

THE Witness

10¢ A COPY

October 27, 1949



BISHOP PEABODY TELLS OF CONVENTION

THE POST-GENERAL CONVENTION NUMBER

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, Morning Prayer; 5, Evening Prayer.
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Student and Artists Center
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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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—STORY OF THE WEEK—

Final Summary of Action Taken By General Convention

The Increased Budget Was Most Important Step Taken in San Francisco

The House of Deputies refused to seat four women who had been elected by their respective diocesan or district conventions or convocations, the opposition to their seating being led by Mr. Spencer Ervin of Philadelphia. The women who had been elected were from Nebraska, Olympia, Missouri and Puerto Rico. Later the Deputies voted to give the women deputies a seat and voice but no vote, and in a somewhat acid letter, certainly well justified, the women declined the proposal. Surely, elected by their dioceses and missionary districts, they were Deputies or they were not, and there was a general feeling that their position was completely justified.

The question of women deputies came up again later, and the House again voted not to admit women deputies, but to appoint a commission of bishops, priests and laymen to study the whole matter and report to the next General Convention.

The honored guest of the Convention was the Archbishop of York, who made a deep impression upon all who came in contact with him in San Francisco. Gracious, unassuming, wise, with an extraordinary knowledge of the common man, his address to the joint session carried over with its high spiritual challenge, throughout the sessions, day after day. (Witness, Oct. 13).

By action of the Convention, our Church will continue to extend aid to the Russian and other Eastern Orthodox Churches.

On account of the tremendous geographic area, and the difficulties of travel, it was decided to divide the district of Southern Brazil into three dioceses. In Brazil at present there are two bishops, one diocesan and a coadjutor. Election of the Rev. E. M. Krische as the third bishop will place the Brazilian Church on an independent basis, able to consecrate its own bishops, on the same plane as the Church in China and Japan, which are independent branches of the Anglican Communion. Help from the Church in this country, however, will be needed for a considerable period of years, until the Brazilian Church can grow into financial self-support. The present suffragan bishop, the Rt. Rev. Athalicio T. Pithan, was elected bishop, to be in charge of the third of the newly set up dioceses.

Money Foremost

The Presiding Bishop told the Convention of the establishment of the Episcopal Church Foundation, a new organization, and Bishop Sherrill's own brainchild, for the purpose of making large gifts and large legacies.

As most people know already, the women of the Church gave their largest United Thank Of-

fering, an even two million dollars. The first Offering in 1889 was \$2,000, and the 1946 Offering amounted to \$1,635,126.

The program of the Church for the next triennium was presented at a joint session, the National Council suggesting a budget of \$5,552,095 for each year of the triennium, as against \$3,650,000 for the present year. Reviewed by the committee on program and Budget, the Convention raised the National Council's figure to \$5,634,617, and adopted that amount as the budget for each year of the coming triennium. The increase provides for the new developments in Church school curriculum, teacher and clergy training in Christian Education, for the seizing of waiting opportunities in most mission fields at home and abroad, and for increases in missionary salaries to meet increased living costs. The increase over the present budget is not as much as it would at first appear, as it includes the matter of world relief, formerly handled by a special campaign, and also the maintenance of the armed forces division, money for which has been raised previously by a separate annual effort. It is planned to provide for the increase by a special campaign in the Spring of 1950, and in 1951 and 1952, to include it in the regular Every Member Cavanaugh.

By action of the Convention, the present wholly inadequate pensions of retired or incapacitated clergy and clergy widows are to be increased. This is made possible by an increase in the pension assessment from ten to fifteen per cent of the salaries of the clergy. A special commission is to make a study of the pension system and problems presented by increased liv-

ing costs, with the possibility of further action at the next General Convention.

The widely publicized Melish case, affecting the severance of pastoral relations between the Rev. J. Howard Melish and Trinity parish, Brooklyn, was disposed of with no debate by the simple procedure of declining to amend the present canon covering such cases. So far as Church action is concerned the matter is now closed, though there is still pending an action in the civil courts of New York.

World Affairs

The Convention manifested awareness and concern about world affairs, together with a conservatism which some of the Bishops and Deputies characterized as much greater than that of previous Conventions. Among the declarations emerging were the statement of the joint commission on social reconstruction which commended the United Nations declaration of human rights, urged members of the Episcopal Church to set aside a period for consideration of this declaration, in order to "determine what changes they may usefully undertake to fulfill its objectives in their own lives and in their Church organizations;" directs the department of Christian social relations to prepare materials for study of the declaration by Church groups; endorses the International Convention for the prevention and punishment of the crime of genocide, and brings the position of the Church on these matters to the attention of the President of the United States, the Secretary of State, and the United Nations commission on human rights.

Full support of the United Nations was urged, with special stress upon movements to preserve world peace and prevent aggression among nations.

Other matters of national and international concern included action urging the Congress to extend the provisions of the present displaced persons legis-

lation, extend its administrative requirements, delete discriminatory aspects related to race, religion or nationality, and provide necessary funds to expedite America's full share in the resettlement of these people. Specifically the Convention urged people of this Church to secure quickly 1,200 assurances for displaced persons and their families between now and June 30, 1950.

Hope was expressed for reconciliation between the United States and the Soviet Union. (Witness, Oct. 20).

The Convention authorized intinction as a method of administering the holy communion,



BISHOP JOHN B. BENTLEY, in charge of the Overseas Division, will administer an expanded program

under the terms outlined by the Lambeth Conference of 1948, and completely under control of the individual diocesan bishops.

The Convention went on record as opposing the use of federal funds for the support of sectarian schools. It proposed that the Pan-Anglican Congress of 1953 shall meet in the United States; it provided for cooperation with the mother Church of England in plans for post-ordination training of Anglican clergy and the setting up of a worldwide Advisory Council on Mis-

sionary Strategy for the whole Anglican communion.

Church Unity

Joint projects and worship were proposed as practical approaches to unity with other non-Roman communions, and "study in parishes" was urged so that members of negotiating Churches may know what unity is all about and "not just the leaders directly concerned in the negotiations." In approaches to unity with the Presbyterians, joint activities recommended were, "Occasional joint meetings of Bible classes, and of their youth organizations; formation of joint associations of the clergy; joint vacation Bible schools; exchange of teachers at summer conferences; exchange of faculty members between seminaries of the two Churches in universities and colleges."

Marriage

The Convention warned of the dangers of mixed marriages, saying specifically that in no case should a member of this Church give any understanding as a condition of marriage, that children shall be brought up in the practice of another communion, this referring to the requirement of the Roman Catholic Church in the cases of mixed marriages.

The Convention made no actual changes in the canon on holy matrimony adopted at Philadelphia in 1946, but made an effort to clarify some of the difficulties that have arisen in connection with it, particularly the difference of opinion among many bishops as to whether remarriage of divorced persons can be permitted where the canonical impediments have arisen after the first marriage. The commission reporting on the canon is to be continued, and during the next triennium will gather records and study experience in the operation of the present canon, so that by next General Convention it may be possible to show how the canon is working, and from that knowl-

edge determine what changes if any should be made.

In connection with various reports and resolutions in both Houses of the Convention, the subject of Communism came up repeatedly. It was referred to by the Archbishop of York, by Bishop Neill and by other speakers, in the Convention, at mass meetings and in the youth convention, with general agreement that here is an enemy of the Christian faith, and here is a challenge to Christians to evangelize.

CHURCH HISTORICAL SOCIETY

★ Prof. Frank J. Klingberg was the speaker at the dinner of the Church Historical Society. He told of the accomplishments of the Church through the ages in bringing a better spirit into society and the part it has played in eliminating widespread poverty.

The Rev. Walter H. Stowe, president of the Society who was toastmaster, praised the work of those who have written books and articles for the "Historical Magazine." The Rev. Edgar L. Pennington, the new historiographer of the Church, spoke briefly and stressed the need for histories of "a large field which remains obscure and unchronicled."

ST. BARNABAS HOUSE IS DEDICATED

★ The new St. Barnabas House in New York was dedicated on October 19th by Bishop Gilbert, who was assisted by the Presiding Bishop and Bishop Donegan. The speaker was Red Barber who was chairman of the rebuilding fund committee. Mr. Barber is the broadcaster of the Dodgers and the world series ball games. Also speaking was Thomas M. Peters, treasurer of the City Mission Society, which maintains the house as a modern sanctuary for children and women, regardless of creed, color or national origin. The new building cost about \$800,000.

EVANGELICALS HAVE DINNER

★ Before over 400 guests and members of the Episcopal Evangelical Fellowship and the Evangelical Education Society, at a dinner meeting Bishop Neill, assistant to the Archbishop of Canterbury, asserted that all Christians were evangelical in so far as they believed in the gospel. He described the evangelical position as belief in the supremacy of scriptures, justification by faith, conversion, assurance of what we know, and witness to the truth. He emphasized the fact that the evangelical demands more faith because he has no legalistic practices to substitute for the gifts of grace. When the evangelicals neglected scholarship and discipline, they fell into disrepute in England, for they were poor controversialists and did not use the power of the gospel which was their gift from God. Today, evangelicals are re-discovering the sources of power and are helping to revitalize Christendom.

