong Com-

munist parties are doing everything to extend their powers and their influence to such a point that Christian forces risk being unable to stem the Soviet tide." The German politician spoke of the need for Christians to unite in order to be more effective in what he called the struggle "for democratic, human and Christian liberties."

DEAN INGE VIGOROUS AT NINETY

The retired dean of St. Paul's, London, Dean Inge, now over 90, told the conference of Modern Churchmen that "The few who still go to church do not want changes and would resent them because they feel an affection for symbols which are really dead. Some of them have petrified, others have evaporated; either process is fatal. Christianity is cluttered up with these dead symbols, which yet cannot be abandoned. Preaching is at best unsatisfactory business. It is like throwing a bucketful of water over a row of narrow necked vessels. A drop or two may find its way in here and there."

WORLD CONGRESS OF OLD CATHOLICS

Friendly relations between Old Catholics and Anglicans was stressed when 140 delegates of 5 European countries met at an international congress of Old Catholics, held at Hilversum, Holland. The delegates urged an intensification of ecumenical efforts on the part of Old Catholics and asked that further material and spiritual reconstruction work be accomplished in Europe.

CZECH PROTESTANT TO VISIT U.S.

President Joseph Krenek of the Church of Czech Brethren will soon visit the U.S. and Canada on invitation of several Protestant groups. He was at the Amsterdam Conference, ac-

companied by Prof. Joseph Hromadka, whose address at the World Council Assembly stirred the delegates with his charge that "the convulsive efforts of the European bourgeoisie to turn back the clock of historical development by conning at fascistic social and political remedies has brought European civilization to the edge of an abyss."

INDIA UNITY ESSENTIAL

The Christian Church in India, faced with a clash between resurgent Hinduism and Islam on the one hand and Christianity on the other, must heal its "unhappy divisions" if it is to give an effective witness, according to Rajah B. Manikam, secretary of the National Christian Council of India, Burma and Ceylon.

ROUEN CATHEDRAL BEING REBUILT

The war-devastated cathedral at Rouen is being rebuilt and repaired slowly and with infinite care and pride. It will take thirty years before the ancient structure is completely restored. It is being rebuilt exactly in the same way that its medieval designers made the original; of the same stone, with the same tools, and by hand.

CHRISTIAN ENCYCLOPEDIA IN CHINESE

The Christian Writers Fellowship, meeting at Kuling in conference, planned two projects. One is the revision of a "Chinese Dictionary of Religious Terms", now 15 years old, and the other is the production of a comprehensive Christian encyclopedia in Chinese. This is expected to take five years, though the dictionary is expected to be ready next year. Both projects will be directed by William R. Leete of Nanking Seminary, a missionary in China for 40 years.

EDITORIALS

Put First Things First

THE active season for parishes has begun. Clergy and lay folk are home from summer holidays, the Episcopal wanderers have returned from Lambeth. Plans of many sorts are being made, some of Church-wide scope, some diocesan, some parochial. Organizations will be foraging for new members; every member canvass preliminaries will be in action. In not a few parishes schemes are already being worked out for money-raising drives to supplement the always-inadequate income from weekly pledges. It is all part of the familiar picture of the Episcopal Church at work. As we look at it again this year it impresses us with no thrill of admiration, but rather with a deep feeling of sadness. We wonder whether the Protestant Episcopal Church in the U. S. A. isn't being well nigh organized to death. We have come to take all our societies, guilds, drives, bazaars and "movements" quite for granted as something that is of the essence of ecclesiastical life. Even a spiritual objective like evangelism takes on an outward semblance of machinery.

We are, presumably, bold to the point of rashness in suggesting that most of our national, diocesan and parish machinery is a hindrance rather than a help to the cultivation of the spiritual and moral life in individuals and groups on every level of our ecclesiastical fellowship. But we happen to know, here and there, of parishes which have more or less set themselves apart from the prevailing machinery of our Church life and whose priests have devoted themselves almost exclusively to teaching the Church's faith; to showing its applicability to contemporary problems, personal and social; to giving intensive pastoral care to individuals and taking the Prayer Book at its face value, using all—not just some—of its offices and sticking heroically to its varied directions. And we know enough about these parishes and

missions to say quite confidently that they are among the strongest, happiest and most useful in the Church.

Some thirty years ago there was a little book published which depicted in fictional form an extraordinary transformation of the whole Church of England because a young, revolutionary archbishop insisted that all parochial organizations be suspended in their activities for a period of two years and that the Church confine its parish activities to living up to the spirit and letter of the Prayer Book. At the end of the two years test, nobody, high or low, was willing to go back to the

old ways. Parish organizations remained suspended, congregations increased in number and the moral and spiritual tone of the entire Church was raised almost incredibly. A romance, of course; a rosy dream and nothing more. The fact that we actually picked up a copy of this book in a second-hand shop a few months ago for just ten cents would indicate plainly enough how much stock the rank and file of Church folk took in the notion. So it is not our intention to suggest any such Church-wide revolution, but the much more modest purpose of urging such parish clergy as have felt keenly the burden and the fruitlessness of much of their parish machinery to have a try this year at really putting first things first. Why

"QUOTES"

CHRISTIANITY has not failed. It is we who have failed to put it into practice in daily life because we have been unwilling to pay the price. We have failed to practice it in our homes, that is why we have one divorce in three marriages and why juvenile delinquency is such a problem. We have failed to practice it in our churches, that's why there is disunity and ineffectiveness. We have failed to practice it in politics and government and that is why we have dishonesty and corruption. We have failed to practice it in our treatment of minority groups and we have reaped the harvest of race riots, intolerance and bigotry. We have failed to practice it in our international relations and that is why we have war.

