

THE Witness

10¢ A COPY

April 21, 1949



Bishop Karl Block Will Be Host of General Convention

ARTICLE BY BISHOP ROBERT GOODEN

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 at 9 Holy Days and 10 on Wednesdays) Holy Communion; 8:30 Morning Prayer; 5 Evening Prayer. Open daily 7 a.m. to 6 p.m.

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For Christ and His Church

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SERVICES In Leading Churches

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Thursday: 9:30.
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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

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Military Parkway, NEWARK, NEW JERSEY
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Weekdays: Holy Communion, Wednesday and Holy Days at 12 noon.
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Organ Recital: Tuesday, 12:10.
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Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
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Saints' Days: 12 noon.
This Church is open every day.

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HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH

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

—STORY OF THE WEEK—

A Soldier of World War Two Wages Lone Campaign

Would Commemorate United Nations Opening And Meeting of Armies at Elbe

★ Joseph P. Polowsky, thirty-one, is a handsome fellow who is now a student at the University of Chicago. But prior to that he was a private first class in the U.S. infantry, and was a member of the six-man patrol that established contact at the Elbe River in Germany with the Soviet army. For the exploit he received a decoration from the U.S. army.

Mr. Polowsky, like most of us, does not like war. But unlike most of us he is not content to say, "There is nothing I can do about it." He borrowed about \$500 from friends and relatives and hopped on a bus for New York. For ten weeks now he has been waging a one man lobbying campaign to persuade the United Nations to commemorate two events that happened on April 25, 1945.

One event that he wants observed, believing that it will make for understanding and peace, is that meeting at the Elbe. The other, that also took place on that day, was the convening in San Francisco of the conference that established the United Nations. Mr. Polowsky thinks the U.N. ought to celebrate its own birthday with appropriate ceremonies.

This one-man campaign has not been easy for a fellow without much money in his pocket. He told his story simply and seriously to Don Ross of the

N.Y. Tribune who went to see him in a cheap hotel in midtown Manhattan. He said:

"Breakfasts I eat at a place near here where they give you for 10 cents a small glass of tomato juice, a cup of coffee and a doughnut. Lunches I usually get for 65 cents at the U. N. cafeteria in Lake Success. Dinners—well, sometimes I eat them and sometimes I just sweat them out because I'm short of cash."

He has buttonholed U. N. delegates tirelessly and has showered them with hundreds of copies of a printed manifesto called "The Oath at the Elbe" which he wrote. The manifesto tells how the American army patrol, led by Lieutenant Albert L. Kotzebue, met the Russian soldiers at a spot where 200 German civilians had been killed by artillery fire.

The Russian and American soldiers, the manifesto said, "looked down at the bodies and fragments of bodies—especially the body of a child with blue eyes and long brown hair clutching play crayons in one hand and a doll in the other." Then the soldiers "swore that they would do everything in their power to prevent such things from ever happening in the world again, and that the nations of the world would and must live at peace," the manifesto continued.

"The time has come," the manifesto concluded, "for the nations of the world to reaffirm that solemn oath of the Elbe."

Mr. Polowsky said that the Philippine, Lebanon and Costa Rican U. N. delegations had agreed to introduce his resolution of commemoration into the General Assembly.

"This commemoration will be acceptable to all," Mr. Polowsky said confidently. "It has no military, economic or ideological significance. It will act as a safety valve to relieve tension. It will show that the One World concept has not been entirely destroyed."

The young student, who expects to get his master's degree this year in biology, declared that he is a member of no political party but was a Republican in sympathy. He is to return to his studies as soon as he gets the Assembly of the U. N. to act favorably on his proposal.

GENERAL CONVENTION

We present on our cover this week Bishop Karl Block of California, as a reminder that General Convention will be upon us shortly. He of course will be the host of this important event. From now until the Convention convenes in San Francisco, The Witness will be presenting articles by leading Church men and women on the issues that they believe should be considered. May we also take this opportunity to again remind correspondents and readers that we aim at presenting each week interesting and up-to-the-minute news. In order therefore to cut down the time we are by-passing the New York office for the News Sections of the Witness. Please send all news, and also photographs, to:

News Editor
The Witness
Tunkhannock, Pa.

EPISCOPAL CHURCH NEWS

MEETING EVALUATES URBAN CHURCH

★ The Church in urban America was the subject discussed at a recent conference held at St. Martin's House, Bernardsville, N. J. The meeting was sponsored by the boards of Christian social relations of the dioceses of Newark and New Jersey. Speaking on the "Plight of the Urban Church," the Rev. A. C. Lichtenberger, professor at General Seminary and member of the Witness editorial board, said that 84 per cent of the communicants of the Episcopal Church live in cities, and the Church needs to emphasize the urban ministry as it has begun to emphasize the rural. His picture of our Church in cities was that of the buildings being placed in widening rings, each further removed from the center. At the center we find the churches of the "great voices," i.e., pulpit and choir, and located at the heart of the commercial and industrial sec-

tion. In the second ring out from the center are the churches which are usually drawn from two communities, those who come from outside the neighborhood and those who can walk to the church. It is the latter group which is too often missed, because it is felt they couldn't "appreciate" the church. This is the type of urban church which should be examined on the basis of (1) the conviction that the Church is the saving fellowship; (2) what impact the church makes on the surrounding community, and (3) whether its plans and policies are made by priest and people, with emphasis on the "and." In the third ring are the "neighborhood" churches, most vulnerable to population shift, and therefore their program must be under constant scrutiny.

Almon R. Pepper of the National Council also spoke of surveys which are underway or contemplated in New York,

Chicago, San Francisco and the dioceses of Philadelphia and Western Michigan. He also commented on the growing interest of seminaries in the specialized field of the urban church, and noted the coming national conference on urban Church work to be held at Seabury-Western.

Conclusions reached at the conference included a recommendation that local boards of Christian social relations arrange in every community with three or more Episcopal Churches a meeting where over-all strategy could be formulated to eliminate duplication of effort and to meet the needs of the area more effectively. Such planning should not stop at racial barriers and should only be conceived in terms of cooperation between laity and clergy. Also, community service programs should be integrated into the spiritual life of the church so that a total ministry is brought to those for whom it provides social services. Finally it was said that behind this program there must be the conception of the church as for all humanity, and that a ministry must be developed to deal with the program which will be equipped and able to identify itself with the people served. The diocese must conceive of its urban work as an essential part of its missionary outreach.

EXCITEMENT IN HONOLULU

★ A woman official of St. Andrew's Cathedral, cornered a youthful burglar and forced him to surrender a metal box containing \$3,060 in cash and checks which he had stolen from the cathedral treasurer's office. Heroine of the chase and near capture is Miss Katherine Morton, secretary to Bishop Harry S. Kennedy.

Miss Morton failed to hold



Canterbury Club vestry at University of New Mexico takes five minutes recess for coffee, with Ken Myers of Chicago, editor of club's Canterbury News, pouring.

the burglar who escaped, and she immediately notified police who inaugurated an island-wide search. Two alert sixth grade students of St. Andrew's Priory School for Girls saw the chase and Miss Morton grab the box from the robber's hands. They took the getaway car's license number and turned it over to detectives. The girls were Jessica Kupan, eleven, and Roberta Woffard, thirteen.

Miss Morton said that she was answering a telephone call to the bishop's office when she glanced into a mirror and saw a man crouched over the treasurer's desk. Hurriedly ending the conversation, she confronted the thief who ran, closely followed by Miss Morton. Cornering him near the diocesan house, she seized the money box. The thief fled and escaped in a car standing nearby.

RUSSELL SPEAKS AT LABOR DINNER

★ The Rev. William K. Russell, now serving with the American Friends Service Committee in Philadelphia, was recently the speaker at a labor dinner held in Wilkes-Barre, Pa., in honor of Congressman Daniel J. Flood. It was the largest gathering of Labor ever held in the Wilkes-Barre area and it was sponsored by the united labor committee of Luzerne County.

This committee comprised of A. F. of L., C. I. O., Railway Brotherhoods, and United Mine Workers Unions, is an outgrowth of the labor for victory committee of World War II, and the Rev. Mr. Russell while rector of St. Stephen's Church, was instrumental in having this wartime cooperative organization for joint discussion, planning, and effort carry over into the present committee. This organization's work has been eminently successful in the labor peace that has maintained in Luzerne County, and in the fact that many of the problems and strifes that have existed be-

tween unions in many places have been held to a minimum and that labor has entered more and more into areas of community leadership and responsibility.

Mr. Russell was also guest preacher at a special service at Temple Israel, Wilkes-Barre, of which Dr. Carl Manello is Rabbi.

