

# THE Witness

10¢ A COPY

August 18, 1949



FRANK SIBILIA AT WORK

And that Ain't the Police Gazette Bishop Clark is Reading, Brother

ARTICLE BY BISHOP WALTER MITCHELL

## 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. Roeliff 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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## 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

The Very Rev. Edward R. Welles, Dean  
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

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p.m. recitals.  
Weekdays: Holy Communion, 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.

### TRINITY CATHEDRAL NEWARK NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean  
The Rev. Richard Aselford, Canon  
The Rev. Benjamin F. Axelroad, Jr., Ass't.  
The Rev. Edward W. Conklin, Assistant  
Sunday Services 8:30 and 11 A. M.  
Holy Communion Wednesdays and Holy Days, 12:10.  
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 Kloman, 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

# Question of Higher Pensions Reported by Committee

### General Convention Will Consider Report Now in Hands of Presiding Bishop

★ Most pensions now in force are inadequate. It was with that universally accepted opinion that a twelve-man committee, created by action of the 1946 General Convention, began its study of the question of higher pensions. In its report to the Presiding Bishop this month the committee, headed by Bishop McKinstry of Delaware, states that it "believes the crying need to be the raising of the smaller pensions and this can be obtained equitably by a simple adjustment upward in the scale of minimum pensions. The minimum pensions can in this way be brought back into the relation with living costs that existed when the system was conceived."

Figures are presented that eloquently prove that most pensions now in force are inadequate. Thus, according to a recent listing, of 937 clergy pensions averaging \$920 a year only 92 are \$1,200 a year or over and only 50 are \$1,500 a year or over. Of the 1,411 widows' pensions averaging \$370 a year only 78 are \$600 a year or over and only 57 are \$750 a year or over. The allowances of the 209 orphan children average \$222 a year.

The problem that will face General Convention, and the subject dealt with by this committee, is how to provide adequately—at least more adequately—for both the clergy

and their widows and orphans. The committee "believes that the aroused interest on the part of the whole Church in the subject indicates that the Church realizes that the 10% assessment rate does not do this in the face of the change in living costs." As a matter of fact, as the committee states, the increase in assessment rate at the last General Convention from 7½ to 10% was to compensate for lower investment income, not for the purpose of increasing pensions but of maintaining them.

The committee examined the investment procedures of the Church Pension Fund, particularly since suggestions have been made that funds should be invested in common stocks rather than in bonds. "An analysis reveals," the 20-page report states, "that no better results would have been achieved over the twenty-two years from 1919 through 1941 from common stocks than from the investments actually held by the Fund. However, during the period of undreamed-of production following this country's entrance into the war stocks have outrun fixed investments." The general conclusion of the committee however is that the trustees of the Fund have been wise in following a conservative investment policy.

The report points out that there are those in the Church

who think it would be beneficial if retired clergy had more leeway in working at the active ministry without suspension of their pensions. It goes into the subject in some detail and comes to this conclusion:

"The committee believes the arguments in favor of more liberal decisions are extremely compelling at the present time. The committee feels that the retired clergy who are able and available for limited activity may make their contribution particularly in this period of serious clergy shortage and thus provide themselves and their wives with better livelihood, and at the same time enable smaller places which are not able to pay more than nominal compensation to be served, where otherwise they would not be. This is especially true in the situation in a small mission which has a rectory, which requires only limited services and which cannot afford even with diocesan help to pay a clergyman the equivalent of his pension and which would have to be abandoned if the services of a clergyman were not obtained. Though the committee recognizes that a movement in the direction of putting older clergy in country missions might set back the missionary effort of the Church, the committee believes that in view of the peculiar needs of the times the Fund should liberalize its policy in borderline cases wherever it may be just and feasible."

The committee also made an exhaustive analysis of what provision dioceses are making for their retired clergy and widows to supplement what they receive from the Church Pension Fund. It reveals that over 2,000 retired or disabled clergy and widows and orphans do not have

any grants in supplement of their pensions, with not more than a half-dozen dioceses doing anything at all.

### Recommendations

The committee as a result of its study believes that it is of the utmost importance that the corporate strength and actuarial basis and responsibility of the Fund be maintained in full and recommends that higher pensions be sought within the framework of the Church Pension Fund.

The means of creating higher pensions are either a combination of a large initial reserve fund and a small increase in assessment rate or a larger increase in assessment rate without an initial reserve fund. The committee does not consider itself competent to recommend the specific step to be taken. It reports however that to increase minimum pensions to \$1,200 a year for the clergy and \$600 a year for the widows will call for either 1) an initial reserve of \$8,759,686 plus an increase in assessment rate from the present 10% up to 11% of stipends, or 2) an increase in assessment rate to 13% for about forty years and to 11% thereafter, with no initial reserve fund necessary.

To bring minimum pensions to \$1,500 a year for clergy and \$750 a year for widows will call

for either 1) an initial reserve fund of \$15,383,278 plus an assessment rate of 11.7%, or 2) an increase in assessment rate to 15% for about forty years and 11.7% thereafter, with no initial reserve fund necessary.

By one of these steps present pensions as well as future pensions where the new minimums are applicable will be higher, and clergy and widows in all dioceses and missionary districts will share in the increases.

Because the invaluable group and sharing aspects of the Church Pension Fund, particularly the minimum pension feature, require participation by all—large parishes and small, wealthy parishes and marginal ones, missions and other ecclesiastical organizations—the committee recommends that if General Convention approves a higher assessment rate, the Convention request the trustees of the Fund to make it effective as soon as they are assured of practically unanimous approval and cooperation throughout the Church.

### Problem Stated

The problem resolves itself into the question: does the Church think the need sufficient as the committee does, to justify parishes and missions readjusting their finances accordingly, or does the Church think bettering pensions is secondary

to the uses to which congregations now put their income.

Lacking a solution via the Fund, it will then have to be found through a system of diocesan relief.

A majority of the committee believes that General Convention should consider the advisability or otherwise of creating a standing joint commission to consider the whole question of the support of the clergy, including salaries, sustentation, insurance and pensions, with special consideration in the immediate future of the Church adopting the principle of minimum salaries.

Having submitted its report the committee considered it had discharged its responsibility and so placed the whole matter in the hands of the Presiding Bishop to be presented before the general Church.

Members of the committee, in addition to Bishop McKinstry, were Bishop Tucker of Ohio; Bishop Jones of West Texas; the Rev. Messrs. Jones S. Hamilton (Miss.), G. Carleton Story (Chicago), N. R. High Moor (Pittsburgh) and Messrs. David E. Bronson (Minn.), Thomas F. Cadwalader (Md.), E. N. Carvel (Del.), William W. Grant (Col.), C. G. Michalis (N.Y.).

This is still one more matter involving large sums of money that will call for the serious consideration of Convention.

### COST OF INSTITUTING NEW MINIMUM PENSION SCALES

Plan	Clergy: \$1,200 a year minimum Widows: \$600 a year minimum	\$1,500 a year minimum 750 a year minimum	\$1,800 a year minimum 900 a year minimum
A	\$8,759,686 initial reserve with 11% assessment in perpetuity	\$15,383,278 initial reserve with 11.7% assessment in perpetuity	\$21,846,492 initial reserve with 12.5% assessment in perpetuity
B	No initial reserve, but 12.3% assessment in perpetuity	No initial reserve, but 13.95% assessment in perpetuity	No initial reserve, but 15.7% assessment in perpetuity
C	No initial reserve, but 12.7% assessment for 50 years and 11% thereafter	No initial reserve, but 14.7% assessment for 50 years and 11.7% thereafter	No initial reserve, but 16.8% assessment for 50 years and 12.5% thereafter
D	No initial reserve, but 13.3% assessment for 30 years and 11% thereafter	No initial reserve, but 15.7% assessment for 30 years and 11.7% thereafter	No initial reserve, but 18.2% assessment for 30 years and 12.5% thereafter

Note: Minimums would be adjusted downward in cases of (1) late ordination, (2) salaries under the minimum clergy pensions, (3) unpaid assessments.

# EPISCOPAL CHURCH NEWS

## BISHOP ROBERTS REPORTS FROM SHANGHAI

★ Word has been received from Bishop Roberts of Shanghai, by way of Hongkong. Dated June 5, the letter was delayed for some reason in Hongkong. He writes as follows:

"Shanghai was fought for, after a fashion, for about a week. Gun fire was audible; some wounded were brought in. The communist soldiers reached the outskirts, near St. Mary's Hall, and the railroad, just beyond St. John's University, on May 24, and entered the city that night with a big noise of machine guns preceding their troops. No one in this section of the city slept that night. Full occupation of the city took two more days, owing to the defense at the bridges across the Soochow creek. The resistance was to cover the escape of nationalist troops.

"We all came through without a scratch, and there was little damage to property except at St. John's. There the retreating nationalists blew up the steel bridge, causing a terrific breakage of glass in the university buildings, which are only a few hundred yards from the bridge. I think the count will show more than two thousand panes broken; the middle school alone has 600 broken, the library 185, mission residences some 300, and the full count is not finished. Some can wait but some must be repaired immediately, because of the heavy rains and typhoons of the summer. The library windows are now boarded.

