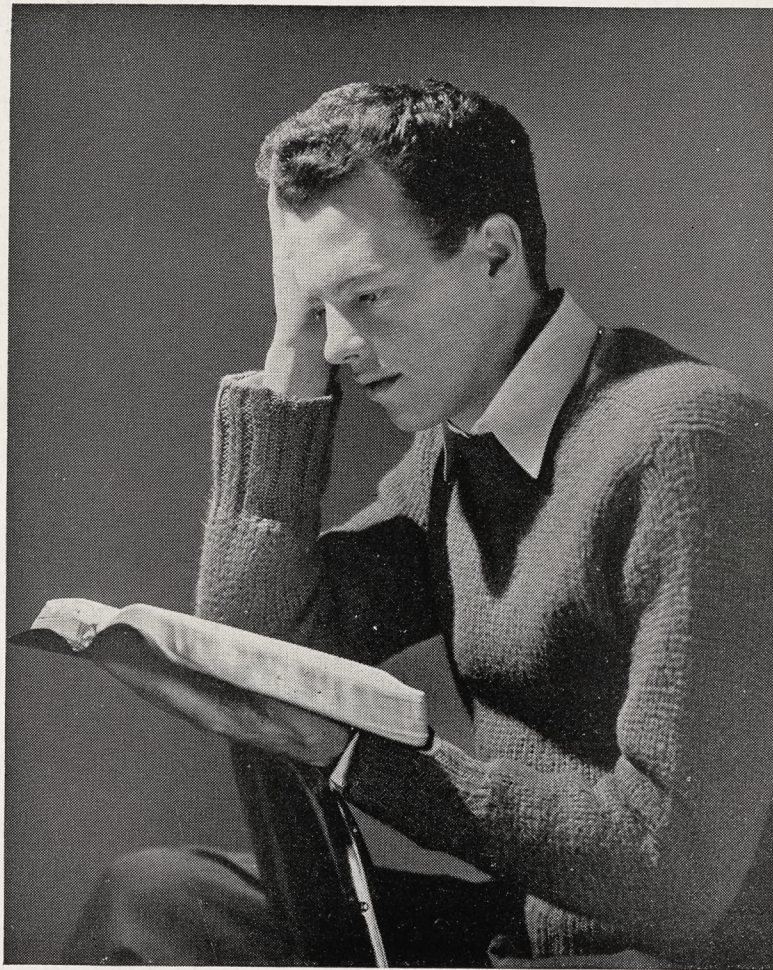


THE

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Witness

December 8, 1949



Thy Word have I hid in my heart, that
I may not sin against Thee

AMERICAN BIBLE SOCIETY NUMBER

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7, Morning Prayer; 5, Evening Prayer.
Open daily 7 a.m. to 6 p.m.

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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

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Wednesday: 7 and 9:30.
Thursday: 9:30.
Holy Days: 9:30.

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Tuesday, Holy Communion, 10:30.
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Also, 7:30 Tuesdays; 11 Wednesdays.

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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
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Thursday, 7:30 a.m.

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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.

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Cathedral of Democracy—Founded 1695
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
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Saturday and Holy Days, 10:30

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

—STORY OF THE WEEK—

Scripture Reading Promoted By Bible Society

**Worldwide Campaign with Universal Bible
Sunday Observed December 11th**

By JAMES V. CLAYPOOL

Secretary for Promotion of Use, American Bible Society

★ "The Book to Live By" is the theme chosen by the American Bible Society for this year's observance of Worldwide Bible Reading, celebrated from Thanksgiving to Christmas. This theme will also be the basis of the sermons in many thousands of churches on Universal Bible Sunday, which occurs next Sunday, December 11. Universal Bible Sunday, for decades, has been the occasion for pastors to encourage wider and more understanding use of the Bible. The Bible is such a familiar book, and so easily obtained in our own country, one is apt to forget that in other parts of the world there are people hungering for the Book which feeds their spirit and enriches their lives.

"One afternoon I visited an old couple in my pastorate," wrote Pastor Werner Stamm to the American Bible Society, from Kierspe, British Zone, Germany, "who during a bombing raid lost everything. The husband is blind. They live as evacuees in a hut. I made this special visit because it was the man's birthday and I wanted to read to him from the Bible. 'Neighbors gave us this torn Bible in order that we might find comfort in it,' they told me. Then I could answer: 'I will bring to you a beautiful new

Bible, a gift of the American Christian people.' You should have seen the joy on their faces. Yes, all the Nazi propaganda could not destroy the belief in God of the old people."

"The Book to Live By!" When one's faith is founded on the promises of the Scriptures, nothing shakes your belief.

A pastor in the northern part of Brazil was visiting a new community for the first time, asked if there were any there who were "people of the Bible." He was at once directed to a certain home. There he found a group of believers and heard the story of the Bible which had been purchased many years before and discarded by its owner.

But one day the owner died, and when his books were divided among his sons, one of them saved the Bible from the rubbish heap and read its message. Soon he was reading to his family, and soon the power was being felt in their lives. When the pastor told them that he was a minister of that Gospel, tears came to the eyes of the group as they told him he was an answer to their prayers; and with that group as a nucleus, the first evangelical church in that region was organized.

The Book—powerful not only in the individual life, but so filled with dynamite that a com-

munity can be changed from the force of its teachings.

But to help, to inspire the Book must be read. Those who are statistically minded will be interested in Dr. Francis Stifler's comment: "During 1943 when the United States was deep in the war, Dr. George Gallup took a poll of Bible readers. He found that while there were 64 percent of the people who read the Bible to some extent during the year, only one in ten read it daily. Although this showed an increase over a similar poll taken the year before, the figures were alarmingly low."

Alarmingly low for a country that had been founded on the Bible. "The Bible is the rock on which our Republic rests," Andrew Jackson said. What was becoming of this sure foundation? Was America, in her complacency, creating a tense pattern of life that did not take into account the giving of time to the serious reading of the Scriptures?

Six years ago the country was torn by the anger of war. Millions of our own men were fighting, "on the land, on the sea, in the air." Chaplains had requested of the American Bible Society and received many thousands of copies of Testaments and Bibles and were distributing them among the armed forces. What better time to urge those at home to become more acquainted with the Bible?

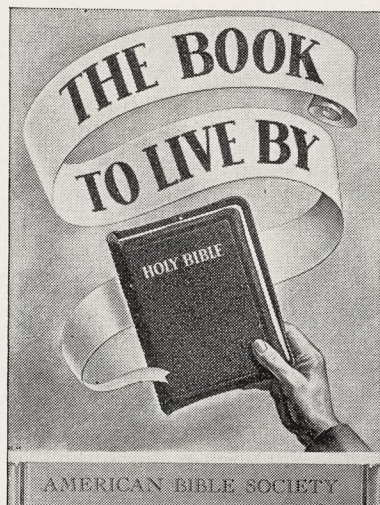
A program of daily Bible readings was planned by the American Bible Society, which, starting on Thanksgiving led up to

The Rev. Samuel Entwistle got lost in the mail this week but will be on hand with his Adventures in the next number.

the half-way mark of Universal Bible Sunday, and then on till Christmas. This program, according to figures compiled by the Bible Society, has shown an increasing number of participants each year. For the habit of Bible reading is like any other habit; once formed it becomes a planned part of your daily life.

"I am glad to report that a number of people read their Bibles through for the first time, after starting with our distribution of your reading lists," wrote a pastor to the Bible Society.

The brochure, carrying the title of this year's theme, "The Book to Live By," which is a part of the packet of materials



to be used by ministers in the observance of Universal Bible Sunday, was written by the Rev. John Sutherland Bonnell, well-known pastor of the Fifth Avenue Presbyterian Church, New York City. Dr. Bonnell has written from the fullness of his experience in helping people through the years to put their feet solidly on the path that leads to Christ. The Bible has been his guide book. "To it mankind must return if we are to heal the distemper of our lives and to resolve the disorder of the world," writes Dr. Bonnell. "It is 'The Book to Live By,' for the source of its light is he who came that we 'might have life and have it more abundantly'."

PRESIDENT ENDORSES PROGRAM

★ President Truman has endorsed the program of Worldwide Bible Reading, from Thanksgiving to Christmas and the observance of Universal Bible Sunday on December 11, the program which is sponsored annually by the American Bible Society.

President Truman says: "Our forbears were a people who read one book. Happily for them and for us that book was the Bible. From earliest childhood through all the years to advanced age it was for them the source of an amazing fortitude, the fountain of peaceful and lasting spiritual energy.

"The Bible is the book that guided the souls and molded the hearts of generations of good men and valiant women. It became the rock on which rested the everlasting reality of religion. It also formed the style that gave our English tongue its most facile expression. As one who is a sharer in this rich heritage I am happy again to voice this appeal to Americans everywhere to participate in the observance of Universal Bible Sunday, which falls this year on December 11th.

