

THE

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Witness

July 21, 1949

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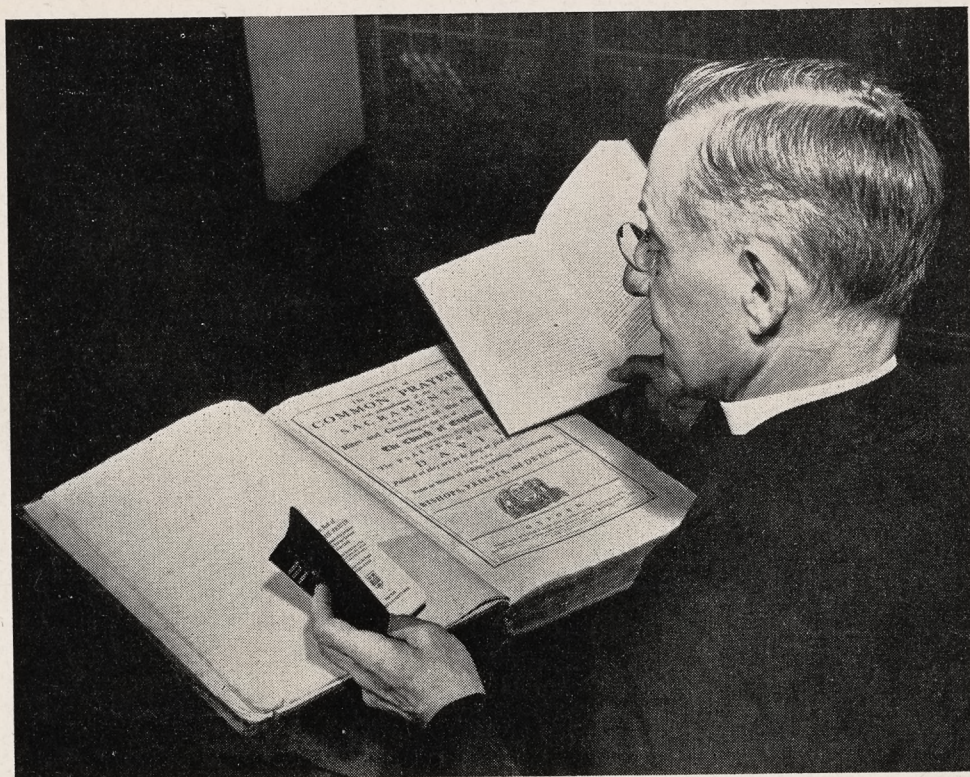


Photo by Oxford University Press

The Rev. William Krause, of the staff of St. James Church, New York, has before him the Prayer Book that was printed in 1776, and is comparing its title page with that of the present Prayer Book. In his right hand he holds a copy of the new interpretation of the Prayer Book, "The American Book of Common Prayer—Its Origin and Development," written in connection with the 400th anniversary by Dean Suter and Canon Cleveland of Washington Cathedral. Before his recent ordination Mr. Krause was the head of the religious book department of Oxford University Press.

ARTICLE BY THE ARCHBISHOP OF YORK

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 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7:15 Morning Prayer; 5 Evening Prayer.
Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector
Sundays: 9 and 11 a.m.
Weekdays: Tues.-Thurs., Prayers—12:30.
Thurs., and Holy Days, H.C.—11:45
Fri., Organ Recital—12:30.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 a.m.; Morning Service and Sermon, 11 a.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

ST. BARTHOLOMEW'S CHURCH NEW YORK Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector.
8 a.m., Holy Communion.
11 a.m., Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8 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
Sunday: 8 a.m. Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a. m. and Thursday 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 5th Ave. and 10th St., NEW YORK Rev. Roscoe Thornton Foust, D.D., Rector

Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Evening Song and Sermon; Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m., Tues., Thurs., Sat.; 11 a.m., Mon., Wed., Fri.
5:30 Vespers, 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.

CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Vicar
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

ST. LUKE'S CHURCH 435 Peachtree Street

The Rev. J. Milton Richardson, Rector
Sundays: 9 a. m., Holy Communion; 10:45 a.m., Sunday School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.

The WITNESS

For Christ and His Church

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



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



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

SERVICES In Leading Churches

CHRIST CHURCH

Grand at Utica St., WAUKEGAN, ILLINOIS
Rev. O. R. Littleford, Rector; Rev. David I. Horning, Rev. Walter K. Morley, Assoc.
Sunday: 8, 9:15, 11, 7:30.
Wednesday: 7 and 9:30.
Thursday: 9:30.
Holy Days: 9:30.

ST. JOHN'S CHURCH

Colonial Circle—Lafayette Av., Bidwell Pky.
BUFFALO, NEW YORK
Rev. Walter P. Plumley, Rev. Harry W. Vere
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday, Holy Communion, 10:30.
Visit one of America's beautiful Churches.

ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK

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The Rev. Robert R. Spears, Jr., Canon
Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL DENVER, COLORADO

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Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p.m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL Main & Church Sts., HARTFORD, CONN.

Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector
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.

TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

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The Rev. Richard Aselford, Canon
The Rev. Benjamin F. Axelroad, Jr., Ass't.
Sunday Services: 8:30, 9:30, 11 a.m. and 4:30 p.m.
Tuesday through Friday, and Holy Days: 12:10 a. m.
The Cathedral is open daily

ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.
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 Meridan St. at 33rd St. INDIANAPOLIS

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

CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 8:00, 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 Kroman, S.T.D., Rector
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

CALVARY CHURCH Shady and Walnut Aves. PITTSBURGH

Rev. William W. Lumpkin, Rev. A. Dixon Rollit, Rev. Nicholas Petkovich, Mr. Richard J. Hardman, Lay Ass't
Sunday: 8, 9:30, 11 and 8
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

The Noted Benton Collection Will Be Exhibited

Said to Be the Most Complete Collection Of Prayer Books in the World

★ The Benton Collection of the Book of Common Prayer, said to be the most complete of its kind in the world, will go on exhibition in the Boston Public Library in October. It will be the second exhibit of Prayer Books there in connection with the 400th anniversary, since from May 16 through June 12 there was one that dealt mainly with the historic background and evolution of the Prayer Book.

The October exhibit will consist only of the Benton Collection and contains many rare copies of the various editions of the Prayer Book—some are the only ones of their kind in existence. There is a set of Prymers, or lay folks' prayer books, which preceded the Book of Common Prayer. Of the editions of the Prayer Book itself, there are, among others: The first and second Prayer Books of King Edward VI—1549 and 1552; The Prayer Book of Queen Elizabeth—1559; The Prayer Book of King James I—1604; The Scottish Prayer Book of 1637; The Caroline Revision—1662; various editions of the 17th, 18th, 19th and 20th centuries; copies in many languages including one in eight languages; others in Greek, Latin, the Non-English languages of Great Britain, Western Europe, Eastern Europe and the Near East, Australia and the Pacific Islands, Africa, South America,

many of the languages of the American Indians. Among the American editions, the Collection includes the Proposed Prayer Book of 1786, the revisions of 1789, 1892, and 1928, and many intermediate editions. One of the latest is that printed privately for J. P. Morgan by Updike of Boston. The Franklin Prayer Books of 1710 and 1789 are included. Some of the books are valuable for their fine printing or the illuminations contained in them. Others have beautiful leather bindings, hand tooled and highly polished, and there is a pictorial edition printed in London in 1838. The special copies are endless, and there are also reprints and facsimiles of many of the editions and parts of editions.

Books About the Prayer Book

Included also in the Benton Collection are volumes of works based on or about the Book of Common Prayer. Adaptations of part or all of the Book of Common Prayer were made for other Protestant churches. For example, the Collection contains a Liturgie Vaudoise used by the French Waldensians of Piedmont, published in 1837. Other such adaptations are even older—one dated 1693. There are works dealing with the Offices or individual parts. Also there are works based on the Prayer Book, such as an Altar Book according to the Use of the united Church of England and Ireland,

published in London in 1867, and an Altar Book used in King's Chapel, Boston, before the Protestant Episcopal Church was established. There are works of criticism and history from various periods during the past 400 years. The most controversial of these, rather naturally, come from the Commonwealth era when Puritanism ruled. Histories of the Church of England and works on ecclesiastical and canon law, as well as hymnals and anthems are included in the Collection. There is, in addition, a wealth of source material for the Book of Common Prayer, such as copies of pre-Reformation Liturgies and Breviaries.

EXCITING ELECTION IN EASTON

★ The Rev. Allen J. Miller, rector of the Messiah, Baltimore, was elected Bishop of Easton (eastern shore of Maryland) at a special convention held June 23rd. He received 17 clergy votes and 31 lay votes on the 10th ballot. To elect 11 clergy and 21 lay votes were needed. The Rev. J. Archibald Mitchell, formerly the rector of the Messiah and now rector at Englewood, N. J., came just short of election in each of the first six ballots, and received 9 clergy votes and 22 lay votes on the 5th. The Rev. Rex B. Wilkes Jr., rector of Grace and St. Peter's, Baltimore, the high-church candidate, likewise received a large number of votes on the first 9 ballots, getting the largest vote on the 7th when he received 10 clergy votes and 19 lay votes. Mr. Miller received but few votes on the first 7 ballots, but on the 8th received 10 clergy and 23 lay votes to 10 clergy and 17 lay votes for Mr. Wilkes, with Mr. Mitchell eliminated after the 7th ballot.

