

THE Witness

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November 24, 1949



Courtesy Diocesan Bulletin

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FROM BEHIND THE IRON CURTAIN

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

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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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8 a.m., Holy Communion.
11 a.m., Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8 a.m.
Thursdays and Saints' Days at 10:30 a.m.
The Church is open daily for prayer.

ST. JAMES' CHURCH

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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

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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.
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Evensong and Benediction, 8.

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

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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

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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.
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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.

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BUFFALO, NEW YORK
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The Rev. Robert R. Spears, Jr., Canon
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Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

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

SERVICES In Leading Churches

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

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

CHRIST CHURCH CAMBRIDGE

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

TRINITY CHURCH MIAMI

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

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

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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.
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THE CHURCH OF THE ADVENT Meridan St. at 33rd St. INDIANAPOLIS

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

CHRIST CHURCH

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

CHURCH OF ST. MICHAEL AND ST. GEORGE

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

CHRIST CHURCH IN PHILADELPHIA

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

CALVARY CHURCH

Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, Rev. A. Dixon Rollit, Rev. Nicholas Petkovich, Rev. Richard J. Hardman
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—

Bishop Hall Defends Right Of Blanshard to Speak

Strongly Criticizes Fellow Episcopalian For Denouncing Speaker

★ Newspaper criticism of two Protestant groups for inviting Paul Blanshard to speak on "The Challenge of the Roman Catholic Hierarchy to American Democracy" has grown into a state-wide controversy in New Hampshire.

In Hanover, Bishop Charles F. Hall of New Hampshire assailed William Loeb, a fellow Episcopalian, who publishes the New Hampshire Morning Union and the Manchester Evening Ledger. Loeb editorially attacked Universalist and Unitarian bodies in the state for allowing criticism of "another great religious faith, one deeply revered by many New Hampshire people."

Bishop Hall, interviewed by the Dartmouth College daily, charged Loeb with "writing for the large Roman Catholic element in Manchester and Nashua."

"Regardless of the need for cooperation and understanding," the Bishop continued, "I think Mr. Loeb is not justified in attacking Mr. Blanshard's investigation. It is time New Hampshire got another paper. Too many people are now under the impression that the Union represents the last word in the state's thought."

Bishop Hall's comments immediately brought another page one editorial from Loeb. Entitled "Love Thy Neighbor," it declared that "along with the

religious freedom guaranteed by the Constitution of the United States there is the implied duty of each of us to have respect for the religion of others. On no one could that duty rest more heavily than on prominent religious leaders.

"To call Blanshard's speeches a friendly discussion of religious



BISHOP HALL

problems is rank hypocrisy. They are openly and clearly anti-Catholic. It would be tragic at any time to hear them. But to have one delivered before leaders of another religious group, and at their behest, is one of the worst manifestations of anti-Christian behavior by a supposedly Christian group that

has come to our attention in many a year."

Following publication of the original Loeb editorial reprimanding the Protestant groups for inviting Blanshard, the Ledger printed three columns of letters from readers. Most of these came from up-state, and were pro-Blanshard by almost 2-to-1. Others have since been received, many of them from Catholics who defended the editorial.

One letter-writer, a Protestant minister, cancelled his subscription to the paper. Another correspondent, a woman, said she had severed her connection with the Unitarian Church as a result of the incident.

The criticism of Mr. Blanshard, which is now virtually an R. C. campaign against him, stems from his book "American Freedom and Catholic Power" which was dealt with in The Witness of July 21. In that editorial we said that "Mr. Blanshard is extremely careful to differentiate between the spiritual and the temporal aspects of the Roman Church, just as The Witness has been. His book is, he writes, 'not about the Catholic faith but about the cultural, political and economic policies of the rulers of the Church'."

It was this aspect of the Roman Church about which Mr. Blanshard was invited to speak in New Hampshire. And it is his right to speak on such a subject, and the right of the Unitarian and Universalist Churches to invite him so to do, that Bishop Hall defends.

The Bishop of New Hampshire has received many letters and telegrams commending him for the position he has taken, including one from The Witness.

EPISCOPAL CHURCH NEWS

YOUTH APPLY THEIR CHRISTIANITY

★ Protestant young people are putting their Christian faith to work, according to Helen Spaulding, director of research for the International Council of Religious Education. Speaking at an interdenominational preaching mission in Tulsa, Okla., she said that the major emphasis of the Council was developing a sense of unity among Church people and that this was reflected in its work with young people.

Helping to develop this trend, she said, are the camp movements. These see high school and college age youngsters take part in summer work programs here and abroad. Miss Spaulding said about 1,000 young people went overseas last summer to clear rubble from war-damaged towns, and build new homes and camps. Groups around Chicago get together to repair tenement house walls, dig wells at rural schools, and carry out other projects.

In a Tennessee town, she added, the young people worried about the "door-key children" of employed mothers—children so small they wore their house keys on strings around their necks so they wouldn't lose them while they roam the streets after school. The Christian youth group raised enough money to hire a staff and open a nursery school.

In Charlotte, N. C., the youth group took pictures of housing conditions in Negro slum areas. They showed the photos to the chamber of commerce and launched a public clean-up campaign.

"Young people today," Miss Spaulding said, "are more interested and concerned in religion than they were when I was in school."

She said churches should have

a family spirit, offering young people a place where they can make friends and know someone cares about their problems.

NEW PARISH HOUSE AT LAPEER

★ Grace Church, Lapeer, Michigan, a parish for 67 years, is finally to have a parish house. Ground was broken recently for one that will cost between \$30,000 and \$40,000, according to Rector Charles D. Braidwood.

LYNCHBURG CHURCH CONSECRATED

★ St. John's, Lynchburg, Va., was consecrated on October 30th by Bishop Phillips. The church was completed in 1928 at a cost of about \$100,000. In 1931 the debt of the parish was \$66,000, and it has been under the lead-



ROBERT A. MAGILL

ership of the Rev. Robert A. Magill, who became rector in 1931, that this debt has been liquidated.

A booklet has been prepared in connection with the consecration which gives the history of the parish from the beginning; its growth and its accomplishments in various fields of Christian work.

HOWARD UNIVERSITY CONVOCATION

★ A convocation of the school of religion at Howard University, Washington, D. C., met the first week of November, directed by the Rev. John Burgess, Episcopalian and chaplain. The headliner was Methodist Bishop G. Bromley Oxnam who said that we may as well stop talking about brotherhood unless we can do more than "preach glibly in church on Sunday" to end the patterns of segregation.

"We have been perfectly willing to bow Sunday after Sunday in church and say 'Our Father' but we have not been willing to face its ethical meaning of the brotherhood of man," Bishop Oxnam said. He added that whether we will have a free or a slave society depends on our concept of the worth of man. "Unless we accept the Christian concept of the worth of man and do more than pay lip service to it we are going to have chains we won't enjoy."

Bishop Oxnam said the "most important single social factor of our day" is that there is "a yearning in the hearts of common men all over the world for more abundant living." He added that because of gains made in recent years in solving the problems of production, the common man believes that it is only selfishness that stands between him and his goal of more abundant living. Unless the Christian forces of the world have an answer to this problem, he continued, "they will find themselves standing by and watching while the common people mistakenly follow the demagogues who offer panaceas." The issue at the center of the modern crisis, the bishop went on, is not whether there will be change or continuity, but the nature of the change. He cited the two alternatives of change,

either by consent or by coercion.

George Weaver of the CIO, another speaker, called for closer cooperation between the Christian Churches and the American labor movement.

WOMEN HEAR ABOUT CONVENTION

★ Bishop Carruthers of South Carolina was the speaker at the annual banquet of the Auxiliary of his diocese, speaking on the accomplishments of General Convention. During the two-day sessions, Nov. 8-9, there were also reports of the Triennial by the five delegates who represented the diocese in San Francisco, and also reports of the youth convention. Charlotte Hutchinson, missionary in China, was the leading speaker on the closing day.

OPPORTUNITY FOR SMALL PARISHES

★ Small parishes and missions have a special opportunity in the resettlement of displaced persons from Europe, is a point emphasized in a letter sent by the National Council's department of Christian social relations to chairmen of diocesan departments.

"There are still many farmers and people ready to work on farms available among the displaced persons and our experience is that the parishes in the smaller cities and towns can often secure assurances more readily than those in urban areas. It is seldom that we can give our smaller churches such a real opportunity for definite service."