The second speaker was Bishop Norman Nash of Massachusetts. After commenting on the treatment of women by the House of Deputies, he described the tensions within Anglicanism. "The Anglican fold," he said, "is so wide the sheep within it are just as wild as the goats outside."

"I am not one of those evangelicals," he continued, "who jumps at the word 'evangelical' so he won't have to use the word 'protestant'. I offer no apologies for being a member of the Protestant Church, that is, the 'Reformed Church', and that great name, in spite of all the misinterpretations that have been given it and despite all the horror with which our Catholic brethren gaze upon it on the cover of the Book of Common Prayer, is still a badge of honor and stands for something in our Church's heritage, the loss of which would be fatal to her loyalty to Anglicans. The Bishop of Washington wrote me lately

that they had been to the movies and saw a picture of the Eucharistic Congress in a New York paper, and it said, 'This is an annual Protestant event called the 'Eucharist', held in New York City.'"

Bishop Nash then pointed out the importance of the word "Catholic" in the creeds, and showed how the tension between the Protestant and Catholic heritage within Anglicanism points to the same tensions within the ecumenical movement of all Christendom. The liberal evangelical is in a prophetic movement. "I put emphasis on 'prophetic', as faith never lives comfortably with institutions and rules, committees and councils and conventions, but when that emphasis is lost and the prophetic voice of the Church does not speak of those things of which they hear, and of which God speaking has told them to bear witness to, something not merely Protestant, but something vitally biblical and Christian, has been lost and a Church without its awareness of the prophetic voice is a Church under the condemnation of the 'God of the prophets.'"

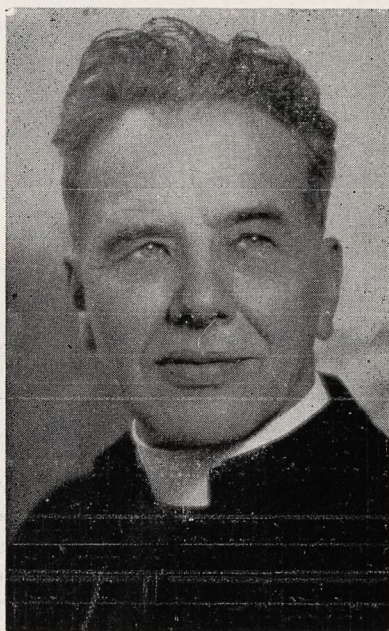
"If we are ever to have



DONALD J. CAMPBELL, suffragan of Los Angeles, was one of younger bishops in the House of Bishops

Church unity," Bishop Nash continued, "we must see the Protestant nature of the famed Chicago-Lambeth quadrilateral, with its themes of the supremacy of scripture, the centrality of the creeds, the two biblical sacraments, and the historic sacraments." He then showed how liberal evangelicals feel more at home with their Protestant brethren than with those Orthodox Christians who have covered scripture with tradition, added sacraments, and made a magical pipeline of apostolic succession.

The toastmaster was Bishop Arthur B. Kinsolving of Arizona. The Rev. Charles D. Kean, president of the Episcopal Evangelical Fellowship, spoke briefly, and was followed by the Rev. Charles H. Long Jr., of the Evangelical Education Society. The greetings of the diocese of California and the benediction were given by Bishop Parsons.



ROBERT N. SPENCER, Diocese of West Missouri, was one of six Bishops who resigned because they had reached the retirement age. Others were Ingley of Colorado; Oldham of Albany; Thomas of Southern Brazil; Craighill of Anking and Mason of Virginia. Two resigned because of ill health, Reinheimer of Rochester and Zeigler of Wyoming.

CHURCH VOCATIONS DINNER

By

HELEN W. MAHON

Auxiliary Delegate from Ohio

★ A new high standard for labor relations in the Church was set by the Church vocations dinner at General Convention. It was a gay and colorful event with more than five hundred people packed in the dining room; bishops, clergy, women leaders, students from nearby colleges and training centers.

Special feature of the program was "Teamwork on the Job," a conversation-piece by the Rev. Richard H. Baker, rector of the Redeemer, Baltimore, and Miss Frances M. Young, director of religious education in that parish. They portrayed actual scenes in the working day of parish life. What they made us see was real team-work, good working relationships. "Remember I'm the rector of this parish," was only said in jest, prima-donna stuff was out for everybody. They showed us how men and women workers in a parish can work together in democratic fashion.

Mrs. Theodore Wedel, Washington, D. C., speaking on the Church: A profession for women, was dynamic in her appeal to young women to consider the Church as a vocation. She blasted the idea that Church workers are on the queer side, and appealed to the best qualified young women to look at the many fields open in the Church and stressed the importance of the finest training possible. We wish Mrs. Wedel had campaigned in her vigorous manner for high salary standards for women workers rather than saying rather apologetically, "We think it would be awfully nice for them to have enough to live on."

Bishop Robert F. Gibson Jr., suffragan of Virginia moved the audience in speaking of men and the ministry. He stated the grim facts that we know about the shortage of clergymen. He

called upon the audience to have as much faith in vocations in the Church as we have in the army and navy, in law and medicine, which have great and expensive training program. He put in the forefront the need of the small mission churches in rural areas, and spoke of our poverty of spirit if we did not think this mattered.

The dinner was sponsored jointly by the theological boards and the national executive board of the Auxiliary. Bishop Sherrill spoke at the opening, and Bishop Lewis, of Nevada was presiding officer.

Louise Burpee, visiting daughter of a Woman's Auxiliary delegate from New York, gave her impressions of the affair. "What struck me most strongly was that the whole evening was dedicated to the idea of youth . . . how to make Church work as a vocation more attractive to young people; how to develop seminaries into the well-equipped, fully-staffed centers of learning that they should be; the many and varied opportunities that exist in the Church for young men and women; the desperate need to tell young people about their Church. As one brought up entirely in the Church, I should have known of these opportunities, but like so many others I was amazed to realize the tremendous scope of Church work."

SOCIAL WELFARE WORK IS DISCUSSED

★ The "what" and "how" of trends in social welfare work today was the topic of an address by Professor Donald S. Howard of the department of social welfare at the University of California at Los Angeles, and a past president of the American Association of Social Workers, at the dinner meeting of the department of Christian social relations.

Said the speaker, "Social service today is increasingly constructive, humane, and more nearly adequate to an ever

larger segment of the population." He then discussed what he meant by the various aspects of present-day welfare work, stressing the fact that social service administration is increasingly as good in a multi-purpose agency on an ever broadening geographical basis. More and more government auspices are involved, with qualified trained workers taking over the work, under an ever more effective public control and comment on the effectiveness of the work done.

The idea of the welfare state is not new, but the idea of it has



BISHOP STERRETT of Bethlehem is always alive to social issues in the House of Bishops

changed. The theory of aid to industry which gradually trickles through to the people has one important counter trend, namely the importance of the growing idea of security through union management contacts. The United Mine Workers welfare fund, stated the speaker, now amounts to 100 million dollars, which is more than that raised by any community chest or similar organization.

The motivation for welfare work is its most important phase, and here is where the influence of religion may make itself most felt.

As an UNNRA worker in China, Professor Howard said that he found the "moral vacuum" in countries where there is no Christian background more

difficult with which to work than was the lack of material things with which to do the work.

There is a growing recognition that even the strong need help and the poor and weak need respect, he declared. The term "welfare work" has seemed to apply only to the underprivileged in the past, but now social workers often find that the wealthy and influential need as much help, though in different ways. Active participation in the work of welfare institutions by those who help to support it was urged, since there is a need for enthusiastic volunteers who will help carry on the work.

The Rev. John Higgins, rector of St. Martin's, Providence, also spoke. As chairman of the committee on health and welfare services of the department of Christian social relations, he told of the work of the 250 Church institutions, which include 67 hospitals.

SCARLETT ASKS END OF DISCRIMINATION

★ Bishop Scarlett of Missouri, chairman of the commission on social reconstruction, said at General Convention that America's hopes for world leadership are doomed unless we rid ourselves of "lingering contempt" for the Negro. Preaching at Trinity Church, he said that "vague generalities" and "pious aspirations for brotherhood" no longer are effective. Without mentioning Russia by name, he stated that the U.S. is competing for world leadership with "another great power," which, in spite of its lack of Christian principles, "has at least got rid of discrimination based solely on the color of a man's skin."

