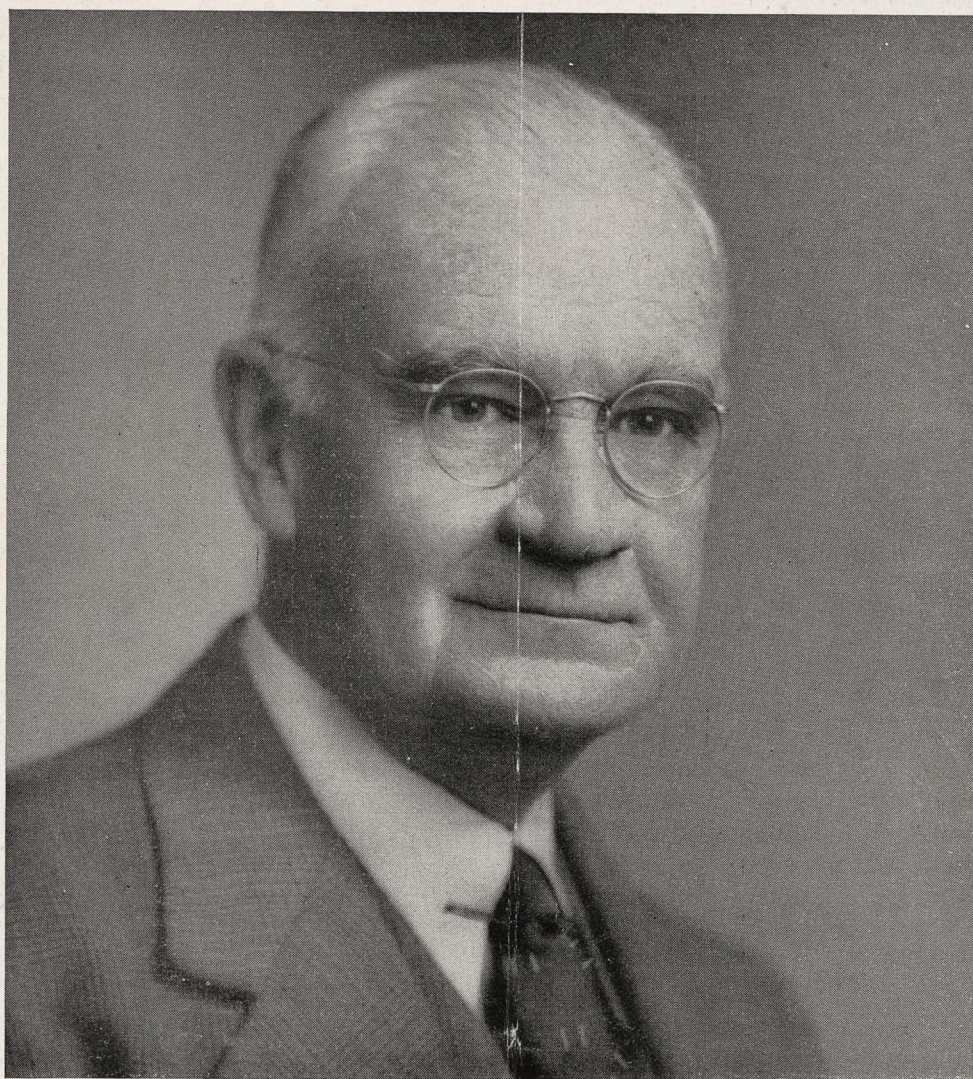


# THE Witness

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November 17, 1949



WALTER D. HEAD

President of World Alliance for International Friendship

THE PROGRAM OF WORLD ALLIANCE



## 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.  
Open daily 7 a.m. to 6 p.m.

### GRACE CHURCH, NEW YORK

Broadway at 10th St.  
Rev. Louis W. Pitt, D.D., Rector  
Sundays: 9 H. Comm.; 11 Sermon.  
Weekdays: Tues.-Thurs., Prayers—12:30.  
Thurs., and Holy Days, H.C.—11:45  
Fri., Organ Recital—12:30.

### THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street  
Rev. Henry Darlington, D. D.  
Sundays: Holy Communion, 8 and 10 a.m.; Morning Service and Sermon, 11 a.m.  
Thursdays and Holy Days: Holy Communion, 11 a.m.

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Park Avenue and 51st Street  
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Weekdays: Holy Communion Wednesday at 8 a.m.  
Thursdays and Saints' Days at 10:30 a.m.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., NEW YORK  
Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a.m. Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.  
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

### ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer — 1st Sunday, Holy Communion.  
Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy Communion.

### THE CHURCH OF THE ASCENSION

5th Ave. and 10th St., NEW YORK  
Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).  
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5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

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Sunday Masses: 7, 8, 9, 10, 11 (High).  
Evensong and Benediction, 8.

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316 East 88th Street  
NEW YORK CITY  
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### PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
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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## SERVICES In Leading Churches

### CHRIST CHURCH

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

### ST. JOHN'S CHURCH

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

### ST. PAUL'S CATHEDRAL

Shelton Square  
BUFFALO, NEW YORK  
The Very Rev. Edward R. Welles, Dean  
The Rev. Robert R. Spears, Jr., Canon  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. JOHN'S CATHEDRAL

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

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

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

### CHRIST CHURCH

CAMBRIDGE

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

### TRINITY CHURCH

MIAMI

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

### TRINITY CATHEDRAL

NEWARK NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean  
The Rev. Richard Aselford, Canon  
The Rev. Benjamin F. Axleroad, Jr., Ass't.  
The Rev. Edward W. Conklin, Assistant  
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

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.  
Rev. Calvin Barkow, D.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.  
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT

Meridian St. at 33rd St.

INDIANAPOLIS

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

### CHRIST CHURCH

NASHVILLE, TENNESSEE

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

### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, MISSOURI

The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield, Minister of Education  
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

SECOND STREET ABOVE MARKET  
Cathedral of Democracy—Founded 1695  
Rev. E. Felix Kloman, S.T.D., Rector  
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.  
Weekdays: Wednesday noon and 12:30.  
Saints' Days: 12 noon.  
This Church is open every day.

### CALVARY CHURCH

Shady and Walnut Aves.

PITTSBURGH

Rev. William W. Lumpkin, Rev. A. Dixon Rollit, Rev. Nicholas Petkovich, Mr. Richard J. Hardman, Lay Ass't  
Sunday: 8, 9:30, 11 and 8  
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30  
Saturday and Holy Days, 10:30

### CHRIST CHURCH

RIDGEWOOD, NEW JERSEY

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



## STORY OF THE WEEK

# 'World Faith for World Peace' Institute to Be Held

**Meeting in Columbus, Ohio, This Weekend  
With Many Distinguished Leaders**

★ An institute on "World Faith for World Peace" will be held this weekend, Nov. 20-22, to discuss ways and means by which religious groups and leaders can promote international friendship and peace. It is also the annual meeting of the World Alliance for International Friendship Through Religion, under whose auspices the meeting is held. Co-sponsors are the Church Peace Union, the American Association for the UN and other national organizations.

The institute opens the evening of the 20th in the chapel of Ohio State University, under the chairmanship of Bland L. Stradley, vice-president of the University. The film, "One God" is to be shown after which Clark M. Eichelberger, director of the American Association is to speak on the progress made toward One World through the UN. All addresses are to be followed with discussion.

The following morning, under the chairmanship of Walter D. Head, president of the World Alliance, and following greetings by Governor Frank J. Lausche of Ohio, there are to be addresses by C. E. Silcox, Canadian representative of the Alliance and Jane Evans, director of the Federation of Temple Sisterhoods.

That afternoon the institute is to break up into three commissions: The first, under the chairmanship of Mr. Eichelberger, will consider the organiza-

tion of peace, with Col. Charles L. Marburg, vice-president of the Church Peace Union, the leader. The second, with Director Robert Norton of League for Fair Play the chairman, will consider how the local community can support the UN and world peace, with Prof. Edgar Dale the leader. The place of religion in the present world situation will be considered by the other commission, with Mrs. Anna M. Brady, president of the Catholic International Press, the chairman, and the leader the Rev. Joseph Mayne.

Monday evening a meeting will be held at which three important subjects will be presented by distinguished speakers, with Harrison Sayre, president of the American Education Press, as chairman. Thomas H. Mahony, president of the Catholic Association for International Peace, will speak on "Cooperation for a better world"; Gerald Winfield, author of "China, the Land and the People" will speak on "Religious approach to the problem of Asia"; the Rev. Ralph W. Sockman, minister of Christ Methodist Church, New York, and president of the Church Peace Union, will speak on "Europe and You."

Tuesday morning, with the director of the Church Peace Union and the World Alliance, Henry A. Atkinson, as chairman, the delegates will hear reports of the three commissions, with round table discussion fol-

lowing. This will be followed by a luncheon when the speakers will be James F. Green of the State Department, on "Technical assistance program and the American citizen"; and Allen D. Albert, sociologist, and now director of the Terre Haute art museum, whose subject is "Not by bread alone." The chairman at the luncheon is Carl Everson, president of the Columbus Chamber of Commerce.