LUTHER YOUNGDAHL
Governor of Minnesota

not look with critical and skeptical eye at every existing organization you have before the season gets underway? What ones, if any, are worth the effort that goes into them, from the standpoint of helping to produce Christian character? How many of them are definitely working to extend the Christian fellowship in the town and in the world? We venture to guess that in many parishes the Women's Auxiliary will prove to be the only outfit that passes muster by either of these standards and that in not a few branches of this excellent organization, raising money for "missions" is about as far as they get and the actual

nature of the fellowship they are working to extend is little known and still less made an integral part of the members' daily life and character.

* * * *

Old-fashioned Churchmanship

SO WE would like to suggest, to those parish priests who feel that the burden of "serving tables" is an intolerable one, that the spiritually unproductive parish organizations be ruthlessly suspended for one season and that a program of religious teaching and worship be the one emphasis for this season of parish life. There will be no need to look to "281" for such a program; the Prayer Book has it all, ready for use. For religious study and prayer groups the Prayer Book catechism is an all-sufficient basis for any spiritually-minded teacher to use for the enlightening and inspiring of his people in Christian principles and practices "as this Church hath received the same". And the offices of the Prayer Book are our challenge to make common worship a vital part of the daily experience of our people,—not the Sunday experience only. The Holy Communion, the daily offices of Morning and Evening Prayer, the offices of Instruction,—all these might easily be made the warp and woof of a parish's daily religious life. There was a time when a little group of Anglo-Catholic parishes had a monopoly of daily services, but one of the happier signs of the times is that today this is by no means the case. In most of the larger cities, parishes of every sort of churchmanship are providing daily services for their people and for the community. This custom ought to spread into every city and town in the land where the Episcopal Church has an established parish. There are difficulties, of course, just as there were difficulties a couple of generations ago in getting our generally locked-up houses of worship finally opened seven days a week. But daily services can be provided wherever there is a full-time priest on the job.

We are just old-fashioned enough to believe that the slogan "a house-going parson makes a church-going people" expresses a profound truth. This truth is not that mere systematic door-bell ringing and a continual round of social visits has any important spiritual value. But a "house-going parson" who makes every pastoral visit a religious event is something else again. This doesn't mean necessarily formal prayer and exhortation, but it does mean bringing intimately to the attention of each household at every visit the vital reality and practical importance of the Church's basic doctrine and common worship for the solv-

ing of the manifold personal and social problems of today's bewildered and desperate world. We are even inclined to feel that without this kind of pastoral ministry all the daily services and all the systematic teaching that we can manage to provide will be futile, so far as any transforming of the spiritual quality of the parish and the community is concerned.

So we repeat, at the risk of boring even those clergy who are longing to escape some of the tyranny of parish machinery: Time and energy invested in patient, systematic teaching of the Church's basic doctrine, in providing daily services of worship and in the kind of pastoral visiting that sets forth simply the meaning of such doctrine and worship to every household, will pay dividends of spiritual renewal of parish life which his efforts in running or supervising most parish organizations can never succeed in producing.

A Word With You

By HUGH D. McCANDLESS
Rector of the Epiphany, New York

WHAT IS COLLEGE FOR?

EDUCATORS should know the answer to this question. The fact is, they don't. The report of the Harvard committee, entitled "General Education in a Free Society" admits that the variety of aim and method among colleges, and within any one college, has robbed liberal education of any meaning. They speak wistfully of the Incarnation as a source of ultimates, of the Summary of the Law as a basis for democracy; but they say that such bases are not for them, and therefore they cannot inculcate general agreement on ultimate realities.

Parents have an answer to the question: College gives Junior four more years of not-entirely-wasted growing up before he makes his decision about his job. In my opinion that's a good enough answer. College did something for me.

I cannot say that my attitude was entirely serious. I took biology because it entitled me to the permission to maintain an ancient car in New Haven for scientific purposes. However, biology converted me from agnosticism.

By the most amazing luck, I came to know George Trowbridge, Jack Crocker, Elmore McKee, and Grant Noble. Through them I met men like Tui Kinsolving and Les Glenn. These men were college chaplains, mere extra-curricular excrescences on the noble structure of higher education; but for the subsequent happiness of my life they were the most important of all my educa-

tors. They converted me to Christianity of the thinking sort. A child can be incurably attracted to Christianity by his parents and pastors, no doubt; but a young man needs the testimony of thoughtful strangers to justify the attraction intellectually.

A casual conversation with an assistant professor of English resulted in the train of thought I feel was my call to the ministry. It was more than a train of thought; someone was speaking to me. This man was not a full professor; he never lectured to crowded halls about how frightfully important the study of Smollet's novels would prove. From the point of view of the university authorities, my religion was probably none of this man's business, and certainly not part of his job. Without the chaplains, I wonder if any conversation would have borne such fruit in my happiness.

If this column seems too autobiographical to be in quite good taste, please excuse me for using a bit of personal testimony to blurt out my gratitude.

Correspondence regarding this column may be addressed to the writer at The Church of the Epiphany, York Avenue and 74th Street, New York 21. Do not waste postage telling me that one purpose of college is to keep people from ending sentences with a preposition. "For What is College?" seems to me like a question by Hitler: rather disapproving and very guttural.

