

# THE Witness

10¢ A COPY

December 1, 1949



**SAM MCCAIN PREACHES UNDER DIFFICULTIES**  
At Roanridge, Parkville, Missouri, (story on page five)

**MR. ENTWHISTLE MEETS THE VESTRY**



## 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; 5 Vespers.  
Weekdays: Tues.-Thurs., Prayers-12:30.  
Thurs., and Holy Days, H.C.-11:45  
Fri., Organ Recital-12:30.

### THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.  
Sundays: Holy Communion, 8 and 10 a.m.; Morning Service and Sermon, 11 a.m.  
Thursdays and Holy Days: Holy Communion, 11 a.m.

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street  
Rev. Geo. Paull T. Sargent, D.D., Rector  
8 a.m., Holy Communion.  
11 a.m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday at 8 a.m.  
Thursdays and Saints' Days at 10:30 a.m.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

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

### ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

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

### THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., NEW YORK

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

### ST. MARY THE VIRGIN

46th Street, East of Times Square  
NEW YORK CITY  
The Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High).  
Evensong and Benediction, 8.

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

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

### 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, 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

### San Antonio Churches Launch A Community Program

**Effectively Demonstrate What Can Be Done Through Cooperation in Council**

★ Churches of San Antonio, Texas, are demonstrating to the country what can be accomplished through cooperation. A community-wide program has been launched, with 70 churches of 16 denominations working together through the Council of Churches. The program calls for six divisions, each in charge of a chairman and his committee.

One of the most vital divisions is the one on survey and strategy that is headed by Bishop Everett Jones. This department endeavors to ascertain the religious needs of various sections of the city and assist churches in planning new work. The committee also will serve as the clearing house for data with respect to long range planning for church extension, thereby assisting congregations to choose the best possible locations for most effective work.

Leadership education is one phase of the Council's cooperative program of Christian education. Other important activities of this department are:

Weekday Bible classes for pupils of Hot Wells School.

Chair of Bible at San Antonio College.

Sponsorship of vacation school and other institutes for training church school teachers.

Personal counseling, a weekly program of religious and educational films, and religious services are supplied by the Council's jail chaplaincy. A ministry

also has been supplied to County Home for Aged, County Girls' School, Eden's Home. The Stinson Field Chapel also is a part of this ministry.

A consistent projection of Christian principles into all areas of public life is the goal of the public affairs commission. Twenty-five to forty thousand copies of voters' guides have been prepared and distributed by the commission prior to each major election. The commission plans to expand its work in behalf of good citizenship.

Perhaps the most useful sin-

gle function of the Council of Churches is the maintenance of a library of films, filmstrips, and transcriptions for use of all churches in the area. Projectors, screens, and turntables are also available to lend to churches. Approximately 150 pieces of this material and equipment are supplied each month.

Over 700 radio programs are broadcast annually under Council of Churches auspices. It is estimated that at least half a million people comprise the weekly audience.

#### PRESIDING BISHOP IMPROVES

★ The latest bulletin on Presiding Bishop Sherrill's condition is that he continues to improve and his condition is considered to be excellent. Visitors are limited and will be for some time. His operation was for diverticulitis.



BISHOP EVERETT H. JONES OF SAN ANTONIO



# EPISCOPAL CHURCH NEWS

## ROANRIDGE HOME FOR REFUGEES

★ Ten refugees, displaced persons from Europe, are finding a home, an opportunity to work, the hope of a new, good life, at Roanridge, the Church's rural center at Parkville, Mo. They were brought to the United States by Church World Service, with assurances provided by Episcopal Church people.

Afanasi and Anastasia Abramoglu are from the Ukraine. They are helping with the care and development of the Roanridge farm property. Two of their sons were sent to labor battalions. The parents were sent to a concentration camp. They hope that somewhere their sons are alive, but have no means of finding them, as even the Red Cross is not admitted to that particular area of the Ukraine in which their old home was located.

From Latvia came three families. Alexander Filonow was a prosperous building contractor before the war. He and his family were sent to a camp and he was put to work as a carpenter. No one knows the present whereabouts of other members of the family. Mr. and Mrs. Filonow and their eleven-year old daughter are living at present in the Girls Friendly trailer on Roanridge farm. Mr. Filonow is working on the farm.

Bruno Renemaus was fourteen years old when the Communists first moved into the Baltic states. His parents, farmers, were sent to Siberia and he has heard nothing of them since. This was in 1940, and when the Russians returned four years later, he escaped to Germany.

Dzidra Resnis also was sent to Germany with her parents when the Russians approached Riga in 1944. She and Bruno Renemaus

went to the same DP camp after the war and they were married a year ago. The two are now employed in a Kansas City home.

The third Latvian couple were also married in a DP camp. They are Janis and Meta Metvejs. Both had been transported to Germany as the Russians approached Riga, Janis to work on a farm, Meta in a restaurant. They met in a DP camp after the war and were married in 1947. At present Janis works for a sash and door company, and his wife in another local industry.

Michely Pato works at the same sash and door plant. He too, has relatives somewhere in Europe, if they are still alive. He is a cabinetmaker.

All of these people owe their present security and their new hope to the effort the Church has been making to secure assurances for DP's. The goal is 1,200 assurances by Christmas, if at all possible. Then the persons chosen for particular jobs here can arrive in the spring of 1950. The present immediate need is for the assurances.



**ELEANOR WILLIAMSON** of Winnsboro is an attractive young Church girl of Louisiana.

## MANY TRIBUTES TO BISHOP MANNING

★ Thousands of people paid their last tribute to Bishop Manning as he lay in state at the Cathedral of St. John the Divine, following his death on November 19th. There was a constant day and night vigil kept by kneeling clergymen and seminarians from the time his body was placed before the high altar until the reading of the burial service at noon on November 22.

Canon Edward West preceded the closed coffin, which was covered with a pall, as the body was moved into the cathedral. He was followed by clergymen bearing one of Bishop Manning's stoles, pastoral staff and white miter, which were placed on the pall. At the foot of the coffin was a red velvet pillow bearing the many medals awarded the Bishop by various governments.

At the morning service on the 20th the following statement by Bishop Charles K. Gilbert was read to the congregation, in place of the usual sermon, by Canon James Green:

"In the Church which gave my beloved predecessor his spiritual birth and to which he devoted his life in consecrated service it is not our custom to eulogize the dead. With the reticence that is ours when we are most deeply moved we try to look upon the earthly end of our great men in the light of Christ's passage through the grave knowing that through his triumph over the powers of death they may come to their joyful resurrection.

"Were we to praise Bishop Manning in this cathedral it would be but empty sound as over against the mighty voice of the building he himself did so much to erect. There are no words that would be adequate to



express our love for him or our grateful appreciation of the service which he has rendered. The great Bishop's voice and example through these many years have called us to a quickened loyalty to Christ and his Church and to a more self-giving devotion to its divine mission. He valiantly strove to make that Church the medium through which all Christians might be united in one body and prove itself an effective instrument through which Christ's saving and restoring purpose for our world might be fulfilled.

"Let us keep in grateful remembrance the words which Bishop Manning used in the dedication of his last book, 'Be Strong in the Lord,' 'to the clergy and people of the Diocese of New York whom I love, whom I have tried to serve and for whom I shall always pray.'

"We can know that 'the effectual fervent prayer of a righteous man availeth much.'

"I urge you to remember him and his sorrowing family in your prayers at this time.

"May he rest in peace, and may light perpetual shine upon him."

The funeral was conducted by Bishop Gilbert, assisted by Bishop Donegan and Canon Thomas A. Sparks, pastor of the Cathedral. The burial office was followed by a requiem. The body was later cremated, with the ashes to be placed in the Cathedral at a time and place not yet announced.