EPISCOPAL CHURCH NEWS

CHURCH MUSIC REPORT

★ The commission on church music, of which Bishop James P. DeWolfe of Long Island is chairman, will suggest in its report to General Convention, four projects to further the cause of Church music and provide assistance to the clergy, organists and choir masters throughout the Church. These proposed projects are: The revision and

republishing of the report of the commission on church music first issued in 1922 and republished with an appendix in 1930.

There is a wide demand, evidenced by repeated requests for guidance in the selection of musical settings for the holy communion, the canticles of the offices and anthems and for the occasional offices. A number of such lists have been issued by

diocesan commissions and individuals, which are for the most part excellent in their selections; but the commission reiterates that a larger list should be prepared and published under their authority.

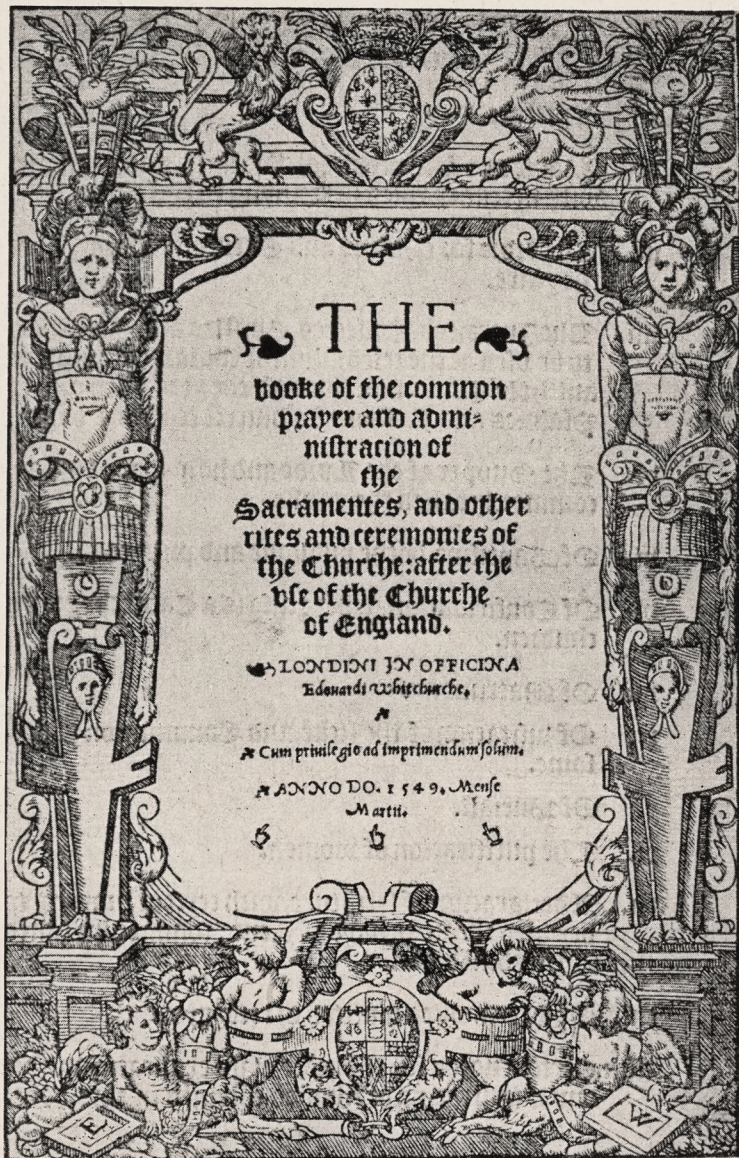
Repeated requests have been received for the issuance of phonograph records which would demonstrate the proper methods of chanting and the proper rendition of service music. It is the hope of the commission to issue such records, utilizing the musical provisions in the back of the Hymnal 1940. Competent choirs are available but arrangements are yet to be made with one of the leading companies to make these records. These, like the list, would bear the authority of the commission.

Joint meetings with the liturgical commission are considered desirable by both commissions in view of the close relationship which exists between their two arts functioning in the Church. One such meeting has already been held.

The commission notes with satisfaction effective work being done by numerous diocesan commissions on music, especially that of the diocese of Pennsylvania.

EUCCHARISTIC CONGRESSES THIS FALL

★ Nine Eucharistic Congresses will be held this fall, sponsored by the American Church Union. The first will be on September 15 at the Cathedral of St. John the Divine, New York, at the invitation of Bishop Gilbert. Others will be held in Cleveland, Evanston, Milwaukee, Fond du Lac, Dallas, Seattle, Los Angeles and San Francisco. Participating will be primates, archbishops and bishops of the Anglican Church from various parts of the world, including several English notables.



—Courtesy of Morgan Library.

Title Page of the first issue of the Prayer Book of Edward VI, printed March 1549.

BUCKSTEEP MANOR DEDICATED

★ Bishop Lawrence dedicated a new dormitory on July 4th at Bucksteep Manor, the summer conference center of the diocese of Western Massachusetts. He was assisted by the Rev. William E. Arnold, director of the center. The first conference was held the first two weeks of July, aimed primarily at helping young people. Giving courses were the Rev. Robert L. Green Jr. of Worcester; the Rev. William C. Hamm of Detroit, Michigan; Mr. Arnold; the Rev. Charles O. Brown of Springfield; Mrs. Benson H. Harvey of Easthampton; the Rev. James F. Madison of Holyoke; the Rev. John S. Kromer of Gardner; the Rev. George Rathbun of Leominster and Mrs. F. Civile Pray of Amherst.

ST. AUGUSTINE CONFERENCE

★ "The Religion of the Prayer Book" was the theme of the Church Workers' Conference at St. Augustine's College, Raleigh, N. C., attended by 154 men and women. This year marked the fortieth anniversary of the Conference. President Harold L. Trigg of St. Augustine's made an address of welcome. Among the leaders were the Rev. Messrs. John C. Davis, St. Andrew's Church, Cleveland, Ohio; Odell G. Harris, Petersburg, Va., archdeacon of Southern Virginia; Charles M. Johnson, St. Mary's Church, Belhaven, N. C.; Theodore Jones, St. Philip's Church, Anacostia, D. C.; Thomas W. S. Logan, Calvary Church, Philadelphia; Joseph W. Nicholson, All Saints' Church, St. Louis, Mo.; President Earl H. McClenney of Voorhees School and Junior College, Denmark, S. C.; and from the National Council the Rev. Arnold M. Lewis and the Rev. Tollie L. Caution. Also teaching or helping in other capacities were Miss Lennie Frisby of Baton Rouge, La.; Mrs. Dorothy Jackson, Wil-

mington, Del.; Miss Martha C. Pray and Miss Iris King, Richmond, Va.; Mrs. Stephen B. Mackey, Charleston, S. C., and Miss Mary Margaret Brace of the National Council's youth division.

Courses, discussions, or demonstrations were held on the pastoral use of the Prayer Book, Prayer Book history, music, va-

cation Church school techniques, handcrafts, laymen's work, the youth program of the Church, Woman's Auxiliary, use of visual aids.

Mr. Arthur Chippey of Raleigh has completed twenty years as executive secretary of this conference. The clergy presented him with a traveling bag as a mark of appreciation.

THE PREFACE.



There was neuer any thing by the wit of man so well deuised, or so surely established, which (in continuance of time) hath not been corrupted: as (among other things) it may plainly appere by the common prayers in the Church, commonly called diuine seruice: the firste originall and grounde whereof, if a manne woulde searche out by the auncient fathers, he shall finde that the same was not ordeyned, but of a good purpose, and for a great aduancement of godlines: for they so ordezed the matter, that all the whole Bible (or the greatest parte thereof) should be read ouer once in the yeare, intending thereby, that the Clergie, and specially suche as were Ministers of the congregacion, should (by often readyng and meditation of Gods worde) be stirred by so godlines themselves, and be more able also to exhorte other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by daily hearyng of holy scripture read in the Church) should continuallye profite more and more in the knowlege of God, and bee the more inflamed with the loue of his true religion. But these many yeares passed this Godly and decent orde of the auncient fathers, hath bee so altered, broken, and neglected, by planting in breccerein stories, Legendes, Responses, Verses, vaine repetitions, Commemoracions and Synodales, that commonly when any booke of the Bible was begon: before three or foure Chapters were read out, all the rest were vnread. And in this sorte, the booke of Esai was begon in Aduent, and the booke of Genesis in Septuagesima: but they were onely begon, and neuer read thorough. After a like sorte wer other bookes of holy scripture bled. And more ouer, where as s. Paule would haue suche language spoken to the people in the church, as they mighte vnderstande and haue profite by hearyng the same: the seruice in this Church of England (these many yeares) hath been read in Latin to the people, whiche they vnderstode not, so that they haue heard with theyr eares onely: a their hartes, spirite and minde, haue not been edified thereby. And furthermore, notwithstanding that the auncient fathers had deuised the psalmes into seuen porcions: whereof euery one was called a nocturne: now of late tyme a fewe of them haue been dailye sayed (and ofte repeated) and the rest vtterly omitted. More ouer, the nobre a hardnes of the rules called the pie, and the manifolde chaunginges of the seruice, was the cause, y to turne the booke onely, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be read, then to read it when it was founde out.