Church Cooperation

By GEORGE A. WORKMAN

Episcopal Chaplain at Duke University

A VERY important and somewhat unique feature of the work at Duke University is the close relationship of the Church with other denominations. Though often referred to as a "Methodist school", the Duke University Church (Interdenominational) is actually governed by a church board consisting of faculty members, student representatives and the student workers. All denominational and religious groups are represented. Thus we have delegates on this church board, and our students participate in the endeavor to make a united presentation of the Christian faith to our student body. Episcopal students are members of the magnificent Duke University choir; our lay-readers take part in the weekly vesper services and other special observances. They work with the campus YMCA and YWCA and participate in interdenominational as well as denominational conferences. In such manifold ways, our young people are thereby induced not only to loyalty as Episcopalians but also to harmonious action with the whole of Christ's Church.

The Living Liturgy

By MASSEY H. SHEPHERD, Jr.

CHURCH WORSHIP FOR COLLEGE STUDENTS

IT IS sometimes assumed that in the work of a specialized ministry to limited, specific groups of common backgrounds and interests, such as the ministry to college students, a well-rounded program requires some special type of corporate



worship adapted to the needs and tastes of the particular constituency. Such an assumption is, I believe, a snare and a delusion. There is not one liturgy suitable for the educated and another for the uneducated, any more than there is one Prayer Book for the

white man and another for the colored, or one for the business man, another for the housewife, another for the industrial worker, and still another for the farmer. The liturgy is the Church's

greatest instrument of unity, the bond of all sorts and conditions of men and women within its fold.

We do assume that the college student is sufficiently mature to be confirmed and a regular communicant of the Church. The question then is not so much one of adapting the liturgy to his particular taste, as it is of adapting the student himself to a normal and full participation in the wholeness of life afforded by the Church's liturgy. At the least, the student's education should enhance his appreciation of the historic and artistic richness of the Church's liturgical heritage. At best, he should find the liturgy a wide portal through which he leaves the protected isolation and selective experience of the campus for the broad arena of human life aspiring and struggling to make sacrament of God's world.

For this reason it is my own conviction that the student should normally find his participation in

the liturgy in the context and framework of a parish church rather than in chapels reserved primarily for student services. I am well aware that the lack of vitality in many of our parishes deters and repels many youth of lofty idealism and sweet romanticism. They would prefer to worship with "their own kind," if not in their own chapels, at least at some "student corporate communion" at an hour other than that of the regular parish worship. But right here is the rub. The spirit of exclusiveness, of segregation, of distaste for rubbing shoulders with "all sorts and conditions" in common acts of offering and communion is the very negation of the true meaning of liturgical worship. It is sectarian. No, it is worse,—an exhibition of snobbish pride. The student should learn in college, if not before, that discipline of Sunday as a holy day of obligation when all the faithful of the community, irrespective of age, status or culture, assemble together in the give and take of sacrifice.

In many instances, of course, the college campus is not located in a parish neighborhood. But the college itself is a community, embracing more than students and faculty. Perhaps not many of the workmen and maids are Episcopalians—but so many as there are, they too have an offering to make with the learned at the Sunday assembly, a contribution to make to that worldwide mission of the Church of which the liturgy is the celebration. In other words, we should be on our guard lest the full inclusiveness of the liturgy degenerate into a club affair, an extra-curricular "appreciation course," or a conventional appendage to those interminable discussion groups of religion which some students, I fear, use as a substitute for the real thing. By all means the liturgy should stir students out of their inveterate absorption in their personal problems, whether intellectual or moral, and evoke a sense of responsibility to society and to the missionary work of the Church in all its various spheres.

Frankly I do not know where other than in the liturgy the modern college student will find that which he desperately seeks—a whole view of man and of the world in which he lives. Certainly he does not find it in the departmentalized, specialized collections of facts and theories amassed in his college courses. Even the rage now for "general education" courses for a "free society" is devoid of a unifying common philosophy. It is certainly not founded on a living, Christian faith. If the Bible is taught at all in the college, it is surveyed as history or literature, as folklore or a source of iconography in art. Its theological meaning is passed over, presumably since that is "private opinion" and not science. The students'

minds are not opened to see the awful depths of human sin, the mystery of our creation and redemption, or that vision of "the glory which shall be revealed in us." The chaplain should constantly bear in mind this fact if the liturgical offices are not to become for the student one more academic exercise. For the liturgy, through the ordering of its lectionary according to the mysteries of the Christian Year, exposes the particular, historical facts of the Bible in the light of their universal, theological significance.

Travels of a Gargoyle

By THOMAS V. BARRETT

Director of College Work, National Council

ON my way home to the Cathedral of Bureaucrats I made one more stop at Plumblin to see the Rev. John Goodman. I might as well not have stopped because Goodman was really behind the eight-ball when it comes to operating on the grass-root level. He hadn't even thought of a new wing for his parish house. He said there were so many human needs the parish house would have to wait. I asked him if he had a radio program so that he could meet people where they were, and he said he met them "at the post office, the drug store, and the super-market. That was where they were most of the time anyway if they weren't at the movies." I found out he'd never marched in a picket line, he thought parsons ought to spend half their mornings studying books, and that he figured Sorengard would have been better off if he'd seen the Dodgers play the Giants more often.