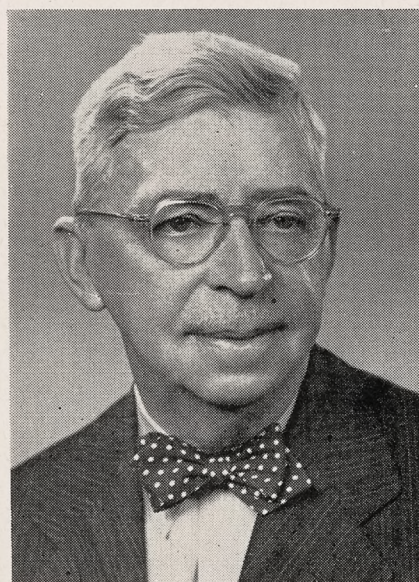
STUDENT CONFERENCE IN FIFTH PROVINCE

★ The annual conference for college students for the Province of the Mid-West was held on the campus of the University of Illinois, when over a hundred students gathered on the weekend of April 1st-3rd. Twelve colleges and universities were represented: Wisconsin, Chicago, Purdue, Milwaukee-Downer, Miliken, Bradley, the Galesburg Branch of Illinois, Canterbury, Illinois State Normal, Illinois Wesleyan, and the University of Illinois. The theme of this year's conference was "Belief in a World of Unbelief": and the leaders were Canon Bernard Iddings Bell, University of Chicago; and the new Bishop of Springfield, the Rt. Reverend Charles A. Clough. Canon Bell led his talks and discussions on the "Art of Living in the 20th Century" and the "Art of Thinking in the 20th Century". Bishop Clough spoke on personalized religion in daily life; his topic was the "Art of Being a Christian in the 20th Century". The conference was held at the Chapel of St. John the Divine and the new student-center, "Canterbury House", which was opened this year as a memorial to Bishop Richard Loring. The House proved to be too small for the attendance and the meals had to be served at the campus YMCA near-by. The local Canterbury Club was in charge of the social affairs of the conference and held a "Mixer" at the Illini Union the first evening. On the Saturday evening the students were guests of the Illini Theater Guild in their drama presentation of the

Festival of Contemporary Arts now being held on the campus of U. of I. Sunday morning Bishop Clough preached in the Chapel, and the conference service was broadcast over station WILL. The bishop was the celebrant at the corporate Communion, and just before the service confirmed a group of students, one of whom comes from Shanghai, China. The Provincial Chairman of College Work, the Rev. Carroll Simcox, of Wisconsin, was the "Spokesman" and the Chaplain at Illinois, the Rev. William Ward, was Chairman of Arrangements. This was the largest student gathering in the 5th Province.

LAYMEN TO SERVE ON COMMISSION

★ Charles P. Taft and Ellis Van Riper, two leading laymen of the Episcopal Church, have been appointed by the Federal Council of Churches to serve in a three year study under the auspices of the Council's department of the Church and economic life. Taft will be in charge of the work of the group, which will study the application of



Hoyt Leech is one of the Church's distinguished laymen. He is the senior warden at St. Christopher's, Cheyenne, Wyoming. His business is insurance.

EPISCOPAL CHURCH NEWS

Christian principles to economic life. The general scope of the three-year effort will include the questions of conscience raised for individuals by their relationship to the practices of economic groups. Mr. Taft is a former president of the Federal Council, and Mr. Van Riper is vice-president of the Transport Workers Union of America. A \$100,000 grant to make the study possible has been given by the Rockefeller Foundation.

SERVICES AVAILABLE FROM FIRST BOOK

★ A number of readers have written to ask if the Services from the Prayer Book of 1549, authorized by Bishop Gilbert, are available for parishes outside the diocese of New York. (See Witness, page 3, April 14). The answer is "Yes". Copies of the Communion Service are 5c each. The Morning Prayer Service is 2c each, and the Evening Prayer Service is 1c. Orders are to be sent to The Canon Sacrist, Cathedral Heights, New York 25, N.Y. It is essential that checks, made payable to The Cathedral of St. John the Divine, accompany the order.

NEW PARISH HOUSE IN FLORIDA

★ Marking a period of steady expansion a new parish house has been completed at All Saints' Church, Lakeland, Fla., and was dedicated by Bishop Louttit, coadjutor of South Florida, on March 27. The new building was constructed within a period of three months and at a cost of \$49,000. It is entirely equipped for immediate use, contributions of individuals and organizations of the parish making this possible. The Rev. William F. Moses is rector.

NEW LAY-WORKER FOR ALASKA

★ Commissioned by Presiding Bishop Sherrill in the chapel at Church Missions House, Jacob Trager is on his way to Alaska to be maintenance engineer at the Hudson Stuck Memorial Hospital, Fort Yukon. Mr. Trager was born a Jew, and continued in that faith until last year, when he became a convert to Christianity and was baptized in the Bishop's Chapel in the Pennsylvania diocesan house in Philadelphia. Soon he came to

the belief that the rest of his life should be devoted to work for the Church he had found, and volunteered for a kind of missionary service that he is capable of doing.

At Fort Yukon he will care for heating, lighting and water supplies, he intends to landscape the grounds and says emphatically that he is going up there to do anything that needs to be done, even if it might be scrubbing floors or cooking.

NEW YOUTH CENTER OPENED IN MIAMI

★ St. Agnes' parish in Miami, Florida, has recently opened a new adult and youth center for community activities. The building will serve as a religious, educational, social, cultural and recreation center of Negro life in Miami. The center consists of the old church used by the congregation of St. Agnes' and which has now been extensively remodelled at a cost of about \$30,000. The rector of the parish, the Ven. John E. Culmer, said of its purposes, "We have repeatedly stated from the pulpit that the time has come for the Church to combat the forces of evil seven days a week."



Donation Day is a major event in the Diocese of Western New York.

"FIFTH COLUMN" IN CHRISTIANITY

★ Bishop Thomas H. Wright, diocese of East Carolina, speaking at a Lenten service in Charleston, S.C., gave his answer to the significance of the recent trials of prominent Church leaders in Europe. "This hostility to religion", he said, "is not as great a danger to the Christian church as is the danger from indifference at home. The indifference of Christians to their own religion is the modern fifth column, insidiously working from within to destroy the Christian Church."

MELISH HONORED BY CLERGYMEN

★ The Rev. William Howard Melish was honored on his 45th anniversary as rector of Holy Trinity, Brooklyn, by a number of friends, civic leaders and Brooklyn clergy. The event took place less than a week following the date that Bishop DeWolfe of Long Island had set for the dissolution of his pastoral relationship. More than seven hundred people attended the reception and heard his leadership praised by civic and Church leaders alike. Dr. Robert L. Dickinson, past president of the American Medical Association, stressed the qualities of leadership shown by Dr. Melish during his long career, adding, "we should all follow his example." Mrs. Mary Simkhovitch, former head of Greenwich house and a leading Episcopal churchwoman, declared that Dr. Melish "is a true believer in the Christian religion. He has tried to follow in the Master's footsteps. I can give him no higher praise." He himself said, "The best thing that life has given me are the friends I have made. There is a great issue before us in which we are all interested. It is vital and we should stand together. I have no words sufficient for my gratitude. I can only thank you from my heart tonight." The "issue" to which he referred was his ouster by Bishop DeWolfe, which now is being fought in court. The ouster was a result of a petition to the Bishop by members of the vestry who objected to the 'outside' activities of Dr. Melish's son. Melish supporters seem confident that a new vestry will have been elected at a regular parish meeting on April 18.

The reception committee consisted of the Rev. David T. Atwater, Grace Church, Brooklyn; the Rev. Shelton Bishop, St. Phillip's, New York; Francis L. Bristol; Dr. and Mrs. Carrington; the Rev. John M. Coleman, St. Phillip's, Brooklyn; Dr. Rob-

ert L. Dickinson; Mrs. William S. Edwards; Dr. and Mrs. Elliott; the Rev. John H. Fitzgerald, Christ Church, Brooklyn, and secretary of the House of Bishops; the Rev. John Paul, New Utrecht Reformed Church of Bay Ridge; the Rev. Martin P. Luther, pastor of the New Utrecht Reformed Church.

Also among the members of the committee were: Mrs. Frederick D. MacKay; Mr. and Mrs. Lewis G. Reynolds; Sarah B. Russell; the Rev. and Mrs. Guy Emery Shipley; Mrs. Mary Simkhovitch; Rabbi and Mrs. Sidney S. Tedesche; the Rev. Joseph H. Titus, Grace Church, Jamaica, and a Witness editor, and Dr. and Mrs. Walter Truslow.

BISHOP BENTLEY RETURNS FROM THE ORIENT

★ Bishop John B. Bentley, vice-president of the National Council and director of the overseas department, reached New York last week, following visits to missions in China, Japan, the Philippines and Hawaii. Both Bishop and Mrs. Bentley returned in the best of health, and, while in some respects the itinerary was a hard one, it was thoroughly enjoyed by both. Bishop Bentley will make a detailed report on what he observed overseas, at the meeting of the National Council April 26-28, at Seabury House.

Bishop Lloyd R. Craighill, Missionary Bishop of Anking, China, also arrived in New York and he too will make a report on China situations to the National Council.

JOINT CONFIRMATION IN MASSACHUSETTS

★ A joint Episcopal and Methodist confirmation service, in which bishops of both Churches officiated, was held on Palm Sunday evening in the First Methodist Church of Hudson, Mass. Bishop Norman B. Nash confirmed the candidates presented to him by the Rev.

Harry Eugene Goll, Jr., rector of St. Luke's Church; and Bishop John Wesley Lord confirmed those presented by the Rev. Joseph A. Stevenson, minister of the church in which this service, precedent-breaking for Massachusetts if not further afield, was held. Bishop Nash gave the confirmation address to both groups, each of which had received preparation from its own rector or minister, and Bishop Lord preached the sermon. Vested choirs of both churches sang, and both congregations were present in the Methodist church which is a large one with a very beautiful chancel.

SCHOLARSHIP IN SOCIAL WORK

★ A partial scholarship in social work, amounting to \$500, will be available from the Episcopal Service to Youth, for the academic year 1949-50. It is for study in any accredited school of social work in the U.S., and will be on a competitive basis, open to young Church men and women who are college graduates.