## HISTORICAL MAGAZINE'S NEW EDITOR

★ The Rev. Walter H. Stowe, president of the Church Historical Society, has been elected editor of the Historical Magazine, succeeding the late E. Clowes Chorley. Editorial offices have been changed to 5 Paterson St., New Brunswick, N. J. At the same meeting the Rev. Edgar L. Pennington was elected secretary of the joint commission on the Historical Magazine.

## THE PICTURE ON THE COVER

★ The Rev. Samuel McCain, on the teaching staff at Roanridge, center of the town and country division of the National Council at Parkville, Mo., was recently called upon to preach at an outdoor service. At the center also was the Rev. William B. Spofford Jr., of Detroit, who was there with his family to direct a survey of the area. Surrounding the preacher are the Spofford triplets: Stephen nearest the altar, with Mark and Andrew on the other side. Fingers in mouths indicate that it is about their bedtime.

## OFFERINGS ASSIST REFUGEES

★ Union Thanksgiving services were held in communities throughout the country, with offerings going to Church World Service to assist refugees. Sponsorships for the remaining 50,000 Protestant and Orthodox DP's eligible to come to the U. S. under the present law were also promoted at the services. Thus far some 6000 DP's

of these Churches have come to these shores, with about half of them entering during the past three months. The Episcopal Church, acting upon a General Convention resolution, is making a special drive this month, through the social service division of the National Council (see page 19).

## ASHLEY GERHARD LEADS QUIET DAY

★ The Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, Ill., was the leader of the diocesan men's quiet day at the Advent, Chicago, Nov. 26. The Church Club, which sponsored this, also sponsored a men's and boys' corporate communion on the 27th.

## CONFERENCE DATES ARE SET

★ The Concord Conference for young people of college age will meet at St. Paul's School, Concord, N. H., June 18-25, according to an announcement by the director, the Rev. Frederick H. Artherton.



The Rev. John S. Piper, rector of St. Mary's, Middleboro, Kentucky, is here shown with the officers and committee of the Canterbury Club at Lincoln Memorial University, which he serves as chaplain. The university is located at historic Cumberland Gap where the three states of Kentucky, Virginia and Tennessee meet.



# EPISCOPAL CHURCH NEWS

## ANGLICANS OUTLINE OBLIGATIONS

★ A report summarizing the obligations of Church members was adopted at a special meeting of the House of Laity of the Church Assembly, governing body of the Church of England. Prepared by a special committee on "The Discipline of the Laity" set up in 1946 under the chairmanship of Bishop Harold E. Wynn of Ely, the report contained six rules outlining the obligations of laymen. These are:

(1) Regular communion, (2) attendance at public worship at least once on Sundays and on the greater holy days, (3) discipline on Fridays and in Lent, (4) regular contributions to the life and work of the Church, (5) observance of the Church's marriage law, and (6) approach to holy communion with penitence.

The report was approved on the motion of Sir Eric MacLagan, who declared that "today it is necessary to teach that religious obligations are as important as social obligations." He added that "people were said to be impatient of rules, but there are many, especially among the young, who would like to know their obligations and to be told what to do."

## CHURCH PLANS FILMS FOR TELEVISION

★ The Protestant radio commission, representing the major Churches, is planning to produce its own films for television use. It is also to produce a women's program for a national television network. At a workshop held in Syracuse, with representatives of 15 Churches present, the Rev. Everett C. Parker, director, told these men and numerous guests that, "More women than men listen to radio and television and it is high time that a program be produced by and for women

on various religious aspects. To produce this and similar much needed programs a working goal within the foreseeable future will be a million dollar Protestant radio commission budget."

The Rev. Walter M. Welsh, rector of Grace Church, Syracuse, and a member of the editorial board of *The Witness*, represented the Episcopal Church at the conference. Bishop Peabody was the speaker at one of the sessions and said that "It is good to see the commission take the initiative in training leaders who can produce television shows on the local level for community stations."

## SCHOOLS OF RELIGION IN NEW JERSEY

★ Schools of Religion have been held in New Jersey, sponsored by the northern convocation, with Dean Henry B. Todd 2nd the director. He was the leader of a school meeting at All Saints', Elizabeth. For the



**JOHN LOCKERBY**, a member of St. Cross Church at Hermosa Beach, Calif., and a member of the public relations department of the diocese. He is in the advertising business; is 28 and . . . calling all girls—unmarried.

Perth Amboy area the instructor was the Rev. W. H. Schmaus, rector of Trinity, Woodbridge, and the instructor for the Plainfield area was the Rev. Walter H. Stowe, rector of Christ Church, New Brunswick, and the president of the Church Historical Society. The subject for all the schools was the Old Testament and modern living.

## BISHOP EMRICH MEETS WITH DEANS

★ Bishop Emrich met with the eleven deans of convocations of the diocese of Michigan, Nov. 15-16, at Parishfield, the diocesan retreat and conference center. The entire organization of the diocese and the philosophy of the convocational system were discussed, and it was decided that since the plan is working so well the deans should play a more important part than they do. It was felt that on many occasions the deans should represent the bishop, and should confer with him frequently on the missionary and educational needs of their areas. It was suggested that the deans be instituted with a brief service at the time of diocesan convention next January, and report briefly on the activities within their convocations.

## ARKANSAS BUILDS TWO CHURCHES

★ An outstanding record of giving by people of a small church who wanted a house of worship badly has made possible the construction now under way of St. Mary's Episcopal Church, El Dorado, Ark. With not a single family of wealth among them and no gift exceeding \$2,000 the 175 communicants and members of the Church have given and pledged over a two and a half year period \$33,000 for the project to cost a total of more than \$90,000. This is in



addition to a steadily rising current operating budget. A remarkable spirit of goodwill toward the Church on the part of the community has been shown with the gift of \$19,000 from interested people outside of the church. These gifts included many of five dollars from some 200 hundred individuals and business firms.

The initiation of the building program was made possible by the sale of the old property. After the purchase of new lots for both rectory and church and the removal of rectory and parish house to the new locations \$20,000 remained to start the building program. Though it was anticipated by many that building would be delayed some years, the growth of the congregation and tripling of the church school in two years made it imperative to proceed. All services and meetings have been held in the frame one-story parish house for two years.

Of French Gothic construction the church will be traditionally planned in cruciform style. It will seat 340 people. Rector's study, choir room and sacristy are included. Native stone is being used and it is indicated that most of the materials and furnishings will be produced and fabricated in Arkansas. The building is now 25 per cent complete.

Another new Episcopal church in southwestern Arkansas got under way in August when St. James mission, Magnolia, a two year old mission in probably the fastest growing town in Arkansas, present oil center of the state, broke ground.

Of frame village type construction this church will seat 175 persons and will include a small parish hall suitable for inclusion in the nave of the church when future expansion becomes necessary. The rector at El Dorado is the Rev. P. R. Abbott is busy with building, since he is also in charge of the Magnolia mission. There are 25 com-

municants at Magnolia whose efforts have likewise been largely aided by the community. In addition the diocese and friends in the state have assisted. This church will be built on a pay-as-you-go basis with the foundations poured shortly and work proceeding as pledges and gifts materialize. Total cost will be \$20,000.

### RELEASED TIME FAVORED

★ The Rev. C. L. Carlson, head of religious education in the diocese of Rhode Island, appeared before a state commission studying released-time for religious instruction. He stated that he has been authorized by Bishop Bennett to recommend the passage of permissive legislation. Also appearing before the commission were four R. C. priests who also urged such legislation.

### BISHOP YASHIRO IN DETROIT

★ Bishop Michael H. Yashiro of Japan attended a laymen's corporate communion at St. Matthias, Detroit, on Nov. 20,

and preached a broadcasted sermon at the morning service at St. Paul's Cathedral. In the afternoon he addressed a meeting of the southwest convocation at St. Andrew's, Ann Arbor, and later spoke at a meeting of students of the University of Michigan.