"I think the American Bible Society's annual appeal for assiduous reading of the Scriptures between Thanksgiving and Christmas Days has great merit. Never was a weary world more in need of the message which the Bible alone could bring to nations rent by anger, hatred and ill will.

"May God continue to bless and increase the reading of his word."

POSTERS IN MANY LANGUAGES

★ In response to a request from its China agency more than 2,000 posters of "The Book to Live By" have been supplied by the American Bible Society. The posters have been imprinted, in Chinese, with the name

and address of the Society in Shanghai. The poster is a part of the material furnished by the Bible Society for the worldwide Bible reading program from Thanksgiving to Christmas.

Thousands of posters, with a blank space for the local address of the Bible Society functioning in that area, have been sent to Japan, Korea, Siam, the Philippine Islands, New Zealand, Australia, Mexico, the Argentine, Brazil, Cuba and Canada. In each case the address appears in the language of the country.

The poster also illustrates the theme chosen for the observance of Universal Bible Sunday.

CHILDREN FOLLOW PROGRAM

★ Children in U. S. Indian schools in South Dakota and Oklahoma have asked the American Bible Society for a quantity of the daily reading lists that they may follow their annual custom of participating in the reading program from Thanksgiving to Christmas.

PRESIDENT TRUMAN HEADS COMMITTEE

★ The Worldwide Bible Reading program, promoted each year by the American Bible Society from Thanksgiving to Christmas, is sponsored by a laymen's committee headed by President Truman. This group gives national sponsorship to the movement in cooperation with the American Bible Society and state and local Bible Societies. The program enjoys active assistance by church people and denominations in the United States and countries overseas, and by community and civic groups, service clubs and societies. Ministerial executives, governors of states and leaders in other walks of life give it unqualified endorsement. More than 14,000,000 copies of the lists of readings have been prepared by the Society this year for use in following the program.

Liberian Churches Receive Scriptures

By GILBERT DARLINGTON

Treasurer, American Bible Society

★ Like the Kingdom of Heaven, the American Bible Society brings forth from its treasures things old and things new. On October 18, Associate Justice E. Himie Shannon, of the Supreme Court of Liberia, came to the Bible House in New York City in order to obtain some Grebo Scriptures. As a delegate from the Missionary District of Liberia, he was present at the Protestant Episcopal General Convention in San Francisco in September. As treasurer of the American Bible Society I addressed the House of Deputies and told them about the 1,108 languages into which some part of the Holy Scriptures has been translated among which, of course, was his native Grebo.

Way back in 1848, the Rev. John E. Payne, who later became the first Bishop of the Missionary District of Liberia, translated the Gospels and several other books of the Bible in Grebo. These were published by

the American Bible Society from 1848 to 1868. When Justice Shannon asked me about the availability of Grebo Scripture I was able to tell him that, not only were the books in stock but that they had been waiting for him for over a hundred years! Although Justice Shannon indicated that the present-day Grebo language does not use all of the letters of our English alphabet, these books of a century ago are still usable.

Justice Shannon said that there were seven churches in Liberia to whom he would like to take samples of the books and that he was sure they would wish to purchase additional copies. A package of five hundred copies was delivered to his hotel, a gift from the American Bible Society to the churches and people of Liberia. Justice Shannon plans to confer with missionaries regarding the changes in the language that future Grebo publications may appear in the

form that is now being used.

"I shall never forget my visits to the Bible House or my contacts with the American Bible Society," wrote Justice Shannon just before he sailed from New York. "From my home in far-off Africa I shall keep in touch with you."

POSTER IS MADE DAILY REMINDER

★ A small print of the poster, "The Book to Live By," the poster issued this year by the American Bible Society for use with the Worldwide Bible Reading program, enclosed in an attractive plastic frame came to the Bible Society from a business man, with the following note: "I thought you would like to see how I have made use of your poster. This little picture stands on my desk. It is a reminder to read my Bible daily."

HUNTERS ATTEND CHURCH

★ Ten men and women with guns represented the majority of a congregation of nineteen at Trinity Church, Constantia, N. Y., Nov. 27th. Arriving straight from hunting with their guns, which they stacked in the vestibule of the church, the Episcopal hunters explained that they were taking an hour off for the service and then would return to the woods and lakes.

No one was more surprised at the parishioners marching in with their loaded guns than Frederick Sontag of Syracuse, layreader in charge of the church. However, he explained later, that Church leaders have repeatedly encouraged the men to come to worship "any where, any how, and in whatever you are wearing" and that this message seemed to have borne fruit.

The church was reopened only a few months ago, and attendance at the small village mission has doubled. All services are conducted by licensed layreaders, under the supervision of the Bishop Walter M. Higley.



JUSTICE SHANNON (left) on a visit to the Bible House shows Dr. Darlington (right) where the Grebo Scriptures will be used

EPISCOPAL CHURCH NEWS

GREATER UNITY IS SOUGHT

★ With a view of carrying out a greater spirit of unity within the Church, urged by General Convention, the clericus of Missouri and the clericus of Springfield (So. Illinois) met together in Nov. at the Church of St. Michael and St. George, St. Louis. Canon Poindexter, president of the Missouri group, presided and both Bishop Scarlett and Bishop Clough attended. The papers were on the same topic, "The Word and Sacraments," and were presented by the Rev. Edmund M. Ringland, rector of St. John's, Decatur, Ill., and by the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo. In his presentation, Mr. Ringland said, "Our prayer is that God through us may present the Christ in and through whom we live. The word of God sends us forth to bear witness of that word. We are sent to bear witness of the good news of the gospel, not by word of mouth only, but by our lives and doctrine. Thus God takes action in the fellowship of such people through the sacraments. In baptism, the new member comes to know the Christian faith not simply by hearing it spoken but by seeing it lived. In the holy communion we see ourselves as offered up representatively in the host at the altar, and then that host broken as every life must be broken if it is to serve the will of God, and then see that host accepted by God, transformed and infused by his presence."

Mr. Kean, in his paper said, "The word and sacraments are interdependent, because the Christian religion is both the proclamation of and response to the word of God. But one thing is certain, the response means nothing without the proclamation of the entire word, including judgment as well as redemp-

tion. Without the sacraments, the word can become mere academic theory, intellectually correct but functionally unconvincing. The function of the sacraments is to relate the word of God vitally to the community of faith, which has been created in response to the word, and which lives to bear witness to it in history. Whenever the sacraments are sundered from the word, and made in themselves the effective bearers of redemption, the Christian gospel is made irrelevant to the real problems which people face—for these are not encountered at the font or altar rail, but in the kitchen, the office and the city hall."

The joint meeting was the first such gathering that has ever been held to the knowledge of those taking part. It was arranged by the Rev. William H. Brady, rector of St. Paul's Church, Alton, Ill., and Mr. Kean. Both groups expressed the desire of making such meetings annual events.



MRS. GEORGE T. MADISON of New Orleans is the secretary of the diocesan Auxiliary's supply department.

CHURCHES UNITE FOR SERVICE

★ A largely attended corporate communion for men was held at Christ Church, Herkimer, N. Y. on Advent Sunday, with the men of Grace Church, Mohawk; Emmanuel, Little Falls; St. Augustine's, Ilion, also attending. The speaker at the breakfast that followed was Dr. Russell Carter, vestryman of Grace Church, Albany, and a member of the standing committee of the diocese.

SPERRY APPOINTED TO COMMISSION

★ Gov. G. Mennen Williams of Michigan has appointed a nineteen-member commission to study the problems of sexually deviated persons. Representing the Episcopal Church on the commission is the Rev. William B. Sperry of Detroit, director of Christian social relations of the diocese of Michigan.

ELECTED TRUSTEES OF BERKELEY

★ Two distinguished churchmen of Connecticut were elected to the board of trustees of the Berkeley Divinity School at its recent fall meeting. Dr. Orville F. Rogers, director of the bureau of university health at Yale since 1936, is a graduate of Harvard in both arts and medicine, and has been connected with the health department at Yale since 1916. He has served many years as warden and vestryman of St. Paul's Church, New Haven, and has long been interested in theological education.

The Hon. Raymond E. Baldwin, who is about to resign from the U. S. Senate to take up his appointment as associate justice of the Connecticut supreme court, comes from an old Connecticut Episcopal family, and began his own connection with

the Church as a choirboy at Christ Church, Rye, and Holy Trinity, Middletown, and later continued it as a Sunday School teacher at Middletown and more recently as a vestryman of Christ Church, Stratford. He is a graduate of Wesleyan University and the Yale Law School, and after three terms as Governor of Connecticut was elected to the Senate in 1946. He recently succeeded the late Oliver Beckwith, also a trustee of Berkeley, as chancellor of the diocese.

