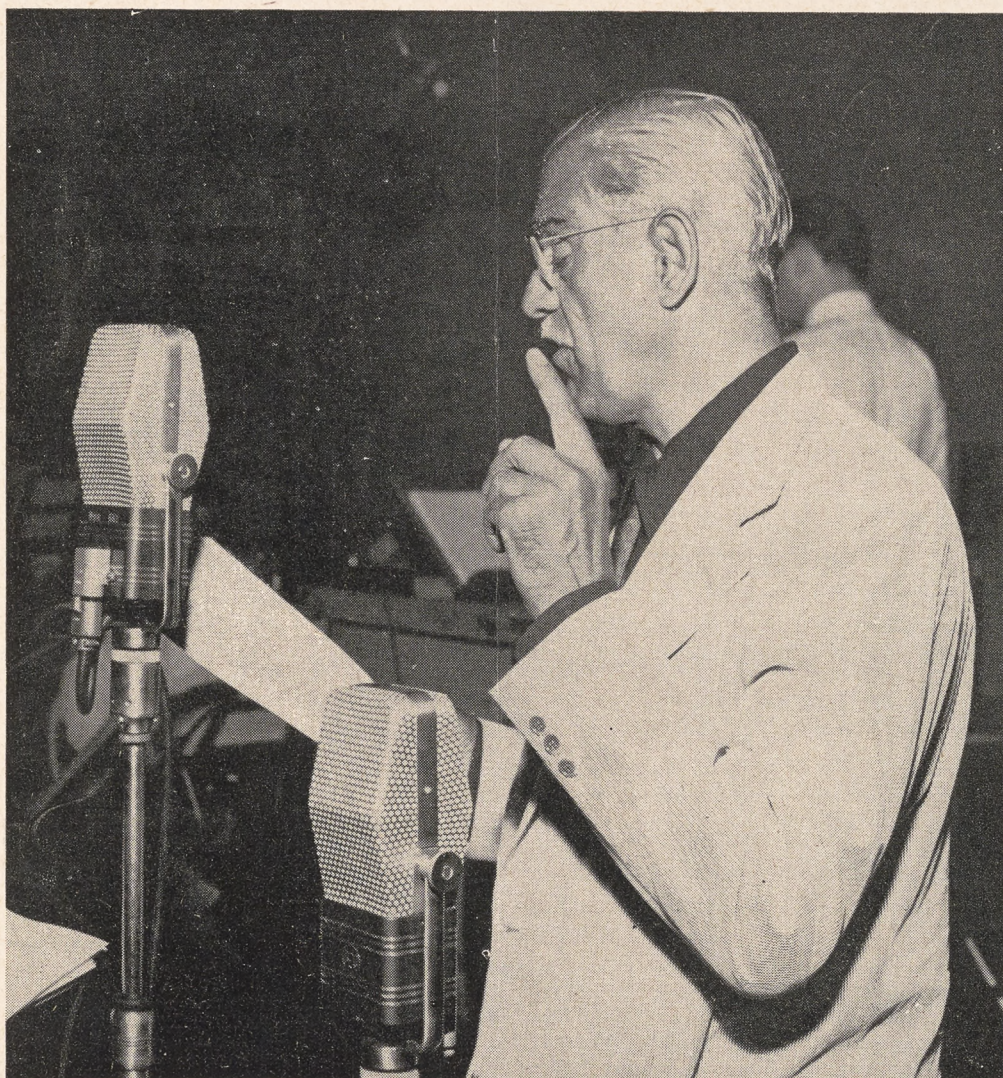


# THE Witness

10¢ A COPY

September 30, 1948



BORIS KARLOFF

To Star in Great Scenes from Great Plays

(STORY ON PAGE THREE)

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FORERUNNERS OF THE FAITH



## 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 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  
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  
Sundays: 8 a.m.—Holy Communion; 11 a.m.—Morning Prayer: 1st Sunday, Holy Communion.  
Daily: 8:30 a.m.—Holy Communion.  
Thursday and Holy Days: 11 a.m.—Holy Communion

### THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York  
Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays: 8 A.M. Holy Communion.  
11 A.M. Morning Prayer, Sermon.  
8 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 all day and all night.

### ST. MARY THE VIRGIN

46th Street, East of Times Square  
NEW YORK CITY  
The Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High).  
Evensong and Benediction, 8:00.

### CHURCH OF THE HOLY TRINITY

316 East 88th Street  
NEW YORK CITY  
The Rev. James A. Paul, Vicar  
Sundays: Holy Communion at 8  
Church School at 9:30  
Morning Service at 11  
Evening Prayer at 8

### 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.

## For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January, and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, Chairman.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

## SERVICES In Leading Churches

### CHRIST CHURCH

Grand at Utica  
WAUKEGAN, ILLINOIS  
Rev. O. R. Littleford, Rector  
Rev. David I. Horning, Associate  
Rev. Walter Morley, Assistant  
Sunday: 8, 9:15, 11. Wednesday and Thursday, 9:40. Holy Days, 9:30.  
Evening Prayer daily, 5:30.

### ST. JOHN'S CHURCH

Colonial Circle,  
Lafayette Ave. and Bidwell Parkway  
BUFFALO  
Rev. Walter P. Plumley  
Rev. Harry W. Vere  
Visit one of America's beautiful churches.  
Sunday: H. C. 8:00; Church School, 11; M. P. 11—Tuesday, Holy Communion, 10:30

### CHRIST CHURCH

RIDGEWOOD, NEW JERSEY  
Rev. A. J. Miller, Rector  
Sunday: 8 and 11.  
Friday and Holy Days, 9:30 a. m.

### 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.  
Wednesday: 11:00 A.M.—Holy Communion.

### ST. JOHN'S CATHEDRAL

DENVER, COLORADO  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
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.  
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.  
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.

### 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. 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

### CALVARY CHURCH Shady & Walnut Aves. PITTSBURGH

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—

# Church Going on the Air With Plays Tomorrow

**Great Scenes from Great Plays Launched  
October First With Notable Casts**

You have a date with yourself and your friends. That is the message of the National Council to all of the people of the country, and particularly to Episcopalians. For tomorrow evening, at eight o'clock, the first of a series of half-hour broadcasts will go on the air over the more than 500 stations of the Mutual Broadcasting system, plus. It will present scenes from "Cyrano de Bergerac" with Walter Hampden and Ann Seymour the stars.

The "story of the week" angle lies in the fact that it is the first time in radio history that any Church has presented such an array of stars in a series of broadcasts; and also in the fact that there will be no sermon, no hymn, no Bible reading, no prayer.

The second play, October 8th, will be "The Corn is Green," with Jane Cowl; that of October 15th will be "The Barretts of Wimpole Street" with Basil Rathbone. Other stars who will appear in subsequent programs are Celeste Holm, Joan Caulfield, Brian Ahearne; also the famed actor of horror roles, Boris Karloff, who plays the part of "Death" in the play "On Borrowed Time." Our cover this week pictures Mr. Karloff before the mike in a preview of that broadcast.

The plan for the series originated with Mr. Robert D. Jordan, the director of promotion of the National Council, following the extremely successful nation-wide broadcast earlier

this year when considerably more than a million dollars were raised in four hours for world relief.

The "no conventional religion" angle of these programs is explained by Mr. Jordan by his remark that "the people we want to reach would be scared away by religion." The broadcast aims to reach the 70,000,000 Americans who do not attend church regularly, but they are definitely not designed to win people away from other churches.

This does not mean, however, that there will be no message from the Church. At the conclusion of twenty-two minutes of scenes from great plays, a voice will ask the radio audience: "How can we make sense out of this troubled and confused world?" The voice will refer to Cyrano's "lifelong self-denying love for Roxanne." Cyrano achieved this self-abnegation, the voice will continue, "by making something out of himself." The voice will then suggest to listeners that they may win the battle with themselves if they have the encouragement and guidance provided by the Church "through an experienced clergyman."

The voice will invite those who don't belong to a church "to discover just how much richer your life can be" when you "receive that which only a church can give." Listeners will be asked to write for a booklet called "Finding Your Way" which tells what the

Protestant Episcopal Church stands for and how it offers a faith to live by.

On stations in comparatively small communities containing no more than two or three Protestant Episcopal Churches, a local clergyman will add a personal message like this: "I am the Rev. John Williams, of Christ Church, on West Elm Street. Speaking for all the members of my parish, may I welcome you as a listener to the program you have just heard. And may I extend to you a very friendly invitation to be with us at our 11 o'clock morning service next Sunday."

Some bishops and clergy within the Church, Mr. Jordan said, were opposed at first to the idea of a radio program almost bare of the usual religious accompaniments, but withdrew their objections when they heard transcriptions of the first program.

Mr. Jordan explained that exhaustive surveys were made before deciding upon the type of program to be offered. The most popular programs were found to be those of the comedy-revue type. "But obviously we couldn't sponsor somebody like Bob Hope," Mr. Jordan said. Dramatic presentations were found to be the second most popular type, he added.

