

# THE Witness

10¢ A COPY

October 6, 1949



## PRESIDING BISHOP MEETS THE PRESS

He Knows that a Good Press is of Tremendous Value to the Church

## ADDRESSES BY BISHOPS HUNTER AND OLDHAM



## 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.

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Fri., Organ Recital-12:30.

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The Church is open daily for prayer.

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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.  
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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

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This Church is open all day and all night.

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

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Student and Artists Center  
Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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



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



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

## SERVICES In Leading Churches

### CHRIST CHURCH

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

### ST. JOHN'S CHURCH

Colonial Circle-Lafayette Av., Bidwell Pky.  
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Tuesday, Holy Communion, 10:30.  
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Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

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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  
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Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.  
Tues.-Fri. (October-May): 12:10 P.M.  
The Cathedral is open daily

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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  
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### 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

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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

# Plan to Raise Advance Budget After Intensive Study

## General Convention Devotes Most of Week To Speech Making on Program

★ The first week of General Convention ended with practically no action completed, since favorable action in either House requires concurrence of the other.

The most important single event was of course the presentation of the program and budget at joint sessions on Sept. 27 and 28. Strong cases were made for the greatly increased budget (see page 7), though everyone present was fully aware that Treasurer Russell E. Dill was right when he told the delegates that giving for regular Church purposes must rise sharply to meet the demands.

If the budget is approved the second week of Convention, the method of raising it was outlined at one of the joint sessions by Clark Kuebler of Wisconsin, speaking for the National Council. The usual every member canvass will be held this fall. This will be followed by a supplemental appeal in the spring of 1950, following an intensive educational program. The time schedule will be as follows: January, intensive study of overseas work. This really started here at the session on Sept. 28 when Bishop Bentley, as head of overseas work, presented 11 overseas bishops who presented their needs, calling for a \$420,985 increase over 1949, for what they called a "hold-the-line" budget. February, study of home mis-

sions, including rural work, college work, etc. March 1-11 would be devoted to a study of the program of education, which is asking for the largest increase. Then on March 12 the Presiding Bishop would speak on a nationwide hook-up, after which the members of the Church would be afforded an opportunity to give in cash or pledges to the advance program.

Mr. Kuebler, in presenting the plan, said that he was convinced that this was a matter, not of ability to give, but of our willingness, and that the whole program of advance was really a challenge to the vitality of our faith.

A resolution introduced by Deputy Dyckman of Long Island resulted in so much misunderstanding that it had to be cleared up by Bishop Sherrill. It endorsed and commended the Episcopal Church Foundation, incorporated to receive gifts from large donors for work of the National Council. Col. Dyckman, when questioned about it, was unable to give the complete personnel of the board and also whether the by-laws required the Foundation to report to Convention. Neither did he know whether or not the board is self-perpetuating. Delegates from East Carolina and Alabama said that Convention should not be asked to endorse something they knew so little about. Neverthe-

less the resolution passed by a vote of 294 to 244. The following day Bishop Sherrill explained the purpose of the Foundation in detail and upon his recommendation the Deputies endorsed it unanimously.

## United Thank Offering

Presentation of the United Thank Offering at a service in the Auditorium on September 29th was undoubtedly the high point of the first week of Convention. There was a congregation of 7,500 with about 5,000 receiving communion from 31 missionary bishops. The offering passed the two million mark, which is the largest in the history of the Church. This fact prompted a reporter to say: "the deputies can decide to do without women in their deliberations, but women continue to make it clear that the Church cannot afford to get along without them." (see page 6). Uses of the offering have changed with the times, and is now used largely to pay salaries of women workers; provide equipment; give scholarships for the training of women workers; help support interdenominational projects. The offering is over and above the financial support given by the women of the Church through regular channels.

The Bishops passed unanimously a proposal to provide housing for the Presiding Bishop at Seabury House. He has lived there for some time, paying rent for the house he occupies. If the proposed rearrangement is approved by Deputies his salary will be \$15,000, with his home provided rent free. Bishops also voted him a further increase by providing a discretionary fund of \$10,000 to cover expenses not provided by the budget.



# EPISCOPAL CHURCH NEWS

## CHINESE CHRISTIANS ISSUE STATEMENT

★ A group of Christian professors at Yenching University, headed by chancellor C. W. Lu and the dean of the School of Religion, T. C. Chao, have issued a statement dealing with the present situation in China. Dr. Chao, who is a priest of the Episcopal Church, is well known in the U. S. since he is one of the six Co-Presidents of the World Council of Churches. The statement, signed by 122 others, follows:

"The 'White Paper' on China, recently published by the U. S. department of State, is an open confession of America's intervention in the domestic affairs of China and of her encroachment on the interest of the Chinese people. From now on, the Chinese people can thoroughly recognize the conspiracy and the appearance of the imperialist, and will not be deceived any more.

"In the White Paper Acheson refers to the so-called 'democratic individualists' in China and to his intention to utilize them to sabotage the People's Government of China. He probably has in mind those Chinese intellectuals who, in the past, have more or less been influenced by Anglo-American thinking. If so, we believe that Acheson's illusion shall again end in vain.

"Owing to historical circumstances, there are among the Chinese intellectuals today some 'democratic individualists'. They have had some illusion in the Anglo-American bourgeois culture. During the days of General Marshall's 'meditation' in China, this illusion did develop for a time into the so-called 'middle-of-the-road course', and was even related to their attitude of dependence on the Anglo-American system. But, as a consequence of the massacre of

the Chinese people by the Kuomintang reactionaries at the instigation of the American Government, and since these intellectuals tainted with individualism have strong patriotism and are loyal to their own fatherland and to their own people, they have arisen in the course of the war of liberation and have united themselves with the people as a whole. If there are today still some holding to their individualism, it is only a part of the freedom of thought within the limit of our people's democracy and they certainly can no longer be utilized by the American conspirators to split up the power of our people. Anyone who tries to split up the power of the people is to become an enemy of the people and will end up where all the reactionaries end up.

"We members of the faculty and staff of Yenching University have always believed in the friendship between the Chinese and the American peoples. At the same time we believe that our American friends, if they at all have goodwill towards the Chinese people, will certainly not expect their friends to be a foreign tool, to work against the welfare of the Chinese people and to oppose the government our people are supporting. If one should really so expect, he is then not a friend of the Chinese. The fact is very clear today: the U. S. Government is now exactly trying to fool the people of America and China through this wrong kind of 'friendship'. Thus, all those who truly stand for friendship between the two peoples must arise to oppose this policy of aggression towards China.

"From now on, we must be more vigilant, and firmly stand on the side of our Chinese people, which is also the side of the democratic camp of the peoples of the whole world. We are to

oppose all the conspiracies of the U. S. Government, to consolidate the victories of the Chinese people's liberation movement, and to win the complete success of the people's democratic construction of China."

## CLERGY CONDEMNS MOB AT PEEKSKILL

★ Thirteen clergymen of Peekskill, N. Y. and surrounding territory preached about the riot on a recent weekend, when Paul Robeson was to have sung at a meeting in the city sponsored by the Civic Rights Congress. The sermons, all the same Sunday, Sept. 18, called upon the people to repent for the violence of the mob. At the same time they issued, on behalf of the Council of Christian Clergymen, a joint letter objecting to a parade and demonstration "against Communism" that a group of war veterans had planned for October 2nd, with



**BISHOP STEPHEN C. NEILL**, assistant to the Archbishop of Canterbury, was the speaker at a World Council mass meeting on the evening of September 30. He also was the headliner at the dinner of the Evangelical Societies on October 4



the blessing of the Chamber of Commerce.

Five of the 13 clergymen to preach and to sign the letter were Episcopalians. The Rev. Raymond M. O'Brien, rector of St. Peter's, told his congregation that men in America were losing sight of the vision of God. "Instead we see developing a kind of patriotism within our country which is a vicious thing, which limits our vision, a kind of nationalism which will eventually destroy God's vision."

At St. Augustine's at Croton-on-Hudson, the Rev. Gerardus Beekman read the joint letter to his people and then asked for services of repentance for the following Sunday. The letter, in part, was as follows:

"Lack of devotion to God and the things of God in our community has taken concrete form. Acts of violence have been committed. Lies, malicious rumors about responsible citizens, vilification and inflammatory language about members of our minority races and faiths have been circulated. A vicious example of lawlessness has been held up to the world as our way of life.

"Now the ugliness of the picture is clear. Some groups in the community in all sincerity think that a patriotic demonstration is the best way of proclaiming our loyalty to American ideals. But the sordid facts previously mentioned still confront us. We citizens of the community must not close our eyes to them."

The letter declared its signers to be "unalterably opposed to Godless Communism and every form of totalitarianism."

Other Episcopal clergy to preach and sign the appeal were the Rev. Warren Densmore, rector at Montrose; the Rev. Joseph L. Germeck, rector at Mohegan; the Rev. Frank Leeming, rector of St. Peter's School.