The fellow was pretty impossible. I asked him why he didn't install a shower in the sacristy for after-sermon use, and he said he took his showers on Saturday night, and most preachers didn't need a shower as much as they needed a bolt of lightning. After that our local-level planning went from bad to worse. I told Goodman about sauerkraut juice but he replied he wouldn't drink it while he was conscious; and when I saw the old pipe organ he had in his church, I suggested he should get a Fakyorgan like the one Van Shyster had. Goodman said he'd heard one once and it sounded like a duet between a harmonica and a calliope, and he'd rather wait a hundred and fifty years for a real pipe organ than to buy something that looked like an organ and wasn't. He said it was a matter of honesty.

I could see Goodman wasn't well oriented to modern life. Something wrong with his motivations I guess. I asked him how about an hour of

prayer and meditation with his sexton, but he said his sexton had a mind of his own, and never had anything to do with a church service except on Thanksgiving Day.

"I'll pray for him", said Goodman, "but I'm not going to pray with him until I know he wants me to. And right now I'd hate to interrupt him anyway. He's doing a good job of washing those steps."

After a day and a half of bumping my head against a blank wall I decided to leave Plumblin and wait until Goodman caught up on some real living experience before I ever visited him again. So far as I could find out all he did was to preach, and visit people in hospitals, and take small children fishing and big children to baseball games, and conduct two small mission stations in the country. The man had no organized play, or planned summer projects, and hadn't urged any of his Sunday School tots to come to confession since he'd been in the ministry. I was pretty disgusted and had him drive me to the airport. I wanted to get back as soon as possible to other levels where things were really channeled and integrated into living experience. Goodman was way below the grass-root level.

ON the plane I started to open my Bible to find out what they did about people like Goodman. On the plane I started to open my Bible to find out what they did about people like Goodman back in the old days. But I was tired and my head began to nod before I got the right passage. It was about then, I think, that we crashed. There was a period of wonderful silence and then a fearful whirling, screaming confusion.

"This is it", I hollered as we plunged toward the grass-roots. Then there was a crash and a time of nothingness.

After that I was astounded to find myself sitting upon the ground in a curious land. I was surrounded by other clergymen, though I did not remember seeing them on the plane. They looked apprehensive.

"We must be in hell", quavered one with a broken chest-tone. I looked and saw Greatvoice clutching a gallon jug of sauerkraut juice.

"It is only purgatory", said a thin man who seemed to be choking on a clerical collar. I recognized him as Father Chancel-Bell. "You must all confess to me immediately", he piped.

"Nonsense. There is no such place", said Honneydo sweetly. "This is only part of living experience".

Hardway appeared from behind a neo-rock. "It's all a paradox", he began. "We crashed existentially, but the nominalism of. . ."

"Pardon the interruption", growled Fermenting, "I knew this was coming. It's part of a capitalist plot . . . or else it's the first impact of the revolution. We're obviously in a crisis."

"If you don't mind my saying so", said Sitwell who was perched comfortably behind a flat rock which he was using as a desk. "It's more than a crisis. It's damned uncomfortable too. The unions have had too much freedom. I hate to say this, but I think its these Jews. Of course some of my best friends are Jews but . . ."

"There must be a way out of this place", remarked Van Shyster crawling out from under a stone. "If we only knew the right people we could sell them on the idea that we're not as bad as we look."

I was myself writing down some notes for later Gargoyles when Wangelist interrupted me.

"This is no time for writing", he said bouncing a fist off my back. "Let us have a quiet hour, and witness together". He backed me up against a rock. "When you were adolescent did you ever become curious about the birds and the bees?"

It was at that moment that a man appeared, followed by a small boy carrying a fish pole. I saw the man was Goodman. The small boy I did not know, by name that is. But I remembered once seeing him kicking a tin can around paradoxically.

We were all silent as they stopped in the midst of us. Then Greatvoice banked a deep chest-tone off a mountain into a ravine. "What are you doing here, my good man? This is private property, and while we do not mind . . ."

"Shush", snorted Van Shyster. "Let's sell him on the idea of getting us out of this mess."

"We were about to go fishing", smiled Goodman interrupting Van Shyster, "but I guess we must change our plans. Maybe we can help".

He nodded to the small boy who opened a fat black book and began to read: "Wherefore the Lord said, for as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work among this people . . . for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid. . . Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble . . . and the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire . . ."

The whole reading didn't make much sense. But immediately the sky darkened to an ugly red,

and a terrible wind rose among the barren canyons. A bolt of lightning shattered the jug of sauerkraut juice. Greatvoice opened his mouth, choked, and began to perspire. No shower bath was around.

"I can't speak. My preaching", he exclaimed in a light natural voice.

Van Shyster stood with his hands full of advertisements, a stricken look upon his face as a wind ruffled through the papers. Then they disintegrated in his hands. The small boy continued to read through the confusion. "He shall feed his flock like a shepherd . . ."

Poor Honneydo stood up, spun around twice, and sat down with his back to us. A book of theology appeared as if by magic in his hands, and in a moment he was surrounded by book shelves, so that he could not possibly escape. Sitwell got up to flee but before he had run ten feet a Negro appeared from behind a bush, caught him and led him off in the opposite direction—gently but firmly. They passed the wing of a parish house jutting out of the rock. As they did so it crumbled to the ground.

Goodman walked over to Fermenting, took his pamphlets away and smiling a little satirically, led him over to Wangelist. "Here, you two; you must get to know each other. But not in front of everybody."