### NEW CHORAL SOCIETY AT ST. GEORGE'S

★ An interdenominational choral society has been organized at St. George's, New York, under the direction of George W. Kemmer, organist and choir director of the parish. Together with the choir and junior choir of the parish, making a total of one hundred voices, the debut was made Nov. 20 with the singing of Mozart's "Requiem."

### COMMISSION ON WORLD PEACE

★ A permanent commission to formulate a plan for effective justice and world peace was authorized at the conference of the World Alliance for International Friendship through Religion. The conference met in Columbus, Ohio, Nov. 20-22.



**THE CANTERBURY CLUB** at Winthrop College, Rock Hill, S. C., sends out letters seeking donations for the national heart campaign. The girls here are Connie Bidgood, Tubby Britton, Louise Grice and Dot Crawford



# EPISCOPAL CHURCH NEWS

## CONFERENCE LED

BY B. I. BELL

★ The Rev. Bernard Iddings Bell recently conducted an extensive conference on religion at the University of Illinois. The first day was devoted to the religious problems of the faculty, and Canon Bell was the initial speaker at the Faculty Forum. In speaking on "Exploring New Trails" he said that faculty members must learn to speak intelligently about religion for students to comprehend religion's importance. The chief difficulty with religion in the university is that no one knows what it is. That evening religion had a chance to prove its strength by competing with the Michigan-Illinois football rally, and the largest group ever to gather at the auditorium for a religious lecture came to hear Canon Bell speak on "The Fourth R in Education—Religion." Dr. Bell said that five kinds of experience are necessary for a well-balanced life, and that they are nature appreciation, scientific, creative, social, and religious. Clearly indicating that too much emphasis on religion is as bad as over-emphasis in any of the other four fields, he asserted that the world today is suffering from a paucity of religious education. He accused university people of being "religiously illiterate people with only a vague ecclesiastical connection with religion." He deplored a system of education which has instructors who are learned men in their field but who themselves are victims of an educational system that ignores religion.

The second day was given over to personal interviews and discussion groups. He spoke to a gathering of the student religious leaders on the campus on the best means of furthering the Church's work at a university. The real significance of this con-

ference was not that it included all but the Roman Catholics, many of whom attended including their clergy, but that it marked what will probably be a new era of cooperation in religious work at Illinois. The Episcopal chaplain, the Rev. William Ward was in charge.

## CITY PARISH CALLED MISSION PROBLEM

★ Delegates to the convention of Milwaukee were asked to survey the location and effectiveness of their city churches, with a view to keeping up with the shifts in population. The Rev. Gordon R. Olston, rector of St. Peter's, West Allis, Wis., told them that the city parish is fast becoming "the primary mission problem of the Church."

In the 19 southern Wisconsin counties comprising the diocese, he said, there are 23 priests serving urban areas and 25 priests serving the rest of the diocese. This means that the rector of the average large city parish in the diocese serves 419 communicant members. In the rural and small town areas, he ministers to an average of 180 communicant members. The average Episcopal clergyman living in Milwaukee, Madison, Kenosha or Racine, Wis., is given the responsibility for about 41,000 persons on a population basis. In smaller cities, he is responsible for about 7,000.

"Previously," said Mr. Olston, "we turned our missionary attention to foreign fields or rural or outlying districts. It is necessary today to enlarge the scope of our mission strategy to include the urban church."

The Church, he said, must make "readjustments" to the rapid growth of urban areas and the shifting of population. "It would pay great dividends," he predicted, "to send missionaries to those churches with shifting populations."

## ANNIVERSARY OBSERVED

★ The Rev. Samuel D. Ringrose has entered upon the twentieth year of his ministry with the Church of the Resurrection, Mayfair, Philadelphia. As an appreciation of his ministry the vestry has spent in the past month \$8,000 to improve the worship and social rooms of the parish. \$2,000 was spent to improve the appearance of the altar, with its fifteen foot hanging dorsal and panel work. A new beginners room for the Church school, and an enlarged kitchen for the women, was added to the property. On Armistice Day cathedral memorial lights were installed in the sanctuary in memory of the seven young men of the parish who gave their lives in the world war.

## ROBERT SMITH HEADS WELFARE COUNCIL

★ The Rev. Robert Smith, social service secretary of the diocese of New Jersey, was elected president of the state's Welfare Council at the annual meeting held at Asbury Park on Nov. 18. The Council was organized by various private and public welfare organizations for educational and legislative purposes.

## LAYMEN SENT OUT TO EXPLAIN

★ The diocese of Central New York has sent out 36 laymen, following a week-end training, to explain the budget and program adopted by General Convention. The training workshop, held at Cazenovia, was in charge of Arthur Atha, New York City attorney, who was one of the 16 men who met recently at Seabury House for a week-end to prepare them to be the top men in this new effort by the Church.



# EDITORIALS

## Truth Through Open Doors

READING a newspaper these days is usually a depressing experience; so much seems to be awry in the world. But occasionally there is a bright and encouraging item that gives renewed hope for the sanity of the human race. Such a one appeared recently under the by-line of Scarsdale, New York, where the board of education of that town unanimously rejected an attempt on the part of a committee of ten misguided citizens, who were following the totalitarian line in true Nazi fashion, to have the board ban from the schools certain books that the committee characterized as "subversive." The report approved by the board merits wide-spread publicity, for we believe it re-states perfectly the precious American tradition of freedom of thought. We quote excerpts: "Such exclusion (of the questioned books) would say to our young people that we fear the competition of ideas. It would say that freedom is really freedom only for conformists . . . The (board's) committee believes further that protection against subversive influences can best be achieved by the positive approach of vigorous teaching rather than by the negative methods of repressive censorship . . . Truth is to be found through open doors."

We congratulate the splendid group of 81 Scarsdale citizens, including such men as Charles E. Wilson, president of General Electric and Allan Sproul of the N. Y. Federal Reserve Bank who were alert to repulse this attempted attack on American liberties. We regret to note that among those who joined-up with the book-burning advocates was the Rev. William Kernan, assistant rector of St. James-the-Less in Scarsdale. After this well-merited rebuke from the board of education we suggest that he and the nine other members of his committee go back to school and spend some time in studying the ideas and ideals on which American democracy was founded.

## Advent Self-Criticism

THE pages of THE WITNESS, week by week, do not seem to show any notable preoccupation with Christian asceticism and we are so far from proud of the fact that we are going to suggest a systematic exercise in self-mortification, to our selves and to our brethren, the editors of the Church press.

Let us measure the printed material—news, editorials and articles—of an average issue and see what proportion is given to dealing with material facts and activities, the "things which are seen and are temporal" and what proportion to the "things which are not seen and are eternal." We haven't made the test yet, either on THE WITNESS or on any other of our Church papers, but we are, nevertheless, uncomfortably sure that we shall find a shockingly large proportion of space given to the things which are seen—to money, machinery, methods—and to the crowding out of any decent consideration of the things which are eternal. We'd like to be all wrong in this guess—both for ourselves and for our fellow editors—but we have a bad conscience in this matter and we are wondering whether our fellow journalists haven't one too.

In the present era of world concern with physical dangers and losses and gains, philosophy and theology are very much discounted. The subjects with which they deal seem very far from the pressing problems and interests of the common man. Natural as this may seem, it is, nevertheless, illogical and shows a hopeless state of mind as to any solution of the world's tragic troubles. The common man is immersed in a great welter of things that are seen, in a world of results, that shuts him out from any recognition of causes, good and bad, which inevitably produce the results which plague him. For it is the things which are not seen, spiritual, that is, creative things for evil and for

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### "QUOTES"

IS there but one day of judgment? Why, for us every day is a day of judgment, and writes its irrevocable verdict in the flames of its West. Think you that judgment waits till the doors of the grave are opened? It waits at the doors of your houses; it waits at the corners of your streets; we are in the midst of judgment, the insects that we crush are our judges; the moments we fret away are our judges; the elements that feed us judge as they minister, and the pleasures that deceive us judge as they indulge.