With Walter D. Head in the chair, the afternoon session that day will consider "A program for action" with Robert Norton the speaker; and Col. Marburg speaking on "Message and Challenge." John R. Inman, assistant secretary of the Church Peace Union and World Alliance, is to chair this meeting.

The closing session will be held that evening at which the Rev. Edward A. Conway, S.J., associate editor of the Jesuit's publication, "America," will speak on "The Atom, for peace or war?" and Rabbi Louis L. Mann, distinguished Rabbi of Chicago, on "Learning how to live and work together." The closing address will be by Dr. Atkinson, with the text of his address "Not by might nor by power, but by my spirit saith the Lord of Hosts."

Thus a distinguished group of religious leaders from all parts of the U. S. and from abroad, gather this weekend to work out a strategy for peace, based upon religious convictions. The public has been invited to all of the sessions and it is hoped, even at this date, that many Episcopalians will take advantage of the opportunity to attend meeting dealing with the most vital issue before the world today: War or Peace?



# EPISCOPAL CHURCH NEWS

## CONFERENCE ON CHILDREN

★ Children and their welfare were considered in a conference at Seabury House, November 1-2. From as far west as Los Angeles and as far south as Texas and Alabama 50 board members and executives of 30 child care agencies of the Church met under the sponsorship of the department of Christian social relations of the National Council. This was the first time that representatives of the Church's child care agencies had ever come together for such a conference.

The chairman was Miss Bernice Quimby, director of the children's division of the Federation of Protestant Welfare Agencies of New York. Mr. Spencer Crooks, assistant director of the Child Welfare League of America, who spoke on "new frontiers in the care of children" said, "Institutional care is the newest and most exciting phase of child care. The old idea was to accept all sorts of children for long years of care. Today the emphasis is on specialized short term care devoted to the child's special needs. It is in this area of special services that exciting new frontiers are open to our Church institutions."

"It is high time that all our Church institutions gave as much attention to the qualifications of a chaplain as they do to those of a physician, that they think through as carefully their religious programs as they do their recreation program," said the Rev. Arnold Purdie, in presenting a paper on "religion in institutional community living." "Having come from homes where there has been a breakdown in family relationships, the children's emotional life is disturbed. They will respond to religion when foster parents or institutional staff members are

genuinely loving in their relationships."

Dean J. Brooks Mosley presented a paper on "the relationships of church child care agencies to the church community" which contained many useful and practical suggestions for the improvement of church and community relations.

In discussing the interpretation and financing of agency programs, the Rev. H. E. Hammond of Old Swedes Church in Wilmington, Del., pointed out that in order to sell an agency's work to the church and community, it is essential that the program fulfill a real need in today's world in an effective manner and that its own board of directors be sold on the program.

The members of the conference gave particular attention to the problems of recruiting and training personnel. They recognized that some of their problems in securing staff members were due to poor working conditions and a lack of security resulting from insufficient income. The conference urged the development of a central personnel bureau in the National Council and requested the department of Christian social relations to continue to develop its plans for the training of institutional staff members.

## PARISH SCHOOLS INSTITUTE

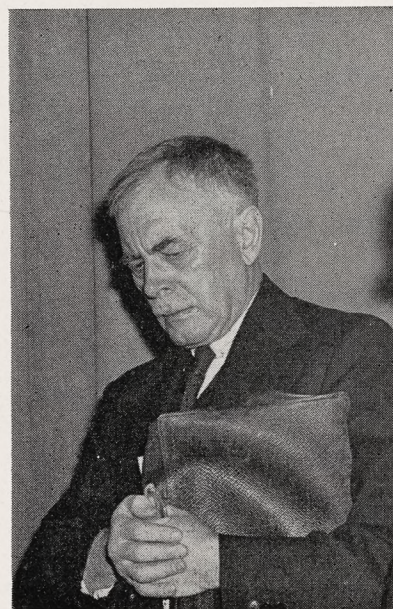
★ Teachers of the six parish day schools in the diocese of Los Angeles met recently at St. Mary's, Laguna Beach, for the first institute of its kind in the diocese, and probably in the entire Church. It was attended by 38 teachers, together with rectors of the six parishes and others planning such schools. The speaker was Dean Edwin A. Lee of the school of education of the University of California at Los Angeles.

## INTERSEMINARY MEETING AT BEXLEY

★ A conference of the inter-seminary movement was held at Bexley Hall, Gambier, Ohio, Nov. 4-5, attended by 60 students and faculty members from 11 seminaries in Ohio, Indiana and Missouri. In addition the forty students of Bexley attended all sessions. The speakers were President Chalmers of Kenyon College; Dean E. C. Fendt of the Evangelical Lutheran Seminary at Columbus; the Rev. Gordon S. Price, assistant rector of Trinity, Columbus; Mr. Robert S. Bilheimer, executive secretary of the inter-seminary movement.

## BISHOP MELCHER VISITS BETHLEHEM

★ Bishop Louis C. Melcher of Southern Brazil and Bishop Sterrett held a series of conferences with clergy and vestrymen at several centers in the diocese of Bethlehem last week. They reported on General Convention and told of plans for raising the increased budget.



HON. A. G. L. McNAUGHTON of Canada is active in the World Alliance



## FRANK DISCUSSION BY YOUNG ADULTS

★ Fourteen young adults, including five married couples, spent six hours together at St. Paul's, Walnut Creek, Calif., discussing needs and interests of young adults which should be recognized in any church program planned for this age group. Keenest discussion sprang from a statement that young adults were definitely not interested in Sunday morning services; they were preoccupied with matters they thought more important. Unless they had something to do, or had some specific responsibility, their regular attendance at church could not be counted on. In debating reasons for church-going, the most convincing argument affirmed that the Church was the creation of God, the creator of the universe; that active fellowship in the Church, with participation in its worship and other activities, was essential to those who wished to live within the purpose of God, which included an acceptance and following of Jesus as "the way, the truth and the life" in all week-day experiences, as well as on Sundays. All present agreed that young adults welcomed opportunities to meet with others of their own age in a church-centered group. They were convinced that their families could be raised best near to the church.

In naming topics on which they desired specific instruction, they included "why we are Episcopalians"; history as revealed in the Bible; the nature and destiny of man; the necessity of the Church; missionary achievements and needs; inter-denominational cooperation and unity; how to attain freedom from fear; relation of Christianity to everyday living, including politics, economics, citizenship. Other interests and needs mentioned were: developing a winning personality; problems affecting relationships within the family, including the continuing influence of mothers and moth-

ers-in-law; the provision of wholesome recreation and entertainment. A streamlined program would be necessary "to avoid waste of time" for those who were at the beginning of their careers and raising families.

Several stated that they would like to get their fingers into some project or plan which had as its fundamental purpose the assisting of others. "In this way the inward feeling which comes when we are giving of ourselves can be felt and enjoyed," one remarked.

After dinner five young men in turn read the bishop's pastoral letter, which was then discussed. The frankness of the letter was commended. All agreed that its aims were timely and relevant. "But I wish they would tell us how to carry them out," one commented. "Could the bishops produce another letter, or a series of letters," he added, "taking up each point and suggesting how each could be done, as they did in the matter of tithing"? Several stated

that they could sometimes invite to their meetings groups of young adults from other churches, with the expectation that return invitations would follow. Steps could thus be taken towards "unity on the local level."

After the meeting, a young father said: "I have never before been a part of such a consecrated and prolonged and complete discussion of some of our basic thoughts, and I believe many of the group felt the intense interest that I felt. I am looking forward to the next meeting."

The Rev. David W. C. Graham, rector, did much to make this helpful conference possible, and the Rev. A. Ronald Merrix, National Council field officer, assisted in the discussions.

## BISHOP VOEGELI IN MICHIGAN

★ Bishop Voegeli of Haiti gave a number of addresses in Michigan on behalf the program and budget adopted in San Francisco.



**DR. HU SHIH** of China addresses a group at Merrill House, home of The Church Peace Union, at the conference on China and the Far East. Presiding is Henry James Forman and to his left is Walter D. Head, president of the World Alliance for International Friendship Through Religion



# EPISCOPAL CHURCH NEWS

## MATRICULATION AT GENERAL

★ The matriculation book at the General Seminary was signed by 78 men on Nov. 1st. Of these 56 were new students, with 46 of them veterans of world war two. They represent 45 colleges and come from 40 dioceses. The full registration at General this year is 172, representing 84 colleges and 60 dioceses. The sermon was preached by the Rev. William Way, class of 1901, who is rector emeritus of Grace Church, Charleston, S. C.

## THEODORE P. FERRIS LECTURES

★ The Rev. Theodore P. Ferris, rector of Trinity, Boston, is giving the lectures on preaching this week at the Seabury-Western Seminary. The lectures, given annually, are made possible by a fund of \$15,000 which was given to the school by the diocese of Chicago as a memorial to the late Bishop Stewart.

## RELIGIOUS TELEVISION WORKSHOP

★ The first national religious television workshop of the year will be held in Syracuse, N. Y., this week (13 through 18) under the direction of the Protestant radio commission. Fifteen Church officials are being instructed on how to use television as an educational media. The Rev. Walter Welsh of Syracuse is representing the Episcopal Church.