EAST CAROLINA PLANS LARGE INCREASE

★ When the bishop and delegates returned home from the General Convention and told the story of the Church's need, the diocese of East Carolina decided to raise seven times the additional quota assigned to them by the general Church for each of the next five years. Some of this considerable sum will be used to overpay the diocesan pledge to the National Council and some for the extension of missions within the diocese.

This campaign, under the chairmanship of Mr. Peter Browne Ruffin, the leading young layman of East Carolina, has inspired the whole diocese and given new impetus and zeal to its work everywhere. Raising it to a spiritual level, Bishop Wright has called for an Epiphany mission in every church. "Along with this great appeal to the stewardship of our people," said the Bishop, "must come a spiritual awakening in the lives of our communicants."

INFORMATION PLEASE PROGRAM

★ St. Andrew's, Denver, has an "Information Please" program in the clergy house each Monday evening. It is for people who want to know more about their religion, and for strangers who want to learn about the Episcopal Church. The program is meeting with an enthusiastic response.

YOUNG PEOPLE MAKE LARGE OFFERINGS

★ During the last triennium, children and young people of the Church, through their own special offerings, have given \$1,510,738. This magnificent demonstration of youth's interest in the Church included the Church school Lenten offering of \$1,412,283; the birthday thank offering of \$40,495; the united youth offering of \$49,113, and Christmas boxes, \$8,845. From the time the Church school Lenten offering was established to 1948 inclusive, this gift for missions has reached a grand total of \$15,090,413.

INTER-RACIAL SERVICE IN CLEVELAND

★ Race lost any sense of distinction in a communion service held at Emmanuel Church, Cleveland, Ohio. More than 150 men made their communions with Bishop Beverley D. Tucker of Ohio and Bishop Edward T. Demby, retired suffragan of Arkansas, sharing in the service. At a fellowship hour following the service, Bishop Tucker, referring to the inter-racial character of the group, said that

the communion service "recognized none of the barriers that sometimes have separated people in the past."

UNION SERVICE IN ORANGES

★ The churches of the Oranges, New Jersey, held a united corporate communion on Advent Sunday. Men attended from St. Andrew's, South Orange; Christ Church, East Orange; Grace Church, Orange; St. Paul's, East Orange, and Christ Church, East Orange, where the service was held. Bishop Bentley, vice-president of the National Council, was the speaker.

ST. JOHN'S RUNNING SMOOTHLY

★ Through the united board for Christian colleges in China, it is learned that St. John's University, Shanghai, is running smoothly. Curriculum in general is unchanged. Religious courses are offered for elective credits. Voluntary chapel attendance has doubled. "Students are cooperative and administration is efficient."



The congregation takes time out for a picture at Holy Family Mission, a well established church for Spanish-speaking people at Horcasitas, North Hollywood, California. In charge is the Rev. Esteban Cladera.

EPISCOPAL CHURCH NEWS

MORE ASSURANCES URGED FOR DP's

★ The Rev. Alexander Jurrisson came to this country in September from a displaced persons camp in Germany where he had been for four years. He is a clergyman of the Estonian Orthodox Church, and was for a time secretary of the general council of that Church. He was sent to America by his Church, now exiled in Sweden, to organize the religious life of his people in America, and to help in bringing more of his people from DP camps in Europe to the United States.

He is working here with the National Council's department of Christian social relations, particularly in assisting to secure assurances required by the government before admission of displaced persons from overseas. Mr. Jurrisson says: "There are two reasons why we must help displaced persons, one economic and one religious. As everybody in America knows, the displaced persons camps are maintained by the money of American taxpayers. It would be more reasonable to bring these people here to let them work and earn their own living instead of sending dollars overseas.

"Secondly, America is regarded as the last stronghold of the culture and teaching of our Lord. But now, it is up to the Christian Churches in America to reveal the Christian love and charity towards these displaced Christians in Europe. Every day and every Sunday we are praying in the churches in this country for the worldwide fellowship of Christians. We believe that the teaching of our Lord embraces all nations despite their color and creed. It is a real challenge for the American churches to help by finding more assurances, in providing housing and jobs for displaced persons. We

must extend the gospel preached on Sundays to everyday life. We have to extend the gospel from the pulpits of the American churches to the displaced persons camps in Europe."

THE GIRLS GO TO WORK

★ In response to inquiries as to what happens to the graduates of Windham House, Church training center in New York, Director Helen B. Turnbull has supplied a list of last year's graduates, all of whom are doing full time work. All of them graduated from one of the educational institutions in New York with masters degrees.

Margery Anderson is a case worker for Youth Consultation Service in Newark. Mary Beltran is principal of the school of nursing at St. Luke's Hospital, Manila. Betty Bowker married Edmund Sherrill, graduate of Cambridge Seminary, and is doing college work at Trinity Church, Boston. Edna Evans is director of religious education at Trinity Church, Buffalo. Iris King is director of religious education at St. Philip's, Richmond, Va. Virginia Rice is parish worker at St. Augustine's Chapel, New York City. Janice Smith married the Rev. Carl R. Sayers, curate at St. Paul's, Burlington, Vt. and is in charge of religious education there. Frances Sydnor is director of religious education at St. Stephen's, Richmond, Va.

DILLISTONE LEADS QUIET MORNING

★ A quiet morning for the women of the diocese of Newark was held in Trinity Cathedral, Newark, December 7. The leader was the Rev. Frederick W. Dillistone of the Episcopal Theological School at Cambridge. His subject was "The Christian fellowship in our time."

CONSIDER MINISTRY AT BEXLEY

★ The annual conference on the ministry was held at Bexley Hall, Gambier, O., November 18-20, with forty prospective seminarians from eight dioceses of the Episcopal Church attending. The purpose was to offer the opportunity to young men, in business, college and in unusual cases, high school, a chance to consider the ministry objectively. It was not intended primarily for those who are seeking to determine what their vocation is in life.

The conference opened with a service where Kenyon's president, Gordon K. Chalmers, welcomed the guests. Following dinner, the young men heard the Rev. Francis J. Moore, rector of the Advent, Cincinnati, talk on "The ministry in my experience," recounting almost forty years experience on two continents. Later in the evening they attended an informal roundtable on "overseas ministries." Four priests who have worked in the widely scattered districts of China, Cuba, India and Japan, presented word illustrations of tasks faced by men in the mission fields.

Saturday morning Dean Corwin C. Roach and Prof. Richard G. Salomon of the Bexley faculty, and William G. Worman, Fremont, Ohio, and Charles A. Forbes, Seattle, Washington, seminarians enrolled at Bexley, participated in a panel on "education for the ministry." The Rev. David Loegler, a graduate of Bexley and director of the department of Christian social relations of the diocese of Ohio, spoke on "varieties of ministries." The final address of the conference was made by the Rev. Thomas V. Barrett, chaplain of Kenyon College, who spoke on the more general topic of "Christianity and modern thought."

EDITORIALS

American Bible Society

THE General Convention at its recent meeting in San Francisco adopted a resolution urging the people of the Church to make it a primary concern to support the work of the American Bible Society by making an offering for the Society on the Second Sunday in Advent, or on some other convenient occasion, and calling upon the clergy to set forth clearly the responsibility resting upon the people to spread abroad the Word of the Living God.

The whole missionary program of the Church, both at home and overseas, has been helped tremendously by the publications of the American Bible Society. It was the considered opinion of the General Convention that the continued production and distribution of the Holy Bible by the American Bible Society is essential to the successful prosecution of our missionary program.

I shall hope that, in compliance with the very clear mandate given by the General Convention, every congregation in the Church will find it possible to make an offering for the work of the American Bible Society and that this offering may be a generous one.

—JNO. B. BENTLEY
Vice President of
The National Council

Special Pleading

WITH special pleading there is no end, particularly during these weeks before Christmas. Organizations send our seals, pencils, dishrags, tickets to all sorts of things, usually with a self-addressed envelope, with a number on the back by which to identify you, in which you are expected to send back your contribution.

So add to the list of special pleaders this periodical since we have mailed to you all a form, with a plea that you support The Witness with Christmas gift subscriptions. We enclosed the

self-addressed, business reply envelope, too, though our efficiency has not been developed to the point where we use numbers in order to identify those who fail to respond.

We have been at this job of running a Church paper for a long time so that experience has taught us that there is not a very high percentage of Episcopalians who are interested in the affairs of their Church outside their parish limits. But we think they should be. We think also that the world-wide program of the Church will never be understood, and therefore decently supported, until more people read at least one of our

weeklies regularly. We are about to launch a tremendous undertaking—the raising of nearly six million dollars for the 1950 national Church budget. The educational campaign that is to precede the offering is in the hands of several hundred laymen, scattered through the land. We received the names and addresses of a considerable number of these men who had been picked by their bishops because of their devotion to the Church. So we send them a simple questionnaire: “Do you regularly read a Church paper? If so check which one: Churchman; Southern Churchman; Living Church; The Witness; Forth; Diocesan paper; Parish paper.”