### CLACQUEURS

Nobody in the Church has been hired to applaud the actors who are performing in the Episcopal radio broadcasts. We can be certain that the quality of the drama as well as the talent of the distinguished actors will need no involuntary applause. But, on the other hand, the whole purpose of the program is to attract non-church members.

If your local Church is a clique, turn it into a claque by letting others outside the church hear your applause.



# NEWS OF THE EPISCOPAL CHURCH

## 'LITTLE CHURCH' MARKS 100TH ANNIVERSARY

★ The first Episcopal Church in this country to be named the Church of the Transfiguration, New York City's famous Little Church Around the Corner will observe its 100th anniversary on Sunday, October 10. It got its nickname from an incident concerning George Holland, an English actor who died in 1870. When Holland died, a close friend asked the minister of a Madison Avenue church to conduct the funeral, but because he shared the prejudice of the day against the theatre, the minister refused. Then he added, "There's a little church around the corner where they do that kind of thing." Holland's friend, elated, said, "Thank God for the 'little church' around the corner", and hurried off to be met by the Rev. George Hendric Houghton, founder and first rector who agreed to hold the service. Newspapers took up the story and soon popular songs were written on the theme, as was the operetta "Sally". The present rector, and for the past twenty five years, is the Rev. Randolph Ray. During his tenure 50,000 ceremonies have been performed at the Little Church. Active contact with the theatrical profession is maintained by the church through the Episcopal Actors' Guild which has headquarters in the raftered Guild Hall of the church. Mr. Ray is also the author of "Marriage Is a Serious Business".

(RNS)

## DUN'S COMMITTEE HELPS JEWS

★ Churches must denounce anti-Semitism as "absolutely irreconcilable with the profession and practice of the Christian faith", according to the World Council committee on the Christian Approach to the Jews. Headed by Bishop Dun of Washington, the committee said: "Churches in the past have

helped foster the image of Jews as sole enemies of Christ, which has contributed to anti-Semitism in the secular world". As regards mission work among Jews, the report proposed that all unworthy pressures or inducements be scrupulously avoided. Bishop Dun's committee also recommended that churches provide relief for war victims in Palestine and to work and pray for a just order there.

(RNS)

## CATHEDRAL BUILDING RESUMED

★ The Patriot's Transept of the Washington Cathedral is now again in the process of construction. The first stone was swung into place during a brief outdoor service on September 29 conducted by Bishop Dun and Dean Suter. The date marks the forty-first anniversary of the laying of the foundation stone of the cathedral in 1907. Within the transept will be the War Memorial Chapel where the national Roll of Honor, recording names and service records of thousands of men and women who served their country in wartime.

## SEEK TO CHANGE SEX RATIO

★ Women are ahead, as usual, and the Diocese of Southern Virginia is trying to remedy the situation. The sex ratio of church participation in America is 65-35 in favor of women, and Episcopal laymen of Southern Virginia have a feeling that the same condition may exist around home. At a recent meeting 125 male representatives of 30 counties decided to modernize parish educational methods; encourage revival of family devotions; organize physical participation for men in church repair and renovation; further the work of lay readers; and hold a corporate communion for men on Advent Sunday. In church circles this is said to mark the first inroad of the streamlined age on Southern chivalry.

## SISTERS CELEBRATE FOUNDING

★ The Sisters of St. Margaret celebrated the 75th anniversary of establishment of their American House in Boston. On September 12, a solemn votive mass



Officers of the Auxiliary at St. James' Cathedral, Fresno, California, discuss the success of recent bazaar.



was sung for them by the Rev. Oliver D. Dale and the Rev. Granville M. Williams preached. The sisters have occupied their present house in Louisburg Square since 1881. They pioneered in district nursing, and particularly in the care of sick negro women and children. For the latter purpose they still maintain St. Monica's Home in Roxbury, in the old homestead of William Lloyd Garrison, the "Liberator". One of their major industries is making altar bread which is used in Episcopal churches the length of America, in South America, Liberia, and in many other places.

### SCHOOL OF RELIGION IN PITTSBURGH

★ "The Good News of God" is the general theme of a school of religion sponsored by Calvary Church of Pittsburgh, through the months of October and November. The list of speakers: October 4, The Rev. M. Bowyer Stewart; October 11, The Very Rev. H. E. W. Fosbroke; October 18, Professor John S. Marshall; October 25, The Rev. Norman Pittenger; November 8, the Rev. Alan W. Watts; November 15, The Rt. Rev. Austin Pardue.

### ST. BARNABAS GUILD TO MEET

★ The Biennial Council meeting of the Guild of Saint Barnabas for nurses will be held in Boston, Mass., on Saturday and Sunday, October 30 and 31, 1948. The group will be addressed by Bishop Nash on Saturday and on Sunday at the evening Florence Nightingale Service will hear a sermon delivered by the Rev. Theodore P. Ferris.

### PARSON MARCHES WITH LABOR

★ Rev. W. B. Spofford, Jr., who is rector of St. Thomas' church, Detroit, as well as executive secretary of the Episcopal League for Social Action, marched in the Labor Day parade in that city. He did so on the invitation of a vestry-

man of the parish who is a member of the United Automobile Workers, a C.I.O. affiliate. The young rector reports that "as far as I could tell I was the only representative of religion in the day's doings. After the parade I went to the union party while they fought over Truman vs. Wallace.

### JAPANESE BISHOP ON RADIO

★ Japan's Bishop Yashiro, presiding bishop of the Episcopal church in that country, discussed "Christian Fellowship" on CBS "Church of the Air," Sunday, September 26. He was in New York on his way home after attending the Lambeth Conference.



St. Peter's School, Peekskill, N. Y., recently celebrated its tenth anniversary. The school, founded by the Rev. Frank C. Leeming in 1938, has grown to the place where it has a campus of 70 acres and buildings to house 75 boys. Graduates of the school are in 19 colleges where they are all doing well. A graduate of St. Peter's is also at the Cambridge Seminary and another enters General this month. The Founder is still the headmaster and conducts services daily in this beautiful chapel.



## MRS. SIBLEY ON AIR

★ The radio guest of Ted Malone, Mrs. Harper Sibley, Rochester church woman, will speak on World Community Day, November 5. In cooperation with the United Council of Church Women, Malone will devote his broadcast that day to prayers for peace. His program is heard daily over the ABC network. The United Council of Church Women will ask all who are able to listen to the program and join the prayer. Mrs. Sibley will lead the prayer for world peace. Organized seven years ago and with ten million members in the U. S., the council is now building on the principle that "ten million women working together can change the world." Women members are sponsoring a "Pack-a-Towel" campaign in which cloth, socks, soap and toothbrush will be sent to teen-age DP's in Europe. Bundles will be collected in churches on November 5th.

## LEADS CLERGY RETREAT

★ The Rev. Bonnell Spencer, Order of the Holy Cross, conducted the annual clergy retreat in South Florida during the last week of September. His meditations concerned the "Spiritual Life." The Diocese of South Florida is also planning the annual convention of the Young People's Service League for October. A special feature of the conference will be the dedication of a chapel diocesan conference center, Camp Wingmann. The chapel is a memorial to diocesan youth who died in World War II.

## URBAN WORKERS UNITE

★ "Great urban and industrial areas are not being served adequately by our or any other church, and there is little coordinated effort in the planning, staffing and financing of work in such areas..." So runs the plan of action of the recently formed Episcopal Fellowship for Urban Workers, a group open to any clergyman or lay worker

who is serving in the urban field. The purpose of the group is to inform the church of its urban opportunities; provide exchange for information; and to arrange means of increasing knowledge and skill of personnel in the urban field. The steering committee is composed of the following clergy: Howard P. Kellett, H. A. Berngen, Leland B. Henry, W. B. Spofford, Jr., Joseph G. Moore and Almon Pepper. With an Urban Workers group as well as a Rural Workers Fellowship, the church now lacks only for a fellowship of Suburban Workers. Or perhaps they don't need to unite.



Brinkley Snowden, an agricultural missionary to India for some time, is now in the United States to study medicine. He is much in demand by Church groups as a speaker on the work of the Church in the diocese of Dornakal.

## PARISH SENDS OUT FIVE WORKERS

★ Trinity parish, San Jose, California, has sent during the last few years five women into the work of the Church. Olive Meecham, first sent to Cape Mount School in Liberia, is now working in Oregon and San Joaquin Valley. Wanda Porter went to Buffalo, N. Y., as secretary to the Dean of the Cathedral. In interdenomination work, Frances Tuttle assisted in Student Christian work at San Jose College. Alicelee Caulfield is secretary for the Provincial College Commission (Southern area). And Donaldine Bridges is at present secretary for the Cathedral parish of St. Michael's, Boise, Idaho.

## JORDAN AND FOSBROKE ADDRESS CLERGY

★ Promotion and Doctrine, as well as Bishop Nash's report on Lambeth were the main topics at the annual clergy conference of the Diocese of Massachusetts. At an afternoon session Robert D. Jordan of the National Council explained the plan for the series of national broadcasts beginning October 1st. The final session was devoted to "The Doctrine of God in the Old Testament" under the leadership of the Very Rev. Hughell E. Fosbroke, dean emeritus of the General Theological Seminary.

