

THE

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Witness

October 28, 1948



ARCHBISHOP EIDEM OF SWEDEN & BISHOP REMINGTON

Discuss a replica of 302-year-old Gloria Dei in Philadelphia

THE MEANING OF SON OF MAN

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion;
10, Morning Prayer; 4:00 Evening Prayer;
Sermons, 11 and 4.
Weekdays: 7:30, 8 (also 9, Holy Days
and 10, Wednesdays) Holy Communion;
8:30 Morning Prayer; 5:00 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
Sundays: 8, 10, 11 a.m., and 5:00 p.m.
Daily: 12:30 Tuesdays through Thursdays
Thursdays and Holy Days: 11:45 a.m.
Holy Communion (Chantry).

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 Com-
munion, 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 Ser-
mon.
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. Service of the Open Door; Serv-
ice of Music (1st Sun. in month).
Daily: Holy Communion 8 A.M.; 12:15
Thursdays.
Vespers 5:30, Tuesday 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 Ser-
mon.
6:00 P.M. Young People's Meetings.

The WITNESS

For Christ and His Church

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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

Shelton Square
BUFFALO, NEW YORK
The Very Rev. Edward R. Welles, Dean
The Rev. Robert R. Spears, Jr., Canon
Sunday Services: 8, 9:30 and 11
Daily — Holy Communion, 12:05
Also — Tues., 7:30; Wed., 11.

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 Com-
munion; 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 Com-
munion, 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

Important Church-State Decision by Judge

New Mexico Decisión Will Be Historic One on Church-State Relations

By W. B. SPOFFORD

★ For many months a controversy has been going on in New Mexico growing out of the charge that the Roman Catholic Church has virtually taken over the public schools in many localities. There have been frequent reports in the Witness on the matter. It finally went to court through a suit brought by a number of Protestants—the so-called Dixon Case which undoubtedly will be an historic case.

A teacher stated that in the Dixon schools, pupils who avoided a Catholic catechism class were “scolded” and sometimes “slapped.” He also declared that a junior English class that he taught was late every morning because a nun held the students after 9 a.m. to recite prayers. Another witness, Sister Lucille, principal of a grade school, said on the witness stand that until March of this year the parish priest customarily heard confessions in the school library once a month between 1:30 and 3:30.

Testimony was taken for nine days in the District Court in Santa Fe, and came to an abrupt end when Judge E. T. Hensley ruled that “there is no separation of Church and State” in some public schools. In an oral decision he declared that Roman Catholicism is taught in some public schools, and indi-

cated that his written judgment, to be released later, would rule “generally in favor of the plaintiffs,” who are a group of Protestants who went into court to bar garbed nuns, brothers and priests from public school teaching posts.

“Here we have many things in addition to sectarian dress,” declared Judge Hensley. “We have the teaching of the catechism; the teaching of prayers peculiar to one sect; literature of one sect; works of art depicting scenes found only in the story or legend, or illustrations, of one sect; we have the particular religious observances common only to one sect, all these in our school buildings where playgrounds are dotted with statuary and grottos peculiar to one sect; classrooms located in churches of that sect. With that collection of influences, and they could be nothing else but influences, even to the members of the orders themselves they are influences, constantly surrounding them, inspiring them to follow the tenets of that order. In the midst of these indoctrinating influences, to say that there is still a separation of Church and State in our schools, we must say that they are separated only by the sound of a bell, or a sign marked ‘private’. To any reasonable person that would

be a mirage. There is no separation.”

On the subject of separation of Church and State, Judge Hensley said that he could not “altogether escape humanistic, realistic or idealistic impulses, but at the same time the court must consider, if our Constitution and the pronouncement of the Supreme court decisions are to mean anything, the legalistic as well. The decision of the case is comparatively simple. The expression of that decision is extremely difficult.

“In a case of this nature, reason gives away to prejudice, prejudice not peculiar to one side, but has permeated both, particularly among those who have not really studied and thought of the situation. Those who have studied and thought of it and viewed it in the light of history, particularly those years following the reign of the Emperor Constantine, see what can happen to a Church when the State has subsidized it, or attempted to lend its aid. They cannot help but reach the conclusion that the worst thing that could happen to a Church would be for the State to take it over. State aid is a step in that direction.

“Whenever any organization secures help from the State, they are yielding part of their autonomy—as I say, it is difficult to express a decision and perhaps I should not give any explanatory statement at all because anything that might be said could possibly be misconstrued.”

The court gave attorneys for both sides 30 days in which to submit findings as a basis for a final judgment. He took no immediate action on a request for a restraining injunction.

NEWS OF THE EPISCOPAL CHURCH

PARISH RUNS SCHOOL IN SAVANNAH

★ Parochial schools are becoming increasingly popular in the Episcopal Church. A new church school has been in operation at St. Michael's Church, Savannah, Georgia, since last fall. Under the direction of the Rev. Theodore Patton, rector, the school now has two grades, kindergarten and first grade. The plan is to add a grade each year to at least the sixth grade. The kindergarten is limited to thirty pupils and first grade to sixteen; both are full. Each day opens at 8:50 a. m. with a chapel service conducted by the rector. Through this the children learn certain prayers and hymns, how to behave in church and the purpose and natural necessity of worship. During the school day, there are brief periods set aside for Bible stories and religious instruction. Practicing Christians are selected as teachers.

According to Mr. Patton, "it is not just a private school in a church building, but a church school endeavoring to teach children that God is at the center of His universe. We do not limit our school to Episcopalians, but each applicant is told that whatever religious teaching his child receives will be according to the faith and practice of the Episcopal church." In regard to further establishment of parochial schools, Mr. Patton feels that "it would not be workable in many communities, unless and until the church as a whole begins to realize the tremendous importance of such education, and supports such efforts. But in many places it is workable, especially where there are several Episcopal churches to draw from."

EPISCOPAL BOYS' HOME ADDS UNIT

★ Doubling in size, the St. Francis Boys' Home at Ellsworth, Kansas, District of Salina, has expanded this fall in opening a second unit of the Boys' Home near Salina, 30 miles from the original unit. The Ellsworth unit was established in September, 1945; the Salina unit was opened in August, this year.

Both units of the Boys' Home are housed in buildings former-



Arthur Geeson, rector of St. Paul's, Carondelet, Mo., is one of the leaders of a training school for Church people being held this fall in St. Louis.

ly occupied by County Old Peoples' Homes. The Ellsworth unit comprises the main building, farm buildings, and 80 acres of land; the Salina unit, the main building, farm buildings, and 40 acres of land. The Salina property was purchased recently; the Ellsworth property is being leased from Ellsworth county. The county commissioners of Ellsworth county are requesting the electorate this fall for permission to sell the property on closed bids. Re-

quest for the purchase has been made by the St. Francis Boys' Home.

The Ellsworth and Salina Homes are unique in the Church in being interested primarily in boys who have faced the police and who are often, therefore, ineligible to other Church schools or homes. The boys are retained in public life, attending nearby public schools. No endowment or designated form of financial backing has been achieved by the Boys' Home.

The Kansas City Star speaks of the St. Francis Boys' Home as continuing on "faith, hope, and charity."

E. P. F. MEETS IN WASHINGTON

★ The Episcopal Pacifist Fellowship held its annual meeting at the College of Preachers with Can. Theodore O. Wedel, Warden of the College and an associate member of the fellowship acting as host. The Rev. William H. Marmion, Birmingham, Alabama, discussed the part the peacemaker had to play in activity of civil rights in America. Mrs. Henry Hill Pierce, who was an official visitor at the Amsterdam conference, reported on the pronouncements of the World Council on War and Peace. The Rt. Rev. William A. Lawrence, honorary chairman of the E.P.F., discussed the Lambeth resolutions on peace in comparison to similar pronouncements of the 1930 Lambeth conference. The following resolution was passed:

The Episcopal Pacifist Fellowship in its annual meeting of the College of Preachers on October 12th rejoices in the reaffirmation of the Lambeth Resolution of 1930 "that war as a method of settling international disputes is incompatible with the teaching and ex-

ample of Jesus Christ"; but regrets the apparent contradiction in the succeeding resolution which states that "there are occasions when both nations and individuals are obliged to resort to war as the lesser of two evils" without any recognition that there is a third way which we believe is the Christian way, namely redemptive love through non-violent resistance.

The group also pledged itself to be of service in advising and aiding young men who registered as Objectors in the Draft or who felt that for conscience sake they were unable to take part in the Draft in any way.

BISHOP HART REPORTS ON CHAPLAINCY

★ Bishop Oliver J. Hart of Pennsylvania, chairman of the Army and Navy division, told National Council that he is endeavoring to influence Army authorities to restore the plan of registration of enlisted men, whereby they were permitted to register as Episcopalians, instead of the present three classifications, Protestant, Catholic, Jewish. The denominational registration was permitted toward the end of World War II, but has since been rescinded.