These inconueniences therfore considered: here is set furth suche an orde, whereby the same shall be redressed. And for a readines in this matter, here is drawen out a Kalendar for that purpose, whiche is plaine and easy to be vnderstanded, wherein (so muche as maye be) the readyng of holy scripture is so set furth, that all thynges shall bee doen in orde, with

out

—Courtesy of Morgan Library.

EPISCOPAL CHURCH NEWS

REPORT OF COMMISSION ON RUSSIAN AID

★ The commission on assistance to the Russian Orthodox Church, in its report to General Convention, will show a wide variety of assistance given in various parts of the world. It also points out that it does not take sides in differences developing among the various Russian Orthodox groups. During the triennium the commission has provided assistance in publication of education material in Paris; work among students in

camps in France and Germany; theological books to the seminary in Moscow; support of the Orthodox Institute of St. Denis and also of the Theological Academy, both in Paris.

Financial aid has come from a 15% allocation from the Good Friday offering and allocations from the Presiding Bishop's Fund. The largest item is for the Orthodox Academy in Paris which has received more than three-fourths of the money allocated. Bishop Scaife of Western New York is the chairman of the commission.

OLD WYE CHURCH IS RESTORED

★ Old Wye Church at Wye Mills, on the eastern shore of Maryland, was rededicated on July 13 at a ceremony over which Bishop Brown of Southern Virginia presided, with the sermon by Bishop Powell of Maryland, and with Bishop Gunn, coadjutor of Southern Virginia also taking part in the service. The acting rector of the parish is the Rev. Thomas Donaldson who was in charge of the service, attended by governors, Congressmen and others.

The present building was opened about 230 years ago but replaced a much earlier structure on the same site, believed to have been erected about 1650. Restoration has taken about two years of work and study and includes, in addition to the church, a vestry house built in 1726. No visible trace of this remained but it has been rebuilt on the site of its original foundations which were located by excavation. The work has been under the direction of William G. Perry, supervising architect for the Williamsburg, Va., restoration, and has been carried on with the same meticulous care for historical accuracy and the same regard for details.

HARLEM CHILDREN VISIT VERMONT

★ The boys and girls of the choir of St. Philip's, a parish for Negroes in New York, are to have their summer vacations this year at the Church school located at Rock Point, Vermont. The announcement was made by Bishop Vedder Van Dyke of Vermont. Shelton Hale Bishop, the rector of St. Philip's, will bring the children in three different groups from now through August. Rock Point School will continue in operation as usual.



STUDYING EVOLUTION OF PRAYER BOOK—Miss Jean Lamb of the rare book department of the Boston Public Library examines some of the volumes which will be shown in the 400th Anniversary Exhibit. (Story on page three)

RELIGIOUS EDUCATION ASKS LARGE SUM

★ The department of religious education of the National Council is to ask for \$1,150,000 at General Convention to cover its costs for 1950-2. Director John Heuss so reported at a conference on education held at Sewanee, Tenn., attended by clergy from 30 states.

DEACONESS REPORT TO CONVENTION

★ The advisory commission on the work of deaconesses will report to General Convention that there are "shocking situations as to salaries and living conditions." It therefore will recommend to Convention that the minimum salary of a deaconess doing full time work should be not less than \$1,800 and that in addition some suitable provision for comfortable living quarters should be made. The report also states that there should be provided "pensions or annuities in the case of disability and advanced age."

ASK AID FOR INDIANS

★ The Rev. John B. Clark, superintendent of the Standing Rock Mission at Mobridge, S.D., is one of a number of Church leaders to urge the creation of a million dollar fund to provide better education for American Indians. The National Fellowship of Indian Workers, sponsoring the appeal, is composed of representatives of 22 denominations and four national Indian agencies. The scholarship fund is necessary to provide professional and technical training for some 400,000 Indians and Esquimos. The organization called upon the government to relieve the plight of Indians dispossessed from their homes through construction of the Missouri River Basin development, and also urged the government to take immediate steps to improve the living conditions of

thousands of Indians described as "landless or with inadequate acreage to maintain themselves and their families in health and decency." Mr. Clark is treasurer of the Fellowship.

BERKELEY STUDENTS AID MISSIONARY

★ The students of the Berkeley Divinity School have made an appropriation of \$150 for the use of Archdeacon Woldock in his work at St. Mark's Mission, Bluefields, Nicaragua. His services in Central America antedates the transfer of the jurisdiction from the Church of England to the Episcopal Church. In addition to St. Mark's he is responsible for remote Indian missions.

LEAVES GOVERNMENT FOR MINISTRY

★ Jack H. Stipe, chief of the social service division of the Veteran's Administration, Washington, has resigned in order to prepare for the ministry of the Episcopal Church. He is to take a one year course at the General Seminary, instead of the usual three year course, due to his background in scholarship and practical social service work. In his former position he had 1200 employees under his direction.

ROMANISTS IMITATE GREAT SCENES

★ One of the radio networks announced last week that "The Family Theatre," a weekly broadcast of the Roman Catholic Church, is changing its form and will hereafter use scenes from great plays. Previous broadcasts in this series have been original productions. The new course of action, reported as a direct result of thousands of requests, is almost identical with the method used in "Great Scenes from Great Plays," the weekly radio program produced by the Episcopal Church last fall and winter.

BISHOP LARNED REPORTS

★ Bishop Larned, in charge of American Episcopal churches in Europe, in presenting a triennial report to the Presiding Bishop, states that clergy in Paris, Rome, Florence, Nice and Geneva have rendered important service to an increasing number of American visitors, to permanent residents, and to thousands of Americans at work in many international organizations. Every vestry has among its members one or more representatives from consulate or embassy. The churches have helped to uphold the morale of Americans working in an environment of considerable political and economic strain.

One of the more recent opportunities is in connection with the Saudi Arabia oil development where there are said to be about 5,000 Americans at work.

BUILDING DORMITORY AT BOYS HOME

★ Bishop Phillips turned the first spade of earth at a ceremony which launched a new building program at Boys' Home, Covington, Va. The first building, a part of a large program, is a dormitory which will provide for a house-mother and house-father and 15 boys. In his address the bishop spoke of the splendid work of the institution for under-privileged boys, which is operated jointly by the dioceses of Southern Virginia and Southwestern Virginia.

VOLUNTEERS BUILD A CHURCH

★ St. Jude's, Burbank, Cal., is being built by volunteer workers. A "hundred hour club" has been formed, with each member keeping a record of the time he spends on the new church. They are to perform various jobs and thus reduce the cost of building. The women are doing their share by supplying the men with sandwiches and drinks.

EPISCOPAL CHURCH NEWS

CHINESE PROTEST TO PRESIDENT

★ Eighteen Chinese organizations in the U.S., including a number of Church groups, sent letters on July 4th to President Truman, Secretary of State Dean Acheson, and all members of Congress, voicing their protest against any further aid to the Koumintang regime. The letter stated that "the Koumintang regime has been utterly discarded by the Chinese people. And the Chinese people shall also hold the U. S. government responsible for causing their suffering and misery."

The organizations warn that U. S. policy toward China has seriously impaired the traditional friendship between the two countries and call for effective measures to restore friendship. They also call upon the American people to join them in this effort.

The organizations with Church connections joining in the protest were the Chinese Students Christian Association; the Peking University alumni; the University of Shanghai alumni; the Yenching University alumni; the Nanking University alumni.

TRAINING CONFERENCE IN 7TH PROVINCE

★ Youth leaders from various parts of the country were at Claremore, Okla., June 20-28, for the training conference of the youth commission of the 7th province. Philip Zabriskie, Princeton student who was at Amsterdam last summer, told the delegates of the ecumenical movement and the opportunity the Churches in America have to achieve unity. The Rev. Roger Blanchard of Columbia, Mo., and chairman of college work in the province, gave lectures on college work. John Booty of Detroit, chairman of the na-

tional youth commission, gave the address at one of the workshops which met each afternoon, and challenged the young people "to realize the full implications of their religion."

Other leaders were the Rev. G. C. Stutzer of Okmulgee, Okla., who was dean; the Rev. E. M. Eckel of Tulsa who gave a course on Church symbolism; the Rev. Victor Hoag, also of Tulsa, who gave a course on teaching methods; the Rev. H. Paul Osborne of San Antonio, Texas, who gave a course of doctrine; Verne Jones of Enid, Okla., who presided over the commission meetings of the province's youth commission. Also giving youth leadership to the conference were Scott Jones of Salina, Kansas; Gloria Sherwood of Port Arthur, Texas, and Donald Jackson of Kansas City, Kansas, who are the national youth commissioners of the 7th province.

YOUNG PEOPLE'S CONFERENCE

★ Bishop Phillips was the chaplain of the young people's conference of the diocese of Southwestern Virginia, when 95 youngsters, together with a faculty of 20, met for a week at Hollins College. The dean was the Rev. David Cady Wright Jr. of Lexington and the director was the Rev. G. William Beale of Rocky Mount. One of the highlights was a picture-lecture on Alaska by the Rev. Jennings W. Hobson Jr., a missionary there for a number of years.

MILLION MARK PASSED

★ On July 8 a total of \$1,000,-243 had been received for the Presiding Bishop's Fund for world relief. Funds will continue to be received through the year, even though the goal originally set was for a million.