## ENROLLMENT LARGEST IN HISTORY

★ The Church Divinity School of the Pacific opened its Fall session with the highest number of students in its history, according to Dean Henry Shires. Some students are forced to live off-campus, the school's dormitories being too small. Additions to the staff are Mr. George Dauntton, from England, tutor in Greek, and Ann Elizabeth Shields, assistant librarian.

## CHICAGO CHURCH TO BE CONSECRATED

★ The Church of the Atone-ment, Chicago, which completed payment last June of the final \$32,000 of its original \$75,000 debt, will be consecrated October 3rd.



## PENNSYLVANIA DIOCESE TO HEAR HEUSS

★ **"Our Church Schools Today—Tomorrow"** will be the subject of the National Council's Christian Education Director, the Rev. John Heuss, as he addresses the 78th Annual Church School Institute of the Diocese of Pennsylvania, meeting October 4. The Institute precedes the opening of six weekly sessions of the Diocesan School of Christian Education, held October 12th-November 16th. The school's roster not only includes courses on Church doctrine, teacher-training, the Bible and the Liturgy, but also reports on the Lambeth and Amsterdam Conferences. On the Lambeth Conference Bishops Hart and Ludlow will be heard, as well as the Rev. Louis A. Haselmayer. The Rev. Erwin E. Aubrey, President of Crozier Theological Seminary, will speak on Amsterdam.

## PRESIDING BISHOP HONORED

★ **"For worldwide service to the Bible Cause and with deep appreciation"** Presiding Bishop Sherrill learned upon his return from Europe that he had been elected an Honorary Life Member of the American Bible Society. The certificate of election recalls that Bishop Sherrill was sometime vice-president of the Massachusetts Bible Society and refers to him as "a friend of the cause of effective circulation of the Scriptures."

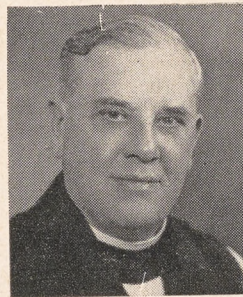
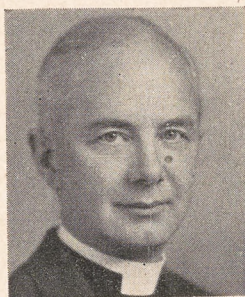
## FINDS EPISCOPAL CHURCH MORE DEMOCRATIC

★ **At least one parson says so.** Said the Rev. Frederick W. Kates, of Oswego, N. Y., "the Episcopal Church is becoming progressively more democratic, that it is becoming more and more American and that it is rapidly getting over its fear and reluctance of fraternizing with other churches." He added that its leadership, alertness, and its passion to do the Church's job in this generation are stirring it out of complacent lethargy and that it is on the march. Which no doubt sounds good to

those who can figure out where the Episcopal church is marching. But it must be reported, Mr. Kates began with a very big "if." "If," he said, "we can link up our lot with the fortunes of all mankind and make their interests our own . . ."

## LAYMEN GIVE DINNER FOR BISHOP BLOY

★ **Episcopal Laymen of Los Angeles** sponsored a dinner on September 15 to welcome home their bishop, the Rt. Rev. F. Eric Bloy, from the Lambeth Conference. A reception was held prior to the dinner which was attended by approximately 400 clergy and laymen from the diocese. The Los Angeles Diocese runs from Santa Maria and Santa Paula in the North, to the Mexican Border and across the state of California.



Dean John W. Suter of Washington Cathedral conducts service as first stone is placed in the Patriots Transept; Bishop Wallace leads in a series of conferences with clergy and key laymen in preparation for a vigorous year in New Jersey; Bishop Eric Bloy is honored by diocese of Los Angeles on his return from the Lambeth Conference.

## HOW TO ADDRESS THE CLERGY

★ **The innocent, untold suffering** of thousands of clergymen subjected daily to the improper title, "Reverend," was recently decried in his diocesan paper by Bishop Stephen F. Bayne. "Reverend" as title is wrong. "It is sinful. It is against Emily Post. It is ungrammatical. It is an adjective always prefixed by 'the', and never used with the last name alone."

## NEW YORK STUDIES CARE OF AGED

★ **Under professional guidance** a study is being planned

in the Diocese of New York for a more competent ministry to the aged. Under the direction of the Rev. Leland B. Henry, head of the Diocesan Commission on Social Relations, needs of aged parishioners will be studied as well as new techniques to meet those needs. He looks forward to the formation of an Episcopal Service to the Aged, with counselling and psychiatric service, a foster home division, a cooperative apartment with housekeeping and nursing service, and one or more institutions in the upper end of the Diocese.

## MARK DAWBER HITS MILITARISM

★ **"People who claim military training offers a chance to build character are either propagandists for military or political in-**

terests, or are just ignorant of the facts." As one of four church leaders conducting classes at the annual Institute of World Missions, Dr. Mark A. Dawber, secretary of the Home Missions Council of North America, said that immorality, demoralization, and social degeneracy always have been the consequences of militarism and military activity. In another speech at the Institute, Dawber said the pressure of underfed, over-crowded populations is one of the major causes of war. That same pressure is also one of the major causes of the depletion of natural resources. Hungry and ignorant peoples destroy their own lands.



# ECUMENICAL NEWS

## OVERSEAS RELIEF GOODS STILL NEEDED

Clothing, food and soap are still urgently needed for the war-devastated peoples in Asia and Europe, according to Benjamin G. Bushong, director of material aid for the Church World Service center at New Windsor, Md. Clothing most needed is for men and boys—heavy clothing which can be worn for outside work; next, clothing for women and girls; and followed by blankets, sheets, shoes, yard goods, plain and colored feed sacks, sewing kits. Food stuffs needed: canned meat, fats, dried fruit, powdered and canned milk, flour, rice, sugar.

## AFTER-SCHOOL PROGRAM IN ST. LOUIS

Religious education for public school students will be conducted in St. Louis after school hours, 3:35 until 4:35, at church centers. This is in accordance with a court decision here last spring banning released-time education. The religious program is conducted by an inter-faith committee, and last year some 22,000 children were enrolled. (RNS)

## CANDIDATES' OPINIONS OF VATICAN ENVOY

Dewey, Truman and Wallace have given their official pre-election views on the appointment of Myron C. Taylor as diplomatic representative to the Vatican, in response to a query by Associated Church Press. Truman's secretary, Charles G. Ross, said that Taylor's mission "would be terminated when peace is made," and that this would "remain the President's policy, and will be strictly adhered to so long as he is in office." Gov. Dewey's reply stated "there are many questions of administrative policy which an incoming President cannot and should not decide until after he takes office." Henry Wallace said he opposed

the appointment of a personal ambassador to the Vatican. "It seems to me," he said, "that a country like the United States, which has taken a very special stand with regard to the separation of the church and state, should hardly give this kind of recognition to one church without giving similar recognition to all churches." (RNS)

## MOVIE ON WORLD COUNCIL AVAILABLE

A 20-minute sound movie showing the activities of the First Assembly of the World Council of Churches will be available for distribution to American churches in October. The 16mm motion picture includes the opening service of the Assembly, the principal speeches, summaries of Assembly actions and the closing service. It was made by Religious Films Limited, a subsidiary of J. Arthur Rank, British producer. (RNS)

## CITY MANAGER CHIDES CHARITY GAMES

Gambling in the name of charity was called to a halt by Miami's city manager, O. P. Hart. Hart and the city's Police Chief warned that racket elements were infiltrating the bingo and slot machine games, and even though the games were conducted by reputable groups, they tended to create the gambling instinct among young and old. Hart suggested the staging of entertainment in place of gambling and offered the use of the city's football stadium and other municipal centers. (RNS)

## VILLAGE BANS CHURCH BUILDING

Refusal to issue a building permit for an Evangelical United Brethren Church has brought a storm of protest over the heads of the village council of Robbinsdale, Minneapolis suburb. Minnesota state Prot-

estant leaders took the action "as a dangerous precedent which, if allowed to stand, might place the missionary activities of the Christian Church under political control. If Robbinsdale can ban an Evangelical United Brethren church today, why can't some other community ban a Roman Catholic church or a synagogue tomorrow?" The matter will be brought before the courts. (RNS)

## MINNEAPOLIS SHOWS INCREASE

★ Church membership in relation to the population of Minneapolis has increased 18 per cent over what it was 22 years ago.

A recent survey revealed that 303,191 persons are members of some church body. This figure represents more than 53.5 per cent of the area's residents. A 1925 canvass, made for the Minneapolis Church Federation by two New York church sociologists, placed church membership at 188,538 or 35 per cent of the area's population.

Lutheran churches are most numerous. The 11 divisions of Lutheranism have 109 churches with 91,801 members. In second place is the Roman Catholic Church, with 52 churches and 104,360 members. There are 40 Methodist, 32 Presbyterian, 31 Baptists, 21 Congregational churches, and nine Jewish congregations.