## WENDELL PHILLIPS AT SKIDMORE

★ The Rev. Wendell Phillips, rector of Christ Church, Rye, N. Y., was the preacher at a union vesper service held at Skidmore College on Nov. 6th. It was sponsored by the college

and the Saratoga Council of Churches. A number of clergymen took part in the service, including the Rev. Irving G. Rouillard, rector of Bethesda Church, Saratoga Springs, who was last week elected a trustee of the college.

## CAMBRIDGE PARISH BREAK PRECEDENT

★ Marion Boron, organist of Hartford, Conn., is now the organist and choir director at Christ Church, Cambridge, Mass. It is a precedent breaking appointment, as far as this parish is concerned, since over a long history the organist has always been a man. Miss Boron remains as director of music at Hartford College as well as at the Hartford Theological School and at Oxford School. She will split her week between the two cities.

## DETROIT PARISH ANNIVERSARY

★ The Messiah, Detroit, celebrated the 75th anniversary of its founding on November 6. The building now used by the parish was formerly old St. Paul's, which later became the cathedral, and was moved, stone by stone, from downtown Detroit to its present location. If you are a baseball fan you will be interested in the fact that the Tigers park was once on the site now occupied by the Church of the Messiah.

## CONVENTION REPORTS IN SPRINGFIELD

★ The clergy of the diocese of Western Massachusetts met at Christ Church Cathedral, Springfield, for a day to get reports of General Convention from Bishop Lawrence and the



DR. HENRY A. ATKINSON, general secretary of the Church Peace Union and the World Alliance for International Friendship Through Religion; Dr. Hu Shih, formerly Chinese Ambassador to the U. S.; Henry James Forman, author and editor. Photo taken at Merrill House, home of the Union, during discussion of China and the Far East at a conference last month



clerical deputies from the diocese. Bishop Lawrence told the 60 clergymen that the drive for funds which will be called for to meet the greatly increased budget is not primarily financial but is rather a spiritual awakening to the great needs of the world.

The Rev. Robert N. Rodenmayer of Northampton explained the new program of religious education; the Rev. Richard G. Preston of Worcester spoke on domestic missions; the Rev. A. Grant Noble of Williamstown presented foreign missions; the Rev. A. Vincent Bennett of Fitchburg spoke on program and plans.

### UNITED NATIONS WEEK IS OBSERVED

★ United Nations week, last week in October, was observed in Plymouth, Michigan, with a series of meetings looking toward the establishment of better feeling between the peoples of the world. A feature was a dinner one evening, held at the Methodist Church, with Bishop Emrich the speaker.

### DEAN ALDEN KELLEY IS HONORED

★ Dean Alden Drew Kelley was presented with a chalice and paten by the students of Seabury-Western on Oct. 27, honoring him on his 5th anniversary as head of the seminary. Bishop Conkling of Chicago was the preacher at a service held in connection with the anniversary and Prof. Percy V. Norwood, assistant dean, paid a glowing tribute to Dean Kelley.

### ARIZONA CLERGY MEET

★ The clergy of Arizona met at Trinity Cathedral, Phoenix, October 26, to consider the program and budget of General Convention. The speakers were Bishop Kinsolving, the Rev. George Ferguson, clerical deputy, and Mrs. John R. Newcomer, delegate to the Auxiliary triennial.

### THE PICTURE ON THE COVER

★ Walter D. Head has been engaged in educational work since 1902. He was headmaster of the Montclair, N. J. Academy for Boys from 1925 until March, 1948, when he sold the school, and he is now serving in an advisory capacity. He was born in Revere, Mass., and was graduated from Harvard and from Columbia.

He has been active in Rotary International as president (1939-40), third vice-president, district governor, and as chairman of several committees. In 1945, he was one of Rotary International's consultants to the American delegation for the UN conference on international organizations. He also attended the meetings of the UN economic and social council in New York in 1946 as an observer for Rotary International.

Mr. Head was a member of the Rotary Club of Buffalo, N. Y., from 1919 to 1925 and is a past president of that club. Since 1925 he has been a mem-

ber of Rotary of Montclair, N. J., and is also a past president of that club.

He has been honored with a doctorate by Hobart College, the Carlos Manuel Gespedes Cross by the Republic of Cuba, and the B. F. Goodrich award for distinguished public service.

He is a member of the commission to study the organization of peace, a member of the community survey commission of the committee on economic development, and of the international auxiliary language association.

In November, 1948, he was elected president of the American Council of World Alliance for International Friendship Through Religion.

### RUSSELL BOWIE SPEAKS AT STILLWATER

★ Prof. Walter Russell Bowie of Union Seminary was the preacher at a Reformation service sponsored by the Saratoga County clergy, and held at the Federated Church at Stillwater, N. Y. on October 30.



**THE REV. RALPH W. SOCKMAN**, president of The Church Peace Union, with Carlos Romulo of the Philippines, an active worker for peace



# EPISCOPAL CHURCH NEWS

## THANK OFFERING TO JAPAN

★ St. John's, Detroit, in celebrating its 90th anniversary recently, made a thank offering to the Church in Japan amounting to \$5,000. It was just 90 years ago that the first Protestant missionary, the Rev. C. M. Williams, an Anglican, landed in Japan. The celebration opened on October 16th at a service when Paul Rusch, long associated with Church work in Japan, was the speaker. The parish has established six missions, five of which are now parishes, and representatives from all of them were present at the anniversary dinner on the 18th, presided over by Rector Irwin C. Johnson.

## NEW CHURCH IS DEDICATED

★ Bishop Beverley D. Tucker of Ohio was the preacher on Oct. 30 at St. Peter's, Ladue, suburb of St. Louis, when the new church was dedicated by Bishop Scarlett of Missouri. The parish was formerly in the city but moved to this suburban area about a year ago. The rector is the Rev. William H. Laird.

## CHURCH PERIODICAL CLUB MEETS

★ The Church Periodical Club of the diocese of New York is meeting today (17th) at St. Bartholomew's, with Sister Alice Horner speaking of her work with Indians and Mrs. Thomas Hayward, national secretary, of the work of the organization.

## RESPONSE GOOD ON DP's

★ Bishops of the Church and diocesan social relations officers are responding promptly to the action of General Convention concerning securing assurances for displaced persons, and the appeal of the National Council's

department of Christian social relations for statements of the number the dioceses will undertake to secure.

Bishop Girault M. Jones of Louisiana is seeking ten assurances and has been appointed by the Governor of Louisiana to serve on the state commission on displaced persons so that he expects to be very active in this work. Bishop Henry W. Hobson of Southern Ohio is working out plans with the diocesan department and believes "There is no question about our being able to answer your request favorably."

Bishop Charles Clingman of Kentucky is taking charge of the work personally and interviewing a number of people who are interested and who will cooperate in what the Bishop calls "this important enterprise."

Bishop Lauriston L. Scaife of Western New York advises that his diocese will be responsible for the resettlement of twenty displaced persons. Bishop Coadjutor Frederick L. Barry of Albany plans to take two displaced persons into his own household and believes his clergy will cooperate fully. Bishop Frederick D. Goodwin of Virginia says that their goal is fifteen placements. Pennsylvania's splendid record has already been reported. South Florida is working diligently to secure its full share of assurances. Bishop Frank W. Sterrett of Bethlehem has two displaced persons in his own household and expects to secure assurance for a number of others.

As other bishops have time to take up the matter with their diocesan departments and notify National Council of results, it appears highly probable, Almon R. Pepper believes, that the General Convention goal of 1,200 persons will be attained or exceeded.

## SUCCESSFUL MISSION IN NEW YORK

★ The youth mission in New York, led by the Rev. Bryan Green and Layman Tom Rees, both Englishmen, was so successful that an additional night had to be added on November 8th. St. Bartholomew's, which seats 2,000, was filled at each of the meetings which started October 30th. Mr. Green is now in Washington where he is conducting missions from November 10 through the 21st.

## LARGE ENROLLMENT AT VIRGINIA

★ Virginia Seminary has an enrollment this year of 150. The Rev. Frank L. Titus of the overseas department visited the school recently to interview students about missionary work. There were 26 men who expressed interest in working overseas when they finish school. Mr. Titus stated that all of the men could be placed advantageously but that it was not possible to finance that number of appointments, "a fact that might well be indicated in the every member canvass."

## BOOK FUND IN MICHIGAN

★ The Church Periodical Club of the diocese of Michigan, at a meeting of secretaries of parish branches, made plans for a book fund. The money will be used to buy books for missions and schools and for clergy who need the help.

## WILLIAM CRITTENDEN LEAVE 281

★ The Rev. William Crittenden, in charge of the youth division of the National Council in 1945, is to become archdeacon of the diocese of Southern Ohio, effective December 20th.



# EDITORIALS

## Demand for One World

**R**ELIGION reminds us that our world, under God, is one world. However persistently two giants battle for domination within the twentieth century, however long the conflict for supremacy is waged, religion stoutly maintains that basically our world is one.

Did not the Old Testament prophets preach of a universal God? Did not Confucius say, "Under heaven, one family," and "Men are brothers throughout the four seas"? Did not Jesus teach of a human brotherhood beneath God's Fatherhood?