MIRIAM VAN WATERS PRAISES CHURCH

★ "My recent battle in Massachusetts for the principles of religion and social work in rehabilitation of delinquents has taught me certain fundamental things," said Churchwoman Miriam Van Waters, superintendent of the Women's Reformatory of that state, speaking to a group of Church people and social workers in Detroit. "The first of these," she said, "the power of the Churches to combat injustice and corruption, is overwhelmingly strong if the people are well informed. This takes time and effort. It cannot be done quickly as a crusade, but must be built up patiently in all the parishes. The information given to laymen must be secured by means of actual knowledge."

"The second thing I learned," she said, "is that the root of the dilemma of modern social work is that it is the offspring of religion and of science, and is in need of defining its relation more clearly to its parents. Each science in its youth has tried to shake itself free of religion, and then, as in the case of physics has reached a higher synthesis, not antagonistic to the life of the spirit."

The committee to invite Miss Van Waters to the city was headed by Governor G. Mennen Williams, an Episcopalian.

URGE REJECTION OF PACT

★ Bishop Lawrence of Western Massachusetts was among the 216 clergymen and educators to urge the rejection of the Atlantic Pact. The signers foresee a vast armaments race resulting from the Pact's mutual defense obligations and expressed themselves as unwilling to stake American security upon military power.

EDITORIALS

Freedom and Power

WE do not often editorialize on books but Paul Blanshard's "American Freedom and Catholic Power" (Beacon Press, \$3.50) merits all the attention that can be given to it. It brings startlingly to light what has so increasingly troubled those who believe in freedom in this country; the desperate endeavor by the Roman Church to control and direct the American way of life in its diverse manifestations. Here is all the evidence—staggering amount of it—carefully documented and proved by Romanist sources.

Few people are as well qualified as Mr. Blanshard to marshal these devastating facts. With both a legal and theological background he knows where to find and how to present his material. As one who was Commissioner of Investigation in the LaGuardia administration he is past master at uncovering particulars that some would like to keep hidden. Half of the book appeared in *The Nation* and is responsible for that periodical still being banned from New York City and other schools—under Roman Catholic pressure. Its publication after formidable difficulties by the intrepid Beacon Press roused the expected shrill cries of "false" and "intolerant" from the Roman Press that one would expect. Invectives have been hurled at it with all the facility of an Archbishop Spellman. But the critics find themselves hard put to repudiate their own spokesmen, for it is upon them that the author relies for his data. If it is "intolerant" to criticize a religious group then our Lord was guilty of the same crime in his attacks on the Pharisees.

Mr. Blanshard is extremely careful to differentiate between the spiritual and the temporal aspects of the Roman Church, just as The Witness always has been. His book is, he writes, "not about the Catholic faith but about the cultural, political and economic policies of the rulers of the Church." Obviously this is an almost impossible

task in regard to an organization that claims the sole authority to direct the whole life of man, but he succeeds as well as anyone could. In his chapters on education, medicine, eugenics, marriage, censorship and science the author shows where this totalitarian system leads us. Most revealing of all is his analysis of how the hierarchy functions to achieve its ends.

No one can afford to miss this book; not only is it vastly enlightening but it is as absorbing as any novel. Unless truth is a dangerous thing not to be faced it is a healthy book too. For it should demonstrate to fair-minded Roman Catholics

that if its hierarchy does not pause in its reckless attempt to dominate even those who are not of the Roman faith it will start a counter-fire that could only be disastrous for all concerned.

N. Y. City Schools

THOSE interested in protecting public education from the vicissitudes of politics, and from the pressure of groups whose interest in public education is much greater than their sympathy with it, will find food for thought in the calm and objective report recently issued by the commission on Christian social relations of the diocese of New York. The rest of this editorial is condensed from this report, with only one change in wording.

Public education in New York, from the kindergarten through the university, during the past few years has been involved in one incident after another which tends to raise grave questions concerning the quality of the system and the policies and practices of the board of education and the board of higher education.

There is a scandalous lack of adequate physical equipment, with some schools where not even the elemental requirements are met—no soap and no towels in washrooms. Approximately 3,000 substitute teachers are employed in day schools. Many have been in this status for years, without tenure and without pension rights. Hundreds of

"QUOTES"

PRAYER

O HOLY SPIRIT, who has kindled the fire of devotion in the souls of men from age to age; We bless thee for the special gifts thou didst bestow upon the leaders of thy Church in England in a former time, beseeching thee to continue in all who have entered into their labors the bright light of thy truth, and such ardent love, that from the altar of their hearts the praise and adoration of thy Church may ever rise to thee, who with the Father and the Son livest and reignest one God, world without end. Amen.

—Written by Dean John W. Suter, Custodian of the Book of Common Prayer, to mark the 400th Anniversary.

classes are over-crowded to the point of seriously affecting the quality of instruction, to say nothing of the more serious matter of health.

The bureau of attendance deals with the problem of truancy on what is practically a police court basis, with almost no real consideration of the human and social factors involved. The bureau of child guidance deals with many of the same children, and its humane, social approach results in a conflict of philosophy and practice within the system. Dr. Caroline Zachery was brought in to head this department, and died after a few tragic years of conflict and frustration. The division of children with retarded mental development is at the moment threatened with a reorganization which would rob its director of all real authority.

After a year and a half of constant difficulty, created by the attacks of "The Brooklyn Tablet" (R.C. weekly), Youthbuilders has been eliminated from the school system. Its effective methods of democratic education are to be abandoned and its supervisory staff returned to classroom teaching. One teacher has resigned in public protest. This has taken place in spite of repeated assurances from the president of the board and the superintendent of schools that they approved and supported the program, and in the face of continued vigorous representations by the Protestant Council, the Board of Jewish Rabbis, the National Association for the Advancement of Colored People, the Public Education Association and the United Parents Association, plus favorable comment on the Youthbuilders program in "The New York Times," "The Herald Tribune," "The New York Post," and favorable editorial comments in "The World-Telegram" and "The Mirror."

The censorship exercised by the board of education and by school principals has barred not only "The Nation" but "Gentlemen's Agreement," "One God," and other material designed to instill friendship and understanding between racial and religious groups. The ban on "Gentleman's Agreement" was lifted after the embarrassing reports of anti-Semitism in Franco Spain. The ban on "One God" is especially revealing as this beautiful and reverent book on its jacket contains glowing endorsements from representatives of each of the three major faith groups. The only possible explanation is that it is banned because a sympathetic presentation of all three groups is not considered desirable.

"The Brooklyn Tablet" bitterly attacked the candidacy of Dr. Bryne Hovde for the post of president of Queens College, and Mayor O'Dwyer made a flagrant attempt to influence the action of the board of higher education. It is true that

the Mayor reversed himself on the issue, but the damage had been done. Queens College was denied the services of a brilliant educator.

A shocking instance of racial and religious bigotry occurred in a Brooklyn school, where Miss Mary Quinn was found guilty, in a departmental trial, of teaching which attacked the valor of certain racial groups during the war. She was fined several hundred dollars, but was returned to her classroom and is still a teacher of social studies in the New York public schools.

What is needed, not only in New York, but many other cities, is not a mere blast of criticism directed at the men who are currently responsible for our schools. What is needed is an alert, intelligent citizenry, who will give whole-hearted support to our school officials when they are right, and who will protect them from undue pressures from particular groups.

The Barden Bill

WHATEVER else Cardinal Spellman may be, he is not stupid. So when he calls the Barden Bill, now pending in the House of Representatives, "unjust discrimination against parochial school children," "persecution," "bigotry," "a menace to American democracy," "a shocking sin," etc., he is exposing his integrity to grave question in the minds of objective citizens. For he knows full well that Roman Catholics are not discriminated against in the bill; there is not the slightest word to prevent them sharing equally with Protestants, Jews and non-believers in the benefits of public education. He knows the right of Romanists or the right of any group to establish sectarian schools of their own liking is not threatened to the slightest extent. And unless he has not read the first amendment to the Constitution of the United States he knows, too, that there is to be no establishment of religion in this country. If we begin to use public funds to support sectarian religious enterprises the camel's nose is in the tent and the wise provision of our founding fathers will soon be nullified.

It is interesting to recall that until recently the Roman Church used its large influence to try to prevent the use of federal funds for education. Now that there is a likelihood of this being done it is elbowing its way to the front, eager to get as large a slice of the cake as possible. Let no one be deceived; the Roman hierarchy's vicious and vituperative campaign to prevent the passage of the Barden Bill is more than an attempt, in his Eminence's innocent words, to "guarantee at least non-religious text-books, bus rides and health services" for Roman Catholic "lambs." It

is the beginning of a dangerous effort to break down the American system of free education. If anyone doubts this let him read the documented chapter, "Public Schools and Public Money" in Paul Blanshard's book, "American Freedom and Catholic Power." There we find in an officially sponsored pamphlet of the Roman Church the statement that "Our first duty to the public school is not to pay taxes for its maintenance.

... The first duty of every Catholic father to the public school is to keep his children out of it."

If you are opposed to that kind of "American democracy" we trust you will write your Congressman immediately and urge his support of the Barden Bill (H.R.4643) which seeks solely to protect the tax-payer's money and insure religious liberty for all by providing that public funds shall be used for public education only.

Prayer Book Characteristics

BY

CYRIL F. GARBETT

The Archbishop of York

WE are commemorating far more than the publication of the Prayer Book of 1549. It is doubtful if that Prayer Book ever received the approval of Convocation; it was used for barely four years, and on its publication was criticized by theologians and disliked by the people. We are commemorating the English Prayer Books, and the importance of the 1549 Book is due to the fact that it was the first to express the principles which have inspired and directed the worship of the Church of England for four hundred years.