## HORSE MEAT USED FOR RELIEF

Idle horses and mules into food is a campaign project of the Christian Rural Overseas Program (CROP), sponsored by Church World Service, Lutheran World Relief, and the Catholic Rural Life Conference. Horse meat has high food value and its use is accepted in Europe. Processing will be done in the U. S. under strict government inspection. Only the best grade animals will be used.



# NEWS OF OTHER CHURCHES

## SPAIN PROTESTANTS PERSECUTED

John Sunderland Bonnell, noted Presbyterian of New York, declared that "the saddest spot in Europe with respect to religious freedom is Spain." He made the remark when he arrived in London following a tour of ten European countries. He said that in Spain, where there is a tiny minority of about 30,000 Protestants in a population of some 25,000,000, he talked with a score of Protestant clergymen, and in a single Sunday attended services at six Protestant churches and visited churches both in Madrid and outside the capital.

Bonnell said that he had obtained photographs of destruction wrought in two churches by groups of Catholic Action youth and copies of literature left by the attackers, warning the Protestants to close their churches and Protestant ministers to leave Spain. These pamphlets, Dr. Bonnell said, quoted the pastoral letters of two Archbishops in which Protestant ministers were branded as "fomenters of atheism, and disloyal to Spain." Protestant clergymen told him, he said, that the persecution of Protestants was inspired by the Roman Catholic Church and that the government itself is somewhat friendlier to the Protestants.

Two government policemen were posted at every Protestant church he visited during the services, Bonnell reported. The policemen were ostensibly there to protect the worshippers, he said, but their presence marked the churches and intimidated some Protestants.

The New York clergyman also reported that Protestants have been obliged to close their schools and to take down the nameplates from their churches. They often were forbidden to hold public funeral services, except as a "dumb show" under police supervision, and were

barred from printing new hymn books, although some had been published secretly.

On July 25, he reported, 11 Protestants who, meeting for prayers and Bible study in a Catholic home in Medina del Campo, were arrested and fined a total of 13,000 pesetas on a charge of holding a clandestine meeting.

The Spanish Protestant ministers, he said, thought that the only hope of easing persecution was for "liberal-minded Roman Catholics and Protestants outside the country to bring pressure on the government."

## METHODIST BROTHERHOOD OF ST. LUKE

Methodist ministers have their Brotherhood of St. Luke which is modeled on the Holy Club of Wesley's day. There are seven "rules of life and service" — (1) to magnify the place of the sacraments in worship; (2) to discourage the use of homemade and sometimes overdressed orders of worship and to encourage the use of time-honored forms; (3) to make church membership meaningful; (4) to stress the pastoral office of the minister; (5) to encourage a systematic prayer life among the clergy; (6) to encourage the use of distinctive garb in the worship service and on the street; (7) to be in-

tensely loyal to the Methodist Church with an outreach to all other Protestant denominations.

## REMEMBER MAN'S STOMACH

The Roman Catholic Archbishop of San Antonio told the national convention of Catholic Women, meeting at New Orleans, that "the pastor who ponders man's blessed immortality and forgets his stomach is doomed to failure. Even the Son of God needed food and clothing and a place to lay his head. Some Catholics find it easier to accept the doctrines of the Blessed Trinity and the Immaculate Conception than the doctrine of the living wage."

## PUBLIC SERVANTS ARE HONORED

Municipal public servants, headed by Atlanta's Mayor Hartsfield, were honored recently at a special service held at the Druid Hills Baptist Church, presided over by the Rev. Louie D. Newton. It was attended by several hundred city employees with the school department having the largest number of representatives. The cops were there in uniform. The heads of a number of the city's departments gave addresses in addition to Pastor Newton. (RNS)

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# NEWS OF CHURCHES OVERSEAS

## INTER-RACIAL HARMONY URGED IN AFRICA

Inter-racial cooperation is needed in the South African churches and educational institutions, it was agreed by 125 Christian leaders who represented a large number of denominations at a non-European Christian conference at Johannesburg. At the same time, the conference declared that non-Europeans should attempt to change the opinions of others toward them by a convincing demonstration of Christian love.

Dr. A. B. Xuma, president of the African National Congress, declared that the Church had lost much support because it did not have the "courage of its convictions and had compromised with power." He said that non-Europeans in South Africa were disgruntled and frustrated because they felt they were being denied opportunities on account of their color. He urged the Church to function according to the spirit of Christ and to assume a leading role in the social and economic spheres. (RNS)

## NATIVE PRIEST OFFICIATES

A native priest officiated at a wedding of two Europeans recently held in Johannesburg. It is the first time in the history of South Africa. The clergyman was Anglican William Duiker of the Koster mission. All races were represented at the reception which followed the ceremony.

## BULGARIAN EXARCH RESIGNS

Exarch Stefan has resigned as Bishop of Sofia and head of the Bulgarian Orthodox Church. The churchman, 71, gave "difficult health conditions" and "important reasons of a purely Church character" as his reasons. Well-known for his outspoken pro-allied stand during

the Nazi occupation of his country, Stefan got headlines last fall when he sent a pastoral to the clergy expressing approval of communism. Later he praised the constitution adopted by the new Bulgarian regime as "a vital political necessity for our people, liberated from a fascist regime, and free to choose a new form of state government." He also described Georgi Dimitrov, communist premier, as "a worthy and untiring leader of the Bulgarian people."

## SCHOOLS REOPENED IN HUNGARY

Parochial schools of the Roman Church have been reopened in Hungary as state schools. Parents are being urged by Church leaders to strengthen the religious faith of children by creating the "right atmosphere" in the home and by making life "more impregnated with Christian devotion."

The Reformed Church is being allowed to retain four of its oldest boys' high schools and two high schools for girls. The Lutherans also continued to operate two high schools, and an exemption has also been granted the Jewish community to retain a high school and a technical school. However these exemptions have been accorded only to high schools, the state claiming exclusive rights over elementary and grammar schools, made up of children between the ages of 6 and 14.

## COMMUNISM CONDEMNED BY CYPRUS CHURCH

Communism was condemned as "the most deadly enemy" of the Christian Church in an encyclical issued by the synod of the Church of Cyprus. The letter was read in Cyprus churches which has a membership of 320,000 Orthodox, about four-fifths of the population. The letter urged members to avoid any cooperation with communism.

## SEMINAR ON CHURCH AND ISRAEL

Forty-five Protestant pastors, missionaries and students from ten countries attended a two-week seminar on "The Church and Israel" at Boldern, near Zurich, in Switzerland. New developments in an understanding between the German churches and the Jews were described by Prof. K. H. Rengstorf, from Muenster Germany. He told of the opening of an institute on Christian-Jewish relations, known as the "Delitzshianum", which had been liquidated by the Nazis. Participants in the conference urged a permanent institute with a program correlated with the Ecumenical Institute of the World Council. (RNS)

## PALESTINE CHURCH PROPERTY

All Soviet citizens in Palestine are being required to register by order of the newly-opened Russian legation at Tel-Aviv. It is considered to be the first step toward taking over extensive landholdings of the Russian Orthodox Church in Palestine, formerly controlled by the Czarist government. Estimated to be worth about four million dollars, the properties include the Russian compound in Jerusalem and large monasteries on Mount Olivet and at Ain Kerem.

## ITALIAN WALDENSIANS MOVE OUT

Emigration has caused an alarming decrease in the Waldensian population, it was disclosed at the annual synod held at Torre Pellice, Alpine capital of Italian Protestantism. The Waldensians are the oldest Protestant sect in the world. Pastors attending the synod said that a real estate agency had been set up in Torre Pellice "with the special assignment of selling to Roman Catholics the properties of emigrating Waldensians."



# EDITORIALS

## Mr. Burlingham Writes a Letter

THERE are not many men singled out by metropolitan newspapers as subjects for laudatory editorials. But this has happened a number of times to Mr. Charles C. Burlingham, the last being a few weeks ago when he celebrated his 90th birthday. That he should be so honored is not strange to those who know him for this noted churchman has spent his long life battling for justice and human betterment, and the fact that the fight was often for an unpopular cause has never prevented him from entering it.

We are therefore particularly pleased, though of course not surprised, to find Mr. Burlingham filing his protest in the form of a letter to the New York Times over the State Department's refusal of a visa to the Dean of Canterbury. This distinguished lawyer declares it to be a "flagrant and fooling violation by our government of the constitutional right of freedom of speech."

He writes: "An elderly clergyman, who holds one of the most distinguished ecclesiastical posts in the world, who loves peace and ensues it, is forbidden to enter the Land of the Free and the Home of the Brave to tell us what he saw on a recent visit to Russia and to urge us, as he has urged his own countrymen, to do all in our power to maintain good relations with the Soviet Union!

"Who is responsible for this fantastic business? Certainly not the American Consul in London. It is incredible that he would refuse a visa for a peace-loving cleric without first consulting his superiors.

"A year and a half ago the President issued an executive order directing the Attorney General to prepare and publish a list of subversive organizations. This list was to be used, although without finality, in considering suitability for federal employment. That was its sole purpose.