We received replies from twenty-eight men—leading Churchmen, mind. Five of the

twenty-eight read one or more of the weeklies; seven checked Forth; seven also received their diocesan paper; eleven replied that they read their parish bulletin, with five others writing, “My parish does not have one” or words to that effect.

Are we wrong in saying that these men can hardly be effective salesmen for the Church without receiving that week-by-week information contained in our weeklies? They can, of course, learn a lot at the high-pressure, week-end, training schools now being held. So too they will learn much from the bulletins, pamphlets, etc., sent to them from the Church Missions House. But we do not believe it is enough.

“QUOTES”

FAST moving, contemporary events, prove that the Church is faced with the need to hold gains heroically and laboriously won, as well as to gain new ground; and because the time is ripe both in Christian and non-Christian lands to sow the good seed of the Gospel, sufficient means to publish and distribute the Holy Scriptures is imperative. Therefore, the General Convention urged all people to make it a primary concern to support the American Bible Society by the taking of offerings in Advent, or on some other convenient occasion, at which time also the pastors are urged to set forth clearly to the consciences of their congregations their personal responsibility to spread abroad the Word of the Living God.

—General Convention Resolution, 1949

So too with other Churchmen and women who need to be informed to be effective. We hope therefore that subscribers will not toss aside the form we sent you; or if you already have chucked it, that you will make up your own. It offers annual subscriptions, when three or more are sent, for \$3 each instead of the regular price of \$4. A Christmas card will be sent to those to whom you make the gifts, announcing it as coming from you. And we repeat the words on the form: "A gift to a friend is also a gift to The Witness."

Incidentally, in addition to your friends and relatives, why not give The Witness to your public library or hospital? There are also missionaries who want the paper but feel they cannot afford it, as well as subscribers who sometimes write to tell us that they want the magazine but for financial reasons have to discontinue. If you will write "a missionary" in one of the blanks on your form we will select one from our list.

We are not quite bold enough to say that the gift of The Witness to a friend is also a gift to the Church. Just the same we believe that it is the informed parish that is the live one.

There Are Not Enough Bibles

By FRANCIS C. STIFLER

Secretary for Public Relations, American Bible Society

NOT enough Bibles! I never heard of such a thing, you say indignantly—everybody I know has a Bible! But there are still many in this country of ours, according to the files of the American Bible Society who do not own a copy of this precious Book.

Where do these people live? Sometimes in the big cities, but they are also found by leaving the highways and travelling into isolated districts where difficulties of maintaining life itself fill the waking moments.

There was the widowed mother who pressed the copy of the Bible to her breast as the colporteur from the Bible Society asked her if she would like to have it. "I never could put any money away for a Bible," she said. "We always had one at home and I hated to think my children were growing up with no knowledge of the Scriptures. Now I can read to them every day." Or the chaplain who wrote to the Bible Society and asked if it would be possible to send him large-print Testaments for distribution among the men in a veterans' hospital. "The lights are so dim at night," he said, "they must have books in clear type. And my men like to read the Scriptures." Over four million copies of the Scriptures were distributed by the Bible Society in this country last year. And there were many requests the Society was unable to fill.

Each year there is a shortage of Bibles in Latin America. For not in many years has the Bible Society been able to send an adequate number of Scriptures to meet the needs. The steady, con-

tinuing demand for books is now increased by requests for copies to be used in the countries where government-sponsored literacy programs have opened the printed page to many thousands. Portions of the Bible, in the local dialect in most cases, have been the teacher's text book. The eager hunger of these new readers must be fed and what an opportunity to provide them with food that enriches and strengthens the spirit.

"Distribution of the Scriptures has been limited only by the fact that Scriptures supplies—particularly Bibles—have not been equal to the demand," writes Dr. Charles W. Turner, secretary of the Bible Society from Buenos Aires. Down in Brazil there is such a shortage of Bibles that a theological seminary in Rio de Janeiro has established a Bible hospital. Worn books are rebound and reconditioned. The few available Bibles can then be supplied to those who have no copies at all.

The American Bible Society has always been faced with the problem of furnishing enough Scriptures to fill the demands from its foreign agencies, which work in more than forty countries, and require Scriptures in two hundred different languages. But since the war took its great toll of Bibles and Bible production, America has had to come to the aid of countries where bombed-out presses and lack of paper and binding materials have made impossible the manufacture of books. So it was that to Germany, Japan, Korea and many other countries the Bible Society was called on to, first of all, supply the finished volumes and then, as the life of the

countries began to return to normalcy, donate presses and materials for the making of the Scriptures by local manufacture.

They Want Scriptures

DO they want these Scriptures? "I myself had had a New Testament sent to me," wrote a war prisoner to the Bible Society, "Cut up and pasted in small letters when communications were allowed. Unfortunately it was taken away from me when I left the camp. In my haste I had forgotten to give it to the others. Previous to that I had copied out portions of the Bible on cigarette paper, (we received thick cigarette paper in the camp) and so, for instance, I had the Epistle to the Galatians in small handwriting and with many shorthand abbreviations written on four cigarette papers. I do thank you very warmly for your parcel that contained the New Testament."

In Germany, the home of the first Bible printed in movable type, the shortage of Bibles is great today. It is estimated that ten million Bibles are needed to meet the needs. Here the Society, in addition to the printed books it has furnished, is now supplying paper and binding materials so that the books may be produced in Germany.

A "Missionary Must" is the label the Bible Society has given to its program in Japan. "Demand for Bibles, Testaments and Gospels is insatiable," General MacArthur cabled the American Bible Society. "Large numbers of Japanese Scriptures were lost during the war and in addition there is great demand by millions of Japanese who have become interested in Christian principles following the establishment of religious freedom in Japan." Presses here at home were rushed into production of Japanese Bibles, Testaments and Gospels on order of the Bible Society. Carloads of the books were shipped to the west coast and delivered in Japan where distribution was under the direction of the Japan Bible Society.

The first New Testaments, shipped from the United States, were bound in an attractively colored paper binding. "I saw many young people reading the New Testament, easily identified by its bright cover," reported a mission board secretary on his return from a visit to Japan. And the calls for the books continue. Here too, the Society is now supplying paper and binding materials that the work may be carried on.

And what about China? "We are circulating Scriptures by every means available, huge shipments by steamer as well as shipments by air," wrote Dr. Ralph Mortensen, the Society's secretary in Shanghai to the Bible Society in New York. "The demand for Scriptures is definitely increasing in most areas and this is very heartening."

Production of Scriptures in China, by the Bible Societies working from the China Bible House in Shanghai, was set for 2,500,000 volumes for 1949. This figure was reached in July. It is now expected that production will reach 5,000,000 volumes by the end of this year. But in spite of this figure in the so-called "free districts" many Christians cannot get a copy of the Bible. They often go on foot eighty to a hundred miles to buy



Young Japan learns about the Bible

a Bible, if they have heard there is a supply somewhere. The Bible is not a foreign book any more among the Chinese younger students. They feel it has power and life. Young men filled with sorrow, discouragement and other troubles can find peace and comfort in its pages. "I am now reading the Bible and behaving it," wrote a young Chinese to the Bible Society.

How vastly important there shall be enough copies of this Book in which are found not only comfort and consolation but rules by which one may govern his life and learn to live with his fellowmen.

The WITNESS

Tunkhannock, Pa.

Enter a Christmas gift subscription for the \$4 enclosed for:

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Send three or more and they cost but \$3 each.

() Send Christmas gift card

The Blind Love the Bible

By S. RUTH BARRETT

Secretary Work for the Blind, American Bible Society

THE mother of little blind Judy, who lives in Tennessee, wrote, "I have a little five-year-old girl who is blind and I want her to know the Bible. She can sing fifteen songs, and we teach her mostly sacred ones. She has been blind from birth. I would like to get for her the Talking Book records of the Twenty-third Psalm, the Ten Commandments and the Lord's Prayer. Thanks." The Society has just what Judy's mother desired, the "Small Volume of Scripture Passages," which contains these favorite passages and many more. This little volume is available in Braille and also on two Talking Book records. It will not be long



Little Judy's Home is a Trailer

before Judy will be reading the Braille with ease and in the meantime she can enjoy the Talking Book.

In the same mail came an urgent appeal from a lady in Florida. "Will you please send me the nine records of the Psalms on the Talking Books for the blind? They are for my ninety-five-year-old Dad." No time was wasted in getting the records on their way.

From Painted Post, New York, comes this word: "I wish to thank you for the book, 'Scripture Passages in Braille,' which you sent. I gave it to my little nephew in time for him to take back to school after his Christmas vacation. Today I received word of how very pleased he was with it and how happy it made him. His teacher reports that he is able to read it, with a little supervision. Thank you again for helping us to bring light to those who cannot see."