There was nothing new in the substance of many of its rites; for centuries most of them had been said or sung in Latin, Greek or Hebrew. But it was something new that they should be translated into the English tongue, so that learned and ignorant alike might understand and use them. When we say the Litany, published five years before the first Prayer Book, we offer in our own language the intercessions and supplications which the Catholic Church both in the East and the West has made for over a thousand years for all men in all conditions of their lives: for the strong who stand, for the weak-hearted, and for them that fall; for all in danger, necessity and tribulation; for all that are desolate and oppressed; and for our enemies, persecutors and slanderers. And both the translation of the old prayers and the phrasing of those which are new, were in such perfect prose that frequently they rise to the height of poetry. The Prayer Book as later revised gradually won its way; and in the time of the Puritan tyranny both clergy and laity chose exile and imprisonment rather than abandon its use. And now in the Churches overseas which belong to the Anglican Communion, the

Prayer Book, as revised in 1662, is accepted as the standard of worship and as a bond of unity.

Wherever the Prayer Book is used it reserves and witnesses to four characteristics of the worship of the Church according to the use of the Church of England: it is scriptural, intelligible, congregational, and pastoral.

Scriptural Worship

OUR worship is scriptural. A great part of our public worship is taken up with readings from the Old and New Testaments and with the reading or singing of the psalms and canticles. The prayers we use are inspired with Biblical language. It would not be true to say that the Scriptures were neglected before the Reformation. Then as now a great part of the offices of the Church were given to their reading or recitation; but they were in Latin, and the order of their reading was such that all continuity was lost through the insertion of many stories and legends. Many who have never read the vigorous and instructive prefaces at the beginning of their Prayer Books are familiar at any rate with Cranmer's complaint, that "the number and hardness of the rules called the Pie, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out."

In the place of this confusion it was ordained that in future nothing should be read in Church but "the Holy Scriptures or that which is agreeable to the same, and that in such a language and order as is most easy and plain for the under-

standing both of readers and hearers."

We have to admit quite frankly that owing to recent praiseworthy attempts of our Church to improve the choice of the Scriptures for reading, and to the less praiseworthy attempts of individuals to read only what commends itself to their judgment, neither visiting preacher nor congregation any longer have any certainty as to the lessons which they may hear. But we should be thankful that for four hundred years the reading and use of the Bible has been given such a central place in our worship. In the days when every parishioner went to Church and most of them were able to read, they were made familiar with the Bible; its phraseology became part of the ordinary speech of those who knew no other literature; through this weekly hearing of the Bible they gained some vision of the glory and love of God and of his purpose for man, and its promises and warnings gave them a lantern by which they could guide their steps through the cares and sorrows of daily life.

Intelligible Worship

INTELLIGIBILITY is another characteristic of Anglican worship. One of the purposes of the Reformers was to raise the whole standard of learning both of the clergy and of the laity. Their ideal was a Church in which both the clergy and laity knew the Bible and were grounded in the

essentials of the faith. The clergy long after their ordination were occasionally examined in Elizabethan days by the bishop to test their proficiency in learning, while those who proposed to stand as godparents or to be married had first to satisfy the parish priest that they could say the Lord's Prayer, the Ten Commandments, the creed, and, sometimes, the catechism. This was in accordance with the spirit of the new Prayer Book. Worship was simplified; it was not only henceforth in the vulgar tongue, but many familiar rites and ceremonies were abolished in the hope that the services could be the more easily understood. Exhortations, of which the "Dearly Beloved" is the best known example, were inserted so that the congregation might know clearly the purpose of their assembling together, and homilies were ordered to be read or sermons preached for the education of the laity.

The tendency of Anglican worship is to appeal to the understanding more than to the emotions. As a race we are usually shy of showing our emotions in public; so it is natural that also in our worship there should be restraint and sobriety; though room for the emotions is found in the use of the psalms which give expression to the deepest penitence and the highest devotion; and in only too many of our hymns sentimentalism as well as emotionalism are given a free rein. The pre-Reformation services appealed as far as the laity were concerned mainly to the emotions, the worshipper came not so much to strengthen his faith and will as to express his love to our Lord, his mother and the saints.

In their desire to make worship both scriptural and intelligible much that was of beauty and spiritual value was destroyed by the reformers; but the way was made open for the people to worship with their understanding. The worship of the Prayer Book was more difficult than the services to which the people had been accustomed in the past; it called for a greater effort and concentration, but it encouraged a more intelligent devotion, and demanded the cooperation of the will and the understanding as well as of the heart.

Congregational Worship

THIRDLY the Prayer Book gives a worship which is congregational. It never forgets the priesthood of the laity. The clergy and the laity are to join together in offering to God the sacrifice of prayer and praise. The contrast between the pre-reformation and the post-reformation services was in this respect very great. In the ordinary parish church a member of the congregation would usually find great difficulty in seeing

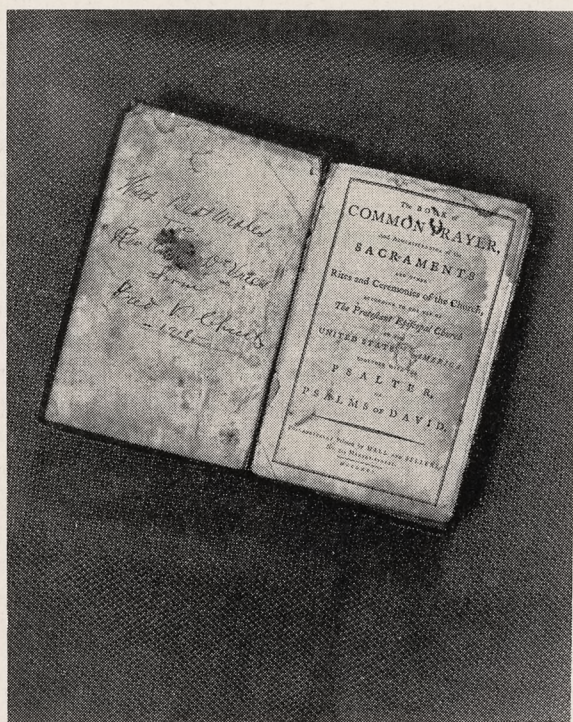


Photo by Oxford University Press

The pre-Standard Edition of the 1790 Book of Common Prayer

the priest who was celebrating at a distant altar, and even when he heard the words they would be unintelligible unless by any strange chance he knew Latin. There was plenty he could do as an individual; there were the beads to finger, the silent invocations to repeat, candles to light before the various pictures and images, and at the elevation of the host with the rest of the congregation he would prostrate himself in reverent adoration. But there would be little or no opportunity of his taking active part in a corporate act of worship, with the exception of the occasions when litanies were said. The service was done for him rather than with him.

The Prayer Book aimed at changing this. The Holy Communion and the other services of the Church were to be in English; there was to be no celebration unless there were communicants; the bread at the Holy Communion was to be broken before the people; and by dividing the long Prayer of Consecration it was possible for the laity to give greater attention to it; and at one time the holy table itself was placed in the chancel so that the communicants coming up at the words "Draw near with faith" might as members of the family of God kneel close to it. In the other services changes were made to encourage the laity to take part in them. The minister is ordered to read with a loud voice so that all can hear; the lessons are to be read distinctly and audibly, an injunction which I fear is not always obeyed; and the congregation are directed to say after or with the minister the confession, the Lord's Prayer and the creed; and they are expected to join in the singing or saying of the psalms and canticles and in various responses.

The congregational nature of the Anglican Prayer Book was even more opposed to the practice and wishes of the Puritan than to the medieval services. The Puritans wished the conduct of worship to be left to the discretion of the minister, without any set form to follow, and asked that the responses of the people should be omitted and the short collects turned into one prayer. The congregational nature of worship has now become part of our Anglican heritage. Nothing causes greater resentment among the laity than a service which they can neither hear, nor follow, and which gives them little or no opportunity of joining in prayer and hymn.

Pastoral Book

THE Prayer Book is pastoral. As the Church of England is pastoral through its parochial system, so its Book of Common Prayer is intended to help the parish priest in his pastoral duties. The Prayer Book as we have it today provides

for the spiritual care of the members of the Church from infancy to the grave; so within it we find the rite of baptism for infants, the catechism through which children are to receive instruction in the faith of the Church, the order of confirmation by which their baptism is completed by the laying on of hands, the form for the solemnization of their marriages, the thanksgiving after child birth, the visitation and communion of the sick, and finally the burial of the dead. Through experience of its pastoral offices many of the laity have learnt to love the Prayer Book, for it has spoken to them at the happiest and saddest moments of their lives. And the clergy through the reverent and careful use of the services for baptism, marriage, and burial, can still keep in touch with the multitudes who never or hardly ever join in the regular worship of the Church.