"The National Council of American-Soviet Friendship is on this list, and that body is one of those which invited the Dean to visit the United States and took part in arranging his lecture tour. Why the Council is listed does not appear. It received no notice and was given no opportunity to show that it is not subversive. However, it may be on some other list—the Attorney General, like Koko in *The Mikado*, has a list of his own, I am told. Thus the poor Dean must suffer for the sin of subversiveness on the part of some of his American friends.

"So it comes to this—the ultimate authority to exclude or admit is vested in one man, the Hon. Tom Clark, Attorney General of the United States. Does he know what is dangerous and what is safe for the American people to hear? Perhaps he consults officials of the State Department if he is ever in doubt. Where do they get the right in time of peace to tell the citizens of the most powerful nation in the world what is or is not 'in the public interest'?

"What is most shocking is the fact that there is scarcely a voice raised in protest. One important New York newspaper had a severely critical editorial on Aug. 25. That is the only one I have seen or heard of. The press, the bar, the church all are silent. In 1735 Peter Zenger, publisher of *The New York*

*Weekly Journal*, was prosecuted for criminal libel by the Colonial Government of New York. The Chief Justice refused to allow his lawyers to plead his cause, holding them in contempt of court. They secretly retained Andrew Hamilton of Pennsylvania, the most eminent lawyer in the Colonies, and Hamilton faced the judges down, insisting that a jury was the sole judge of the facts. Zenger was acquitted and Hamilton established freedom of the press in New York.

"Is there no modern Hamilton to defend freedom of speech now? From Andrew Hamilton we have descended through A. Mitchell Palmer to

### "QUOTES"

THE main reason for going to Church, I suppose, is because of personal need. But why go to Church for reasons of personal need? Because the preacher is there? Yes, partly. Because the sacraments may be there? Yes, partly. And what else? Why because other people are there. It is because other people are there that we seem to touch, we do touch, the hem of His garment. Christ can be everywhere — in every solitude. But nowhere is Christ more likely to be seen by you and me than where other people are—other people with the same needs and yet other needs. And this is the inexpressible truth of our faith—that the more of "otherness" there is in Christ's flock, the more all the "others" and you and I become one in Him.

—PEYTON R. WILLIAMS,  
Rector, Christ Church, Nashville



Tom Clark and from Thomas Jefferson to Harry Truman. God save the State!"

We are informed that a citizens' committee is now in the process of being organized which will request the Department of State to grant the visa to the Dean of Canterbury. We hope that this silence on the part of the Church, referred to by Mr. Burlingham, will at least to some degree be corrected by the acceptance of many churchmen to membership on this committee. Also you can do your part by urging the State Department to allow the Dean to visit this country once again.

## Many Thanks

**W**E'VE had some nice letters about the added pages, new format and features, for which we are grateful. The Christian religion, we believe, is the most exciting thing in life and should be represented by journals that are lively, enjoyable and serviceable. We are not satisfied with *The Witness* and we hope we never will be. We know it can be made better and we again ask your help in making it so. We want news;

good pictures; help in making the departments serve you and the Church.

We hope too that you will pardon us for again asking for help in building circulation. There are people in every parish who would want the magazine if they were once made familiar with it. We do what we can to reach these people, but, like every other promotional job in the Church, we have to count mainly on the clergy for their help. There are two plans that are practical: one is for parishes to take Bundles. So we again print the form on page nine with the hope that it will be used.

The other is to ask your key people to enter a trial subscription for ten weeks. These we will enter for a ten week period for \$1. And to each of these subscribers we will send free a copy of the Resolutions of the Lambeth Conference which sells for fifty cents. Merely send names and addresses, with \$1 for each person, and we will send the pamphlet the day the order is received and we will start the subscription just as soon as we can cut and file the stencil.

Your help, all along the line, is solicited and we assure you will be appreciated.

# Forerunners of the Faith

By Robert Hatch

*Rector of St. John's, Waterbury, Connecticut*

**I**N THE history of the far west there was a group of men who formed the vanguard of the frontier. Known as "mountain men", they were beaver trappers who struck west of the Missouri River long before the wagon trains assembled. Travelling in small bands, they ranged from the Platte to the Sacramento, explored the mountains, crossed the deserts, and opened the trails and passes which became the arteries of immigration. They were the trail blazers, the first pioneers. Others followed. Farmers, miners, missionaries and army personnel all took part in subduing the frontier. But the forerunners were the "mountain men".

In the outreach of the Church's mission there are both followers and forerunners. Every genuine Christian is a follower. He promises to follow Jesus Christ as his Lord and Saviour. But it is also true that certain Christian workers must be forerunners, going to places where our Lord is either not known or not understood and preparing men's hearts for his redemptive power. It

is a ministry of preparation. It means going beyond the ordinary, well-traveled paths into areas that require both vision and resourcefulness. It opens a field of operation to which there are no boundaries.

In every field of the Church's work there is a ministry of preparation, but it is greatly intensified in certain special fields. The work of our foreign and domestic missionaries, of our hospital and prison chaplains, and of our chaplains in the armed forces is to a large extent a ministry of preparation. Some of this work, to be sure, is with convinced members of the Church. But much of it is with unchurched people or with people whose affiliation is very tenuous. It is pioneer work, out on the frontier of the Church's life where the land must be plowed before the seed can grow.

College work is in this category. The college chaplain can usually count on a nucleus of strong churchmen—young men and women who were brought up in the Church, who took an active



part in parish life before going to college, and whose interest continues during the college years. But on most campuses such young people are in the minority. The work cannot stop with them; it can only begin with them.

A large part of the work must be with those who do not know the first thing about the Church, with those who cannot square their understanding of the Christian faith with what they learn at college, and with those who regard the Church as outmoded and irrelevant. To work effectively in this field a chaplain must be resourceful to a marked degree. He must avoid hackneyed answers. He must be something more than a mere official. He must be spiritually persuasive as well as intellectually alert. He must reveal the strength of his position in the quality of his life as well as in the substance of his teaching. In a word, he must be as gifted a representative as the Church can find. No work is more important in its implications for the future. No work makes a greater demand on the quality of its leadership.

**T**HE task of the college chaplain is so varied and extensive that it has no boundaries. Sometimes he must begin by correcting wrong ideas of Christianity. Although perhaps not as numerous as a generation ago, there are still many young people who are confused about the relation of science and religion. They need to be shown that the latest discoveries of science are not incompatible with a religious understanding of the universe and that scientific knowledge can fortify and not weaken a man's faith in his creator. There are also students whose conception of Christianity is limited to a system of moral platitudes. They think of Jesus as nothing more than an ethical teacher and of present-day Christians as people who live by hackneyed phrases. They need to be shown the immensity of the Christian faith, its place in the highest realms of thought, and the fact that Christianity is not a set of rules at all but a relationship to God.

Often the college chaplain must show how some of the things which Americans cherish are undergirded by the Christian faith and how they are in danger of collapse when they are separated from the faith. Many people today are engaged in the precarious experiment of trying to keep alive the moral and social teachings of Christianity without retaining any active religious faith. They believe in the golden rule. They are anxious to preserve such Christian teachings as the value of the individual human being, the sacredness of the human soul, the right of all men to be free, the need for justice, and the desirability of world brotherhood and lasting peace. But they forget

that these teachings are rooted in Christian doctrine and that they have meaning only when related to a religious understanding of man's fate. Take away the Christian faith, and the golden rule is empty. Take away the Christian conception of human destiny, and the social teachings of the New Testament lose their final meaning.

Frequently the college chaplain must counteract some of the thinking which has become widespread in our time. He meets young people who have forsaken the organized Church for what they call their "private religion". They may talk about finding God in nature, while hiking or skiing or gazing at a sunset. They are apt to think of God as an easy-going friend to whom they can turn when they feel the mood and on whom they can count in time of crisis. They are not apt to think of him as one who makes a serious claim on the quality of their lives and who requires disciplined worship if they are to deepen their understanding of him. The college chaplain must show that it is in Christ that we see God's nature, through Christ that we know the reality of God's companionship, and by means of Christ that we are enabled to see the signs of God's love in the highest mountains and the most distant stars.

Finally, the college chaplain must stand for the affirmations of the Christian faith at a time when great numbers of men have abandoned all hope for humanity and all faith in God. Today's despair has left its impact on many phases of our national life, but nowhere is it more important to combat this despair than in the places where tomorrow's leaders are being trained. At a time when one of America's foremost writers has called Ecclesiastes "the truest of all books" our college work has a significance that transcends all of its immediate objectives. It crosses the frontier of the future and makes its imprint on the shape of things to come.

## Bringing Others to Church

By WILLIAM B. BARNDS

Rector of St. Matthew's, Lincoln, Nebraska

**W**HEN we like something very much we are apt to tell other people about it. If we see a picture show which impresses us we tell our friends about it, sometimes at great length. If we have a favorite radio program we are apt to tell our friends about it and urge them to listen to it too.