In addition to the statement by the Christian ministers, the Rabbi of the synagogue dealt with the matter in his sermon.

## BISHOP SCARLET SUCCEEDS SENATOR DULLES

★ Bishop Scarlett of Missouri, chairman of the joint commission on social reconstruction, has been made the chairman of the Federal Council's department of international justice and goodwill. He succeeds Senator John Foster Dulles who resigned the office, stating in his letter of resignation that he did not wish the Council "in any way to seem to be involved in the rough and tumble of political controversy." He is now a candidate of the Republican Party for the Senate.

At the meeting of the executive committee of the Council on September 20th a resolution was adopted recommending that aid to schools, and the supplying of welfare aids such as free transportation and health service to school children, be treated as separate projects, each to be decided on its own merits. By drawing a clear distinction between aid to schools and welfare services, the committee said, "necessary assistance can be given to education without making it the object of sectarian controversy or compromising the principle of the separation of Church and state for which the Council always has stood."

Bishop Scarlett, presented his report to General Convention, by

offering the second book to be published by the commission of social reconstruction, titled "The Christian Demand for Social Justice." Various churchmen have contributed chapters to the small book.

## SOLEMN EUCHARIST IN MILWAUKEE

★ Bishop Bradfield of Bath and Wells, England, warned the 1,000 who attended the solemn eucharist held at St. James, Milwaukee, that there are "too many hangers-on in the Church." The service was one of a series sponsored by the American Church Union. "Every churchman should be a man who knows his Prayer Book just as well as the Communist knows his Karl Marx," and added that the devout Christian should put Sunday worship first in his life's duties, and should be a man of prayer, discipline and frequent communion.

Overflow crowds were addressed by Bishop Wilson of British Honduras in the parish house, and by Bishop Boyd of Derry and Raphoe on the steps of the church. Bishop Wilson described the Prayer Book as a bond of union among Anglicans.

All of the services, the last of which was in Seattle just prior to the opening of the Convention, drew large congregations.



The dean of Grace Cathedral, San Francisco, the Very Rev. Bernard N. Lovgren, greets a distinguished guest, Basil Rathbone, of England



# GENERAL CONVENTION NEWS

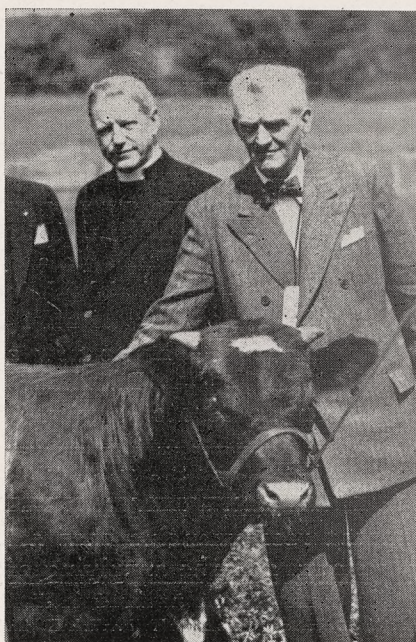
## DEAN SPROUSE ELECTED

★ Dean Claude W. Sprouse of Grace and Holy Trinity Cathedral, Kansas City, Missouri, was elected President of the House of Deputies on the third ballot. The Witness had urged his election in an editorial in the September 22 number. Four men received votes on the first two ballots: Dean Sprouse; the Rev. Churchill J. Gibson, rector of St. James, Richmond, Va.; Jackson A. Dykman, chancellor of the diocese of Long Island, and legal advisor to the Presiding Bishop; the Rev. Walter H. Stowe, rector of Christ Church, New Brunswick, N. J., and president of the Church Historical Society. The vote was as follows:

	1st	2nd	3rd
Dykman .....	111	30	
Gibson .....	265	283	286
Sprouse .....	205	267	289
Stowe .....	11	4	

Mr. Dykman withdrew in the midst of the voting on the second ballot, and Dr. Stowe did so after the second ballot. Dean Sprouse received exactly the number of votes necessary to elect on the 3rd ballot. Dean Sprouse has been dean in Kansas City since 1931, previously having been rector of parishes in Denver, St. Paul and Houston. He was nominated for Coadjutor of West Missouri a few months ago but the election was called off when the present bishop, Bishop Spencer, withdrew his consent for the election after a few ballots.

The new President has been prominent in diocesan and national Church affairs. He also ran well in the New York election at the time Bishop Gilbert was elected diocesan. The Witness is proud to number him among our contributing editors.



**DEAN CLAUDE SPROUSE**, the President of the House of Deputies, with Mr. W. A. Cochel, deputy from West Missouri, inspecting the prize bull of Roanridge Farm, Prince Peter Claymore. The snapshot was taken in the summer of 1948 at the farm given to the Church by Mr. Cochel for the work of the town and country division

## OVERSEAS BISHOPS WELCOMED

★ Pointing up its concern for the world community and its relationships with Churches of other lands, the House of Bishops extended courtesy of the Convention to visiting dignitaries. They included the Archbishop of York; Bishop Michael Yashiro, presiding bishop of the Church in Japan; Bishop Kenneth Vaill, Cowley Father formerly stationed in San Francisco, who is now assistant bishop of Tokyo; Bishop Y. Y. Tsu, national secretary of the Church in China and secretary of the Chinese board of mission, in Shanghai. Also welcomed was the Rev. Francis Rowinski of the Polish National Church with which the Episcopal Church has close union.

## WOMEN DEPUTIES REFUSED SEATS

★ Four women who were elected deputies by their diocese were refused seats in the House of Deputies by a vote of 321-242. Action was taken on a motion made by Spencer Ervin, layman of Pennsylvania, who is also president of the American Church Union, the Anglo-Catholic society. He recalled that at the Convention of 1946 Mrs. Randolph H. Dyer of Missouri had been seated, but he insisted that it was a mere courtesy since the Convention later refused to amend the canon by substituting "lay person" for "layman." In the light of this action he moved that the four women who had previously answered the roll call be not seated. They were Mrs. Elizabeth Pittman, Nebraska; Miss Ruth Jenkins, Olympia; Mrs. E. V. Cowdry, Missouri; Mrs. Domingo Villafane, Puerto Rico.

The gentlemen of the House later voted that the four women should be granted "courtesy seats," without voice or vote. This action was taken on a resolution offered by F. M. P. Pearse, layman of New Jersey. C. Alexander Capon, layman of Newark, proposed that the women be permitted to speak but not vote, but this was lost 328 voting against, to 243 in favor.

The women issued a statement, read to the Deputies by Dean Sweet of St. Louis, who said that they should consider the message "very seriously." The message stated: "We were elected by our dioceses, not as women but as lay deputies. We feel that the real issue has not been met by this Convention. The question is not one of courtesy to women, but that of the right of women to represent in its councils the Church they are proud to serve. We therefore decline the courtesy offered us."



## INCREASED BUDGET IS PRESENTED

★ The first joint session, meaning both Houses and the Woman's Auxiliary, was devoted to the presentation of the program for the next three years, with explanations of why it is going to cost a lot more. Russell E. Dill, treasurer of the National Council, stated that the Episcopal Church had raised, in cooperation with 21 other Churches, a great deal of money for world relief and then added, "I am sorry to say that we have failed to obtain a similar success in our regular budgeted contributions." He said further that the increase in contributions to the Church had not kept pace with the increased incomes of members.

The Rev. George O. Wieland of the Council's home department called for increased appropriations in all areas and described the present scale of missionary salaries as "disgraceful, un-Christian and a shame to the whole Church." He asked for minimum salaries in the mission fields of \$3,000 a year, plus adequate housing and travelling expenses. He also urged in-



**BISHOP HUNTER** of Wyoming whose address at General Convention's mass meeting for mission, held October 2, is on page eleven of this number

creased appropriations for the restoration of properties and for advance work.

Bishop Angus Dun of Washington, chairman of the religious education department, pleaded for the \$341,500 a year that is being requested by the agency. He was followed by the head of the department, the Rev. John Heuss, who said that "the only way we can have the kind of a Church we long to have is to take on the hard, long term job of real education." He then outlined a three-point program; the creation of new educational material; the training of seminarians and clergy as well as lay people to do the educational job effectively; and to publish "our own material" (this last, presumably, an answer to those who contend that there is already on hand good material for Church school).

The proposed new budget totals \$5,552,095 annually, which is an increase of \$1,902,095 over the 1949 budget.

## ARCHBISHOP SPEAKS OF SOUTH INDIA

★ The Archbishop of York told the House of Bishops that personal investigation of the new united Church of South India is being made by a commission of the Church of England, so that first hand information may be available to determine the relationships between the two Churches. The committee will not report until May, 1950. This means, presumably, that General Convention will take no action on the South India Church, pending the presentation of the English report.

## BISHOP NASH PLEADS FOR THE POOR

★ Bishop Norman Nash of Massachusetts appealed for continuing efforts to help the underprivileged and homeless people of the world, in speaking at a joint session. He also urged an increase of means for the training of clergy in social work.