The diocesan departments of Christian social relations are urged to secure general assurances from their dioceses, indicating how many assurances will be provided. Then it becomes possible for the staff of Church World Service to select people before the availability of visas closes. Then later the opportunity will be given to match up individual assurances with the families selected, and the

actual resettlements can be made next March, April and May.

The national department is urging immediate action by all Church people, parish organizations, parishes and dioceses, so that as many assurances as possible may be made before Christmas. This is in line with the action of General Convention in asking the Church to assume responsibility for 1,200 displaced persons and families this year if at all possible, and by next June as the extreme limit of time.

CONFIRMS DAUGHTER OF BABE RUTH

★ Judy Ruth Flanders, daughter of Babe Ruth, was confirmed recently by Bishop Hall at Christ Church, North Conway, N. H. Mrs. Flanders had been receiving confirmation instruction for several months from the vicar of the parish, the Rev. David A. Works. She came to North Conway originally with her famous father when he was playing golf, about ten years ago. She has already

brought several other people into the Episcopal Church.

Mr. Works has been presented with many of the Babe's clothes so that he will make missionary calls this winter dressed warmly in Babe's heaviest overcoat which he bought some years ago in England.

Incidentally it was the second confirmation class to be presented by Mr. Works in five months.

CALVARY DEDICATES MEMORIAL

★ A baptistery which is a memorial to the twenty-six men from Calvary Church, Pittsburgh, who were killed in the war, was dedicated on November 7th. The sermon was to have been by Bishop Scaife of Western New York, former rector of the parish, but he was prevented from being there by illness. His address was read by Archdeacon Baxter of Buffalo. Also present at the service was Mrs. Harvey Gaul, widow of the distinguished organist who formerly served the parish.

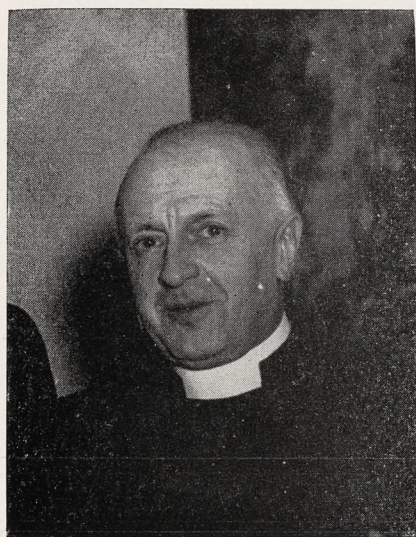


Bobby has a birthday party at the nursery run by the Auxiliary of Christ Church, Bloomfield Hills, Michigan. With Bobby Braun (center) are Gray Lerchen, Mrs. Robert Craig, Mrs. Richard Kelly and Betzy Duncan.

EPISCOPAL CHURCH NEWS

BISHOP SHERRILL HAS OPERATION

★ The Presiding Bishop, Henry K. Sherrill, was operated upon at the Massachusetts General Hospital, Boston, Nov. 14, for a chronic intestinal condition. A bulletin was issued a few hours after the operation stating that he stood the operation well and that his doctors believe the outlook for a com-



BISHOP SHERRILL

plete recovery is excellent. However it is certain that he will not be at his desk at the Church Missions House for at least two months, nor will he be able to attend to correspondence.

WRITE YOUR OWN HEADLINE

★ The football game scheduled between two colleges of the Episcopal Church, Kenyon and the University of the South, scheduled for Nov. 13th was cancelled. Kenyon has two Negroes on its team and a spokesman for Kenyon said that the Southern university "wasn't keen" about playing against a team with Negroes on it, but was willing to play. The game, he added, was cancelled to avoid

any possible "bad relations" between the two Episcopal colleges. What the effect will be of this news, carried in newspapers throughout the country by the Associated Press, will have on the relationship of the Episcopal Church with millions of Negroes was apparently not considered.

INTERNATIONAL GATHERING

★ Windham House, New York, had an Indian dinner party, under the direction of Annamma Thomas, a first year student. Miss Thomas and two of her Indian friends cooked the dinner and it was eaten Indian style, without forks or spoons. There was rice curry and a dish called sambaar. Dessert included all the Indian spices as well as an American breakfast cereal.

Guests were Sarah Mathai, student at Teachers College, who upon completion of her work here will return to Ceylon to be the principal of a girls' high school in Jaffna; Marian Matthew, acting principal of St. Christopher's training college in Madras, India, who has just finished her Ed.D. at Columbia; the Rev. Russell Chandran, minister of the South India United Church, now a candidate for his S.T.M. at Union Seminary; Stanley J. Samartha, also a candidate for his S.T.M. at Union, who is a lecturer at the theological seminary at Mangalore, South India; the Rev. K. M. Simon, deacon of the Syrian Orthodox Church in South India, now studying at the General; the Rev. Alex Perria, minister of the United Church of Canada, studying at Union; P. C. Gupta, of the India supply mission from Calcutta, Bangalore, and K. P. Dhar, a student of technology at Columbia University, also from Calcutta, Bangalore.

BROADCAST ABOUT THE CANVASS

★ Bishop Peabody of Central New York delivered a series of broadcasts Nov. 12-15 over different stations within the diocese to tell people of the every member canvass. He stated that six new parish houses and five new parish halls in basements of churches were now being built.

Answering questions that are often given to him about the canvass, Bishop Peabody stated that "since we believe that all things belong to God, a gift of one-tenth of all that we possess is little enough to show him our love. If out of that 10% the Church could receive half, or 5% of our total income, we should have all the resources we need for a very ambitious Christian program. Answering what is the place of the Church today in our secular lives, the Bishop said "there are many people, of course, who mistakenly think of the Church simply as another activity competing with others of equal importance, and of the church building as just a place you go to or not, as you please, on Sunday. But these people have yet to learn the truth—that Christianity is a full-time life calling for all lay people; that its fellowship is not confined to the local parish, but is a world-wide communion embracing every nationality and every culture."

IMPROVEMENTS MADE AT PORT HURON

★ Bishop Emrich visited Grace Church, Port Huron, Mich., on a recent Sunday to dedicate new furnishings and decorations that cost \$40,000. Later the same day he dedicated the new building for St. John's, a mission at Port Austin. This mission was started in 1947 with seven people. It now has about fifty.

UNUSUAL SERVICE IN HARLEM

★ Bishop Gilbert of New York held a confirmation service at St. George's Chapel, Harlem, on Nov. 13, with circumstances attending the ceremony newsworthy. The chapel was formerly a congregation of the African Orthodox Church and the Rev. Ernest E. Gayle was the priest. Two years ago he petitioned Bishop Gilbert to receive him and the congregation into the Episcopal Church. After two years of study and instruction he was ordained deacon, and the chapel became a chapel of St. Martin's, where the Rev. John H. Johnson is rector. The service on the 13th was for the confirming of those who have not previously been confirmed, and the reception into the Episcopal Church of those already confirmed. Mr. Gayle, still in charge of the chapel, is soon to be ordained priest.

BISHOP LITTELL HAS ANNIVERSARY

★ The 50th anniversary of the ordination of Bishop S. Harrington Littell to the priesthood is to be observed on November 30th at St. Luke's, Cambridge, N. Y., his present residence. He reached China on his 25th birthday and served in various capacities there as a missionary until elected Bishop of Honolulu, where he served from 1930 through 1942. Upon his retirement he continued to serve by assisting the Bishop of New York with confirmations.

CORRESPONDENCE COURSE OFFERED BY SEMINARY

★ Correspondence courses are being offered by the Philadelphia Divinity School. The mail courses are planned by Dean Frank Gifford as "a distinctive service to busy clergy and to those in isolated places who want to keep up theological studies."

No formal credits will be giv-

en. Those who enroll can buy or borrow books from the seminary library, and send in sermons for criticism and suggestions. Courses are: Prophets of the Old Testament, literature of the Old Testament, new views of New Testament theology, the Christian doctrine of the Church, the Church of England in the 20th Century; public speaking and preaching, pastoral care and personal counselling.

The Philadelphia Seminary is believed to be the only Episcopal theological school in the country providing courses by mail.

NEW PARISH HOUSE DEDICATED

★ The new parish house of Christ Church, Cambridge, Mass., was dedicated following the morning service on Nov. 13 by Bishop Nash, assisted by the rector, the Rev. Gardiner M. Day. It is a two story building with a large auditorium, library, children's chapel, game room, choir room, and others of various sizes to meet the needs of the Church school and the organizations of the parish. It cost \$230,000, with \$200,000 having been raised during the past five years, so that the mortgage is relatively small.