Now we ought to tell people about our church. Some of us do, and we all should. The church means much in our lives. It would be hard for us to imagine what life would be like without



the church. Suppose you had never heard of Jesus; that you had never seen the symbol of the cross; that you had never heard any of the carols and hymns of the church; that you had never in your life said a prayer. We are inclined, sometimes, to take the church for granted without stopping to think about how much it really means to us.

But when we do think about the joys that are associated with our church, it makes us want to tell other people about the church. Our Lord

sent people out to tell others the good news of the Christian religion. We can tell people about our religion and the church.

We send missionaries to other countries and that is fine, but there are people right in our own neighborhood who do not go to church. They do not appreciate what the church can really mean in their lives. They need the church as much as some people in distant lands. You can be a missionary, in a way by inviting them to go to church with you. Why not do that?

# A Layman Views His Prayer Book

By Earl Bowen

*Vestryman of St. Paul's-by-the-Lake, Chicago*

**L**IKE the Bible, the Book of Common Prayer has grown from age to age. It was not written by a single author nor by a given group but is instead our heritage from the host of reverent souls who have preceded us. Through this medium they share with us their faith—their understanding—their experience—and their expression of that faith and understanding. Unlike the Bible however the Prayer Book is not a finished book in the sense that it will not have changes made in it from time to time. For instance, after the Revolutionary War the Prayer Book of the Church of England was no longer wholly appropriate to the Church in the United States. As a result of the independence of the States certain changes became necessary particularly in the prayers for our civil rulers. Such changes are not made lightly nor at the whim or instance of any individual or group, be they clergy or laymen. Changes must be ratified by the General Convention of the Church which is composed of the bishops, the clergy and the laity. If you have not read the preface and the ratification of your Book of Common Prayer you will find them interesting.

The Book of Common Prayer is, as its name implies, a Prayer Book common to all—it is a people's Prayer Book in which the rector leads but in no sense worships for the people. It dramatizes man's responses to God's love. These responses are magnificent in their order—their beauty—their reality. They serve to unify us in our public worship of God. As good churchmen and women we ought to learn how to use our Prayer Book—not simply to find and follow the service but to recognize ourselves as sharers in the loftiest of human acts—the worship of God.

Its praise is your praise—its prayers are your prayers and its instructions are your instructions.

The Prayer Book is definitely not a style book of ceremonial. It does not teach nor prescribe the use of any particular vestments or any of the other embellishments by which reverence, love of beauty or a sense of fitness has sought to make the worship of God glorious. Such things may be classed as "pious opinions"—helpful, satisfying and inspiring to many and supported and sanctified by age long usage.

The simplicity of its service fits the Prayer Book for use in cottage, castle, church or cathedral or as the Rev. Joseph Moore described to us on the battlefield or in army camps. A remarkable feature of the Prayer Book is that every order of service teaches the essential truths of the Christian religion—the fatherhood of God—the saviourhood of Christ—the work of the Holy Spirit and the brotherhood of man in Christ.

In the twenty-three orders of service the prayers, scripture readings and ceremonial all witness plainly to the plan of redemption. When God became man in the person of his son Jesus Christ lost humanity was found. When Christ died upon the cross humanity was brought to justice. When he arose from the dead dying humanity was given back the eternal life it had forfeited. When he ascended into heaven degraded humanity was restored to its divine destiny. These are the essential truths of the Christian religion—the plan of redemption—which is so beautifully expressed in each of the orders of service.

There is perhaps some slight danger that we may at times become so absorbed in the beauty of the service that we lose sight of these essential



truths. In that connection I am reminded of an incident that is supposed to have happened on the Pennsylvania railroad. When one of their deluxe trains stopped at a station for a few minutes a traveller got off for a bit of exercise. As he strolled on the platform he noticed an elderly man tap each car wheel with a small hammer. He asked the old man why he did that. The old fellow replied "Man and boy I've been doing this for forty years and, do you know, I've often wondered." Let us not be like that old man—let us not just go through the motions and repeat the responses parrotlike but let us participate in each service with our whole heart and mind.

Our Prayer Book is not only an outline for our public worship of God but in the Psalms and lessons for the Christian year it provides a splendid outline for our daily and private devotions. If faithfully followed they afford us the strength and courage that are so essential in these troublous times. In the days of a simpler mode of life the Church was the social, cultural and spiritual center of the community. The people could and did come to the Church for daily morning and evening prayer. Today with the many demands upon our time most of us would find that custom very difficult. In a material sense perhaps we have come a long way since those early days when the spiritual welfare of the community and of their family was the major concern of our forefathers but it is debatable as to whether our spiritual progress has kept pace. And yet the human need for divine guidance and the sustaining power of prayer was never greater.

The terrific tensions created by two world wars, the ten year depression and the dread of a possible depression or war to come are too great for us to cope with unaided. No thinking person who has lived through this period and who intelligently observes the trend of world affairs can fail to feel the need for divine help and guidance both for himself and for the world.

Not long ago I had the pleasure of reading a book entitled "On Being A Real Person" by Dr. Harry Emerson Fosdick. Dr. Fosdick in addition to being a clergyman whose influence is nationwide is also noted for his success in personal counselling. He has written a number of books each one dealing with a facet of the true Christian mode of life interpreted in terms of contemporary living. This particular book was written after twenty years experience in personal counselling during which period he had the opportunity of observing at first hand the maladjustments and neuroses which are largely the result of our present so called civilization. Dr. Fosdick quotes an

unnamed modern Quaker: "Strained by the very mad pace of our daily burdens we are further strained by an inward uneasiness, because we have hints that there is a way of life that is vastly richer and deeper than all this hurried existence—a life of unhurried serenity, peace and power. If only we could slip over into that center! If only we could find the silence which is the source of sound! We have seen and known some people who seem to have found this deep center of living—where the fretful calls of life are integrated—where 'no' as well as 'yes' can be said with confidence. We've seen such lives—integrated—unworried by the tangles of decisions—unhurried—cheery—fresh—positive. These are not people of dallying idleness nor of obviously mooning meditation—they are busy carrying their full load as well as we, but without any chafing of the shoulders with the burden—with quiet joy and springing step. Surrounding the trifles of their daily life is an aura of infinite peace and power and joy. We are so strained and tense with our burdened lives—they are so poised and at peace."

**H**OW does it happen that people such as these enjoy such peace of mind? Peace of mind is fundamentally a matter of power. Plenty of people who do not need to worry about finances do worry about them. Plenty of people with average health are hypochondriacs, worrying over imaginary illnesses. Such people constantly suffer from a feeling of skating over thin ice and expecting to go through. The real reason is within themselves. They have no interior resources of power—no margin or reserve around their daily needs—no sense of available backing that sends them into each day's tasks and difficulties sure that what they ought to do they can do and that what they must endure they can endure. They have never learned the day-by-day secret of interior reinforcement concerning which Dr. Alexis Carrel said: "When we pray we link ourselves with the inexhaustible motive power that spins the universe. We ask that a part of this power be apportioned to our needs. Even in asking our human deficiencies are filled and we arise strengthened and repaired." As St. Paul said "In him who strengthens me I am ready for anything."

To again quote Dr. Carrel, "As a physician, I have seen men after all other therapy had failed lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called laws of nature. The occasions on which prayer has dramatically done this have been termed 'miracles' but a constant, quieter miracle takes place hourly



in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives."

And that, in the judgment of brilliant men who have had ample opportunity to observe, is the secret of peace of mind which is so sadly lacking in the world today. The disciples said to Jesus "Lord teach us to pray." His reply was the Lord's Prayer. Every prayer in our Prayer Book is modeled on the Lord's Prayer but varied according to individual needs. In any prayer you may take you will find every petition growing out of some phrase of the Lord's Prayer. Thus following the perfect model the Book's prayers teach us how and what to pray for according to the will of our Lord and the Prayer Book becomes a perfect manual for our private devotions.

It only remains for us to dedicate a very small portion of our day to prayer—and who will deny that the rewards are great? Peace of mind—the very phrase itself conjures up a vision of a goal well worth striving for. There is no peace—no serenity—except in the grace of our Lord.

Sometimes in the arrogance of their seeming material success men lose sight of that fact and incline to the belief that their will alone is sufficient to supply the strength that they need. We have all seen many examples of the fallacy of that belief. It is not a question of performing our duty in our daily private devotions—it is a question of our not being able to afford not to do so. We all need that inward feeling that can only come as a result of knowing that we are the children of God and that if we will do our part and rely upon him we will be supplied with the power to meet our daily problems.

## Back-Road Religion

By PHILIP H. STEINMETZ

**W**E all know and love back road routes by which we avoid the pressure of heavy traffic and often gain the beauty of fine views or shady woods. They are quiet and restful, but they cannot take the place of the main highways for the important traffic of buses and trucks.

There are back roads in our lives where we retreat for rest and recreation before returning to our main work. We treasure them.

For some of us religion belongs on these back roads. It is an enrichment of life rather than the foundation of it. We think of God and make an effort to catch and reflect his love when we are not busy doing something else. But we are startled when we hear of someone like Stephen

making a real stand on religious conviction. Why be a martyr?