Edgar L. Tiffany, a leading clergyman of Buffalo, recently celebrated the 20th anniversary of his rectorship of the Church of the Transfiguration

ECUMENICAL NEWS

KARL BARTH PLEADS ECUMENICAL CAUSE

Speaking before a March meeting of the Theological Association of Switzerland, held at Surich-Wipkingen, Karl Barth urged that Swiss churches take up the same task that the World Council is doing of healing of divisions in the church. "There are churches," Barth continued, "which are so certain of the rightness of their own cause, that they think they ought to prohibit that repentant, open spirit which is absolutely essential to participation in ecumenical work." Real Christian Protestant churches, he said, could not be created by "turning the clock back to the sixteenth century." As one of the leading theologians of our day, and who has formerly been critical of the ecumenical program, Barth's remarks were particularly significant.

URGES CONGRESS TO REJECT PACT

Congress has been urged to reject the North Atlantic pact in a letter signed by 300 persons, including a number of prominent clergymen. The letter was released in Washington by Bishop James C. Baker, president of the Council of Bishops of the Methodist Church. It called on President Truman to begin direct negotiations with Russia to "settle outstanding differences."

According to the letter, the "present pattern" can lead only to a war which neither the United States nor Russia could win. It went on to charge that the pact signed by 12 nations would make the situation "more critical" than it already is. It also said that the pact would "retard recovery in Western Europe" and "irrevocably commit us to a fatal two-world policy." Warning that the pact would provoke

counter-measures that might end in a "war of extinction," the signers of the letter proposed that "capitalism and Communism not only can but must live together in the same peaceful world."

Among the signers were: Methodist Bishop Robert N. Brooks of New Orleans; Prof. Kermit Eby of the University of Chicago; Dr. John Haynes Holmes of the Community Church, New York; Dr. Paul Hutchinson, editor of *The Christian Century*, Chicago; Dr. Walter G. Muelder, dean of the Boston University School of Theology; Episcopal Bishop James M. Stoney of New Mexico; Evangelical United Brethren Bishop V. O. Weidler of Kansas City, Mo.; W. B. Spofford, Episcopal clergyman.

155 CHURCHES NOW IN WORLD COUNCIL

Four new additions to the membership of the World Council now bring the total up to 155 churches in 44 countries. The entering churches are: Baptist Union of Denmark, Dayak Evangelical Church in Borneo, Toradja Church (Church of Central Celebes), and United Church of Christ, Philippines.

PERSECUTION AROUND THE WORLD

The following passages are taken from a call to prayer issued recently by the Council of the Protestant Federation of France:

"In Spain, Protestants are unable to marry legally if they were not born Protestant, to worship by their own rites without molestation, and to bring up their children as they wish.

"In South Africa, the most highly-qualified representatives of the various Christian confessions have been unable to get

any attention paid by the head of the government to the protests of their churches against the racialism solemnly condemned by the Ecumenical Assembly of Amsterdam.

"At a time when some Christians are courageously striving to bear witness to their faith under singularly trying combinations of circumstances, and when others are put to silence altogether, the Council of the Protestant Federation of France calls upon believers to unite in intercession for all those, of whatever confession, who because they wish to persevere in the Christian faith are undergoing sorrow and suffering."

CHRISTIAN HOME EMPHASIZED

May Fellowship Day, sponsored annually by the United Council of Church Women, will be held this year on Friday, May 6. Theme of the Day will be "Freedom's Foundation — The Christian Home". According to the Council, which represents 10,000,000 Protestant women in this country, May Fellowship Day will be observed in recognition "of the home as the best training ground for an intelligent appreciation of freedom along with the development of a community-minded and world oriented citizenship."

WORLD COUNCIL LEADER VISITS U.S.A.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, is to be in the United States for the next six weeks meeting with many denominational and interdenominational groups. He will be honored at a dinner held in New York on April 25, under the auspices of the Federal Council of Churches, the Protestant Council of New York and the Friends of the World Council.

EDITORIALS

Leading a Double Life

GLARING headlines and a host of pictures seem to be necessary today in order to induce in the consciousness of most Americans an awareness of what is happening in the world. High-brows regret this depressing fact and sometimes despair of democracy because of this so-low I. Q. of the majority. Perhaps they're right; perhaps we ought to do something about the quality of our universal education products. But it is an odd thing that high-brows and low-brows alike have always acquired their knowledge of history in much the same way. Historical high spots are really about all that most of us know of the long course of the world's ups and downs. And these high spots of history are not much more than strings of exploits of this or that big shot of a particular era. We're aware of Julius Caesar and of Alexander; they were the headlines of their age. We perhaps know enough of Athanasius, of Gregory, of Augustine, of Cranmer to be proud of what they stood for in their epoch of history. We shudder at what we hear of the Caligulas and Borgias and we feel a warm glow of approval when we are told of Washington and Jefferson. But in all the various epochs which these names headline for us, we know next to nothing about the common people, of how they lived, the fun they had, the tragedies they endured, how often their stomachs were full or whether they frequently went hungry, how often they worshipped God and where and how. In all this we are a good deal like today's low-brows who get all the knowledge they have of contemporary history from headlines and from pictures.

This headline habit in historical judgments is especially strong and invariably pernicious when we concern ourselves with those tragic eras in the world's history when some dominant and beneficent institution—or perhaps the state itself—is seemingly bankrupt or taken captive by

an external enemy. The historical headlines which indicate this we are inclined to accept at face value and file away such an age in our memory under the heading of "failure," "catastrophe," "abomination." It is in stereotypes like these that most of us think of the fall of the Roman Empire or the corruption of the mediaeval Church or the triumph of "Godless" Bolshevism in the Russian Revolution or the victories of Fascism and Nazism in Europe. And when we regard the trend of contemporary events, even the most sophisticated intellectuals among us exhibit much the same headline type of thinking. We are con-

vinced that Fascism is already upon us and will wreck the country's freedom, morality and spiritual life, or—we tremble at the menace of militant Communism which may take over all our loved political liberties, pollute the springs of religious faith and ride rough-shod over free enterprise.

We Should Know Better

BUT we Christians at least ought to know better than this. So far at least as the Church and the Christian religion is concerned, we have our Lord's explicit word, which ought to be an effective antidote to headline thinking: "The gates of Hell shall not prevail against it" and we have also nearly twenty centuries of Christian experience to prove that the old slogan:

"The blood of the martyrs is the seed of the Church" is a true one. Spiritual realities grow mightily and bring forth rich and nourishing fruit in the soil of persecution. When Christians risked their lives to worship in the catacombs and maintained their Christian fellowship in stealth and their communications one with another in code language, — those were the great days that bred a vivid awareness of the lordship of Christ and the beauty and worth of his fellowship. The power of the Roman Empire had never seemed stronger or more utterly tyrannical. Well-disposed neutral observers were saddened by the sight of sincere enthusiasts knocked from

"QUOTES"

THE pagan mystic aims at and achieves a communion with God in august isolation. For him the highest religious experience is a "flight of the alone to the Alone." But for the Christian this is different. For him, union with God is union with perfect Love, with Love which embraces all other living things; so that, even if on the way he finds himself alone, in attainment he is not alone, but as he lifts up his heart to the Lord he finds that it is with Angels and Archangels and with all the company of Heaven that he lauds and magnifies the glorious Name. Christianity is as exacting as any religion, and more so, as regards individual conversion. But its conception of the soul's destiny is not its salvation by itself; it is its full entry into the fellowship of the redeemed.

—WILLIAM TEMPLE.

pillar to post and fated to a speedy extinction. But a Church thus in captivity was both a going and a growing concern.

And in those dreadful days before the Reformation of the 16th century, when the Church itself seemed morally bankrupt, with faithless, greedy and power-drunk chief pastors, there were, without question, multitudes of the faithful, clergy and laity alike, quite unaffected in their personal spiritual lives by all this. But they didn't get in the headlines of history and so we, coming after and reading only headlines or poring over spectacular pictures of the time, fail to realize the immense spiritual riches that remained intact, safe from marauding prelates or cynical rulers; sacraments being faithfully ministered to millions, prayer and wise counsel given, patient friendships maintained in all the vicissitudes of the time, and the truth of Christ crucified, risen and perpetually present being steadily preached,—inconspicuously, quietly, effectively. So it has surely been in every phase of history's kaleidoscope. Whether the Church has been in captivity or in bankruptcy, there has been, and always will be, the saving remnant,—as there was in the checkered career of the old dispensation. No outer conditions of any sort have ever made it impossible for the Christian fellowship, below the headline (which is where all creative things are done anyway), to work effectively in the lives of its members. It was true in the captivity of the French Revolution, in the bankruptcy of the Orthodox Church of Czarist Russia and again during the "Godless" enthusiasm of the Bolshevik catyclism. Souls were quietly fed, Christ was preached, sacrifice and service continued to be the order of the day. It was always thus. The gates of Hell have never prevailed below the headline level. And, unless you think our Master was deluding us, it will always be so.