The World Alliance for International Friendship Through Religion seeks to reaffirm for our age the timeless truths of the world religions. The Alliance endeavors, moreover, to develop programs of action which express in concrete terms the fundamental principles of religion.

In these days of uncertainty, the forces of world religion have a unique opportunity and responsibility to help lay a sturdy foundation for world order. Believing that there is an underlying moral unity which can bind together the nations of the world in a common effort for peace and freedom, ethical religion in our era voices its demand for a new world. The great truths of religion show the only way in which the moral unity of mankind can be made actual in a world still troubled by misunderstanding, self-centered nationalism, economic isolationism and fear.

Of these truths, several apply with particular pertinence in the field of international relations:

Human rights and the dignity of the individual must be protected—the individual is the cornerstone upon which any effective world order must be based.

The spirit of reconciliation, guided by firmness and honest compromise, will eradicate misunderstanding without appeasement or betrayal of principle.

The existing world neighborhood can be transformed into a world of brotherhood as the nations gradually join in a concerted campaign against hunger, ignorance and poverty.

Mankind is not doomed to be pushed into war by forces beyond his control; on the contrary, man can, under God, control his destiny.

During the past several decades, I have had many opportunities to make contacts with the laymen of the world. Time and again I have been impressed with their concern that the forces of religion make so comparatively small an impact upon the resurgent evils of our era. Time and again they have expressed their eagerness to cooperate with religious leaders in finding ways to develop an effective program of action on the basis of the cardinal religious truths of mankind.

The World Alliance for International Friendship Through Religion was organized with this precise purpose in mind. It aims to promote international friendship and peace, the avoidance of war, and the mobilization into a conscious force for international goodwill of all men and women who share in the great hope of a world in which war will have been abolished, whatever may be their religious faiths or political affiliations.

Like its parents, the Church Peace Union and the World Alliance for International

Friendship Through the Churches, the New World Alliance aims to work through the major religions, for world order and enduring international peace. It believes that all people can and must live together in amity. The world which modern science has made into a neighborhood must, if it is to endure, be welded into a brotherhood. To this task, moral and spiritual in nature, the World Alliance dedicates its efforts and resources.

—WALTER D. HEAD

President, American Council,  
World Alliance for International  
Friendship Through Religion

### ★ "QUOTES"★

**P**EOPLE'S FAITH, in its demand for a new world order, is not only something to fight for, as someone has said: it is pre-eminently something to fight with. With this faith we can fight the irrational forces that demean and brutalize the human person. We can resist the irresponsible forces that cry for either aggressive or preventive war. We can put to rout the cynical forces ruthlessly trampling underfoot the spiritual values that alone make life worth living—brotherhood, human dignity and freedom, justice. Human decency, under God's providence, can then prevail.

—World Alliance  
News Letter

★



# The Challenge of Our Time

BY

A. WILLIAM LOOS

Education Secretary, The Church Peace Union,  
and Editor, World Alliance News Letter

THE future of our world becomes more uncertain every day, despite the best efforts of the United Nations to establish world order. Perhaps small wars in scattered areas of the earth must be expected as an inescapable aftermath of global war. The nation's feverish building up of gigantic war machines, however, seems to push the world toward catastrophe.

The vast outlay for military expenditures, still sharply on the increase, seriously impedes the potential world economic recovery. Clearly the world cannot have both reconstruction after the ravages of world war II and preparation on a colossal scale for another war. The desperate needs of human beings the world around can never be met while we spend billions for rearmament and begrudge millions for the tasks of peace.

During 1948, this country spent 80% of its \$42,200,000,000 budget for "military production, foreign programs, veterans' pensions, and other costs resulting directly from the last war." In 1949 the United States allocated nearly \$15 billion for direct military expenditures; and the government experts demanded a considerably larger amount. Similarly both the Soviet Union and Britain are expending for rearmament twice as much as ten years ago, and France one-third more.

The requirements of world order and authentic peace cannot be met merely by the rapid enlargement of military resources, whatever may be the legitimate needs of each country for adequate defense. The world's peoples live in an uneasy armed truce. Yet they long with passionate intensity for a breathing spell to rebuild their shattered homes and lives.

## Religion Necessary

AN increasing number of scientists, educators, and moralists agree that mid-twentieth century man stands bankrupt before the welter of world problems, each of terrifying complexity. The grim history of this century is finally cutting through the fatty tissues of our secular complacency as these contemporary leaders of thought trace the travail of our generation to moral and spiritual roots. They contend that the crisis of our culture can be resolved short of disaster only as religion comes to the rescue. Religion, they

urge, must grip modern secular man and impel his complete acceptance of a dual obligation: his moral freedom and unity of mankind.

High ethical religion has ever proclaimed that man is morally free. It gives short shrift to both the false optimism of "inevitable progress" and the helpless pessimism of "inevitable doom." The concept of man as a pawn—whether of fate, nature, Volk, or state—is rejected for the Biblical view of man. That is, man has moral freedom and is responsible for his decisions and actions. He must therefore be held accountable for the international muddle in which he finds himself today and also for whatever future our western civilization may have. In this connection and in the light of the efforts to establish world peace, we do well to take to heart the word of the Federal Council of Churches: "Our people should reject fatalism about war. War is not inevitable. If it should come, it would be because of conditions that man could have changed."

Prophetic religion further proclaims that mankind is essentially one. Only the accidents of history and geography or the evil pretensions of some human beings have splintered mankind into divisive classes and groups. Men of faith have therefore ever insisted that we must unify mankind morally, even as in recent times the world has been unified physically.

But it is not enough to make an analysis of the moral breakdown of our day, or to comprehend the state of utmost peril in which mankind lives. If religion is to be a force for world unity, it must constantly translate its basic principles into a concrete, practical program of action. Such a program of action is developed only when we take these fundamental predicates—man's moral freedom and the unity of mankind—and interpret them in terms of the current community, national, and international scene. Out of such interpretation we discover in the local parish what is our contemporary responsibility in regard to specific issues of the day.

This primary responsibility of religion in our time, far from being remote from reality, is the most practical contribution to world order the churches can make. The churchman must boldly re-assert and re-interpret the timeless gospel in



terms of the immediate present. He must bring to life a vivid faith in God's lordship over history, in the ineluctable moral law, in the dignity of man.

The church's cardinal task for our era, then, may be summarized in the language of faith. What is that task? To revive faith in our power, under God, to direct our destiny. To review faith in the desire of all people for a world order in which the nations can live together in peace-with-justice. To restore faith that God has not left himself without a witness among any people, and therefore all races and nationalities are his chosen people. To re-assert faith that the world which modern science has made into a neighborhood must, if it is to endure, be welded into a brotherhood. To reaffirm faith in the United Nations as the surest present hope for a world without war. To teach our people to nurture the patience which is part of the mentality of peace, the patience that knows there are no short-cut solutions to the persistent problems of our era, the patience that lays long range plans and does "time thinking."

### Redemption Possible

A SECOND major task of religion in the mid-twentieth century is no less important. Religion must instill within its people an invincible hope that our era can be redeemed. When prophetic religion points to hope as a supreme virtue, it has no truck with Browning's "all's right with the world," with Emerson's "automatic self-adjusting universe," with the complacency of 19th century optimism. The word of hope can be honestly spoken by religion only when its feet are firmly planted on the ground of things as they are.

To talk of hope in view of existent world conditions seems, to be sure, unrealistic. Look again at the international arena. Peace treaties with Germany, Austria, and Japan have not yet been concluded. Small wars continue to erupt. Civil strife impedes reconstruction. Tension abounds. Armament budgets, as we have seen, skyrocket.

When we turn to the human scene, who can lose sight for even a moment of the enormous suffering among the men, women, and little children? Two-thirds of the world's peoples are inadequately nourished. One-half are improperly housed. Three-fourths are exposed to infection and disease of all kinds because they lack even elementary sanitary conditions. Folk in vast numbers yet wander from place to place, seeking a home, searching for families lost in the war's upheaval. Truly our era is one of confusion and violent death.

In spite of the dark picture before us, hope for the future is justified if we do not divorce our-

selves from hard fact. Four recent developments, many people believe, auger well for the diminution of world tensions and the improvement of international relations.

First: The fourth United Nations General Assembly convened at Flushing Meadows in an atmosphere of hope. Delegates from member states appeared to feel and certainly expressed confidence—measured and in no sense over-optimistic—that this Assembly would make significant contributions to the cause of world order.

Second: President Truman announced that within recent weeks "an atomic explosion occurred within the USSR." Although some publicists and newspapers sought to turn this news to scare propaganda, the announcement for the most part stirred little surprise or alarm in this country, since everyone had expected the Russians to produce the bomb within a few years. Nevertheless the announcement is of monumental importance. It may well make for better understanding between the Soviet Union and the United States, may even help break the stubborn deadlock and lead to a workable agreement for the international control of atomic energy. "Bargaining between equals," writes W. L. Laurence, "is more likely to produce desirable results than bargaining between two principals, one of which holds a decided advantage over the other."