Bishop Hart asked that Council members and church people generally, consider carefully the matter of a Suffragan to the Presiding Bishop, for the country's armed forces, which will come before the next General convention. It is not certain that such a Bishop would be elected at once, even if authorized, but the question needs consideration and thought before final action is taken.

There are fifty-seven Episcopal chaplains in the armed services at present. The army and navy division budget for 1949 is \$72,350. Bishop Hart does not anticipate that all of it will be used, but he pointed out with the greatest seriousness that the division must be prepared

for any contingency, even for war.

Bishop Henry I. Louttit, co-adjutor of South Florida, was made a member of the division.

Bishop Hart spoke briefly of his recent visit to Germany for the General Commission on Chaplains. He saw and conferred with many Chaplains and feels deeply their need for spiritual refreshment, to keep them in condition to minister most effectively to their men. He suggested the advisability of planning retreats and other strictly devotional and spiritual gatherings of Chaplains, to supply the need which he feels and which he knows the Chaplains themselves feel.

SESQUICENTENNIAL FOR YONKERS CHURCH

★ Visitations by the Bishop and the Suffragan Bishop of the Diocese of New York, a dinner with the Vicar of New York's Trinity Church as the principal speaker, and an historical pageant highlighted Sesquicentennial celebration week by St. John's Episcopal Church in Yonkers, N. Y. The period of special events brought to a climax the church's year-long celebration of the construction of the church building in 1798. Restoration of the church's interior to its original appearance has been the celebration's major project. The Rev. Osborne Budd is rector of St. John's.



Lonnie Napier, a student at Fort Valley State College, has been blind from birth and yet last year maintained an A average. He is here seated in the Fort Valley College Center receiving from the Rev. J. Henry Brown, director and chaplain, seven volumes of the Bible and the Communion Service and Gospels and Epistles in Braille. Lonnie is hoping some day to have a seeing-eye dog to help him get around.

NATIONAL EXECUTIVES OF W.A. MEET

★ The national executive board of the Woman's Auxiliary at its recent meeting in Seabury House elected Mrs. Roger L. Kingsland of Fairmont, W. Va., and Mrs. Alfred M. Chapman of Washington Crossing, Pa., to be presiding officer and assistant presiding officer at the coming Triennial meeting of the women of the church, to be held in San Francisco next September. The elections, according to the by-laws of the board, are held well in advance so that the officers can share in preparation of the program.

Mrs. Kingsland served two terms, 1940-46, as a member of the board. Mrs. Chapman has been a member since 1943 and has been chairman for the past two years.

New board officers for the coming year are: Mrs. William Taliaferro of Edgewood, Penna., chairman; Mrs. Rollin T. Chamberlin, Chicago, vice chairman; Mrs. Francis O. Clarkson, Charlotte, N. C., secretary.

Continuing its study of the Church by provinces, the board heard detailed reports of Province IV from Mrs. S. W. Tate of New Orleans and Province VII by Mrs. Edward G. Lasar of St. Louis. These reports dealt not only with specific activities of churchwomen but with the condition of the Church's work as a whole. The board feels that when all eight provincial reports have been heard they will provide a valuable background for future field policy of the Woman's Auxiliary. The board is also studying the overseas missionary districts and heard a presentation of Alaska by Mrs. John F. Heard of Atlanta.

The board acted on various recommendations of its standing committees, voting funds for repair and equipment of mission buildings, for equipment of women missionaries, and for scholarships, and recommended several appointments for action by the Council.

The amount now in hand for the United Thank Offering to be presented at the Triennial meeting in September, 1949, is \$1,807,181.86. At the same point in the the previous triennium the comparable amount was \$823,717.89.

PROVINCIAL SYNOD OF MID-WEST DELAYED

★ Because of a shortage of accommodations in housing delegates, the meeting of the Synod of the Province of the Midwest was changed from October 20 and 21 to November 15 and 16. Synod will meet in Christ Church, Indianapolis, and will open at 2 p. m. Monday, November 15.

It is planned to have a missionary service at Christ Church beginning at 8 p. m. Monday evening. All clergy attending the synod are asked to bring their vestments and to sing in the choir. Bishop Harris of Liberia and the Very Rev. Edward R. Welles, dean of St. Paul's Cathedral, Buffalo, will be the speakers.

On Tuesday morning, November 16 at 7:30, the Holy Eucharist will be celebrated. A trip to Canterbury College, Danville, Ind., will take place at 11 a. m., and luncheon will be served at the college. At 2 p. m., a joint session of the synod and the Woman's Auxiliary will be held, at which time the Very Rev. Dr. William H. Nes, dean of Nashotah House, Nashotah, Wis., will speak on the Amsterdam Conference.

FAMILY EVANGELISM WORKS IN SOUTH

★ The official diocesan journal of the diocese of Atlanta had on the front cover of the September number a picture of the newest diocesan congregation at Hartwell, Ga. Charles and Mary Eleanor Kidd and their three children form a large part of this little flock. The formation of the mission is due almost entirely to the interest

and zeal of this family, who loved their Church so much that they were unwilling to be separated from it when they moved to a locality where there was no Episcopal Church. So they got busy and rounded up a few others and formed a congregation.

The same story has recently been repeated in south Alabama. Richard and Elizabeth Cobbs moved to Andalusia, where there was no church. Determined to have one, they exerted



William C. Teague is the new organist at St. Mark's, Shreveport, La. He has been an organist since twelve years of age when he was elected to the position at the Methodist Church in his home town of Gainesville, Texas.

strenuous efforts by which a congregation has been formed, a lot has been purchased and there is \$1400 on hand towards a church building. There are about 27 members of the congregation, and an active branch of the Woman's Auxiliary has been formed.

The most interesting feature of the two incidents is that in both cases the missionaries were former communicants of the same parish, the Church of the Holy Comforter, Gadsden, Ala. Here is real evangelism.

DETROIT CHURCH HONORS COMMUNITY LEADERS

★ Grateful parishioners of St. Cyprian's Church (one of Detroit's Negro congregations) gathered at a dinner in the parish house recently to honor seven Detroiters whose efforts have made the city a better place for all. They were praised as crusaders in the cause to improve interracial relations. As the Rev. Malcolm G. Dade, St. Cyprian's rector, said: "They 'stick out their necks' and often get the kiss of death." Bishop Emrich, who spoke before the citations were made, said, "In their specific decisions, they have brought respect for the individual, fellowship, service and sacrifice into the life of the community." Circuit Judge Ira W. Jayne, who acted as toastmaster, presented the citations to the following: Mrs. William Pope, who has given "time, energy and means toward the advancement of people everywhere"; Mr. Jean T. Sheaffer, secretary-treasurer of Michigan Bell Telephone Co., who insisted always upon "fair practices in employment" by his company; Mr. Walter P. Reuther, UAW (CIO) president, "for his aggressive confidence that democracy can be made to work"; Rabbi B. Benedict Glazer of Temple Beth El, "one of the founders of the Michigan Committee on Civil Rights"; Mr. Edward M. Swan, executive secretary of the Detroit chapter of the N.A.A.C.P., "an outstanding leader in the Negro community"; Mr. George Edwards, president of the Common Council of the City of Detroit, who "has worked for more than the people's welfare . . . also for their dignity"; and Mr. Brewster P. Campbell, city editor of the Detroit Free Press, who has "striven continuously for a fair and unbiased interpretation of news . . . bringing about a better understanding between the people of Detroit." The community work of Attorney Willis Graves, senior warden of the

Church, who opposed covenant cases in Detroit before the United States Supreme Court, was also commended.

PROTEST CANADIAN RECTORY TAX

★ A resolution protesting the action of the federal government of Canada in rescinding the tax-free provision on rectories was passed by the executive committee of the Anglican Diocese of Ontario which met recently. The resolution will be forwarded to the executive of the General Synod of the Angli-

ABP. OF YORK TO BE IN SAN FRANCISCO

★ Bishop Block, Diocese of California, has definitely secured the Archbishop of York, the Bishop of Ely, the noted scholar, Professor Dillistone, and several other renowned men of learning for the 1949 sessions of The School of the Prophets. The Archbishop will represent the Church of England at General Convention.

Other progress in the diocese is noted at St. Paul's, Burin-game, which is in the midst of



Bishop McKinsty of Delaware goes into a huddle with the Rev. Charles Rantz when he visits the Ascension, Claymont.

can Church in Canada meeting in November.

Under the new directive, passed by the Dominion Parliament and retroactive to January 1 of this year, clergymen will be required to add the estimated rental value of rent-free rectories to their income for the year and thus will be taxed for it. (RNS)

MRS. D. R. WEST TO FILL COUNCIL VACANCY

★ At the October meeting of the National Council, Mrs. David R. West of Minneapolis was elected to fill the vacancy created by the death of Dr. Adelaide Case.

a building program. The building fund was headed by G. J. David, former senior warden, and he had the help of 160 members of the parish. To date about \$80,000, in pledges and cash, has been secured. The full building program, which will take several years to complete, calls for three additions to the present structures; a new building adjoining the present modern parish house; the replacement of the old wooden parish hall which was the original church building; and the extension and enlargement of the church itself. The first of these improvements is well under way, and will be ready for occupancy later in the fall.