The Master's Way

WE Christians today are concerned and gravely troubled about many things. We see our Lord's expressed will being flouted in almost every quarter of the world by the big shots of our day. We find even the Christian Church itself—so far as its headlines are concerned—acting as apologist for these very transgressors and, as a direct consequence, wielding less moral influence in human affairs than has ever been the case in modern history. In short, we are today in one of those eras which future historians will probably label with the headlines "corrupt," "murderous," "greedy." So it behooves all of us who aspire to be really practicing Christians to make up our minds that the rest of our lives here will be passed in an atmosphere hostile to

Christian ideals and fellowship. Our prayers, our sacramental worship, our personal service and sacrifice, our preaching "Christ and him crucified"—all this will go on way below the headline level and will have little or no effect upon the policies of nations or the running amok of governments. And to be a convinced and enthusiastic disciple of Jesus it seems well to have it just this way, for this is the way the Master himself had it all his earthly life. And, truly, "the gates of Hell shall not prevail against the Church,"—although they may very likely pinch the fingers and toes of more than one distinguished Christian leader.

We are quite well aware that all this will sound very much like an ivory tower philosophy, the "world well lost for love" kind of notion. But our habitual readers will scarcely credit this, for they have too often seen us stick our necks out rather militantly on behalf of various un-ecclesiastical causes. We have no patience at all with Christians who sit in ivory towers; that is to guarantee the soul's damnation. Our argument, rather, is that every one of us Christians is—or ought to be—leading a double life. We are primarily Christian individuals striving to grow souls that shall be in the image and likeness of Christ; and, as such, we have been given by our Master perfectly definite methods for cultivating that spiritual product. But we are, at the same time, citizens of a town, of a state, of a nation, of a whole "miserable and naughty world." And, as such, we must rejoice to fight vigorously against every enemy of human freedom and fellowship and peace and to labor unremittingly in positive ways in every cause that gives evidence of helping to bring this world even a hair's-breadth nearer in our time to that state envisioned by the Apostle when "the kingdoms of this world shall become the Kingdom of our Lord and of his Christ." That blessed consummation is something, perhaps, that our children's children's children may look upon. One doesn't know. But one does know, quite positively and authoritatively, that human souls are grown and are saved only by leading a double life,—by fighting actively for righteousness in this world, taking lusty cracks at every evil head that shows itself, and by looking upon the face of our Lord Jesus and welcoming the renewing power of his presence in our lonely prayings, in our communions, in our sacrifices offered to him, in our forgiveness one of another and so in that intimate fellowship of Christian souls that alone gives us any reasonable hope that our fightings without for righteousness and peace may one day be crowned with some measure of success.

Witness Your Faith

BY

ROBERT B. GOODEN

Retired Suffragan Bishop of Los Angeles

IT is the shame of the Church that perhaps four out of five Christians are inactive. What is done for Christ is done without them or in spite of them. Parish registers are full of names of people who are inactive for Christ and the Church. The late Bishop Nichols once said that if we could find all our confirmed people on the Pacific Coast we would multiply our communicants by four. That is a very conservative estimate. By activity, I do not mean hustle and bustle but the consciousness that by prayer and work, giving and study, and in many other ways, we are doing something to promote the name and fame of Jesus Christ. Why a name so glorious and a cause so completely an answer to the world's troubles is supported by such feeble activity is a mystery. The hymn says, "Rise up O men of God, have done with lesser things," but the lesser still seem to be the greater.

To rise and stand means courage. "Ye fearful saints fresh courage take." "God rest you merry gentlemen, Let nothing you dismay. Remember Christ our Saviour was born on Christmas Day." Yes. Remember. A great bishop of the English Church used to say that the greatest words of the gospel were, "Fear not, only believe." We lack the courage to go forward. We prefer the safety of the wharf to the adventure and danger of the deep. We "pay as you go," a very safe and commercial method, but we do not pay and so we don't go. Jesus never played safe, neither did St. Paul. Midway between a shipwreck and a prison he thanked God and took courage. The field is always ripe to the harvest but rather than reap the harvest we play safe and adopt minimum budgets and because we do not meet them we cut them some more. If Cicero were talking he would say "O Tempora, O Mores—O such times, O such customs."

From the cradle in Bethlehem through the bitter cross and through all Christian history, the Church has never moved an inch by playing safe, but only through the faithful courage of her saints and martyrs and of its rank and file. We know that when Saul had seen and heard the risen Lord and stood by at his command he felt a purpose, a sense of urgency for action,

and was filled with courage. That should go for all of us today.

When the risen Lord told Saul that he had appeared to make him a "minister," it was not our familiar word "deacon" which he used but a word denoting a doer of hard work, that is, a servant and a helper to the risen Lord. How faithfully he carried out this assignment we well know. "In labors more abundant," he tells us in an eloquent passage on this subject. Every community needs the hard work of clergy and people. Any community will be what Christian forces permit it to be. Indifference to civic duties, a don't care attitude as to the men and women we elect to functions of government, a lack of interest in the business of being a citizen are features of lukewarm Christianity. In recent years the social agencies of a community are supported by community chests. It is unthinkable that chest quotas should not be reached if the Christian forces led by the clergy should really be interested. Bishop Tucker pointed out on one of his visits here, that all such work is Church work. The more secular we allow it to be, the more it will fail, to the distress of any community. In the same way "world relief" is Church work and we dare not shrug off the brethren for whom Christ died. Last year when the Church raised, in four hours, more than a million dollars for world relief, it was symbolic of what Christians can do with the leadership and encouragement of the clergy if they really will do. It is interesting that the word minister in this connection means to row the boat with hard effort. The commander of the boat is our Lord and we are the rowers. If we cease to row, even with him in it, it cannot go forward. There is a different kind of ministry and hard work and that is the hard work of Christian thinking. The world today is so confused with prejudice, rumor, falsehood, fear, misunderstanding, envy, hatred, acquisitiveness, greed, that there is neither time nor inclination to hearken to the voice of God, nor to hear the timeless teaching of our Lord. Very few Church conventions ever care to give voice to Christian thinking on the overwhelming problems which exist where people live. The will of God in heaven is the same as the will of God on earth and the twain must

From the sermon preached at the consecration of Donald Campbell as Suffragan Bishop of Los Angeles.

meet. Courageous thinking and utterance among Christian people might give some wisdom to the world which it so conspicuously lacks now.

Be a Good Example

A GOOD example is also to minister. I need not enlarge on this but we do know that the example of Christians is not always most attractive to those we would reach. Christian worship, Christian education, Christian stewardship, Christian homes, Christian study, Christian philosophy of life, Christian attitudes in business and social life, all minister to a community. They cost nothing, they take no time. They just are. It is said of a minister of an eastern city, that if he went down a busy street on the sidewalk, the whole day was better for those who saw him.

The risen Lord appeared to Saul to make him a witness, to bear testimony to the power of the gospel. In days to come he was to tell the most sophisticated people in the world that it was "the power of God in salvation to every one that believeth". God in Christ has done his part. We live in a redeemed world. The redeemed are all men. The saved are those who know it. It is our part to testify to the means of salvation. If there is anything that the world needs above all else which Christ alone can give, it is salvation. To bring belief in the gospel so that the world may know this power of God and be saved, is the chief task of Christians and the Church. The complacent unwillingness of Christians and even whole Christian congregations to spend and be spent for the missionary cause is the tragedy of the Church. I have calculated frequently the giving of whole congregations for missions and often if they average two cents a month per person, they are content. The answer is that a few devoted people do it all and the rest nothing. If our work in the Church in this country lags for the failure to receive \$300,000 more than it has in sight, then we are like Neros fiddling while the world is burning and Christ is being put to an open shame. Everything we do is secondary to our testimony to the gospel everywhere all over the world. No worldly prosperity in an individual parish will compensate for that. The world for its salvation offers the atom bomb, the power of money and armed might. Are such things the power of God unto salvation? Christ for the world's salvation asks his followers to offer him. If lifted up he will draw all men unto himself.

The Church must let the gospel bear testimony to the social living of the people. The gospel must shed its light where people live, where they make

their living. It is a pity that through our fault the Saviour who was a carpenter seems to be of so little help to those who labor, to those who manage, and to those who own. Like the chameleon she seems too often to change her social message to fit the type of parish she works in. For example, when tons of potatoes are destroyed to avoid a surplus while others are starving for potatoes, or when truck loads of oranges are burned, though no end of children ever taste orange juice, must those who testify for Christ keep silence? We talk of the day when the world's population will be so great that starvation will ensue, yet food can go only to people who have the high price to pay for it. There are endless unchristian practices, habits and customs which make our civilization difficult to maintain. The gospel has an answer and we should make it known in season and out of season. Surely the followers of a religion, whose symbol is the cross, should prefer to suffer with the right than to be comfortable with the wrong.

Church Strangely Silent

THE greatest and most serious issue before the whole world and the particular concern of the United States, finds the Church as a whole strangely silent. The world apparently is willing to commit suicide as the only solution for its trouble. We talk about peace but all our preparations are for war. The United Nations is the only instrument for peace we have, and it could be so much, but so far it has been too feeble. There are many advocates of a preventative war so-called; that is, they advocate using atomic energy to destroy all those who do not agree with us before they have an opportunity to destroy us. "They that take the sword will perish with the sword," Christ once said. Was he a plain fool (I speak reverently), or were his words wise unto salvation? Those who advocate a preventative war seem to see an idyllic period of happiness and harmony where all will think alike and be brothers after a short superblitz. Business will be as usual if we can get rid of half the human race. Would Christ, does Christ prescribe such methods to solve our awesome problems? I think not. It is not necessary to appease the devil, nor on the other hand is it necessary to trust in the works of the devil, to bring about some supposed good. Believe it or not, he will still be with us when it is all over and we have done his work. I believe that the present world problems can be solved more permanently and with infinitely less cost and disaster if we publicize peace as much today as we publicize a preventative war and frantically strive to arm

ourselves and the whole world. In our hearts as Christians we know this is right and in our hearts we know another war is wrong. To all places in our land they are still bringing thousands

of bodies of those who died in the last war and are not yet buried. God help us if our testimony for Christ in this regard is the bleating of a feeble flock.