Today many feel the need of the revision and enrichment of the Prayer Book. The changes already made in its services by general consent, and others proposed over which there is still controversy, show how widespread is the desire to enrich our Prayer Book from the treasure-houses of the ancient liturgies of the Church, to adapt some of its services to modern conditions, and to add forms of worship required in an age very different from that in which the Prayer Book was last revised. But those of us who are most eager for revision must never forget what the Prayer

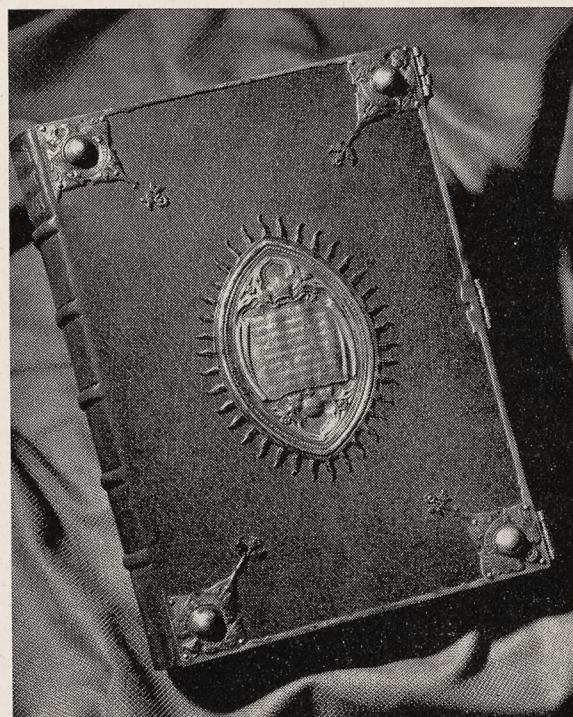


Photo by Oxford University Press

The Standard Book of Common Prayer of 1892

Book has meant for past generations of our fellow countrymen, what it has meant to so many of us from childhood, and what it means to Anglican Churchmen in all parts of the world.

With the exception of the Bible, the Prayer Book has had an influence over the English speaking people possessed by no other book. Much of its language has entered into common speech; and its ideals and teachings have profoundly moved many who would make no claim to be Churchmen. Charles Morgan in a charming essay on "The Village Church" writes, "The miracle of the Prayer Book, if allowed to speak in its own

order plainly, is that it speaks both timelessly and to the occasion . . . the words of the Prayer Book would often pass us by, almost unheeded . . . then suddenly, because it had not been changed, because every phrase in it was a familiar emblem, the Prayer Book, in our greatest need, would speak, as it were a voice within us, of that darkness in which we were lost and that light which we had forgotten." So let us lift up our hearts in thanking God for a book truly scriptural and truly catholic, through which so many have learned to worship him with the spirit and with the understanding.

Power of the Prayer Book

BY

W. F. RABE

Professor at Menlo College

THESE comments are to be directed toward the general topic of the power of the Prayer Book. Obviously the power, the influence, and the importance of such a collection of scriptural quotations, prayers, and services will be different for each person reading them in accordance with our various experiences and religious concepts. Therefore, one would be a little presumptuous to attempt to speak or write in a collective sense for all men. One can gather together a few general ideas concerning the importance of the Prayer Book, but such ideas cannot compare with the personal and highly individual situations in which its powers has manifested itself to each of us. I should like to mention just two ideas concerning the power and significance of the Prayer Book and ask your indulgence for doing so.

Any discerning adult mind cannot be aware of the universe in which it lives without becoming aware of the terrible and awful presence of the divinity that shapes and governs it. None of us can stand unmoved in the presence of a violent storm of the elements without seeing God being present in the darkness and terror. Neither can we look upon the simple innocence of a child or the first efforts of spring to declare itself without sensing the tender mercy of God. We cannot listen to a fragment of a Bach chorale without realizing the extent to which God dwells within the creative portions of human nature. We cannot look back over the course of history without seeing the ultimate, but slow and painful, justification of certain ideals and values which we at-

tribute to the presence of God. We find that we know what Athenagoras of Athens meant when he wrote in 177 A.D. upon embracing Christianity:

"We have such incentives to piety in the established order, the universal harmony, the magnitude, the color, the form, the arrangement of the world, . . . If the world is an instrument in tune, and moving in well-measured time, I adore the Being who gave its harmony, and strikes its notes, and sings the accordant strain."

Thus we find that the overwhelming presence of God envelops the thought of the human mind and moves our minds toward him in return. We are drawn in acts of piety to God. But our speech, our gestures, or words are so inadequate in the presence of God. We must have some guide or something must give our ideas direction in worship and adoration. Thus we say the Sanctus or the Gloria. Or we sing a psalm. When one comes into the presence of God what can one say or do that will fully express his longing, except to borrow the words of David. We need such words, ceremonies, and prayers of tradition and simplicity, that will have meaning for all men for all times and in all places. And does not the Book of Common Prayer do this for each of us and the Church?

A Constant Challenge

BUT the Book of Prayer is not only a collection of devices for worshipping and glorifying God; its contents are a constant challenge to men

and to their thinking. It is a constant evaluation of all that any of us are and what we stand for as human beings. Each new experience in using the Prayer Book is a "new and shocking evaluation" of all that we have been and are, and will be. In addition we have many experiences that have no meaning; they seem to be dull and our lives may slip into a mediocrity of taste and a lack of intellectual and moral discrimination that we become unworthy of the name of "Children of God." The words of the Common Prayer grant us an approach to a meaning to all of our experiences and a restoration of the meaning of living so that we come to know of that which is eternal and of value.

"All that exists

Matters to man; he minds what happens
And feels that he is at fault, a fallen soul
With power to place, to explain every
What in his world, but why he is neither
God nor good, this guilt, his insoluble
Final fact, infusing his private
Nexus of needs, his noted aims with
Incomprehensible comprehensive dread

At not being what he knows that before
This world was he was willed to become."

—Auden, W. H.: "The Age of Anxiety." Random House.

Feeling keenly that we are not all that God intended man to be, we seek direction, a sort of intellectual leadership in our efforts to more completely realize in our lives what we vaguely seem to know we are not and what God intended. The prayers, the services, the psalms, the gospels, and epistles are eternally before each of us directing us in becoming what we are not, in pointing a way to the real purposes and destiny as rational self-directing creatures. In the inadequacy of our self-direction we need constant reminder of the purposes of God embodied in traditional prayers, psalms, and scriptural quotations.

The power of the Prayer Book is at least two things: it is a means of worshiping God in a humble human way which in some small way approximates the extent of our longing and desire to return to our ultimate objective; and it is thus a help to each man to become what he knows only too painfully well he is not, but what God intended he should be.

Young People Want Answers

BY

WALTER N. WELSH

Episcopal Chaplain at Syracuse University

ONLY occasionally is there an opportunity for the youth of the Church to catch a vision which is too big for them to grasp, take home, and tuck away as a private possession to be forgotten except for a bit of ecclesiastical guarding. The habit of talking down to youth, of giving them little credit for reasoning power, or of telling them simple stories and promulgating proper Church manners is one of the diabolical standbys of lazy clergymen, and lay leaders who are hard put to define what the gospel of Jesus Christ really is.

Conventions and conferences for youth are often guilty of getting by with the least amount of imagination as to that which youth really wants and needs. Religion is passed on in a vacuum totally unrelated to the pressures being put upon the "kids" by a largely paganized society. Committees get together and say, "this is the 400th anniversary of the Book of Common

Prayer; we surely ought to give a course on the Prayer Book." That which they are contemplating is some musty history which will glorify the sacred exclusiveness of the Anglican Communion. If, perchance, someone had read Professor Shepherd's articles on the Prayer Book in the Witness during Lent, these would be considered too advanced; meat too indigestible for tender minds.

Then there are the planning groups who "recklessly" and with a great deal of "advanced thinking" call in youth for their program suggestions, and find to their glee that the young people, having been so long in sheltered ecclesiasticism, parrot for them the innocuous requests, "How can we have better attendance at our Y.P.F.? Where can we get speakers? What is a good recreational program? What are the differences between low and high church?"

Young people can be enlisted on vital issues, and it is not required that they be exceptional

minds and leaders. Not long ago Bishop Peabody of Central New York really disturbed a group of one hundred young high-school churchmen from his diocese. There were none of the patronizing "do good" remarks, no mere froth and promotional enthusiasm, no broad general "challenges." The Bishop dished out specific issues which hit the teen-agers squarely where they live—issues which are hotly contested by "vigilantes" and lovers of the status quo everywhere. He raised a real concern about people, and made it impossible for any of the convention representatives to return to their parishes and communities the same as they left them.

Some leaders of the Church feel that the Church's bread is buttered by not disturbing the wheels of politics and economics. The remarkable fact is that the life of the Church depends upon an intelligent dealing with its young people who have a tremendous amount of misinformation as well as new information about matters which involve the life and death of nations and civilization. It is foolish to talk down to youth in our Church whose ideas and Christian conviction are even acceptable to the *Daily Worker*. The future pattern of society, which presumably is the concern of the Christian Church, is predicated on the discovery by the Church that its buttered side has something to do with producing food for youthful seekers and wanderers in a starving social order.

Talk Up to Youth

THIS is the time to start talking up to little children as well as older youth in our Church schools—not by giving them milk in cans, but by at least giving them milk instead of magic water. There is no use in producing a new curriculum if the only standard is to make it better than any one else's curriculum. What will make it better, the fact that it is more Episcopalian; the fact that it skips none of the Offices of Instruction?

Children need theology, but not wrapped up for them to take home. The children need a faith, but not a superstition. Talking up to these growing minds means appealing to their willingness to reason about the truth; nurturing their ability to understand the Incarnation in terms of simple economics. Where does a child first learn about the significance of a loaf of bread—a penny? The answer to this will determine the prime driving force of his life from youth to old age.