"The communist soldiers have all been really wonderful, the finest disciplined soldiers any of us have ever seen in China. They are meek and mild, pay for everything they get, hold themselves in the background, respect the civilians, obey orders immediately, are not offensive

in any unnecessary way. It is remarkable to think how this group of well trained country folk outfought the nationalists who had planes and other equipment. The retreating nationalists did some very unnecessary things and made themselves disliked, although it might have been much worse. Both sides respected mission property well. Official relationships are still unsettled.

"News from all other stations shows our Church workers well and property unmolested. The railroad tracks were repaired almost immediately by the communists, and trains are running again, though crowded and uncertain."

## THE PICTURE ON THE COVER

★ A couple of years ago The Witness placed Mr. Frank Sibilia on the annual honor roll, thus being one of the first publications to recognize his unique contribution to the Church. Mr. Sibilia runs a barber shop at the Mark Hopkins Hotel, San Francisco. But some years ago he started vocational giving to support his parish, St. Alban's, at St. Alban, California.

He does this by barbering af-



SIBILIA AND RECTOR MILLER

ter business hours and donating the money to the building fund. So unique is his plan that the American Weekly, supplement of the Hearst newspapers, wrote it up about a year ago under the heading "The Barber Builds a Church."

There was \$200 in the building fund when Frank Sibilia began. But as the contagious enthusiasm for vocational giving spread all sorts of people began giving what they earned in spare time to the fund. But he is reluctant to discuss his own part in raising a total of \$30,000 for a \$55,000 building project. He says merely: "Without the cooperation of all members of our Church this plan never would have worked."

He has a nice little shop fixed up in the attic of his home. And pictured in the chair, not reading the usual barber shop magazine, is Bishop Clark of Utah, with Barber Sibilia busily at work. Also pictured in this column is the noted barber at work on his rector, the Rev. Randolph Crump Miller, who is a professor at the Church Divinity School of the Pacific and a contributing editor of The Witness.

The "Top of the Mark" is famous throughout the world. A humble barber is on his way to making the "Bottom of the Mark" as famous. We suspect he will be a very busy man during the days of General Convention.

## OPPOSE PAROCHIAL SCHOOL AID

★ The Rev. Philip F. McNairy, rector of Christ Church, St. Paul, Minn., is the chairman of a committee of the Minnesota Council of Churches that recently called upon Protestants to register "vigorous protest" with their Congressmen against allocation of public funds for the support of private or parochial schools.

# EPISCOPAL CHURCH NEWS

## DISTRIBUTION OF RELIEF FUNDS

★ Full plans for the allocation of the 1949 Presiding Bishop's Fund are announced by Bishop Sherrill and the committee. After consideration of the many needs and requests presented by Church World Service or received directly from bishops and other ecclesiastical authorities in Europe and Asia, a broad plan was prepared within which further detailed allocations will be made. Actual and pledged contributions from the dioceses of the Church assure over a million dollars from Church people for world relief and interchurch aid in 1949.

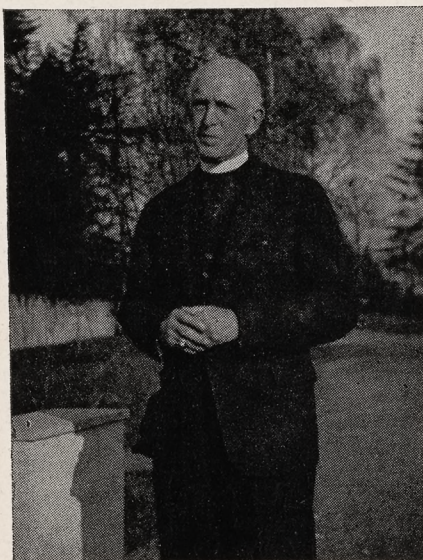
The broad program contemplates contributing \$400,000 through Church World Service for food, bedding and clothing; for welfare and resettlement of refugees and displaced persons; and for various interchurch-aid activities which can best be done through a coordinated program.

For appeals coming directly to the Presiding Bishop from Europe and Asia the sum of \$200,000 is designated. For appeals coming through Church World Service, \$150,000. For anticipated emergencies and adjustments, and to provide funds for the first months of 1950 the amount of \$200,000 is reserved. The expenses of the fund, authorized by General Convention not to exceed five per cent, account for the balance of the 1949 funds.

Church World Service processed and shipped 17,896,919 pounds of clothing and food to the neediest people in Europe and Asia during the first six months of the year. These shipments went to sixty countries and had a conservatively estimated value of \$4,933,672. The Church World Service staff in Europe has ministered to thousands of displaced persons

in the camps of Germany and Austria and assisted them in preparing for resettlement in the United States and elsewhere. The staff in the United States is now processing 500 displaced person assurances a week and meets these people upon arrival, to arrange transportation to their new homes.

Special requests for aid from Churches in Europe come through the World Council of Churches with the recommendation of Bishop J. I. Blair Larned, in charge of the American



**Bishop Larned Aids With European Relief Program**

Episcopal Churches in Europe. Presiding Bishop's Fund has sent assistance to Bishop Kreuzer of the Old Catholic Church Answering these requests the in Germany; to the Eastern Orthodox Churches in exile for assistance with their refugees in France; and to the Orthodox Churches in Finland, Poland and Greece. A health center for ill and convalescing clergy, operated by the World Council at Locarno, is assisted; also a program of theological scholarships.

Bishop John B. Bentley, director of the National Council's

overseas department, and Mrs. Arthur M. Sherman, executive secretary of the Auxiliary, review the requests coming directly from Anglican bishops and others in Asia and make recommendations to the committee.

Current allocations have been made to the Bishops of Anking, Hankow, Shanghai, and Fukien; for the emergency needs of Chinese Church workers and their families; to St. Paul's University, Tokyo, for repairs and supplies; to Christ Church, Noshiro, Japan, for repairs needed after an earthquake; to St. Michael's Nursery, Tokyo; to China colleges, including St. John's in Shanghai, and Huachung, Wuchang; to the Bishop of Hongkong for the Canton Children's Center; to medical clinics in the Philippines; and for supplies for Okinawa.

A scholarship fund of \$30,000 was established for Anglican students from China and for Orthodox and Old Catholic students from Europe. Applications for this assistance are reviewed by a committee consisting of Bishop Bentley, Dean Rose of the General Theological Seminary, and the Rev. Edward R. Hardy of Berkeley Divinity School.

Recipients of various other grants include the Emergency Fund of the American Bible Society, the Serbian Patriarchate of the United States (for displaced clergy), the World Council of Churches, the Russian Orthodox Church of North America (for displaced persons), and the resettlement program at Roanridge Farm, Parkville, Mo., under the auspices of the National Council's home department, division of town and country.

Bishop W. H. Stewart, Anglican bishop in Jerusalem, and his American chaplain, the Rev. Walter C. Klein, have reported

the drastic needs of Christian refugees in Palestine; \$10,000 has been sent to the Bishop for his relief program and it is expected that an equal amount will be sent shortly.

A significant aspect of the 1949 program of the Fund is that the young people of the Episcopal Church continue to raise funds for specific projects chosen by their representatives. The 1949 goal set by the young people is \$25,000: Korea, children's food and clothing, \$4,000; Okinawa, general relief, \$4,000; Philippines, medical supplies for use in the Upi Valley on Mindanao Island, \$2,000; Germany, youth retaining center, \$5,000; France, assistance for young Orthodox displaced persons, \$5,000; Greece, food and medicines for youth, \$5,000. On the basis of monies already received from the young people, the Presiding Bishop's Fund has made contributions toward all these activities.

### CHARLESTON CHURCHES TO MERGE

★ St. Luke's and St. Paul's, Charleston, S. C., have voted to merge, the new parish to be the Church of St. Luke and St. Paul. The buildings of St. Paul's will be used, with the Rev. John Q. Beckwith of St. Luke's the rector. The former rector of St. Paul's, the Rev. L. Stanley Jeffrey, resigned in May to become the rector of Grace Church, Lynchburg, Va. The combined congregations voted to undertake as their first major project the erection of a parish house at a cost of about \$80,000.

### DEAN WASHBURN OPPOSES TAX FUNDS

★ Dean Henry B. Washburn, retired head of Episcopal Theological School, is one of a large number of religious leaders in Boston to sign an initiative petition filed with the attorney general which seeks to repeal a law providing for the transportation of private and parochial

school children at public expense. It is the first legal step toward giving Massachusetts voters the right to vote on the question whether or not "the taxpayer should be required to pay for the education of those who do not choose to attend the authorized public schools."

### BISHOP BRINKER IS CONVALESCING

★ Bishop Brinker of Nebraska is convalescing at the Bishop Clarkson Memorial Hospital in Sewanee, Tenn., after a major operation. His condition is good and doctors say that he will be ready to return to his diocesan duties on September 1st.