—JOHN RUSKIN

★



good, that ought to be preoccupying men's thoughts today.

It is the true function of philosophy and of religion to set forth the reality of invisible facts, to show the creative nature of the spiritual, good and bad, and to trace the inevitable results in the visible and tangible world. For the Christian religion and for Christian journalism this means that its primary concern is with the basic virtues and the basic vices of human life which create everything there is in the outer world of human affairs. Hatred and love, pride and humility, greed and generosity, cruelty and sympathy—these should be the overwhelming concern of our sermons, our teaching, our articles and news and editorials. These are the causes—and the only causes—of the world's misery and the world's hope. These are the facts which philosophy deals with as well as religion and the man in the street ignores them only at the price of confusion and despair.

### The Supernatural

**B**UT the Christian religion lives in and draws its power from a sphere where secular philosophy seldom even attempts to enter. It is, literally, the super-natural sphere, the sphere in which God is always taking the first steps, giving his children his own power to produce these creative realities of the good life in this world. For the cardinal virtues, creative though they are, do not dominate human lives automatically or by chance. They proceed from God and reach our characters, not hap-hazardly, but through quite definite, simple methods of God's providing. Prayer, communion, meditation; these are the chief modes of receiving and retaining the virtues which create the good life and give hope to a world of confusion and sin.

Why not, brethren of the religious press, give our major space to these supreme realities? Christians need to be taught to pray; most of us don't really know how. And we need to know, too, the simple methods and the practicalness of meditation—that it is not a monopoly of the mystic and the over-pious. We are hungry, but often don't recognize it as hunger, for a tangible awareness of Jesus that the holy communion offers us. And we would find astonishing enlightenment and serenity if we learned to take part now and then in a Christian retreat, wisely conducted. We ought all of us to be concerned—individuals, parishes, journals—deeply and continuously with this human intake of the super-natural, but we should also know more than we do, and use very much more than we do, the varied opportunities for the maturing soul's outgo, in personal service, sacrifice, costly forgiveness and steady, redeem-

ing friendship. The Church has just such opportunities in every parish and diocese and so has the community in every city and town. They all deserve more publicity than they get from our religious press and more active, enthusiastic use of them than the average Christian is giving.

And you, gentle reader, may quite properly say to us, as you read these lines, "Physician, heal thyself."

## William Thomas Manning

**N**EWSPAPERS, with all their faults, nevertheless know pretty well who is important, and when they run on front pages each day reports of the condition of a man presumably dying, it is safe to assume that he is a national figure. This they did in the days preceding the death of Bishop Manning of New York, and they were correct for he surely was one of the great figures of the Church. The Witness, and individuals connected with it had many disagreements with him. He was an ultra-conservative in theology, politics and social outlook. But he was a man who knew where he stood; expressed his convictions clearly and, what is even more rare, acted upon them.

He was unique also in that he could fight and yet, win or lose, remain on good terms with his opponents. To illustrate, he waged a campaign during the entire spring and summer of 1937 to prevent the Church League for Industrial Democracy from holding forum meetings at the General Convention that fall. He, with others, did succeed in getting a resolution through Deputies outlawing this Church organization. But in the House of Bishops he was overwhelmingly defeated. He took the defeat most graciously and remained on the best of terms with those officers of the League who were chiefly responsible for the outcome. To take a licking and smile; to take a licking and like those who inflicted it, takes a man. Bishop Manning was such a man. He had conviction and courage, yet he never allowed his campaigns to stoop to the personal or to break the fellowship of the household of faith. He was, that is, a big man and a real leader. So we add our salute to one with whom we often disagreed and on occasions opposed. May he rest in peace.

He lay in state before the high altar of the Cathedral of St. John the Divine from Sunday evening until the funeral services on the 22nd. Thousands knelt at the rail, before the closed coffin which was covered with a pall, to pay their silent and prayerful tribute to this notable world citizen and churchman.



# Rev. Samuel Entwhistle's Adventures

BY

THOMAS V. BARRETT

Chaplain at Kenyon College

## WILL THE VESTRY COME TO ORDER, PLEASE?

**M**R. ENTWHISTLE, clearing his throat and gazing tentatively around the room at the remnants of his vestrymen, said, "I believe we have a quorum. I'm sorry J. B. isn't here, and Foster . . . we have some rather important . . ."

"You can't get J. B. during the pheasant season, Reverend," T. S. grinned. T. S. was a good clerk, Samuel Entwhistle reflected, wishing the Lord had blessed him with a less annoying grin.

"Where's S. J.," asked B. U.

"Oh, you can't get him this time of year," W. M. answered lighting a corona. "He's taking inventory. Works like a dog, S. J. does, and I hear he made a killing the other day in steel. . . sold 10,000 . . ."

P. X. broke in angrily, "Did you read what that damn fool senator from . . ."

Samuel Entwhistle scraped his throat roughly and passed a benign smile around the circle. "Shall we open with . . . prayer?" he suggested . . .

After the reading of the minutes, Mr. Entwhistle called on B. U. for the treasurer's report. He was delighted that B. U. Dodds had been elected treasurer. B. U. was vice president of the 4th National and practically ran the Chamber of Commerce everybody said.

"It looks as if we might end up in the red," B. U. concluded looking at Samuel accusingly.

"Have to get the ladies to run a bazaar," W. M. suggested, leaning way back in the antique Windsor chair.

"I'm sorry to hear that such a large percentage of pledges have not materialized in —er— cash," Samuel said smiling apologetically. "As a matter of fact, I had hoped we might refinish the Sunday School rooms this year."

"Don't see how we can." B. U. shook his gray head gloomily.

"Didn't know they needed refinishing," Charlie Stowe commented. "What's wrong, Reverend?"

"Well," Samuel coughed. "They could go another year I suppose. But they are getting rather dreary. A good coat of paint or two would do wonders. And many of the chairs are broken,

and the teachers would like to have some smaller tables."

"We've used those tables for ten years and they worked all right," P. X. interrupted looking Samuel glassily in the right eye.

"The whole parish house needs refinishing," T. S. said nodding wisely. "Especially that reception room. I thought my back would break the other night at the Scout meeting. Not a decent chair in there."

"Mabel . . . my wife . . . thinks there ought to be a powder room," V. O. chimed in. "She says there's no place for the women to fix their faces where they can really see what they're doing. 'Course you know how women are," he laughed.

Samuel thought of a pointed remark but hammered it flat immediately, in the interests of Christian harmony.

"Seems to me," old Ben put in quietly from a corner by the radio, "That we'd oughta fix the place up for the kiddies first."

"Of course," Charlie Stowe said swinging his shoulders, like a small boat thought Samuel, in a rough sea. "The reception room is the first thing you see . . . all the visitors get taken in there first of all. T. S. is right. There isn't a decent chair in the place. The Fifth Congregational Church's got some airflow cushions on these tubular chairs Dubois company turns out. Boy are they comfortable!"

"Did you get airflow seats in your new Buick, V. O.?" T. S. asked guardedly, "or just standard equipment."

"Hoy much balance we got, B. U.?"

"No, standard equipment. Golly has that got power."

"What is it?," laughed P. X., "a three holer or four holer?"

"Four thousand dollars and three cents."

"Henry bought a Packard. He must be in the chips. He just built that brick job on Vancouver."

"The Purdew company makes a nice comfortable chair for . . ."

"Did you see the house H. M. is building over on Mink Pond? Talk about that shack of Henry's."



Samuel Entwhistle looked for a gavel and finding none, scraped his palate with a long purring sound.

"Gentlemen . . ." he smiled. "B. U. is giving the balance."

"Four thousand dollars and three cents," B. U. repeated morosely.

"We could do a lot of improvements with that," old Ben squeaked.

It was too bad, Samuel Entwhistle speculated, that the Vestry didn't pay more attention to old Ben. He had some very sound ideas, even if he was only a carpenter.