CHURCH ARMY HAS A DINNER

★ The speaker at the Church Army dinner, held October 6th in connection with General Convention was Suffragan Bishop Remington of Pennsylvania. He said that there is definite need for a work done by "this conse-

crated group of lay workers." There is \$10,000 in the budget for the C.A. which will be used to expand the work, Captain W. C. Johnson, new head of the Army, told the group. The headquarters, now in New York, will be moved presently to Cincinnati. The training center there is to be closed for 1950 since there are only five available for training.

CHARLES K. KEAN RE-ELECTED

★ The Rev. Charles K. Kean, rector of Grace Church, Kirkwood, Mo., was re-elected president of the Episcopal Evangelical Fellowship at the breakfast meeting held during Convention. The Rev. Charles F. Penniman of St. Louis and the Rev. Felix Kloman of Washington were elected vice-presidents; the Rev. Malcolm Ward of Maumee, Ohio, secretary; the Rev. Henry Rightor of Charlotte, N. C., assistant secretary and Miss Elsie Hutton of New York, treasurer. The Rev. Roscoe T. Foust of New York, editor of the Witness, was one of a considerable number elected to the executive committee.



CHARLES P. TAFT of Cincinnati was a headline speaker at a post Convention mass meeting held in the Hollywood Bowl, on October 9th, sponsored by the diocese of Los Angeles

EPISCOPAL CHURCH NEWS

MISSION CONDUCTED BY BRYAN GREEN

★ The Rev. Bryan Green of Birmingham, England, who conducted popular missions in the diocese of New York a year ago, has returned for a youth mission which will open the evening of October 30 at St. Bartholomew's, New York, and last for a week. It is definitely for those between 15 and 35.

Mr. Green then will go to Washington where he is featured in a series of meetings from November 12 to 20. Other speakers during the Washington meetings are the Rev. Arthur L. Kinsolving, rector of St. James, New York, the Rev. Shelton Fale Bishop, rector of St. Philip's, New York and Bishop Angus Dun.

NEW CHAPEL AND PARISH HOUSE

★ A new chapel and parish house was consecrated recently at St. Ann's, Middletown, Delaware. It was given by the late Martin W. Barr, child psychiatrist, who was long a distinguished member of the parish. The service was directed by the rector, the Rev. Kenneth E. Clarke; Bishop McKinstry conducted the service of dedication; the Rev. William C. Munds, rector of Christ Church, Christiana Hundred, Delaware, preached.

PROFESSOR PARKER OF GENERAL

★ The Rev. Pierson Parker, in his inaugural sermon as professor of New Testament at General Seminary on October 10, declared that "Enlightened biblical religion speaks to the needs of a shattered world. No higher task impends than to find and preach, with utmost seriousness, the religion of the New Testament. The discipline that uncovers that religion is

worthy of the best powers of trained mind and devoted soul that any of us can bring to it."

He also cited the need for a "definitive Christian philosophy of history, of such nature as to command the assent of competent Christian scholars."

THE PICTURE ON THE COVER

★ The diocese of Central New York has gone in for publicity in a big way, using not only the secular press and the Church papers, but also the radio and television, so thus when Bishop Peabody returned from General Convention he went on the air at once to tell the people of the diocese what went on in San Francisco. Across the table from the Bishop is the Rev. Gardner Smith, rector at Marathon. To the Bishop's left is the Rev. G. Clayton Melling, rector at Johnson City, who is the editor of the diocesan paper, and beside him the Rev. William R. Robbins of Cazenovia, the chairman of the diocesan department of promotion.



BISHOP SCAIFE of Western New York attends his first convention as a bishop

OPEN COMMUNION SERVICE

★ An open communion service was held October 24 at St. Bartholomew's, New York, sponsored by the New York Council of Church Women. The preacher was Methodist Bishop G. Bromley Oxham and officiating at the service were the Rev. G. Paull Sargent and the Rev. Shelton Hale Bishop. This annual event, which has covered a decade or more, began spontaneously at the request of some women of the various churches in the city and was taken over by the Council when it was formed. The service has been held in Presbyterian, Baptist, Methodist, Congregational and Episcopal churches.

ARCHBISHOP OF YORK AT CATHEDRAL

★ The Archbishop of York was the preacher at the Cathedral of St. John the Divine, New York, on October 16, the service being conducted by Bishop Gilbert. That afternoon he was the preacher at the service at St. James.

CONVOCATION OF NORTH DAKOTA

★ The convocation of the district of North Dakota approved a plan presented by Bishop Atwill whereby weak missions, untended fields, clergy shortage, lack of funds, will be studied by a commission, reporting regularly to the bishop and his council. Bishop Daniels of Montana preached at the service which opened the convocation and at the churchmen's dinner gave his impressions of the Lambeth Conference.

The sessions were held at the new St. George's, Bismarck, which had been formally opened by Bishop Atwill only a week

(Continued on Page Eighteen)

EDITORIALS

General Convention

THERE were five issues at General Convention which involved the strengthening and broadening of the democratic idea. The resolution of these issues showed a will to retreat from any increase in democratizing the Church. The retention of the constitutional stricture which keeps women out of the House of Deputies says that dioceses and missionary districts shall not be represented by those whom they choose as their ablest and best, in addition to stating that women are inferior and the Church does not want to be in harmony with the times which welcome women into administrative and legislative jobs.

In defeating the motion to permit laymen to administer the chalice, the deputies close the door to what could be an effective and inspirational lay ministry, and which could develop a deeper sense of the Church as the body of Christ in which all have a distinct responsibility, laity as well as clergy.

The failure to debate at all the proposed amendment to canon 46 on the dissolution of the pastoral relationship showed that the House did not even desire to explore the possibilities of revising our practices in the direction of more democracy.

The commendation given to the establishment of the Episcopal Church Foundation, with its self-perpetuating board of directors, not accountable to General Convention or any other body in the Church, was a flight from the whole principle of even representative government.

The refusal to amend the constitution so that a vote by orders might clearly represent the wishes of the majority was another black mark recorded against the House of Deputies, manifesting its almost undemocratic temper.

Other actions by the General Convention betrayed a lack of courage to face the realities of this day. The motion to continue study of Church unity was admittedly a dangerous thing, which

doubtless will result in doing nothing about this vital subject for at least the next three years. It would have been good to have heard more debate that expressed contrition on the part of the Episcopal Church for its failure in approaching other bodies more effectively in terms of unity, rather than the undercurrent which ran along a bed murmuring "thank God we are not going to get involved in that mess at this Convention."

In the matter of clerical pensions there was a real sense in which the Convention knew there was a problem but did not want to exercise itself over-much in trying to solve it. The easy way of

raising the assessments fifty percent was accepted, instead of examining the whole field of the equalization of pensions and what might be done in putting the Pension Fund on a quite different philosophical ground. The fact however that a joint committee is to study the whole matter thoroughly and report at the Boston Convention in 1952 was, perhaps, the most that could be expected in San Francisco.

The warnings of several bishops that a budget which calls for fifty percent increase in giving should be passed only after careful scrutiny of where the money is coming from went unheeded. Debate on the budget was almost completely concerned with making it larger, with lack of reference as to how

the greatly expanded askings were going to be paid for.

Acting on a resolution concerning Palestine, General Convention advocated "the internationalization of the Holy City and its environs," without any apparent realization that the United Nations has no provision in its charter for setting up and policing such an arrangement, with some UN authorities being of the opinion that it is utterly outside the realm of possibility to do it.

Can General Convention be assessed positively? Yes, but only with the foregoing as a background. The budget, with its expressed desire to make more effective our program of Christian educa-

"QUOTES"

I WOULD plead with the clergy to remember and observe their ordination vows to conduct worship "as this Church hath received the same" and to refrain from bewildering and upsetting our faithful laity by unauthorized additions or subtractions. I would plead with fathers and mothers to teach the Prayer Book to their children and use it with them in restoring our too long neglected family prayers. I would plead with the differing schools of thought in our Church to exercise such self discipline and self restraint as to forego individualistic experiments in revision for the sake of the whole body. I would plead with all to magnify this Book; to proclaim its treasures to all the world and lovingly and persistently use it to the benefits of our souls, the greater unity of our beloved Church and the glory of Almighty God.

—BISHOP G. ASHTON OLDHAM
from a Convention Address

tion, and to expand our mission work at home and abroad, is forward looking and courageous. The report of the budget committee was printed in full in our last issue, so it is not necessary to deal with it further. In its entirety it is a massive work of preparation, and shows a vision of our missionary opportunity. It is now the task of the whole Church to implement this large undertaking with a spirit which will raise it above good intentions.

Rev. Samuel Entwhistle

ONE of the most popular series of articles ever to appear in *The Witness* was the one some months back in which the Rev. Thomas V. Barrett, now the chaplain at Kenyon College, described various types of Churchmen. We suggested to him that a series which presented, in

his humorous way, some of the problems that every rector has to face would make another good series. So "The Adventures of the Rev. Samuel Entwhistle," which the author says might be titled "The War between the Clergy and the Laity" will start in our issue of November 10th. The first is about "Dr. Gluck" the new organist. The second is called "Acolyte Trouble." There will be eight in all, each dealing with some type, known not only to every rector but to most of his people.