The little boy put down his book and fish pole, and going over to Chancel-Bell took away his clerical collar and his maniple. Chancel-Bell objected until Goodman said, "You were stifling yourself. You can have them back after you're humanized a little".

Then the boy went to Hardway and said, "Come with me". Hardway frowned and resisted, but Goodman said, "It's a paradox", whereupon Hardway followed the little boy off over the barren landscape. As for me Goodman shook his head and took away my pen.

At that moment I woke up. The plane seemed to be coming down over La Guardia, and as far as I could tell my spirit was still incarnate. The voice of a small boy persisted in my ears as though he were still reading from the black book.

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The plane bumped along the runway. The travels of a Gargoyle were over.

Children Do Listen

By KATHERINE C. PIERCE

ONE day during a recent visit to their grandmother the two cousins Bess (five..... and Kitty (eight), marched in carrying a forked stick and singing Onward Christian Soldiers and announced that we were to have "church".

The service was conducted entirely by the little girls without suggestions from the two adults who composed the congregation. They were however asked to join in the Lord's Prayer and the hymns which were limited to two repeated several times as the children had only Onward Christian Soldiers and Silent Night in common.

The service was well arranged with prayers, several short spontaneous prayers as well as the Lord's Prayer, hymns and "sermons". They apparently did not distinguish between sermons and notices. These were the most interesting part of the service.

Bess' first sermon was a declaration of her love for God and Jesus and an exhortation that we should love them too. Her second expressed her pleasure that there were so many children in church this morning. Then she asked that all the children give their names to her as they went out and that any parents who were present should give the names of their other children or children of their friends "because we want all children to come to Sunday School."

Kitty's first sermon was the Christmas story beginning "An angel came to a lovely lady named Mary" and ending with explaining the word Christmas "Christ-mass." Her second was an appeal for money "We need money for this church but beside that there are lots of places where there is no church and the people need them—we must have money for them too. And don't forget the people in Europe need clothes. Bring them and leave them in the back of the church at any time. The clothes must be clean and not have any holes. Remember that they need everything."

The children had included prayer, praise, teaching, preaching, concern for the education of children, support of the parish, missions and relief in "church" which lasted an hour and a half and concluded because supper was ready.

Rectors and parish organizations are urged to order a Bundle so that THE WITNESS may be available each Sunday at the church. Send your order to 135 Liberty Street, New York 6, N. Y.

DON'T FORGET YOU HAVE AN IMPORTANT DATE

Friday Evening = October 1st*

*to listen to the first program in
The Episcopal Church's new radio series*

"Great Scenes from Great Plays"

THE PLAY: "Cyrano de Bergerac" by *Edmond Rostand*

THE STARS: Walter Hampden *with* Ann Seymour

THE TIME: 8 pm [EST] 7 pm [CST] 8 pm [MST] 7 pm [PST]

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When you listen to this first program you will be hearing far more than the first production in a great new radio series. You will be on hand for a significant moment in the history of the Episcopal Church. You will share in what your Presiding Bishop calls a "daring yet ecclesiastically sound evangelistic plan."

Edmond Rostand's great play "Cyrano de Bergerac" has been selected to dramatize the vitally important Church message in this broadcast which concerns the importance of self-denial. Certainly this a fitting subject for the first program since self-denial along with love of God is a vital principle in the Christian faith.

Special Note to Clergymen . . .

The value of this program to your parish or mission will depend to a very great extent on YOUR understanding and support. That is why you received, well in advance, a folder containing suggestions and written materials to help you understand and promote the program in your parish.

***IMPORTANT NOTE.** In spite of the large number of stations in the Mutual Broadcasting System's national network there are parishes not covered by Mutual stations. Most of these parishes are being specially covered through local stations not part of the Mutual System. In some cases this may mean the "Great Scenes from Great Plays" program will be heard on Thursday or Saturday evening rather than Friday—or at a time other than the times shown above. All clergymen will receive a complete list of stations and times well in advance of this program.

YOUNG PEOPLE OF THE CHURCH

PARSHAD awards are college scholarships given to Christian young people annually by the United Christian Youth Movement. The awards are made by this interdenominational youth agency to those who can prove active Christian leadership in school study interests, and in parish and wider Church activities. There is a 1500 word essay also required. This year the subject of the essay was, "Youth in the Community; Our Christian Responsibility." Out of hundreds of young people, thirty-five from twenty states and Canada received scholarships. None of them were Episcopalians.

Episcopal young people were invited to take part. Our own united movement of the Church's Youth sponsored it through literature sent to thousands of parishes. Even if the degree of participation were small, the record cannot be changed. Our batting average was .000. There is some possibility that our youth are not in need of scholarships. We also have a right to suspect that the information about this Parshad contest was distributed among the pipe ashes of many clergy waste baskets. Then too there is some reason to believe that the requirements for leadership were too extensive to permit our youth to qualify. But most of all the subject itself must have presented a major barrier to countless numbers who belong to the "All-American Guild of Acolytes", or who "fellowship" all over the parish and diocese with the "right set".

There is paltry evidence of any activity among our Episcopal youth which would demonstrate that they might know what the wording of the essay

By WALTER N. WELSH

subject implied. If there is any one who knows of an Episcopal group of young people so engaged in taking Christian responsibility in the community, this correspondent would like to know about it any time. Reports to date seem to indicate that even a little harmless "service" in a youth fellowship is a chore only a few will engage in. Fellowship, rather than having anything to do with "community" working together, is just a word which sanctifies cake, soda and recreation. Who would expect them to write an essay on "Youth in the Community; Our Christian Responsibility?"