"We might spend a couple of thousand on that, and put in a powder room too, along with the reception room," Charlie waved a hand.

"The Sunday School rooms," began Samuel quietly.

B. U. frowned anxiously. "Don't like to deplete the treasury. Not a very big balance . . . and things look bad in a business way. We expect a big slump first of the year . . . not much promise the way it looks now. People are worried."

"I might suggest," the Rector said summoning an ingratiating tone of voice, "that a church is not exactly like a bank. We don't really need a large-balance—do we?" He paused, looked at

B. U.'s darkening brows and hurried courageously on. "After all, many people think a church ought to operate on a . . . a . . . a shoestring . . . you know . . . spend the money on . . . worthy things . . . and go out and get . . . more." His heart pounded loudly across the room while the Vestry silently recovered from shock.

"That may be, Reverend," P. X. finally said, after an understanding look at B. U. "But there are such things as rainy days y'know. B. U.'s right. Can't tell what's likely to happen—unless government leaves business alone.

"A little paint wouldn't cost much," old Ben piped cheerfully. "We could lay it on ourselves."

W. M. leaned farther back in the Windsor and let his eyebrows follow slowly. "Don't believe in amateur jobs. Better do it right. I could send over some men from the plant."

"Give 'em to us wholesale?" T. S. grinned.

"Cost no more than any other good workman," W. M. grunted.

"I move we paint the Sunday School rooms," old Ben murmured.

"I'd like to amend that to read if sufficient funds are left after we put in a powder room, or however T. S. wants to word it." V. O. lit a cigarette and looked embarrassed.

"Second the motion," Charlie nodded.

"We oughta do it right," T. S. volunteered. "We could get J. B. to put in the fixtures."

"Foster ought to be able to get a rate on a terrazzo floor."

"Why not re-do the walls in plasticene. It's wonderful stuff."

"Should have a new electric unit . . . you know. Indirect fixtures."

"Howell's are good on interior decorating. Let's get them to give us an estimate. Isn't D. F. a member here?"

"Might as well put a new floor in the reception room while we're at it."

"And we should have a coat room off the balcony. I had to stand holding my coat for the whole organ recital last week."

"Say by the way, V. O. that's a good looking coat. Where do ya buy your stuff . . ."

"The Sunday School rooms . . . really should be painted," Samuel pleaded raising his voice. "And something done to make the place attractive for the children . . ."

"What do we owe on our missionary quota this year, B. U.?"

"If we could get Fox to put wormy chestnut in the reception room it would make a difference."

"I think we could do the powder room . . . with one coat of paint and fix the reception room up pretty nice," B. U. mused peering at his record



books. "We've only got \$76.00 left to pay on the missionary quota."

"I move we authorize an item up to \$3500 for the powder room and reception room . . . or however T. S. wants to word it," V. O. summarized.

"Second it," Charlie nodded. The Rev. Samuel Entwistle opened the door to heaven for help and was surprised when a small angel-like idea sauntered in.

"Our missionary quota is going to be raised . . . substantially . . . this coming year. The Church is raising its whole budget . . . substantially."

How much raise?," B. U. asked, trembling from head to foot.

"From three to five million," Samuel whispered.

"Wow!" Charlie exclaimed. "What do they think we are?"

"How much does that raise us?," W. M. grunted, bending the Windsor chair around his knees.

Samuel made a blind and rapid guess well conceived.

"About two thousand." He was proud of his airy manner.

"Holy smoke," V. O. exploded.

"I'll be damned," T. S. said following it with a particularly obnoxious grin. "Pardon my language, Reverend."

"I move we lay the business of improvements on the table," B. U. whined, shutting his record book. "We'd better go slow. Next year's gonna be tough for business. Oughta have a balance."

"It would be different if the government . . ."

"All those in favor?," Mr. Entwistle asked trying not to sound cheerful. "Motion is carried." He looked at his notes.

"There is one other item of business," he went on hopefully. Mrs. Entwistle and I . . . wonder if . . . the Vestry would be willing to install an upstairs phone . . . in the Rectory?"

"That don't cost much . . . does it B. U.?"

"It's . . . inconvenient for Mrs. Entwistle . . ." Samuel hurried on, "having to take business calls . . ." his voice trailed off confidentially. "Upstairs a lot . . . phone in the back hall."

"I guess we could do that all right," B. U. nodded with pursed lips. "Anything to make the little woman happy, eh."

"Do we pay for the Rectory phones?," W. M. asked leaning back on one leg of the Windsor.

"Just installation."

"And long distance calls. Business ones, of course," Samuel smiled.

"Who've you been calling up recently, Reverend? Mighty big bill last month for a parson. Ha, ha, ha."

B. U. looked up the bill, frowned and remained

silent. Manliness prevented Samuel from an apology. He attempted to look burdened with out-of-town business.

"I move we adjourn," Charlie said.

"Well . . ." Mr. Entwistle hesitated. I had hoped we might have time for a brief discussion of Church unity. I think a Vestry . . . should consider . . . other matters besides . . . well . . . parish business . . ." His voice was loud in a breathless silence. Then the Windsor chair gave way.

"Knew that was gonna give," roared T. S. over the laughter. "Well, sorry Reverend. Gotta be going. Have to stop at the club."

"Good night, Sam . . . good meeting. Everything seems to be going fine."

"'Night, Dominic . . . how much does your phone bill run at the office, V. O.?"

"S'long parson . . . oh 'bout 135 a month. Lots of Texas calls. Have to get your man quick these days or you ruin a sale."

"Good move, Reverend," old Ben nodded. "We'll get it some day."

The Rev. Samuel Entwistle walked down to the Bijou Theatre to meet Isabelle. As he walked he sang a hymn to restore his faith.

"Did you have a good meeting?," Mrs. Entwistle inquired joyfully.

"Uh," Samuel said with a chest tone.

"Did they vote to redecorate the Sunday School?"

"Uh-huh."

"What did you do at the meeting?," Isabelle asked as if barely able to restrain her jubilation.

"I stopped them from spending thirty-five hundred on a d . . . powder room," Samuel said throwing his chin up in the air.

"Oh, Samuel . . . how could you," Mrs. Entwistle mourned. "Why there isn't a decent place in the Parish House for the girls to put on their faces!"

Samuel answered in song. He sang softly, but with consummate feeling.

O God . . . our help in ages past

Our hope . . . for years to come!

## Talking It Over

By W. B. SPOFFORD

IRA A. HIRSCHMANN is a businessman who has had top executive jobs with large enterprises. He also served on the national war labor board; later on the war refugee board. At pres-



ent he is the president of a radio station in New York City. In 1946 he was sent by the late Fiorello H. La Guardia, then director general of UNRRA, to inspect camps for displaced persons abroad. What he saw and heard in Europe, Asia and Africa so shocked this businessman that he was convinced that it was "too important to keep to myself." So he wrote "The Ember Still Burns" (Simon & Shuster: \$3) in order that none of us can say when war, and fascism which will inevitably be a part of it, engulfs us; "I did not know—I was not forewarned."

It is one of the most shocking books I have ever read. The downright corruption of men in very high places; the utter stupidity, and worse, of the foreign policies of both the United States and Great Britain since the war, is almost impossible to believe. But here it is, documented, with names named. He desires, as do we all, peace. What is more, he believes it is possible and without appeasement. But he also believes, and proves from the record, that our foreign policy, our government officials, our industrialists, our sources of information (press and radio) are heading us straight for war and fascism. As the jacket of

this vitally important book states: "official words, actions and documents, and the author's own experiences make up the heart-rending and frightening picture it paints. The demoralizing conditions in DP camps, the assassination of UNRRA, our swift rebuilding of the former enemy, Germany, and unreasoning fear and hatred of the former ally, Russia—all this, Ira Hirschmann is convinced, is part of the deliberate pattern of disunity that can only lead to disastrous war."