It will be a series, we know, which will be read with enjoyment and profit. We suggest therefore that the very large number of readers who received *The Witness* only during General Convention, concluding with this issue, use the coupon on page nineteen at once. The publishing business is such today that a journal like this cannot afford to run extra copies to fill late orders. Hence the suggestion.

Pastoral Letter of 1949

By the House of Bishops

YOUR bishops, assembled in General Convention, recognize anew the needs of countless millions of every nation and race for those blessings God has given to men through his Church. We write this pastoral letter to recall each of you to our common task of declaring the good news of Christ to our neighbors next door and to our brethren in all parts of the world.

Many today are not active members of any Church. They are spiritually uprooted and are uncertain about the ultimate meaning of life. It is our deep conviction that in the Christian fellowship, God shows us what ends to pursue, and gives us the grace and strength to march towards those goals. We know that God does not intend us to walk as lonely pilgrims, but as members of a fellowship which stretches around the world, including members of every race and tongue; a fellowship which is not limited to those now living, but is the blessed company of all faithful people in every age.

Apart from Christ in his Church the world has stumbled from one error to another. Like a pendulum swinging between extremes we have moved from an exaggerated individualism to a demonic collectivism, from an individualistic anarchy to a collectivist tyranny, from a false freedom to a

world-wide attack on freedom. It is only in the Christian Church that we learn the truth of our human nature. As God's children we are neither bricks in the building of the state nor irresponsible individuals. We are individuals who fulfill our lives in responsible fellowship.

Brethren, we all must have a deeper understanding of the faith of the Church, and we must know what we believe. A basic weakness has been our religious illiteracy. We have been contaminated by the secular humanism of our time; we have assumed that the flower of Christian living would remain despite our neglect of the root of Christian conviction. We have forgotten, or never fully understood, those mighty acts of God, revealed in Bible, creed, sacrament, and the Church, by which he has made himself known to man in saving power. That is why we call our people to a crusade for better Christian education. At long last we are producing the materials and the methods, but only the response of the whole Church can make the program effective. No longer can we face the dangerous rivals to the Christian faith now aggressively at work in the world and be unarmed against them. Only truer and deeper convictions can overcome wrong convictions.

Every missionary bishop, from Brazil to Alas-

ka and from Liberia to Japan, spoke with gratitude of your giving which made possible their expanding work. Some of these districts are moving steadily toward self-support and a more adequate support on your part now will hasten that day. Therefore, your representatives here assembled are calling upon you to double your offerings for missions. Peril and opportunity were the two words most frequently heard as devoted leaders, both clerical and lay, told us of conditions in their respective areas; opportunity because of the prospect for immediate growth; peril because of a strong feeling we might bring too little too late. The extension of the Church is our part in the mighty drama of world redemption. We are God's people, chosen and called by him, for this service.

Church Is One

THE Church is described as one, holy, catholic and apostolic. The Church of Christ is one. We have one Lord, one hope, one calling, and are filled with one Spirit. Since the Church is one, let it, following the will of its Lord, be one. Much has been accomplished in recent years in the great work for unity on the national and international plane, and we may be justly proud of the contribution made by leaders of the Episcopal Church. We call upon all the people of the Church with charity in their hearts to work for unity on the local level. Through cooperation in civic affairs, fellowship, study and prayer, we can in our day create that atmosphere in which further forward steps can be taken. We are eager, brethren, that we take the lead in a cause so obviously willed by the Lord.

The Church of Christ is holy. To know Christ and to proclaim him requires the holiness he alone can give. Too often we have been apathetic as other men have followed other goals with a zeal which we have failed to offer to our Lord. Scientists have studied this world with an unwearying devotion which far outstrips our zeal for the kingdom of God. Enthusiasts are working and sacrificing for their causes with a single-mindedness which shames many professing Christians. Men expect to see in us the fruits of holiness, which are a passion for souls, and the sacrifice of time and strength and resources for God's purpose. Only then will they believe that God's service is the greatest service and that Church membership is the greatest thing in human life.

The Church of Christ is catholic. The word "catholic" in its commonest meaning tells us that we belong to a universal Church intended by God to carry the truth to all men. A true priest is not the servant of a little society; he is the pastor of a whole community reaching out to all men. If

we are a universal Church, let us free ourselves from that parochial-mindedness which does not see the Lord's will for his Church. We sometimes are asked when the appeals for missions will cease. The answer to that is "never." The Church is catholic and militant, concerned with the feeding of the hungry and the educating of its children. Its mission is to bring all men into a right relationship between God and men, and between man and man, or it degenerates into a social club or aesthetic society. "Necessity is laid upon me," said the Apostle Paul, for he knew that Christ trusted the Church to carry on the work which he had begun. As a rebuke to our lethargy, let us remember that the Church is militant; as a rebuke to our limited vision, let us remember that the Church is catholic. We ask every congregation to think in terms of evangelism in its own area and to pray, give and work for the spread of Christ's kingdom.

The Church of Christ is apostolic. Your bishops and other clergy have their special duties, but the responsibility for proclaiming the gospel must belong to both the clergy and laity. The way in which you best can show your love of Christ is to discharge to the fullest extent possible your membership in the local parish. We long for every parish church to be decisive in its influence. We want every parish to be a radiant center of Christ's redeeming power. It was a layman who said to this Convention, "When we laymen see a young man of our acquaintance with real qualities of leadership and a personality which makes everyone knowing him combine affection with respect for him, do we urge him to consider the vocation of a priest? What do we say to our own sons about the ministry?" Our Church will not want for the ablest leadership when our lay people have this concern.

Practical Steps

IN order that the Church may grow in strength and zeal and be the central fact in our lives, we suggest four practical steps:

First, we call our people to prayer, not only as individuals, but to united prayer in groups and congregations, prayer that will claim the promise, "where two or three are gathered together in my name." Our congregations should be called together to pray that God may give peace in our time, that good will among men and nations may become a reality, and that law and order may prevail in times of industrial strife.

Secondly, we bid you work for greater unity and true brotherhood beginning in each local church and community and reaching out across all the barriers which separate us.

Thirdly, we ask for vigorous evangelism as we

recognize that any human being who does not know or believe the gospel of Jesus Christ is one whom God wants in his Church.

Finally, our position forces us to a new concern about stewardship. Our Christian program in the parish, the diocese and the general Church will be adequate when we become a truly dedicated people, gratefully returning to God a worthy expression of our love. We commend to you the ancient biblical principle of tithing and we urge you to give at least half of such tithe directly through the Church. We urge parish and diocesan leaders to make sure that generous percentages of all funds received are designated for the

Church's work beyond their own particular boundaries.

We end this pastoral, as our Presiding Bishop did his sermon at the opening of this Convention, with the words of William Temple, "So shall we go forward together, not without stumbling, not without weariness, but always toward the loving welcome that awaits us in our Father's home, where the conflicts which now beset the earth have vanished, where self-seeking cannot find entrance, where misery gives place to joy and quarreling to peace; because self is either sacrificed—or forgotten in the realization of the Love of God."

State of the Church

A Committee Report to General Convention

WE find a flourishing, growing Church which seems to be coming closer and closer to grips with the realities and application of Christ's teachings.

The magnificent two million dollar U.T.O. is but one tangible evidence of the great contribution our women make in the life of the Church. We urge the clergy and laity to catch the spirit of prayer, devotion and service manifest in their outstanding program.

The direct appeal by the Presiding Bishop for urgent need of sufferers in devastated countries resulted in the unprecedented raising of over one million dollars each year of the triennium.

We commend to our people the program for the settlement of displaced persons and trust that the modest quota assigned to our Church will be quickly absorbed.

We are thrilled with the courage and Christian conviction of General Convention in adopting the outstanding program and budget proposed by our Presiding Bishop and the National Council, particularly in the field of missions and Christian education.

The inspiring leadership of our Presiding Bishop will show the way toward the fulfillment of the Church's mission in this world.

Spiritual Life

ACKNOWLEDGING that the quality of the spiritual life is the index for measuring the health of the Church as the body of Christ and

instrument of salvation, and that evangelism and growth flow from the Church's spiritual strength, we call attention to the following facts with thanksgiving:

The growth in the numbers of churches which keep open their doors at all times is encouraging and should be commended to all congregations as a sure form of silent evangelism and a cooperative work with God the Holy Ghost.

The increase in the number of retreats and quiet days is a great step toward introducing many to a vital contact with Almighty God. This committee recommends to all provinces, dioceses and parishes the extended use of retreats, urging the department of Christian education to make further studies in the arranging and conducting of such meetings.