Martyrs are main-road Christians. For them nothing matters so much as being true to the will of God. They have found the great joy of being utterly without fear even in the face of death. They are really alive. They show us religion no longer only on the back roads but also in the thick of the heavy traffic of life. Thank God for martyrs and be ready and willing to be one, unless you wish to be a back-road Christian.

## Watch Out for Yammer

By GEORGE I. HILLER

Rector of Trinity, Miami

**A** YAMMER (says Webster) "is one who querulously complains; to peevishly cry aloud; whine." A yammer in the Church or any of its organizations has about the same effect as a termite in a building. Perhaps not so quietly but with the equal and regular persistence of that animal. Your yammer gnaws away at the very vital support and frame work of your organization.



"We have done that before and it did not work," says the yammer. "It will cost too much money, our people can't afford it" - "Let us quit" - "Why should we do that, no body else does it" - "We do all the work and they take all the credit" - "I know they cannot come" - "Our people just won't be sociable" - "No body supports me" - "It is always an appeal for money" - "It's too hot" - "It's too cold" - "I am not well and cannot do that," etc. We could go on for another page.

The only thing the yammer says with which I agree entirely, is "I can't accept office." When you elect a yammer to office you have a major repair job, or your building will fall down.

I do not know the cure but I do know we must be careful. We need the spirit of faith, hope and militant effort. We need to be thoughtful in our efforts and to see to it, that pessimistic individuals, and those whose feelings are continually ruffled, do not by the power of their yammering, kill the enthusiasm of others. Energy, inconvenience and some disappointment, must go into anything we would accomplish, don't let the yammer tell you otherwise.



# THE NEW BOOKS

\*\*\*Excellent

\*\*Good

\*Fair

\* \* **Church, Law and Society**, by Gustaf Aulen. Charles Scribners. \$2.00.

The Bishop of Strangas, Sweden, sends a work in the spirit of Visser t'Hoof's "The Kingship of Christ." The two introductions which begin respectively, with the words, "Unquestionably" and "There can be no doubt" show a confidence in answering "The question about . . . the devastation of the European Church which is the presupposition of all such books. The Bishops of the Lutheran and state Churches are best able to rise in these times to a positive doctrine of reconstruction at a time when individualistic Protestantism has been struck so destructive a blow.

Justice, which is sought by all who must find some meaning to life in a period in which such meaning is not evident, must be based upon "the law of God as a dynamic, creative force in all of history." Bishop Aulen speaks not of a law of justice which can be assumed from a recognition of the dignity of man, nor which can be arrived at by some sort of value judgment. It is a law which makes history real, as a drama where God's agape fights against the evil forces opposed to the will of God. Men who have tasted the bitter reality of history in the making can warn the Church (in words that need to be heard especially in America) against two temptations: "The first is a temptation to passivity and indifference, the second to false presentations and to embracing Utopian and illusionary ideals."

The growth of the emphasis on the Church idea in Europe is turned "as well against an isolating and self-sufficient individualism as against an enslaving collectivism." The Church as the divine society is the only place in which the value of personality can be kept, while the universality of God's law for

society is recognized. The Church is the means by which Christians can make the move from concentration on distant supernaturalism, to an appreciation for the law of God in immediate supernaturalism.

— S. A. T.

\* \* **Hollywood on Trial** by Gordon Kahn. Boni & Gaer. \$2.

The story of Mr. J. Parnell Thomas' expose of Hollywood which resulted in the citation of the men responsible for such

pictures as Crossfire, Gentleman's Agreement, None Shall Escape, Kitty Foyle, Our Vines Have Tender Grapes, etc. A story of confusion, character assassination and Congressional posturing. If this kind of she-nanigans is not unconstitutional it very well should be, since it represents a stiletto-stab at democracy. Christians should read it because it has a direct reference to our sacred subject, "freedom of the pulpit."

— W. B. S., Jr.

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# THE PRESS

**Church News** (Anglican, Australia):

—The job of an editor is never easy. It is very hard to be High, Low and Broad at one and the same time. If the editor puts in much teaching, he is reminded that 'we don't want sermons'; if he prints articles of general interest, he is told that his tone is too secular. If he includes long accounts of parish strawberry fetes and debutante balls—with full lists of names—the general reader is bored; if he leaves them out, parish subscriptions drop off. If he fails to publish all the angry letters he receives, he is accused of stifling public opinion; if he does publish some of them he is accused of indiscretion by those who have never seen the letters he didn't print. All the budding poetesses of the diocese send him their verses, sometimes with a covering letter from the rector. And all the time he knows that the Episcopal axe may fall and another editor will have joined his too outspoken predecessors in oblivion.

**America** (R. C.): (Commenting on the report of The Church and the Disorder of Society at the World Council Assembly) — While the authors probably had no such intention it is possible to interpret their text as equally condemnatory, from a Christian viewpoint, of both Communism and Capitalism. Most Catholics, while heartily concurring with Papal strictures on capitalism, would stress Communism as by far the greater evil. The Church cannot resolve the debate between those who feel that the primary solution is to

socialize the means of production and those who fear that such a course will merely lead to new and inordinate combinations of political and economic power. Catholic social thinkers feel that the Church has already resolved this debate.

**Advance** (P. E., Chicago)—Amid all the seriousness of the Lambeth Conference there were the usual amusing incidents, which sometimes broke the tension. There was the bishop, who as guest at a London house, went up to bed to find his chimere laid out for him to sleep in. The maid who unpacked, not finding pajamas, thought it was a night-dress. And there was another Bishop, who having no hair at all on the top of his head, just a smattering around the edges, like the surrey with the fringe on top, went to a London barber for a hair trim. When asked if he should remove his coat the barber eyeing his shining pate replied: "No, milord and you may leave your hat on too."

**Anglican Outlook** (C. of E., Canada) —Christians are often puzzled as to how they can love their neighbors as themselves in any real way. The practical solution of this problem is the primary concern of the Christian, not for his own welfare, but for the welfare of all people. The Christian must fight for an order of society in which his neighbor has the opportunity of getting a standard of living which he would consider satisfactory for himself. Money rights must no longer dominate human rights. We must fight for an order of society wherein a man's ability to outdo his neighbor no longer decides the education of his children, the extent of his medical care, whether he will live in a shack or a mansion.

## 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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AS a loyal Church member it is important that you hear each radio program in the series "Great Scenes from Great Plays." It is doubly important that you invite non-church members to hear each program. Many are arranging listening-in parties in their homes. Others are going through their personal address books and systematically telephoning friends to be sure to tune-in the Episcopalian programs broadcast every Friday evening.

On Friday evening, October 8, the beloved American star of "Smilin' Through" and "Lilac Time"—Miss

Jane Cowl—will play the difficult role of Miss Moffatt in Emlyn Williams famous drama "The Corn Is Green." A good woman's courageous thought conquers stubbornness and bigotry, overcoming all obstacles so that she is enabled to bring the light of learning to a little coal mining town in North Wales.

The play was selected to dramatize the importance of teachers and teaching, and how, going a step further, teaching the simple truths of Christianity is one of the most important functions of the Church.

**\*IMPORTANT NOTE:** There are still some Parishes not covered by the 500 stations of the Mutual Broadcasting System's coast-to-coast network. Most of these Parishes are being specially covered through local stations not affiliated with the Mutual System. In some cases this may mean that "Great Scenes From Great Plays" program will be heard on Thursday or Saturday or at a different time than that shown above. All Clergymen will receive a complete list of stations and times of broadcast well in advance.



## GOOD IDEA

**LEND LEASE:** A midwest parish has two large gas candlesticks; eight feet high and they burn gas. They will be glad to give them to any church that can use them. — St. Stephen's, Wyandotte, Mich., needs 12 or 15 second-hand pews. The church has made extensive repairs, including a new addition to the seating capacity that requires more pews. — A number of used lectern Bibles are available but to date no mission or parish has asked for one. — Copies of the old Hymnal, with music, in fair condition, are also offered to a church that will pay the express.

**THE PARISH PENCE PLAN** was started a year ago at St. Matthew's, Seat Pleasant, diocese of Washington, with the young people of the parish placed in charge by the vestry. It has the two-fold purpose of re-establishing grace before meals and the giving of thanks after meals in the homes of parishoners; also the raising of added income for the church in a painless way. "Three times each day these prayers I say; three times each day my pence I pay." The committee recently reported \$331.80 received so far from this graceful way of giving

thanks for the county of our tables.

— An organization for boys called Trail Blazers has been started in Grand Rapids, Michigan. Canon Pink, in charge, says that "for years I have wanted to link the interest which all small boys have in cowboys and Indians and western lore generally with the work of our western Episcopal missionaries." The program offers a western program, with weekly meetings, and donations for the work of our Church in the west.