Somehow, youth of the Protestant Episcopal Church ought to be especially aware of "Community". Their whole catholic heritage is quite in contrast to the do-well individualism being practiced today by the large majority of all present day Churches-in-good-standing, Romanism not excepted. Unfortunately the Church is not revealed to them apart from the symbol of an edifice of brick, stone, or wood. The action within that building doesn't make sense. They are scene shifters in a mystery drama that apparently has no practical application.

How can our young people write on "Youth in the Community; Our Christian Responsibility" when sin for them is some personal peccadillo. Sixty young people at a conference this last summer almost without variation said that sin was lying, stealing, and swearing. They further avowed that even these by and large did not apply to them. Granted that these are anti-social acts, yet youth has been led to see them only as a few things the Ten Commandments tell them not to do.

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THE RESOLUTIONS

OF THE 1948 LAMBETH CONFERENCE

The Encyclical Letter of the Lambeth Conference has been sent by the Presiding Bishop to all of the clergy, to be read in churches October 10th. Of equal, or greater interest and importance are the Resolutions which were passed by the entire Conference. There are 118 Resolutions, dealing with (1) Christian Doctrine of Man; (2) Church in the Modern World; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Church's Discipline in Marriage; (6) Baptism and Confirmation; (7) Ordination of Women; (8) Administration of Holy Communion (Intinction).

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United Presbyterian:—We live in an hour when the oft-quoted lines of Kipling are no longer true—East is East and West is West and never the twain shall meet! Modern discoveries and inventions have limited space. What happens anywhere is quickly known everywhere. Irrespective of race, creed, language, customs, religions there is a oneness not hitherto known. Mankind is now destined to rise or fall together. The need of one is the need of all. Co-operative fellowship must prevail or discord and disaster are inevitable.

Watchman Examiner (Bapt.): As in the days of Noah "the earth is corrupt before God and filled with violence." Brazen corruption is in the political realm. Our children have to breathe a licentious social atmosphere. There is the unmitigated villainy of Communism—and nations are falling within the orbit of Moscow. Moreover, there is an undisciplined liberalism that goes nowhere so fast it arrives out of breath—having talked more and more of less and less. In some places, church forums and discussion groups are replacing the preaching of the gospel under the illusion that they are ministering to the needs of the world. Never before in human history has the earth been so crammed with menace as now.

Christian Evangelist (Disciples): The desolations of two world wars call for reformation or, failing reformation, for revolution which shall go to the center of the maladjustment which make the cruel chasms between the over-rich and the over-poor; between the privileged few and the under-privileged many; between the happy and the hopeless. It is already clear that atheistic communism roots and thrives on human misery, fear and despair but that it does not bear the fruits of personal security, happiness and worth. Christian democracy decays and dies in conditions which are favorable to communism.

Federal Council Bulletin (Inter-Church): It is high time to challenge the prevailing indifference to what people do on the Sabbath Day. Basic values are at stake for individuals and communities. Pride in what is called broad-mindedness may distort our perspective and confuse our judgment. Commercialization of the Sabbath is to be deplored and opposed a disregard of the law of God and as a dangerous undermining of the foundations of American community life. It is an aspect of secularism to which

many people—some of them in churches—have yielded out of a misguided inclination to "tolerance".

Christian Union Herald (Pres.): In America we have glorified success until it has become almost a god. The world has come to think of our country as a place where a boy can raise from errand boy to president of a company or of the United States and a girl can go from poverty of the slums to the glamorous (?) life of a rich film star. Just that has happened. But we are likely to get so obsessed with the idea of success that we try to get it at any price. Many have found it only to let it defeat them for they could not take it. The reason was that in the purpose of their life there was only personal ambition. They had won success according to men's standards, but they had not learned how to live.

Christian Century (Unden.): Marx is not Marxism and Marxism is not Stalinism. Only dishonest propaganda can identify them. We must approach Marx as he is, free from the connotations that have distorted his picture. Thus we shall find truth in him—scientific truth, situational truth, ultimate truth.

THE SYMBOL OF THE FAITH

By George Hedley

Dr. Hedley has written an interpretation of the Apostle's Creed in terms both of its history and of modern thought. It will help both those who have accepted the creed without much pondering, and those who have rejected it because it seems incompatible with modern thought. The author drives his point home with vivid illustrations from history and from present-day life.

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GOOD IDEA

St. Michael's, China Lake, California, combines pleasure with business by holding a parish meeting at the time of the annual picnic. This year there were over 100 persons attending. The ladies' guild prepared a swell meal and after everyone had enjoyed that, two of the young people took the children aside to play and the Rev. **Paul E. Langpaap**, in charge of the mission, presided at the parish meeting. He first gave a brief outline of the history and place of parish meetings in the life of the Church, and then related the achievements of the mission during the past year. This included a new vicarage; a growing Sunday School; fifty members pledging over \$3,000 to the budget whereas there had been but sixteen the previous year. Not the least achievement was the pledging of \$500 for missions. Addresses were also given by the treasurer, **Maurice Clifton**; the superintendent of the Sunday School, **Arthur Pfeiffer**; the head of the altar guild, now called the Guild of St. Michael's, **Mrs. Amy Griffen**. It was a great picnic and the best parish meeting the mission ever had.