We wish to acknowledge and commend the order of Deaconesses, religious orders and all lay workers for the great contribution they have made to the Church's spiritual life.

This committee commends the National Council for its studies on the use of the Prayer Book and the youth department for the emphasis on the rule of life for young people, and particularly in the matter of more frequent study of holy scripture.

Also, through the various intercessory societies and prayer groups the spiritual life of the Church has gained greatly in depth and breadth. We therefore urge more attention be paid by the clergy to the acquisition of knowledge in the

principles of moral and ascetic theology and their application from the viewpoint of our communion. We also urge our communicants to observe the ember days according to the Prayer Book, so that we may increase the number and quality of our clergy.

In the worship of the Church as well as in our daily affairs, the cultivation of the spirit of believers among both clergy and laity is a prime necessity for this Church. In the words of the Presiding Bishop in his opening address to this Convention he said, "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." We would draw attention to this deficiency as one of the great reasons for the lack of large-scale conversions.

We would also emphasize the necessity to present a more thorough study of the life of prayer in confirmation instruction. In the post-war world spiritual starvation is more rampant but less apparent to many than physical starvation. It is an encouraging sign that many are seeking for guidance, not only in morals but in the life of the spirit. We are happy to report that the Church is increasingly aware of her vocation in this guidance and is increasingly ready to aid all who seek Christ within the radius of her influence. We feel that in the increased earnestness of the prayers of the Church and her members lies the secret of evangelism and the vigorous prosecution of missions at home and abroad.

Stewardship

WHILE our giving during the past triennium has shown substantial increases in giving to all Church causes, we have no reason to feel complacent about the subject. We need more education in the practice of Christian stewardship. We are conscious of an awakened interest by the members of this Church in this subject, which has been defined as the practice of systematic and proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God to be used in his service for the benefit of mankind.

When we consider how little we Americans give of our material resources to good causes and how much we spend on food, drink, raiment and pleasure, we are bound to feel that what we give to God and humanity is not even a small "tip." With 1948's total national income the largest in history, our average giving to Church and charity was about one per cent—about two and a quarter billion dollars out of an annual gross income of about two hundred twenty-six billion dollars.

Within our Church our treasurer reports: "A study of the statistics compiled by the United Stewardship Council shows that out of forty-seven communions in the United States, we are twenty-second on the list of per capita giving for all purposes . . . and thirty-seventh on the list of giving to benevolences beyond the parish." We gratefully note that we stand near the head of the list of the larger Churches in our contributions for all purposes.

If our Church is to continue to go forward and make really notable strides, there must be more systematic and proportionate sharing of our time, abilities and material possessions. A barber in San Francisco has shown us the way to "vocational giving" with outstanding success and enthusiasm.

An unusual diocesan program developed by the diocese of Virginia deserves commendation and study by the whole Church.

We, therefore, urge all our people to give thought, study and prayer to this matter of Christian stewardship. We heartily commend the use and study by both adults and young people of the excellent course entitled, "Creative Choices in Life," prepared by the department of Christian education.

Town and Country

THERE has been a marked advance in rural work in the past triennium. We are in a stronger position today than ever before as to having a clearly defined policy, program organization and budget for the extension and vitalization of our ministry to people of small town and open country. This advance can only be translated into effective action by men and women trained and willing to work for years in rural areas. Too often low salaries, harried living conditions result in drawing younger men who hope soon to go to "larger fields of usefulness," or older men who hope to spend the remaining years of their ministry in freedom from heavy burdens.

We strongly urge an increase in salaries for the work in the rural areas, and would suggest that a definite plan of a sliding scale of salaries be studied and adopted; this to be as work progresses toward parish status and other real gains are made for the Church. Too many "missions" are content to receive help indefinitely, when they should be doing more for themselves. We urge that every mission work toward parish status and every missionary district work toward diocesan status.

It is right that there should be a growing emphasis on rural work as a vocation equal in importance, and just as vital as any other field of endeavor, recognized as such by our seminaries

and bishops. We offer our praise to those who have labored so long and faithfully in this field, and ask God's blessing on this work.

We wish to call attention to the implication of the rubrics of the Book of Common Prayer that holy baptism normally be administered in the presence of the congregation, which practice was recommended by Lambeth and urges all ministers in charge of parishes and missions to so administer holy baptism whenever possible.

Several Records

THE total number of Church members was reported as 2,293,389, a net increase of 8.3 per cent over three years ago. The communicants number 1,592,522, a net increase of 5.4 per cent.

While the number of its clergy has not increased due to the virtual suspension of recruitment caused by the war, the number of postulants for its ministry is recorded as 1,014, the largest number for any one year in its history. Several theological seminaries are so crowded with students for the ministry that to their great regret they have had to ask many postulants to delay their entrance into the seminary for another year or more. Likewise, the number of lay readers, 5,125, exceeded that of any previous year, an increase of 1,321 or 34.77 per cent over the preceding triennium.

The record of baptisms and confirmations was also impressive. Baptisms are currently running over 90,000 per year, an increase of 25 per cent over the preceding triennium, and confirmations are running over 70,000 per year, an increase of 15.7 per cent.

Whereas during the war the Church schools suffered a decline in number and enrollment, the trend is now decidedly reversed and currently there are over 500,000 teachers and scholars in 5,107 schools. The number of scholars represents a net increase of 22.9 per cent; the number of teachers, 17.6 per cent; the number of schools 4.1 per cent.

Whereas three years ago the total indebtedness of the Church was reported as less than \$8,000,000, increased borrowing for expansion and building indicates indebtedness of over \$11,000,000 at the present time, an increase of 41 per cent.

The increased giving of Episcopalians is indicated by two significant items. Total receipts from all sources for the year 1948 were \$69,000,000. This represents a giving of \$43.39 per communicant member, a record never equaled before, and the Church's total giving for benevolences during the triennium has averaged over \$8,800,000 per year, a net increase in this particular item of 41 per cent.

Cooperation with Other Churches

BY

HARWOOD STURTEVANT

The Bishop of Fond du Lac

OUR beloved Church, if not the whole Anglican Communion, finds itself gingerly walking a tight-rope today, precariously poised in mid-air. Night has fallen and there is little light to determine whether to go backward or forward in the whole matter of Christian co-operation and reunion. Move we must for we will get increasingly dizzy if we attempt to stand where we are, and eventually fall into an abyss of ignominy.

It is not a question of saving face but one of playing fair with the Holy Spirit and following through what we have started, or rather following through that which we believe that the Holy Spirit has committed into our hands, and what he has permitted us to achieve thus far under his

direction and power. Have we, as a Church the capacity to follow through?

Souls are to be saved to the glory of God. The dis-unity of the Church is an insurmountable barrier to the salvation of countless souls today, and thus robs God of the glory that is due him.

The approaching unity of the Church is not to be conceived as the final goal of his creation nor of our vocation. It is a means to an end! We fail in achievement of the means if we lose the vision of the goal as a unity of all of life, of all of God's family, of his entire creation in the unity of God himself. Incidentally peace, happiness, justice, and all the spiritual fruits of religion depend upon such unity.

The Church is founded by God, and called to spend and be spent, not counting the cost, to lay

A General Convention Address

down its life, even as our blessed Lord gave himself for the salvation of the world. As his precious body suffered the agony of crucifixion once upon Calvary, so his body the Church must suffer again, and again, and again in the process of reconciling the world to God. "I, if I be lifted up, will draw all men unto me." No other way has been revealed to us.

The body of the Church on earth is unworthy of its commission and high calling if it is ever disassociated in thought or action from that body which Christ wore at Bethlehem, at Calvary, in Gethsemane. His body is one; his Church is one. In the fulfillment of promise Christ came into the world, and his Church came into the world, to reconcile the world to God, and thus to restore that unity which had been lost through man's perversion.

We must cease our faulty thinking about creating unity. Unity exists in the mind of God. We are summoned to re-discover that unity, and to restore it to the brightness which man's sin has tarnished and obscured. Our task is one of reconciliation!

Progress

GREATER strides have been made toward the re-union of Christendom during the past forty years than in the preceding 400. We need not review here the many steps in which this Church has taken the initiative, or shared. Since the Chicago-Lambeth Quadrilateral there has come a whole series of inter-Church conversations, conferences, assemblies, and studies, all used by almighty God for clarifying issues and generating power. Since 1910 has come the work of Faith and Order, Life and Work, Lausanne, Stockholm, Edinburgh, Oxford, Amsterdam. Out of the spirit of these has sprung naturally and inevitably our membership in the Federal Council of Churches, and in the World Council of Churches now established. In all honesty and sincerity we could do no other. We would have been guilty of lip service to the cause of unity if we had failed to translate our resolutions into this action. Out of our sincerity and our hunger to bring about that for which we have prayed, have come the pronouncements of Lambeth, the work of your joint commission on approaches to unity, the labors of your commission on faith and order (now, the commission on ecumenical relations), and countless studies, conversations, and hopes. These activities, in co-operation with the Holy Spirit and with Christians of many Churches are, thank God, creating a great vision of the Kingdom of God, and kindling a great hope in the hearts of men everywhere that the day is not far distant when in the language of our Convention

prayer God will "govern us in our work by the mighty power of the Holy Ghost; till at length the whole of his dispersed sheep, being gathered into one fold, shall become partakers of everlasting life..." "One faith, one baptism, one Church, as there is one God and Father of us all."