The orientation of the young people of the Church is now to be in the hands of experts who are to produce new materials for study. Before we spend money increasing this staff of experts,

promoters and writers, the future of society demands a clear and uncompromising statement from them defining this Church about which the curriculum will teach. What refreshing impact will this Church have on Society? Will it draw at long last the hungry of body and soul to it?

People of the Church do not need simple proof that the wheels are turning in one department of 281. Those who are concerned about youth in the Church are not in the mood to be talked down to via the "evidence of things unseen." The Church needs a completely new vision of itself; a horizon toward which it will look as it struggles with economic and political corporate obstacles such as Christian of Pilgrim's Progress never encountered.

Because the Church has a subconscious commission to fight evil it has been led to softness by those who enjoy the safe luxury of finding the sin in others, and combatting foes which are "foreign," hence generally unacceptable. This means that any new curriculum and its whole educational foundation must be talked up to a proud Communion in terms of the entire economic and political structure of society. This may of course startle some of the Church members about the plan of the Creator. Then and then only can the youth of the Church be bequeathed with the power of the Holy Ghost the mission to "go into all the world and make disciples of all nations."

Needed Qualifications

ON a card in a church in the city of London is to be found the following list of qualifications said to be needed by a parson:

- The strength of an ox.
- The tenacity of a bulldog.
- The daring of a lion.
- The patience of a donkey.
- The industry of a beaver.
- The versatility of a chameleon.
- The vision of an eagle.
- The meekness of a lamb.
- The hide of a rhinoceros.
- The disposition of an angel.
- The resignation of an incurable.
- The loyalty of an apostle.
- The heroism of a martyr.
- The faithfulness of a prophet.
- The tenderness of a shepherd.
- The fervency of an evangelist.
- The devotion of a mother.

NEWS OF OTHER CHURCHES

OXNAM URGED END OF HYSTERIA

Methodist Bishop G. Bromley Oxnam of New York told a conference meeting at Wellesley, Mass., that "Americans should call a halt before hysteria demands that sermons be submitted to Congressmen before delivery." He also stated that "free men may well be alarmed" when educational institutions are subpoenaed to produce a list of textbooks to be perused by Congressmen "who may or may not be qualified to understand them." He assailed the Un-American Activities Committee of Congress and also use made in court trials of confidential records of the F.B.I. Asked by newsmen to comment on Cardinal Spellman's recent demand that parochial schools should share in the \$300,000,000 of federal funds to aid schools, the Bishop stated that Congressman Graham Barden, author of the bill, was "a loyal and wise legislator" who "insists upon the American principle that public funds shall be used solely for public education." Referring to the Cardinal's statement

that the Congressman was an "apostle of bigotry," Oxnam declared that "Cardinal Spellman has used the term 'bigot' freely of late. Now we know what he means by it. Anyone who disagrees with the Cardinal or who objects to the hierarchy putting its hands in the public treasury is a bigot."

Meanwhile the Roman Church launched a nationwide campaign at services on June 26, with members urged to write their Congressmen demanding that parochial schools receive their share of the \$300,000,000, pointing out that the Barden Bill excluded children attending non-public school from its benefits. Protestant and Jewish leaders however have said that federal and state aid should be limited to public schools alone, and that schools maintained solely to advance a particular religious faith should be maintained by private funds. They also point out that since the Roman Church has launched a campaign, it would be well for Protestants and others who accept this position to write their Congressmen expressing approval of the Bill. They suggest

further that a copy of the letter be sent to Congressman John Lesinski, Office Building, House of Representatives, Washington, D. C., who is the chairman of the committee on education and labor.—(See editorial)

ATOMIC CONTROL IS URGED

Christians must help bring atomic energy under the control and guardianship of world law, Sir Alfred Zimmern told the International Congregational Council, meeting at Wellesley, Mass. He warned that Russia may find the secret in less than four years and foresaw "a world of assured peace and international cooperation" if and when the atomic crisis is surmounted. Gordon A. Sisco of Canada told the delegates that the way to combat Communism is through the development of programs that will increase the areas of economic and social health throughout the world. He stated that "all assaults against civil liberties carried on in the name of democracy, every blow from within against human rights and fundamen-

1023 Vacancies

IN EVERY DIOCESE AND MISSIONARY DISTRICT OF THE CHURCH THE SIGN IS OUT: CLERGYMEN WANTED. BUT IS OUR NEED SIMPLY FOR MORE CLERGY?

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* * * * *

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NEWS OF OTHER CHURCHES

tal freedoms, all policies of racial discrimination and racial segregation, all efforts to bolster colonial exploitation or to support reactionary political regimes, are an aid to the spread of Communism."

Several speakers said that greater social emphasis will be required in the future in the mission fields, particularly in Africa, India and China.

LOYALTY OATH OPPOSED

The Cleveland Church Federation has condemned a proposed state law which would require a loyalty oath from teachers. The resolution says that the proposed bill "defines Communist affiliation so loosely that there is grave danger of identifying liberals, pastors and laymen as Communist affiliates if they support movements and causes which the Communists may also happen to support."

BRETHREN ADOPT RACE RELATIONS PROGRAM

The Church of the Brethren, meeting at Ocean Grove, N. J., in annual conference adopted a race relations program which asks that individuals and congregations "welcome people of all races into the membership of all organizations of the Church" and it further urges them to make "fellowship in pews and at meals equally available to all."

DISCRIMINATION CONDEMNED

The Southern Presbyterians, meeting in general assembly at Montreat, N. C., accepted a report of a committee which urges Southern Protestants to join with "humanitarian forces" in a fight against the "injustice and tyranny of religious and racial discrimination." It warned that a church which resorts to compromise or tries to be neutral in the matter of defending minority rights "will to that extent forfeit its redemptive power and influence among men." The action in "accepting" the report was not an en-

dorsement but a commendation to churches for study.

Closer cooperation with the Northern Presbyterians was unanimously approved in mission work, evangelistic work, education and seminary activities.

SOUTHERN BAPTISTS ON THE AIR

The Southern Baptists have contracted with a major network for year-round broadcasting on Sunday afternoons, starting October 2. It will be a half hour program, and will use 131 stations across the south, southwest and west coast. The program will originate in Atlanta.

WIVES SOMETIMES TALK TOO MUCH

Wives of ministers attending the pastors school at Dallas, Texas, were warned not to spread gossip. In a series of lectures on "Problems of Pastors' Wives," it was said "there are many preachers who wonder why they don't get appointed to larger churches. Often it is the wife because she talks too much. . . . A preacher's wife hears lots of things about church members she would do well to keep to herself."

WANTS THE SOUTH ORGANIZED

Officer George Weaver of the CIO told the institute on race relations, meeting at Fisk University, Nashville, under the auspices of the American Missionary Association, that the organization of southern workers is "the most important crusade we have undertaken since the early days of unions." Congressman Brooks Hays of Arkansas told the delegates that the poll tax must be ended by federal action, declaring that it "discourages voting by both whites and Negroes." Rabbi Arthur Hertzberg of Nashville charged that although the Jew had

lived in and helped create western civilization "he is still considered an outsider." Another speaker, Roger Baldwin of the Civil Liberties Union, charged that the trial of the Communist leaders in New York is a complete refutation of an American democratic principle. He declared that they are being tried "for their beliefs only. Americans have always preached that you can advocate anything so long as you don't do anything." He added that the world is undergoing a transition from a political democracy to "a more inclusive democracy."

METHODISTS URGE PEACE MOVES

President Truman was urged to take action looking toward the meeting of high-ranking officials of the USA and the USSR by the delegates attending the Methodist Southern California-Arizona conference. They also expressed opposition to universal military training. The California-Nevada conference expressed opposition to the methods used by committees investigating un-American activities. They called for "a fair code for investigating committees, clearly defining their scope, and the right of the accused to counsel, to know the charges against them, and to prepare their defense."

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NEWS OF CHURCHES OVERSEAS

CHINESE CHRISTIANS LEAD IN SHANGHAI

Several prominent Christians are moving into positions of importance in Shanghai, now under Communist control. Dr. Kiang Wen Han, executive secretary of the Chinese Christian Student Movement, gave one of the chief addresses at a recent youth meeting, attended by more than 2,000 representatives of youth organizations. He shared the spotlight with the new Communist mayor, Chen Yi. Dr. Kiang expressed great admiration for the liberation army and said that Christian youth in Shanghai will participate fully in the united effort to build a new democratic China. There were 40 national and local YM and YW secretaries present at the meeting. Two of them, along with Dr. Kiang, were elected to the committee of the newly formed Federation of Shanghai Democratic Youth. They are Mr. K. C. Lo and Miss Hsu Hsueh-hai.

URGES A CHANGE IN NOMINATIONS

Archbishop Garbett of York told the Litchfield diocesan conference that a drastic change in the method of nominating bishops was called for. "It is unsatisfactory in principle," he said, "for the chief officer of the Church to be nominated by the Prime Minister who is not necessarily a Christian." He proposed a Church chapter which would submit three names to the Prime Minister for final choice.

CZECHOSLOVAKIA CONFLICT

Zdenek Nejedly, minister of education in Czechoslovakia, told 15,000 Catholic factory workers, that the R.C. hierarchy will "lose its hold on the people," and he called upon priests to "take their places alongside the people" and declared that if they did not "they will reap a reward of people serving foreign interests." He gave the address at a monastery to which the workers had gone on a pilgrimage organized by Catholic Action, the organization which has been de-

nounced by Archbishop Beran of Prague as a spurious movement which no Catholic can support. Another speaker was Joseph Plojhar, minister of health, a priest who has been suspended for taking a post in the government.