### FINE CONFERENCE AT ST. PAUL'S

★ A conference for the intensive training of leaders in religious education and other phases of Church work, met at St. Paul's Polytechnic Institute, Lawrenceville, Va., for five days this summer, with a large attendance. Lecturers were the Rev. Granville M. Williams, superior of the Cowley Fathers; Mr. Lawrence A. Oxley, layman of Washington, D. C.; the Rev. Edgar C. Young; the Rev. Theodore J. Jones; the Rev. John Parker Coleman; the Rev. Royden K. Yerkes; the Rev. Cedric Mills; Miss Iris King and Mrs. Rolandus Cooper.



ST. GEORGE'S, MINNEAPOLIS, is formed by three quonset huts; the church being made from one and the parish house from the others. Built without a basement, this unique church has radiant heating in the cement floor. The interior is painted a mute rose and the starkly modern altar is poured and polished concrete against a blue wall. The church was designed by the rector, the Rev. Roger C. Schmuck, son of the late Bishop of Wyoming

# PEOPLE OF THE CHURCH

## ORDINATIONS:

BRUCE COOKE was ordained deacon by Bishop Emrich on July 24th at St. Paul's Flint, Michigan. He is assistant at Christ Church, Detroit.

SOLOMON JACOBS was ordained priest recently by Bishop Gooden at the Cathedral of St. Luke's, Ancon, Panama Canal Zone. He is in charge of the Church of St. Mary the Virgin, Silver City, and of St. George's, Gatur.

ROBERT W. KEM was recently ordained deacon by Bishop Haines at Trinity Cathedral, Davenport, Iowa. He is curate at St. Paul's, Des Moines.

CHARLES E. WHITE, rector of Trinity, Grand Ledge, Mich., was ordained priest recently by Bishop Whittemore of Western Michigan.

WILLIAM R. N. HAIRE was ordained deacon on July 13 by Bishop Heistand at St. John's, Marietta, Pa. He is curate at St. Luke's, Altoona, Pa.

PERRY M. BLANKENSHIP was ordained deacon on July 27 at Trinity Church, Fostoria, O., by Bishop Tucker. Formerly the pastor of a Congregational Church in Toledo, he is now minister at the Fostoria parish.

HOWARD B. SCHOLTEN was ordained priest on July 10 by Bishop Block at Trinity, San Jose, Cal, where he is assistant.

CARL A. HOCH, vicar of churches at Petoskey and Charlevoix, Mich., was ordained deacon recently by Bishop Whittemore of Western Michigan.

## CLERGY CHANGES:

JOHN F. DAVIDSON, assistant at St. John's, Troy, N. Y., is to be assistant at St. George's, New York City, Sept. 1st.

OTIS JACKSON, rector of St. Paul's, Flint, Michigan, becomes the dean of St. Matthew's Cathedral, Laramie, Wyo., Sept. 1st.

J. GREGORY LEE, vicar of St. Peter's, Ottawa, Canada, becomes vicar of St. David's, Shelton, Wash., and St. Luke's, Elma, Sept. 15th.

JOHN N. HILL, rector of St. John's, Essex, Conn., becomes rector of Mount Calvary, Camp Hill, Pa., diocese of Harrisburg, on Sept. 25th.

MELVIN H. ST. CYR, formerly in charge of Holy Trinity, Fallon, Nev., is now in charge of St. James, Pulaski, N. Y. and also missions at Mexico and Altmar.

CARLTON N. JONES, rector of St. Luke's, Mt. Joy, and vicar of St. Eliza-

beth's, Elizabethtown, Pa., becomes rector of Trinity, Chambersburg, Pa., Sept. 1st.

RICHARD A. CARTMELL, formerly assistant at the Redeemer, Newton, Mass., has accepted the rectorship of the Messiah, Rhinebeck, N. Y.

ALBERT S. HOAG, in charge of churches at Pulaski, Mexico, and at Altmar, N. Y., becomes rector of Zion Church, Greene, N. Y., on Sept. 1st.

ROBERT E. H. PEEPLES becomes vicar of Christ Church, Cordele, Ga., Sept. 1st.

HARCOURT WALLER JR., becomes vicar of St. John's, Bainbridge, and Holy Trinity, Blakeley, Ga., Sept. 1st.

ROBERT E. SIMCOX has resigned as chaplain of St. Francis House, Madison, Wis., to become chaplain and assistant professor at Canterbury College.

WILLIAM PORTER, formerly a student at the General Seminary, is now curate at St. Peter's, Auburn, New York.

DONALD HENNING, rector of Shattuck School, has accepted the rectorship of Calvary Church, Memphis, Tenn., effective Sept. 1st.

ALBERT A. CHAMBERS, rector of St. Peter's, Auburn, N. Y., becomes rector of the Resurrection, New York City, October 15.

PEARSON H. SLOAN, rector of Emmanuel, Bel Air, Md., becomes rector of St. Michael's Savannah, Ga., August 28th.

SYDNEY J. BROWNE, formerly rector of the Good Shepherd, Athens, Ohio, is now rector of All Saints, Attleboro, Mass.

JOHN L. JENKINS, formerly rector of St. Paul's, Selma, Ala., is now vicar of St. John's, Moultrie, and St. James, Quitman, Ga.

HERBERT J. GOODRICH, formerly vicar of the Redeemer, Yonkers, N.Y., becomes rector of St. Margaret's, Staatsburgh, N. Y., September 1.

## RESTORATION:

JOHN CLARENCE PETRIE was restored to the priesthood by Bishop Lawrence of Western Mass., on July 22. He had been deposed on December 14, 1921.

## DEATHS:

ROBERT HOWE DANIELL, 77, in charge of missions at Hawkinsville and Cochran, Ga., until his retirement in 1947, died on July 27th at Savannah.

## APPOINTMENTS:

ELLEN GAMMACK of the national staff of the Woman's Auxiliary has been appointed by the Federal Council of Churches to represent women on the Council's inter-seminary movement committee.

WENDELL F. KLINE has resigned as captain in the navy and is retiring after 23 years of naval service, to become vice-president for endowment at the University of the South, Seawane, Tenn.

CAREY C. WOMBLE, M.D., who has served various stations of the navy, has been appointed surgeon on the staff of St. Luke's Hospital, Ponce, P. R.

H. FRANCIS HINE, rector of Trinity, Torrington, Conn., has been appointed permanent canon (non-resident) of St. Andrew's Cathedral, in Aberdeen, Scotland, by Bishop Hall of Aberdeen and Oekney. He is to visit Scotland in October to receive the honor.

KATHERINE ZIERLEYN assumed her duties on August 1 as head of St. Katharine's School, Davenport, Iowa.

LOUIS GEHRM, formerly choirmaster of St. Stephen's, Pittsfield, Mass., has accepted the position of organist at St. John's, Charleston, W. Va. He will work under the direction of Cecil R. Adams, choirmaster, and in association with Mrs. Lila Brooks, associate organist. With this staff it is hoped to inaugurate a choir school to help choirs of all churches.

## CONSECRATION:

JOSEPH GILLESPIE ARMSTRONG 3rd will be consecrated suffragan bishop of Pennsylvania on October 28th in the Church of the Advocate, Philadelphia. The consecrator will be the Presiding Bishop and the co-consecrators Bishop Hart and Bishop Remington. Presentors will be Bishop Powell of Maryland and Bishop Ban-yard, suffragan of New Jersey. Attending presbyters will be S. Tagart Steele, Jr., of Philadelphia and John M. Young, Jr., of Chicago. Bishop Hart will preach and Bishop Heistand of Harrisburg will be litanist.

## MARRIAGE:

ROBERT B. SEIDEL of Cleveland, O., was married on August 5th to MARION HIGLEY, daughter of Bishop Higley, suffragan of Central New York. The wedding was at Grace Church, Syracuse, with Bishop Higley performing the ceremony.

# EDITORIALS

## A Bishop Answered

THERE are clergymen who do not miss opportunities to crack at the Witness. One of them is a Bishop who is respected for his office; admired for his brains; loved as a friend. At a recent clergy conference he criticized this magazine at great length, with considerable heat. Therefore I asked him what it was all about. He kindly gave me an answer, in a personal letter, so I am not revealing his name. But this, in his words, is the gist of what he told the clergy:

"I stated an insight that has come to me and that is that no man can be honest and follow any party line. If he follows a party line, he tidies up the truth, twists things, leaves out facts. It makes no difference what the party line is. It can be a Roman Catholic who calls Franco a 'great Christian gentleman', or a Communist who excuses the persecution of Bulgarian pastors, or an Anglo-Catholic who plays up copes and mitres. The only way to be honest is to love the truth and let the chips fall where they will. As I understand it you realize, as do we all, the enormous drive which reaction is making in this country and the one-sided slant to the news that is being given by fearful party-liners of the conservative group. You believe that it is the duty of the Witness to print the other side of the news as an offset to the hysteria, and you do not present the negative facts on the Soviet Union. It seems to me that the least one can expect of the Church press is a careful attempt at truth and the full truth. It seems to be that the Church press should stand for freedom, full respect for the individual, and blast any group that exercises tyranny. It seems to me that your policy is as one-sided as much of the American press and that in the light of the full truth your position is as warped as theirs. It troubles me greatly. That, in essence, is my position."