The Hat Is For Praying, Not Passing

BY

R. LANSING HICKS

Of the faculty of the Theological School,
University of the South

TAKING another good look at the Rhein and then entering the 12th century Basel Munster by the oldest Roman-arch portal north of the Alps, we practically ran headlong into a score of sedately-dressed men, praying into their hats. This was the first of a number of unusual, provocative experiences we have met in the past six months as young American Episcopalians adjusting to the Swiss Reformed Church. The men standing in the pews, using their hats as humble surrogates for the closets enjoined in Matt. 6:6, were expressing naturally the traditional character stamped on this Church by their own Basler Oecolampad and his fellow Swiss Reformers Zwingli and Calvin.

This sober conservatism of the Swiss Reformers is expressed quite obviously today as well through the Church's simple liturgy as through its lack of physical appointments. The latter is immediately apparent on the outside of the famous Munster through the witness of the empty facades which, a little more than four hundred years ago, were elaborately decorated with saints and fathers—although incongruous popes and madonnas still crown the higher buttresses or protect the deeper recesses! The former—the strikingly simple liturgy—can be well characterized by reference to Swiss singing and preaching.

The congregational singing in this Church is a source of constant joy and amazement to us who have unfortunately become accustomed to the musical methodology of the American churches. First, we have found no choirs, neither in village chapels, urban parishes, nor in metropolitan cathedrals. Instead we have discovered rich-voiced, full congregational participation. As a rule only one hymn is used for the entire service—occasionally two—and its number is published in the newspapers on the previous Friday. The people bring their own hymnals with them,

and the vigor and quality of their corporate efforts lead irresistably to the inference that the piano and the hymnal were exercised together by the family between Friday and Sunday. The result during the service is so inspiring that one longs to hear more than the pair of stanzas sung each time. If the limitation of the music to one or two hymns thoroughly sung opens the liturgy to the charge of simplicity to the point of bareness, yet the total absence of all paid choirs, jealous prima-donnas, and of such intricate settings as for our own required canticles which insure no competition from the congregation clothes it with a communally-offered, full-throated richness to the point of magnificence.

No Collection

SECOND, we have found no collection. Instead of the theatrics of a semi-professionally-rendered anthem, the military preciseness of morning-frocked ushers, and the climactic "elevation of the cash," we find brief statements from the minister explaining the particular dedication of the day's offering and "mite boxes" at the church entrance for its receipt. But perhaps the fact that this is an established Church accounts for the absence of the offertory; for the individual state tax is the Church's main—and seemingly sufficient—source of revenue, making the pledge and offertory system unnecessary. The parishioners are not discouraged from giving by forgetting to bring along their envelopes that day, as is often the case in America; neither are they encouraged, however, because of this secular method of giving, to feel personal responsibility for the totality of the Church program. The extent of this lack of responsibility is shown materially in the absence of auxiliary program and supporting activities, psychologically in the naive expectations of payment, on the part of some members, for services rendered to the Church

as to any other state institution! As I said, the experience is provocative—on both sides of an issue.

The "Swiss sermon" is another good characterization. In fact, preaching seems to be the piece de resistance of the Reformed Church. We have found the sermons uniform both in length—forty-five minutes out of the hour, and in subject matter—the Bible. Whether the consistently heavy biblical emphasis stems from Reformation orthodoxy or latter-day Neo-orthodoxy is not our main concern; but the fact that the Bible is the constant basis of the preaching and teaching, that confessional dogma is always measured by and expanded with biblical theology should be the concern of all of us Episcopalians. The very richness and breadth of our creedal doctrine should demand scriptural exposition of commensurate quality and extent. "And to whomsoever much is given, of him shall much be required." Yet we do make broad use of the Bible in our Church, far more Sunday by Sunday than do the Reformed parishioners. The short lesson read at the beginning for the sermon text seemingly constitutes the scripture for that main service. Bibelstunde and Bibelkunde come at a later hour, but do the people? We recognize an ambivalence here. The Reformed Church could introduce biblical canticles and programmatic reading into their bare liturgy; we Episcopalians could stabilize our preaching with sounder biblical theology.

Early Service

EARLY service means something ganz anders ("wholly other," to use a very beloved Neo-orthodox phrase) to the Swiss than to the American. Quite a few of the larger churches here in Basel have their main Sunday service at 8:30 a. m., some even at 8:00, and all the rest have begun by 9:30! Sunday school is held afterward. Does this practice move either clergy or laity at home to comment?

At the beginning we said that for us there are unusual, provocative experiences. One of the most provoking—in whatever country or Church we meet it—is that of being locked out of church on a Sunday morning, a custom apparently not uncommon here. The worshipper is given a bare five minutes, often less, to vacate the Basel Munster; otherwise he is locked in for the day or must pay the omnipresent tourist's entrance fee to get out. On Bettag, a day corresponding roughly in tone to our First Advent, we and several others were locked out of the Communion while yet standing on the steps of the church's main portal! Not realizing that the Communion was to follow the usual service until after we had

walked out of the front door, we turned to go back and join the smaller group around the table. At this moment the charwoman closed us out on the porch by making fast an extra, protective iron gate like a Broadway shopkeeper shutting up before New Year's Eve. Other, more prosaic, experiences have been nonetheless provoking. It had not fully dawned on us earlier that churches which are "museum-pieces" by reason of their architectural uniqueness or historical tradition were actually operated like museums.

Considering the customs, then, of praying into the hat instead of passing it, of singing unto the Lord and heartily rejoicing corporately in him, of preaching vigorously the Bible as the effective word of God, we are hoping as well to profit from these experiences in the Reformed Church of Switzerland as to be warned of the dangers lying in complete "establishment," the paucity of worship aids in nonliturgical service, and an overzealous cleanliness which wants nobody walking around in the Lord's house and dirtying it.

Finding More Joy

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Churches

THREE men walking arm in arm passed a young woman. One of them saw the shape of her body, another the color of her hair and dress and the third the tears in her eyes and the expression of her face. Which of them saw her? None, of course, though the last came closest. We see what we seek and are blind to most of what faces us.

Jesus can open our eyes to see the heaven which lies about us so that we will recognize the living souls which shine in every face. As we see more nearly as he does, we may miss many sights, but we will see more souls and will find more of the joy of life.

In the ninth chapter of St. John there is a story of a man who had never seen anyone until Jesus touched him. But when his eyes were opened, he recognized Jesus as one worthy of full devotion and he saw through the front which the Pharisees put up—just such a front as most of us keep before the world. Read that chapter and notice how simple and direct he is in contrast to the evasiveness of his parents and the hypocrisy of the Pharisees.

You are partly blind to the glory which is revealed in Christ and need to let him touch and open your eyes. Come to his Church expecting him and he will find you.

"Let Us . . . Show Ourselves Glad in Him"

BY

MARGUERITE HAVEY

Organist and Choir Director (on leave),
The Church of the Epiphany, New York

IT is seldom that in mid-career a musician has the opportunity to take a year off, polish up his perspective, sit in a pew—and rarest of all, stay away on Sunday morning if so inclined! Because of a leave of absence for study, the author has had the chance, for the first time in many years, of going to church like any normal human being and sitting in a pew. Much service on what now seems like the comparative calm of the organ bench has quite unfitted her to match the skill of a regular pew-sitter in following someone else's order of service, searching for hymn tunes, and performing with smooth efficiency the complicated motions required to deposit purse and hymnal, grasp Prayer Book, find Litany, grope for hassock and kneel, all in the twinkling of an eye—and in a spirit of worship. The congregation now has more sympathy and understanding than ever from this organist!

One thing that an organist is not usually in a position to observe is the congregation in action. Most surprisingly, an extra-ordinary number of people in a variety of denominations seen this winter look anything but glad to be singing in church. Probably there are many good reasons, unknown to this observer, why they should appear listless and half-hearted during their favorite hymns.

Whenever, in the author's directing experience, the choir looks as half alive as did these congregations singing old, familiar tunes, something is wrong somewhere. Perhaps the choir is tired or worried or sad (or the director could, of course, be in a lethargic or irritable mood). It might possibly be that the usually enjoyable groove of familiarity has become a routine rut. Because the choir's faces are drawn, their singing will be flat in pitch as well as dull. The problem, therefore, is to help them wake up (or, not as easy to be sure, have the director wake up!). How to accomplish this? Criticism and sarcastic remarks are obviously the least useful way to bring people out of themselves. Making them angry or on the defensive will

arouse them to a degree but will also tighten them up.

The purpose is to be alive—and more abundantly so. The province of the choir director, or teacher, in the author's opinion, is to unlock as many different doors as possible leading to greater freedom and enjoyment. The choice of which door and the stepping across that threshold is in the hands of the singers or students. While well aware that the responsibility for good hymn singing and creative services does not rest alone on those in the pews, the purpose of this article is only to set forth one suggestion. As if to the choir, it is the offer of a very practical idea that can add to the enjoyment of singing—in church or out.

The idea is very simple: lift, do not lean, on the music. Give your support to the notes instead of using them to support you. Provide the words and music with buoyancy and life.