Meanwhile in New York, 20 Protestant public relations directors and editors, were invited to a press conference at the Czech consulate. Vladimir Houdeck, delegate to the U.N., accused "the highest hierarchy of the Catholic Church" of efforts to win allies among Protestants and Jews by declaring that Communism seeks to stamp out religion. "We are not against Christianity or any other religion," he declared. "Our quarrel is only with those elements of the Catholic Church which are determined to frustrate the people's efforts to build socialism." He and other officials present made a distinction between what they termed "Church plotters" and "the great mass of Catholic people." Ervin Munk, acting consul general, said "there will not be a fight against religion in Czechoslovakia and religious freedom will be preserved and not curtailed." He added however that "what will be curtailed and made impossible are the subversive activities of the Church plotters."

CRIPPS DISCUSSES AIMS WITH POPE

Sir Stafford Cripps, Britain's chancellor of the exchequer, recently spent a half hour with the Pope. Following the interview Sir Stafford said that "we discussed Christian aims as the basis of the new democratic strength in western Europe, and we both agreed that Catholics and Protestants must work together toward this end."

GREEK CHURCH ASKS ERP AID

The synod of the Orthodox Church, meeting in Athens, asked the Greek government to allocate part of the aid it is receiving under the European Recovery Program toward relieving the financial needs of the Church.

GREATER FREEDOM IN HUNGARY

The Methodist Church has more freedom in Hungary than ever in its history, according to the Rev. Garland E. Hopkins of the U.S. Methodist Church's mission board. He is at present on an extended tour of Europe investigating Church-state relations.

GERMAN BISHOPS PROTEST PLANT DISMANTLING

R.C. bishops in northern Germany have voted to protest to occupation authorities against the dismantling of industrial plants in the Ruhr. The announcement was made by Cardinal Frings of Cologne.

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PEOPLE OF THE CHURCH

ACCEPTANCE:

NELSON M. BURROUGHS, rector of Christ Church, Cincinnati, has accepted his election to be bishop coadjutor of Ohio.

ANNIVERSARIES:

CAMERON F. MacRAE, missionary in Shanghai from 1899 through 1942, celebrated the 50th anniversary of his ordination to the diaconate on June 29th. Several Old China Hands helped him celebrate with a tea in New York.

HOLMES WHITMORE celebrated the 50th anniversary of his ordination to the priesthood on June 19th. He was rector of St. Paul's, Milwaukee, Wis., for 34 years and has been rector emeritus of the parish for the past five years.

HONORS:

HENRY KNOX SHERRILL, Presiding Bishop, received the honorary degree of Doctor of Divinity, in absentia, from the University of Edinburgh on July 8th. It was delivered by the vice-chancellor of the University, Sir Edward Appleton.

RICHARD S. EMRICH, bishop of Michigan, received the honorary degree of Doctor of Laws from Brown University from which he graduated in 1932.

PHILIP H. MASON, rector of St. Martin's, Dowell, Va., LLOYD DELANEY, clergyman of Lakefield, Ontario, and WILLIAM DENNIS, professor at Penn State, were recipients of the first annual Rural Workers' Fellowship awards for outstanding

service to the town-country Church. The awards were made at a corporate communion held in connection with the national conference on town and country Church held at Parkville, Missouri.

DEATHS:


WILLIAM EVERETT JOHNSON, rector emeritus of All Saints, San Benito, Texas, died on June 29th. He became rector of the parish in 1921 and retired in 1937. He was the brother of the late Bishop Johnson of Colorado, who was the founder and first editor of *The Witness*.

ORDINATIONS:

DAVID R. MATLACK was ordained deacon on June 23 by Bishop Hart at the Good Shepherd, Germantown, Philadelphia. He has been assigned to St. James, Green Ridge, Pa.

WALTER K. MALONE, vicar of Trinity, Solesbury, Pa., and St. Philip's, New Hope, was ordained priest on June 24 by Bishop Hart at Solesbury.

EDWARD R. SIMS, recent graduate of the Divinity School of the Pacific; JAMES L. JONES, JR., of the same school; CHARLES T. COOPER, JR., Berkeley Divinity School graduate who has been assigned to St. John's, Neosho, Mo.; RICHARD GARLICH, also of Berkeley who has been as-



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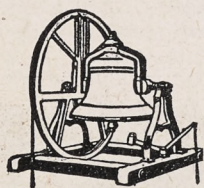
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ALLEN MILLER, graduate of Vir-
ginia Seminary assigned to Christ
Church, Warrensburg, Mo., were or-
dained deacons on June 19 by Bishop
Spencer of West Missouri. The serv-
ice was held at St. Paul's, Kansas
City.

JAMES C. JACKSON and **RAYMOND**
S. MITCHELL were ordained dea-
cons by Bishop Remington on June
25 at St. Simon's, Philadelphia. Jack-
son is to be a missionary in Texas
and Mitchell is now vicar of St. Cyp-
rian's Mission, Philadelphia.

JAMES STONEY was ordained priest
on June 28 at Albuquerque, New
Mexico, by his father, Bishop James
Stoney. He is the 4th of his name in
direct descent to become a clergyman
of the Episcopal Church. He becomes
rector of St. Paul's, Conway, S. C., on
August 1st.

PAUL D. EMENHEISER was or-
dained priest on June 29 by Bishop
Heistand at Trinity, Renovo, Pa,
where he is vicar.

JOHN M. GALLOP was ordained dea-
con on June 11th by Bishop Block at
the Good Shepherd, Berkeley, Calif.,
where he is vicar.

PAUL S. HEINS was ordained dea-
con by Bishop Mason at Trinity, Ar-
lington, Va., on July 7th. He is in
charge of Christ Church, Brandy, Va.,
St. Luke's, Remington (residence) and
Grace Church, Casanova.

HAROLD S. KNIGHT, formerly a
Baptist clergyman, was ordained
priest on July 6th by Bishop Peabody
of Central New York at St. Mark's,
Clark Mills, N. Y., where he is in
charge.

JAMES P. DEES was ordained dea-
con by Bishop Wright on June 29th
at St. Paul's, Greenville, N. C. He is
in charge of the Holy Cross, Aurora,
N. C., St. John's, Bonneron and St.
Paul's, Vanceboro.

JAMES B. GUINAN and **G. BURTON**
HODGSON were ordained deacons by
Bishop Emrich at All Saints, Pontiac,
Mich., on July 10th. The former is in
charge of Trinity, Belleville, Mich.
The latter is assistant at Christ
Church, Dearborn.

GORDON T. CHARLTON was or-
dained deacon by Bishop Jones at St.
Mark's, San Antonio, Texas, on July
5th. He is assistant at St. James,
Houston. He is a nephew of Bishop
Jones.

J. ROSS WELLWOOD and **ELLS-**
WORTH KOONZ were ordained dea-
cons by Bishop Hubbard at St. An-
drew's, Ann Arbor, Mich., on July
10th. The former is in charge of St.
Paul's, Brighton, and St. Stephen's,
Hamburg, Mich. The latter is assist-
ant at St. Andrew's.

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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.

CAPERS SATTERLEE

Rector of the Advent,
Spartanburg, S. C.

Recent Church periodicals have carried statements somewhat as follows: "The National Council to ask for 60% increase in the budget;" "One Million Nine Hundred Thousand Dollars Increase to be Asked For," and most of the things that have come up so far about General Convention are concerned with money increase, clergy pension increases, money for better equipment in seminaries, increase in missionary budget, etc. This worries me considerably because if the emphasis is put as it has been so far on the money I am certain, from observation of past affairs in our Church, that the money will not be forthcoming. I sincerely hope that we can lay aside much of budgets and quotas for a while and place all of our emphasis upon the "work to be done."

At a meeting of the synod, department of promotion, province of Sewanee, Bishop Henry used those words in a statement of his about our every member canvasses. I am convinced that he is absolutely right. The American people and the Episcopalians have always responded generously when once convinced that the "work to be done" was a good work and a needed one. If once we can convince the people of our Church that there is work to be done in the spread of God's Kingdom, I am certain that they will respond with equal generosity as they do to community chest and Red Cross drives. I urge you, please to do all in your power to put the emphasis on the "work to be done" from now until General Convention.

MRS. HARRIET BROWN MOORE
Churchwoman of San Antonio, Texas

The Church periodicals have lately given space to letters and articles concerning our burial customs. These have all been of value and, I hope, will produce desired reforms. However, there are two ideas which have been in my mind for some time and have not been presented.

Burial services in the church, where, of course, if possible they should be held, are attended by many who are not members of the Episcopal Church. It is easy to recognize them. So, for several years I have made it a practice to hand a Prayer Book, opened at the burial service, to any of these seated near me. I have yet to find anyone who has not read the service through with ap-

parent interest before the minister's voice is heard. Now my suggestion is that hymn boards be used for funerals and that they give the page of the Prayer Book for the service. I think this would do much to interest some who may be in an Episcopal Church for the first time.

The second suggestion concerns services held in mortuary chapels. Sometimes this seems to the family to be best. In these cases why cannot our burial service from the Prayer Book be made available in pamphlet form? In a Roman Catholic Church here attendants at a burial service have an English form distributed. If we could use this method those at the service could be sharers and not mere listeners.

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