It is the position, I am told, of a number of

other influential clergymen. So I want to present my answer, and it has to be done in the first person singular since our editors are vacationing, thus making our usual consultations impossible. The views therefore are solely mine and I have no way of knowing at this time whether I will get my ears pinned back at our meeting the first of September. Anyhow this is my slant:

If any of these critics talk about "Spofford's policy" they are wrong. We have an editorial board that meets regularly in New York. We discuss thoroughly every editorial. They are frequently re-written; very often they are rejected

entirely. Those that appear on this editorial page, when unsigned, express the point of view of at least a majority of the editors, and more often than not, of the entire board since we keep at the discussion until we arrive, usually, at agreement. When there is not agreement, the minority presents its point of view in another statement, which has happened on a number of occasions. In other words, decisions are made by a group of competent men who think enough of the Witness to devote considerable time and energy to it. Policy is determined by this group, and we are the only paper of the Episcopal Church that has such a board. On this board I have a voice and one vote, like everybody else.

I like the statement by the Bishop that "the only way to be honest is to love the truth and let the chips fall where they will." I think I love the truth but I am sure that I lack the courage to let the chips fall where they may. There is not an issue of this magazine, as far as I am concerned, that does not compromise. It seems to me that we are all members of a Church, a nation, and a world, that makes this necessary. In any case, it is my belief that the Witness would not last long if it followed the ideal policy set forth in the Bishop's letter. We have to compromise, just as I think every bishop and every rector has to compromise. And I can always sympathize with the man who does, through necessity,

THE wisdom of Cardinal Spellman's attack on Mrs. Roosevelt ought to be questioned by his ardent followers, as should his motives by those who regard separation of Church and state as essential to democracy.

The obvious motive is to start a wave of feeling over the country that it is simply religious bigotry to deny public tax moneys to the education system of a denominational Church. The particular denomination which the Archbishop represents would have much to lose. Perhaps it was felt that since the former First Lady has enemies simply because of her name that support would be given to the attack. That is doubtful, because many recognize this as a "smear attack"—one which doesn't play fair with the truth. Separation of Church and state, a democratic principle, means no tax money for denominational schools. And childhood training reminds us—it just isn't polite to hit a lady.

—W. B. SCHMIDGALL  
Rector at Tunkhannock, Pa.

compromise, so long as he regrets being forced to do so, instead of making a virtue of it.

In regard to the Soviet Union, my answer to the Bishop on that was contained, I think, in a letter I sent to the Living Church, which they did not print:

"You say in comment on Dr. Foust's letter (Living Church, June 12) that he failed to answer the question you asked: 'Is Russia entirely right and America entirely wrong?' Dr. Foust, speaking for the entire editorial board of the Witness, called the Russian leaders 'ill-mannered', 'tactless', 'intolerant', 'rough', 'stubborn'. I would think such words answered your question. But in case you can understand only a 'yes' or 'no' answer, the answer is 'no'. Nobody but a fool thinks any country, or individual for that matter, is 'entirely right' or 'entirely wrong'. Right? Page Reinhold Niebuhr."

I would say further on this Russian business that, as far as I know, we haven't a single subscriber in that country. So to blast at Russia's sins would hardly accomplish anything, except of course to please those described by the Bishop as "fearful party-liners of the conservative group."

I went to Russia with a party in 1937. A very distinguished member of the group wrote a book on Russia while we were travelling about. He asked me to read the manuscript. It contained some healthy cracks at the Soviet Union and when I told him that what he described had not actually happened, he replied: "Well, if you are going to get people to read about the good things in Russia, you have to tell them some bad things too or they won't believe you." My answer to him was: "OK, but why make up the bad things out of your own head? There is enough bad that is true." However he kept in his "bad" stories, even after he had admitted that they had not happened as he described them.

So I think there are a lot of good people in the Church who are willing for the Witness to stand for peace, just so long as we help create a war atmosphere by saying bad things about Russia.

As for the Bishop's ideal policy of "the truth and the full truth," the Witness, or any other paper, would be generally and properly hated if it followed any such policy. The "full truth," for example, about a number of situations in the Bishop's own diocese—wow! Anyhow I hope nobody ever finds out and tells the full truth about me.

All of us on the Witness are aware that our policies on race, labor, international affairs, churchmanship even, are not popular these days. After all, the Episcopal Church has its full share

of these "fearful party-liners of the conservative group" and they prefer taking a paper that calls Mindszenty a "saint and martyr" and considers Chiang Kai-shek the saviour of the Far East. It is also vigorously backed by a well-organized school of churchmen and it may very well be that we will eventually be crowded out of the field. It certainly has to be said that we are not supported very well by those who largely share our views. We devote numbers to the Episcopal Evangelical Fellowship, edited by their members, but when we send letters asking for circulation support the results are nil. The same can be said of the Episcopal Pacifist Fellowship and other organizations that we have tried to help. Liberals, for the most part, are individualists and will not support a paper or an organization with which they disagree ever so slightly. This was brought home to me, rather amusingly, by faculty members of one of our seminaries. One of these men was one of our contributing editors, but he resigned as a protest over something or other that we printed. Yet before the week was out another man from this school, with the knowledge and blessing of the resigned editor, was in our office requesting that we devote a number to the school as an aid to their campaign for funds. They got the number too.

We have plugged pretty hard for the seminaries, with special numbers setting forth their needs. And the results, I take it, have not been bad for I have a letter before me from a faculty member of one of our schools in which he writes: "The returns on Theological Education Sunday Offering are around \$42,000 as compared to \$15,000 last year. We are chiefly indebted to the Witness for this." Yet it is nevertheless so that two of the distinguished members of the faculty of this school—men with wide influence, particularly among the clergy whom we have to depend on so largely in circulation building—never miss an opportunity to knock the Witness.

Maybe it would be the best thing for the Church to have one type of churchmanship and one magazine of news and opinion. And maybe we'll soon have just that, the way things are going. Anyhow I keep in mind the letter Bishop Johnson always sent those who cancelled their subscription because they disapproved of something we had printed: "I never yet have learned anything from anyone with whom I agreed. I suspect the same is true with you. Anyhow if you will persuade about 15,000 others to cancel their subscriptions you will be relieving Spofford and me of a tough job."

That statement by our founder and first editor is still true.  
—W. B. Spofford.

## An Empire in U. S.

**W**E find ourselves wondering what America is coming to when a member of the House of Representatives of the United States is denounced in a public address by a Roman Catholic Cardinal as a "new apostle of bigotry" because he introduced a bill in Congress providing for much needed federal aid for our public school system, but did not include the parochial schools of the Roman Church nor any other private educational institutions. Until very recently most Americans would have believed it to be inconceivable that any Church would be pressing for support from public funds raised by taxation for its sectarian schools. Now a Cardinal has the affrontery to accuse a widow of a President of the United States of "bias and prejudice" because she does not approve the proposal. Evidently anyone who is not in favor of federal aid to Roman Catholic parochial schools is a bigot in the eyes of the Roman hierarchy.

The increasingly serious situation in this country of which these attacks by Cardinal Spellman are but one amazing symbol, have nowhere been better summarized than in the course of a series of articles by Harold Laski appearing in *The Nation* giving his impressions of America after his recent trip. No matter whether or not one agrees with Harold Laski's political philosophy he must readily admit that Dr. Laski is an extremely astute observer. He writes:

"What I found of outstanding interest in the realm of propaganda was the immense and arrogant authority assumed by the Roman Catholic hierarchy. That it should take the lead in the hymn of hate against Soviet Russia was, I suppose, natural enough; here it had a range of organs at its disposal which left Professor Sidney Hook no chance of serious rivalry. . . .

"I found more significant three things: The first was the progress the hierarchy had made in establishing itself as something like an independent empire within the United States. No political party was prepared to risk the hostility of its leaders. Many of the great labor organizations were proud to accept its patronage. Its power of censorship was openly avowed and rarely challenged. Its skill in breaching the wall by which the Constitution separated Church and state had gone so far that it attacked without hesitation the decision of the Supreme Court to stand by the American tradition. The thoughts of Monsignor Fulton J. Sheen were reported in the general press with a reverent air of homage which I did not find accorded to the ecclesiastics of other Churches.

"Not less noteworthy was the obvious influence the Roman Catholic Church was able to exert in preventing criticism of its activities from reaching public opinion. There was the penalizing of the Nation for its audacity in publishing Mr. Blanshard's articles; there was the dropping of W. R. Werner's column from the editorial page of the *Paris Herald Tribune*. Nor is it without significance that for many months now Henry Luce's vast machine has given even minor incidents in the life of the Roman Church—whether in the United States or outside—a full and respectful treatment which suggest that his sophisticated subordinates have been commanded to suspend their shining, if brittle flippancy when they move into this sacred region. All in all, one must conclude that only in Spain and in Quebec has Rome the influence and the immunity that its increasing offensive has won for it outside the Bible belt in the United States."

## Saints or Angels

By PHILIP H. STEINMETZ

Rector of the Ashfield Churches

**A**NGELS are heavenly beings with only one passion—to carry out God's orders.

Because of the singleness of their purpose and the closeness of their conformity to the will of God they can do what human being cannot. We are in no position to know just how much they can do, but we are confident that there are such beings because we see the results of their work.