ECUMENICAL NEWS

CHRISTIAN FOUNDATION GIVES SPORTS AWARDS

What may be the first Christian award of its kind in sports has gone to two major-league baseball managers, one player and a Florida sportswriter.

The Christian Athletes' Foundation announced at its Tennessee headquarters it was presenting "Most Wholesome Influence on Youth" awards to Lou Brissie, pitcher for Philadelphia Athletics; Connie Mack, Athletics' manager; Billy Southworth, manager of the pennant-winning Boston Braves; and Ash Wing, sports columnist and secretary of the Florida State Sportswriters Association.

The Rev. C. E. "Stoney" Jackson, Jr., director, said the Foundation had voted the awards because "we felt it was time religious forces were giving due credit to great leaders and the fine influences they exert." The awards, inscribed gold crosses, will be made at a banquet to be held this winter in Lantana, Fla. Hereafter they will be made annually in football, baseball and boxing as well as to a sportswriter.

The Foundation is an inter-denominational organization of men interested in both sports and religion and is chartered by the state of Florida.

AP WRITER GOES WITH FEDERAL COUNCIL

Election of Donald C. Bolles, of Teaneck, N. J., public relations consultant and former newspaperman, as director of public relations of the Federal Council of Churches was announced by Charles P. Taft, president. Bolles succeeds John Fortson, who resigned last January to accept a post with an advertising agency.

He recently returned from Europe where he was in charge of relations with the daily press

at the First Assembly of the World Council of Churches in Amsterdam. With the Associated Press for 18 years, he has been in the public relations field since 1943.

ROMAN CHURCH WEEKLY REPORTS COUNCIL

A sympathetic analysis of the World Council of Churches' First Assembly at Amsterdam, Holland, was made in Hungary in an article published by Uj Ember (New Man), weekly organ of Hungarian Catholic Action. Written by Alexandra Halasz, one of Uj Ember's regular women contributors, the article stressed that the World Council has carefully avoided the danger of seeming to be a kind of "superchurch," and is satisfied with "the strengthening of brotherly relations between its member Churches."

The article declared, however, that the Amsterdam Assembly did not succeed in bringing nearer the goal of church union by eliminating the differences of various dogma. "This is unthinkable without, or more correctly, outside the Roman Catholic church," it said. (RNS)

CHICAGO CLERGY TANGLE ON COUNCIL REPORT

★ The Church Federation of Greater Chicago were unhappily not of one mind regarding the communism-capitalism report of the World Council. Mr. Charles C. Morrison, editor-emeritus of the Christian Century, grieved that since the report was "overloaded with Communist sympathy" it would be "an embarrassment to the Christian churches for many years to come." Mr. Morrison's reason for believing the report to be one-sided was that it gave only mild disapproval of the Communist ideology. But Morrison was answered by Dr. Paul

G. Macy who also attended the meeting. He didn't see any reason to criticize the report "just because it did not indulge in the virulent and hysterical words of our secular press." (RNS)

SCOTTISH ECUMENICAL GROUP FORMED

Formation of a Scottish Ecumenical Committee to promote the programs and aims of the World Council of Churches has been announced in Edinburgh. The committee was set up at a meeting of representatives of all the Protestant churches in Scotland. Its functions will be similar to those of cooperating committees in several other countries. (RNS)

FOREIGN STUDENTS HERE ON SCHOLARSHIP

Forty-three European theological students will study in the United States and Canada during the coming year on scholarships sponsored by the department of reconstruction and inter-church aid of the World Council of Churches and affiliated groups. Thirty-five will study in the U. S., while Canada will be host to eight students.

This is the first year that scholarships have been awarded for study in Canada, according to Dr. C. E. Josephson, secretary of the council's scholarship committee. He said they were given by the Presbyterian Church in Canada and the United Church in Canada through the Canadian Council of Churches.

Living expenses of the students are to be borne by the seminaries which they attend or by the Churches sponsoring the seminaries. Students' travel costs were borne by Church World Service, the National Lutheran Council, and the Canadian Council of Churches.

NEWS OF OTHER CHURCHES

PASTOR RESIGNS AS PROTEST

Douglas Angell has resigned as pastor of the Unitarian Church in Norfolk, Va., as a protest against racial discrimination on the part of local ministers and his disillusion "with the enterprise as a whole, with this church in particular, and with other churches in general." A former engineer, Mr. Angell became a minister two years ago because he thought "it was the best way to help bring about what most of us consider 'the good life on earth'." However he now thinks that ministers fail "to put into practice what they preach. Members of the Norfolk ministers' association are preaching that every person is the child of God and preaching against the evils and injustices of segregation, and yet the association won't let Negro ministers become members." He charged that while there are ministers who really want to practice Christian brotherhood, "pressures within the church organization in the majority of cases make it impossible for most of us to be true to our own convictions. He who pays the piper calls the tune and a minister whose salary depends on contributions of those to whom he preaches tries to avoid friction and controversy."

METHODISTS SEEK LARGE SUM

A minimum of fifty million dollars will be sought by the Methodist Church as a part of its four year "Advance for Christ and His Church." The financial aspects were outlined before 800 representatives, including 500 superintendents, by Bishop Harrell of Charlotte, N. C., at a meeting at Columbus, Ohio. Bishop Oxnam of New York outlined the teaching and evangelistic aspects, which in-

clude six-month preparation for the clergy, and the holding of two mass meetings in each area of the Church next fall, with ministers, professors and laymen speaking on "our faith," "our Church," "our ministry" and "our mission."

ROW CONTINUES IN NEW MEXICO

The scrap over the teaching of R. C. priests and nuns in the public schools of New Mexico continues. One teacher, testifying in court, stated that in the Dixon schools, pupils who avoided a Catholic catechism class were "scolded" and sometimes "slapped." He also declared that a junior English class that he taught was late every morning because a nun held the students after 9 a.m. to recite prayers. Another witness, Sister Lucille, principal of a grade school, said on the witness stand that until March of this year the parish priest customarily heard confessions in the school library once a month between 1:30 and 3:30. The practice was discontinued, she said, because of the publicity given the Dixon suit in which citizens went to court to prevent priests and nuns from teaching in public schools.

LUTHERAN EDITORS DEMAND UNITY

Editors of Lutheran publications, meeting in convention at Rock Island, Ill., recommended formation of a federation of all Lutheran bodies in America as a preliminary step toward organic unity. They warned that the world is standing at one of the fateful crossroads of history, with "secular movements and human governments challenging the place and authority of the Church and seeking to restrict its activities and influence."

WORLD COUNCIL STAND CRITICIZED

Leaders of American business are assailing the condemnation of "laissez-faire capitalism" on the part of the World Council of Churches. Former Governor Miller of New York was the first to hit it. He is now attorney for a large oil corporation. Then John O. Knutson, layman of the Disciples, cracked down at their international convention meeting in San Francisco; while a third criticism came from Robert W. Johnson, industrialist of New Brunswick, N. J., who told those attending a convention of Church people meeting in that city that he resented the bracketing of capitalism with communism by the Amsterdam Assembly. Nobody, as far as we know, has yet pointed out publicly that in condemning "laissez-faire capitalism" the Assembly condemned an economic system that has not existed for many years.

OPPOSE REFERENDUM ON BIRTH CONTROL

The R. C. Church in Massachusetts has launched a drive against the referendum which would permit doctors to give birth control information under certain conditions. Earlier this year such legislation was defeated in the state's house and senate, but enough signatures were presented as favoring such a measure that it is on the ballot next month for referendum.

JOINT ACTION IN BRITAIN

The British Council of Churches and the Sword of the Cross, a Roman Catholic organization, jointly sponsored a conference for eighty German women. Most of the women visitors were engaged in social and religious welfare work in Germany.

NEWS OF CHURCHES OVERSEAS

CHURCHES PERSECUTED IN SPAIN

"Having had a taste of fascism in Spain in the form of religious persecution of Protestant churches, I am greatly troubled by those United States congressmen, generals and big business men who are openly advocating a military alliance with Spain, as well as official recognition." So says the Rev. Stanley I. Stuber, chairman of the commission on religious freedom of the Baptist World Alliance. Dr. Stuber, home from a three months tour of Europe said that he had seen Protestant churches in Madrid in which pews and furniture had been destroyed recently. He also said he had first hand reports from Baptist missionaries and documented evidence indicating that persecution of Protestant churches was more prevalent in small towns and villages than in cities.