## CASE OF MELISH COMES UP

★ Resolutions have been introduced in both Houses growing out of the ousting of the Rev. John Howard Melish as rector of Holy Trinity, Brooklyn, for refusing to discharge his son as assistant. The chief complaint against young Melish was his activity in the National Council of American-Soviet Relations. However following the ousting last spring, the parish elected a new vestry favorable to the Melishes.

A resolution has been introduced in the House of Deputies which declares that vestrymen must not act in opposition to the known wishes of members of the parish. It also would so change canon 46 as to make vestrymen "agents and legal representatives of the parish," thus depriving them of their present power to ask a bishop to dissolve the pastoral relationship.

The House of Bishops also has a resolution before them calling for the restoration of Dr. Melish to the rectorship which he has held for 45 years. Neither resolution had come out of committee when we went to press.

## BISHOP DUN REPORTS ON WORLD COUNCIL

★ Among major reports presented to the House of Bishops was one given by Bishop Angus Dun of Washington on the responsibilities and opportunities of the Church through its relationship with the World Council of Churches. He pointed out that the resolution "to stay together" made at Amsterdam last summer was a pledge on the part of the whole Church and that fulfillment of the pledge was essential. Among other immediate problems facing the Council, said the Bishop, is the aiding of European Churches in caring for more than twelve million refugees in Germany alone. The Episcopal Church has pledged to carry a part of the burden, the amount yet to be determined.

(Continued on Page Twenty-two)



# EPISCOPAL CHURCH NEWS

## CONSECRATION SET FOR EASTON

★ The Rev. Allen J. Miller is to be consecrated bishop of Easton at Christ Church, Easton, on November 9th. The Presiding Bishop will be consecrator and Bishop Powell of Maryland and Bishop Sawyer of Erie the co-consecrators. Mr. Miller will be presented by Bishop McKinsty of Delaware and Bishop Goodwin of Virginia. Bishop Dun of Washington will preach and the litanist will be Bishop Hart of Pennsylvania. Attending presbyters will be the Rev. Howard R. Dunbar of Newton Center, Mass., and the Rev. George A. Taylor of Baltimore.

## EPISCOPALIAN SPEAKS AT CATHOLIC AFFAIR

★ Governor G. M. Williams of Michigan, an Episcopalian, was one of the featured speakers at the annual congress of the R. C. diocese of Grand Rapids. He cited inadequate housing, racial discrimination and economic instability as soft spots in American life. "They are sectors," he told the 3,500 listeners, "in which we continue to belie our own ideals and contradict our own religious and moral principles."

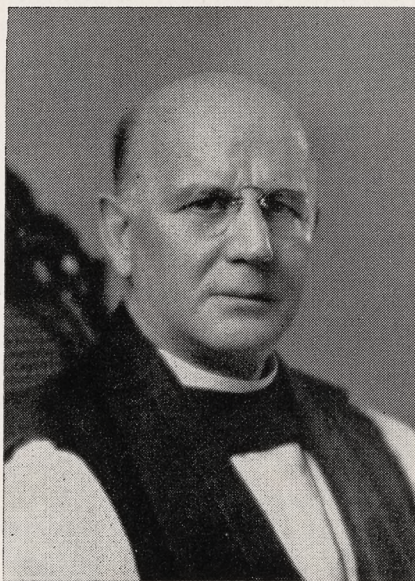
## BISHOP URGES BOOK CLUBS

★ "Church book clubs should be started in various dioceses so that individual Church members could become as well acquainted with the history of their Church, what it teaches and stands for, and the leading publications being turned out in it, as these individual Church members buy and read the secular books being made available by the ever growing commercial book clubs," Bishop Peabody of Central New York told several hundred men at the annual

Churchmen's Association weekend conference. The Bishop outlined a three point program, consisting of worship, education and evangelism, for the men, whom he challenged to leave the "baptism, wedding and funeral clubs of your respective church" and "really pitch in for your church."

Lewis Franklin, retired treasurer of the National Council, said: "If you men would remember that your own church was founded as a small struggling mission, then you'd get up on your hind legs and start a lot of little missions in the cities and villages of Central New York."

Conference attendance this year increased fifty per cent over last year's high, and Episcopal Churchmen's association officials credit the help given to them by a Department of Promotion task force that prepared mailing pieces, news releases and photos, and made the diocese and Central New York, thoroughly aware of the coming conference.



**BISHOP OLDHAM** of Albany whose address at the meeting celebrating the anniversary of the Prayer Book will be found on page fourteen of this number

## PROMOTES UNITY IN DELAWARE

★ More than 75 Protestant ministers of Wilmington, Del., and vicinity attended the meeting of the ministerial association, Sept. 12, at the home of Bishop McKinsty. The Rev. Henry Smith Leiper, American secretary of the World Council of Churches spoke on world confusion and Christian unity. He declared that "one by one the great ramparts of the Christian religion are being assailed and unless there is a unity of purpose Christianity is threatened by outside forces."

## URGE FREEING OF COs

★ Bishop Angus Dun of Washington is one of a number of Church leaders to petition President Truman to grant immediate freedom to imprisoned conscientious objectors. Half of the 40 objectors still in prison, the statement declared, are Quakers.

## MISSISSIPPI CLERGY HAVE CONFERENCE

★ A Christian apologetic for our time was the theme of the clergy conference of the diocese of Mississippi, meeting at the diocesan center near Jackson for four days in September. The leader was the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo.

## ST. AUGUSTINE'S SETS RECORD

★ St. Augustine's College, Raleigh, N. C., opened on September 16th with a capacity enrollment. An overflow of men students are being housed in the city. Bishop Penick of North Carolina, president of the trustees, gave the main address, followed by President Harold L. Trigg, who greeted the students.



# EDITORIALS

## Canadians Did Well

**G**ENERAL CONVENTION will have something in resolutions and the Bishops Pastoral on social and international issues since they are foremost in everyone's mind. May we do as well as our Canadian brethren who have just concluded their General Synod which met in Halifax and was reported in our issues of September 22 and 29. They apparently take their cue from their Mother Church in England where such hot issues as the relationship of Christianity to Communism can be discussed with an objectivity which is almost lacking in our country.

The Church of England in Canada, in a resolution which was passed unanimously, pointed out the "error of secular-materialism" that is a dogma of Communism. Our Convention will doubtless do likewise. But, following the lead of Lambeth, they also condemned the "errors" of Capitalism, pointing to the "social injustice and human exploitation in the pursuit of wealth and power" which is an integral part of the system. The resolution urges the Church and churchmen "to secure for all people within our country an increasing degree of welfare and justice through equalization of opportunity and through fair-dealing, even at sacrificial cost" and to "fearless witness against all forms of political, social and economic injustice as they become apparent in concrete situations."

We like that reference to "concrete situations" for it is at that point that the Church and her churchmen usually fail. It does not require much courage to point out evils in resolutions or pastorals and to print them in neat leaflets for distribution. It is something else again to act when men strike for a decent wage or to really go into action when civic rights are threatened, as they were recently in Peekskill, N. Y. And it is with a good deal of satisfaction and pride that we can report elsewhere in this number that the Christian ministers of that city did condemn the out-

rageous conduct of a mob. That is one type of action that is constantly called for, and we are happy that five of the thirteen ministers were of our Church. Thus they implemented the resolutions on liberty and justice so often passed by General Convention, only to remain mere words.

We say a good deal these days about the application of Christian principles being the only effective way to stop Communism. But they are weasel words unless those who profess Christianity take action, as these Peekskill clergy did, when faced with injustices and abuses in industry, on the farms, in race relations, in the fields of civil liberties and international relations.

We commend the Canadian Church for at least calling for action and we hope increasing numbers of churchmen across the border will follow the injunction.

We hope also that our own General Convention will do as well.

## Newark Report

**T**HE Newark deputies to General Convention have introduced a resolution which, if acted upon favorably, directs that the "proper authorities prepare a study course for parish groups concerning the relation of Christianity to Communism, based on the 1948 Lambeth report and resolutions." The request is contained in the report of

the committee of five clergymen and five laymen appointed by Bishop Washburn, at the request of the last diocesan convention.

To formulate conflicting ideas so that such a large committee will assent to the end result is a stupendous task, involving compromise. We therefore, first, wish to express our sympathy with the committeemen, realizing that probably none of them are perfectly satisfied with the report.

We wish we might say that, for a group report, it is an admirable job. Certain factors however prevent us from doing so. The failure to achieve a measure of greatness is partly due to the fact

### "QUOTES"

**C**ERTAINLY as compared with the first century the spiritual temperature of the Church is low. When we stop to consider our response to the summons of Christ it is impossible to feel any exultation of spirit. We must all of us admit that we are unprofitable servants. When the Church was formally recognized by the Roman state something of the heroic, the daring, the distinctive was lost from the Christian witness and in general, with notable exceptions, of groups and especially of individuals this loss has never been repaired. We are all of us too conventional, too limited, and let us say frankly without any gross interpretation of the word, too worldly. The Church as represented by us is too often a reflection not of the glory of God revealed in the face of Jesus Christ but a pale reflection of the contemporary society in which we happen to live.