With that I heartily agree, after a careful reading of this book. And I urge, as strongly as I know how, that you get your hands on it, one way or another, so that you may know why there is "upon the earth distress of nations, with perplexity" and why "men's hearts (are) failing them for fear, and for looking after those things which are coming on the earth."

There is but one way to prevent the catastrophe that I can see—the masses of the people made angry by facts. This book has enough facts to anger all but depraved people. Further, it is not to be dismissed with: "Forget it, Hirschmann is another one of those Reds."

## The Church's Need

By **FREDERICK W. KATES**

Rector of St. Stephen's, Plainfield, Mass.

**T**HE Church's need these days may be summed-up I believe, by saying the Church needs three things: mind, muscle, and men. We need brains and intellects dedicated to the task of defending the faith against skilled and clever foes. We need muscle that the Church's representatives may no longer be timid and compromising but instead fearless and bold for God. And we need men, more of them and real men, who by the radiant beauty of their lives will compel respect for the religion of Christ and who by their consecrated lives of simple discipleship will win others to love and loyalty to God and to God's Son, the fairest of men, the Church's head and its leader and Lord. Mind, muscle, and men—these three words, one may correctly affirm, succinctly describe the Church's need.

The first need of the Church, we would suggest, is to begin to pay more attention to content than to form, to the reality of living religion than to outward appearances of it, to genuine religion than to the ceremonial expressions of it. What

matters is that we have faith and live it as faithfully as we are able: it is not of transcendent importance whether the server lights the altar-candles in the right or wrong order. It is important that we possess, and are possessed by, real, living, life-embracing, and life-commanding religion: it is not really a life-or-death matter whether the rector's surplice is of exactly the right length.

This is a plea for the Church to get back to fundamentals and to put first things first. In the opinion of many men, the Church has all but vitiated its strength and force in over-great concern with minor matters and trivial things, while the big thing, the important thing, has been neglected and all but lost. The world is not at all interested in those matters which occupy so much of the time and talent and strength of churchmen. The Church sins in its pre-occupation with secondary things while the big thing is neglected—teaching the faith, building-up people in the faith, keeping faith alive, making it stronger and



brighter and more compelling and winsome, and making it available to all men.

Too much fussiness and too much pettiness and not enough faith in actual practice—is not this the cause of the Church's disrepute? We can be very sure that those who are staying away from the churches these days will not come back or enter the Church's fellowship for the first time so long as the Church continues in its present ways. How dare the Church claim Christ's name as its own when it does not follow him? How dare the Church pretend to be a fountain-head of faith and the citadel of hope for humanity, when it spends its strength on inconsequential matters and things that are ridiculously unimportant in the eyes of men who are living trembling in a world close to despair and on the verge of a strange new world trying to be born?

What might be called "Churchianity" has all but finished-off the Church as a force for effecting God's purpose among men, but a return to plain Christianity, to the simple and heroic religion of Christ, will fit the Church and equip it to be the companion of its pilgrim leader into the years ahead.

### Concrete Action

**T**O move on from pious talk to concrete action—this is the second great need of the Church of today. The world has suffered from a plethora of high-sounding resolutions and high-minded pronouncements these latter years and it is now time that talk ceased and action began. It must be deeds now, not talk; action not idle words. If the Church intends to rouse itself from the state it is in today and be fit to go along with God's pioneer who is its head, let it be done with its talk about Christianity and get on with the business of living and practicing it. For example, all the talk about Church unity: let's be done with talking and practice it, live it, demonstrate it, have it.

We are called to behold, we who are Christians, but the complaint directed against us—and it is entirely just—is not that we are too holy but that we aren't holy enough. The time is at hand, we believe, for a return to the serious yet simple practices of the religious life, to living the life of discipline in sincerity and in truth. When we begin to move among men as men who have direct knowledge of him whose name we all unworthily bear, then the Church will gain in good repute, it will be the Church again, and God will surely use it mightily to bring about his good desires for men.

And there is a third thing that must happen to the Church and to each one of us who is of it,

if the Church is to be fit and equipped to succeed in its God-given task in these our years: we must recapture or capture for the first time a real vision of the real Christ. If we behold, you and I, and the whole Church of which we are a part, the vision of the majestic figure of the risen, victorious Christ and are brave enough and loyal enough and loving enough to follow his lead, the Church will come alive again and the Church will once more command the respect of men because it is pulsating with a faith that drives men out into the world to build and to heal and to bless in Christ's name.

But we must face the fact that it is hard, strangely, for men nowadays to capture a real vision of the real Christ. There are too many books about him, perhaps. There have been too many sermons preached about him, possibly. There are too many stained-glass windows about us when we enter our churches to worship him. And there is too great familiarity with his name, for frankly, our familiarity with Jesus buries him, for most of us, more effectively than did the slab of stone which was used to block the sepulchre-door on Good Friday. Our need is to read the Gospels as if we had never read them before, as if we had never heard of the personality which they depict. Such, we believe, is our primary task, if we are to become a people fired with religion of such power and joy that it will drive us out into the highways and by-ways of our all but shattered world to build it anew and to build it according to the pattern of the Kingdom of God.

It is not blue-prints for a model social, economic, and political order that we most urgently need right now. We know well the pattern, the ideal for our striving. Rather, it is religion we need, warm, sincere, glowing, heroic faith, the religion that grows great in a man's heart because he has seen a real vision of the real Christ in all his beauty and splendor, and under the compulsion of it goes out in self-giving love to succor sorrowing and suffering mankind and gladly to live and die, if need be, that men yet unborn may live in a fairer world than our world of tragedy today.

"The Galilean has been too great for our small hearts—that is exactly the truth." Who will gainsay these words of the late Dick Sheppard of St. Martin's-in-the-Fields, London?

But the time has come, and we are glad of it, when mankind demands a demonstration of a higher type of Christianity than it has been accustomed to—a Christianity that is more magnanimous and more self-forgetting, more daring and more heroic, and, above all, more Christlike.



## NEWS OF OTHER CHURCHES

### METHODIST PROPOSE SINGLE CHURCH

There should be one church, not several, in small communities according to a report made at the town-church conference of the Methodist Church, meeting at Lynchburg, Va. Varying tastes in worship, the report stated, make it difficult to achieve the one-church goal, but it expressed confidence that this and other problems could "generally be solved with a modest application of the Christian grace of love."

### FEDERAL COUNCIL BACKS NEGRO STUDENT

The Federal Council of Churches has filed a brief in the Supreme Court supporting Herman Sweatt, Negro, for review of a case in which he sought admission to the University of Texas. The brief states that segregation enforced by legal means is a denial of equal protection under law, of the dignity of individuals and of the Christian concept of universal brotherhood.

### COUNCIL BACKS PROPOSAL ON FEDERAL AID

Separate consideration of federal aid to schools and the supplying of welfare services to children was urged by the Massachusetts Council of Churches, meeting at Taunton.

### END OF PREJUDICE IS URGED

Aaronburg, Pa., is a community of 400 inhabitants. But 20,000 people were there recently to commemorate the 150th anniversary of the founding of a Lutheran church on land donated by the town's founder, Aaron Levy, a Jew. They came to pay homage to a man whose gift testified to his belief that men of all faiths and races should dwell in friendship. One of the speakers was Justice Felix Frankfurter who warned against present threats to freedom. "Our heritage is always endangered by inertia and complacency, by timidity and reluctance to keep abreast of the needs of a progressive society," he said. "This is a graver challenge than any from without. With active devotion to the

ideals we profess, it would be unworthy of our whole past to fear challenge by any rival system."

### ROMAN CATHOLICS READ PAPERS

It was reported as the annual meeting of the American Roman Catholic hierarchy, meeting in Washington, that the official news service of the Church serving R. C. papers and magazines are read by 45,600,000 persons. Episcopalians who are concerned about the growth and influence in all areas of life of the Roman Church might well make this the subject of a meditation. And we would be very happy then to receive that list of gift subscriptions to *The Witness* (see ad on page 23).