BERNICE ANN MILLER is one of the children of Louisiana who is reached by the Church School by Mail.

AMERICAN CHURCH LIFE BEING STUDIED

★ Canon Alan Richardson of Durham Cathedral, England, the visiting lecturer at the Berkeley Divinity School, was one of the leaders at an interdenominational conference held at Pawling, N. Y., to plan a study of American Church life. He told the 30 churchmen present that Biblical differences were "a primary obstacle in the path of Church reunion."

The study will deal primarily with the impact of the Christian message on present-day industrial society. According to the Rev. Robert S. Bilheimer, the World Council's program secretary in North America, the committee intends to give primary attention to a survey of experiments in evangelism made by churches in factory communities.

"We have never," said Mr. Bilheimer, "fully reckoned the human costs of industrialization. The monotony of factory work, the lack of individual responsibility, and the decline of the Christian faith among nominal churchmembers in individual areas—all these factors are creating a spiritual vacuum which the churches must fill with a substantial Christianity."

Prof. John C. Bennett of Union Theological Seminary, disclosed that a group of ranking Christian social theorists will make a study of the moral claims of capitalism, socialism and communism on behalf of the American group. "On the deepest level," Bennett declared, "the problem of communism is a problem of faith, and it sets for the Church an evangelistic task of overwhelming urgency."

The American committee, it was announced, will also guide the work of Biblical scholars surveying the differences in interpreting the Scriptures which exist among Protestant and Eastern Orthodox groups.

The Orthodox Churches, for the most part, have been wary of joining the World Council.

EPISCOPAL CHURCH NEWS

COMMUNITIES ORGANIZE ADVISORY COUNCIL

★ At a conference on the religious life in the United States and Canada, attended by representatives of nearly twenty communities, an advisory council was formed. The conference opened with a corporate communion in the Church of St. Mary the Virgin, New York on November 4th. The celebrant was the Rev. Granville Mercer Williams, Superior of the Society of St. John the Evangelist in the United States, who is also chairman of the Conference. After breakfast sessions were held in the parish hall.

The advisory council, composed of three men and three women, with one man as permanent Chairman, will function, as its name suggests, to give advice to communities requesting it. It is in no sense a "super" organization, but consultative only. In this respect it is not unlike the Lambeth Conference, though extending only to religious communities in the United States and Canada.

For several years on this side of the Atlantic it has been felt that there should exist some organization similar to the advisory council on the religious life in England. This last has been functioning efficiently for some time, and has helped solve many knotty problems both within and without the British communities.

If it seems necessary, the newly formed Council is authorized to ask bishops or others for assistance in finding a workable solution to the questions proposed. The general object of the council is to coordinate the interests and experiences of the various member groups with the stated aim of setting before the Church a united voice. Now that religious communities are so generally accepted in the Church, they feel it is high time

that isolationism give place to a healthy fellowship. This in turn should create a greater sense of corporate opportunity to render fresh service to the whole Church.

WALTER STOWE HONORED

★ The Rev. Walter H. Stowe was honored at a dinner and reception on November 17 by the members of Christ Church, New Brunswick, N. J., on the occasion of his 20th anniversary as rector. The committee stated in the invitation that it was fitting to have such a party since "we have prospered and benefited in many ways through his energy, kindness, devotion and earnestness of purpose."

BISHOP McELWAIN GOES TO TENNESSEE

★ Bishop McElwain, retired bishop of Minnesota, has become warden of the DuBose Conference Center at Monteagle, Tennessee. He is to have spiritual oversight of the center and of the Church of the Holy Comforter and will schedule all retreats and conference. However he will be relieved of administration duties. This work will be done by the recently appointed business manager, Mrs. Thomas Shoemate. Bishop and Mrs. McElwain are already in residence.

BISHOP PEABODY HEADS NEW COMMITTEE

★ Bishop Malcolm Peabody of Central New York is the chairman of the committee for religious tolerance, which was until recently an independent organization but has now been taken over by the Federal Council of Churches. The committee was organized in 1946 to study and promote religious understanding and tolerance and to combat prejudice. John R. Mott was the chairman until recently.

THE PICTURE ON THE COVER

★ Behind the scenes in every successful mission are Church men and women who work hard and long in the days preceding. The Rev. Byran Green recently concluded a most successful mission for youth which met four times each day for eight days at St. Bartholomew's, New York. But before the noted English evangelist arrived in America there were posters to plan, radio scripts to write, newspaper stories to write and release. This was done by the committee on evangelism of the diocese, with Bishop Donegan as chairman, aided by the rector of St. Bartholomew's, the Rev. G. Paul T. Sargent, and youth representatives John Davidson (standing behind Bishop Donegan) and Howard E. Cox.

Assisting Byran Green throughout the mission was Layman Tom Rees, a London layman who has a reputation for his outstanding work among young people of that city. According to Green young people in England are showing an increasing interest in church attendance. He states further that "modern youth is looking for something they can put their faith in." They have the alternative of choosing either Christianity or "something like Communism." Explaining "something like Communism" the evangelist expresses the opinion that Communism as we know it is not likely to gain a foothold in America or Great Britain but that we might have some form of an all-controlling welfare state with God left out. "Only something big will capture youth, and Christianity which offers the Kingdom of God is the biggest thing there is."

The two missionaries are now conducting a series of missions in Washington, D. C.

EDITORIALS

The Ex-Post Facto Macedonian Cry

IT was with real regret that we heard of the General Convention's refusal to appropriate \$9,000 for some sound planning for the Church's work in urban and industrial areas. As we understand it, the asked amount was to be used, not to evaluate the work of the large, pseudo-successful, downtown parishes, but to help the multitude of small, neighborhood churches, nestled cheek-by-jowl with the railroad, the factories and the fetid slums. In view of the problems which these churches face, and in light of the inadequate job they are doing at present, \$9,000 seems all too small an amount.

At the same meeting, the General Convention voted over \$100,000 to the work of the town and country division. We believe this was a wise move and one which will be gained back many fold in terms of membership, witness and money. But, unless we miss our guess, much of this \$100,000 is going to be lost to the Church, not on the plains of Kansas or the mountain valleys of Nevada, but in the darkness of Boston's South End and back of the stock-yards in Chicago.

How come? Statistics show that, at present, about seventy percent of the persons being raised in rural America will migrate to the urban centers, eventually, to earn their living. This seventy percent, for the most part, is made up of younger sons, whom mechanized farming have made expendable around the old homestead, and younger daughters, who have to follow the sons if they hope to get married. They come to the cities with little but their family's good wishes and a hope that the lines in front of the employment offices won't be too long.

On arrival in the cities, these folk do not, automatically, head for the suburbs. Their goal is not the Wellesleys, the Cleveland Heights or the Birminghams. Rather, often, their goal is simply one of making enough money to return to the country to buy a quarter-section, a tractor and some seed. Economic reality sends them to live, not in the suburbs, but in the rooming-house areas and multiple dwelling units.

Now, thanks to the \$100,000, some of these persons have become Episcopalians because some hard-working rural pastor has, like the postman, braved hail, snow and flood. They arrive in the city and look for an Episcopal church. They find

one. But do they find a rector? No. There's one there but, to earn a living, he's away six days a week serving as a chaplain in a court; ministering in a hospital; serving as a curate in some richer church or holding down a secular social service job or turning out goods on some mass production line.

And so, with one look at a dark church edifice, around which the wind tosses paper and on whose steps dirty children play by day and rats by night, these new-comers either turn to the store-front 'hell-fire' faith of their ancestors or, more likely, decide to sleep in on Sunday mornings. And, around the dark church, the wind ever kicks up more dust and the rats become bolder.

Battle Being Lost

AS a conservative estimate, we would guess that fifty percent of the beneficiaries of the town and country's \$100,000 will play the lead in this drama. Which, if we can subtract correctly, shows that, for the sake of \$9,000, the General Convention sacrifices \$50,000. "For the sake of a nail . . . a battle was lost."

Is such a condition the fault of the priests, deacons and laity in these churches? We don't think so. They are victims of sociological fact. Urban areas are dynamic and fluctuating. Their churches were built when these areas were capable of supporting a church, usually between 1870 and 1900. Now, however, their constituency is three-fold: a) the aged, who are living on some small income or old age assistance (about \$18 per week); b) those who, living outside the area, maintain their parochial attachment for sentimental reasons; and c) a goodly number of children of Southern Baptist parents and a few young adults who, as soon as they marry, will move away from the area so that they can raise their children with some measure of decency. The only group capable of truly making pledges to these churches is the second one—those who return for sentimental reasons. Their numbers are not legion.