Young blind Marguerite Howard lost her sight

in an automobile accident in October, 1936. She attended the Georgia Academy for the Blind for a year and a half and learned to read Braille. She says, "I would like very much to read the Bible for myself. At the present time I have to ask someone to read me my Sunday-school lesson, which I do not like to do, as I feel that it is an imposition. Please let me know how I can get the Braille Bible."

And from Honolulu comes this message: "A few days ago I received the three Books of the Bible I wrote for. Later I received your nice letter but was too ill to write. I am still trying to make the grade with father's help, as my hands are very weak. I want to thank you so much for sending me the books without waiting to hear from me, as they have been a great comfort during this relapse, as I have been able with father's help to read a page or two at a time and have just finished St. John and St. Luke, which I had never read before; and the spirit has stirred me greatly during the reading of them. It is really surprising how much more one gets out of the reading with one's fingers than with the physical eye or when somebody reads aloud to you. Many have phoned me for your address since I reported about the Concordance. Many are Bible and Sunday-school teachers in the Honolulu churches and are totally blind."

The Braille is not only helpful to those totally blind, but is a blessing to those with impaired sight, as is indicated in a letter from Toledo, Ohio: "I am losing my eyesight and unable to read printed letters. My home teacher, who is teaching me to read Braille, referred me to you. I am very much interested in securing the Bible in Braille."

When a blind person finds the Braille points too difficult to master, there is the Moon Bible, which is a modified raised-letter system in 58 volumes. The wife of a blind Moon reader writes: "My husband would like to have more volumes of the Bible in Moon. We are in poor circumstances due to my husband's blindness. He has not been able to read for over twenty years, except with his fingers."

There are many blinded war veterans who have learned or are learning to read Braille, but there are the more unfortunate ones who because of

additional physical disability cannot use their fingers. In such cases the Talking Book records become an absolute necessity. We learned of the need of Lieut. Charles W. Spencer, a bombardier injured by gunfire while on a bombing mission over Germany. The navigator stationed just in front of him on the bomber was killed, and it was thought that he was fatally injured. The plane was taken so far aloft to avoid further gunfire that Lieut. Spencer, unable to take care of himself, was badly frozen. As a result of the freezing, he lost his eyesight; his entire face was badly frozen and all his fingers had to be amputated. He has had a terrible struggle to get back to normal life, spending several weeks in an Army hospital. What helped him most was a sermon which he happened to hear, when the pastor quoted from Romans the verse concerning the submitting of our bodies, a living sacrifice to God. This was the turning point. He is now studying for the ministry and hopes to become a chaplain in a veterans' hospital.

The Braille Concordance, now in its fifth edition, is proving of invaluable help to the sightless, especially to blind ministers, teachers, Bible students, and librarians. In acknowledging the arrival of their Concordance a blind couple from

Chicago said: "Words cannot adequately express our very deepest gratitude for your great kindness to us. We received all ten volumes of the Concordance on Monday, which was our twenty-fourth anniversary. This was our best anniversary gift. In my preparation for the ministry this set will prove a great help, and we certainly appreciate the efforts of all those who brailled this set for the blind."

The Society's work for the blind in foreign lands was considerably expanded during the past year. Latin America, Europe, China, Korea, Japan, where there is much blindness, all need the Bible. From China came requests from twenty-two blind institutions for not only the Scriptures in Chinese Braille, but in English Braille.

New editions of the Gospels of Mark, Luke and John and also a first edition of the Acts and Romans, in Spanish Braille for the blind of Latin America, were published by the Society recently.

The blind love the Bible. The blind need the Bible. The blind read the Bible. May the Bible Society increasingly and more widely help the thousands throughout the world who walk in darkness but whose paths can be richly brightened by the possession and the reading of this Book, Our Bible.

Church: No Appeal to Men

By WALTER HOUSTON CLARK

Professor at Middlebury College

I have recently been counting the numbers of men and women attending services at various churches I have visited recently. In all cases the results are roughly the same, whether the church be Protestant or Catholic. About fifty percent more women attend than do men. I think that no one will disagree with the general proposition that women seem to cherish religious values more than men. I would like to raise the question whether this is not partly due, at least within the Christian tradition, to a certain over-emphasis on feminine values.

One may object right here that the essence of the Christian gospel is love, and that this being so, even though this may seem a feminine value, we must accept it or reject Jesus. I agree that love is the essence not only of Jesus' teaching but of his life as well, but it has its characteristic masculine expression as well as the feminine. Yet it is the feminine element that seems to be

emphasized when the Church interprets the spirit of Jesus. And certainly, especially as Protestants, while we may be influenced, we certainly are not bound, by the traditional interpretations of the Church.

Here it is well to reflect that even in the New Testament we do not have the living Jesus but several interpretations of him. The earliest gospel may have been written some twenty years or more after his death, while the last was written many years after this. Schweitzer in his classic "Quest of the Historical Jesus" shows us how shadowy our direct knowledge of him is. Therefore even the most reliable sources of information about him are fallible, while it is notorious what the Christianity of the ages has done to pervert his spirit. "Give me your Christ," said Mahatma Gandhi, "but keep your Christianity." Thus it would seem perfectly proper for us to question some features of our Christian tradition.

Some of the paintings of Jesus have been criticized on the basis of their effeminacy. So it would seem that our traditional views of his personality overemphasize the soft, the yielding, the gentle about him. Notice that I am not saying that these traits were not very important aspects of his personality, but I am simply saying that they are over-emphasized and sentimentalized. Correspondingly played down are the courage, power, boldness, strength, and even, on occasions, the anger that were equally important parts of his personality. This is true not only of the Church's interpretation but also of those of the gospels. To apprehend the latter qualities we must read between the lines. The most obvious account of Jesus' masculine reactions is in the driving out of the money changers, but they are hinted at in other places as well. We are told that he taught with authority and not as the scribes, while when Peter and John were haled before the high priests the latter "took knowledge of their boldness, that they had been with Jesus."

Then we may note in Christian practice and history the attention that has been paid to the Virgin. This is not to say that this has not been a fruitful source of many lovely elements in Christendom, but it has been a decidedly feminizing influence. Perhaps Gruber's "Holy Night" is at the same time an example both of the lovely and the excessively feminine emphasis which cuts across Protestant and Catholic Christianity. In passing we may note an ulterior motive in this glorification of docility and meekness in the desire of ecclesiastical authorities for obedience on the part of the faithful. Obedience means power, for those in high positions, and doubtless we have political motives to thank for much of what I am trying to suggest is a perversion of the true nature of Christianity.

Appeals to Women

NOW it is much easier for a woman to react healthily to Christianity than it is for a man. Whether by nature or by force of social expectation, our women have more to do with meekness, docility, and the overt expression of sympathy and love. The adoration of the Virgin and Infant, for example, can mean more to a woman than to a man, for the woman may be called upon to put into practice that expression of mother love that she adores. Also it is the womenfolk in our family bodies that bind up the wounds, brush away tears, and sympathetically exercise that "woman's intuition" that we men scorn—at the same time that we would find it hard to get along without it. Consequently a woman finds strength and help and abetting,

psychological nourishment, in the emphases conventional in Christian services of worship. Much more readily do these things become part of the role that she has to play in social living.

But for a man it is not so easy. Perhaps partly due to higher vigor and vitality and partly to social expectation man tends to play the role of executive and leader. He is more concerned with assertion of power, expressions of physical courage, and the play of his mind in original and creative ways. Yet in the name of Jesus the face of the Church is too often set against such values. There are at least four ways in which men react to this situation:

Some simply reject Christianity in toto. This kind of man is never seen within the doors of a church, unless as a concession to the family on Christmas or Easter; and he is either not a member of the Church or is so passive as to be the equivalent of a non-member. He is simply not interested, and much of his non-interest stems from his feeling, conscious or unconscious, that there is nothing challenging in the Church for him. This is a very large group.

Second. Some take the teaching of the Church at its superficial face value, and in the name of Christ cultivate the feminine components of their natures. This is the small group of sissified Christians. They command no following or respect, except perhaps at old ladies' teaparties, and they provide the first mentioned group with a convenient excuse for rejecting Christianity and all its works. It is hard to say whether their interpretation of Christianity is a cause or a result of their peculiar temperament, though probably to a certain extent it is both. At his best, this type of man may have something of artistic value to contribute to the Church, and he may have a keen mind, but the greater portion of this group are little more than harmless non-entities.