Many times, however, we come to church too weary and exhausted to think of lifting a thing, let alone providing it with life. Then try just singing softly, softly and sincerely. Never strain and push or sing in grim earnest or try to shout your neighbor down. Let your voice out with ease and grace. It is not quantity of volume that the Lord is interested in; it is quality of attitude. If everyone in church were only to whisper a hymn wholeheartedly and with alertness, the effect would be electrifying.

The Psalmist did not ask us to make a clamorous noise unto the Lord; he invited us to "make a joyful noise unto the Lord." Undoubtedly, it is the word, noise, which has misled us all. And while it is true that the Lord will accept anything which has sincerity of purpose as its motive, we also know that the better, the broader, the freer, and the more joyful that purpose, the more acceptable will be our offering.

Participate in Service

GOD commanded us to love Him. Most of us go to church to find ways of knowing him better, and one way of doing this is to par-

ticipate, even passively, with an intelligent, whole, and active attitude so that, in the words of the Prayer Book, we may show forth his praise not only with our lips but in our lives. The hymn, the canticle, the psalm is something we are momentarily creating anew and bringing into life together. And the effect of a momentary act of creation is never really transient.

In Webster, we find that "create" means "to bring into being; to cause to exist." Now, nothing can be brought into being without our giving, our offering part of ourselves for that purpose. The more wholehearted that offering, the more constructive will be the result. Every time we read, we are re-creating the words; every time we sing, we are re-creating the music as well as the words. If you cannot sing, contribute your thoughts; if you feel your voice is terrible, whisper as if you meant it; and if you like to sing, do not be afraid to show it. A pleasant facial expression that is a genuine reflection of one's inmost thoughts physically releases wrong tensions in the vocal muscles. Think a grim thought and feel your face tighten and fall. Think of something pleasant and feel your face relax and lift. The movement of the muscles is hardly perceptible, but it nonetheless reveals that huge difference which lies between the reverence that springs from fearsome awe and the reverence that springs from love.

It is from a sense of building something, coupled to our human search for help and understanding, that we derive our deepest enjoyment. Furthermore, whenever people acknowledge their belief in something they incur the responsibility of reflecting that belief as vividly as possible in their thoughts and actions. Those of us who believe in the God of love and beauty and joy have the individual responsibility of reflecting our belief by trying to create any offering done in his name only with the choicest of these spiritual qualities of love and beauty and joy—and by daring to expand whatever knowledge we may possess of these gifts from him.

Political Catholicism

BY

PAUL BLANSHARD

Formerly an Official of New York City

WE need today a new liberal movement of Catholics and non-Catholics against the political policies of the Roman Catholic hierarchy in the fields of birth control, divorce, sterilization of the feeble minded, segregation schools and Spanish fascism. These are political issues which honest men cannot ignore and we must not allow the

hierarchy to stifle discussion about them on the pretext that honest criticism is anti-Catholicism.

The real Catholic issue in America today is not religious or personal. There is no place in this country for personal anti-Catholics. We should have complete tolerance toward men of all faiths, and of no faith, but that does not mean that any church hierarchy should be allowed to use religion and anti-Communism as a cloak for anti-democratic policies in the fields of education, medicine and politics.

The most serious fact of all is that the Catholic hierarchy does not believe in complete freedom of thought. In the United States, it directs its people never to read books attacking priestly doctrine; in Spain, it curtails the liberty of Protestants; in Italy it prohibits direct, published attacks upon the Pope. The American Catholic people have nothing to say about these undemocratic policies because they have no voice in the Catholic system of power. They are subject people within an ecclesiastical empire in which they are completely disfranchised.



HUGH McCANDLESS, another Witness editor, is the rector of the Church of the Epiphany, New York, the city where he was born in 1907. He was first in charge of St. Simon's, Concord, Staten Island, and then rector of Christ Church, Suffern, N. Y. His "A Word With You" is a regular feature of this magazine.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Something to Stand On. By Lewis L. Dunnington. Macmillan. \$2.50.

This is an interesting book by the minister of the First Methodist Church in Iowa City. Sometime ago he published an open letter to the 3,000 Methodist students at the State University there, asking them to use the question box at the entrance of the church. The questions took twenty Sundays to answer, with two identical services each Sunday. The questions are very good, and the answers are better—e.g., Losing the Bible to find it; The fall of man, fact or fiction?; Is there a personal Devil? Why I believe in Christ; Concerning the Virgin Birth; The second coming of Christ; Miracles and universal law; Why do good men suffer; and so on. It won't do simply to repeat the questions or the answers, but the book will certainly suggest something to pastors of college churches, teachers—and students.

The Doctrine of the Word. By Joseph Sittler, Jr. Muhlenberg Press. \$1.

This is a fascinating little book on Luther's doctrine of the Word—something quite different from the traditional Protestant idea, which moved, in the 17th century, in the direction of fundamentalism and bibliolatry. "Luther's doctrine does not place the Bible over against the church; it places the word of God over against the word of men" (p. 39). "Luther understood revelation in a personal, contemporary, dynamic, and thoroughly religious manner. Orthodoxy came to understand revelation in a propositional, documentary, static, and thoroughly intellectualized manner" (p. 48).

This is an important book for Anglicans. Our theology shares much the same outlook. The very language of the Prayer Book is affected by this

doctrine. Anglicans have never subscribed to fundamentalism, nor have they accepted the notion of literal inspiration, i.e. the inspiration of the letter of scripture. We are therefore concerned with this valiant attempt to reassert the original Lutheran teaching as against its later perversion.

Meaning in History. By Karl Lowith. University of Chicago Press. \$4.

This is a fascinating survey of modern historiography from the Christian point of view. It works back from Burkhardt, Marx, and Hegel, and the French philosophers of history, to Vico, with his "New Science" (1725) and the notion of a comparative study of history: he dealt with civilization as a whole, laws, institutions, in particular the primitive rites of marriage and burial, and with religion. Back of Vico stand, of course, a succession of religious minds. Working backward, we come upon Bossuet, Joachim of Floris, and eventually St. Augustine and Orosius. Finally, the author deals with the biblical view of history, although much has been made throughout the course of the study of the contrast between the linear concept of history found in the Bible and the cyclical found in classical thought. This brief chapter (9 pages) needs a great deal of amplification, and it should be pointed out that the idea that the people of God was reduced to one (namely Christ), and thereafter spread out again into many—the idea of Professors Cullmann and T. R. Manson—is only a modern the-

ory and is not explicitly stated in the Bible.

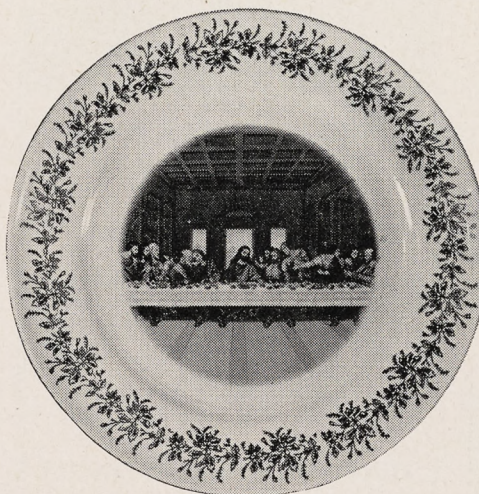
The book is a brilliant outline and a good introduction to the subject. Readers of Professor Toynbee's great work will be especially attracted to it, but it must be pointed out that the book is only an introduction, and that before the student has mastered the subject of "Meaning in History" or "The Theological Implications of the Philosophy of History," he must do a good deal of study and thinking on his own.

The Book of the Twelve Prophets. Vol. I: Amos, Hosea and Micah. By Julius A. Bewer. Harper. \$0.50.

This is the first volume in a new series, "Harper's Annotated Bible." The text used is that of the King James Version. There are scholarly brief introductions—by one of the greatest Old Testament scholars of our time. The text is arranged in poetic form wherever the Hebrew original is poetic in structure. Italic headings and subheadings have been inserted, so that the reader will know what the passage is all about. Finally, there are brief notes on the text and translation, giving just enough information to smooth the way for the ordinary reader. This is something like Kautzsch's famous edition of the Bible in German, and it will surely fill a great need among American readers. The interpretation of crucial passages is clear; for example,

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Hosea's marriage. Here the interpretation is, it seems to me, the only tenable one (p. 41), and the only one that makes sense of the parallel between Hosea's tragedy and the relations between God and Israel. The whole key to the interpretation is given by Dr. Bewer in two sentences. The publishers have done well in choosing a first-rate scholar to produce a "popular" book. This is the only kind of "popularization" that can be trusted. Scholars, teachers, seminary students, clergy, church school teachers, and all other readers of the Bible will find this little volume (and the series it heads, I believe) a most valuable addition to their libraries.

William Law. By Henri Talon. Harper. \$2.00.

This fascinating book is "a study in literary craftsmanship," by a brilliant French literary critic. Unlike certain wellknown critics and historians among us, Dr. Talon does not look down scornfully upon the Eighteenth Century. "Faith was neither dead nor dying in England as one would imagine by reading only Lord Hervey or Horace Walpole. In the provinces the majority of grown-ups were communicants" (p. 7). William Law was not only the author of mystical writings and of the great Christian classic "A Serious Call to a Devout and Holy Life"; he was also a logician and a wit, as may be seen in his "Three Letters to the Bishop of Bangor" and his skillful fencing with the Deists. He took a low view of human reason; but that, after all, is a matter of definition. By the term "reason" some persons mean logic-chopping, others the organ of communication and communion with God. What Law meant has to be made out from his work as a whole; his psychology was not very unlike that of Coleridge.