FORMER R. C. PRIESTS HOLD MEETING

A resolution denouncing clauses in the Italy-Vatican concordat which "deny civil rights" to priests who have left the Catholic Church was adopted at a congress summoned by the International Association of Ex-Priests, meeting in Rome. The sessions were held simultaneously with the first International Congress for Religious Reform in Italy, sponsored jointly by Italian Protestant leaders and former Catholic priests.

"Considering the offense to civil rights committed by Italian legislation against thousands of Italian citizens," the resolution said, "this congress denounces to Italian and world public opinion this violation of freedom and religious tolerance, and invites all freedom loving people to manifest their militant solidarity." Organized in Florence last year, the Association

claims to speak in the name of an estimated 4,000 priests who have abandoned Catholicism, and are said to suffer economic and civil handicaps because of disabilities imposed by the Vatican concordat. In a keynote address, the Rev. Anthony Caliandro, president of the association, reported that the group has made "considerable progress" since it was inaugurated. He announced that a home and seminary for former priests will be opened with funds obtained from "friends in the United States." In addition, Caliandro reported, the association plans to establish local committees in large cities, where cooperatives will also be established and agencies created to enable members to obtain jobs as private tutors.

OUSTER OF CATHOLICS IS SOUGHT

Church of Ireland (Anglican) authorities are bringing pressure to bear on the Ulster government to end what they describe as an anomaly created by a clause in Northern Ireland's new education act—the appointment of Roman Catholic teachers to certain Protestant schools. The action of the church leaders is said to be causing some embarrassment to officials of the predominantly Protestant government. These officials say they would like to end the irregularity, but find their hands tied because the education law has already been passed by both Houses of the six-county parliament.

"There is not a single member of the Cabinet who wants to see Roman Catholic instructors teaching Protestant children," declared Minister of Home Affairs, W. Warnock, K. C. "Trust us to do everything in our power to maintain the Protestant religion in this country," he added.

CHINA MISSIONARIES ARE PROTECTED

American and British missionaries in Communist-held Tsinan are "safe and well," according to a report received at Presbyterian headquarters in Shanghai from mission officials in Tsingtao, about 200 miles from Tsinan. "All foreigners in Tsinan are well and engaged in useful employment," the report said. "There are no financial or food problems, and the Cheloo mission has been spared, although some damage to property has occurred." According to Presbyterian officials, the report indicates that "the Communists are continuing their new policy of protecting missionaries, especially medical workers."

Eight American and two British missionaries are in Tsinan at present. The Americans are Dr. and Mrs. Howell Lair, the Rev. L. J. Davis, Miss Helen McLain, the Rev. and Mrs. John Hamlin, Auburn, N. Y.; the Rev. Richard Bryant, Lockport, N. Y., and Miss Florence Evans. The two British missionaries are the Rev. Fred Drake and J. E. Symly. All the missionaries are attached either to Cheloo University and Cheloo Mission Hospital, or to Cheloo Middle School.

ADDRESS CHANGES

★ 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. If you are to be away for a short time either arrange to have the numbers forwarded, or notify us and we will send an extra copy. A three-week-period is required for address changes.

All mail is to be sent to:

THE WITNESS
135 Liberty St. - N. Y. 6, N. Y.

EDITORIALS

Saints and Sinners

SAINTHOOD, among ordinary mortals at least, is not overly popular today. In the division that is increasingly driven between the spiritual and the secular, saints are considered as being those who have somehow managed to escape (by some special Providence perhaps) the toils that hold the rest of us earthbound. They do not belong to our species; they are religious "sports." This is a naive and obnoxious conception that should have no place in a time when we understand human drives and motivations far better than our forebearers did.

For from it has sprung all manner of evils. It has partly relieved the great majority of us from the difficult necessity of trying to be much better than we are; the gap between us and the holy ones is so great that it would be silly to try to bridge it. And we justify our failure in several ways. Some take unconscious pride in their un-saintliness by ostensibly humble public confession of what they once were. Others place high value on it: "He is a devil" say giggling ladies of the desired male. More than that; this utterly other-worldly concept of a saint has given rise to the erroneous belief that we will only have a good society when we have all saintly men and women. Actually it works both ways.

It is time we were as realistic about our saints as they were about themselves. If there ever was a saint who did not feel himself a sinner (and rightly so) he is not recorded in history. They were what they were not because of some spiritual ingenuity but because of the use they made of what God gave them (and us)—and with his help. We are all sinner-saints and saint-sinners. Which shall be the adjective and which the noun depends mostly upon our use of God's grade towards us. But it also depends very largely on what we do to order the world around us so that there will be a soil in which saints can

grow. So the compilers of the Prayer Book had the wisdom to see when they chose the sermon on the mount as the gospel for All Saints Day.

The Coming Election

AS we go to press this week it would seem that the election were in the bag for Thomas E. Dewey. Every poll and every forecaster have it the same way. Indeed so one-sided has been the contest in the national mind that there has been relatively little interest in the campaign. Compare this year with the memory of Willkie's

barnstorming across the country on his vain but stirring "crusade," or Roosevelt riding through the streets of New York in a pouring rain while millions cheered, the dynamic, confident Roosevelt, a whole show in himself.

Nineteen forty-eight has been a relatively dull year in its presidential extravaganza. Wallace has furnished whatever excitement there was, and Wallace's cause is a lost one for this political year. Differ with him as does the typical Episcopalian, nevertheless we must allow that Henry Wallace is sincerely devoted to the cause of world peace and democracy at home. It took courage to insist on a policy of no segregation in the south, rotten eggs and violence to the contrary. This, we believe, was not rabble-

rousing, but having the courage of his convictions and practicing what he preaches. On the Russian question Mr. Wallace has been a voice crying in the wilderness, few Americans being willing to go along with his so-called appeasement line. Time alone will prove him either a prophet unheeded in a year of decision, or a fool who sentimentalized about the enemy!

Nothing but a miracle then will keep Mr. Dewey from the White House. He will hold the most strategic office in the world in a time of great tension and uncertainty. He will represent the conservative side in economics and politics,

"QUOTES"

IT is the clear duty of a Christian to participate as an active member of whatever political party not only assures honesty and efficiency in government, but comes nearest to expressing Christian principles in social, economic and world relations. After careful study of the history, platforms and purposes of all political parties, each individual must decide for himself before God which one most truly stands for social justice, brotherhood, goodness and mercy in human affairs.

—JAMES MYERS

Formerly Director of
Industrial Department
of the Federal Council
of Churches

but not, we believe, the reactionary wing of the Republican Party. Rightist as he is, still we are hopeful that the trend of Washington will not swing back towards government for the benefit of corporations. America's danger is fascism as well as, perhaps even more than, communism. We hope for government honestly devoted to democracy, not as a cliché, but as a reality on the economic front as well as the political. Let there be no going back on the advances of recent years, but a fuller realization of the practical meaning of justice and freedom for every worker, every Negro, every least citizen!

Again we hope for a government which will quiet our "red" hysteria; a government without benefit of the military in so many key places;

a more efficient government. Most of all we hope for a government that will strengthen and work within the framework of the United Nations for a true peace, a government not hopeless of working out a non-violent solution with Russia. We see war as the sheerest catastrophe for the life of Europe and America, literally the end of the world. There must be peace! On Mr. Dewey's shoulders will rest the terrible weight of a frightening, humbling responsibility. May God strengthen him, and may he serve God!

Finally, do not let the "sure" result of the election excuse you from voting next week. Remember when you don't vote, you are voting, but not as you intended!

The Son of Man

By JOHN PAULSEN

Rector of St. Stephen's, Delmar, N. Y.

IN 1909 Neville Figgis wrote a great work the thesis of which is as timely today as the day it was written. Man, he said, has deep fundamental needs among which are the need for freedom, pardon, mystery. Christianity fills these needs because it is "historical, miraculous, mysterious, other-worldly, personal, and all but impossible."

I said as timely but if such a thing is possible these words are more timely today. I have come to the conclusion that today we clergy are in danger of mistaking a certain hunger which people have, for a revival of religion.

I suppose that every parish priest has a certain number of young men in his parish who are impatient with the slow ways of mother Church and who urge us to be more definite, more full of business, more churchly in our everyday ways, more systematic in our work. They show a great interest in the liturgical movement, the ecumenical movement, the keeping of rules of life. This is a profoundly humiliating experience and it holds a danger in it. The danger is that we may become complacent; we may think that this enthusiasm is a solution to the problem whereas it is only the voicing of a challenge. So far as the clergy are concerned all of this enthusiasm is the expression of the intense

hunger of men and women. We are sure in great danger of attempting to feed them with more literature racks, more services, more slogans more organizations. We may wake up to discover when it is too late that these things turn to dust and ashes in their mouths. We need to remember that Christianity has real meat and drink to provide. "Christianity fills these needs because it is historical, miraculous, other-worldly, personal, and all but impossible." It is all of these things because of our Lord Jesus Christ, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

The synoptists and St. John all bear witness that our Lord's favorite term for Himself was "the Son of man." When Jesus says "I, the Son of Man" He does so deliberately, because of the associations of the word.