—HENRY K. SHERRILL  
From his sermon opening  
General Convention.



that they were directed to submit their report in ninety days. To publish a study on such a big subject, which includes guides to Christians for personal and corporate action on social issues, is a task not easily done in three months. For one thing the report does not reveal a very thoroughgoing understanding of the Lambeth report. When the resolution giving the directive was debated at the Newark convention, it was reiterated that the bishops at Lambeth stated that Church people need to be instructed both on the elements in Communism which are in conflict with Christianity, and the elements which are true judgment on the existing social and economic order. The committee either ignored the last part of the Lambeth resolution, or found it too hot to handle, for there is nothing in the Newark report of direct statement that would lead the reader to believe there is anything true in Communism whatsoever. Perhaps there is the alternative explanation that the committee disagreed with that which is implicit in the Lambeth statement: namely, that Communism has some true judgment on our society.

If this is the reason, it is too bad that Prof. Eduard Heimann was not a member of the committee. In his contribute to "The Christian Demand for Social Justice," edited by Bishop Scarlett and presented by him to General Convention on behalf of the joint commission on social reconstruction, Prof. Heimann writes on "A Christian looks at Communism." He begins by saying that for a Christian to look at Communism without blinding prejudice requires almost "a superhuman effort to be fair to that Communism which hates us." But he goes on to point out that "'Love your enemies' is a good Christian commandment." He proceeds with an analysis of Communism which manifests that attitude. We do not sense a similar attitude in the Newark report.

There are other omissions which we think important—even fundamental. As a guide to understanding the relationship of Christianity to Communism, it presents a brief theological background for our faith. One misses terms usually associated with such a statement. Just once is the word "love" used, and that comes in saying that God "desires man to know and love him." The word "redemption" never appears, nor the words "sin," "repentance," "sacrifice." The overworked word "fellowship" is also absent, as is also its synonym "community." This section on theology, at best, lacks depth. It asserts "belief in an eternal God of all creation," but then descends to affirm belief in God "who acts to reveal himself to man in many ways—notably in the person of Jesus Christ." What this means is ob-

scure. It is to be hoped the intention was not to take a liberal theological outlook and rule out the historical position that, because of sinful man, God reveals his unfathomable redemptive love in the whole process of the Incarnation.

There seems to be lacking also the clear concept of the Church as the extension of the Incarnation, perhaps because a world peopled by sinless men has no use for the fellowship of redemption, the community of grace.

### Guide to Action

**I**N the guide to personal and corporate action on social issues, the Newark report calls for greater emphasis on Christian education. We do not, of course, decry education, Christian or other, but education is not the specific for our disease, but the vitamin to be injected in convalescence after the sickness has been made quiescent. There is too much stress on the possibility and perfectibility of human reason in all plans that have education as a cure-all. St. Paul, and theologians since, reject that notion, which overlooks the "warring in our members" and ever-present sin which makes us the "wretched" creatures that we are.

Had the report spoken of "repentance" it would have escaped a self-righteousness by recognizing our fallibility and imperfectibility. The Church has to regain the view of mankind as a community of sinners before it can become the fellowship needing grace through repentance. Then it can begin to work on the "edifying of the Body in love." Attempts to make individual Christians better educated will solve few problems. The development of a community of the redeemed is the only area in which it can be effectively done.

Somewhere also the idea of "sacrifice" was lost. The redemption of the world was, and is, for God a costly thing. We miss any note that Christians must act in any real way. It is not evident that we must be continually offering ourselves, our souls and bodies. It is all just too easy, according to the Newark report. Man's end is eternity, it says, and then adds, with facility, that it is a rightful thing for the Church to seek "to establish now a social order" which will more nearly reflect the mind of Christ. But our eternal life, which is now, and will be perfected, was bought at great price. We cannot appropriate it easily. It costs Church people much to undergo real repentance; confronting the unlovingness in ourselves and in the group, the Church. But it is ever the necessary first step for the pure offering.

General Convention might well pass an enabling act which would direct a commission to study the Church and point out those practices in the fellowship of Christians that contradict God's re-



remptive purposes. We could then issue a specific call to true repentance.

The Newark report states that "the Church must not be content with argument to combat Communism.—Christians must practice corporately what they preach and so clean the House-

hold of Faith that the Spirit of God is able to work through it with power."

To that, a loud Amen. But if they had proposed the way to do the cleaning job, it would have been more impressive. They did not. Perhaps General Convention will.

# The Domestic Mission Field

BY

J. WILSON HUNTER

The Bishop Coadjutor of Wyoming

**W**HAT are some of the distinguishing marks of the domestic mission field? First I would note the size of the territory to be covered. Into most, if not all of the districts, could be put a majority of the dioceses. The Bishop of New Mexico has 153,394 miles to cover, the Bishop of Arizona has 113,810 miles to cover, the Bishop of Nevada has 109,821 miles to cover, to mention but three of the largest territories and even the Bishop of Salina, who has the smallest territory, has many more miles than any of the diocesans in the south and east. These distances tell the story of where a majority of the money goes which is sent to the field.

Confirmation instruction cannot be given merely setting up a series of classes in the local parish house or church. Instruction has to be taken to many by going to where the people live. Many clergy have to drive many, many miles to find these confirmation prospects and once they have been confirmed, it means long trips to continue to keep in touch with them. Trips to the doctor and to the hospital are more than trips across town or around the corner—such trips are frequently 100 to 200 miles and in many instances the clergyman's car serves as the only means of transportation. If the Church is to continue to carry on her mission, travel on the part of the clergy cannot be restricted and yet, unless adequate mileage allowances are provided, the clergy cannot afford to keep up such traveling.

These great distances reap their toll in men as well as money. Vacancies are not easy to fill because there are not too many men who are willing to spend themselves as the clergy of our thirteen districts have to spend themselves. It is

not unusual for many of the clergy in Wyoming, to illustrate from the district I know the most about, to have to travel 150 to 200 miles on a Sunday, holding services in three and four places along those miles. Because of lack of men to cover a certain group of missions in Wyoming, there is one great man that I am thinking of, who has seven places under his care and he visits no less than four of those places every Sunday.

Some may be thinking—why not give up some of these places and concentrate on fewer places? This would be easy to do if there were not people in those places whose only religious contacts are those which they receive from our Church. As one drives along the vast stretches of the west, one comes across simple markers from time to time with the inscription upon it, "To the pioneers who passed this way to win the west and to hold it." Among those pioneers were men like Bishops Talbot, Whitaker, Randall, Spalding, Tuttle, and Nathaniel Thomas, to mention but a few who helped win the west for our Church. These men planted and planted well and they were followed by a great group of clergy and laity, most of whom labored and died, unsung and unknown except by those who helped build the Church in the far west. The challenge to the Church today is to hold that which has been won and unless the Church which sends out her sons and daughters to the domestic mission field realizes that the Church can be lost—the sacrifices that have been made by our pioneer forefathers will have been made in vain.

Before leaving the subject of travel, one must mention the extremes of weather the traveler faces as he goes about his missionary task. Most of the travel must be made by car and unless one has driven through a ground blizzard with the

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An address given at the missionary mass meeting held at Grace Cathedral the evening of October 2nd.



snow being driven into your windshield so fast and dense that you can scarcely see ten feet ahead—one has no conception of what it takes to try and have services on schedule. You drive carefully, but at any moment, your car is liable to get out of control—one may find himself over a bank or hopelessly stuck in a snow drift. Last Christmas Eve I started out to make a trip of 175 miles, which normally I could have made in 3½ hours—due to the condition of the road, that trip took me 7 hours. Much to my surprise when I arrived, I found the entire congregation had remained, awaiting my coming and all they had to say was “It was nice of you to come—we are glad you arrived safely.” There was no word of condemnation after their long wait.

### The People

**W**HAT kind of people are the people in our districts? The same kind to be found in our aided dioceses and independent dioceses. The only difference is that there aren't enough of us in many of our towns and cities to pull our own weight. Help must continue to be given in certain sections until those sections expand sufficiently to be able to go it on their own; in other sections the day of self support is a long way off because the sections are sparsely scattered—big towns are those of 3,000 and 5,000 population.

Are the people interested? Let me give you some illustrations: A young woman whose husband had just been sent to a lumber camp 45 miles outside of Laramie, came to see me and asked if she and her husband could help reorganize a Church school in the camp, using our church which has had to be closed because of lack of a clergyman. Naturally, I agreed to help in every way possible. That young woman and her husband visited every cabin in that camp and now have a school of some 50 going. The point that I would seek to drive home is not that the couple merely reorganized a church school—but it is that they could have continued to come into Laramie for church and church school—leaving the 40 or 50 others behind in the camp. They were sufficiently evangelistic to feel that, instead of getting their church the easy way, they must seek to spread it among those with whom they were living.