LEND LEASE: Apparently there are a lot of unused lectern Bibles in existence. In any case the first week of the revived Lend-Lease department has brought in letters from four rectors informing us that they have Bibles they will be glad to send to a mission or parish in need of one. —There is still listed on our books the need for an Altar Prayer Book. —Likewise nobody has yet asked for those 25 copies of the old hymnal with music.

GET TOGETHER: A large parish of middle class and poor people, in the east, wants an assistant priest, single preferred. He is to be a Prayer Book Catholic, and a man who prefers to be an assistant and who will stay over a period of years if everything is satisfactory. In writing give experience, age and salary required. —A middlewest clergyman, about 50, is anxious to return east, preferably either New York or New England. He is interested in administrative work as well as in a parish. His salary before the war, in which he served, was \$4900 and a rectory, but the matter is open. He states that he can adapt himself in churchmanship to the standards of the parish. He gives two bishops as references; a dean; an army officer; wardens of two parishes he served. —An eastern

clergyman, with an enviable record as a hardworking assistant, is looking for a parish of his own. His present bishop gives him the highest of references.

HELP WANTED: We do need your help to make this department useful. If you have supplies that you want to give to some parish or mission in need, write us. If you have needs of your own, without the funds to buy them, write us.

Is there a plan in your parish or mission that has proved successful? Let us know about it for Good Idea.

If a vestry is looking for a rector, or a rector is looking for a parish, write us.

And, please, write, do not call. We will do the best we can by mail but we are so limited with staff workers, and there is so much work to be done, that we have no time for interviews. But if you write *The Witness*, 135 Liberty Street, New York 6, N. Y., we promise to do the best we can by mail.

★ In making changes of address please send both the old and the new address. We ask also that changes be not made unless they are for an extended period.

TIMELY TRACTS

The Challenge to Youth
by C. Leslie Glenn

A Memorial Service
by John W. Suter

Four Tracts on Unity
by Various Authors

Why Belief in Jesus
by Albert H. Lucas

Missions Demand Unity
by the late Bishop Azariah

Why Worship
by Charles H. Young

Why Believe in God
by the late Samuel S. Drury

Why I'm for the Church
by Charles P. Taft

Why Pray
by Oscar D. Randolph

Why Missions
by Edmund J. Lee

The Christian and
His Money
by Bishop Washburn

The Disciplined Christian
by Charles L. Street

Practical Suggestions
On Running a Parish
by Bishop Lawrence

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PEOPLE

CLERGY CHANGES:

Lemuel J. Winterbottom, assistant at Trinity, New Haven, Conn., and an instructor at the Berkeley Divinity School, becomes rector of St. John's, Yonkers, N. Y., on Oct. 1.

Donald W. Greene, formerly rector of St. Paul's, Wallingford, Conn., is now diocesan missionary of Connecticut.

Frank L. Shaffer, rector of St. Alban's, Cleveland Heights, O., becomes vicar of St. Luke's, Cedar Falls, and St. Andrew's, Waverley, Iowa, Oct. 1.

Appleton Grannis, retired, is serving as locum tenens at Clifton Forge, Fin-castle and Eagle Rock, Va.

Edward B. Harris, formerly in charge of churches in Nelson County, Va., is now assistant at St. Alban's, Washington, D. C.

George B. Gilbert Jr., rector of St. Mark's, Lake City, Minn., becomes rector of St. Andrew's, Minneapolis, Oct. 1.

Guy D. Christian retires as rector of of Christ Church, Wayside, Md., on Sept. 30.

Frederick W. Phinney, recently ordained, is curate at St. John's, Waterbury, Conn.

Robert H. Manning, who has spent the summer in England, is now student worker at Tulane University, New Orleans.

Thomas L. Rimmer, formerly of the diocese of Olympia, is now assistant at St. James', La Jolla, Cal.

Melbourne R. Hogarth, formerly of Minneapolis, is now in charge of St. Martin's, Watts, Cal.

Hale B. Eubanks, formerly of Oregon, became rector of St. Michael's, Montebello, Cal., on Sept. 1.

ORDINATIONS:

Wilbur C. Woodhams was recently ordained deacon by Bishop Block at Trinity, Concord, Mass., and is now assistant at St. Luke's, San Francisco.

Elmer A. McLaughlin was recently ordained priest by the late Bishop Sanford of San Joaquin at St. Cyprian's Mission, San Francisco, where he is vicar. Rector Lewis A. Baskerville of St. Augustine's, Oakland, preached.

Howard B. Scholten was ordained deacon on Aug. 1 at Trinity, San Jose, Cal., where he is assistant.

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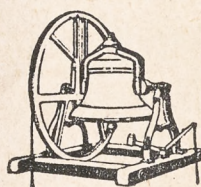
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PEOPLE

CONSECRATION:

E. Hamilton West will be consecrated bishop coadjutor of Florida on Oct. 4 at St. John's, Jacksonville. Consecrator: Bishop Sherrill; co-consecrators: Bishop Juhan, Florida, and Bishop Barnwell, Georgia. Presentors: Bishop Clingman, Kentucky, and Bishop Carpenter, Alabama. Lit-anist: Bishop Gravatt, Upper South Carolina. Attending Presbyters: A. B. Clarkson and E. M. Claytor, both of Augusta. Preacher: Bishop Juhan.

LAY WORKERS:

Miss Frances Young, formerly of the staff of dept. of religious education at 281, is now advisor in Christian education at the Redeemer, Baltimore.