How then are these churches supported? In some cases, there is an endowment. More often than not, this endowment is ear-marked for some ridiculous purpose, such as the building of a new church on the same spot, or is just large enough to enable parishioners and diocesan authorities to relax and just small enough so that no adequate community program is feasible. In other cases, the church is run by a continuous series of din-

ners, bazaars, rummage sales, movies and pseudo-commercial devices. At one time, this did the trick. But, today, better movies are shown in the commercial theaters than in the churches; goods can be purchased more cheaply for Christmas at the union cooperative than at the church; and, after all, one can unfreeze one's dinner easier at home than by trudging through the rain or snow to eat at church, no matter how good the meal.

And so we find, almost without exception, the minister, serving parishes in areas of great need, working outside of the parish area in order that he might live at all. After working a forty hour shift elsewhere, he tries to handle the parish at night. Of course, he doesn't do it and, in two or three years, he finds the congregation a bit smaller than when he came; the church a bit more decrepit and, finally, he looks at his bank book and realizes that, when he gets sixtyish, he'll have a pension of \$.00005 per month. And so, he leaves—and the wind blows some more and the rats begin dancing minuets.

We Need A Study

NOW we think that there is something wrong here. We don't know what it is because, as far as we know, no attempt has truly been made to find out. Maybe many of these churches should be run on an associated ministry basis; some should, perhaps, be closed and moved; others should have money with which to truly run a community program; others, perhaps, could receive push and energy from being adopted by a mother parish. Whether these are answers we don't know. We believe that is why \$9,000 was wanted—so that social facts could be obtained and some intelligent social planning done.

Knowing the town and country division of the Church, we are sure that the \$100,000 is going to be spent in accord with social facts and on the basis of social planning. But, through saving \$9,000, General Convention would seem to have, in the long run, cut the effectiveness of the town and country's division by fifty percent. If that is good economics, The Witness is Life magazine.

This very day, an autumnal wind is blowing in the cities of the mid-west—Chicago, Detroit, Cleveland, Toledo, and Cincinnati. Perhaps, too, it is blowing in Washington, New York, Philadelphia, Hartford, and Boston. It whistles up alleys and blows around month-old papers. Tonight, on many church steps, rats will be having themselves a cotillion. The shadows they cast before the tarnished cross on the church's peak are both eerie, repulsive and, so help us, frightening.

Have You One That Fits?

OVER a period of years The Witness has presented an Honor Roll in one of the January issues. Nominations are received from readers which are then discussed at a meeting of our editors. In asking for nominations we have tried to make it clear that it is not only the distinguished Church man or woman that we believe should go on such a roll. The other day, in his address to the convocation of North Dakota, Bishop Atwill expressed beautifully the sort of person we have in mind:

"Of uncountable worth is just one person who, in conditions which might well discourage loyalty, remains staunchly faithful. They are the saints of the Church who love the Church with all their hearts; who go sweetly on their way serving the Church; following her discipline, absorbing her spiritual life, caring for her interests, whom none can know without knowing also their Churchly devotion; carrying about within them the marks of the Lord Jesus as truly, and bearing witness to the values of the Church's life as serenely and as naturally in an environment which is adverse, as they would in the close fellowship of a great cathedral congregation. It is one of God's miracles how he can take the spirit and the enterprise of such an one and bless it and bring forth fruit abundantly. Their might is as the might of ten because their love of the Church is strong."

If there are those among our readers who know a person who approaches this description we would welcome a brief letter to place in our Honor Roll file for later consideration.

Talking It Over

By W. B. SPOFFORD

MISSIONARIES of our Church and of other Churches have expressed satisfaction with the way they have been allowed to carry on without hindrance in China. The reports that have been printed in The Witness and other papers have not been the stories sent to us direct, for the most part, but have been the official releases of the promotion department at our Church Mission House and by the governing boards of other Churches. The stories can be summed up in a sentence: Missionaries in China are being allowed to carry on unhindered by the new Communist government in China.

Perhaps this will not always be so, and we would like to say now, in advance of a change

in policy, that it will be more the fault of Christians than of Communists. This opinion is based on the speech recently made in Cleveland by the Rev. Frank C. Laubach, a noted missionary leader, which is briefly reported this week in *News of Other Churches*. The purpose of any government is to maintain itself. Yet this distinguished man calls for "a united Christian campaign to halt the Communist advance"; declares that "use should be made of the 30,000,000 Christians scattered in Asia and Africa"; and proposes the tactic of infiltration, "as missionaries are doing now in China."

Certainly any public statement of that sort is hardly the way to maintain that friendly, even

cooperative, relationship that now exists between the Protestant missionaries in China and the new Chinese government—read "China Medical School" in *Overseas News* this week. Nor is it calculated to lighten the heavy burdens being carried by the missionaries.

Further, significantly, this program for "an attack" is not simply the scheme of an individual but, according to Religious News Service, has the support of the important missionary agencies listed in the news story.

Christians who want to see cordial relationship maintained and extended in the new China would do well to protest to these agencies against any such program as outlined by Mr. Laubach.

From Behind the Curtain

BY

GEORGE L. PAINE

Clergyman of Diocese of Massachusetts

FOUR of us have just put in eight weeks the other side of the famous curtain. We visited Poland, Czechoslovakia, Hungary and Yugoslavia. Our party consisted of Jerome Davis, formerly professor at Yale Divinity School; Henry Pratt Fairchild, professor at New York University (retired); Arthur E. Long of Ohio State University, and myself. For shorter periods we also had Kirtley Mather, professor at Harvard, and Benjamin E. Mays, President of Moorhouse College, Atlanta, and former vice-president of the Federal Council of Churches.

In each of these four republics we made immediate contact with the government through its department of cultural relations, or some similar department, presenting them with a list of the places we would like to visit and the people we wanted to meet and interview. They satisfied practically every request and added others. We kept busy mornings, afternoons and evenings, talking and visiting factories and plants of many kinds; shops, private and cooperative; farms, private, cooperative and state. Usually we were taken around by our official guide and interpreter, but we also met and talked with a great many people on our own, as Davis talked Russian and German, Fairchild French, Greek and some German, and I French and some German. We had numberless interviews—running from one to two hours in length—with the presidents of Bosnia, of Slovenia, and of Yugoslavia (Tito), the vice president of Macedonia, and many ministers and

key men of the different governmental departments; the Greek Orthodox archbishop in Prague, a Lutheran bishop, many priests and ministers and Moslem Imams. We would also buttonhole almost anybody anywhere and pump him as to his job, his wage, his views, his feelings and his general outlook. In a few words, I will summarize our findings as follows:—

The active Communists were terrifically in earnest, working intensely, supremely confident. With minimum resources they were overcoming unbelievable obstacles and rapidly making not only complete recovery but noteworthy advances. Warsaw, which had been rendered 80% uninhabitable, was largely rebuilt and the people fast moving back. The same was true with the other cities and villages. Roughly two-thirds of the cattle, sheep, pigs and poultry, and fifty per cent of the horses, had been killed during the four years of war and German occupation. Their numbers are now nearly normal again.

Many of the factories and industrial plants have been rebuilt or reconditioned and new ones are going up. One plant we saw was turning out forty fine freight cars daily; another large quantities of agricultural machinery; another, situated near a coal mine, is producing electric power for all the region thereabouts. At Neretva they were using 4,700 workers to build a 300 foot high dam across the Rama River to make a lake 15 miles long, to produce two-thirds as much power as the great Dnieper Dam. We walked quite a

way into one of the two tunnels they were blasting out. Everywhere most of the work has to be done by hand and heavy clumsy wheelbarrows, as they lack the power machines that enable us to turn out so much so fast. How they want to buy our machinery, and we will not sell to them because their socialist success may injure our capitalist economy! In one plant I saw labels on machines from eight different cities in England, Germany and the U. S. A. They have picked it up wherever they could get it; but they are now beginning to make some for themselves.