Into another community I know of, a fine layman moved—he found only a few Episcopalians, but there was no church there. He, after consultation with the bishop, took it upon himself to round up those Episcopalians and so stirred them, that today we have some 80 in our church there. Not large, but definitely a group working toward

the day when they will have their own clergyman—all because one layman cared enough. Could there be greater challenges in any field than this? And these can be duplicated time and time again in Arizona, New Mexico, North Texas, etc.

Are those people trying to help themselves? I'll say they are! Few, if any, grants to missionary districts have been increased for at least ten years—in fact, a great many of the grants have been decreased over the years and yet, the districts have opened up new churches, have maintained building programs and have sought to not only advance in their own districts, but have sought to increase their giving to the national Church program.

An even greater evidence of the endeavor of those of the districts to help themselves is to be found in the increasing number of young men who are being enrolled as postulants and candidates for holy orders. The latest statistics available show some 65 postulants and candidates and as this number increases, the advance in the home mission field is going to be heightened—because native sons know their country and love it. Many from the outside come in and love it and can never be moved away—but there are many who, not being natives, never quite catch the feel of their new country. In Wyoming right now, we have seven men who have been admitted as postulants within the past year—with hopes for a number more in the very near future. These men love Wyoming and therefore, will do a top notch job for Christ and his Church in Wyoming—the same as it is in the other districts. Can there be any greater evidence of those of these districts being interested in helping themselves?

I plead, however, that the districts be not forgotten by the Church—they cannot live just on the good wishes of the Church—a Church which elects its domestic missionary bishops, sends those bishops forth to do a job in these districts—which job can never be done unless continued backing is given. Can you imagine what it is to be a clergyman in an Indian field—a man, college and seminary trained—with a wife and daughter—living on \$1,800 a year in a rectory with all plumbing gone and left unrepaired because of lack of funds? That man's salary has been able to be raised this year to \$2,400, but in talking with his bishop the other day, he said, “I want to stay among the Indians. I think, if I stay, I can do a real job with them. There have been too many turn overs in that field to do a real job, but will my salary have to go back to \$1,800 next year? If so, I just can't make it—I haven't had a new suit in six years and I don't know when my wife has had a new dress.” His bishop had to re-



ply, "I think the \$2,400 will be your salary—if there isn't any cut in our grant." My friends, it isn't easy to secure clergymen who are willing to live in this uncertainty and under this strain.

### Indian Work

**M**AY I touch upon the Indian side of our mission work—in South Dakota, Utah, Wyoming, Arizona and New Mexico, to mention but five of the districts, are groups of Indians turned over to our Church's care and oversight by the government nearly 100 years ago. What an opportunity we would consider it today if certain racial groups were specifically given to our Church to care for and yet, as I see it, we are letting these opportunities pass through our fingers because the romance period is behind us and because apparently the results aren't as fast and glamorous as we had hoped for. The Indians once looked to us for guidance—they still look to us—but unless we get over our lethargy concerning them, the opportunity which was once ours entirely, will have been forfeited. Many persons are want to feel that if the public and government schools are provided for the Indians, the Church should not feel any concern. Yet, the facts are these—where the Church has maintained the schools—standards of living are the highest. Where the only contact the Church has had with the Indians is on Sundays and through merely a ministry like a suburban church ministry, then the impression upon the Indians is very slight. When dealing with special racial groups, these groups require specialized services and such services call for continued financial aid. I realize that to the outsider, the story of ministering to special race groups looks very discouraging. Money has been poured into these fields for many years and one would feel that by this time, these groups should be able to support themselves. However, when one realizes that it has been less than a hundred years since the Church set about the serious task of ministering to these racial groups, one will see that real progress has been made, but one also must realize that we have not been working long enough to see the complete independence that we are looking for. English missionary societies supported the work in the colonies for a far longer period of time than has the work in the domestic field been supported by the national Church and history tells us that the results were not near as great in the same period of time as have been the results in our domestic field.

In other parts of our country, the people are not as dependent upon the Church for as many of their interests as they are in many of our domestic districts. In many of our western com-

munities, the only community halls are the halls that have been erected either directly by the Church or under the supervision of the same; in many of our western towns, our church halls are the only places in which schools are held; in many of our western towns, the only place where clean, wholesome recreation is possible is in the church halls.

### Not Only Services

**R**ESULTS in the mission field cannot be judged merely on the attendance at Sunday services—in many instances Sunday services are but a small part of the contribution our Church is making to the life of the community. In one field of Wyoming, which I visited three Sundays ago, I read on the sign of the log house which serves as rectory and as clinic, the name of our clergyman serving in that area and before his name were the words "The Reverend" and following his name was the title "M.D." That clergyman-doctor is the only doctor in that vast area and serves as physician to both the body and the soul. Many whom he ministers to have not as yet come into the Church, but the Church is coming to them and I feel that even though communicants are not many, the Church is serving here in as telling a way as can be said of churches of communicant strength of many hundreds.

Hospitals, schools and children's homes are to be found in practically all of our districts and they are setting high standards. To many of these homes, children are sent by social agencies and juvenile authorities because they sense in the influence of the Church, something that can't be gotten elsewhere. Many of our hospitals are the only hospitals in a community or in a county and as these hospitals minister to these communities, many who are served, begin to inquire about the Church that is sufficiently interested in serving the community in this way. The schools are not just an extra luxury, but have been established to meet the needs of young people from such isolated and scattered areas that are not able to furnish the educational advantages that the young people need. I may be prejudiced, but it seems to me that in the domestic missionary districts that I know, the Church is not an extra—but is very much an integral part of the every day life of the community. I wonder if this is true of the Church elsewhere.

"When saw we thee a hungered and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you,



inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." That, to me, is the way the Church is functioning in the domestic missionary districts of our Church. As a newcomer in the field, may I say what a privilege it is to serve with clergy and

laity who see their task in just such a light as expressed in these words of St. Matthew.

Pioneers have passed this way to win the west—let us justify their sacrifices and efforts by giving of ourselves and substance in holding the west for the Christ!

# Loyalty to the Prayer Book

BY

G. ASHTON OLDHAM

The Bishop of Albany

**T**HERE is a possibility that this observance of the 400th anniversary may come and go and leave little behind. It may be a merely sentimental or worse, an insincere or partisan observance. It may consist of mere lip service, high sounding words of approval with no deeds to match. So I ask you to consider the Prayer Book as we have it today, our use of it and loyalty thereto.

First of all, we should come to know it better. Time was when each person had his own Prayer Book and carried it to church. Whether the present custom of the church providing Prayer Books in every pew is the result or cause of individual neglect is hard to say. Probably it is a bit of both. But the growing practice in the Episcopal Church of the priest telling the people the number of the page on which to find the Psalms, the Collect for the day and sometimes even the Creed and Venite, while useful for a congregation of strangers, is a presumption of ignorance on the part of our people regarding the Prayer Book. In earlier days the churchman knew his Prayer Book well enough to find the place and to know when the parson was putting something over on him. It would be well if he had a similar acquaintance today.

In the second place we should make better use of it both in public and private. Mark Twain used to say he liked the Prayer Book because it "gave the congregation a chance to jaw back at the minister." And he was right, for this is one of the principal things aimed at by the Reformers. Revolting from the mumbling of the Roman Mass during which the people sat idly by or indulged in irrelevant petitions, they could not, of course, have anticipated the equally individualistic modern Protestant service where the minister does all the praying and reading and talking for the

people and a quartet most of their singing. The Prayer Book, however, was designed to give the people full participation in worship. An influential group in the Roman Catholic Church is today aiming at this same thing by introducing the "Dialogue Mass" while we who have this treasure ready made in our hands are in large part failing to use it. In the church service itself the participation of the congregation is woefully inadequate. We begin with "O, Lord, open thou our lips," and thereafter keep them sealed tight. When the parson says "Let us pray" it often means "Let me pray." We meekly acquiesce when the choir takes away from the people, the Canticles and Creed which were meant for congregational participation, and mumble the responses and amens so softly that it is often difficult to hear any response at all.

By contrast, in England and the colonies and dominions, you may go into any little village Church and find not the choir alone but the whole congregation joining heartily in the Canticles and even the singing of the Psalms, whereas with us the Canticles are usually sung to elaborate setting by the choir in which it is impossible for the congregation to join and if by chance the Psalms are sung, as they should be, it never occurs to the average Episcopalian that he is even supposed to join in. What a departure from the ideals of the Prayer Book and what a travesty on worship! And this is chiefly the fault of the clergy, though organists have a large share of the blame.

## Can Be Improved

**T**HAT this condition among us can be improved I know by experience. In my last parish, with the cooperation of the organist and a good deal of training, especially of the young people, we reached the point where on a Sunday morning the entire congregation sang not only the Venite

From an address at a General Convention service celebrating the 400th anniversary of the Book of Common Prayer.



but the *Te Deum* and *Benedictus* at Morning Prayer and the responses to the *Sursum Corde* and the *Sanctus* in the Communion Office, thus making worship a living and thrilling reality.