Third: Trade between East and West is being reestablished. Specific instances involving the United States are the American loan of \$20,000,000 to Yugoslavia for mining machinery and the Department of Commerce approval of the immediate export to the Soviet Union of \$500,000 worth of oil field equipment. The significance of this development is clear in view of a two-fold forecast repeatedly made by authorities on the European economy. They contend that without considerable—indeed brisk—trade between the West and the East, (1) the Marshall Plan (which from its beginning has assumed vigorous East-West trade) will fail in its short-range objectives and (2) in the long run no viable European economy can come into being.

Fourth: Record breaking crops in many parts of Europe mitigate to some extent the threat of starvation that always haunts a host of the world's peoples.

### Basis for Hope

DO these developments provide a valid basis for hope that a larger degree of world order is being attained? Perhaps. What is more certain is that very slowly the temper of our times is changing. The note of "emptiness and bitterness, negation and exhaustion" gradually fades.



The existentialist gospel of despair, already shopworn, steadily becomes less attractive. Cynicism and pessimism, so closely allied with defeatism, gain no ground. It may be that Assembly President Romulo reflected this emergent affirmative mood when he said: "This session coincides with a turning point in post-war international relations."

To grasp the deepest truth about human life we must observe it as it is being lived in many parts of the world today. If people live in cellars, they yet work with indefatigable zeal to raise homes, schools, and hospitals. Displaced persons by the hundreds of thousands build new lives in strange lands. With superb courage the people of Hiroshima (to give one specific example) have, in four years, cleared away the rubble of the bomb and constructed a new city. An American who went to Hiroshima to learn how people respond

when they survive atomic catastrophe, discovered that "the greatest force on this earth . . . is the will to live and the will to hope."

Our human situation today, viewed profoundly, can best be described with a Pauline phrase: "Patience worketh experience, and experience hope." Man's capacity for regeneration, Phoenix-like, finds rebirth even in the wasteland left behind by total war. Human faith in the future cannot be blitzed away.

We must indeed see the world as it is, "full of darkness and cruel habitations." Hope becomes vapid when it merely "looks at the bright side of things." There is, however, the other side of the coin: the world as it is—crowded with oppression and injustice—can be redeemed by men of hope, subject to the divine purpose.

Such can be religion's response to the challenge of an age immured by "sickness unto death."

## Rev. Samuel Entwhistle's Adventures

BY

THOMAS V. BARRETT

Chaplain at Kenyon College

### "ACOLYTE TROUBLE"

THE Rev. Samuel Entwhistle walked home from the parish house with a frown on his face. He had just ended, with prayer, the third meeting of the newly formed Acolytes Society of St. Ambrosia and he was wondering if prayer should be supported by drastic action.

"Indeed," remarked Mr. Entwhistle, confidentially to himself, "it might have been wiser to have avoided such an organization. I had no idea of its ramifications."

He talked over the matter with his wife, Isabel, as they were washing dishes.

"The Society," he confided, "seems to have all manner of rules, customs, necklaces, esoteric literature and other paraphernalia. It appears to be somewhat like boy scouting—of course with slightly different—ah—impedimenta."

"You'll probably be sorry you didn't organize them into a baseball team instead," Mrs. Entwhistle warned.

"That I fear," Mr. Entwhistle went on disclosing his deepest anxieties, "may be a part of the difficulty. They do not seem to be at all interested in baseball. They are acutely—even in-

tensely concerned with my interpretation of the—the—Andalusian rite."

"The who?" asked Mrs. Entwhistle thinking about the new hat she had seen in Howland's window.

"The what," corrected Samuel, exchanging a wet dish towel for a dry one. "They found it in some booklet. I am not quite sure what it is." He pursed his lips and frowned. "I think I can keep them in reasonable limits, under the presidency of Eustace, who seems to be a born leader. But, my dear—you should see the illustrated manuals they are collecting on the proper techniques of public worship." Mr. Entwhistle allowed himself a hopeful smile. "I imagine they will be able to teach me a few pointers, and anyway I feel confident it will keep them closer to the Church."

On the following Sunday, Mrs. Entwhistle took special notice of the battalion of boys surrounding Mr. Entwhistle during the service.

"I'm so glad Mr. Entwhistle has organized the Society of St. Ambrosia," remarked Eustace's mother after the service. "They do look so colorful, and they simply love those chain-things they wear."



Mrs. Entwhistle nodded pleasantly and reserved her comments for her husband.

"Samuel," Mrs. Entwhistle said at dinner in that tone of voice which Samuel knew at once boded ill for someone. "Is there no way to carry a processional cross with simplicity?"

"What can you mean my dear?" asked Mr. Entwhistle with forced ignorance.

"William," Mrs. Entwhistle remarked. "William. He's triple jointed. He couldn't possibly carry a cross that way if he had bones in his wrists."

Mr. Entwhistle whistled softly a bar of "My Faith Looks Up to Thee."

"Eustace," Mr. Entwhistle said, "told William the newest grip."

"There's something Marxian about it," Mrs. Entwhistle continued, stabbing a beet with her fork.



THE ACOLYTE

"Oh my dear," clucked her husband. "You surely exaggerate. I doubt that William is politically astute."

"I am not talking about Karl," Mrs. Entwhistle said impatiently. "I mean Harpo. And while I'm on the subject, there are two other matters. What are those colored baubles the boys were wearing?"

"I am not positive," confessed Mr. Entwhistle, "but I think they have something to do with rank. Eustace takes care of all that."

"Rank."

"Uh huh. The crucifer wears blue until he has been crucifer for two consecutive Sundays. Then he graduates to green—I think—unless he has a demerit for brown shoes, and after three consecutive Sundays, plus good deportment, and perfect attendance at three or more meetings, he is awarded a yellow and brown gadget with a white,

or maybe it's the pink ribbon inscribed with an ancient text from . . ."

"I do not care to hear the minutia of the system," Mrs. Entwhistle cut in, "even if you remember it correctly. My point is simply that they jingle—the boys, I mean—with all those chains."

"It's part of the organization," Mr. Entwhistle explained. "Furthermore," his wife went on, "What were you doing after the blessing? You took forever to announce the hymn."

"Well," Mr. Entwhistle announced, getting up from the table, "we have a new method of making the ablutions. It's somewhat more complicated than the old way, but much more historic, and liturgically sound."

"Why did you change?" Mrs. Entwhistle asked the question her husband had anticipated.

"I must go to the hospital, my dear," he purred. "Delicious dinner."

"Why?" Mrs. Entwhistle repeated implacably.

"Well," said Samuel edging toward the door, "Eustace suggested it. Good bye, my dear." . . .

By mid Lent, Mr. Entwhistle rather regretted his initial letter to the St. Ambrosia Society. Things began to get out of hand. He spoke to William about carrying the cross and showed him a simple technique done without elevated elbows, and the hesitation between steps. "Besides," he argued patiently, "you do not cock the wrists as in golf."

William was eager to please and follow Mr. Entwhistle's instructions for two Sundays. On the third, however, he resumed his earlier stance, adding a new bit of form which Mrs. Entwhistle described as "pushing his nose out of shape against the wood." Samuel spoke to William who was curiously unwieldy. "Eustace says it is the right way," said William. Mr. Entwhistle pleaded to no avail. "We have to obey the rules of the Society and its president," William reminded the Rector.

Mr. Entwhistle's frown seemed to be deepening as he went about his Lenten duties. Eustace came to all the services including the four o'clock meditation which was especially planned for what Mrs. Entwhistle called "the Helen Hokinson group." There could be no doubt of his fidelity to the church. But Mr. Entwhistle was annoyed by a host of little devotional books he found lying all around the property which stressed the importance of such things as "The amice as a means of making a meditation" and "The meditation as a means of making the amice meaningful."

On Palm Sunday, Mr. Entwhistle was more than slightly annoyed when Eustace suggested ten



minutes before the service a solemn low Procession around the block with palm carried in brass flower vases, and including several hymns that were unfamiliar even to Dr. Gluck.

"In the Church of the Tribulation" Mr. Entwhistle said charitably and clearly, "we are accustomed to a certain simplicity of ceremonial. Eustace eyed him pityingly and shrugged. "Do we have the gospel procession today?" he asked glowering suspiciously.

Mr. Entwhistle wracked his memory and answered as blithely as possible. "No, I think not today." He felt as he entered the service that except for William's incorruptible allegiance to the "broken wrist" tradition of cross-bearing, he had achieved a minor victory over the whole St. Ambrosia Society. But as the service progressed, his confidence wavered.

He had placed on the altar a copy of a short prayer for the blessing of the palms. He had composed it himself in an inspired moment. The prayer was nowhere to be seen. In its place was an illuminated card covered with Old English, a style of printing Mr. Entwhistle detested with utter perfection. He blinked—paled—and lifted his eyes in supplication. "I will not read it—O Lord," he announced as the choir was singing the last verse of the processional. "I will not." He squinted again at the odious card, and added, "Furthermore, I cannot." With difficulty he extemporized a prayer of blessing, at the end of which he leered uncharitably at Eustace who was prancing about the chancel with a remarkable degree of precision and no discernible objective.