We have not achieved organic unity, nor ecumenicity, but we are on the way! Under God we have achieved a spiritual unity of great promise, a consuming purpose, based upon penitence for the sin of our divisions, that made it possible for Amsterdam to cry, "We intend to stay together!"

We have achieved more: a hunger for definite understanding of one another; a realization that a council of Churches is itself an expression of shame that must give way, in God's good time, to that which is to be, namely, an ecumenical council of the Church. May God keep us securely on the way.

We have achieved at Amsterdam, and through some of the assemblies of the Federal Council, a new vision of what is meant by one, holy, catholic, and apostolic Church. In that vision stand out most clearly the historic marks of scriptures, creeds, sacraments, and apostolic ministry, and more. In that vision there is delineated ever more clearly a fellowship gathered "round a table with Christ at the center dispensing the heavenly good of his body and blood, incorporating the bodies and souls of men into his body..."

Our membership in the Federal Council proved to be a preparation for membership in the World Council. We would have been derelict in our duty of co-operation with our prayers for unity if we had failed such membership. Neither the Federal Council nor the World Council are Protestant bodies. They are Catholic because they contain so-called Protestant members as well as Orthodox, Anglican, Old Catholic; and the Church of the living God can never be truly Catholic nor re-united until it contains all segments of Christ's broken body. It is, therefore, unthinkable that we should not co-operate increasingly with all Christians who acknowledge Christ as God and Saviour, wherever we can do so without compromise of the trust that God has placed upon us.

What Is Compromise?

WHAT do we mean by compromise? In popular language we mean "give and take." We do not mean "give up" or "take away." As we are willing to give to the welfare of a re-united Church all of the riches of historic inheritance, so we must be willing to receive the abundant riches that others have received from the Holy Spirit. This means not subtraction, but addition.

Obviously there are elements in our inheritance

such as the credal symbols of the faith once delivered, the sacramental principle embodied in the sacraments of history, an apostolic order of three-fold ministry which includes episcopacy, etc., which neither this Convention nor any resolution thereof has the right to vote away or to sacrifice to any man or group. We can give them to all who seek, we can share them, but we have received no commission to give them up for they are of the very essence of Christ's body.

There are, thank God, more than these formal elements which we are called upon to share. There is the Church-spirit as against a sectarian-spirit, which we must give; an ethos of Christian fellowship, and a sacramental life to which the lives of all the saints of history have contributed, which is the very heart of enduring religion and which we can share even as Christ shares his Life with all who come to him in faith. We dare not wrap these gifts in a napkin and bury them!

And we have much to receive from those who have been blessed with gifts which have been withheld from us in our stupidity: the personal and corporate zeal of the Methodists, for example; the dignity of the Presbytery in the Presbyterians; the dignity of the lay priesthood in the Congregationalists; the missionary zeal, the technique of Christian education, etc., of many Protestants.

We can receive the loyalty and discipline of the Roman Catholics, orthodoxy of the Orthodox, the family spirit of the Old Catholics, the quiet confidence of the Quakers, etc., which the Anglican Communion has allowed to escape out of our hands. Not by subtraction, but by addition can the Church militant arrive at wholeness!

That this conception of give and take is not an Anglican invention, let me quote from a current writer in the Roman Catholic magazine "Orate Fratres," September, 1949, by the Benedictines of Collegeville, Minnesota, in an article entitled "The Catholic Attitude toward the Reformation," sharing the blame for dis-unity of Christendom.

"If Catholics will become more wholly Catholic, and Evangelicals will become more wholly Evangelical, then Catholics and Evangelicals will be one in the one truth of the one Church."

In co-operation with other Christians through the Federal Council, your Church has had the privilege of sharing in a corporate influence upon political and social policies of the United Nations of the Western Alliance, as well as of Congress; through Church World Service the work of world relief and reconstruction has been done as none could have done it alone; cooperation in the cause of displaced persons, co-operation in conferences in the fields of social and economic life; co-opera-

tion in rural work, world mission, stewardship councils, training of laymen, etc., are fruits of united action.

What more can we do? 1) Participate in the united evangelistic advance planned for 1950; 2) In study and fellowship; 3) And particularly in arousing clergy and laity alike to greater participation in every area possible and more. 4) Assume our full share of financial responsibility.

As representatives of the Church in our home parishes and dioceses our biggest task, our greatest call, is to translate our prayers and hopes into persistent action in fellowship with Christians of every name who accept our Lord as God and Saviour.

Some Rambling Thoughts About Prayer

BY

CLIFFORD J. DURR

Attorney of Washington, D. C.

THE trouble about prayer—particularly public prayer is that it is mostly a one way communication. Inadequate provision is made for God to talk back. Maybe this is just because we don't listen, but the result is the same.

Through our minister or priest we give the Lord our analysis of the situation out of which our trouble arises, warn him of the wickedness of our enemies, and make our petition, which he is exhorted to grant or deny according to the dictates of his divine wisdom. We remain in a state of anxious uncertainty about his decision until it has become manifest through his act or failure to act, and are inclined to put off making any plans of our own until we know about his. By then, it is often too late.

If we could only set up a two-way system, I can imagine something like this immediate response to our supplication:

"Get up off your knees and do something for yourselves for a change! I am tired of your constant complaining about what vile and miserable creatures you are. I made you and I do not do sloppy work. When I breathed the breath of life into the hunk of dust out of which I made you, I didn't intend for you to remain hunks; I made you living souls. I even put a bit of my own divinity into you. It is powerful stuff and it even increases with use, so use it. But don't think you will ever be me. I took precaution against that when I measured out the amount I put into

you. Still it is there, even though the quantity is limited.

"Stop waiting for some magical 'grace' to descend from heaven and save you without any effort on your part. Get up off your spiritual backsides, climb out of your spiritual dug-outs and get to work. A little honest sweat won't hurt you. And stop worrying about what your neighbors will think of you if you get a few callouses on your hands and a little dirt under your fingernails, or even what they will think about some of your fellow workers.

"Go tell those men who are running your government in Washington to act their age and quit playing around with atoms like a bunch of small boys. They aren't firecrackers. Make them use those atoms like I intended for them to be used or else turn them over to somebody who will. And don't ask me to tell them. If I did I would tell them so loudly that the reverberations of my voice would shake loose the foundations of the world. You have votes, remember, and also the power to influence voters. That's all it takes. You tell them; they will listen. Keep reminding them—and also yourselves—that there is healing power in the secrets I have revealed to your scientists; that there are sick people who do not have to be sick, hungry people who do not have to be hungry, and dead people who need not have died.

"What are you to do about the men who are running the government in Moscow? As I told you before, you are not me and never will be. Your first job is to put your own house in order. If you do that well you will find that you have at the same time done quite a lot about the men in Moscow. Don't get the idea that the Communists can keep me out of Russia just by calling themselves atheists. Maybe it is really not me that they are trying to keep out after all. Words don't always mean what they seem to mean. And don't forget, I made them, just like I made you.

"So get to work!

"Of course the going will get tough at times, but I made you tougher than you think. If you use up your strength or even your courage on the job, I have plenty more I will let you have. And if you get confused and discouraged from time to time, just remember this. I would not have spent millions of years in making you if I had not thought the project worthwhile. But remember also, I put just as much time and effort into making the rest of humanity as I spent on you, and I used the same materials.

"Above all, stop talking about your helplessness! That's not humility. It is nothing but whining and I have had enough of it!"

The foregoing is of course imaginary. But as God gave us imaginations maybe he won't think it irreverent if we let them wander occasionally.

A Word With You

BY

HUGH D. McCANDLESS

Rector of the New York Epiphany

Family Prayers II

THE Anglican Communion seems to be the only one which has had an official book of family prayers. The Tudor princes set forth standard "Primers" which were based on unofficial Protestant works, which in turn were patterned after the books of home devotions in the vernacular which were popular in all countries after the Mass in Latin became more or less incomprehensible. (Children's first readers are often called Primers today, not because "Prime" means first book, or because they are used in primary schools, but because youngsters once learned their letters out of the family primer. The name of the book was taken from the morning office of prime; its contents were meant to supply the average citizen with a set of morning prayers.)