At the cooperative or state farms, groups of 10 to 15 would gather to talk with us and then show us around. They were enthusiastic over their spirit of cooperation, their new methods of work, the larger scale of production and the larger returns. On one farm, for example, they found that by cooperation 450 of the previous privately owned 600 horses could do all the work required, so they were able to sell the surplus 150 to another farm. Contrary to what most of us have believed, the great majority of farms are still in private hands. In Yugoslavia, for example, 5% are state, 15% cooperative, 80% private. Some of the owners said to us, "We could make larger income in the cooperative, but prefer to carry on separately according to our own sweet will." They were individualists the same as the French peasants and we Americans. The governments have been going very slowly in bringing farmers into collective farms, one good reason being that they have not as yet got enough tractors which makes large scale farming profitable.

One of the reasons why the Soviet Union broke with Marshall Tito was because he refused to go as fast in this matter of collectivization of the land as they wanted him to. He knew the rugged individualism of his obstinate Slav people, and also he was determined not so much to promote the increase of agricultural production as to build up the industries so lacking and so needed for a balanced economy in his country. He prefers that Yugoslavia should make most of her own machinery rather than import it from other countries, even from the Soviet Union.

The Dispossessed

AT the other extreme were the dispossessed, large property holders who had had their estates confiscated—usually they were allowed to retain about 50 acres per family, or parish—and their big houses and summer villas taken from them, to be at the service of the working class. Naturally they were sore, though we met a few who said they really were happy under these socialized and more equitable conditions. We met

a number of business and professional men, who could no longer carry on as before, receiving good salaries or earning large fees. Such of these as could be trusted not to be disloyal to the new government were offered similar positions, but at the much lower regular rates of payment. One leading banker and former member of the Chamber of Commerce in Prague naturally had no such job now. He sadly told me that he intended to retire to his place in the country and "dig potatoes." Another younger man, proprietor and manager of a successful wine shop, inherited from his father, told me the state was taking over his shop at the end of the month but had offered to retain him as manager. He said the salary would hardly be sufficient to support himself, his wife and children, so he was thinking of finding some other job, probably as a woodchopper in the nearby forest. (I hope he doesn't chop his foot off!) Another, a lawyer in Budapest, whose wife I knew in New York, was still in law work but now for the state on a fixed salary, which is undoubtedly much less than he had been making in his private practice.

Peasants and Workers

AS for the peasants, it is not easy to decide how the majority feel. Those who have received allotments from the dividing up of the big estates presumably feel happy. They are now proprietors instead of underpaid hirelings. They are free where they had been serfs. Those who voluntarily throw in their lot with a cooperative or a state farm must expect that the new system is going to be to their gain. The dyed-in-the-wool individualists must look askance at the development of socialism which may some day engulf their homesteads.

Likewise with industrial and state workers we found divided views; but at least everyone who wants a job can get one and at a living wage. That gives a sense of security that is worth a good deal. Moreover, the state takes care of the worker in many ways in addition to giving him his cash payments. He gets an abundant and very cheap meal, an absurdly low rent, only four or five per cent of his income, two weeks vacation with pay, and the prospect—if he has been a good worker—of spending his vacation at some attractive resort on lake-side or in the mountains. I met thousands of such vacationists. What had been private villas and hotels for the rich around Lake Balaton, for example, (the second largest lake in Europe) were now rest homes for the workers, and they were jammed full. The numerous beaches were thronged like Jones Beach, L. I. Where one sunbathed before, now there were

scores or hundreds. That is what they call democracy. If a worker gets sick or injured, the hospital opens its door gratis, and the doctor is paid by the state. The old people receive pensions. Expectant mothers quit work for forty days before and for forty days following confinement, but receive full pay, and medical attention without cost. Schooling is compulsory to the age of 14, but free, as it is also for those who wish to keep on through high school, or even university. The student may receive scholarship aid sufficient to cover the cost of board and lodging. We interviewed the presidents or professors of the state universities at Prague, Budapest and Belgrade. They told us the universities were going strong and with growing numbers. As yet the majority of the students are from the old Bourgeois class, as the literates under the old monarchical regimes have not had time to work their way up through the required grades. The proportion is changing rapidly each year in favor of the worker and the peasant. All these items and many others have to be taken into account when we are discussing real wages and standards of living.

State of Religion

THE religious conditions also reveal complications and uncertainties. In general I would say that the Greek Orthodox Church is getting on well with the new regime, as also the Czech Church of the Brethren, and the Czech National Church, which is a recent breakaway from the Roman Catholic Church and now has one million members. One may wonder if that may be a portent of further developments along that line. The small Unitarian denomination in Czechoslovakia of 10,000 members was glad at the prospect of the proposed new law, soon to be voted on, and undoubtedly to be passed, whereunder the state is to assume the payment of all clerical salaries, in return for which favor the state would have the right to pass on the nominations for clerical posts, and the charge to strictly keep out of politics. Aside from the Latin Church, the Churches in Eastern Europe have always left politics and even social activities alone. The small Protestant denominations look askance at such a law, as at any close connection with the state and Church, much as we in this country would.

(ED. NOTE: The law mentioned by Dr. Paine has been passed since he wrote this article.)

With the Roman Catholic Church, however, things are different. They have long had strong political as well as ecclesiastical influence in Poland, Czechoslovakia and Hungary, and they hate to give this up. They are fighting to retain it, but the modern states intend to be the only domi-

nant power. Hence the controversy. In Hungary, Cardinal Mindzenty was working vigorously to overthrow the Communist regime and to restore the monarchy and to reestablish the authority of his Catholic Church. The state got possession of his voluminous correspondence with Prince Otto, Cardinal Spellman and others. This, of course, was treachery against the government, which naturally felt it necessary to arrest, try, and having convicted him, to imprison. The trial was conducted openly, fairly, with many newspaper correspondents closeby, and the evidence against him was overwhelming. I talked with a former judge in Budapest, who said, "I and my family are devout Catholics. Naturally, we would prefer to believe the Cardinal innocent but, as a judge, I must weigh the evidence and only one verdict is possible. The Cardinal was guilty and deserved his fate."

I talked with a number of Roman Catholic priests in the different cities. They were cautious in what they said, but one could infer that they sensed the conflict, were not happy over it, and uncertain how things would turn out. One Jesuit priest in Belgrade admitted that he knew of three fellow priests who had been jailed, to serve sentences of from one to four years. He "didn't know" the reason for their jailing, but his shrugged shoulders and lifted brow suggested he might guess why.

So there is much to be said on both sides, take your choice; but do not damn Communism out of hand and think that the only good in this world is to be found in the land of "free enterprise."

To Assure Us

BY

WILLIAM PAUL BARNDIS

Rector of St. Matthew's, Lincoln, Nebraska

AS Episcopalians we take great interest in our church buildings. We are concerned with their physical structure and the beauty and correctness of their appointments. Symbolism provides a popular subject for study groups and for individuals.

We are a people who take the sacraments seriously. The Prayer Book in answering the question about what the word sacrament means, says: "I mean by this word Sacrament an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive this grace, and a pledge to assure us thereof."

The words "a pledge to assure us thereof" are

quite significant. They may be applied not only to the sacraments but to the general use of material things in worship, whether they be crosses, candles, or any other symbolic representations. In our transitory life we need to be assured of great spiritual truths. Often our spiritual insight fluctuates and we require visible or tangible reminders. The church edifice itself, in the midst of other buildings, reminds us and assures us that God is a factor in this world. We know he

is but we need tangible assurance. The altar assures us that there is a place where we may in a special way meet with Christ. The cross assures us that there is salvation when we sin.

Material things can thus bring home to us great spiritual truths and give our often troubled hearts comfort in an age when so many earthly tensions beset us and when we therefore need so greatly the continued assurance that God cares and that our Christianity is true.

Rev. Samuel Entwhistle's Adventures

BY

THOMAS V. BARRETT

Chaplain at Kenyon College

LORD NELSON

MRS. ENTWHISTLE remarked as she and Samuel were driving to a guild meeting: "When we went to St. Agnes for the presentation service, they did things with the lights during the service. It was quite effective."

The Rev. Samuel Entwhistle smiled thinly. "They turned on the chancel lights when the choir reached the crossing and turned down all the lights during the sermon, except a spotlight on Dean Puffer. It was theatrical."

"I liked it," Mrs. Entwhistle announced. "It gave variety. And you could see the expression on the Dean's face."

Mr. Entwhistle allowed himself a short lapse into low comedy. "It would have pleased me better if he had played the scene in total darkness."

"You're jealous, Samuel. And I wish you would be more modern. You never seem to want to try anything new. After all, the people in the pews like some variety, and color in the service. When you're preaching no one can see anything but the lines in your face, the way the light hits you. And besides Mrs. Conder went to St. Philemon's last month and the lights there go down gradually when Dr. Fink ends his sermon except one sort of amber light that just bathes him in a golden glow she said, and it was ethereal. After all, there's nothing wrong in being able to see the..."