Pay Lip-service

MY third group comprises the great majority of male Church members, and I think that if we are honest, most of us can find a little of this type in ourselves. This is the type that gives lip-service to the doctrines and the teachings of the Church, but in some manner or other betrays a split personality. In this group is found the one-day-a-week Christian loudly proclaiming the brotherhood of man on Sunday while on week days he is busy denying rights to Negroes, refusing entry to our shores to deported persons, or cornering the wealth of the land under the cry of "rugged individualism." Or this type may express itself sentimentally. It will talk in sobbing tones about the beauty and the tenderness of the

Church in one breath, while in the next it will go to work to deprive someone of his religious or political rights. Father Coughlin is as beautiful a specimen of this breed that we have had in recent times. As a matter of fact, the most extreme examples of this type in general can be found in the Roman Catholic communion, due to the fact that ecclesiastical and social pressures drive many Catholic men to Church who otherwise might be found in group one. Incidentally I might remark that among Catholics we find the sharpest contrast of religious expression between men and women. With not very many exceptions—though of course there are some—the Catholic woman wears her religion with a more genuine grace than the Catholic man, who in his business relations, his sports, or his political activities can seldom be distinguished from the “pagans” he so often hears castigated from the pulpit. On the other hand, this type of Christian at its best plays an important economic or political role in the Church. Such men often give devoted service toward the executive running of the Church, which they find better suited to their masculine temperaments than mystical participation in holy communion, prayer and meditation, or the singing of sentimental hymns. Most vestrymen, elders, trustees and other such lay officers are recruited from the ranks of men described in the last sentences.

Rare Christian Men

MY last group is composed of those rare spirits who somehow have penetrated into the secret of the real expression of the message and the personality of Jesus. This type manages to express sympathy and love in its most essential form, where the amalgamation of manly qualities only enhances effectiveness. Probably all of us can think of a few such men among our acquaintances who at least approach this ideal. Among those who are well known perhaps the late Sir Wilfred Grenfell and Albert Schweitzer will exemplify the type to which I have reference. I feel certain that men like these, rather than the doctrines and the conventional teachings of the Church will best give us a hint of what the following of Christ involves.

It follows then that in order to create more of the latter type of men, and in order to make the Church more challenging for those men who do not now support her, we should lay hold on every legitimate element that will make her, and especially her services, more vigorous and powerful. Essentially this should be a more manly interpretation of the personality of Jesus. But there are other sources as well. If not the most vigorous,

then certainly one of the most vigorous expressions of religious ideas in existence is the Old Testament. Particularly among the Hebrew prophets, of which Jesus can be considered the culmination, we have this rare combination of vigor, dramatic force, beauty, and profound spiritual insight of which I have been speaking. Some of the great narratives, the Psalms, and other Old Testament writings are equally good. Of course we must be careful to choose our selections wisely. Some passages, like the Song of Deborah, are vigorous but hardly Christian, but there is a wealth of religious depth and insight to enrich our modern Christianity as it did the consciousness of Jesus himself. This is why I prefer Morning Prayer, as a steady diet, to the Communion service, beautiful though the latter is. Both in some of the canticles and in the responsive readings we hear the accents of the Psalms, while the order of service insures at least one reading from somewhere in the Old Testament. One direction in which the prophets point is that of social justice. Our Church is one in which voices raised in support of the social gospel are not as loud as they should be, perhaps because our Church more than some others benefits from the status quo and accumulations of wealth. Here we can find issues that will require at the same time all the love and all the manliness, as well as all the intelligence that humankind can summon. International brotherhood is today's even more poignant issue. And these are just the beginning of challenges toward which Jesus points us.

The Church needs its women. This article has not done justice to their contributions. But it will not go on from strength to strength until it enlists the whole-hearted and thorough-going loyalties of its men.

A Word With You

By HUGH D. McCANDLESS

Rector of the Epiphany, New York

Grace Before Meat: Addenda

ONE purpose I had in mind in sharing the paucity of my knowledge about Primers and Table Graces with the readers of *The Witness* was to get a little more information myself. Some has come in, and I am delighted to pass it on.

The Rev. Fessenden Nichols of Christ Church of Ramapo, Suffern, writes that there are two other books that should be mentioned: “Grace Before Meals: brief prayers for every day” published by John C. Winston; and “Let Us Give Thanks: a file of family prayers and graces,”

published by the Pilgrim Press. The former is very inexpensive, and he says it is "quite a book."

The Rev. George MacMurray of St. Philip's, Dyker Heights, Brooklyn, has called my attention to what seems to both of us to be a new touch: Table Grace Mats, put out by the Dietz Press in Richmond. Their advertisement says that only \$1.50 can bring you "peace of mind, joy, and contentment," which may or may not be so, since it brings you only eight different graces, and they are usable by all denominations. Perhaps there are more than eight mats to a set, and it would bear looking into. When I was a child, they made porringers in England with graces printed on them, but I fear I broke mine during a dietary disagreement, and I have not seen any since.

The Rev. Lee Belford of the staff of New York University tells me that the "perfunctory" grace in Latin I mentioned some time ago is merely a truncated form of one he learned at the home of Professor Myers at the University of the South. In its fuller form it goes like this:

Head of the house: Benedictus benedicat.

Response by all: Benedictum benedicamus, per Jesum Christum Dominum nostrum. Amen.

I am not surprised that I neglected to mention under Primers, "Prayers Old and New"; and under Table Graces, "The Family Prayer Card," both put out by the Forward Movement. Except for the family prayers in the Prayer Book, the publications of this committee are the best things we have, and the nearest to official orders of family prayer; but when things function so smoothly we take them for granted and overlook them easily. No one pointed out this omission to me, so I imagine I am not alone in overlooking treasures beneath my feet.

Places to Land

By E. W. BAXTER

Rector of the Ascension, Frankford, Kentucky

PEOPLE are like islands. You row round and round them seeking a place to land, and you usually land at the spot where you are most welcome. Most of my failures of the past are due to the fact that I didn't do enough rowing, or I didn't land at the right spot. Then again, they may be due to the fact that a good minister not only lands where he is most welcome, but where he is most needed.

So you see, it can become quite puzzling. How can I strengthen my tactics in the future? How can I be sure which is the best landing place?

A Canadian minister was once asked for the secret of his success. He replied that he had always tried to do the things that everyone knew should be done but were neglected. He never failed to write notes of condolence to the afflicted, whether they belonged to his congregation or not. He would cross the street to speak to a troubled and burdened man. He would drop a note to the mayor, or sheriff, or school teacher who had done something especially worthy of comment. Nothing that might properly receive a minister's attention escaped him.

This is a good plan for ministers to follow if they are not already doing so. It is just another way of seeking for places to land.

The Lost Soul

By PHILIP H. STEINMETZ

Rector of the Ashfield Churches

A MAN, badly poisoned by alcohol, bumped into a tree beside the road. He backed off, swung around and rammed it time after time. Then he mumbled to himself: "Huh! Lost in an impenetrable forest!"

He was indeed lost but not in a forest. There was only one tree, yet however he turned it seemed to him he hit one tree after another. His trouble was not in his situation but in his condition.

When we speak of a lost soul, we are not referring to environment but to inner state. The soul may be in synagogue, church or mosque or among the crowds outside any organized religion and still be lost. Being out of touch with the living God and unaware of our true and right relationship with him is to be lost.

Obviously there is always hope of being saved from such a condition and that not through any change in God or his attitude toward us but through a change in us. In our story when the man regains his senses and sees the one tree and the road beside it, he is no longer lost. So when we see that what we thought were overwhelming dangers and difficulties are in fact just one barrier, sin, and that there is a road past that barrier, the way of the Christ of God, we are saved.

Everyone stands in need of this clear knowledge. Once gained, we are never again altogether lost, though we may get very badly confused and act just as badly as one who has never known God.

If you are lost, come to God and be saved. Then stay in church and be confused.

PEOPLE OF THE CHURCH

CLERGY CHANGES:

GEORGE L. GRAMBS, formerly rector of Trinity, Bayonne, N. J., is now rector of St. Paul's, East Orange, N. J.

W. A. HENDRICKS, formerly rector of Grace Church, Mohawk, N. Y., is now rector of the Good Shepherd, Scranton, Pa.

GEORGE F. KEMPSSELL JR., formerly of Bayside, Long Island, is now vicar of St. Luke's, Katonah, N. Y.

PHILIP P. BAIRD, formerly chaplain at Welfare Island, N. Y., is now chaplain of the Home for Old Men and Aged Couples, New York, and at St. Luke's Home.

HARRY LEE VIRDEN, formerly rector of Trinity, Guthrie, Okla., is now in charge of Trinity, Searcy, Ark.

WILLIAM SHOEMAKER, recent graduate of Nashotah, is in charge of the Redeemer, Mattituck, Long Island.

BANCROFT P. SMITH, formerly assistant at St. Clement's, El Paso, Texas, is now rector of St. Andrew's, Las Cruces, N. M. (residence) and vicar of St. James, Mesilla Park.

WOOLSEY E. COUCH, formerly in charge of Christ Church, Middle Haddam, Conn., is now rector of St. James', New Haven, Conn.

GARFIELD WILLIAMS, formerly dean of the cathedral at Manchester, England, is now locum tenens of Trinity, Lowville, N. Y.