### MINISTERS CONDEMN SEGREGATION

Condemning the practice of segregation in public schools, the ministerial association of Cincinnati adopted a resolution for presentation to any board of education found to have violated the non-segregation principle.



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### SEEK TO PREVENT CHURCH MERGER

A civil suit seeking to prevent a merger of the Congregational Christian Churches with the Evangelical and Reformed Church is being argued in the N. Y. supreme court before Justice Meier Steinbrink. The merger, approved by both churches, is scheduled for June, 1950 and would result in a United Church of Christ with about 2,000,000 members.

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## NEWS OF CHURCHES OVERSEAS

### PROGRESSIVE CHRISTIANS HOLD FIRST CONGRESS

The Union of Progressive Christians, French organization that holds that Christianity and Communism are not incompatible, held its first congress in Paris. Economic and social conditions in France, as well as problems of international peace, were topics discussed.

### PATRIARCH REQUESTS PEACE SERVICES

Patriarch Alexei of the Russian Orthodox Church has issued a pastoral requesting special services for world peace in all churches on Dec. 2nd. The day was designated as world peace day by the Congress of Partisans for Peace held in Paris, France, last April.

### SWEDISH CHURCH ATTENDANCE HITS NEW LOW

Only 2.5% of Swedish Lutherans attend church, according to a survey made by the country's largest newspaper. The paper showed that most

Swedes are Christian in name only, treating the Church and religion with indifference except for baptisms, confirmations, marriages and burials.

### CHURCH PROTESTS INCREASE IN AFRICA

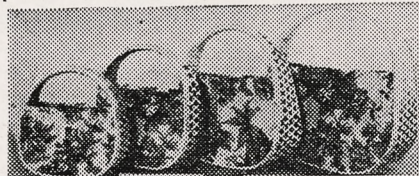
Protests from Churches of South Africa against political and racial discrimination by the government are growing louder. Anglican, Methodist, and Congregationalists are the latest to protest. The Anglican synod of South Africa insisted that no policy for the future of South Africa was acceptable if it did not envisage the extension to persons of all races of an adequate standard of education and affective voice in the government.

### CRIPPS WARNS CHURCH TO SHUN POLITICS

Sir Stafford Cripps, British chancellor of the exchequer, admonished the Church of England, to which he belongs, to keep out of the coming election. Speaking to the laymen's section of the Church Assembly, he said that "the Church should not attempt to devise remedies for particular social, economic or industrial

ills." This is an about-face for Sir Stafford who, before he became a governmental official, was outspoken in advocating that the Church do just that. His recent remarks were apparently directed at the Archbishop of York who recently expressed concern over England's economic plight (Witness, Nov. 24).

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## THE PRESS

Selected by  
GEORGE MacMURRAY

**A NEW REFORMATION?:** The reformation of four centuries ago was related to political developments of the greatest historical importance, and a new reformation will not be different. In the province of God, Luther was powerfully helped by the growing spirit of nationalism in Europe. The reformation with which his name is associated brought nations to birth not only on that continent but also in North America, as the history, laws and institutions of our own country bear witness. In our day nationalism has run its course in Western civilization, and it is giving way to revolutionary stirrings whose ultimate result we can as yet see only dimly in the United Nations, in the movement for a United States of Europe and in other groupings. In Asia the struggle for self-determination through nationalism is only beginning to succeed, while in Africa a submerged seething has not yet found expression in outward shapes. But everywhere populations are straining against the chains of outmoded political institutions. Where peaceful change is possible, as in Britain and America, they achieve far-reaching reform.

Where peaceful change is not possible, open revolution, either in violent or in nonviolent form, is epidemic. This political ferment is another essential element in the deep-going reformation we need in the 20th century.

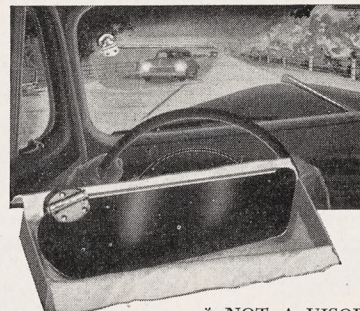
—Christian Century (Undenom.)

**WHAT IS A LIBERAL?:** For liberals, life has both significance and design; there is no anarchy in the universe. Men, in their view, are most creative and freest, most useful and happiest, as they realize some unity with the great moral pattern of things. At bottom, liberalism springs from a deep faith in the moral order of the universe . . . From this proceeds the second great liberal premise: the object of life—political, intellectual, technical—is to develop people to their highest creative ability . . . To deny creation or opportunity or hope to any group means denying, to a liberal mind, a part of itself; giving up of a part of the universal heritage. The third great premise is unflinching acceptance of the duty to get the facts . . . Out of facts measures can be outlined which . . . can contribute to the development of all human beings toward their greatest attainment of creative possibilities.

—Quoted from "Saving American Capitalism" by Seymour E. Harris, in Information Service (Fed. Council of Churches).

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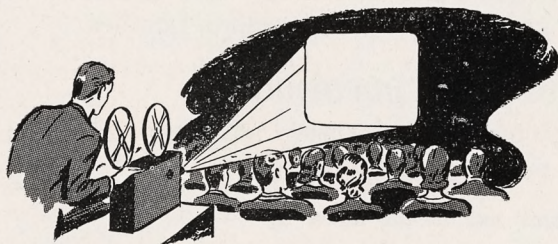
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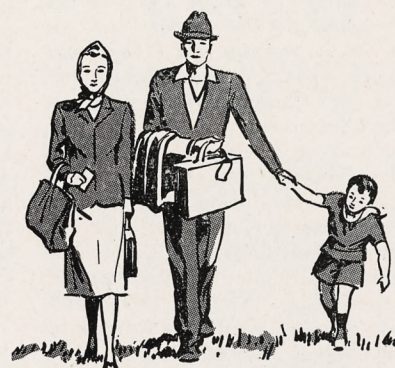
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exposition in outline of Christianity. This is not merely a sketch of Christian doctrine but an apologetic. "Body, Mind & Spirit" by Philip Leon is the longest book in the series and although it is written for "the non-philosophic reader" the going is not easy. J. M. Cameron's "Scrutiny of Marxism" is a study of Marxian philosophy and ethics and a comparison and contrast of the Marxian and Christian interpretation of history. Mr. Cameron is a Roman Catholic. A good companion piece to Miller's "The Christian Significance of Karl Marx." S. H. Hooke, in "What is the Bible" does not attempt to give a survey of the contents of the Bible or to deal with historical questions, but to give "an account of the massive spiritual experience of which it is the record."

"The Christian Answer to the Problem of Evil" by J. S. Whale was originally given as a series of radio addresses. The last chapter contains answers to questions sent in by listeners. Excellent. "Astrology and Prediction" may seem a strange title, but ours is a superstitious age. Includes an examination of Jehovah's Witnesses, Second Adventists, etc. "Reasonable Living" is a discussion of current irrationality and what it means to live reasonably. The author, T. E. Jessop, is a professor of philosophy and psychology. H. A. Hodges' "Christianity and the Modern World View" is an admirable book for use in a small discussion group with people who want to do some serious thinking about what the faith really is and who want a realistic Christian world-view. These chapters were published in The Christian News-Letter.

—A. C. L.