"But my dear," Mr. Entwhistle sighed, grinding the car to a jolting stop. "I do not care to look ethereal. And besides you know how hard it is to get Nelson to try anything new."

"The way it is you look like Boris Karloff. It would be better if you looked ethereal. And if you're going to let the sexton run the church..."

"But he's been here such a long time. You know he hates changes," Samuel pleaded as they entered the parish house.

Mrs. Entwhistle lowered her voice to a whisper as they entered the guild room. "You might do something just to please me—once in a while."

Mr. Entwhistle slipped into the church after he had "prayed open" the meeting (as Mrs. Vanderfrift called it) and turned on all the lights. He went back into the nave and studied the situation. Then he returned to the light box and experimented with various combinations of switches.

"Something wrong?"

Mr. Entwhistle turned to see Nelson peering at him suspiciously. "No. No," Samuel said playfully. "Just experimenting a little."

"You turned out all the lights in the guild room," Nelson accused him. "They can't cook their coffee in the percolator. They think it's my fault." He looked belligerently at the rector.

"Sorry . . . I didn't . . . all these switches . . ." Mr. Entwhistle stepped aside as Nelson quickly restored things to normal.

"Easy when you know how," Mr. Entwhistle simpered.

"What was it you wanted?" Nelson glowered.

"Nothing . . . nothing." Samuel raised his hand in a boneless gesture. "Just trying to see how the church looks from the back."

"I'll turn them on for you." Ten minutes later

Mr. Entwhistle coaxed Nelson into the pulpit.

"Mrs. Entwhistle says I'm in the shadow when I stand up there," he explained. "If you don't mind . . ."

Nelson leaned over the pulpit. "He looks," Mr. Entwhistle thought to himself with a shudder, "like Savonarola."

"Thank you Nelson," he said with an attempt at a light chuckle. "You look quite at home."

"The church," Nelson stated, "is well lighted."

"Quite," agreed Mr. Entwhistle, realizing the time for change was not ripe.

Mr. Entwhistle let the matter ride for two



IS THERE A SEXTON IN THE HOUSE?

months. One Saturday morning Nelson appeared to be in an unusually good humor.

"I won some dishes last night at St. Theresa's," he announced. "Bingo." Mr. Entwhistle considered the tactical moment had arrived. He handed Nelson a fifteen cent cigar and smiled warmly.

"Nelson." He boomed as authoritatively as possible. "I think we'll change the lighting in the church a bit."

Nelson's eyebrows assumed the horizontal. "It's been that way for fifty years."

"Well, always have to be progressive," smiled the rector. "Some of the parishioners say they can't see me very well during the sermon."

Nelson wore a faint smile of pity for the blindness of the whole communicant list.

"We'll put up a small spotlight . . . so it will shine on the pulpit . . ."

"In church?" Nelson leered.

Mr. Entwhistle wished he had another cigar to offer.

"Nothing theatrical . . . just a modest affair."

"We never did nothing like that before," Nelson warned. "They won't like it . . . mark my words."

The rector brought a fresh cigar every morning for Nelson, and finally a spotlight was installed on a rafter above the pulpit.

"It'll look like the devil," Nelson growled from the top of the ladder. "We never had no monkey-shines like this."

Mr. Entwhistle smiled and went home to dinner.

"The new lighting is installed, my dear," he said happily. "Nelson proved to be most cooperative."

"I told you he wasn't difficult," Mrs. Entwhistle replied. "He's a gem really. After all, he knows the church from A to Z. Remember when we had Joe in Keenesville?"

"Which one was Joe?" asked Samuel looking at the evening paper.

"The Harry Langdon one that always got drunk on Thanksgiving Day."

Mr. Entwhistle scowled in remembrance.

"Oh . . . yes. Joe was quite a problem. Still, Joe wasn't adverse to progress. He liked to do things differently."

"So different you never knew what would happen." Mrs. Entwhistle scoffed. "Remember the time he left the Dutch Cleanser on top of the organ console—and nobody saw it till right in the middle of Hattie Paine's wedding."

Mr. Entwhistle winced and turned to the radio.

On Sunday, Nelson manned the light box, as Mr. Entwhistle climbed into the pulpit and waited. Things happened in a random fashion. The lantern over the transept blinked out. The spotlight flashed and disappeared. The lights in the narthex dimmed, the chancel went pitch black. Then the chancel lights came on again and the center nave lanterns went out. At long last the spotlight gleamed brightly against Mr. Entwhistle's bosom.

"Somebody jiggled it," muttered the rector wrenching his mind to the text.

"I had rather be a doorkeeper in the house of the Lord . . ." he began eloquently.

Mrs. Entwhistle was frothing in the kitchen when Samuel reached the house.

"It just illuminated your stomach," she snarled. "You looked like the headless horseman."

Next Sunday the readjusted spotlight shone warmly on the crown of Mr. Entwhistle's head. Nelson turned off the nave lights and turned the organ switch off. At the close of the sermon Dr. Gluck was forced into fuming silence for the doxology.

"It's too high," said Mrs. Entwhistle. "You look all forehead." During the next few weeks Nelson developed a subtle but persistent system of persecution. One Sunday the mop bucket was left under Mr. Entwhistle's desk. The next week the church was cold. Mr. Entwhistle lifted an eyebrow at Nelson.

"I had to fix the spotlight," Nelson remarked placidly. "She slipped during the week. Vibration . . ." And with that he sauntered away. On Advent Sunday, the whole church was brilliantly lighted until the choir reached the chancel steps. Then the lights in the chancel clicked out for the duration. Mr. Entwhistle preached with unusual fervor, calling the congregation to repentance. His voice thundered to the furthest reaches of the building . . . and, he hoped, as far as Nelson's post by the switch box. The spot, which was in Mr. Entwhistle's mind a capricious and demonic device, shot a pink beam of light over his head. It finally came to rest on the cherubic face of Henry Smart in the soprano section.

After church Mr. Entwhistle went home without even nodding at Nelson.

On St. Thomas Day, the church was positively frigid, and a layer of dust covered the office desk.

"I can't keep it warm and tend to these here lights," Nelson said looking down on the shivering rector, from his perch on top of the ladder.

"Very weh . . . weh . . . weh . . . well . . ." chattered Mr. Entwhistle, surrendering his broadsword. "Never m . . . m . . . mind the light. Ju . . . ju . . . ju . . . just get some he . . . he . . . heat." Mr. Entwhistle knew defeat when he met it. He went home with drooping spirit to his wife.

"It's no use," he reported sadly. "You can't beat Nelson. The lights will be left as they've always been."

"I really don't think they added very much to the service," Mrs. Entwhistle said cheerily. "I've come to think it's rather theatrical to have spotlights on the preacher. Besides you look better in half-light."

The Rev. Mr. Entwhistle went to his study contemplating the consistency of woman . . . even the noblest woman. He threw himself headlong into his sermon preparation. He saw

no possibility of liquidating Nelson. Sextons were hard to find. As long as Nelson had his own way the church was kept relatively clean.

Suddenly Mr. Entwhistle was illuminated from within. He reached for the telephone, a splinter of a smile drawing up the left corner of his mouth.

"Is this Mr. Glowering? This is Samuel Entwhistle. Could you use a good handyman in the plant? You could? Fine. I have an excellent man for you. Nelson, the sexton . . . I think he's dissatisfied with us. Thanks J. B., 'Bye."

Mr. Entwhistle worked peacefully all evening. He was briskly at work the next morning when the phone rang.

"Samuel? . . . J. B. speaking. You're cockeyed. I talked to Nelson on the phone. He don't want to leave even at a higher salary. He likes working for you."

Samuel put the phone down slowly, and after meditating quietly a moment drew a line through his chosen text, "Make a joyful noise unto the Lord." He chewed his pencil to shreds. Then he shrugged and wrote down a verse which he considered eminently appropriate. "The grasshopper shall be a burden, and desire shall fail."

Let Freedom Ring

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Churches

DEMOCRACY and freedom are not the same. Democracy is a form of government. Freedom is a condition of spirit, a gift of God.

It is to freedom rather than democracy that the Christian religion leads. Christianity has thrived under monarchy, plutocracy and even in fascist and communist states as well as under democracy. But when freedom is lost, no matter what the form of government, Christianity goes underground.