**GET-TOGETHER:** A large eastern city parish is looking for an assistant minister. — A young evangelical clergyman, studying in New York, would welcome opportunities to do supply work. — A midwestern city parish seeks a rector; a man who will build the congregation to the size the vestry thinks is possible. The Sunday School also needs to be built up. There are 100 active pledges. The pay is \$3,000 and a five room apartment with all utilities. — A small suburban parish in the east seeks a rector; Prayer Book churchman; young man, preferably unmarried, who wants to grow with a church which has real possibilities. Salary to start, \$3,000 and living quarters, with increases as growth justifies it. — A clergyman, evangelical, who has served ably as an assistant, seeks a

parish of his own, preferably in the east. In the early fifties and in sound health. Minimum, \$3,500 and house.

**HELP WANTED:** We are anxious to receive plans that have worked successfully in parishes and dioceses so that we may pass them on to others. Also believing that there is a real need in the Church for a bureau that can help in bringing clergymen seeking positions and parishes seeking rectors, we propose to do what we can in that capacity. We merely ask, please, that everything be done by correspondence. The staff of The Witness is extremely limited and we simply haven't the time to give interviews..

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## PEOPLE

### CLERGY CHANGES:

**John W. Hildebrand** is now in charge of All Faith, Huntersville, Md. He was formerly in the army.

**Edward L. Merrow**, formerly in charge of the Ascension, Silver Springs, Md., is now curate at St. Thomas', Washington, D. C. He is also to do graduate work at Virginia Seminary and be instructor of speech.

**Berry B. Simpson**, formerly rector at Indian Head, Md., is now rector of the Holy Communion, Washington, D. C. He was a navy chaplain in the war.

**James A. Rockwell**, rector of Grace Church and chaplain to Episcopal students at Syracuse University, becomes rector of St. Stephen's, Rochester, N. Y., on Nov. 1st.

**Henry B. Moore**, formerly of Morenci and Clifton, Arizona, is now vicar of St. Paul's, Crescent City, and St. Mary's, Ferndale, Calif.

**T. L. Ludlow**, formerly rector of St. Agnes, East Orange, N. J., is now rector of St. Thomas, Newark, Del.

**John B. Fort**, formerly rector of All Saints, Springfield, Mass., and director of youth work in the diocese of W. Mass., is now rector of St. John's, Bangor, Maine.

**Norman L. Kellett**, formerly rector of St. John's, Gloucester, Mass., is now rector of Holy Trinity, Southbridge, Mass.

**Walter R. Strickland**, recent graduate of Virginia Seminary, is now vicar of All Saints, Whalom, Mass.

**Sidney W. Goldsmith, Jr.**, recent graduate of Virginia Seminary, is now assistant at St. John's, Williamstown, Mass.

**John G. Shirley**, associate rector of St. Mary's, Daytona Beach, Fla., will become rector of St. Philip's, Coral Gables, Fla., Nov. 1st.

**David Loegler**, former pastor of the Evangelical Church in Cleveland, and later in charge of pastoral ministry of the Cleveland Church Federation, who graduated from Bexley Hall in June, is now director of the chaplaincy service of the diocese of Ohio.

### CONSECRATION:

**Charles A. Clough** was consecrated bishop of Springfield (Illinois) on Sept. 21 at St. Paul's Cathedral, Springfield. Bishop Ivins of Milwaukee was the consecrator, with Retired-Bishop White of Springfield and Bishop Loring of Maine the co-consecrators. Bishop Essax of Quincy and Bishop Gardner of New Jersey were the presentors; the Rev. Frederick Arvedson, Pekin, Ill., and

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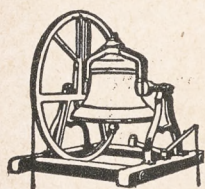
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## PEOPLE

Canon Charles E. Whipple, Falmouth Foreside, Maine, the attending presbyters. Bishop Whittemore of Western Michigan preached and Bishop Horstick of Eau Claire was the litanist.

M. George Henry is to be consecrated this week, Sept. 29, as Bishop of Western North Carolina, at Trinity, Ashville, N. C. Henry St. G. Tucker, former Presiding Bishop, is the consecrator, with Bishop Phillips of Southwestern Va., and Bishop Carruthers of South Carolina the co-consecrators. Presentors: Bishop Colmore, retired bishop of Puerto Rico, and Bishop Wright of East Carolina. Attending presbyters: Boston Iackey of Lenoir, N. C., and Wilbur Leach of Valle Crucis, N. C. Preacher: Bishop Penick of North Carolina. Litanist: Bishop Gunn, coadjutor of S. Virginia.

### LAY WORKERS:

Edward H. Dunn, M. D., resident physician at the Veterans Hospital, Jefferson Barracks, Mo., has been appointed missionary at Fort Yukon, Alaska.

Given R. Galbraith, M. D., of Los Angeles has accepted appointment as a medical missionary in Shanghai, China.

### ANNIVERSARY:

Bishop Malcolm Endicott Peabody celebrated the tenth anniversary of his consecration as Bishop of Central New York recently. A tribute is paid him in the Sept. issue of the diocesan paper which states, among other things, that "from the smallest mission to the largest parish his presence is one of quiet dignity, serious purpose and the job of wholehearted religion."

### HONORS:

Charles W. Wood, Jr., rector of St. Paul's, Rock Creek, D. C., has been named a member of the American committee on Japan, which will study economic, social and political questions of that country. Episcopalians William R. Castle and Joseph Grew are co-chairmen of the committee.

### DEATH:

Claude E. Remick, 72, senior canon of Christ Church Cathedral, St. Louis, died on Sept. 14th. He was widely known for his work with underprivileged boys which he carried on at the cathedral where he served for 44 years.

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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.

REV. CHARLES D. KEAN

Pres. Episcopal Evangelical Fellowship

"Those of us who reject the doctrine of the Church and the ministry set forth in 'The Apostolic Ministry' reject it, not on grounds of minute difference on points of archaeological interpretation, but because we cannot recognize as Christian the doctrine of God, which seems to underline this imposing theological edifice." The above statement was written by Bishop Stephen Neill, assistant to the Archbishop of Canterbury, in the little book he edited, "The Ministry of the Church."

Because the Episcopal Evangelical Fellowship shares Bishop Neill's convictions, our reaction to the recent recommendation by the retired Bishop of New York that everyone study "The Apostolic Ministry", edited by Dr. Kirk, the Bishop of Oxford, is to point behind these alleged issues of scholarship to the area of religious convictions. In a recent letter, Bishop Manning suggested that everyone read "The Apostolic Ministry" and Dr. Cirlot's "The Apostolic Succession—Is it True," as a means of understanding the ecumenical issue. We believe these volumes confuse the issue, not just because of differences in theory about the early Church but because they misunderstand the issue of faith. It so happens that the authors of the books concerned and Bishop Manning were in general agreement in this area before the books were written. One cannot separate between presuppositions and findings.

In order that Episcopalian readers may realize that there is a wide variety of literature available today on this subject of the Church and the ministry, and that not all scholarship comes out at the same place, no matter how able and conscientious it may be, the EEF would counter Bishop Manning's recommendation by suggesting three other books, all of them written by competent authorities: "The Ministry of the Church," edited by Bishop Neill, and including an article by the Rev. Frederick W. Dillstone of the Episcopal Theological School; "The Reunion of the Church," by the Rt. Rev. Lesslie Newbiggin, Bishop of Madura, the United Church of South India; and "The Coming Great Church," by Canon Theodore O. Wedel. The presuppositions of these volumes on the nature of the encounter of God and man are

thoroughly evangelical, and in the Anglican tradition. They are also works of great and recognized scholarship.

The Episcopal Evangelical Fellowship believes these three books to be the real tradition of our Anglican Communion in the area of Church and ministry with particular reference to our relationships with other churches.

WILLIAM R. HUNTINGTON

Formerly of THE WITNESS editorial board and now commissioner of the American Friends Service Committee in Europe

From the perspective of Europe the refusal of an American visitor's visa to Dean Hewlett Johnson of Canterbury on the apparent grounds that he and the National Council of American-Soviet Friendship, who invited him for a lecture tour, are in fact interested in making Americans more friendly to the U. S. S. R. appears as one of the stupidest blunders our government has yet made. It appears as a flagrant denial of our profession of belief in freedom of speech. It appears as a deplorable use of the visa as a means of restricting freedom of ideas as well as personal freedom—a use Americans find shocking when employed by countries over here.

It appears as bitter disillusionment to those who want to believe in America's faith in democracy, and most unfortunately, as confirmation to those already cynical about our practice of freedom. As propaganda it will do incalculable harm to the reputation of the United States and to its relations with other countries.

MISS EDITH M. TUTTLE

Churchwoman of Paterson, N. J.

Congratulations, Mr. Spofford, on Talking It Over for Sept. 2. Dean Johnson travels to create understanding, of which we are sadly in need. For nothing less would this fine old gentleman leave the comfort of Canterbury.

MISS RUTH BISHOP

Churchwoman of Brooklyn

From your report in the Sept. 2 number I cannot agree with Bishop Barton that the Lambeth Report is "bold". Bold in what? It seems to me that our Anglican bishops straddled every question to come before them—and this at a time, certainly, when forthright speaking is called for.

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