Henry VIII seems to have scared the wits out of a zealous but obscure citizen named Marshall, who got out the first Primer, and then forgiven him to the extent of allowing Samuel Grafton, the King's printer, to do a fairly thorough job of plagiarism on his book. One of the delightful experiments of an early edition is a catechism in which the child asks the questions, and the father gives the answers. This minor alleviation of the horrors of sixteenth century childhood must have been popular with the young people, but the parents seem to have objected, and the system was changed.

The American Book of Common Prayer has a section of family prayer which was at first based almost entirely on an unofficial order set forth by a Bishop of London. It has a kind of ornate decency, a sentimental but strong character, which should make it more used than it is for private meditation. The more it is used by individuals the more it will be used by families. It seems to me to be more useful for occasional use at conferences than compline, which seems to the thoughtful novice to lack any coherent order, due of course to its being a conglomerate of little services said on the way to bed. Of course, compline is less "dated," and being composed of simpler prayers, is better as a steady diet.

EPISCOPAL CHURCH NEWS

(Continued from Page Eight)

previously. One of the interesting features of the church is the stained glass, made in England, from glass salvaged from English churches destroyed by air raids. Some of the glass dates back to the 12th century.

ASCENSION ANTHEM COMPETITION

★ The Church of the Ascension, New York, is again conducting a competition for an original choral work for its festival service, May 18, 1950. The award is \$100. Full details may be had by addressing the secretary of the parish at 12 West 11th Street. The 1948 award went to Louie White for "Praise to the Risen Lord," and the 1949 prize to Clair Leonard for "The Earth is the Lord's."

KENYON COLLEGE HAS ANNIVERSARY

★ Kenyon College, Gambier, Ohio, celebrated its 125th anniversary on October 22. President Baxter of William College was the speaker at the chapel service. This was followed by the laying of the cornerstone of Old Kenyon dormitory, which replaces the one that was destroyed by fire last year.

CLERGY MEET IN CAZENOVIA

★ The clergy of Central New York held a clergy conference at Cazenovia, October 17-18, with Canon Alan Richardson of Durham Cathedral, England, and Dean Garfield Williams of Manchester Cathedral, England, the headliners. There were also full reports of General Convention

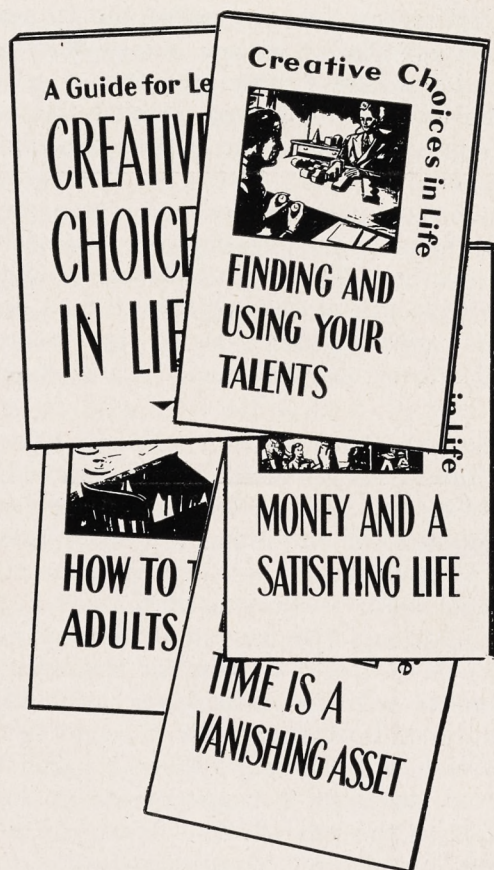
presented by Bishops Peabody and Higley, the Rev. F. T. Henstridge of Elmira, the Rev. F. P. Bennett of Syracuse, and Mr. George W. Pring of Fayetteville.

CONSECRATION OF N. M. BURROUGHS

★ Nelson M. Burroughs, formerly rector of Christ Church, Cincinnati, will be consecrated bishop coadjutor of Ohio at Trinity Cathedral, Cleveland, on November 16th.

FORUM SERVICES IN DETROIT

★ Each Sunday evening at St. Paul's Cathedral, Detroit, a forum speaker takes the sermon period at Evening Prayer, presents a subject, after which there is discussion of the topic at a supper following the service. A recent speaker was the Rev. John Porter, student chaplain at Wayne University, who told of work among students.



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- The two Courses previously issued are still available. They are, **Successful Marriage and the Christian Family**, and **The Prayer Book Speaks in Our Uncertain Age**. Each Course, \$1.00.

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HOPE FOR CHURCH IN CHINA

★ The youngest deputy at General Convention was the Rev. John H. Long Jr., 26, who is from Shanghai. He expressed hope for the future of Christianity in China, and also told the delegates that "for the foreseeable future it looks as if Communism is in China to stay."

"Chinese believe the Church must try to adjust to the regime or die," said the deputy, an enthusiastic, voluble young clergyman with an unruly shock of straw-colored hair.

"Many Americans think such an adjustment is plain foolishness because it has failed in the West. But Chinese Christians feel it has real chance to work."

"First of all," he explained, "they point out that the Church has never been identified with any political party as it has been in Europe and Russia. Christians form a very minor group, representing only one out of every 850 Chinese. For these reasons the Communists aren't afraid of them and can work with them on friendlier terms."

"Actually, the whole status of Christians in China is fluid," he said. "The Church is walking an uneasy tight-rope. Communists haven't gotten around to deciding their policy yet; neither have the Churches."

But Long, who has spent three years in China, believes there are many favorable signs. "To date, in the Yangtze area, the Communists have permitted a high degree of religious freedom to all Christians who are not openly hostile. In Nanking, for example, our churches haven't been interfered with or even investigated."

Second, Christians have an

influence in the Communist party out of all proportion to their numbers in China. "Many Communists were educated in Christian schools. Many more turned to Communism as a means of obtaining those economic and social reforms the Koumintang talked about but never gave."

But the Chinese churches will definitely have to make adjustments to the regime, he added. To survive, the Chinese Churches must become complete Chinese, said Long.

"In our own Church, for example, many bishops are resigning to make way for Chinese clergy. Americans must be prepared to support their Chinese brethren with funds but have sufficient faith to trust direction of affairs to their hands. "But if the Church is to continue social work in China, it will probably have to do so under government supervision."



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NEWS OF OTHER CHURCHES

GODLY PSYCHIATRY IS URGED

Psychiatry ought to be the least godless of all the professions, Dr. Karl Menninger, leading authority of the subject, told the assembly of the Universalist Church, meeting at Rochester, N. Y. Both psychiatry and religion, he stated, have an interest in the human personality as a whole, man's emotions, his goals, his values. "Psychiatry joins religion in the task of improving the mental, ethical and social life of the race. Most psychiatrists believe that man's religion is reflected in what he values most highly. Psychiatry, like religion, is concerned with health and goodness."

DISCIPLES HOPE FOR MERGER

The Disciples, now holding their international convention in Cincinnati, received a report which recommends union with the Northern Baptists. The matter has been under discussion for ten years, with a commission composed of 15 leaders from each Church meeting constantly and issuing reports. The plan visualized consummation of the merger by 1955. In a nationwide fellowship project, about 1,000 pastors of the two Churches will exchange pulpits on November 13th.

PRESBYTERIAN CHURCHES JOIN IN SYNOD

The southern and the northern Presbyterians, holding simultaneous synods at St. Petersburg, Fla., joined for a communion service and for a banquet. Featured at both was a discussion of permanent union.

OFFERS FREE RIDE TO CHURCH

Charles J. Gray, a cab driver of Flint, Michigan, believes everyone should go to church. His company therefore has offered free rides to all Beecher district residents to and from church. The announcement was made by ministers with the result that he was flooded with enough calls to keep all six of his cabs busy. Gray said that there were no strings to the of-

fer. He said he believed in going to church. Besides he figures he will get back the money it will cost his company, with interest, in the form of goodwill.

SEEK TO UNITE YOUTH

Delegates to the meeting of the United Christian Youth Movement at Otterbein College voted to make a study of all denominational youth fellowships with a view to their unification. As a result of this study it is hoped that a unification plan will be

presented at the council's 1950 meeting.

Approval was also given to a plan for the enlistment of a million Protestant young people of 1,000 communities in a mid-century call to "united Christian youth action." Before the final adoption of such a project, it was said, the plan will be reviewed by the International Council of Religious Education and member denominations.

The million young people, spokesmen said, would be called on to make a reaffirmation of faith, to enlist in volunteer service and evangelistic projects in local communities, the nation and the world, and to give one dollar each to a special fund-raising campaign.



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NEWS OF CHURCHES OVERSEAS

CHURCH PEASANTS FIGHT RUSSIA

An increasing number of Roman Catholic and Greek Orthodox peasants are reported to have joined the underground forces fighting Russian and Romanian troops in the Transylvanian Alps.