I knew an old-fashioned preacher who was always referring to "Our Saviour" and he did it in such a way that you knew that he himself had experienced salvation. Many of you have been in the picture lined rooms of the Rev. Mr. Eastman up in Stockbridge, Mass., and have heard him speak of "the Lord Jesus" as he pressed a child or an adult to take a picture of Christ and hang it in his room. When he does so you know that he himself is wholly committed to "the Lord Jesus." Well the words "the Son

A sermon preached at the commencement of the Berkeley Divinity School.

of Man" have some such association in the mind of Jesus which he is trying to get over to his hearers. In "The Gospel in the Gospels" Dr. DuBose suggests four or five reasons why our Lord may have used this title:

1. He wants to identify himself with mankind.
2. He wants mankind to identify themselves with him.
3. He wants us to know that the Son of man is made perfect through suffering.
4. Jesus wants us to know that the judgment we shall have to face is the judgment of him who took our flesh.

Wants to Identify Himself

First of all then he wants to identify himself with mankind. He knows that he is the Messiah looked for by the prophets, so he chooses the one term from their writings which links the divine king with mankind, "The Son of man."

Because man is oppressed by the apparent mechanism of the universe, he needs a religion which will proclaim the freedom of his will and give him back his faith in himself. I wonder whether we realize how humanity, people, get snowed under in the course of history. War brings this about. We are so concerned about the bombing of entire cities because we do not realize what cities actually are. We take refuge in a word. "Cities" we say. But cities are homes, fathers, mothers, children, in-laws, friends, neighbors. Cities are people. Generals line men up and give them numbers. Then the soldiers come home and become musicians who regard people as "voices"; physicians who speak of them as "cases"; politicians who prate of their "constituents"—and sometimes one wonders what priests have in mind when we speak of our "parishioners."

Our Lord's humanity protests against all of that. The clergy are in the very best position to realize that men are men. The lack of identity does not mean that there is no equality. In a single day you may fill out marriage licenses for a truck driver and for a lawyer. Now in one sense the lawyer is not equal to the truck driver; he has not the skill nor the strength in his arms and perhaps not the presence of mind to guide a ten-ton truck through the intricate operations of highway building. The lawyer would be utterly non-plussed if the truck should break down. In the same sense the truck driver is not equal to the lawyer. He would be awkward and speechless in a court room. He would know very little law and he would not know how to express what he does know. Nevertheless both of these men honor each other. Strangely enough it was an aviator

and not a theologian who expressed this truth for our generation. You remember how affectionately Du Saint Exupery speaks of "My Civilization":

"The Scientist owed respect to the stoker, for what he respected in the stoker was God. And the stoker no less than the scientist was an ambassador of God . . . the physician was never a lesser man for having spent a sleepless night at the bedside of a thief. Charity was the service of God performed through the individual. . . . How was it possible for our enemies to understand this when we no longer understood it? The faithful of that new religion would object to several miners risking their lives for a single miner entombed, for in that case their rock-pile would be injured."

Man has not always tolerated man and Christians must be ever on the alert to the fact that our Lord's favorite term for himself "the Son of Man" is again and again used to enforce the lesson of humanity.

"The Son of man is Lord also of the sabbath" he said when he saw men were using the institution of the calendar to interfere with the healing of people on the sabbath.

"The Son of man is not come to destroy men's lives but to save them," he said when the disciples would have called down fire from heaven on a certain not very polite village.

Jesus says "Son of man" because he wants to identify himself with humanity.

Identification With Him

BUT there is a second person no less important than the first. Jesus calls himself "the Son of man" because he wants to invite humanity to identify themselves with him. He is the perfect embodiment of humanity and what he is, that we may become. He is the pattern of what Gods wants each of us to be. We are not to be identical; no two children in any family are identical. You remember James Barrie's mother. A fine son and daughter she had. One son became a famous writer and he describes how she loved a third child who had died in infancy. The young Jamie would try pathetically to remind her that there were others left. He would spread his legs apart, put his hands in his pockets, and try to whistle like his brother. But he was not that child; he did not realize how the imitation must have hurt her. Then one day she reached out her arms and let him know that she loved each of her children; she had plans for each of them. Well, God has plans for each of us. When the preacher says we are to be Christlike, he does not mean that we are all to be carpenters—as he was; nor that we are all to wear the

costumes of Palestine and use the gentle idiom of Syrian speech—as he did. What are the things about him that we are to be in order to be Christlike? I believe it can all be summed up in this: we are to be the sons of God. A family of children may be ever so different but none of them will go wrong if each of them remains worthy to be called a son or a daughter. That is the reason for the emphasis laid on this expression in the story: “I am no longer worthy to be called thy son”; and on the character of his reception by the father—the fatted calf, the best robe, the ring on his finger, and on the father’s statement, “This my son was dead and is alive again.”

To return to our former illustration; the truck driver is to become a Christlike truck driver, and the lawyer to become a Christlike lawyer. There are certain qualities which are common to them both; these are qualities which they have by virtue of being sons of God: 1) Responsibility for one another; 2) Gratitude toward God who made them both; 3) Cleanliness from all excess or perversion which does violence to the personality God has given them; 4) The earnest desire to be worthy of their sonship.

I have always thought that the words of Jesus at the time when the disciples asked him to call down fire from heaven upon the Samaritan village are of the greatest significance to those who want to get to the heart of Jesus’ teaching. “You know not what manner of spirit ye are of. The Son of man is not come to destroy men’s lives but to save them.” What manner of spirit are we of? We are of the Father’s spirit. The spirit that is characterized by responsibility . . . gratitude . . . cleanliness . . . sonship.

The Son of Man

I am basing all that I have to say on the supposition that our Lord used the term Son of man deliberately because of the warm, human, religious associations which it has for him. It is quite evident that he had been reading the book of Ezekiel in which God addresses the prophet as “Son of man” and warns him of the suffering which will come to him for his loyalty:

“Son of man, stand upon thy feet and I will speak unto thee . . . I send thee to the rebellious nation that have rebelled against me . . . and thou . . . be not afraid of them, though briars and thorns be with thee and thou dwell among scorpions. . . . He put forth the form of an hand and took me by a lock of mine head, and the spirit lifted me up between heaven and earth—behold the glory of the God of Israel was there. Son of man seest thou what they do?”

Do you see how the words held for Jesus all

the associations and overtones of absolute obedience of God’s power and God’s plan no matter what the cost might be? It is these overtones of meaning that he has in mind when he refers to his own sufferings and the words had the same significance to at least a few of the disciples.

“The Son of man shall be betrayed into the hands of men . . . the Son of man must suffer many things and be rejected of the elders and the chief priests and scribes and be slain and be raised the third day.”

Nor can we forget that the beatitudes—which start off gently enough with the happiness of the poor, the hungry, those who mourn—take a sudden turn for the worse and end on this uncompromising note which refers to the Son of man: “Blessed are ye when men shall hate you and when they shall separate you from their company and shall reproach you and cast out your name as evil for the Son of man’s sake. Rejoice in that day and leap for joy; for behold your reward is great in heaven; for in like manner did their fathers unto the prophets.”

That was one meaning reflected from the Old Testament. Can anyone doubt that the words inspired the idea of being made perfect through obedience and suffering? Do they not make the way of the cross understandable as the way of life and peace? And shall we not walk therein?

Judge of the Earth

BUT there is still another set of overtones connected with the words Son of man. The words are also used in the prophecy of Daniel. By the time Daniel was written the Son of man had become not the prophet but the divine king.

“ . . . the judgment was set and the books were opened . . . behold one like the Son of man came with the clouds of heaven and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

Jesus believed in his own humanity when he said Son of man; He was very man, concerned with all that matters to man. But he had also read this passage from Daniel. As early in his career as the sending forth of the 70 disciples he tells them “when they persecute you in one city flee to the next; you shall not have gone through all the cities before the Son of man be come.” He does not mean come as a man for he is already present. He means come as judge of the earth.

So he thought of himself all the way through his own life, but it is in the last discourse given in the Temple itself that he expounds the doctrine of the coming of the Son of man in glory to judge both the quick and the dead. "As the lightening cometh out of the East and shineth unto the West so shall the coming of the Son of man be." He will come on the clouds of heaven; no man knows the day of his coming. Man must live in constant expectation. The discourse culminates in three great parables—the ten virgins, five prepared and five unprepared, "watch therefore for ye know neither the day nor the hour wherein the Son of man cometh"; the talents, the one talent man did not use even that one, but hid it in a napkin "Cast ye the unprofitable servant into outer darkness." Then he concludes with these words: "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory . . . 'you know the rest 'I was hungry, thirsty, sick, in prison'." . . . Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

What is the Lord of truth trying to tell us here? Simply this: No one can escape the judgment, no matter how great a king or how remote the kingdom. People would stop and think if they realized that everything might be ended by a great clap of thunder this very day. Judgment is just as imminent as that. And the standard of judgment is not whether we have done some great thing but whether we have humbly gone about doing those little unremembered acts of kindness and love.