At the Lambeth Conference of 1930 the bishops were all invited to attend a rehearsal prior to the Sunday service and I shall never forget the effect in that great shrine, of the whole congregation singing the Merbeck setting of the Creed, *Sursum Corde*, *Sanctus* and *Gloria in Excelsis*. Not the most exquisitely trained choir could have produced the inspiring and uplifting effect of this fervent and joyous singing of those thousands of worshippers. So if clergy and organist care and will make the effort, it can be done.

At the occasional services, baptism, holy matrimony, and burials, the situation is even worse. At the two latter a Prayer Book is rarely opened, responses are made timidly if at all, and the Psalms in the burial office are read as a lesson by the priest, instead of responsively.

We need a reform all along the line. We need to know our Prayer Book, respond audibly and so make our worship a dialogue, not a monologue, and thus exercise the priesthood of the laity and give life and fervor to our Church services.

We should also know our Prayer Book well enough to use it in private and family prayers. The loss of the old custom of gathering the family together for a brief recognition of their heavenly father, and this applies even to the families of many of our clergy, is a tragic loss indeed, since religion will never be strong and vital unless it finds its center in the home. Then, too, the opportunities for parents to review their doctrine by teaching the catechism to the young is of great value, while the special family prayers and annual round of Collects provides one of the best manuals of devotion in existence.

### Loyalty

**N**EXT, I come to the matter of loyalty to the Prayer Book. Far too many people believe in the Prayer Book as individually interpreted, not as it is. The result of their actions is to reverse the efforts of Cranmer and his colleagues who aimed at simplicity by removing the encrustations of the centuries and reducing the service to its essentials.

For some of us moderns this is not good enough. Take for instance the opening and closing choir prayers. Originally—and still in England—these are brief, quiet devotions for the choir alone before entering upon their solemn duties. Now, these prayers must be chanted for the congregation to hear and this has developed in some places so that the congregation actually kneels

while the rector chants or shouts the prayer for their presumed edification. Likewise in the Holy Communion there is a preface indulged in sotto voce by the priest and two fidgety acolytes, often quite meaningless to the congregation and at the close a devotion frequently said aloud as if it were part of the service. Thus devotions originally said privately in the sacristy or silently in procession find their way to the altar, so turning simplicity into complexity. This is precisely what happened during the middle ages and is one of the particular evils Cranmer set out to cure.

Another such tendency is the interpolation of all sorts of devotions from other and often foreign sources which is again to undo the work of Cranmer. Not that these are wrong in themselves but simply not appropriate to the rite. There are all sorts of beautiful and helpful devotions to be gathered from Rome or Orthodoxy—or even Protestantism—but they are not ours and frequently do not fit.

The story is told of an Anglo-Catholic of the Church of England who was talking with the Abbe Duschene, the great Roman liturgeologist who was anxious to learn precisely what it was that the Anglican Catholics were aiming at. After a lengthy conversation, the Abbe turned to his visitor with a smile and remarked, "O, I see now, you are trying to get into your Church many of the things we are trying to get out of ours."

Another equally great abuse is that of subtraction—the omission of various portions of the service either to accord with the individual's wishes or to save time. I know of metropolitan parishes where regularly are omitted the Comfortable Words, the Prayer for the Church and the concluding paragraph of the Prayer of Consecration, and one parishioner told me that she simply could not get her rector to read the Church burial service. Instead was a selection of lessons and a collection of poetry and prayers which the rector thought more suitable! Well might we add a petition to our Litany—"From all subversive and confusing additions and from all unwarranted and schismatic omissions, Good Lord deliver us." Perilous thing about all this is the underlying or implied assumption that our Prayer Book is inadequate and needs to be supplemented from without.

### Way of Revision

**A**DMITTEDLY the Prayer Book can be improved but to assume such a necessity is to cast doubts upon its catholicity. This, I for one am unwilling to do, because I am convinced that the Prayer Book "as is" is a thoroughly Catholic liturgy. Moreover, if changes are needed they



should not be made by each individual on his own. What is the use of having a liturgical commission, or going through the long and tedious process of Prayer Book revision if each priest is to be his own reviser? One of my brother bishops told me of a very young and enthusiastic priest who in his first mission took all the Prayer Books and inserted all sorts of directions in red ink—truly and literally rubrics! His energy and enthusiasm were admirable but not his judgment in the eyes of his bishop who called him in for conference. After a good luncheon and a smoke, the bishop approaching the subject gradually asked him if he had ever been a deputy to General Convention to which of course the reply was "No." He then asked if he knew the method of Prayer Book revision and he was not very clear. The bishop then went on to explain the process of appointing a commission of learned scholars from both Houses, who make serious studies, hold numerous meetings and then present their report to General Convention where it is received, considered, criticized and amended.

If it is then approved it must lie over to the next Convention. In the meantime, having undergone careful consideration by the whole Church,

it is again presented to the following General Convention for final action. "This long and careful process is the Church's way of revising the Prayer Book and here you presume to do it on your own. You must destroy those Prayer Books and provide new ones for your congregation."

If revision and improvement are desirable, there is a right and proper way of procedure. Certain experiments may presumably be made under proper authority but not by the individual priest. Normally, however, suggestions for revision should be sent to the liturgical commission which receives and files them all—it now has several hundred such—and at the appropriate time will present those deemed worthy to the General Convention. In the meantime let us have no individual tampering with the Prayer Book. No Roman Catholic or Orthodox priest would think of making unauthorized changes in his liturgy. Cannot we show similar respect to our own formularies? The Prayer Book is like the manual of arms to a soldier—not to be modified or questioned but to be obeyed. And each priest at his ordination has solemnly promised so to officiate in all things "as this Church hath received the same."

## What Vocational Giving Means

BY

FRANK SIBILIA

Layman of California

**W**E pray for our daily bread and we receive it. Then why not give the Lord a generous slice of the bread he has given us? The way to show our appreciation is actually to work for the spirit as we do for our flesh. Vocational giving is the easy way to give.

When we apply the vocational giving plan to our daily life, we become stronger spiritually, and as others in the Church watch it work through us, vocational giving becomes contagious and people become interested, with the results being beneficial to the whole Church. It is not a one-man job. Without the cooperation of every

member of the congregation, this plan could not have worked.

It happened one Sunday while I was attending St. Alban's Church, which was then meeting in a store on Solano Avenue, Albany, California. I don't remember the topic of the sermon, but I will give you the highlights. The Rev. Randolph C. Miller, our vicar, was talking about men having the lust for power, greed for money, and being very selfish with their fellow men. If they could not lead the whole show, they would not play ball. He continued, saying how blind men were to truth, and how much they were missing in life; that they would come to church, on Easter, on Thanksgiving, and Christmas, or to attend a funeral, and would feel they were generous donors if they dropped a dollar in the collection plate. The vicar also brought out the thought of men

One of the highlights of the laymen's dinner held in San Francisco, September 30th, was the address by the barber from the Mark Hopkins Hotel, Frank G. Sibilial, exponent of vocational giving. He began his address with a reference to the late Bishop Irving P. Johnson, Witness founder and first editor, who sat in his barber chair, and said, "Remove my superfluous capillary filament from my subbaseous tissue." So he received an ecclesiastical haircut.



playing golf on Sundays, bragging about their country homes or their fishing boats, thinking that the church was all right for women and children, but not for them.

That sermon made such an impression on me that all the rest of the day the vicar's words were ringing in my ears. Lust, greed, selfishness, the big "I am," the poor sport.

"Sir," I said to myself, "I wonder if the vicar meant that I was guilty of these faults, if he was preaching that sermon to me." Right then and there I started taking inventory of myself. I began asking myself questions. Do you know that everything he said was true? It fitted me perfectly. Yes sir, I shall never forget that sermon.

### How It Was Done

**T**HEN it occurred to me: Was I doing my share in supporting my church? I soon learned that my fellow members were pledging a stated amount each week for the support of the church. It came home to me that the few dollars a year I gave on my occasional attendance at services did not amount to ten cents a week, while the lesson from this one sermon had been worth thousands of dollars.

I could not sleep; the thought came to me like a flash—Why couldn't I cut the hair of the members and friends of the church? This could be done in the evening and on Sundays and would not interfere with my livelihood. If I give to the Lord with my substance, why can't I give with my work? The three of us, God, the vicar, and myself, created the most contagious plan working for the spirit and not the flesh, and if used correctly will make history for Church finance.