Saints are people who have given themselves at least in part to the service of God. The term is applied in the New Testament and hence in the Christian Church to all those who have part in the life and work of the Church. It means people who are headed in one direction no matter how far or fast they have moved. You and I are saints.

Now God does not expect saints to be angels. He knows what we are and he expects us to live up to that to which he has called us by moving in the direction in which we are headed.

Our rate of travel varies. No one who is wise finds fault with Baldwin apples for not ripening as fast as cherries. Only when they rot or drop off the branch and so lose contact with the source of life do we look for the trouble and try to correct it.

So the Church tries to keep our bearings right and to encourage our moving but does not judge us for our character or rate of progress. We are saints, not angels.

# The Prayer Book: So What?

BY

WALTER MITCHELL

Retired Bishop of Arizona

**D**URING the months preceding the observance of the 400th Anniversary of the Prayer Book, there were many articles on the subject, giving us the history of its development down to our own time. I read many of them and on the day itself, June 5th, heard a sermon about it. Without exception these all had to do with the historical side—how we got the Prayer Book. None were on how to use it except those by Prof. Shepherd in the Witness. That would seem to be of the greatest importance.

Prior to the last revision, doubtless many among our clergy felt that they could with propriety try out any and every sort of innovation which struck their fancy and many of these improvements (?) were considered by General Convention during the revision. The argument was that such experimentation might disclose some changes which would be helpful. However, when the revision was completed, the House of Bishops sent out a sort of pastoral letter to the effect that, without passing any judgment upon these earlier experiments, revision was now completed and it did not lie within the province of anybody—bishop, priest or layman—to continue such experimentation. Loyalty required that all who used the Book should use it as revised, making only such changes in any service as the rubrics themselves allowed. And there was much greater liberty in this regard than before revision.

That expectation seems to have been frequently disregarded. Indeed, from all accounts there would seem to be greater disloyalty even than before revision. That is as it seems to me, and as it is natural for one to think, as it will seem to most members of the Church. At the same time, it should be assumed that those responsible for such illegal changes must have felt that they were doing nothing wrong. Personally I do not see how they could but they are as sincere as I am. Here is hoping that what follows may help them to see the error of their ways.

As exhibit A, consider the recent consecration of the Bishop of Springfield. So many things happened to him that did not happen to me (or to most of our bishops) when I was consecrated over twenty years ago, that it raises the question whether we were properly or completely set apart

for the office and work of a bishop. To put the question in current form, "What has he got that I have not got?"

"Why, lookee Sir."

According to a report which I am sure is reliable, "The Bishop of Milwaukee anointed the hand of the new bishop." Surely, that must have had a meaning and a purpose? It must have done something to the hand of the new bishop? The prayer used makes that clear. "May Jesus Christ . . . Himself bedew thee with Chrism and with the richness of mystic anointing, and make thee fruitful with the abundance of spiritual benediction. Whatsoever thou shalt bless, may it be blessed, and whatsoever thou shalt sanctify, may it be sanctified; and may the imposition of this consecrated hand or thumb be profitable to all men unto salvation." Nothing like that was done to most of us. Does that mean that all of our episcopal acts involving the use of hands are invalid? Sounds like it if the foregoing confers anything. Only one hand seems to have been anointed or was each hand done separately? And that about the thumb. I must have been remiss all these years because I have never had occasion to use my thumb as this would indicate I should have. I recall that one bishop who did not have a seal used his thumb instead. Maybe that is what is meant. I find nothing in the rubrics about using the thumb or the whole hand, for that matter. You see, I am just an ordinary Prayer Book churchman and find myself confused.

"The consecrator then delivered the episcopal ring." That too, had a real purpose, according to the prayer which followed. . . . "That he who shall be adorned with this sign of holiest fidelity, may by the power of heavenly protection be thereby profited unto eternal life." You see, it does mean something. It means a lot and it did not happen to me or to many another. I received an episcopal ring, the generous gift of my own bishop of New Jersey. He presented it at the luncheon following the service.

"The pectoral cross was then delivered, with the words" and then follows a beautiful prayer that he who "bears it may be mindful of thy saving passion." Does that mean something happened then which did not happen when one was

presented to me at the luncheon referred to by the clergy of New Jersey? Again, so far as I can find, the "Form of Ordaining or Consecrating a Bishop" says nothing about such ways of presenting the ring and cross as the foregoing.

### The Terrible Mitre

**A**T this point, the Church's own official, "Form" was returned to for a moment and the Bible was delivered in the manner prescribed by that "Form." But not for long. Instead of the Holy Communion of the Lord's Supper of the Prayer Book there was the "Mass." Then "the last Gospel was read." Can't find anything at all about that in the Prayer Book—another thing which did not happen in the case of most of us. Still setting aside the Prayer Book "Bishop Clough," according to the account, "removed chasuble, dalmatic, and maniple, and was vested in a white cope." And it is a fact that so far as I know, the Prayer Book says nothing about what vestments should be used. But, the account goes on, Bishop Ivins then blessed and delivered the mitre, praying, "O Lord God, Father Almighty . . . from whom cometh . . . every ornament of beauty; vouchsafe to bless and sanctify this mitre . . ." Then follows another prayer, somehow missing from the Prayer Book . . . "that his face being adorned and his head armed with the horns of both Testaments, he may appear terrible to the opponents of thy grace . . .".

Again, nothing like that happened to me or to most of us at our consecrations. And there are certain statements of fact in this prayer, with which a simple churchman might take issue. I am not an expert on mitres but I have two eyes and I have yet to see "a face adorned" by one. They fail even as pageantry and certainly add nothing to the reverence which I assume it is hoped to create in the beholders. Of all the funny things men put on their heads, and, recalling many of them, parts of the uniforms of various organizations, there are a lot of them, it seems to me the mitre takes the prize. And "the horns of both Testaments." I am a graduate of two seminaries, the General being one of them, but the teaching then had not thus been stepped up, so my education, as my reading, must have been sadly neglected for I heard of these "horns" for the first time when reading the account of this amazing consecration. But I can go along with the prayer that with the mitre on, the new bishop "may appear terrible"; from the looks of him with it on, he does, beyond doubt.

"Bishop Ivins then blessed and delivered the pastoral staff, saying "O God . . . bless this staff . . . may whatever is signified by it be made in-

wardly effective in the conduct of this thy servant. . . ." Here again my consecration must have been deficient and as to myself, to this good day, I have never had a staff and never found any occasion to use one.

Is it to be wondered at that I ask "What has he got that I have not got?" Because he had a lot done to him that was not done to me and it must all have been done for a purpose; else, on what ground would it all have been intruded into the regular "Form of Ordaining or Consecrating a Bishop"? On the other hand, if all of us bishops who did not have all of this done to us at the time of our consecration, are, nevertheless, real, true bishops in the Church of God, why were the rubrics set at naught to intrude a lot of ceremony which has nothing to do with the end sought?

Is this the beginning of what may be proposed as a new kind of succession, in addition to the alleged Apostolic Succession, which the Lambeth Conference, for instance, knows nothing about but which sticks to the "historic episcopate"? If so, then we must answer another question—How can bishops pass on to other bishops what they themselves have not received? Even if the consecrator in this case had all this done to him, the chances are his consecrator or the consecrator of his consecrator did not—the chain is bound to break somewhere; for, going back to the days when there was some discipline in the Church on the part of those in authority and some loyalty to ordination and consecration vows on the part of those who made them, had there been such a flagrant violation of the established "Form" of the Prayer Book, the row raised over Dr. De-Koven would have been just a gentle zephyr compared to what would have happened.

### Loyalty and Obedience

**L**ET us consider another angle. At the close of the last General Convention, an appeal was put forth and much publicity given to it for unity within our own Church before we sought union with any other Church and that this unity be based upon loyalty and obedience to the Prayer Book. This appeal originated from those representing the party in the Church responsible for the additions made to the official "Form" in this particular consecration. This service, which I assume was not approved by the Presiding Bishop when he "took order" for the consecration as well as many another like it, disregard the rubrics and certainly make against the unity we were asked to establish amongst ourselves.

We have become familiar, but, I hope, not accustomed to Romish "unreformed" nomenclature and practices being brought in through the

back door of the Church. But, so far as I know, this is the first time that bishops themselves have openly brought them in by the front door and openly flaunted them in the face of the whole Church. I grant that they do not feel this way about it. One who belongs to that party in the Church, discussing this consecration said they "obeyed the rubrics **and more**" (bold face mine). That is just the point. As I see it, one cannot possibly do more than obey the rubrics. Any addition is as much a violation as any subtraction.