Freedom is a combination of law and love. It is the fruit of lawful love. We most frequently and fully experience it in our homes. When there is real respect for the rights of others (law) and even more, a constant seeking to give joy and serve the best interests of the rest of the family (love), we find each person happy and enjoying a relaxed serenity which is a mark of freedom.

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THE RELIGIOUS PRESS

Selected by **GEORGE MACMURRAY**

PLEASED WITH OURSELVES: The Presiding Bishop, in concluding his sermon at the opening service of General Convention, quoted the words of the late William Temple spoken when he became Bishop of Manchester. We quoted the same words in this column several weeks before Convention. We realize that the P. B. did not quote William Temple's words from this column. Nevertheless, we were pleased with ourselves, that we and the P. B. considered the same thing important.

A BY-PRODUCT: While we all want peace, we do not seek the things that belong to our peace; and this is surely our Lord's lament over us, as over Jerusalem of old (St. Luke 19:41-42). As a good and perfect gift of God, peace, the only true and abiding peace will come as a by-product, when men aim at something, which is prior to it. "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you." (St. Matthew 6:33). Are the Church's evangelistic zeal and missionary en-

deavor, and her concern for justice among men and peoples of such a quality as to suggest that the Kingdom of God and the rule of Christ are the chief desire and longing of her members? Only as we become "conditioned" to the divine will and purpose, can God bless us with this peace.—From a speech by Canon W. H. Davidson, at the Montreal (Canada) Synod. Outlook. (Anglican).

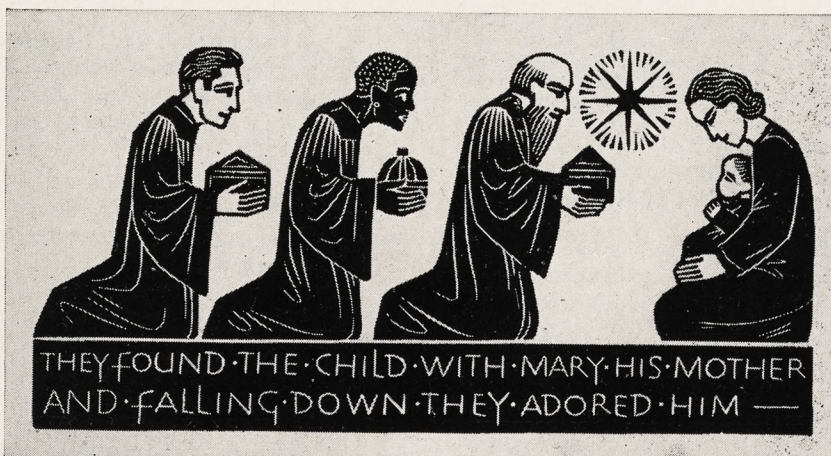
HISTORICAL HIGHLIGHT: Only the Royal Family with the Kaiser were present at the service. At its close, when all had left for the train and before the sailors came to carry out the bier, I was the only witness of an episode which I have every reason to remember vividly. The new King, Edward VII, a man always of warm emotion, paused for a minute or two and knelt silently at the foot of the coffin. The Emperor, turning round, saw this, and quietly knelt at the King's side. The German Emperor and the English King kneeling together, side by side, by the body of Queen Victoria—how could I fail to think, "What effect

may this have upon the future relations of England and Germany?"

—From 'Cosmo Gordan Lang' a biography soon to be published, quoted from 'Church of England Newspaper.'

MASS POLITICAL MORALITY: America needs to be lifted to a higher moral and spiritual level. Washington would be an excellent place to begin. Its merchants are reliable. If a salesman says a fabric is all wool, then all wool it is; or that if a purchase is unsatisfactory to return it and get one's money back, he will make good. It is when one moves into the field of politics that doubts arise. A few weeks ago President Truman told a group of exchange teachers at the White House that when one understands his neighbor "and what he is trying to do, nine times out of 10, he is trying to do right." Individually members of Congress would measure up to the President's rating. The slump comes when party policy makers go into caucus and turn on the heat in an attempt to make a congressman violate his conscience for the sake of political expediency. No presidential fact-finding board is required to discover that mass political morality has about struck bottom. —Christian-Evangelist (Disciples).

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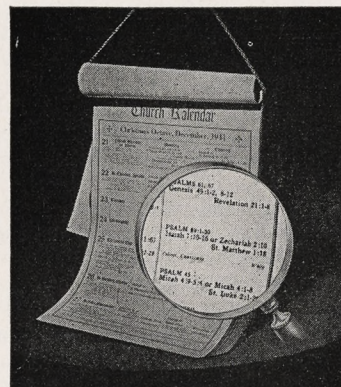
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NEWS OF OTHER CHURCHES

PROPOSES CHURCH DRIVE IN ASIA

Frank C. Laubach, noted missionary, proposed a united Christian "attack" on Communism in Asia in an address before ministers of the Congregational and Evangelical and Reformed Churches meeting in Cleveland. He proposed that 100,000 "technically skilled" Christians be moved into the area; that the 30,000,000 Christians scattered through Asia and Africa "be used" in the drive; and advocated "infiltration behind the iron curtain, as missionaries are now doing in China."

He told the meeting that he expects to carry through his share of this "attack" when he visits Africa next year. According to Religious New Service, he is supported in his program by the Foreign Missions Conference, the American board of commissioners for Foreign Missions, the Student Volunteer Movement; Agricultural Missions. (see Talking It Over).

RABBIS OPPOSE FEDERAL AID

Federal or state aid to religious schools was opposed by the executive board of the General Conference of American Rabbis, largest rabbinical body in the U. S. The board, meeting in Cleveland, expressed "deep concern" over the health and welfare of children, "irrespective of race or creed," but maintained that assistance in these fields "must be given through public administered agencies."

QUAKERS TOUR THE SLUMS

A conference on "democracy in housing" was sponsored by the Quakers in Philadelphia. One of the features was a three-hour bus tour of the slums of the city, after which H. P. Miller, secretary of the social service committee, told the several hundred present: "Now we know what we are talking about."

URGES RECOGNITION OF NEW CHINA

Early recognition of the new government of China was urged by L. C. Porter, an educator who has served as a Congregational missionary there for 40 years. He told those attending a missionary conference in Minneapolis that "the People's government in China has won the enthusiastic support of the Chinese people and I believe that the only possibility of reducing the anti-American and anti-

Western feeling of the bulk of the Chinese people is an early recognition of the government." He has just returned from Peiping where he spent 7 months under the Communist regime.

ROMAN CATHOLICS FACE RACE PROBLEMS

Intended to assist in reaching a solution to the race problem in St. Louis, a series of public lectures to promote understanding are being given at St. Louis University, sponsored by the Catholic interracial council.

REJECT MOVE TO LEASE CHURCH FOR THEATRE

The congregation of the Euclid Avenue Baptist Church, where the Episcopal General Convention was held in 1943, has turned down a proposition to lease the main auditorium for a movie theatre. Costing about \$2,000,000 the church has been having a hard time financially because so many of its members have moved to the suburbs.

TEXAS BAPTISTS SEEK MILLION PUPILS

Texas Baptists are out after a Sunday school enrollment of a million by 1951. An enrollment of 800,000 was seen for this year, representing a 100,000 gain over 1948.



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NEWS OF CHURCHES OVERSEAS

CHINA MEDICAL SCHOOL JOINTLY OPERATED

The medical school at Mukden, China, operated by the Church of Scotland, is henceforth to be operated jointly by the Church and the Communist government. Under the new plan, 1,500 graduates are expected to be turned out yearly instead of from 20 to 25 as formerly. "It is mass production to meet China's tremendous need for doctors, particularly in the rural areas," explained Dean T. L. Liu. According to the plan the government will assume entire financial responsibility for the hospital and the medical school. He added that religious freedom has been guaranteed and the missionaries have been assured that they are "wanted and appreciated."

CLAIMS CZECH CHURCH DISPUTE SOLVED

The bitter dispute between the R. C. Church and the government of Czechoslovakia has been solved by the new Church-control law, according to President Gottwald. He made the

statement in an address following the freeing of 127 priests who had been under arrest. In Rome, Vatican spokesmen said the release of the priests was an outgrowth of the Czech hierarchy's decision to authorize the lower clergy to accept government salaries offered under the new law, whereby clergy are paid by the state on a civil service basis, with an oath of loyalty to the state required.