FRANKLIN P. BENNETT, formerly rector of St. Paul's, Syracuse, N. Y., is now rector of St. Paul's, Flint, Mich.

ORDINATIONS:

PAUL MOSS was ordained deacon on Nov. 14 by Bishop Brinker at Holy Trinity, Lincoln, Nebr.

SYDNEY S. BYRNE was ordained priest on Nov. 24 by Bishop Lawrence at the Good Shepherd, Fitchburg, Mass. Formerly a minister of the Congregational Church, he is now rector of the Fitchburg parish.

JOHN W. KNOBLE was ordained deacon on Nov. 26 by Bishop Lawrence at St. Andrew's, Longmeadow, Mass. Formerly a minister of the Methodist Church, he is now assistant at Trinity, New Haven, Conn.

ARNOLD J. PEDERSEN was ordained priest on Nov. 27 by Bishop Lawrence at Grace Church, Oxford, Mass., where he is vicar. He was formerly a minister of the Congregational Church. His residence is Webster, Mass.

DEATHS:

WILLIS B. HOLCOMBE, 87, retired rector of Grace Church, Riverhead, Long Island, died on Nov. 28 at his home in Manorville, L. I.

LAY WORKERS:

CHARLES R. AUKERMAN, formerly superintendent of Woodcock Hall, Louisville, Ky., is now executive director of the House of the Good Shepherd, Utica, N. Y.

WILLIAM V. DENNIS, who recently completed a survey of the diocese of central New York, is now research consultant of the diocese of Virginia.

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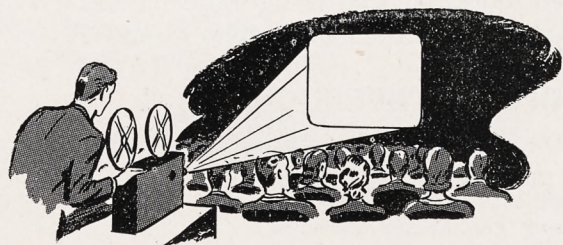
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NEWS OF OTHER CHURCHES

UNITED CAMPAIGN RAISES PLEDGES

Members of 44 Protestant churches in Worcester, Mass., pledged \$531,000 toward 1950 budgets as a result of the first united canvass ever undertaken in the area. Almost every church reported increases ranging from 15 to 25 percent.

SOUTHERNERS MOVE TO HALT UNION

Members of Presbyterian churches in four southern states held a "non-union" rally in Birmingham, Ala., to protest the proposed unification of the northern and southern Presbyterian Churches.

ORGANIC UNION PLAN FOR LUTHERANS

Merger of the three national Lutheran Churches was advanced by a six-man committee reporting at Dubuque, Iowa. The report will now be considered by a larger committee and, if approved, will then go before the national conventions of the three churches: American Lutheran, Evangelical Lutheran, United Evangelical

Lutheran. If they are merged the single Church would have more than 1,500,000 members.

WOMEN MINISTERS SET RECORDS

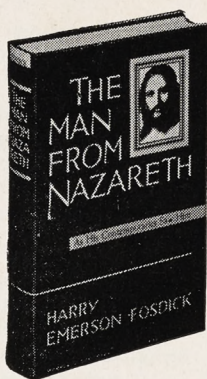
Six women are serving as ministers of the Methodist Church in the Norfolk district of Nebraska and, according to the district superintendent,

they are establishing records which men in the district find difficult to equal.

LABOR COUNCIL APPROVES CHURCH DELEGATES

The central labor council of San Diego County, Calif., has voted to make room at its conference table for recognized Church delegates who have been approved by the council's executive board. The first to be admitted is Methodist John A. Zimmer, Linda Vista pastor, who was appointed by Bishop James C. Baker.

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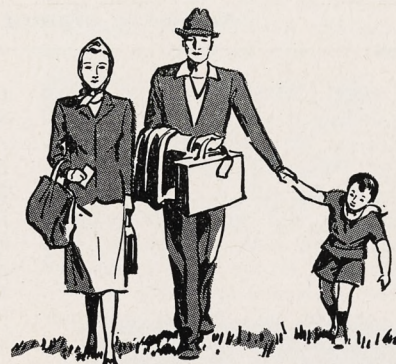
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ONLY ONE CAUSE: Sin is not wiped out by calling it sickness, nor changed in character by calling it a complex. Warning! With alcoholism now a disease, how long will it be till murder is a disease, and whoremongering is a disease, and rape a disease? God puts all these in the same group and class, and he spells it S-I-N!

If alcoholism is a disease it stands alone and apart and different from all other diseases in its cause, actions, operation, and effects. Smallpox, flu, polio, etc., and the almost endless number of other diseases seek out their victims in the dark, and stealthily creep and leap upon them unawares. But the alcoholism disease germ has to be, and always is, self-sought, self-chosen, self-wanted, self-imposed, self-selected . . .

If alcoholism is a disease, terrible and deadly, the cause is known to all. Every scientist knows the cause . . . There is only one cause—alcohol. Kill the cause and you cure the patient. Why play dumb any longer—The United Presbyterian.

A POPULAR PASTIME: Fighting Communism has become in America a popular and exhausting pastime for all kinds of people (some Catholic veterans have been heard to complain like Jimmy Durante that now everybody is trying to get into the act); as pastimes go, it may be less harmful than others. But it is an expensive occupation, too. An alarmingly high percentage of the national income is going into the fight. That perhaps can be justified by the demands of national security. But the outlay of cold cash is not the greatest expense. Money, after all, is only money.

What American Catholics cannot afford is the sheer energy being expended in the realm of thought and spirit for an anti, largely rhetorical enterprise. The youthful enthusiasm given to a negation might be given to genuinely Christian social reconstruction. The emphasis on fear and suspicion found everywhere might well be transformed into hope and vision—and hard work.

—Commonweal (R.C.)

EXAMPLE FOR EPISCOPALIANS:

The older I get the more important seems the matter of personal kindness and warmth. There are too many cold people in the world, too many Christians with long faces, too many who find it difficult to smile or to shake hands. I do not see how we can have Christianity without personal warmth.

Our newly elected moderator, Dr. Barbour, convinced everyone at General Assembly that he has a big, warm heart. Indeed he is hardly second to F.D.R. in personal charm. I hope that his kindness and warmth will spread throughout our Church and perhaps inject a little spark of human kindness into those Presbyterians who will not even shake hands with a stranger attending their church.

—Presbyterian Tribune.

TWENTY-SEVEN FRANCS: A poor blind woman in Paris put twenty-seven francs into a plate at a missionary meeting. "You cannot afford so much," said one. "Yes, sir, I can," she answered. On being pressed to explain, she said, "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in a year for oil for your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.' 'So,' said the poor woman, 'I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands.'—Christian Endeavor World.

EXPLANATION: Trying to explain the reason for world-wide disagreement, an Indian said: "When nations

smoked pipe of peace, no one inhale."
—Watchman Examiner (Bapt.)

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Hymnal 1940 Companion. Church Pension Fund. \$4.50. Boxed in combination with the Hymnal, \$6.25.

The leading spirit in the compilation of this Companion was the late Winfred Douglas, who mapped out the plan of the book, and gathered a considerable amount of the material. The book would no doubt be even better, had he lived to see it through the press, but as it stands, it would have given him great pleasure. The commission has aimed to produce the most accurate hymnal companion in existence—many of the current handbooks simply repeat from one to another venerable bits of antiquated misinformation. Every statement in this book, it is said, has been carefully checked for accuracy. There is a brief introduction on the history of hymnody, and a chronological list of the texts and tunes of the Hymnal 1940. Then follow brief historical essays on the texts and tunes (364 pages). In every case where the matter is of importance, the original text of the hymn is printed. Part II (243 pages) gives biographies of authors and composers. At the end of the book are several indexes, including organ works based on tunes in the Hymnal 1940, Biblical references, etc.

Every parish, every clergyman, every organist and choir master, indeed, every person interested in Church music, should have a copy of this book within each reach.

The Home Book of Bible Quotations. By Burton Stevenson. Harper. \$6.

It was probably inevitable that Burton Stevenson, the champion compiler of books of quotations, should turn eventually to the Bible. He must be an Episcopalian, for his Bible includes the Apocrypha, though even as a student of literature and a compiler of quotations one could hardly overlook that endlessly quotable, perfectly fascinating, but often forgotten part of the Bible. On the whole, the quotations are well chosen, the brief excursions into exegesis are quite elementary, and are, of course, literary, not theological. The book is, like all the author's volumes of quotations, superbly indexed, and will undoubtedly prove a great boon to multitudes of readers, not only those whose familiarity with the Bible is scanty, but also those who have read it carefully but have difficulty in locating a particular quotation.

The Province of the Pacific. By Louis Sanford. Church Historical Society. \$3.00.