When in charge of the work in Arizona and clergymen were being considered for work there when such matters as these, as well those sometimes held by so-called liberals as to the Virgin Birth and the like arose, I asked questions. If when one of us is being ordained, whether to the priesthood or episcopate and we are asked searching questions, (as for the priesthood): "Will you then give your faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same . . ." and the reply is "I will so do, by the help of the Lord," the candidate should go on to add, "but when it comes to services in the Church, I shall add whatever I happen to like or to think improves a particular service," the chances are that ordination would have stopped right there, as it certainly would if the candidate added "but I do not believe in the Virgin Birth and mean to teach that it is not true." If that be so, then how can men feel it is right to do and teach things, once safely ordained or consecrated which, had it been avowed at the time, would have stopped their ordination or consecration?

Shortly after becoming a bishop, I had a long talk with the late Bishop Hall, the recognized authority in the House of Bishops, and asked him if, when the word "shall" appeared in a rubric, the officiant had any option. He was positive he did not, otherwise the word "may" would have been used; that "shall" was mandatory. To him laws were made to be obeyed not to be broken. Do not additions break them as much as omissions? In the "Form" in the Prayer Book, the word "then," followed by the word "shall" appears in practically every rubric. This indicates that what the "shall" orders is to follow immediately and is not properly subject to the intrusion of any extraneous matter. Certainly had the Church intended the use of what was intruded into the "Form" in this consecration, it would have been made a part of the "Form." And if these particular things may properly be intruded, because those responsible felt, as I assume, that they "improved" the service or they "liked it,"

why may not some one else omit something which he thinks does not "improve" the service or he does not "like"; or intrude or change almost anything?

The rubrics, among other things, are intended to protect the worshippers from these very changes. They are meant to guarantee to the worshipper, wherever he may be, that he can find in any Church service anywhere in the Church the same forms and ceremonies to which he was accustomed at home. But lack of loyalty has resulted in the greatest confusion imaginable and with great loss to the life and power of the Church. Take the case of the so-called "American Missal." The explanation advanced for its compilation and use was that it was an attempt to persuade clergy, who were having services of such a sort as to make the "American Missal" seem simple by comparison, to "come down" at least to the level of this "Missal." It was not put forth by authority of General Convention, that is, by the Church and is, therefore, not lawful.

### Basis for Unity

**I**F we want unity on the basis of the Prayer Book surely we bishops should set an example ourselves and if the "American Missal" or any other deviation from the established uses are being used in a jurisdiction, that bishop should not only forbid it but see that his direction is made to stick. For, according to the "Form of Ordaining or Consecrating" a bishop is asked this serious question: "Are you ready with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word; and both privately and openly call upon and encourage others to do the same"? Answer "I am ready, the Lord being my helper." Surely, it is an "erroneous and strange doctrine" that any clergymen ordained in our Church, may, with propriety violate his ordination vows.

We can have unity by obedience to the Prayer Book if extremists of all sorts would discipline themselves. If anybody feels that the services or the teaching should be changed, begin agitation for it and if General Convention agrees, revise the Prayer Book again. If the things about which I have written here had that authority, there would not have been a peep out of me. Like any other member, I should feel at liberty to work against what I felt was erroneous teaching or ceremony, but once General Convention had said "This is it," I should obey it up to the hilt; or, if it seemed too much to swallow, I should get out of the Church. No other position seems tenable.

# Where There Is No Vision

BY

JOSEPH WITTKOFSKI

Rector of St. Mary's, Chaleroi, Pa.

**A** CURIOUS and tragic situation about human living consists in the fact that the great majority of people go from birth to the grave without ever learning to see themselves as they are. It is true, as a result of the selling efforts of popular psychology, that more and more people are becoming conscious of this lack of self-knowledge. Hence, psychiatrists are doing a land office business. These same psychiatrists often testify that those who regularly examine themselves usually have little need of psychoanalysis. Those who go through some formality of general confession with no idea of their individual sins actually are crowding the evil which they do into their subconscious minds, and they have no conception of the warped personalities and characters which they are in the process of making themselves.

Sin and its effects are prone to be interpreted in the terms of sickness. Modern man does not like to be brought face to face with sin. But, as sin is denied or ignored, the leaven of malice and wickedness continues to grow in human lives. There are physical diseases which kill a patient completely without pain. The person who fails to realize the damage that sin does in his life is in a like position. The sinful man who thinks that he is sinless is almost in a hopeless position. A study of self with a realization of sin and sincere repentance is the basic prescription that is required in our times. Human pride frequently will not permit a real sorrow for illicit selfishness. In the passing years, the subconscious faculties are forced to absorb an increasing amount of evil and the human personality becomes disordered and eventually destroyed.

Our Lord made it clear that his mission into the world was solely for the benefit of sinful people. He proclaimed that no sinner is beyond redemption. No one has gone beyond the reach of salvation. There are no lost sheep which cannot be found. There are no prodigals beyond the hope of the Father's embrace. We must never forget that the great purpose of Christ's mission was to forgive and release us from our natural and acquired selfishness. In St. Luke's gospel, we read, "Thus it behooved Christ to suffer and to rise

from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations."

## Self Examination

**A**S Christian people, it is imperative that we learn a successful method of self-examination. We must endeavor to seek out our sinful acts if we are to obtain God's forgiveness and at the same time keep our subconscious faculties free from the destructive tendencies of buried sins. Many of the ills of life result from these sins which warp our personalities, our thoughts, our actions, and our words. A thorough exploration into the lives of unhappy people will usually locate one or more serious sins which are not forgiven because there was no sorrow. The hardening of the human conscience is an easy development. For our own good, we must continually sensitize ourselves to the evils which we do. We must learn to think of sin as applied to ourselves.

We need not the intuition of a prophet to realize that the condition of the world daily grows more hopeless. Our times are like a horrible Good Friday in which everything divine seems to have gone down in defeat. Worldliness and materialism have run riot and are crushing out the lives of many. Throughout the world there is fear, disorder, crime, and hopelessness. When Jesus died, civilization appeared nearly as hopeless as does our world today, but with the rising of our blessed Lord a new leaven was introduced into the stream of human life.

We can have peace in our times and happiness too if we will begin to look at ourselves as we really are. Pardon for the past awaits if we learn and sincerely confess our sins to God. Redemption and new life are always within our grasp in the great sacrament of holy communion. Through our individual lives, order and peace can be restored to all mankind. But individual people are the foundation stones upon which the new social structure is to be built. As long as our lives are disordered in the sight of God, it is foolish to speak of a better day ahead. When we build a skyscraper, we must surely lay a very good foundation. Yet we would take disordered, disorgan-

ized, and unredeemed humanity, and upon it we would endeavor to establish the Utopia which mankind has sought since the beginning of time. Without the shadow of a doubt, humanity is approaching the crisis to decide its survival. We must learn a technique of living together or we may all die together. We can have newness of life but we must die to our old selves and our sins to become capable of sharing the ever resurging life of Christ in the world.

Too long have we awaited without really doing much to make ourselves the agents of the new abundant life. Too near is the abyss! God awaits for us to purge out of our minds and subconscious faculties the leaven of malice and wickedness. He seeks every opportunity to pour into us a new and growing leaven of goodness. From the life and death of our Lord, this is our heritage. In an unhappy and sick world, we can become the healing hands of the living Christ.

## The Enduring Christ

BY

WILLIAM PAUL BARNDIS

Rector of St. Matthew's, Lincoln, Nebraska

**A**N ancient philosopher once said "All things flow." We are aware more and more as life goes on, how many changes do come to pass. Children grow up, young people become middle-aged; people in the prime of life soon become old.

The fortunes of people change, too. A man may be prosperous financially, and suffer severe reverses. Sometimes the opposite happens; a poor man becomes rich.

Most people are interested in their health. This is subject to great variation. Persons in robust health may in a few years be quite ill; people who are suffering may become well.

The values which people have are subject to change. A child may be very proud of a red ball; the youth wants a bicycle; the man longs and strives for financial security. Often we revise our scale of values, and the things once valued most at one time in our life are no longer counted so important. New interests have taken their place.

Modes of living change, and likewise manners. Many of us have seen in our own lifetime the great changes which have come as the result of scientific invention. Life has become more comfortable in many ways. There are automobiles instead of horse and buggy, electric lights in place of the coal-oil lamp; many, many such changes.

Sometimes we are apt to be somewhat bewil-

dered by all this change and ask, "Is there anything constant? Is there anything on which we can depend?" The Christian religion answers "Yes, you can depend on Christ." In the epistle to the Hebrews we read "Jesus Christ, the same yesterday, and today, and forever." In psalm 90 are these words, "Lord, thou hast been our refuge, from one generation to another. Before the mountains were brought forth or ever the earth and the world were made, thou art God from everlasting, and world without end."

Amid the chances and changes of this mortal life we can be sure of God. This knowledge is a stabilizing factor in our lives. If God remains steadfast and our life is joined with him, and if Christ dwells in us, and we in him—we shall not regard the changes of human life as of too much significance. We shall know that the God who is our guide at one time in our life will be our guide also at other times. He will be our refuge and strength, a very present help in trouble.

Too often in the hurry and preoccupation of our days, we fail to keep our minds and hearts fixed on the enduring Christ. That is one reason prayer is so important, and necessary. In prayer we see things in their proper relationship, for we see God as foremost and ourselves as dependent upon him. That is why Church attendance is so vital, for we need to worship him who is the source of all strength and comfort. In worship we give God a chance to renew a right spirit within us.