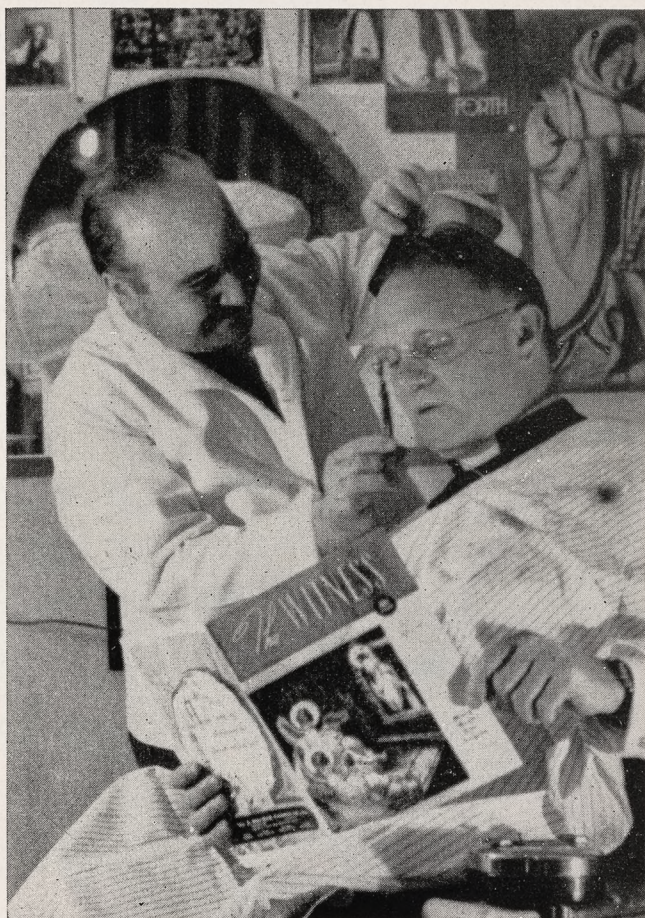
Soon students of the Church Divinity School of the Pacific came for haircuts. When bishops and clergy came to my shop, their money went into the building fund. But this was only the beginning. Customers at the shop began writing checks, and others would leave a tip and say, "Give it to your Church!" The tips got big, some as high as \$100, and the biggest was \$1,000. From 1936-1941, only \$259 was raised, and then it began to snow-ball, as they say in Hollywood. In 1941 and 1942: \$2199; 1943: \$1050; 1944: \$1160; 1945: \$1357; 1946: \$3722; 1947: \$2620; 1948: \$1752. A total of \$14,121.

Vocational giving caught the imagination of others in the congregation who found they could use their talents for the enrichment of the building fund. An accountant made out income tax reports for members and kept books for small businesses in the community after hours. A lady sold toilet articles, and whenever the sale came through the church, half of the commission went

to the fund. The vicar wrote several books, and the profits from all sales went into the fund. Others to help were a suit salesman, a book reviewer, ceramics, decorators, the architect. Turkeys and beef and butter were donated for various dinners.

When we had raised enough money to think of building, Bishop Block made available to us funds to help small missions. A member of the congregation saved us money by doing the landscaping at cost. Another contributed his services as a plastering contractor. We worked with union labor, but drinking fountains, Venetian blinds, dark-out curtains, asphalt flooring, the sprinkling system, and other items were donated and installed. Rugs were cleaned for nothing.

And that is not the end of it. New vocations are being discovered to help us pay off our \$20,000 debt. The possibilities are endless. When men mix religion into their business, strange things happen. Their religion is strengthened and their business is improved, and things get done in the Church.



**BARBER SIBILIA** earns for his church by cutting the hair of Bishop Clark of Utah. The Bishop takes advantage of the time by reading *The Witness*



## A FEW CONVENTION HIGHLIGHTS

★ Warm greetings were given by the clergy to Bishop Edward L. Parsons, the retired Bishop of California, as he entered the Civic Auditorium on the opening day.—Ovations also were given Bishop Parsons and the former Presiding Bishop, Bishop Henry St. George Tucker, by their fellow bishops when they took their seats in the House of Bishops.

\* \* \*

There were some difficulties in getting things under way. Seating in Deputies has to be entirely rearranged before sessions there could start.—Jack Irwin, 281's press representative, who always does a tip-top job with the reporters, has been tearing at the small amount of hair he has left over the lack of press facilities. — Incidentally, the secular press of New York

City, up to the time of going to press with this number, has practically ignored the Convention. On the other hand the papers of Scranton and Wilkes-Barre, near Tunkhannock, Pa., where the Witness is published, have had a story on the front page every day.

\* \* \*

Rankin Barnes, presiding over Deputies before the election of Dean Sprouse, had to handle a couple of hot ones. First was the close election of the President, and, second, the question about the seating of the women deputies. He handled both with dispatch, without calling for any help.

\* \* \*

One bishop stepped out of line in the solemn outdoor procession from the Masonic Temple to the Auditorium, whipped out a

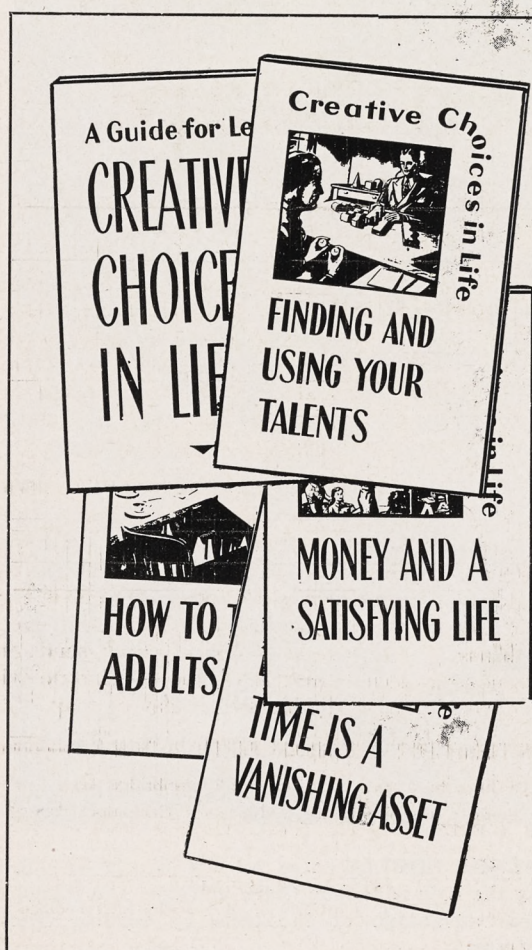
camera from inside his vestments, snapped a picture and then ducked back in his place.

\* \* \*

In spite of our cover picture this week, there are reporters for newspapers here who do not think the Presiding Bishop is the easiest man for newsmen to get along with. One of the old hands at covering Convention, briefing some of the new reporters on the ways of G.C., was overheard to say: "These are a bunch of good guys to work with, except Sherrill." What he meant presumably is that it is hard to penetrate his Yankee reserve.

\* \* \*

Although the Civic Auditorium had been converted into a huge church, and even though it was a religious service, there was nevertheless an outburst of applause when Bishop Sherrill finished his sermon at the opening service.



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## OTHER CHURCHES

### SOUTHERN WOMEN TAKE ACTION

A sweeping program aimed at the achievement of civil rights for Negroes was adopted by 150 key women churchworkers from 12 Southern states, meeting at Atlanta, Ga. The program calls for a canvass of the 12 states to obtain "thousands of signatures" to pledges expressing "concern" that constitutional freedoms are not shared by all persons in the South, and that as a matter of religious conviction there must be "fulfillment of equal justice under law."

Adopted at a conference sponsored by the Southern Regional Council, the program also calls on white churchwomen in the South to accompany their Negro employees to the polls and registration boards to safeguard the Negro voting privilege. It further asks that Southern churchwomen support "liberal pastors," to consider it their "Christian duty" to give time-off to domestic employees to exercise their right to vote, and to work to defeat "political schemes" used to deny civil rights guarantees.

Mrs. M. E. Tilly, field secretary of the council and a member of President Truman's commission of civil rights, told the delegates, who represented all faiths and denominations, that she hoped they would obtain signatures to the pledges "because we want every Southern churchwoman to go to bat for our Christian values and democratic beliefs."

"When we get those signatures," she said, "we will make up maps and charts so that we will know in every county of the South where there is a woman who will work for democracy and know how to strike back at its enemies."

The delegates agreed, in formulating the program, that the churchwomen must visit law courts, examine public records, study police department functions, and take complaints of civil rights violations to local and federal judges and to grand juries. The conference recommended that church groups should commend public officials and local newspapers for courage and initiative in matters meeting with the approval of the churchwomen.

### FOSTERING GOODWILL AMONG FAITHS

A rural mountain church seven miles from Waynesville, N. C., is trying to get the people of the community acquainted with their neighbor's religious faiths. The Methodist youth fellowship of the Bethel Church in the Pigeon River Valley is sponsoring a series of public lectures explaining the doctrines and beliefs of the major Christian Churches and of Jewish congregations. The speakers are clergymen and laymen from surrounding towns. The meetings will discuss the beliefs of Roman Catholics, Hebrews, Baptists, Episcopalians and Presbyterians.