Inside the Campus. By Charles E. McAllister. Revell. \$5.00.

This is a report—"Mr. Citizen Looks at His Universities"—by Dean McAllister of Spokane, who is also president of the association of gov-

erning boards of State Universities and Allied Institutions and regent of the State College of Washington. He was given a year's furlough and made a thorough study of American education at the university level. Among the problems considered are those of "Keeping Politics out of the State Universities," "Communism on the College Campus," "Religion and Morality in Publicly and Privately Controlled Institutions." The steady rise in cheating, lying and stealing in almost all educational institutions—though resented by the majority of students—is simply appalling. All in all, the survey, which is supported by 21 statistical tables, sets before us an array of facts which must give every person interested in higher education a great deal to think about.

Some Popular Fallacies About the Christian Faith. By E. Ridley

Lewis. Morehouse-Gorham. \$0.85.

This is a readable little book, paper covered, dealing with such fallacies as that the Gospels are biographies of Jesus, that the Old Testament ought to be abandoned, that Christians believe in the immortality of the soul, that it does not matter what one believes as long as one lives a good life, that the idea of Original Sin is an outworn superstition, that Christians believe in three Gods. The author's main thesis is that "Nothing is so important to the Christian Church as the preservation of its identity." The author writes from a central position, and has produced a book which will help Christians to

realize—and pagans to recognize—that Christianity is something more than the moral enthusiasm shared by all good men.

Christ Stopped at Eboli by Carlo Levi. Farrar, Straus and Co.

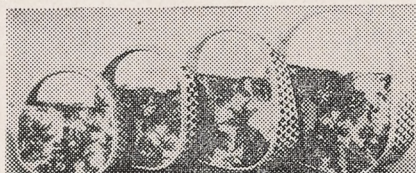
By now, Dr. Levi's book is a minor classic. The author, a noted artist and doctor, was banished to southern Italy by Mussolini because of his opposition to the Ethiopian war. While there he, with clinical insight and an artist's eyes, viewed the unknown peasants and their life. His understanding of their superstitions and miseries not only brings the Middle Ages back to life but also helps to explain the contemporary ideological conflicts in Italy and the rest of Europe.—W.B.S., Jr.

The Passion of the Infant Christ. By Caryll Houselander. Sheed and Ward. \$1.75.

A book of meditations centering in the "sufferings" of the Infant Christ. To an Anglican, this kind of pious devotion seems absurdly unreal, but it will probably do us good to read the book and try to understand sympathetically how such devotion can lead to fruitful spiritual results.

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NEWS OF CHURCHES OVERSEAS

HUNGARIAN BISHOP IS CENSURED

Bishop Bereczky of the Hungarian Reformed Church has received letters from several Protestant leaders disapproving the "too-committing loyalty" of the Church, and of Hungarian Protestants generally, to the government. Two who have criticized the Bishop are Karl Barth, noted theologian, and the Rev. Lewis W. Goebel, president of the Evangelical and Reformed Church of America. The attitude of the Hungarian Bishop toward his government is also said to be worrying officials of the World Council of Churches. Bereczky, in a recent speech, urged the World Council to "show understanding toward so-called Eastern Churches in countries on the way to Socialism and eager to strengthen the international peace front." The oft-recurrent theme of his public utterances has been that the Hungarian regime is not an enemy of religion but has supported the Churches in principle and practice.

DENIES RELIGIOUS PERSECUTION

General Secretary W. A. Visser 't Hooft of the World Council of Churches said in an address at Edinburgh that the term "religious persecution" is not applicable to the present situation in Hungary and Bulgaria. He declared that measures against churchmen in the two countries represent an attempt at the "domestication of religion. The state is trying to push the Church back to a narrow, other-worldly territory." He also urged the British Council of Churches not to issue any statement that would weaken the position of Christians in Eastern Europe.

PROGRESSIVE CHRISTIANS WORRY PROTESTANTS

The Union of Progressive Christians, already condemned by the R. C. hierarchy, is now causing anxiety among French Protestant leaders. The Union, which holds that Christianity and Communism are not incompatible, is attracting an increasing number of young Protestants who are now "active militants" for the economic and social program of the Communists.

Olivier Reboul, one of the Protestant leaders in the Union, recently stated that, while he was unable to reconcile the Marxist view of the world with Christianity, the Progressive Christians "admit that the world of politics, as well as the world of science, is subject to a well-defined

order, which, while being subject to Christ, does not come under the jurisdiction of the Church." He denounced all political and, in particular, all anti-Communist action on the part of the Churches.

"The world has always," he said, "had a very definite message for the Church, and this message must not be ignored. Today it takes the form of an accusation by those who denounce the collusion of the Church with the ruling classes. We Protestants of the Union of Progressive Christians announce this message to the Church so that the fact of belonging to Christ will cease to be, in the eyes of men, equivocal, a question of class, and socially compromising, and so that, recognizing the truth of the world, we can proclaim without shame the truth of our faith."

ARCHBISHOPS OPPOSE DISESTABLISHMENT

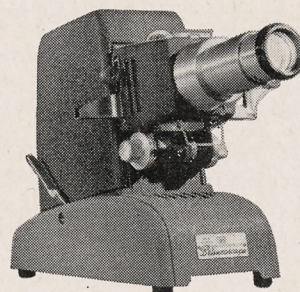
Both Archbishops of the Church of England have come out against disestablishment. The Archbishop of Canterbury said that "the Christian foundation of our national life which is given by the position held by the Church of England" should not be disturbed at a time when Christians were "persecuted" by a militant creed of another sort. The Archbishop of York gave the same reason. "At a

time when religion is so fiercely attacked on the continent, disestablishment would be regarded as a national repudiation of religion."

MOSCOW PATRIARCH URGES PEACE

Patriarch Alexei of the Russian Orthodox Church appealed to all independent Orthodox Churches to stand against any attacks on world peace. He declared that he spoke on behalf of the Russian Church "which preaches peace and mutual love, but sorrowfully beholds the menacing outlines of a new storm and a new war on the political horizon."

Religious leaders in Bulgaria likewise issued appeals for peace, notably the head of the Bulgarian Orthodox Church, the Chief Rabbi of the Jewish Community and the Chief Mufti of the Moslems. In Hungary the head of the Reformed Church, Bishop Bereczky, declared that "it is the duty of Hungarian Protestants to take part in efforts to save world peace."



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Selected by
GEORGE MacMURRAY

USELESS PIECE OF JUNK: A score of book titles proclaims the word or the idea: You Must Relax, How Never to be Tired, The Art of Relaxation. Sermons follow suit. A series on "Peace, Poise and Power in Perpetual Possession" is followed by another on "You, Too Can be Serene." When this kind of thing is poured on too steadily the result is that all tension is taken out of life. There can be no true Christianity without tension. Take the tension out of the mainspring of a watch and you have beautiful "relaxed" steel; you also have a useless piece of junk. A person can become so relaxed, so free from all disturbance about anything, that he likewise is a useless piece of junk. We will soon have a rewritten gospel, thus: "If any man would come after me, let him keep down his blood pressure," "Go ye into all the world and relax." The bulletin board in front of a church recently announced the sermon topic for Sunday: "How to Live a Serene and Successful Life." Fine. So long as we do not forget that our Master lived a disturbed and unsuccessful life. He was deeply disturbed and moved with compassion at seeing the crowd harassed and bewildered, like sheep without a shepherd. He seemed never to have mastered the art of relaxation as so soothingly proclaimed in six easy sermons. He carried tension to the end. And he died on a cross.—Christian Century.

IT IS INCREDIBLE: The announcement that the Chase National Bank has made a loan of \$25,000,000 to the Spanish government indicates a change of attitude on the part of our State Department. It means that, for some reason not disclosed, Dictator Franco is no longer regarded as a pariah, but one who deserves the economic support of this country. It is incredible that such a large sum could be loaned by any private concern without the consent of the U. S. Government. What does this mean in the light of the fact that for ten years the Spanish people have suffered under a fascist rule which has been planted on their necks with the acquiescence, if not actual support, of the Western democracies? Here is a land where tyranny stalks unchallenged, where police power terrorizes the citizens, and where every liberty which we enjoy is withheld from the masses. Our Protestant cobelievers in this benighted land are denied freedom of speech and assembly as well as free-

dom of press. . . . The land which was the war laboratory of Hitler and Mussolini cannot be relied upon to repay either in cash or in service to mankind the largess we so generously give to them. The Spanish dictator is on his way out. Why should we rehabilitate him?—Watchman-Examiner (Bapt.)

PERPETUAL REVOLUTION: Christianity, from the beginning, has proposed a "perpetual revolution" by which all injustice within the social order should be righted. The citizens of Thessalonica saw this clearly when they accused Paul and Silas of belonging to a world revolution whose purpose it was to "turn the world upside down." The silversmiths of Ephesus sensed this element in the Christian gospel and yelled themselves hoarse in a two-hour protest against the social and economic consequences of Paul's preaching. "Sirs," they said, "ye know that by this business we have our wealth." . . . It was largely this concern for human justice that gave Christianity its hold upon the masses of the Roman world and swept it forward to victory in the early centuries of the Christian era. . . . Christians are blind who do not see that it is precisely this strategy which is giving Communism its frightful hold upon the depressed masses of the world today. The tragedy is that Communism offers, in the Christian

point of view, a false hope to these underprivileged people, bargaining for their souls and their liberties with a piece of bread. But until Christianity recovers the pristine social concern of its Founder, whom the common people once heard so gladly, and rediscovers the teachings of Paul and James a divine concern for the needs of the masses of men, Communism will continue to ride the top of the wave to greater and greater tragic victory. — Christian-Evangelist (Disc.)