Mr. Entwhistle allowed himself a tiny instant of triumph and went on with the service. But Eustace was nothing if not resourceful. The reason for the three extra acolytes became apparent during the offertory when six boys executed a flawless maneuver which made the presentation of the alms, as Mrs. Entwhistle later remarked, "resemble a highly developed form of Baal worship."

As Easter drew near, Mr. Entwhistle took every possible step to ensure a minimum of unexpected plays by the St. Ambrosia Society. He searched the church for unfamiliar cards in Old English, posted a notice concerning the presentations of the alms, and limited the number of acolytes necessary, for the conduct of the service, to twelve. When he got word on Easter Eve that William had fallen and broken his wrist, Mr. Entwhistle appeared almost jubilant. "You can't kid me," he burred. "William's wrist has been broken for months." He invited his neighbor's son, Hubert, who was a Methodist, to be his crucifer, personally instructed him, and did not reveal his

strategy until it was too late for the St. Ambrosia Society to act.

"I think," he whispered to Mrs. Entwhistle before the service, "I have things under control. Hubert is hidden in the study closet until the bell rings."

But these precautions proved to be of small value. Mr. Entwhistle was horrified when the acolytes came out of their dressing room in new cassocks of a terra-cotta hue.

"Surprise," said Eustace. "My uncle bought them. Do you like the color? The primitive church in Cadiz used this color on festival days."

Mr. Entwhistle set his teeth as Dr. Gluck struck up the opening bars of the processional.

Hubert carried the cross with dignity, but being unused to chancel operations, fell into the harp immediately after the Kyrie, which caused no small commotion and provided a source of profound merriment to Eustace and his henchmen for the duration of the service. In addition, Eustace had worked out a special Ferial team-shift after the reading of the Epistle during which the missal disappeared entirely from Mr. Entwhistle's sight for one whole verse of a hymn. He was on the point of panic when it appeared again in the hands of "Junior" Thompson aged ten who brought it back from the far left corner of the sanctuary. After this bit of "razzle-dazzle," Mr. Entwhistle kept his hand on the book and watched Eustace out of the corner of his eyes, trying to anticipate further unexpected slight-of-hand tricks, thefts and deceitful mayhem.

He was singularly unsuccessful. Instead of standing for the Gloria in Excelsis, the St. Ambrosia team prostrated itself in abject humiliation on what Eustace called the pavement and what Mr. Entwhistle referred to with much greater simplicity as the floor. They grovelled. Mr. Entwhistle, under cover of the choir noise said, "Get up, Get up." The Ambrosians covered their ears and eyes and played dead. They revived as Dr. Gluck began the Recessional, executed an about face and from some undiscovered hiding place brought forth twelve Easter lilies which they thrust upward with both hands as they marched out of the church.

Mr. Entwhistle knew when he was beaten. But as he sat in his study Wednesday morning, he received a phone call from Eustace's mother. She was terribly sorry for she knew how much Eustace's leadership had meant to Mr. Entwhistle, but they were moving to Peoria within the month.

O Joy—O Joy—O Joy—Mr. Entwhistle's voice throbbed as he put down the phone. He prayed silently for the rector in Peoria and went to work



on his sermon feeling that Spring had indeed come to the Church of the Tribulation.

On Low Sunday, Mr. Entwistle announced the liquidation of the St. Ambrosia Society. He had come to feel it took too much time from school work and the home chores. Instead, a baseball team would be formed, with the first game against the Baptists.

When he entered the pulpit, Mr. Entwistle experienced an exquisite feeling of liberation. He had chosen a particularly timely text, and he announced it vigorously.

"I will restore to you the years that the locust hath eaten—the canker-worm, and the caterpillar and the palmer worm, my great army that I sent among you."

## The Melish Case at Convention

BY

LEWIS REYNOLDS

Warden of the Holy Trinity, Brooklyn

WHEN the parishioners of Holy Trinity sent me to San Francisco in company with Mr. Melish, we were aware that no procedure existed for an appeal of our case to General Convention. The probability that we would gain no relief could easily expose us to the public interpretation that the Church was sustaining the vestrymen and bishop. Unless we accepted this risk, there was no way of bringing before the consciousness of the Church the democratic principles at stake for all its clergy and parishes.

It was reassuring to find how many churchmen at the Convention were eager to inquire after Dr. Melish's health and to pay tribute to his influence upon them and the Church at large. Nor was this addressed to him alone. It was clear that the younger Mr. Melish has won a following in his own right. A considerable sector of the Church understands what we in the parish know—that he has been faithfully working to maintain the traditions of the parish that his father has made a landmark within the national Church. His position at the Convention was not an easy one. At the close, one of the most eminent statesmen in the House of Bishops said to him in my presence, "Many of my brother bishops have commented on the way you have handled yourself in this difficult and distressing matter."

From the outset Mr. Melish and I were determined to keep our case from setting off a partisan

struggle within a Convention dominated by group tensions. We had discovered that those who came to the defense of our ministers and congregation, and who offered to take our services and contribute to our defense fund, included not only Liberals and Evangelicals but a number of avowed Anglo-Catholics. These men see clearly the inseparability of faith and life, and believe that the position adopted by the Bishop of Long Island cuts the umbilical cord of the catholic faith—the tie between the altar and man's social life. On the practical and human level, many high churchmen told us that they feared the argument of parochial dissension, as used by Bishop DeWolfe, could operate with peculiar danger against Anglo-Catholic priests in instances where some minority of parishioners, objecting to innovations, might claim dissension and seek the sympathetic ear of a low church bishop. Insecurity of tenure affects all ministers equally.

We had hoped that our presence would encourage the Convention to face the ambiguity and inadequacy of Canon 46 on the dissolution of the pastoral relation. Clergyman after clergyman spoke to us privately about the shock experienced on realizing, in the light of Dr. Melish's removal, that there is no real tenure of ministry as they had assumed. One minister expressed the heart of the matter: "The only protection any man has, who deals with controversial matters of contemporary importance, is the loyalty of his congregation. If it can be by-passed by a handful of vestrymen working in collusion with an unfriendly bishop, he is deprived of his one anchor of security. With that taken away, there can be no real freedom of thought or speech."

Two resolutions bearing on Canon 46 were introduced by Mr. Spalding of Michigan and Mr. Stoughton Bell of Massachusetts. They were involved and were not pressed by their movers. No amendment could have helped us retroactively, though a good amendment might have strengthened the protection for other men, and still remains to be considered by the General Church between now and the next triennium.

What we asked our friends to introduce was a simple resolution stating that the application for the removal of a minister by a vestry in the face of the opposition of a majority of the parishioners expressed in writing or at a parish meeting is contrary to the spirit and intention of the present Canon. We were assured by many bishops and clerical deputies that this resolution was correct in substance and stood some chance of adoption. It was a major tragedy that Dr. Melish's physical condition prevented his appearance at San Francisco where he might have claimed the floor as a



former deputy to Convention. Our resolution was introduced by Dean Day of Kansas and nine deputies indicated their intention of speaking to it. Such was the interest that a special order of the day was granted the matter.

The resolution had to run the gauntlet of the committee on canons, of which Colonel Dykman was chairman. The report was adverse, on the spurious ground that Convention does not pass interpretative resolutions and the argument that a canon, if ambiguous, should be amended. The two clerical deputies who were handling this for us decided—we think incorrectly—that in view of the conservative temper of the House, it would be better to have the resolution defeated on the committee's recommendation than after acrimonious debate involving direct reference to Holy Trinity and the Melishes. So, they persuaded the nine speakers to withdraw from the platform, the recommendation of the committee on canons was presented without debate, and the whole matter was over in thirty seconds.

It had been our reasoned opinion, even in the face of the certainty of a negative vote, that the general public ought to be made aware of the fact that the Church was concerned about the principles involved, which some debate on the floor would have demonstrated. Certain bishops were then asked to bring up the matter in the House of Bishops. This was done in executive session. It is our understanding that, while a tabling motion was adopted, a goodly number of bishops voted for debate; and that among those who supported the tabling were many who felt no sympathy for what had occurred in the Diocese of Long Island but felt it was so messy that it ought not to be aired.

Thus it may properly be said that "The Melish Case" never came before the Convention and an interpretative resolution which would have had a bearing on the litigation in that case, was side-stepped by the deputies. That many were unhappy was evident.

The reasons were made clear to us. Many bishops, who were unsparing in their condemnation of Bishop DeWolfe's position and procedure (and caustic about his failure to be a "pastor parvorum" in compliance with his consecration vows), expressed fear that a hasty change in Canon 46 growing out of its abuse in the Holy Trinity case, might tie their hands in other parish situations of a different kind, to which a general canon must also apply. Many clergy, whose sympathies were stated to us in no uncertain fashion, were scared to death that the "red issue" might tar them before their conservative laymen. And

over the whole Convention lay a pall of reticence to touch anything controversial. The root of this was expressed by one deputy: "We have an enormous budget to raise, we are told that increased giving must come from wealthier laymen, and the price required is unity at whatever common denominator will hold them in line." There was no instinct to consider what such evasion of issues is doing to the man in the pew, or the possibility that the rank and file might rise to a more sacrificial level of giving, if it felt the Church were meeting contemporary realities in the light of the Christian gospel. Indeed, the Convention came close to a terrifying embodiment of the warning in the Presiding Bishop's splendid opening address that the Church is too often a shadowy adjunct of the contemporary social order instead of taking the moral and spiritual leadership that is its rightful function.