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# NEWS OF CHURCHES OVERSEAS

## MIXED MARRIAGES ARE BARRED

About 5,000 clergymen in the Union of South Africa soon will receive an official copy of the new mixed marriages act which prohibits wedlock between Europeans and people of "mixed race." The act places the responsibility of marrying or refusing to marry a couple on the person who is to perform the ceremony, be he clergyman, magistrate or other civic official. Heavy penalties are provided for officials who marry a European to a non-European.

## ANGLICAN DIOCESE MARKS CENTENARY

One of the most scattered dioceses in the world, Melanesia of the Church of England, is marking the 100th anniversary of its founding. It includes 2,000 miles of islands in the South Pacific, with the Solomon Islands and the New Hebrides forming the main groups. There are 79 Melanesians in orders and 700 native teachers in the mission. Bishop Caulton is now making a goodwill tour of New Zealand to celebrate the anniversary. It is being conducted aboard the mission ship Southern Cross, which will return to Melanesia on November 20th.

## CHINESE PASTORS TAKE JOBS

Chinese pastors are learning to weave, bake, make soap, do carpentry, etc. in order to fit into the new economy of China. Teaching the courses are members of the Soochow school staff, as well as pastors already engaged in craft work.

## REACTIONARY CHURCHES ARE DENOUNCED

A resolution denouncing the "reactionary" policy of Churches which "seek to control political action" was adopted at the congress of the World Union of Freethinkers, meeting this month in Rome. Representatives were present from 14 countries, including the U. S. The resolution condemned "those powers which seek to gain the alliance of Churches" and declared that the congress was "uncompromisingly opposed both to religion as an

instrument of politics and to politics as a mask of religion."

Throughout the sessions two well-defined tendencies were in evidence: one, delegates, mostly Italians, who felt the need of cooperating with leftist forces throughout the world, and, two, those strongly opposed to such a policy. The latter group was composed chiefly of delegates from the United States and Canada.

## WELSH BAPTISTS REJECT HOLY WAR

A resolution declaring it will "not be drawn into the holy war against Communism initiated by the Roman Catholic Church" was adopted by the Baptist Union of Wales and Monmouthshire, meeting at Swansea.

## BANNEUX APPARITIONS RECOGNIZED

Official recognition of "eight apparitions of the Holy Virgin" in the village of Banneux, Belgium, in 1933, has been given by the Roman Catholic bishop of Liege. Mariette, 8, was playing with other children when the Virgin first appeared and told the child that she would make other visits to the same spot. Pilgrims began flocking to the spot; eventually a chapel was built, and now thousands of Catholics go there annually.

## CZECH PRESIDENT WARNS CHURCH

President Gottwald of Czechoslovakia, speaking at a rally in Slovakia, declared that neither the Roman Catholic Church nor "other reactionaries" will be allowed to stand in the way of the nation's socialist development. A crowd of 100,000 attended the meeting to commemorate the fifth anniversary of the Slovak rising against the Germans. Gottwald denounced "disrupters, who, claiming to speak in the name of religion, really want to bring about the return of the old order and the old masters." He said that "no one wants to suppress re-

ligion, close the churches, or prevent anyone from worshipping according to the dictates of the Church" but added that the government will stand firm against those whose object is "to take the land from the peasants and the factories from the workers and return them to their old owners."

## PARIS ROMANIAN CHURCH MINISTER OUSTED

The Rev. Martainu Ivanovici, archimandrite of the Roman Orthodox Church in Paris, has been ousted on the ground that he has been acting as a Communist agent while pretending to be an opponent of the Communist regime in Romania. The action was taken by a majority of the congregation which has the power to appoint or dismiss its minister at will. He has denied the charges and refuses to leave the church's residence or to give up the church records.

## ARCHBISHOP EIDEM TO RETIRE

Archbishop Erling Eiden has announced that he will resign as primate of the Lutheran Church of Sweden, effective May 1, because of advanced age. He is now 69 and has been primate since 1931. He is one of the six co-presidents of the World Council of Churches. A chapter of the 12 Lutheran dioceses in Sweden will meet early next year to select a successor.

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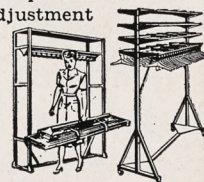
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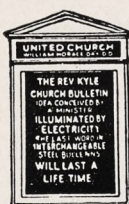
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## CONVENTION—

(Continued from Page Seven)

### BISHOP LARNED ON EUROPEAN NEEDS

★ Bishop J. I. Blair Larned, in charge of Churches in Europe, told a joint session that Greece has a million homeless persons out of a total population of eight millions. He also pleaded for aid for the homeless millions of western Europe, China, India and Palestine. The Church, he said, has done good work in giving \$3,500,000 in the past three years, and he urged continued and increased giving to meet the emergency.

### WHAT DETERMINES "GOOD STANDING"

★ A problem that has for years plagued bishops and rectors is just what qualifies a person to be a "communicant in good standing." It may be answered at this Convention since a committee has reported to the House of Bishops with the proposal that the canon read: "a communicant in good standing is a person who has been confirmed . . . and who (1) makes his or her communion at least once a year, and (2) is a recorded contributor to the support of the Church."

### FINE ATTENDANCE AT AUXILIARY

★ Mrs. Milton F. Farmer of California, reporting for the credentials committee of the Triennial Meeting of the Woman's Auxiliary, said that the voting strength is 446. There are 422 accredited delegates, 18 board members who are not delegates, 5 presidents of provinces and the presiding officer, Mrs. Roger L. Kingsland of West Virginia. Other registrations include 91 alternates and 313 visitors. The delegates are from 98 dioceses and missionary districts, with 37 of them having full delegations. The large attendance made it necessary to move to the Auditorium.

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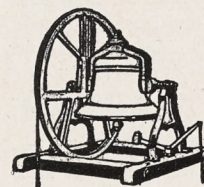
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# BACKFIRE

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.

RANDOLPH CRUMP MILLER  
Prof. at Pacific Seminary

Mr. Welsh's criticisms of the work of the editorial board on the new curriculum is a combination of misapprehensions and valid comments. (1) Our department knows what the International Council is doing, but until the Church sees fit to give us a staff of more than 4, you cannot expect even 4 to be present. (2) At least three seminaries have adequate training in Christian education, and the Episcopal Theological School had the outstanding religious educator in the United States until her death in Dr. Adelaide Case. (3) Dr. Heuss and his over-worked staff have been having conferences all summer on the provincial and diocesan levels, and will reach parish priests next year.

(4) Dr. Smart of the Presbyterians, Miss Easton of the Congregationalists, Dr. Gesell in child psychology, and Dr. Ligon in character education are being consulted by what Mr. Welsh assumes is an "isolated" group of rookies. Furthermore, the editorial staff is fresh from hitting home-runs in Christian education on the diocesan and parish level. (5) A concern for theology will not necessarily lead to "Episcopal first, Christian second," but it is necessary to know what PECUSA stands for. (6) The assumption that the Church has to approve the booklets on "The Church's Teaching" would give that series of documents far more authority than is intended. Each subject has been revised about 50 times, after adequate and widespread criticism by the best trained minds in the Church. The committees have been working for two years, and no one can accuse the members of undue haste when they are releasing only one for publication. The most difficult task of the editorial board has been to resist the pressures and impatience of the Church, who want their materials by this fall. "Specifications" did not intend to provide the details, and there has not been time to prepare the booklet on the social implications of the gospel. The whole series on "The Church's Teaching" will include the social order, and in more detail than

our Presbyterian friends. (7) The other departments are represented on the editorial board. (8) I like Mr. Welsh's prayer, and will suggest that it be used to open the next meeting of the editorial board.

(9) Finally, the job has not yet really begun, and until the Church votes the money to accomplish the mission we cannot go further than the outline in "Specifications." There are only four staff members assigned to the curriculum, and they have had to do promotion and educational work as well. Let's stop the pot-shots, give the department some money, and hold back our criticism until we can see what they can do. The present set-up is better than that of the Presbyterians in outline, and the goals are relevant, sound, and adequate, but the details will have to come after there is enough money to do the job.

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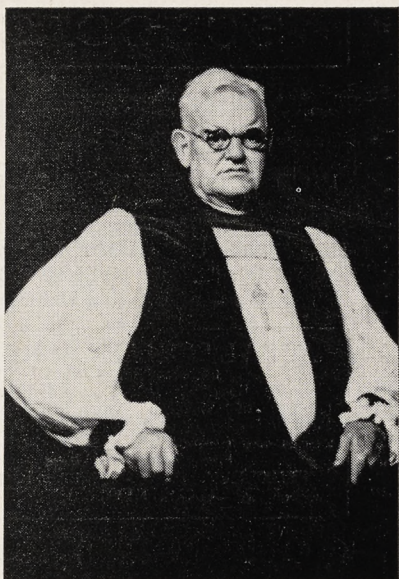
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