Sister Daisy Kitchens, recent graduate of the Church Army Training School, has been appointed worker at St. Elizabeth's Mission, Whiterocks, Utah, among the Ute Indians.

Karen Euland and William Gray were married at Christ Church, Middletown, N. J., on September 11. Mr. Gray, artist, is designer of the new WITNESS cover.

DEATHS:

William Harison, 77, died August 25, in New York. He was treasurer of the Protestant Episcopal Society for Promoting Religion and Learning, and also held the same office for the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church. He was treasurer of the Church of St. Matthew and St. Timothy, N. Y.

William H. White, 26, senior at General Seminary, died by suicide on August 30 at his home in St. Joseph, Mo. A graduate of the U. S. Naval Academy, he had an outstanding record in the war as commander of a landing craft unit in the South Pacific.

John W. Hyslop, 87, retired priest of Utah, died August 4 at Salt Lake City. His last parish was the Good Shepherd, Ogden, where he served as rector for 17 years.

Edward R. Rogers, 72, rector at Hot Springs, Va., died August 26th. Following his graduation from the University of Virginia in 1902 he served as an educator for a number of years. In 1917 he became head of an institution for underprivileged boys at Charlottesville. He was ordained deacon in 1927 and priest two years later, continuing as rector of this diocesan institution until his retirement a year ago.

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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.

MRS. PETER W. SQUIBB
Churchwoman of Boston

The story of the student strikes in China by Paul Denlinger was excellent and I am delighted that THE WITNESS is to give us stories regularly from this country. I have a number of Chinese friends, mostly students in Boston, who read Mr. Denlinger's account and it caused rather lively discussion. Generally speaking I got the impression that they thought he was too kind to the Kuomintang, rather than the reverse.

MR. G. H. JONES
Churchman of New York

It is a great satisfaction to me to be receiving the lively WITNESS regularly once again. The last few numbers have arrived on Tuesday whereas previously it was sometimes even the following week when I got my copy.

ANSWER: We are making every effort to get the newsmagazine to readers the day it is dated, or before. We will be glad to hear from any who may be receiving their copy late.

REV. JAMES A. MITCHELL
Rector of St. Paul's, Englewood, N. J.

To amuse your readers this hot weather, I thought I might send you two rich selections from last year's Confirmation examination which I happened to run across today. On the other hand, they may not be so amusing to parents and teachers who are concerned about the poor spelling of modern 13-year-olds.

"The religion of Jeuses was'a fath spread by his Jeausish apolicels af-

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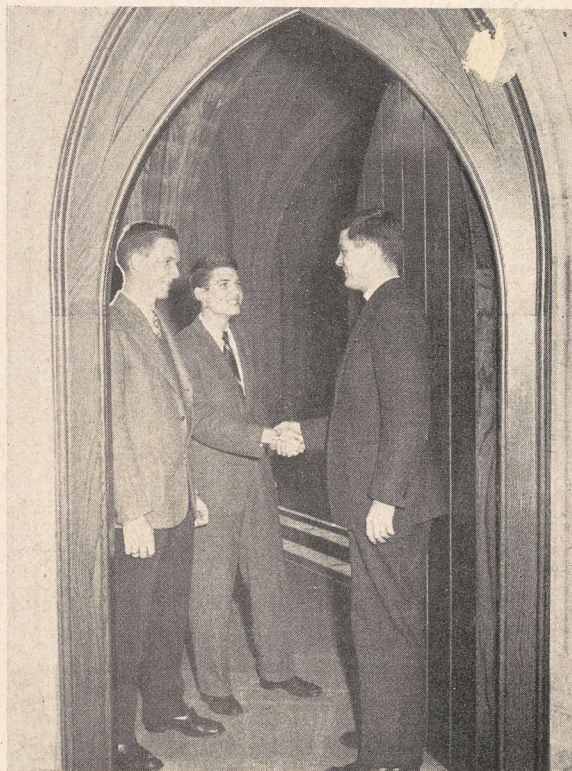
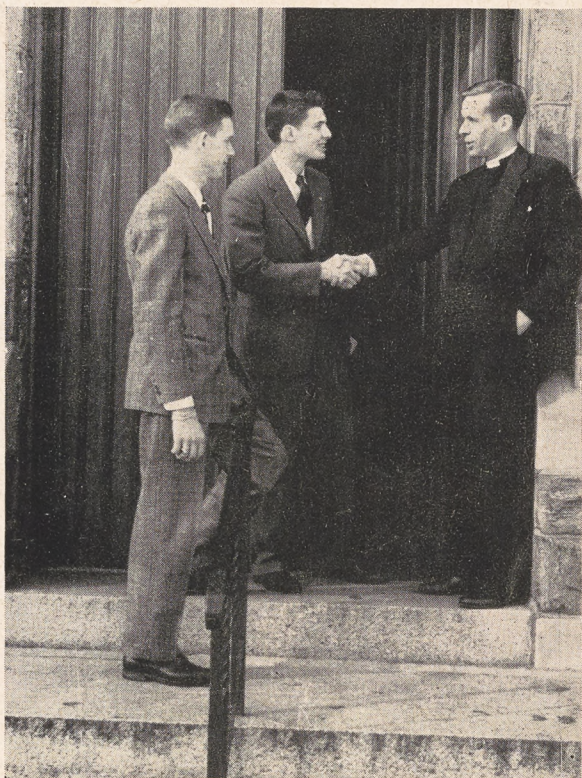
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