The old hymn expresses the conviction of God abiding in the midst of change:

Change and decay in all around I see  
O Thou who changest not, abide with me.

## General Convention

will be covered by

THE WITNESS

by a competent staff of reporters. The September 22 number will be a Pre-Convention Number, presenting the issues to be debated and interesting facts about San Francisco. Subsequent issues will carry day-by-day reports, with a summing-up number following the Convention.

Clergy and others are urged to place orders now for Bundles to start with the September 22 issue. Merely send a postal with the number of copies desired. We will bill following the Convention at 7c a copy.

THE WITNESS

TUNKHANNOCK, PENNSYLVANIA

# NEWS OF CHURCHES OVERSEAS

## LONDON PARISH CHURCHES TO BE REORGANIZED

Plans for a revolutionary and far-reaching reorganization of the 46 Anglican parish churches inside the square miles that comprise the city of London have been prepared by a committee headed by Canon O. H. Gibbs-Smith, Archdeacon of London.

Under the proposed scheme, the number of parish churches would be reduced from 46 to 15, and another 21 would serve the city in a new way—as ward churches linked as closely as possible with the civic life of the city and of the ward in which they are located. The ward churches would be in charge of clergy with the special task of catering to the city workers. These clergymen would not be responsible for any parish work and in addition would be free for other ecclesiastical duties in the diocese or outside. The proposal marks a break away from the parochial system which characterizes English church life in the Anglican communion.

If adopted, the scheme would make an important contribution to the so-

lution of administrative and pastoral problems which have faced the London diocese for many years. Even before the war it was realized that the population of the city was not large enough to justify so many separate parish churches, but it has not been easy to make reforms without violating the rights of patrons or inflicting hardships on incumbents. However, enemy attacks during the war had no respect for such niceties, and the devastation inflicted on so large a proportion of the churches called for action on the part of the authorities and provided an opportunity for reform of abuses. In September, 1941, the Bishop of London's commission on the city churches was appointed, and in 1946 it produced its final report, the recommendations of which were the starting point of the present committee's work.

No fixed stipends are proposed for the vicars of the ward churches, as many of them will supplement their incomes in other ways. The appointment of the ward churches would be made by the Bishop of London, advised by a board on which will sit

representatives of the City Corporation, university colleges, and ecclesiastical authorities at present owning patronage.

The proposals are now before the city clergy and the City Corporation. Many amendments will probably be made before the proposals are embodied in a formal scheme. It is likely that a special act of parliament will be necessary to translate them into action.

## BRITISH COUNCIL CRITICIZED

Dean Arthur Duncan-Jones of Chichester urged the Church of England Assembly to reduce its support to the British Council of Churches. He accused the Council of "indifference" toward persecution in Communist-dominated countries. He was answered by the Archbishop of Canterbury, who is also president of the Council of Churches, who stated that the organization "shows no tenderness for Communism or Marxism in its political form."

## All Those In Favor Say Aye --

THOSE WORDS WILL BE HEARD FREQUENTLY IN SAN FRANCISCO NEXT MONTH. IN THE HOUSE OF BISHOPS, IN THE HOUSE OF DEPUTIES, IN THE TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY THERE WILL BE COMMITTEE REPORTS, SPEECHES, DISCUSSIONS. BUT THEN THE QUESTION WILL BE PUT AND AN ANSWER CALLED FOR:

ALL THOSE IN FAVOR SAY AYE.

SUPPORT OF OUR SEMINARIES IS NOT A MATTER FOR DEBATE, IT'S A NECESSITY. THE SUPPORT MUST COME FROM CHURCH PEOPLE. SO IT'S UP TO YOU TO ANSWER IN WORD AND DEED.

ALL THOSE IN FAVOR SAY AYE.

\* \* \* \* \*

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, California; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South; Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

## EPISCOPAL CHURCH NEWS

### RAYMOND F. BARNES DIES SUDDENLY

★ Raymond F. Barnes, treasurer of General Convention and of the diocese of Long Island, died suddenly in Brooklyn on August 9th.

### CHURCH FAMILY CONFERENCE

★ A unique conference, planned for family participation, was held for six days this summer at the conference center of the diocese of Alabama. Classes were held for adults while Deaconess Nehls carried on classes and activities for children. Individual cabins were available for each family group who testified to the fact that it was a stimulating experience to attend a Church conference as a family. Bishop Carpenter and Bishop Claiborne spoke at evening programs. The director was the Rev. W. H. Marmion of Birmingham.

### CHURCH WOMEN PLAN DINNER

★ Alumnae of the Church training schools for women will have a dinner at St. Margaret's House, Berkeley, Calif. Wednesday, October 5, at the same time the clergy from the various seminaries are meeting for their triennial dinners during General Convention, according to announcement by the Woma's Auxiliary. All of the women graduates will meet together for the dinner, though later they may divide into their own training school groups for part of the evening. All present

professional women workers will be welcome in so far as there is room.

### VIRGINIA RECEIVES LARGE GRANT

★ The foundations of the Melion family have given \$300,000 to the Virginia Seminary for its building program. The money will make possible the erection of a new central dining hall and kitchen, one of a group of five new buildings. The seminary has raised funds to complete three new dormitories by this September and a fourth will be available in 1950.

### PARISH HOUSE IN MANILA

★ A new parish house and rectory have been opened at Holy Trinity, Manila, P.I. About two-thirds of the cost was given locally. Some funds are in hand toward a new church but not enough to start construction, which will probably have to wait a few years. Meanwhile the congregation, under Rector A. Ervine Swift, is making strong efforts to attain self-support by the end of the year.

### LARGE ENROLLMENT AT PACIFIC

★ There will be an enrollment of over 60 students at the Church Divinity School of the Pacific when it opens on Sept. 5.

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### BILL PATRICK PRAISES POLICE CHIEF

★ The Rev. William E. Patrick, rector of All Saints, Oxnard, Cal., praised the police chief of that city, Bill Clark, for his war on vice. At the same time, in his public statement, the rector denounced the landlord who accepts rent from the gambler and the panderer and added that "the complacent citizen who shrugs his shoulders and says 'We have always had these evils' and therefore keeps silent when he should be willing to stand up and be counted with the forces of righteousness is likewise not without blame."

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**The Meaning of Christ for Paul.** By Elias Andrews. Abingdon-Cokesbury. \$3.00.

Professor Andrews is widely read and fully abreast of present-day New Testament research. He quotes modern authorities constantly—as do many writers of theses. He might, I think, have done better to ignore most of these modern authorities and go back to the sources directly and wrestle with them. One has the feeling that the question which haunts him is, "How say the scribes (i.e. the scholars) that . . . ?" If the book were half as long, and dealt with the great passages in St. Paul, and set them in their historical perspective, and explained them by reference to contemporary Judaism and Hellenism, the result would have been more convincing. Then such fatal little slips as the dating of IV Ezra before Christ would not have occurred; and the author would have been driven to study ancient Judaism at first hand—and to recognize that the Suffering Messiah was an impossible idea in pre-Christian Judaism.

**The New Testament: An American Translation.** By Edgar J. Goodspeed. Chicago University Press. \$5.00.

This is the 25th anniversary edition—Dr. Goodspeed's famous translation appeared in 1923, and has steadily won friends and influence during the quarter-century since. A few slight changes and improvements have been made in the text; but the most striking thing about the book is the beautiful type and format given it by the University Press. It is a book to be treasured—and read.

**Enriching Worship.** By A. J. William Myers. Harper. \$3.50.

An anthology of prose and poetry containing many of the classical passages, ancient and modern, which preachers use, and which conceivably

might be read in lieu of scripture lessons. Even if one does not use this material for the purpose of enriching worship, it can be used to enrich preaching.

**Religion Amid Turmoil.** By E. W. Barnes. Cambridge Univ. Press. 50 cents.

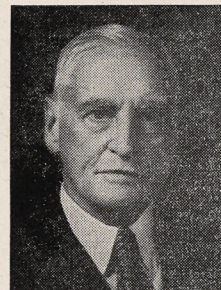
In the Rede Lecture at Cambridge University, the Bishop of Birmingham undertakes to prophesy the future of religion and especially of Christianity. He believes that Christianity will survive, in the new One World toward which we are moving; but it will be considerably transformed and simplified. Some of the world's "great" religions will peter out—unfit to stand competition in the new age. Communism will not triumph, but the religious outlook on life will have to embrace care of the poor and unfortunate to a far greater extent than has ever been the case hitherto.

**History of New Testament Times, with an Introduction to the Apocrypha.** By Robert H. Pfeiffer. Harper. \$4.00.

The best and most up-to-date introduction to the Old Testament is Professor Pfeiffer's. He has now supplemented this with a full-scale introduction to the Apocrypha, the Pseudepigrapha, and the Alexandrian Jewish literature—the chapters on the political, social, and religious history are only "background" to the literature. This is a book every scholar and every serious student of the Bible should own, peruse carefully, and return to repeatedly. It is destined to be one of the standard books on biblical research, for many years to come.