TRANSFORMATION: According to the Chicago Daily News, a mouse got into a near-empty whiskey bottle and just "grew bigger and drunker and couldn't get out." It isn't the first time a mouse crawled into a whiskey bottle and turned into a rat.—Union Herald (Presb.)

LOVE IS FUNDAMENTAL: In George Frederick Watt's famous painting, "Hope", the forlorn woman sits in terrifying loneliness on her little world, holding in her hands a lyre with broken strings. Only one remains unbroken, the string of Love. Having yet available the music of love she still may hope. "Faith, hope, love, these three," says the apostle, but fundamental to all is love. It was the dawning light of love which met the night of death and gave us the resurrection hope on that first Easter morning.—Evangelist (Disc.)

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PEOPLE

CLERGY CHANGES:

Frederick H. Belden, rector of St. John's, Johnstown, N. Y., becomes rector of St. Paul's, Wickford, R. I., May 1.

Kenneth H. Anthony, rector of St. John's, Waynesboro, Va., is also teaching at two schools located there.

Roscoe C. Hauser, rector of St. Paul's, Greenville, N. C., has accepted the rectorship of Holy Trinity, Gainesville, Fla., effective the latter part of May.

Edgar R. Neff has resigned as rector of Christ Church, Little Rock, Ark., to again become a field secretary in the dept. of promotion of the National Council.

Leon P. Harris, formerly rector of St. James, Paso Robles, Calif., is now rector of All Saints, San Francisco.

Sylvester G. Parrigin, recently ordained deacon at the Virginia Seminary, will take charge of the Holy Cross, Poplar Bluff, Mo., in June.

Mark A. Nocerino, recently ordained deacon at the Virginia Seminary, will be assistant at Grace Church, St. Louis, in June.

J. Presley Pound, formerly rector of St. James, Del Rio, Texas, is now rector of St. Peter's, Kerrville, Texas.

Samuel T. Coulter, formerly of Navan, Ontario, Canada, is now in charge of Trinity, West Branch, Michigan; St. Thomas, Omer, and St. Andrew's, Rose City.

F. J. Pitts, formerly of Cannington, Ontario, Canada, is now in charge of St. Margaret's Hazel Park, Michigan, and the Holy Spirit, Detroit.

ORDINATIONS:

William J. Fitzhugh, in charge of churches at Blytheville and Osceola, Arkansas; **David B. Collins**, rector of St. Andrew's, Marianna; **William C. Johnson**, in charge of churches at Stuttgart and Tollville, were ordained to the priesthood March 11 at Trinity Cathedral, Little Rock, by Bishop R. Bland Mitchell.

James B. Clark was ordained deacon by Bishop Remington on March 26 at All Hallows, Wyncote, Pa. He is assistant at Christ Church, Media, Pa.

Robert Sheeran was ordained priest by Bishop Hart on March 18 at St. Martin-in-the-Fields, Chestnut Hill, Philadelphia. He is to go as a missionary to Honolulu in July.

Shelbert C. Harris, Jr., was ordained priest by Bishop Beverley Tucker on



Trinity Church, Asheville, North Carolina
Rev. J. W. Tuton, Rector

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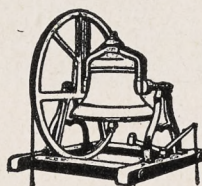
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PEOPLE

March 26th at St. Paul's, East Cleveland, Ohio. He is rector of St. Mark's, Shelby, Ohio.

W. Robert Miller and Quinland R. Gordon were ordained deacon by Bishop Angus Dun of Washington on March 31 in the Bethlehem Chapel of Washington Cathedral. The former is in charge of the Ascension, Sligo Parish; the latter is in charge of the Atonement Chapel, Washington.

DEATHS:

Douchette R. Clarke, 63, for 32 years the rector of All Saints, the only Negro parish in St. Louis or the diocese of Mo., died March 30. He had been seriously ill a year ago but recovered and resumed normal parish work. He was a deputy to General Convention in 1931 and was a member of the diocesan council.

Florian C. J. Vurpillot, 83, pastor emeritus of the French Protestant Church of Washington, D.C., died of a heart attack on March 29th. He was twice decorated by the French government for services to the country of his birth.

RESIGNATION:

William Porkess has resigned as rector of St. Stephen's, Wilkesburg, Pa., after having served the parish for thirty years. Being in good health in his 72nd year, he is not retiring from the active ministry but hopes to serve the Church in or near New York. He has no immediate plans.

Gordon B. Wadhams, whose resignation as rector of the Resurrection, New York City, was announced by this department recently, is to become a member of the Roman Catholic Church. C. C. Liggett, curate at the same parish, has also resigned for the same purpose.

Charles Nugent has resigned as rector of the Church of the Messiah, Rhinebeck, N.Y.

APPOINTMENT:

J. Alvin Russell, president of St. Paul's Polytechnic Institute, Lawrenceville, Va., has been appointed one of the twelve members of the Virginia advisory committee on schools and colleges. He will represent the four-year private colleges.

DEPOSITION:

Walter P. Cable was deposed from the ministry (deacon) by Bishop Stephen Clark of Utah on March 25th. The action was taken for causes which do not affect his moral character.

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BACKFIRE

GILBERT BAKER

Faculty of St. John's University,
China

I have long been meaning to thank you for sending me *The Witness*. I appreciate it very much, and its constant and lively interest in China. But since you presumably welcome a variety of viewpoints, I am moved to make a few "backfire" comments on your recent pronouncements upon the affairs of this country.

In the editorial on Jan. 27 on "New China Policy," you assert that mission boards are clearly changing to a "new line" on China. *The Witness* like so many American Christians always thinks of things in terms of black and white, and expects that everyone else is also governed by essentially political considerations. But China is not as simple as that, and in the same number Dr. T. C. Chao's article reveals that the Chinese do not look on events here in the same black-and-white terms.

You go on to say that your "Old China hands" have failed you in a most disappointing way. "The history of China apparently has a course of its own which defies the fantastic interpretations and wishful thinkings given us by many of our missionaries. They missed most miserably the key to the situation."

These are strong, if not offensive words; so I looked up some of your back numbers to see who these wretched missionaries were who had been deceiving you so grossly! I was surprised to see that your information had been coming from Jim Endicott, Paul Denlinger, Edith Lerrigo, and others whom I know and respect. They may have strong views, but I presume it is not these people whom you accuse of fantastic interpretations.

No, I do not think you need complain about being ill-informed. You have also had articles by Y. T. Wu and T. C. Chao and other Chinese sources, as well as statements from various missionaries, which have expressed fairly enough their views on the situation. The great majority of thoughtful Chinese Christians have always been critical of the K. M. T., and this is even more true of missionaries. The Christianity of Chiang Kai Shek has not, I think, been played up by the Churches here for years now. I have never heard missionaries advocating additional U. S. military aid to China. They know too well how it has been misused.

I agree that mission boards are inclined to be conservative; but even here and in the missionary education movement there is an open mind, as I found when they published a book of mine—"The Changing Scene

in China"—which in trying to depict life in Southwest China was certainly not uncritical of the government.

What seems to you to be a change in "Missionary Policy" is that the Chinese Church (please remember that it is the "Chung Hau Sheng Kunk Hui" and not our mission board which decides policy for our sister Church in China) is feeling its way tentatively in this situation, without a lot of idle talk about taking a party line one way or the other. The Church continues its work on both sides.

Last Sunday, in the Church of Our Savior, Shanghai, the Rt. Rev. Francis Tseng was consecrated assistant bishop of Honan. He will shortly be leaving for Kaifeng, which is in the Communist "liberated area." Another bishop at the consecration was the Englishman, the Rt. Rev. John Wellington of Shantung, which is similarly under Communist rule. He is also trying to get back into his diocese. But nobody thinks of Christian leaders on one side of the line as more red or white than the other. We simply have to make adjustments as we go along. Perhaps the best example of a non-party Christian making a constructive contribution to peace in China has been the leadership of Dr. W. W. Yen, an active layman of our Church, in his present mission of North China to consult with the Communist leaders about peace talks. Many Christians feel like him that they can be more useful by not lining up with either of the parties.

Whether you live in Communist or nationalist areas you will have to compromise as a Christian, and accept limitations of justice and efficiency while at the same time urging reforms. In Shanghai both Chinese and English newspapers are full of letters which discuss the situation quite freely. But in Peiping there is press censorship in spite of Communist assurances of the contrary. As for helping the Chinese people to articulate the cry of "Hands Off China" we should remember that this could be applied with much more force to Russian-occupied Dairen and Port Arthur, than to any other part of Chinese territory. As you can see American political and military activities in China have amounted to very little.

Finally may I suggest that the purpose of Chinese Christians and of missionaries in China, is not primarily to "judge the situation" or to advocate a policy, but to stand as witnesses to the truth of the Gospel. This will be interpreted in different ways at different points of history, but the Church in China will go on long after the party lines have been forgotten.

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