Our Lord Jesus Christ begins to use the title Son of man to emphasize his own humanity; he ends by using it to emphasize the humane element in the king of glory who comes to judge the quick and the dead.

Roy Burroughs of Ames

BY THOMAS V. BARRETT
Chaplain at Kenyon College

WE are of the opinion that if a man has been doing college work for thirty years he must either know something about it, or else he has gone off into a long sleep. Someone told us that if we wanted to see what the Church was doing for students we had better go to Ames, Iowa. Since Iowa is a wonderful place this time of year, and Roy Burroughs has been there for thirty years, we dropped in to see him. We found out he has not been asleep. We would be glad to have ninety-nine others like him in college

towns. He took us a little by surprise, since we had been visiting Roger Blanchard. Roy would probably reach almost to Roger's breastplate, and at first we thought he was what the women call "dumpy." But we have discovered that comparisons are not only odious but irrelevant, and we are constantly impressed by the fact that college work is done by men of all statures, types, personalities, and ecclesiastical markings. Comparing Roger and Roy is like comparing an Austin organ with a Steinway piano.

We found out Roy was a pioneer in college work, along with Bishop Dallas and Paul Micou. After thirty years at Iowa State (crack engineering and agricultural school with little of the "country club" atmosphere) Roy has built a modest but beautiful church and student-center just off the campus. He has a fabulous, book-lined study that reveals curiosity and roving imagination. He has also the rewarding knowledge that some of his present students are children of men and women who came to know him and to love him years ago, when they too were students at Ames.

There isn't much organization at Ames, and what there is is certainly not elaborate, but there is much personal work, and the finest kind of pastoral care. We have discovered that organization sometimes gets in the way of the propagation of the gospel. It did us good after a long train ride to sit down with Burroughs and talk about things. Witty, tolerant, and with that mellowness only wide reading seems to give, Roy opens hidden doors of the mind and soul until you feel quite illiterate, but blessed by his blithe and inquisitive spirit. We listened and saw new truth revealed from the pages of Christopher Morley, Don Marquis, Augustine, and Erasmus. We also saw what it could mean to a student to be near this fountain of ideas, preceptions and Christian insights.

Roy Burroughs and his wife Jean, who has been his "woman student worker" for thirty years, bring students into the merry, wholesome circle of their home and strengthen them in the faith more by infection than by inoculation. We went to church at Ames and liked Roy's imaginative approach; his sermon reminded us of a sparkler on a dark night touched off by the hand of a child. It had that simplicity and unconscious grace.

Unique in student work at Ames is the "Zero Club" which includes all those who have braved the wintry wind to attend early communion. Tangible reward—a mighty feast. Intangible rewards—discipline in the practice of worship; knowledge of the work of Christ. Roy, like Roger,

is college secretary in the sixth province, and from Maine to California is acknowledged by college workers as their dean.

On the way out of Ames we reflected that a college worker must always have time to listen to people; to stop and talk with them on the college paths. We felt refreshed by our visit and had a thought for the week: it is a marvelous thing to find someone who conveys on the one hand the centrality of Christian worship for all human activity, and on the other reminds you of the truth of Archbishop Temple's famous statement, "It is a mistake to think that God is exclusively, or even primarily, interested in religion."

Talking It Over

BY

W. B. SPOFFORD

PEOPLE should think a bit about the meaning of words before they send telegrams and then hand copies to the press for publication. Mr. Harry Price, who is the rector of St. James the Less in Scarsdale, N. Y., joined with the executive committee of the men's club of this swank parish, in wiring the state department that the Dean of Canterbury, Hewlett Johnson, should not be allowed to enter the U. S. "upon the grounds that his teachings are un-Christian, un-American, subversive."



I wrote Rector Price at once to say that it seemed a rather large order, and that I would be interested to learn upon what he and his laymen based their opinion. But up to the moment, after several days, no reply has been received. The Dean has written a number of books and a lot of things can be said about them. But I rather question whether anyone, let alone a fellow-clergyman, would want to give chapter and verse on passages that could be marked: "Un-Christian."

As for "un-American" and "subversive," just how, please, do these Men of Saint James the Less figure that a citizen of the British Commonwealth can be "un-American"? Could it be that these men have gone so far in adopting the "American Century" line that they think, as many Englishmen fear, that England is now an American colony and that an Englishman's first loyalty must be to the United States?

WELL, I don't want to make too much of it; after all one clergyman, plus the executive committee of the Men of Saint James the Less, hardly speak for the entire Episcopal Church. And there is the comforting fact that large numbers of our bishops and lesser clergy have gladly joined the committee headed by Prof. Ralph Barton Perry of Harvard in sponsoring a lecture tour by the Dean. Not, certainly, because these sponsors all agree with the Dean's point of view. A number of them vigorously disagree. But these sponsors do believe in freedom—"the right of freedom of speech, of discussion and association, and to accurate information," as the Lambeth Resolutions put it. So, I take it, they want the Dean to come to the U. S., to say whatever he wants to say; they want to associate with him so that these important matters may be discussed; they want, themselves, to decide whether, in their judgment, the vast store of information that he has about Russia and the eastern countries is accurate or not. And it would be profitable I am sure for Rector Price and his Lesser Men of Saint James to follow the advice given them by our Anglican Bishops meeting this summer at Lambeth, rather than to hide their very nice parish behind a Curtain of Darkness.

Incidentally it is by no means certain that the Dean will be granted a visa—though he has one for Canada where apparently the current madness is less rampant. So it would help if you expressed your confidence in the American way of life by writing the state department that you do not believe that even as gifted a man as Hewlett Johnson is likely to overthrow it.

Recommended Reading

* * **Christianity: How it Came to us, What it is, What it might be.** By Charles Edwards Park. Beacon Press, \$1.75.

This is a "popular" statement of the matured views of a veteran Unitarian, the famous pastor of the First Church in Boston. Jesus was a good man who loved everybody, but unwisely allowed himself to become deluded with the notion of his own messiahship. It was the open tomb which led to the belief in his resurrection; and it was Paul, with his "magical" religion, who substituted Christianity for the Gospel. Back, then, to Jesus! Humanism is not enough—world unity requires a religion rooted in belief in God.

This is the kind of liberalism against which the modern Protestant world has revolted, and the book reads like a recorded voice out of the distant past, the 90's or the early 1900's. —F. C. G.

THE NEW BOOKS

***Excellent

**Good

*Fair

* * **Letter to Corinth**, by John Schmidt. The Muhlenberg Press. \$1.50.

This little book is a running commentary on St. Paul's first epistle to the Corinthians. The author uses the revised standard version of the New Testament as his text.

The author, who was born in Holland, is pastor of the First Lutheran Church of Toledo, O. He has written several other books. On the whole this particular book is very well done. It is written in a simple, readable style; and explains Paul's meanings carefully and clearly. The author has not dealt with critical problems — matters of text, philology, etc.; therefore, the book will not help scholars solve their problems. But the book is written to help laymen understand what Paul was getting at, and at that it succeeds.

One would question the exegesis at a few points, especially the author's apparent ignorance as to what Paul describes when he mentions powers of healing. The author says these powers "should be developed through study." I doubt whether Paul had anything as intellectual as that in mind! One might also question the author's use of the Fourth Gospel to substantiate Paul's meanings.

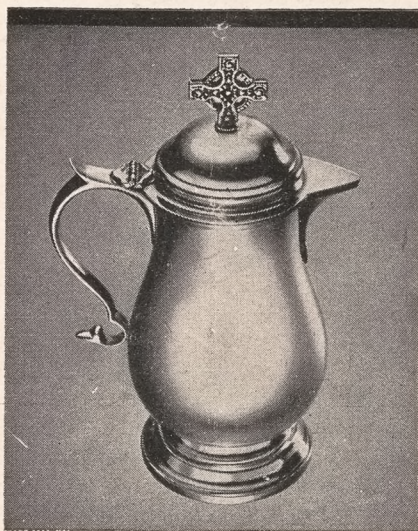
But the book could undoubtedly be both intellectually and spiritually edifying to innumerable members of the household of faith.

—B. H. Throckmorton, Jr.

* * **Personal Religion** by H. C. Alleman, The Muhlenberg Press. \$1.75.

Here we have a truly Bible centered book of brief homilies. Dr. Alleman, the retired Professor of Old Testament and theology at the Lutheran Seminary of Gettysburg, brings a fund of knowledge about the Bible plus the experience of his years to this volume. As would be expected by the title, the attempt is made to orient the whole of life to the person. One who is seeking a religious volume which emphasizes the importance of personality will find the twenty-four preachments of great value.