On the positive side, the Convention did adopt a resolution calling upon our government to "make ceaseless efforts" to bring about reconciliation with the Soviet Union, another advocating strengthening the United Nations, and a third warned against the danger to civil liberties involved in the cold war, all of which have appeared in previous issues of *The Witness*. It was these resolutions that led Mr. Melish to tell the press: "It is interesting to see the bishops unanimously adopting the very positions for which my father and I are criticized." It will be seen at once that these resolutions cut the ground out from under the Judgment of Bishop DeWolfe and constitute a deliberate and direct rebuff to the standing committee of Long Island.

I am glad that Mr. Melish and I went to San Francisco. Our people feel it was worth the time and expense. While no canonical relief has been granted our parish, we have the feeling that the Convention was troubled in conscience. Many expressed the fervent hope that a way may be found through this situation that will be the way of the spirit and not the letter of the law.

Both Mr. Melish and I made a point of asking such bishops, clergy and laymen as we had opportunity to consult at greater length, what they felt about the next steps in our parish problem. They agreed that there is no alternative to the congregation pressing its congregational rights as against the vestrymen who initiated this action, that every legal means of redress should be utilized, and that sufficient basic principles affecting other clergy and parishes are involved to justify the congregation's fighting to maintain the ministry it has so richly enjoyed and wishes to perpetuate.





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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**Behold the Spirit.** By A. W. Watts. Pantheon Books, \$3.25.

The need for union with God, as evidenced by the unwilling skepticism of thousands of sincere, intelligent pagans today, is the topic of this study of mysticism. For mysticism is nothing less than that—the immediate experience of God in the lives of men. In the Incarnation in which God gave himself to man that union is made for all time.

But man has to recognize and accept this gift in order for it to function in his life, and this means the sacrifice of self. He achieves union with God actually by not achieving it—since it comes to him as a free, unnecessary gift. There is nothing in the transaction that he can point to as his own accomplishment. He is the recipient, God the giver—the last admission that a typical product of our western culture is inclined to make. Hence the difficulty of mysticism.

Man has to learn humility all over again if he is to share in the life of the spirit. But not individual man only. The Church, which has not kept pace with its followers' psychological development, has also to learn a new technique—of discovering and passing on to its followers new forms of life. The emergence of this generation from its naive, childlike past means that it cannot any more accept truth uncritically. It is not perverseness that makes it turn away from outworn symbols, but growth.

In discussing the implications of an Incarnational religion, Father Watts takes up the distinction between meaning and purpose, time as opposed to the Eternal Now, the place of joy and play in the divine economy, and in discussing God's relation to evil he demonstrates the pacifist technique of reconciliation. Sentimentalism in religion is western man's penalty for repressing his feeling values. The blocked emotions, having to find an outlet somewhere, come out in self-consciousness rather than in God-consciousness. The ugliness that results drives many persons to prefer "impersonal ideas of God, not because

they are more satisfying intellectually, but because they do not offend the aesthetic sense, even though they may not stimulate it so much."

In the same way Christianity is not an ascetic religion since it embraces all of life. In the non-duality of God nothing is unclean. Salvation comes neither through imitation, nor through good works, nor yet by upbraiding men for their sins—else the prophets would have eliminated the need for Christ. It comes through union with God.—Jean Da Costa.

**The Revelation of Saint John the Divine.** By Ronald H. Preston and Anthony T. Hanson. Macmillan. \$2.25.

This is the first volume in a new series to be known as "The Torch Bible Commentaries." If the rest of the volumes are up to the standard of this one, they will make a fine contribution to adult Bible study. The book takes for granted the results of modern scholarship, even though its text is the King James. It relies considerably upon E. F. Scott's useful introduction, "The Book of Revelation," 1939, and for philological and historical research, the great two-volume work in the International Critical Commentary, by the late Canon Charles. In fact, some of the older sources which Charles distinguished are treated by these authors as "parentheses" (Chapters 7, 10-11:13, 12, 14). Chapters 20-22 are rearranged in order to make clear the distinction between the Millennium City and the Eternal City. Of the making of books on the Apocalypse of John there seems to be no end. It is a book which has fascinated Christians for centuries, and still casts its spell upon us. Among the recent books on the subject, there is no better one for the beginner than this new Commentary.

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**The Book of the Twelve Prophets.** Vol. II. By Julius A. Bewer. Harper.

This is the second installment in the excellent new edition of the King James Version, with Introductions and Critical Notes, beautifully printed and soundly scholarly. Volume I contained Amos, Hosea, and Micah. Volume II contains the rest of the Minor Prophets.

**Jesus.** By Martin Dibelius. Translated by Charles B. Hedrick and Frederick C. Grant. Westminster. \$2.50.

At the outset, and admitting no knowledge of the original German in which this was written, one must commend the translators for giving us one of the most readable translations that has been made of any book. Dr. Dibelius interestingly divides the material in the synoptic gospels into what he calls paradigms, or examples of the proclamation of the Christian faith, and tales, or those parts in which non-Christian material is traceable and whose historical trustworthiness cannot always be certified. In dealing with the miracles, he employs the same method in masterful fashion.

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ion. For the author, the kingdom of God is something that God brings at the end of history. The sign of the coming kingdom is that of Jonah, repentance. As the Christian man stands before the coming God, he is "no better morally, but it lays hold on his entire being and changes him." This is the new existence before God, "which is not a state of life but an ever-ready hearing and obeying." The concepts of the author make this not only worthwhile, but exciting reading. In this there is basic Christian faith which combats the popular sentimental portrayal of Jesus found in many recent books.—A. V. D.

**Constantine and the Conversion of Europe.** By A. H. M. Jones. Macmillan, \$2.00.

This is one of the unique Teach Yourself History Library, the 'key-idea' of which is to present an historical period or movement through the medium of its dominant personality. Each volume is the work of a scholar particularly well qualified to deal with its theme. The age of Constantine is certainly one of epochal consequence for the Roman Empire, and no less for the Christian Church, which now passes from the shadow of the cross to the splendor of the imperial throne. As "bishop of its external affairs," the Emperor was concerned above all for ecclesiastical peace and unity, and willingly subordinated orthodoxy to the kind of unity which could be serviceable to the throne, only to find that peace was not to be purchased on such terms.—P. V. Norwood.

**Above All Nations.** Compiled by Geo. Catlin, Vera Brittain, Sheila Hodges, Gert Spindler. Edited by Devere Allen. Harper. \$2.00.

A collection of 203 stories of heroism, generosity, humaneness, and goodwill to enemies reported from the late World War. They offset the stories of atrocity and fiendish sadism. The basis of the book was an English collection, published in 1945. The editor decided to enlarge it by adding American stories. Then he found that a similar collection had been published in Germany, and added those! If there is any lesson to draw, it is

that human beings do not take naturally to war; that Christians and religious-minded persons can often be counted on to act strangely and under a kind of constraint when ordered to massacre their fellow beings; that even in the darkness of the deep horror of war there flames up now and then a tiny protest: Man was not meant to kill his brother.

**The Book of Offices.** Second Edition. Church Pension Fund. \$1.00.

This excellent and very useful little book has had a wide circulation since it first appeared in 1940, when it took the place of the old "Offices for Special Occasions." The volume is authorized by the standing liturgical commission, and contains very well arranged services for admission to communion, the blessing of married persons, the adoption of children, the founding of a church, the admission of lay ministers—and so on. Some of the language is very archaic—more archaic than the Prayer Book itself! Some persons will wonder why there are so many benedictions of things—although even here the blessing is often pronounced upon persons, or a prayer for God's blessing upon persons is offered. The theological difficulties in the way of the blessing of inanimate objects (as distinct from their consecration or dedication to sacred uses) are really quite serious.

**It's Fun To Teach.** By Victor Hoag. Morehouse-Gorham. \$3.00.

Here is the book for which clergy and Church School superintendents have been patiently waiting. Experienced Church School teachers and

especially beginners will find it illuminating in motivation and methods. They will discover that the joy of teaching the Christian religion is truly fun and that the vocation of the amateur teacher is a happy hobby. The whole field of modern methods and equipment is opened before the teacher, and cut down to the size of the particular class before him. The author draws wisely upon his many years of experience as a clergyman and teacher; in spite of occasional appearances of partisan churchmanship, all Christian teachers will profit greatly by reading and re-reading this joyful and helpful books.

—C. L. Willard Jr.