## AFTER 400 YEARS

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# SUMMER READING

## SUGGESTIONS

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### In Every Corner Sing

By Joseph W. Clokey

This book is an attempt to offer something definite in the way of a guide to the layman and amateur musicians who serve the small church. Effective service is based on proper knowledge. And this book is based on three 'knows'—

*Know what constitutes proper worship-music.  
Know what is within your capabilities.  
Know how to interpret it effectively.*

Price, 60 cents

### Popular Hymns and Their Writers

By Norman Mable

An absorbing narrative style lends freshness to this record of interesting facts about Christian hymns and the profiles given of nearly two hundred writers. The book has warmth and humor, and a wide range of information. (Published in England)

Price \$2.60

### Tips to Teachers

By Vernon McMaster

In nine interesting talks, a pastor helps his future teachers to understand the purpose of teaching, the child's way of learning, the goals of a Church School teacher, the tools which a teacher may use, the strength and weakness of workbooks, and the value of a Church School library. Questions in the appendix suggest definite ways for teachers to act on problems discussed in the main sections of the book.

Price, \$1.25

### The Secret Way

By Joseph Wittkofski

"Who am I? What am I here for? Where am I going? You will find the answers in THE SECRET WAY.

Mr. John D. Paulus writing for *The Pittsburgh Press* says: "Now comes a new and challenging book by a clergyman, who is intellectually daring. It is an interesting book and the young Episcopalian has done a good job."

Price, \$2.00

### Behind that Wall

By E. Allison Peers

"Any book which includes in its scope such a range of historic personages as St. Augustine, Ramon Lull, St. Bernard of Clairvaux, St. Teresa of Jesus, St. John of the Cross, Henry Vaughan, Jeremy Taylor and others, with a discussion of the classic contribution of each to an understanding of the 'interior life,' or life 'behind that wall,' is an exception. In these pages, journeying from one individual life to another, from one classic to another, one 'runs the whole gamut of religious experience.'"—*The Witness*.

Price, \$2.50

### Prayer

By Alexis Carrel

"Dr. Carrel's small book is content mainly with one thing: an affirmation, backed up by his choice language and his reputation, as the power of prayer and its results."—*International Journal of Religious Education*.

"The scientist's appreciation of the life of the spirit, of a 'sense of the holy,' is a rebuke to our arrogant pride of material achievement."—*The Churchman*.

Price, \$1.25

### Psychology and the Parish Priest

By Lindsay Dewar

A long-needed correlation of modern psychology with pastoral counseling . . . brief, practical, and straight-to-the-point. The book clearly outlines those principles of psychology that bear upon the parish ministry. (Published in England)

Price, \$1.75

### When the Doctor Says It's Nerves

By Henry J. Simpson

"The book is thoroughly sound and good common-sense; it should meet a long-felt need for a simple and helpful manual that can be given to the laity."—*The Churchman*.

"This is a very useful book."—*Church Messenger*, Toronto, Canada.

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# THE RELIGIOUS PRESS

Selected by GEORGE MACMURRAY

**VIDEO:** It is being said that the Roman Church is a natural for television and that she is ready for it. That cannot be said of the evangelicals. They have not yet reached out into this new form with new ideas. To ape Rome is not their desire, but their present attitude of "wait and see" will not pay off, for if they do not now get into the picture they never will. Let the Baptists take a lead in this. Why should not city churches unite for the purpose of carrying a "televised" program? When possible, the building must be adapted and the required equipment secured. Standard properties built with superb artistry, draperies, staging, screen, built-in colored lights, projecting equipment, spot-lights, and costumes will be a necessary part of the Church properties, all of this to be adapted to religious plays, pageants, sacred recitals, musicals, concerts, and other mediums for the presentation of the gospel.—Churchman Examiner. (Baptist).

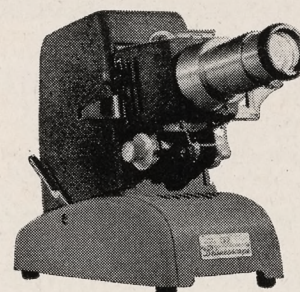
**AMERICAN PHILOSOPHY:** I find myself at certain points compelled to register dissent. Broadminded as he is, Dr. Latourette remains an American. It seems to me that he has accepted too easily the view held by almost all Americans that Europe is finished and can really be counted out of the picture. European Christianity has been deeply shaken and wounded by the events of the last thirty-five years; but it should not be taken for granted that recovery is impossible. Our own people have shown an astounding resilience under difficulty. Dr. Latourette does just mention Sweden. He seems to me to have very much under-estimated the importance of Scandinavia in the Christian scene; . . . Whereas I think better of the chances of Europe than Dr. Latourette does, I take a rather darker view of American Protestantism. It has progressed. But judged by the standards of older Churches, it is still terribly backward. . . . Very few Americans have any understanding

at all of the mind and outlook of any nation other than their own; comparatively few seem to think it worth while to make even the attempt to understand. America has been called very suddenly and with little preparation to world leadership. The future of the world will depend not a little on the capacity of American Christianity to use that leadership soberly and wisely. The omens are not altogether unfavorable, but there is ground for grave anxiety.—From Bishop Stephen Neill's review of *The Prospect for Christianity*. Record. (C.of E.)

**CHRISTIAN BURIALS:** Every practical person makes a will. He does this out of consideration for his loved ones, and he disposes of his possessions in the manner which will prove the most comfort for them. The drawing of a will takes time and thought. It is not accomplished without planning and should not be written without the advice of a competent legal consultant. . . . Why can't the same thing be done regarding Christian burials? Why can't the individual Christian write out directions for his burial service and file them at his Church's office so that when the time comes his Church and his loved ones will know his desires in this matter? . . . If each parish Church had such a file, its members' wishes could be followed much more easily. We do

not feel there is anything morbid about this. There is nothing morbid about making a will, and certainly it would be helpful to all concerned. Let the individual consult his rector, too, and in the same manner in which he consults his lawyer in drawing a will. To our mind his suggestions would be somewhat as follows: 1. For theological and even practical reasons, let the service be held in the church. 2. Use great Easter hymns like "The Strife Is O'er." . . . Do not use sentimental music which has no bearing on the service nor yet "favorite" hymns which will only increase the suffering of those who mourn. 3. Keep the funeral directors in the background. This is a church service. 4. Reduce floral offerings to a minimum. 5. Do not be extravagant in the purchase of the casket or cemetery plot or headstone. These things are not important according to the Christian faith. Our loved ones do not live in the ground, under the dirt. They reside in the spacious fields of eternity.—Southern Churchman.

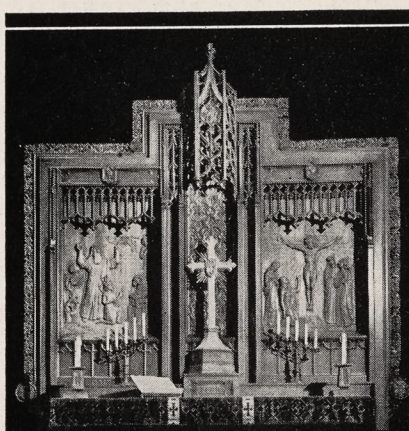
**SUPER DUPES:** Life magazine recently did a most grievous disservice to America when it printed the pictures of fifty prominent Americans under sly insinuations that since these



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## BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

**MRS. K. H. TING**  
General Secretary, Chinese Christian Students' Association

I noticed that in the July 21st issue of the Witness, under the title of Chinese Protest to President, it is mentioned that the Chinese Students' Christian Association is one of the 18 Chinese organizations in the U.S. sending letters to President Truman, Secretary of State Dean Acheson and all members of Congress, voicing their protest against any further aid to the Koumintang regime. There must be some misinformation, because our Association has not taken any such action. A few local units in our Association have sent in letters in connection with the bombings of Shanghai. They voiced their protest because American planes were used to bomb Shanghai. However, our Association as a whole has taken no such action.

**JOHN M. MACLEAN**  
Layman of West Orange, N. J.

A good deal has been written into your splendid Church paper in connection with the 400th anniversary of our Prayer Book. It amuses me to read and hear the remarks on the Prayer Book but many of our ministers do not follow the services of the Church according to the Prayer Book. A good deal has been spoken about Church unity—first, we should have unity in our own Church and this can be accomplished by all ministers following the services as in the Prayer Book which they so much talk about.

**F. K. HOWARD**  
Clergyman of Berkeley, California

Have been intending to thank you for the Witness which you have sent to me, which I enjoy reading. I read Blanshard's book and intended writing to ask why the Witness had not mentioned such a splendid book which was being given silent treatment as mentioned in a recent publication. Your editorial appreciation was right to the point. I hope that many others are independent enough to ignore Roman pressure and tell churchmen and citizens of the insidious attacks on our American freedom and arouse intelligent and fair counter-pressure to prevent future assaults on freedom and democratic institutions and papers, such as the Nation which are loyal to our American heritage. I am writing to our Congressman asking support of the Barden Bill and I hope that more influential churchmen than myself will do likewise.

**MRS. M. R. OLIVER**  
Churchwoman of Watch Hill, R. I.

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