**Psychology and Religion for Everyday Living.** By Charles T. Holman. Macmillan. \$2.50.

The advertisement on the jacket of this book says that in it "religion is not made a footnote to a sociological and psychological study but permeates the whole." But on the very first page the author writes: "This book is intended to indicate how an understanding of ourselves and of the resources inherent in religious faith may assist us in achieving a full, rich and

liberated life." And that is exactly the way the Christian faith is presented: as something to assist us in growing up, establishing good habits, gaining a well-instructed conscience, banishing fears, worries, staying well or living with illness. This may be "religion" for everyday living, but it is not the Christian religion. Worship is mentioned but once and then in this way: we are to establish church-going as a habit so that then "one is set free to get the highest values out of this one hour set apart each week for the worship of God." God and

religion and the insights of dynamic psychology will help us adjust "to the rich and ever enlarging opportunities of human experience." This is not the word of the gospel for our day or for any day, for this is not the gospel.—A. C. L.

**How We Got Our Prayer Book.** By Edward H. Eckel. Church Historical Society. 25c.

A brief, well-printed tract giving the basic information on the history of the Prayer Book.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**The Reality of the Religious Life.** By Henry Bett. Macmillan. \$2.25.

A vigorous and well-reasoned attack on what the author calls a "scared apologetic." The attempt by religious teachers who think "that what is called the supernatural is discredited" to save what they can from the wreckage of religion. One might not always agree on the details of the argument, but the thesis is sound and clearly stated that "God guides our lives, and that he answers our prayers . . . and that the revelation of God to men has an accompaniment of miraculous deeds."—A. C. L.

**The Trials of a Translator.** By Ronald Knox. Sheed and Ward. \$2.00.

Msgr. Knox is one of the successful Bible translators of the present day—his translation of the Vulgate New Testament is well known, and is steadily gaining new readers. He has recently done the first half of the Old

Testament, and the remainder is looked for within another year or two. In the present book he parts the curtain and lets you see the translator at his work, the difficulties and problems he faces, the limited alternatives in the case of many words and phrases. Anyone interested in translating, of any kind, will find the book interesting. Students of the Bible are especially urged to read it.

**Viewpoints.** Student Christian Movement, Macmillan. 75c each.

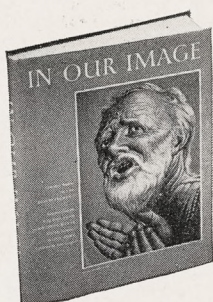
This SCM series covers a wide range of contemporary issues. The books are paper-bound in boards and are brief and concise; they run from sixty pages to twice that size. Fifteen titles have been published, most of them available from Macmillan. Excellent for the parish book shelf.

The Bishop of Bristol, F. A. Cockin, has written the first volume, "Does Christianity Make Sense," which is an

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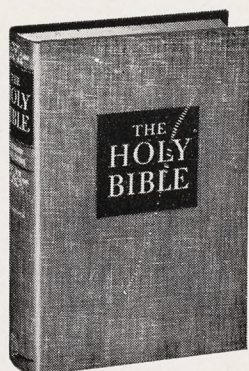
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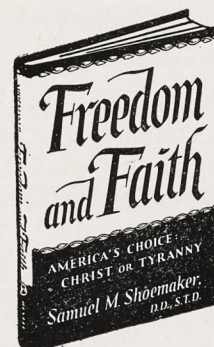
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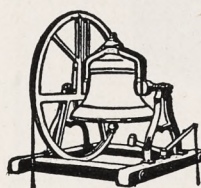
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## PEOPLE

### ORDINATIONS:

CARLETON J. SWEETSER, assistant  
at Christ Church, Poughkeepsie, N. Y.,  
was ordained priest on November 27.

FREDERIC H. PARKE JR., was or-  
dained priest by Bishop Block on Nov.  
5 at Christ Church, Alameda, Cal.,  
where he is curate.

ROBERT DARWALL was ordained  
priest by Bishop Block on Nov. 4 at  
St. Stephen's, San Luis Obispo. He is  
vicar of St. Barnabas, Arroyo Grande,  
Cal.

JAMES B. CLARK was ordained  
priest on Nov. 19 by Bishop Hart at  
St. Ambrose, Philadelphia, where he  
is vicar.

STANLEY A. POWELL was ordained  
priest on Nov. 19 by Bishop Hart at  
St. Ambrose, Philadelphia. He is vicar  
of Christ Church, Eddington, Pa.  
(residence) and St. Paul's, Edgley.

HARRISON SASSCER was ordained  
deacon on Nov. 19 by Bishop Emrich  
at St. Thomas' Church, Omer, Mich.,  
which he has served for some time as  
a layreader.

### DEATHS:

RUTH SHEPARDSON, 52, headmis-  
tress of St. Margaret's School, Water-  
bury, Conn., was killed Nov. 18 in an  
automobile accident. Her husband  
suffered severe lacerations.

ARTHUR H. MELLEN, 83, formerly  
chaplain at St. John's Hospital, Brook-  
lyn, N. Y., died on Nov. 13.

THEODORA BEARD, director of  
Huntington House, residence for girls  
at Grace Church, New York, died Nov.  
6. A memorial service was held Nov.  
20.

RICHARD P. KENT, 76, assistant  
treasurer of the National Council for  
12 years until his retirement in 1946,  
died Nov. 15 at his home in Merrick,  
N. Y.

### HONORS:

G. GARFIELD DUNCAN, physician  
and professor at Jefferson Medical  
College, Philadelphia, has been elected  
vice-president of the Society of Medi-  
cal Consultants in World War II. He  
is an active communicant of Grace  
Church, Mount Airy.

### LAY WORKERS:

DOROTHY NICHOLLS, chairman of  
the national world relief committee of  
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pointed chairman of the youth ad-  
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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.

**JAMES M. STONEY**  
Bishop of New Mexico

In your editorial (Nov. 10) you state that General Convention has gotten too big. I quite agree with you and add that it is too expensive and undemocratic.

It costs so much to entertain General Convention that only the large dioceses dare undertake it. I think this is because of the enormous number of "side shows" that require so much space. Smaller towns entertain conventions of many sorts where there are more delegates. Here in Albuquerque we have just had a convention of the New Mexico Educational Association with attendance of about five thousand. Yet Albuquerque could not possibly entertain General Convention.

I have always felt that lay and clerical deputations are entirely unfair. The tiniest diocese has equal voice with the largest. If we could rectify that we would also cut down the size of the House of Deputies. Just for something to talk about, we might adopt a canon allowing one lay and one clerical deputy for every diocese or missionary district with less than 10,000 communicants. With dioceses having a communicant strength between ten and twenty-five thousand we might allow two in each Order. From twenty-five to forty thousand there could be three from each, and above forty thousand each diocese would be allowed four clerical and four lay deputies.

Of course these figures might be all wrong but I think the idea is good.

**EDWARD M. TURNER**  
Ass't Overseas Dept., National Council.

This comes in the nature of an appeal. I would greatly appreciate it if you would bring to the attention of the Church the dire need for communion sets and portable field sets which exists in some of our overseas fields. The missionary district of Mexico alone could use ten communion sets. Another bishop states that he is badly in need of a small traveling communion set, one with a case about 10 inches square containing a chalice, paten, breadbox, cruets, candlesticks, and cross. The case should have room for a burse and veil.

I am certain that there are many individuals and groups who could help us in providing these sets if the need were brought before them. They can be sent to me for forwarding to the various missionary districts.

**WILLIAM L. GRIFFIN JR.**  
Rector of St. Paul's, Paterson, N. J.

My bundle of "The Witness" for last week was placed in the incinerator instead of the literature racks. We think it worth-while to distribute copies of "The Witness" because of your influence on behalf of intelligent modern Christianity. The Anglo Catholics must be still laughing at the feeble mindedness of those who in the name of liberalism promote its opposite.

**RUSSELL L. DEIAGON**  
Layman of Westminster, Md.

The issue devoted to the American Church Union was very well done, and I again wish to commend you on your policy of acquainting your readers with the various agencies of the Church. Your habit of presenting all honest opinions, whether you agree with them or not, is very commendable. There are some publishers who will not do this and I admire you for your fairness. Thanks again for the A. C. U. number and I am looking forward to the coming issues of The Witness with great interest.

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