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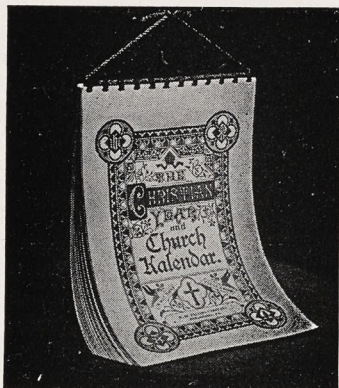
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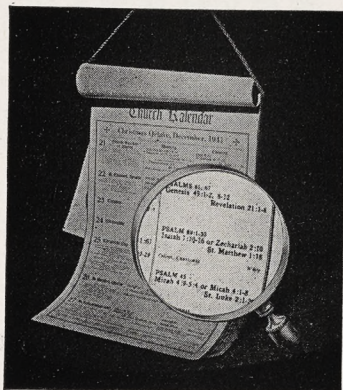
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## NEWS OF OTHER CHURCHES

### SEEK CHANGE IN CHRISTMAS

A drive aimed at rescuing Christmas "from an emphasis on turkey, tinsel and presents" and New Year's eve "from headache producing revelry" has been started by the Federal Council of Churches. Those in charge are not expecting to accomplish much this year, but through a 15-month campaign now under way it is hoped that Christmas 1950 will be more generally observed as "the birthday of Jesus Christ" and New Year's eve for vigils of prayer where people say farewell to "a half century of material progress and spiritual bankruptcy."

### CLERGY BLAME SELVES FOR TRAGEDY

A statement, signed by 116 Protestant and Jewish clergymen of Baltimore, blamed themselves for the fatal stabbing recently of a Negro youth in a race battle. "There must be countless other citizens who feel as we do; guilty before God simply because we have been citizens of a city where a boy could be stabbed to death because of the color of his skin."

### INTERNATIONALISM OF JERUSALEM

A large number of Christians, clergy and lay, have issued a statement opposing the internationalization of Jerusalem as both undesirable and impracticable. The letter, signed by 90, went to President Truman. The General Convention of the Episcopal Church had passed a resolution favoring internationalization (see Backfire, Oct. 27).

### NEGRO AND WHITE STUDENTS HAVE MEETING

A two day meeting of white and Negro Baptist theological students was held at a camp near Lexington, Ky., in October. It was attended by 50 men and women who studied the Bible, held discussions, ate together.

### BAPTIST LAYMEN DECLINE PULPIT PREACHING

Leaders of the Baptist Brotherhood of the South voted down a proposal that Baptist ministers be asked to vacate their pulpits one Sunday a year, inviting lay preachers to take their places. Bryce Twitty, Okla.

hospital administrator, led the opposition. He argued that the Brotherhood, embracing 138,000 Baptist men in 4,050 organizations, should stick to its 10-year-old working principle: the pastor fills the pulpit, the laymen fill the pews.

### BIBLE SCROLLS ON DISPLAY

Three ancient Hebrew scrolls, hailed as the greatest single manuscript find of modern times, went on public display for the first time at the Library of Congress. Most valuable of the documents is a 24-foot long, virtually complete scroll of the Book of Isaiah in a state of almost perfect preservation. The two others are part of a commentary on the Book of Habakkuk and a collection of the doctrines and practices of an unidentified Jewish sect from the first century B. C. The scrolls, found two years ago in a cave near Jericho by wandering Bedouin shepherds, are believed to be over 2,000 years old. They were sold to Syrian Metropolitan Yeshue Samuel, who loaned them to the Library for the display. Classed as "invaluable," the manuscripts have been insured for half a million dollars. They arrived at the Library, accompanied by a Secret Service guard, from New Jersey, where they have been kept in vaults.

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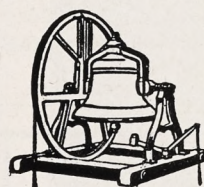
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# PEOPLE

## CLERGY CHANGES:

RICHARD HEINTZ, formerly of  
Troutville, Pa., is now in charge of  
St. Paul's, Dixon, Wyoming. He is a  
minister of the Evangelical and Re-  
formed Church, now studying for the  
priesthood.

WRIGHT R. JOHNSON, formerly rec-  
tor of St. Andrew's, South St. Paul,  
Minn., is now rector of Christ Church,  
Sidney, Nebr.

JOHN ORIEL, formerly assistant rec-  
tor of St. John's Cathedral, Winnipeg,  
Canada, is now rector of the Ascen-  
sion, Stillwater, Minn.

ALEXANDER WOOD, formerly rec-  
tor of the Ascension, Stillwater, Minn.,  
is now located at Yankton, S. D.

WILLIAM C. KILPATRICK, former-  
ly minister of Trinity, Stoughton,  
Mass., is now minister at Christ  
Church, Medway, Mass. (residence)  
and St. Paul's, Millis.

WILFORD S. KRUM, formerly of  
Kane and Mt. Jewett, Pa., is now rec-  
tor of St. Andrew's, Tucson, Arizona.

CARL J. WEBB, formerly of Holy  
Trinity, Middletown, Conn., is now  
rector of St. John's, Franklin, Pa.

GARDNER BRIDGES, formerly of  
Montour Falls, N. Y., is now assistant  
at the cathedral at Erie, Pa.

JAMES R. MACCOLL 3rd, associate  
rector of Christ Church, Winnetka,  
Ill., becomes rector of Trinity, New-  
port, R. I., December 1.

ROGER B. NICHOLS, ordained dea-  
con this summer, is now on the staff  
of Grace Church, Providence, R. I.

JOHN Q. MARTIN, formerly rector  
of St. James, Ausable Forks, N. Y., is  
now rector of Christ Church, Red  
Hook, N. Y.

E. EAGER WOOD, formerly of Hil-  
ton Village, Va., is now assistant at  
Trinity, Boston, in charge of student  
activities.

## ORDINATION:

PAUL C. KINTZING JR., rector of St.  
James', Bedford, Pa., was ordained  
priest on Nov. 2 by Bishop Heistand.

## LAY WORKERS:

CAREY C. WOMBLE, physician of  
Wilmington, N. C., is now in charge  
of surgery at St. Luke's Hospital,  
Ponce, Puerto Rico.

## ORGANISTS:

ARDEN WHITACRE, formerly or-  
ganist and instructor at the Univer-  
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organist and choir director at St.  
David's, Austin, Texas.

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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.

BURDETTE LANDSDOWNE,  
Rector of St. Mark's,  
Dorchester, Mass.

In a "Backfire" letter from a layman of Wollaston, Mass. (Witness, Oct. 20) this question is asked: "Do they (the clergy) observe the rubric in confirmation office that says none shall be admitted to communion except he be confirmed or ready and desirous to be confirmed."

To understand the meaning and purpose of this rubric, one must know when and why it was put into our Prayer Book. James A. Muller, formerly professor of Church History at Episcopal Theological School has written an historical sketch entitled, "The Confirmation Rubric." The following quotations are taken from this: "In the year 1281 Archbishop Peckham of Canterbury decreed 'that no one be admitted to the Sacrament of the Body and Blood of the Lord who has not been confirmed, unless he be at the point of death.' The reason for this decree was the widespread neglect of confirmation. Dioceses were large, travel difficult, medieval bishops often busy with affairs of state, so that administration of confirmation was haphazard at the best. His decree found its way into a rubric in the Sarum Manual. The Sarum rubric was taken over into the first English Prayer Book of 1549. In the Prayer Book of 1552, it was expanded to read: 'And there shall none be admitted to the Holy Communion until such time as he can say the Catechism and be confirmed.' This remained the form until 1661. It was at the Restoration that the rubric was given its present form."

What does it mean for us today? Dr. H. M. Gwatkin says in his study, **The Confirmation Rubric**: "It seems historically clear that the rubric was never seriously understood as excluding Nonconformists till long after the rise of Tractorianism. It was then a new interpretation, and it was rejected by great Churchmen of all schools. Archbishop Tait of Canterbury and Maclagen of York considered that it was not meant for Nonconformists. Bishop Stubbs of Oxford and Wordsworth of Lincoln not only rejected the new interpretation but is said to have added the solemn reminder: 'It is the Lord's Table, not ours'."

H. Hensley Henson, Bishop of Durham states: "The rubric ought not to be regarded as asserting a principle of universal application, namely, the

necessity of Episcopal confirmation as preliminary to the reception of holy communion, but as the domestic rule of the Church of England to which its members must conform as the condition of being admitted to the full privileges of members. The Lambeth Conference in 1920 adopted a resolution that a priest "has no canonical authority to refuse communion to any baptized person kneeling before the Lord's table, unless he be excommunicate by name."

Knowing the facts, one may say that the rubric does not apply to members of other Christian churches in this country, but only to members of the Episcopal Church in the U. S. A.

JAMES A. POPE  
Layman of New York

I certainly got the surprise of my life when I received *The Witness* today (Nov. 10 issue). Does it mean that *The Witness*, which I have admired for years as a liberal, evangelical magazine, has gone over to the Anglo-Catholics and the conservatives? I think you owe your readers an explanation.

ANSWER: The explanation was in the issue of Nov. 10. We devote numbers to various organizations and agencies of the Church, and we were glad to have one devoted to the American Church Union. In this number, as in all such numbers, the views expressed were those of the authors, not necessarily those of the editors of *The Witness*.

J. WILLARD YODER  
Director, N. Y. Religious Education

Thank you very much for the issue of Nov. 3 devoted to the Girls' Friendly Society. It is packed full with helpful and revealing information concerning this fine organization.

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