A thoroughly documented and authoritative history of the Province, by the late Bishop of San Joaquin. It also has a good account of the introduction of the Provincial System in the Episcopal Church.

Theologia Germanica. Introduction by Joseph Bernhart. Pantheon Books. \$2.50.

This is a new edition of Miss Winkworth's famous nineteenth century translation. The translation has been revised to make it agree with the modern German version of Joseph Bernhart, whose introduction fills the first hundred pages. Bernhardt's account of mediaeval mysticism will not satisfy every student. One ought to read the famous chapter by Miss Evelyn Underhill in Volume VII of the Cambridge Mediaeval History. It takes a mystic to understand a mystic, and Miss Underhill was herself a mystic. We are very grateful to the publishers for providing this new edition of one of the greatest Christian classics.

The Quaker Story. By Sidney Lucas. Harpers. \$1.75.

An extremely readable, if very brief, history of the Quakers, beginning in the "rare stillness of a May morning in 1652," when George Fox, standing on the top of Pendle Hill, looked across the Yorkshire Moors and had a vision. There are a great many people who would like to know more about the Quakers but can not take time to read a full history. This is the book for them—136 pages.

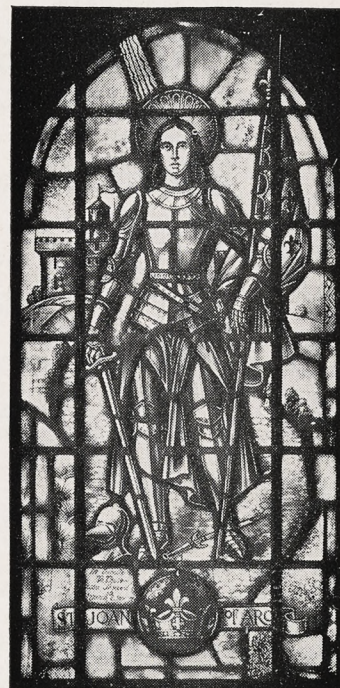
The Man Born to be King. By Dorothy L. Sayers. Harper. \$3.75.

These radio dramas have been enormously popular in England, both when broadcasted and as printed in a book. They cover in outline the life of Our Lord and are very penetrating and incisive. Like everything that Miss Sayers writes, they deserve to be considered as literature.

The Sign of a Child. By William Allen Knight. W. A. Wilde, \$1.00.

This is a book of only seventy-six pages and the print is large. If early Christmas shopping needs to be done, here is a gift for either children or adults that makes an antidote for

Santa Claus in its moving presentation of the events preceding the birth of Christ, his coming, and his life. Particularly of value in the book is the portrayal of Isaiah and his times, though Biblical scholarship might be disturbed by the author's unified treatment of that prophetic book. With the skill of a great artist, he weaves with words sharply outlined descriptions of the Holy Land with which he seems so familiar. You are there on the scene as you read this book.—A. V. D.



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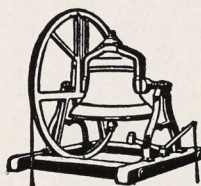
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BACKFIRE

GORDON K. CHALMERS
President of Kenyon College

The report (Witness, Nov. 24) en-
titled "Write your own Headline" re-
fers to the cancellation by Kenyon
College of the football game scheduled
with the University of the South. It
ends with the sentence, "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."

The meaning seems to me clear, if
the grammar is not. The plain fact
is that the effect of this action on
the understanding by white people as
well as Negroes of the relation of the
Church to the race question was very
seriously considered. Indeed, we con-
ferred very long about it and went
to considerable length to reduce if
we could the very bad effect of the
demand of the director of athletics at
Sewanee that we should not permit
Negroes to play on our team when
it met their team.

The facts are these:
On October 17, Mr. Gordon M. Clark,
the director of athletics at the Uni-
versity of the South, wrote to Mr.
H. F. Pasini, director of athletics at
Kenyon, insisting that Negroes should
not play in the forthcoming football
game between the two colleges. Re-
ferring to Mr. Clark's letter, I ad-
dressed a reply to Dr. Boylston Green,
the vice-chancellor of the University
of the South as follows:

"Mr. H. F. Pasini has under date
of October 15 a communication from
Mr. Gordon Clark, director of athletics
at the University of the South, indi-
cating that he does not expect the
Kenyon team to have Negroes on it
when it plays against your team.
Negro students are regular students
at Kenyon College and in no sense
second-class students or citizens.
Teams which play Kenyon College will
play the Kenyon College team or not
at all. I am sorry that this matter
may produce difficulties for you, but
the situation in Kenyon is perfectly
clear and has been undeviating."

Some days later Dr. Green's reply
came to me, assuring me that the
Sewanee team would be here to play
the game.

The college has two Negroes on the
team. Information about this ex-
change of letters had leaked out, and
on talking with Stanley Jackson and
Allen Ballard I found that they knew
the whole situation. Other members
of the team had expressed themselves
very strongly in favor of the reply
which they understood that I had

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sent to the University of the South. We proceeded to prepare for the game.

Under date of November 2, Mr. Pasini received another letter from Mr. Clark containing the paragraph:

"In my letter of October 15th I accepted your invitation to dinner after the game. Circumstances make it necessary for us to leave your campus immediately following the game so we will have to decline this invitation."

The Kenyon-Sewanee games have been marked by pleasant relations, including a dinner or other social gathering involving both teams. The dinner to which Mr. Clark referred was a dinner of our team with the Sewanee team, and his acceptance of our invitation had been sent on the 15th of October. After careful consideration of Mr. Clark's letter by the administrative officers and the coaches, it seemed clear to us that the director of athletics and his team or part of it would come to Kenyon under duress and that to decline the invitation to dinner after accepting it without giving a reason gave ground for the suspicion that the reason was contained in Mr. Clark's earlier letter demanding that no Negroes play against his team. We thereupon decided to cancel the game. This decision was unanimously confirmed by the faculty committee on athletics, by the whole faculty and by the whole football team, and on the next day by the student body.

ANSWER: For colleges to cancel a football game because Negroes were on one of the teams I think is bad business, particularly so when they are Church colleges. That is what I was trying to put across in the news item Dr. Chalmers mentions. I was not concerned about whose fault it was. We have not received Dr. Green's interpretation of the event. However the Sewanee Alumni News for Nov. 15 has this boxed on the 5th page: "The Kenyon game was cancelled by them after Sewanee had agreed to every stipulation which they had set. Players, coaches, faculty, students at Sewanee were keenly disappointed." This statement is reproduced, not to fix blame on either college, but to present to our readers the only Sewanee interpretation so far available.—W.B.S.

WALTER MITCHELL
Retired Bishop of Arizona

Referring to Mr. Mainwaring's letter of Oct. 20: the statement "obeying the rubrics and more" has no reference to the "many special services" to which he refers, but to interpolations in the service of consecration of a bishop. The claim was made that, having done all the rubrics required,

it was quite proper to "do more"; i. e. add anything those in charge thought proper. The resolution passed first by Deputies and then by Bishops would seem to settle this and all related questions—use of the so-called American Missal, for instance, which was mentioned by name.

Mr. Mainwaring says he believes "reservation to be legally justified." I do not happen to know what his standing as a canonist is, but when the late Bishop Hall of Vermont was alive, the House of Bishops, by general consent, regarded him as the authority par excellence. He believed firmly in obedience to canons and rubrics. In his address to the Vermont convention in 1928 or '29, he said that reservation was unlawful and if any were practicing that custom they were to cease. He would be willing to authorize the sacrament to be carried to the sick for a service of holy communion but not reservation. Coming from a former member of the Cowley Fathers made it all the more significant.

If bishops and clergy would only realize that the Church is not theirs but the peoples, we should have greater unity in the Church.

JOHN KREMER
Layman of Philadelphia

It was with much pleasure that I opened my copy of the Nov. 10th Witness and found the articles of the American Church Union, of which I have long been a member. I am sure that a number of your readers will be equally gratified. It is important for all of us to get the honest views of those who may differ from us.

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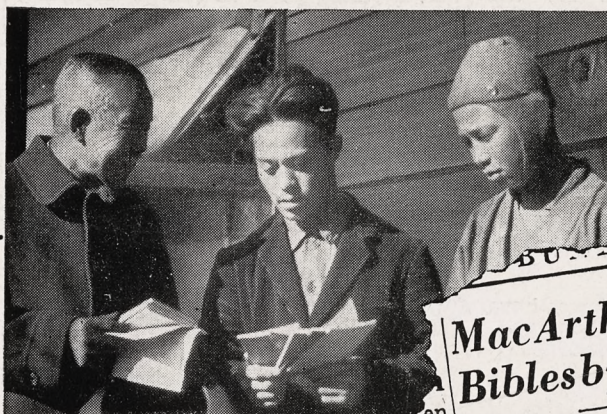
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