NEW STRATEGY FOR ASIA

A new strategy for Churches in Asia, to meet changing social and economic conditions, will be planned by delegates who will meet in Siam, December 4-10, sponsored by the World Council of Churches and the International Missionary Council. They will discuss means of assuring religious liberty in Asian countries; Communism's challenge; the attitudes of Buddhists, Hindus and Moslems. The World Council will be represented by General Secretary W. A. Visser 't Hooft and Jean Fraser, secretary of the youth department.

THE ARCHBISHOP SEES A CATASTROPHE AHEAD

The Archbishop of York, addressing a diocesan conference, called upon political leaders to let the people of England know the "extreme gravity" of Britain's economic plight. He said that unless this is done, so that all may unite to prevent it, that England faces starvation, mass unemployment and ruin. "Unless there is a radical change in the next few months," he warned, "Britain will face economic catastrophe."

RELIGIOUS BROADCASTS IN JAPAN

Increased radio time for both Protestant and Roman Catholic Churches went into effect on September 11th. Previously they each had a half hour every Sunday. The new schedule calls for four times a month.

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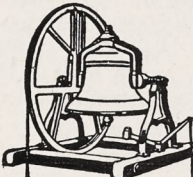
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PEOPLE

CLERGY CHANGES:

ALBERT N. BARRENGER, formerly
vicar of St. John's, Huntingdon, Pa.,
is now vicar of St. Stephen's, Mount
Carmel, Pa. (residence) and Holy
Trinity, Centralia.

CARLTON N. JONES, formerly rec-
tor of St. Luke's, Mount Joy, Pa., and
vicar of St. Elizabeth's, Elizabethtown,
is now rector of Trinity, Chambers-
burg, Pa. (residence) and St. An-
drew's, Shippensburg.

WILL A. HAWLEY, formerly rector
of All Saints', Methuen, Mass., is now
rector of Holy Trinity, Marlborough,
Mass.

GILBERT K. HILL, formerly rector
of St. John's, Fall River, Mass., is now
rector of St. Paul's, Marinette, Wis.

ROY L. WEBBER is now rector of
Christ Church, Sag Harbor, Long
Island, and in charge of St. Ann's,
Bridgehampton.

THEODORE H. WINKERT is now
rector of St. John's, Fort Hamilton,
Brooklyn, N. Y.

DEATHS:

PAUL S. ATKINS, 67, rector of St.
Paul's, York, Pa., for 32 years, honor-
ary canon of St. Stephen's Cathedral,
Harrisburg, and president of the
standing committee of the diocese of
Harrisburg, died on Nov. 9th of a
cerebral hemorrhage. He was ill but
four days.

BARTEL H. REINHEIMER, 60,
Bishop of Rochester, died on Nov. 12
after a long illness. Prior to his con-
secration in 1936 he had been a mem-
ber of the field dept. of the National
Council.

MURRAY BARTLETT, 78, priest who
was president of Hobart College from
1919 to 1936, died in Geneva, N. Y. on
Nov. 13. He was for a number of
years a member of the executive com-
mittee of the Advisory Board of The
Witness.

EDWARD C. CHORLEY, 84, died Nov.
10. He was rector of the Church-in-
the-Highlands, Garrison, N. Y. from
1908 to 1940 and was historiographer
of the Church for many years and the
author of numerous books.

ORDINATIONS:

JOHNSON H. PACE JR. was or-
dained priest Oct. 20 at St. Paul's,
Augusta, Ga. by Bishop Barnwell. He
is curate at St. Paul's.

ROBERT PEEPLES was ordained
priest Nov. 1 by Bishop Barnwell at
Christ Church, Bordele, Ga. where he
is vicar.

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Tunkhannock - Pennsylvania

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.

FRED W. JONES
Layman of New York

As one who attended the service at New York's Cathedral on September 15, sponsored by the American Church Union, I would like to set down a few impressions. It was a great gathering and it was a fine tribute to the Prayer Book whose 400th anniversary it commemorated. The sermon by the Bishop of London was very fine.

My adverse criticisms are: One, the music was unfortunately chosen, a snip here, a snip there, and nothing Anglican, when we have contributed so much that is fine to the cause of good music. Our Anglican music expresses the special ethos of our communion, so different from either Rome or Protestantism. And in a service like this to conclude with one of the most dismal things ever written, that 'Old Chant' for the Gloria in Excelsis, seemed unpardonable. Had the music been rendered by the Cathedral choir alone it would have been far better.

Two, I regretted the Latin character of the service. The marking of "This is My Body etc." by special emphasis seemed particularly unpardonable as all authorities, ancient and modern, have shown that the consecration is a result of the calling down upon the elements of the Holy Spirit; hence that no kneeling or bowing should be made until the conclusion of the canon.

Three, it was unfortunate to utter, "Let us pray" when no prayer followed. It seemed like a stupid following of the Latin Mass.

Four, there should have been at least 15 or 20 communicants; just the celebrant and the deacon and sub-deacon were too few. I can understand that it was desirable not to lengthen the service, which was too long as it was, by having the whole congregation receive.

I would like to add that I think it was good of The Witness to publish the articles about the ACU, of which I am not a member.

JAMES DIAMOND
Layman of New York

I was delighted with the number devoted to the American Church Union and want to thank you for it. There was one little thing in the story by the Rev. Frank Damrosch Jr., which however distressed me. Quoting the Bishop of Zanzibar he wrote: "You have found Christ and his altar; now go out and find him in the slums." This of course changes the meaning

completely and vitiates the whole point of what the Bishop said. The correct quotation is: "You have found Christ on his altar; now go out and find him in the slums."

ANSWER: The copy that Fr. Damrosch sent to The Witness had the quotation correct. It was a quotation quite familiar to me since, in the days that I was the secretary of the Church League for Industrial Democracy, we had it on one of the large posters that we exhibited at the CLID booth at various General Conventions. The proofs of the article were read three times, twice by myself. But this mistake got by me, I am very sorry to say. My apology to Fr. Damrosch and to our readers.—W. B. S.

DON FRANK FENN
Rector of St. Michael & All Angels, Baltimore

I think The Witness has done a fine thing to place an issue at the disposal of the American Church Union. It is good for The Witness and good for the Church, and certainly is a demonstration of the fact that you want to present all sides of the Church. I do think that ACU is doing a lively job and I am sure it is doing the Episcopal Church a lot of good.

JOHN KREMER
Layman of Philadelphia

May I make the following correction. In the Nov. 3 issue you were kind enough to print a letter I recently wrote you. But I am a layman and not the Episcopal chaplain at Pennsylvania. He is the Rev. Allen F. Kremer, my son.

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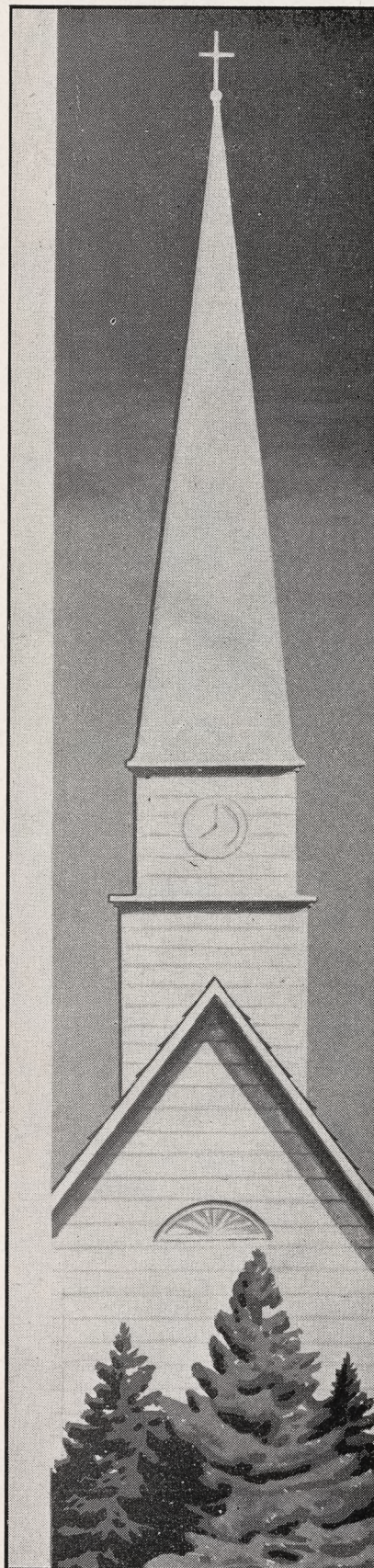
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