CHRISTIAN PARTY IN NORWAY

The Christian People's Party in Norway, one of the few Protestant political parties in Europe, contributed to the smashing defeat suffered by Communists in the recent parliamentary elections. A similar party is now being planned in Sweden.

BISHOP E. W. BARNES BOYCOTTED

Laymen's groups boycotted a service in Birmingham Cathedral, England, held to commemorate the 25th anniversary of Bishop E. W. Barnes as head of the diocese. The bishop has been the target of criticism by both clergy and laity, including the Archbishops of Canterbury and York, for the theological opinions he holds. Bishop Barnes stated recently that he thinks that "sooner or later the Church's credal statements will have to be altered, because the process of change in religious belief is not ended."

ARCHBISHOP HITS SALE OF CONTRACEPTIVES

The Archbishop of Canterbury, speaking at the convocation of Canterbury held at Westminster, lashed out at the indiscriminate sale of contraceptives in slot machines in England. He denounced the practice as "entirely evil and of the greatest concern." He told the bishops and others present that a "healthy and wholesome sex education" is immensely important, but warned that "children and adolescents are growing up in a world in which, thanks to their elders, it is hard for them to avoid knowing too much and thinking too much about sex."

BRUNNER CALLS FOR LAYMEN'S CHURCH

Dr. Emil Brunner of Zurich, Switzerland, told the all-Japan Christian workers' conference here that "the church of pastors is past." "Only a lay church can survive," he said. "We need the witness of professional men, tradesmen, and students who can reach places that clergymen are unable to reach." Brunner, one of the

world's leading theologians, gave the keynote address of the conference, which was called to rally support for the five-year evangelism drive launched by the United Church of Christ in Japan (Kyodan). Urging Japan's youth to discover "new ways to go forward in this new world," he said they must experiment with communal ideas "which will meet the requirements of a communal age." Otherwise, he warned, Communism as a political philosophy will triumph.

TEXTBOOKS ARE APPROVED

New religious textbooks, submitted by the Reformed and Lutheran Churches in Hungary, have been approved by the government.

SOUTH AFRICAN ANGLICANS ARE CONCERNED

Concern is said to have been caused in Church of England circles in South Africa by the announcement that the Rev. Anderson Jardine, who was barred from his pulpit at St. Paul's church, Darlington, England, after performing the marriage of the Duke and Duchess of Windsor 11 years ago, is coming to South Africa. The 72-year-old clergyman, who has been living in Los Angeles where he has conducted a small non-denominational church, was reported to have been appointed presiding bishop of the South African Episcopal Church—a small independent body not related to

the Church of England. He is now on his way to England, where he plans to visit his son Paul before proceeding to South Africa.

WELSH PREACHERS SPREAD SOCIALISM

Socialism has spread rapidly in Wales, but most of its supporters have been inspired more by the "social gospel" expounded by Welsh preachers than by the Communist Manifesto, according to a special commission of the Church in Wales (Anglican). The commission, headed by Bishop Davies of Bangor, states that "our evidence indicates that the spread of Marxian doctrine has been far more rapid than the numerical strength of the Communist Party suggests."

UNITY DISCUSSIONS PROGRESS

Union discussions between Anglican and Free Church leaders are progressing well, it is reported from London. The interim report expresses the hope that by the end of 1950 the conferees will be able to make specific proposals. The discussions were inaugurated by the Archbishop of Canterbury in 1947.



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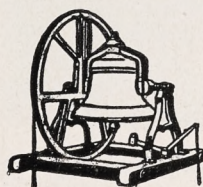
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PEOPLE

HONORED:

EDWARD E. HUGHES, Pocahontas, Va., recently celebrated his 90th birthday, with the entire community holding open house for him. He has been in the mission field for 35 years and is familiar with every mountain path in the Pocahontas area and the Clinch Valley. He is said to be the best known and best loved man in that section of Va. Technically he retired several years ago, but in the absence of a clergyman at Pocahontas, he conducts services there every Sunday.

ORGANIST:

WESLEY R. HARTUNG, organist and choirmaster of Grace Church, Sandusky, Ohio, for 21 years, has accepted a similar position at Trinity, Toledo, Ohio.

LAY WORKERS:

DOROTHY A. HICKIE of Boston has been appointed director of St. Andrew's craft shop, Mayaguez, Puerto Rico.

DOROTHY V. JACKSON, graduate of the Bishop Payne Divinity School, is now the director of St. Matthew's Play Center, Wilmington, Del.

FRANCIS BAILEY, research associate at the educational center of the diocese of Missouri, has accepted a position in curriculum research with the religious education department of the National Council.

CLERGY CHANGES:

GEORGE C. STIERWALD, rector of Christ Church, Hornell, N. Y., becomes rector of St. Stephen's, Goldsboro, N. C., Nov. 1.

ROBERT TOMLINSON, rector of the Good Shepherd, Washington, D. C., becomes rector of St. Matthew's, Darlington, S. C., Nov. 1

ERNEST VANDERBURGH, assistant at Holy Trinity, New York, becomes assistant at St. John's, Larchmont, N. Y., Nov. 15th.

ROBERT M. MAN, vicar of Thankful Chapel, Chattanooga, Tenn., becomes rector of the Ascension, Clearwater, Fla., Nov. 1st.

ALBERT R. MARSHALL, formerly of Burford, Canada, is now rector of St. Andrew's, Detroit.

JOHN BILL, formerly rector of St. Paul's, Watertown, N. Y., is now rector of Grace Church, Madison, Wis.

FREDERICK B. HORNBY, formerly vicar of St. Peter's, Broomall, Pa., has retired and is now living at Ridley Park, Pa.

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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.

WENDELL PHILLIPS

Rector, Christ Church, Rye, N. Y.

As an Episcopal rector who has lived and worked in the Middle East, I should like to comment upon the address regarding Jerusalem made by the Rev. Walter C. Klein at the recent General Convention.

There is a point of fact in Mr. Klein's analysis which should, I think, be dealt with first. Discussing the Arab refugee question—a problem which, to be sure, deeply moves all men of good will—Mr. Klein states unequivocally: "They were driven out by a calculated terror, and politicians cannot be permitted to profit by the outrages that started the stampede."

As against this statement of the causes behind the Arab flight from Palestine, I should like to quote the official explanation of the refugees themselves, as translated from the New York Arabic newspaper, "As-Sayeh" of April 11, 1949. It is in the form of a resolution adopted in Beirut last spring by a conference of Palestinian Arab refugees: "Those of us who left our country and our homes did this for many reasons . . . We left in order to express our condemnation of the partition plan; to assert our support of the Arab nations' refusal to recognize any Jewish State. We Palestinian Arabs left our homes because we believed that the Arab States would liberate Palestine and that their military actions toward that end would be facilitated by the departure of us civilian Arabs."

There is no mention here of Jewish terror as the impelling factor in the flight of the Palestinian Arabs—a significant omission when one recalls the general tenor of Arab statements on the subject. The refugees themselves here confirm the published testimony of many eyewitnesses: they make it plain that their flight was the direct result of the Arab nations' refusal to comply with the United Nations Palestine partition resolution of November 1947. The victims of that Arab war of aggression have, as it turned out, been not only the many thousands of young Jews who were maimed or killed, but the great majority of Palestinian Arabs who were turned into helpless refugees.

Mr. Klein is thus notably inaccurate in his version of the historic reasons behind the great flight from Palestine. He is, I feel, no less inaccurate in his program for the peace of Jerusalem. Internationalization is an attractive panacea. It seemed quite

reasonable in 1947 when the United Nations worked out a delicately balanced partition scheme for Palestine, based on peaceful economic cooperation between adjacent Arab and Jewish states. In that blueprint Jerusalem was to be internationalized, with its residents opting for citizenship in either state.

What has happened to the blueprint? The bitter war launched by the Arab states has torn it into bits; has made impossible the emergency of an Arab State; has dispersed most of the Arabs of Palestine; and has forced the Jewish State to defend itself and to adjust its boundaries with an eye to its security. As for Jerusalem, the Arab armies rained death upon the Jewish New City for months, and virtually starved its inhabitants by cutting off all access to its usual sources of food supply. It was not invocation of the principle of internationalization that saved the Jews of Jerusalem from annihilation. It was their own courage and endurance, and the sacrifices of their fellow-Jews in the State of Israel.

Neglected by the international community, the New City of Jerusalem, once saved from its siege, inevitably became an organic part of Israel. Inevitably, too, its residents, remembering their bitter experience, will hardly trust "internationalization" to save them from possible future attacks. It will take more than paper programs to neutralize and internationalize the Jewish section of Jerusalem and, for that matter, to internationalize the Arab-held and Arab-inhabited Old City whose ruler, King Abdullah, has just publicly stated that the Old City held by his Legion will be internationalized "only over his dead body."

With all due respect to Mr. Klein, I should like to plead for more careful study of the human and historic issues involved in the Jerusalem issue.

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