—S. A. T.



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Dr. Poling
The Christian Herald

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THE PRESS

Union Herald (Pres.)—It's time we outgrew this childish preoccupation with numbers. To gauge Kingdom-of-God progress by a million of this and ten million of that is pure infantilism. It's worse than that; for it blinds us to facts, hypnotizing us into an only too ready belief that the church of Christ is gaining ground. What's needed isn't a corroding pessimism that distills the spirit of defeat, nor a comfortable optimism that has no basis in fact; but an utterly honest realism that refuses to be fooled. We've been recently reminded by the annual release of church membership statistics in this country that religious affiliation has done a little better than keep step with population growth in recent years. Well, is there much to crow about in that? Does anybody believe that there has been an advance in public morals or national character commensurate with that increase in church membership? Until we begin to see evidences of that, we'd do well to forget statistics for a while. For there is a terrible time-lag just now in the production of saints—and that's the church's monopoly. There just aren't enough good men and women coming off the production lines; and even the good men and women aren't good enough for the demand.

The Record (C. of E.)—The results of Amsterdam may go far to regain for the Churches the ear of the man in the street which was lost to so great an extent with the death of Archbishop Temple. This was the impression which gained ground daily in the press-rooms of the conference, and by the last day, that impression had become a conviction.

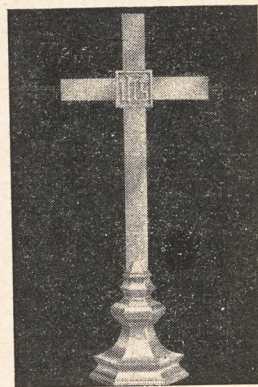
This conviction has already been transmitted through the secular press to the people. Typical of the comments is that which appeared in the editorial of the Daily Herald. "Often Christians — and especially the organized Christians of the Churches — are accused of failure to give leadership and help in difficult days. But the World Council of Churches has now created a new initiative. It has decided that Christians shall attack evil, instead of deploring it."

Evangelist (Disciples)—It was the younger Churches of Asia and Africa (at Amsterdam) who demanded that a criticism be made against unrestricted capitalism. It is in these areas of the world that humanity has suffered most from the ravishes of laissez faire capitalism. We need only to mention the imposition of the opium trade upon China by western capitalism, and the long years of traffic in human slavery on the continent of Africa. It is not strange that these and other seamy phases of western capitalism would have risen to prejudice its case at Amsterdam.

Outlook (C. of E. Canada)—The very fact that youth is so conspicuously absent from our churches is mute testimony of our static condition, and this in the midst of one of the most revolutionary situations in all history. Unless the Church can mobilize a real dynamic youth movement, as one sees so constantly featured in Marxist circles, there is little hope that the Church will mould the new era that must lie beyond the world-shattering events in which we live and move and have our being.

Watchman Examiner (Bapt.)—Let us be fully aware that there are bills before Congress which will be revived after the election, if precedents are followed, in which the principle of separation of church and state in the matter of public education will be evaded. The Catholics are desirous of obtaining as much of the distributed funds as possible, both as a contribution to their own financial need and as a retention of that Church's already conceded place within the government which they desire to extend. More is involved in this election that has yet come to the front.

Southern Churchman (P. E.)—If we can give 3% of our whole parochial budget for a radio program, we can give 3%—or more—of the rector's salary above a specified minimum to aid other Christian ministers not receiving a living wage.



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Lambeth Resolutions

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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CHURCH AND DRAMATIC ARTS

BY W. B. SPOFFORD, JR.

CONSIDERING the loving eyes that our government is now casting in the direction of the Iberian peninsula, a recent communique from Spain is of more than ordinary interest. Appearing in the New York Times of September 29th under the by-line of Paul Kennedy, it reads in part:

"The film 'Gentleman's Agreement' has been rejected for Spanish distribution by order of the ecclesiastical member of the Film Censorship Board on moral grounds. According to a source close to the board, the banning order stipulated that while it was a Christian duty to 'stimulate love among individuals, societies, nations and peoples', this should not extend to the Jews.

"Evil should be despised and evil-doers pitied, but to condescend to what is wrong, and even to stimulate it, is entirely different. That is why it is asked of the Lord that He should deign to humiliate the enemies of His holy church, and as such might Jews be considered."

There were six moral points listed with the banning: 1-2—"in the film divorce was made obvious," and that to state that there was no difference between Jews and Christians was merely so many words. 3—"That the picture stated 'that a Christian is not superior to a Jew.'" 4—"That the hero forfeited being a Christian for eight weeks and thus, in effect, committed the grievous sin of renouncing his Christian faith. 5—"They say that for many Jews it is a matter of pride to be called Jews. Pride of what? The pride of being the people who put God to death? Of being perfidious, as they are called in Holy Scriptures?" 6—"The film condoned the idea of suppression of religion.

We are happy to say that some top-ranking Roman Catholics quickly hit out at the banning of one of the most courageous pictures of modern times—a picture which won something like six Academy Awards. Both Cardinal Spellman and Father John LaFarge, editor of America, criticized the censorious order strongly and attempted to repudiate its charges of moral inadequacies in the film.

The important thing about the whole incident, however, lies in what the censoring shows concerning the true mind of the Spanish government and the Roman Catholic hierarchy which, while buttressing the fascist regime, makes a mockery of the name of Christ. And this, God help us, is the country which our foreign policy experts want to push into the vanguard of the struggle to save western democracy. For my part, I pray nightly that the phoenix of the Loyalists might arise soon from the ashes and moral wreckage of Madrid.

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GOOD IDEA

Children are the most important members of the church in the opinion of the Rev. Eric A. Ayer of Milford, Mass., who presents this ten-point program for a good church:

1. One in which children are given every possible encouragement to participate in the activities of the church as far as their experience permits.
2. One in which children feel that they have a place of importance.
3. One in which children are not only guided in ethical behavior but are taught the meaning and value of worship.
4. One in which children are taught respect for all churches and an understanding of what the various churches emphasize in their doctrine.
5. One in which religions other than Christianity are sympathetically presented.
6. One in which children are helped to think out their religious convictions for themselves.
7. One in which children learn that service rendered to others is the surest source of one's own satisfaction and happiness.
8. One in which children develop a sense of loyalty to the church of their choice.
9. One in which children come to learn the significance of a promise and grow up to be responsible, trustworthy adults.
10. One in which religion and life are closely, rationally, and practically allied.

LEND-LEASE: Christ Church, Cox-sackie, N. Y., would be happy to accept COD any number of hymn books with music, either the Hymnal or the Hymnal, 1940. Also Rector F. A. Sisco says the parish would like to buy at half price twenty 10 to 12-ft. form-fashioned pews and give ours away. Write him direct, please.

Also another request for a Lectern Bible, this from the Rev. Randall C. Giddings who is in charge of St. George's Mission, Durham, N. H.

St. Thomas Mission, Lakewood Village, Long Beach 8, Cal., also would like about 25 old Hymnals, with music. The request is from Vicar G. I. Whitmeyer to whom they should be sent.

St. John's Mission, Clinton, Mich., has a choir of ten persons with only two really adequate vestments. Jack E. Warner, a laymen in charge, says that "if anyone has any choir vestments they could spare we really could put them into service immediately." Likewise this is another mission that could use about 25 hymnals, old edition or 1940.

GET-TOGETHER: The rector of an eastern parish, with some private means, unmarried, 48, healthy, Prayer Book Churchman, would like a small suburban parish in the east.

—The rector of a suburban parish in the east is looking for an assistant: P. B. churchman; good at pastoral work; \$3,000 for a single man, \$4,000 if married.—A midwestern priest, 37, P. B. churchman, single, best of references, wants a middle-sized parish anywhere, preferably east. At present he is a rector at a salary of \$3,500.

—The curate of a southern parish, 46, in good health, married, wants to hear from bishops or vestries looking for a rector.—A suburban eastern parish is looking for a hard-working clergyman who would like to be rector of a parish that has great opportunities for growth.—Rector of a large city parish seeks an assistant.

Anything pertaining to Lend-Lease should be addressed directly to the church involved, if possible. Of course things offered, or desired, should be addressed to The Witness, 135 Liberty St., N. Y. 6, N. Y., but please

do not send us supplies.

Get-Together information also is to be addressed to The Witness. No personal calls, please, or unnecessary correspondence.

DIOCESE OF MISSOURI HOLDS MEETINGS

★ The annual Clergy Conference was held Oct. 18, 19 and 20. The speaker was the Rev. W. Russell Bowie, former rector of Grace Church, New York City, and now professor in Union Theological Seminary in New York. The Synod of the Province of the Southwest will meet at the Cathedral, in St. Louis, October 28 and 29. The Presiding Bishop of the Church, the Rt. Rev. Henry K. Sherrill, D.D., and other officers of the National Council, will be in attendance.

The Rev. Kimber Den

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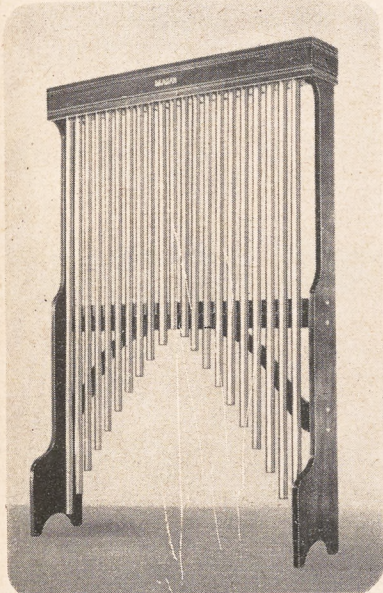
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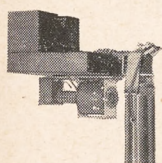
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PEOPLE

CLERGY CHANGES:

Richard A. Kirchhoffer, Jr., son of the bishop of Indianapolis, is in charge of Christ Church, Tracy City, Tenn.

Armand T. Eyler, formerly rector of St. Margaret's, Washington, D. C., is now rector of St. James', Greeneville, Tenn.

Robert M. Cook, formerly in charge of St. Andrew's and St. Peter's, Nashville, Tenn., is now doing graduate work in New York City.

James Stirling, formerly student chaplain at Nashville, Tenn., is now rector of Holy Innocents, Auburn, Ala.

Samuel N. Baxter, formerly assistant at Calvary, Pittsburgh, Pa., is now archdeacon of the diocese of Western New York.

Paul F. Hebberger, formerly rector of Holy Trinity, Oxford, Md., is now in charge of Trinity, St. James, Mo., and surrounding missions.

Charles H. Washburn, formerly assistant at Grace and St. Peter's, Baltimore, is now rector of St. Stephen's, St. Louis.

Robert H. Manning, following a year of special training, is now student pastor at Tulane and Newcomb, New Orleans.

George H. Easter, formerly canon of the cathedral, St. Louis, is now rector of the Church of the Holy Apostles, St. Louis.

Wallace Essingham, formerly rector of St. Matthew's, National City, Cal., is now rector of Grace Church, Glendora, Cal.

Philip S. Harris, formerly vicar of Trinity, Ocean Beach, Cal., is now vicar of St. Anne's, Lynwood, Cal.

George J. Hall, formerly chaplain at Stanford University, is now rector of All Saints, Montecito, Cal.

Herbert P. Aldrich, formerly in charge of St. Andrew's, Syracuse, N. Y., is to go the Virgin Islands as a missionary.

Charles A. Park, who graduated from Berkeley Divinity School in June, is now curate at Trinity, Wilmington, Delaware.

Arthur J. Rantz has resigned as rector of St. John's, Cleveland, O., and becomes rector of the Epiphany, Euclid, Ohio, November 2nd.

Harry B. Whitley, former missionary to Puerto Rico and recent graduate student at Seabury-Western, is in charge of the University church at the University of Nebraska.



NAVE WINDOW

St. John's Church, Barrington, Rhode Island
The Rev. W. Owings Stone, Rector

The flowing lines and varied blues of the figure of the Virgin, the random placing of her monograms, the delicately drawn Child and attendant angels, recalls the tapestry-like quality of windows of the later middle-ages. This window, of richly textured quiet coloration, with its playfully irregular canopy framework, creates a pleasant, intimate atmosphere most harmonious in the smaller church.

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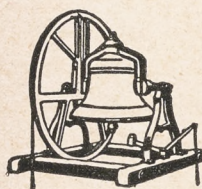
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ORDINATION:

Ellsworth Deacon, in charge of the Wymore field, Nebr., was ordained priest by Bishop Brinker on Sept. 8.

LAY WORKERS:

Frank B. Caldwell, banker of Jackson, Tenn., has been elected president of the Episcopal Endowment Corp. of the diocese of Tenn., succeeding the late Z. C. Patten.

C. Clyde Hoggard, Methodist minister for 15 years, has been confirmed, accepted as a candidate for orders and licensed as a lay reader by Bishop Casady of Okla. He is serving on the staff of Trinity, Tulsa, under the Rev. Edwrad H. Eckel.

HONORS:

Edward R. Welles, dean of St. Paul's, Cathedral, Buffalo, is president of the General Ministers Ass'n, an interdenominational group.

MARRIAGE:

Edwin A. Ellis, director of the news bureau of the diocese of Central New York, and **Miss Mildred E. Steele** of Syracuse, were married recently by Bishop Peabody at Trinity Church, Syracuse.

DEATHS:

James Hart Lamb, rector of Christ Church, Upper Merion, Pa., died suddenly on Oct. 8 while attending a banquet at the Epiphany, Germantown. He was rector of a number of parishes in Penn. and N. J. before going to Christ Church in 1925.

Louisa A. Freeman, deaconess, died in Switzerland Oct. 8. During the active years of her service she was on the staffs of St. Peter's, Philadelphia, and St. Asaph's, Bala.

Mrs. Ada Shallcross Haughey, widow of the late Andrew H. Haughey, one-time rector of St. Mary's, Ardmore, Pa., died in Haverford, Oct. 11.

Alexander F. Guerry, 58 president of the University of the South, Sewanee, Tenn., died of a heart attack on Oct. 19 at a railroad station in Knoxville while waiting for a train to return to his home.

COLLECTIONS SLIPPING

★ **Mr. Lewis B. Franklin** reported before he recently resigned as the National Council treasurer that missionary quotas were not being supported in proportion to the same period last year.

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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.

WILLIAM R. WOOD
Rector of the Messiah, Detroit.

The Church is once again shouting out her back door policy. This time on a national radio hookup. For many weeks now we have been prepared to listen to "The Church Speaks"—and the result is the old story of Balaam and his ass. We as churchmen have been told that the people on the back streets, the unchurched who need a religious program will turn it off as soon as they realize it is a religious program. What then about the Lutheran Hour and the Catholic Hour? And many other religious programs such as "The Greatest Story Ever Told" and many local religious programs? These people listen intently, week after week to these programs. They are not smeared by great scenes from secular plays. The preaching and the teaching has to do at once with the salvation of people in a time when we are saying that Christ and his gospel is the way out.

We ought to know ere this that the kind of diplomacy used by politicians and statesmen is not the diplomacy that appeals to people spiritually hungry. There are great preachers among our bishops and clergy who, if they had opportunity, would appeal to the unchurched and the indifferent, and make them want to listen.

Does the Episcopal Church really believe that the present radio program will reach the unchurched, or is it just our cut and try policy again? A family of average intelligence from the hills of Kentucky has just said "slush, we read that story in its entirety and what has it to do with our going to Church next Sunday?" A Presbyterian clergyman calls it a colossal failure and poor judgment. A Roman priest just smiled and walked away. And yet just as I write, a stenographer from one of our great offices has just called and asked me to dictate, over the telephone, a grace to be used before meals. She had tried the various libraries in the city to get one. Maybe the Church should broadcast a few good "Grace before meals." Yes, great religion is just as simple as that. And the thing that people are asking for. They do want to know about the Church, her ways and her teaching, but the ways of the Church are not found in a secular play with a plug at the end, "Come to my church next Sunday." Is the Friday night program designed to fill the Episcopal Churches, or it is a means

to present the Church as an instrument to save people's soul and give them comfort in these trying and difficult days. It looks as though we are trying an end run when a plunge through the middle would reach the goal. People are no more deceived by an invitation to enter the Church through its back door, whether that be a parish house, a men's club or a radio program.

Answer: Rector Wood can tell the stenographer who phoned that there are two graces to be used before meals on page 600 of the Prayer Book. Or if neither of them are acceptable maybe she would be glad to say one used by a friend of ours in New England:

"We have meat, others have none:
God bless the Revolution! Amen."

JOHN C. BLAINE
Layman of New York.

Your issue devoted to China (Oct. 14) was very interesting. But I do not see how you can advocate Christian work in the Communist areas in view of the widespread persecutions that have been reported there.

Answer: Fulton Freeman, acting chief of the division of Chinese affairs of the U. S. State Department, reports (Oct. 13, as follows about Americans and conditions in Tsinan, recently taken by the Communists: "All eight Americans who remained in the city at the time of its capture were unharmed and well. They were courteously treated by the Communist forces, were promised food and were urged to continue their teaching. The Communists instructed all schools to remain open and permitted religious liberty. While there was some denunciation of 'United States imperialism', there was no hostility shown toward individual Americans. The new mayor of the city is a graduate of a mission school. Chee-loo University was practically unharmed and the hospital was functioning as usual. Electric and water facilities were restored on September 30. However, the city was estimated to have suffered nearly thirty per cent destruction, with hardly a building left undamaged in the old city."

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