

THE Witness

10¢ A COPY

January 12, 1950

Series for Lent

THE WITNESS series for Lent will deal with current movements that are allies, competitors or both of Christianity. Movements to be dealt with are Nationalism; Alcoholics Anonymous; Peace of Mind Cult; Humanism-Secularism; Psychiatry; Communism; Peace Movement; the Church. A group of distinguished writers, to be announced next week, are to deal with these subjects. This is our preliminary announcement in order that clergy and others may plan now to use the series with discussion groups or otherwise distribute The Witness in their parishes during Lent. The first article of the series will be in our issue of February 16th. Order blanks will be sent to the clergy presently.

ARTICLE BY DEAN BROOKE MOSLEY

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7, Morning Prayer; 5, Evening Prayer.
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Thursdays and Saints' Days at 10:30 a.m.
The Church is open daily for prayer.

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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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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, Chairman.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

SERVICES In Leading Churches

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

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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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

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CHURCH CHURCH

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Rev. Frederic B. Kellogg, Chaplain
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Thursday, 7:30 a.m.

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Tues.-Fri. (October-May): 12:10 P.M.
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Sunday: 8:00, 9:25, 11 a.m.-High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA

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This Church is open every day.

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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

Young Adults of California Organize for Action

*Reports at Conference Reveal Their Interest
In Various Phases of Church Work*

★ "Young adults hold a crucial position in the Church as we prepare for a new curriculum," Canon Charles M. Guilbert told one hundred representatives of young adult groups from eighteen near-by parishes, after they had given three-minute reports at their first annual dinner in the old crypt of Grace Cathedral on Nob Hill, San Francisco. "You are providing already a good proportion of our church school teachers and also of parents in our parishes," he said, as their reports clearly showed that participation in church school work was a major concern.

Top place in activity projects, judging from the reports, was their functioning as "a service organization for the parish," doing painting and repair jobs on church buildings, parish houses, rectories and sundry equipment. Young women provided junior choir vestments, kept them in repair, helped at bazaars and sales of work. The second most frequently mentioned interest was dancing, parties, and other social functions. Third place goes to the church school, led by such statements as "We furnish all the instructors in our Sunday school"; "Young adults care for the junior division of the Church school," "We added four teachers and a secretary since September," while others

told of plans for Christmas trees and pageants. One group sponsors a Saturday afternoon boys' club in a downtown parish. Another helps at a Friday evening teen canteen, which registered 355 members in four weeks. Another supports a representative on a community recreation council. Another collects clothing for boys in Ireland.

The nature and frequency of comments regarding study interests suggested the possibility that newly-formed groups of young adults need about two years' experience of fellowship in social activities and other projects before they are ready to plan together a well-balanced program which includes subjects for study and discussion, unless they began as a Sunday or weekday study or service group. The National Council's marriage course seemed to be the most popular. After the meeting, one interested rector said that he had been able to introduce at most meetings of his young adults a single reference to Church history or customs, to which his audience gave close attention.

One group gave details of its devotional emphases and of training received for a fuller participation in the worship of the Church and a clearer understanding of its doctrines. Another parish group reported "at-

tending Sunday service in a body quarterly." Several help at "the coffee hour" after service. A downtown parish group asked for a monthly Sunday evening service, forms its choir, and serves coffee after. Of particular interest was the bold assertion of a young woman who said of her group, "Every member belongs to some other organization in the parish, and we all attend church services regularly." A young man, reporting for a group which has been active for three years, said with emphasis, "We are definitely encouraged to participate in other parish organizations." Another young man, later elected to office, sent regrets for his absence, "because he had to attend a vestry meeting." In telling of financial contributions, one group's spokesman said that its members gave three units (\$30 annually for five years) to the Church Divinity School of the Pacific. Of particular interest were brief statements presented by representatives of groups from two Negro congregations, two Chinese missions and one Japanese. Several speakers, in reporting for their group, said they wanted ideas for their programs, which they probably got before the evening was over.

As one listened to these eighteen reports it appeared that most of the groups started informally, and a number have continued "as informal as possible." One grew out of a former Y. P. F. Most included married couples and single persons and meet monthly, a few twice a month, one three times each month. Those who meet weekly do so on Sunday evenings in connection with a service, or a larger youth program which

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includes a service at 5:30 p. m., a pot luck supper, discussion or a movie.

The whole body elected four of their number as president, secretary, treasurer, and program chairman of the diocesan young adults' committee for 1950. They had been selected by a nominating committee from four different areas in the northerly section of the diocese, nearest to the see city, suggesting that the time has come for more attention to be given to developing the work in other parts of the diocese, with possible plans for regional organization for young adult groups elsewhere.

Others who spoke during the evening were the Rev. Edward A. Wicher Jr., the Rev. Canon Charles M. Guilbert, the Rev. A. Ronald Merrix and Bishop Karl Morgan Block. The Bishop challenged the young adults to be ready to offer themselves as evangelists and teachers, to take the initiative in inviting others to church services and meetings, to visit homes in nearby areas on Saturday or Sunday afternoons, and help to start Sunday schools and youth groups in districts where the Church's ministrations were needed.

OBTAIN JOBS FOR HANDICAPPED

★ The Rev. George R. Selway, rector of St. Paul's, Lansing, Michigan, reporting for a commission for the employment of the handicapped, informed Governor Williams last week that at least 847 jobs were found during the campaign which was staged during a week in October. The commission is now continuing with the second objective of a long range study of the people who are unemployed because of physical handicaps. It will contain recommendations for improving their chances for work.

CONFERENCE FOR VERMONT CLERGY

★ Bishop Vedder Van Dyke of Vermont was the leader of the annual Advent clergy conference, held December 12-13 at Rock Point. One of the features of the program was an explanation of the national religious educational program, presented by the Rev. John Norris of Brattleboro.

YOU BETTER WATCH FOR THIS MAN

★ A man calling himself the Rev. James Manning, claiming to be of the diocese of Sacramento, has been making calls on the clergy. In Utica, N. Y., he attempted to take the Rev. Stanley P. Gasek for a touch. But when "Mr. Manning" was confronted with the evidence that he was not on the clergy lists he left town leaving behind a hotel bill. The Rev. Stanley P. Gasek, 1642 Sunset Ave., Utica 4, N. Y., can give you a detailed description if you think it might be handy.



Bishop and Mrs. Girault Jones of Louisiana, with daughters Elizabeth and Virginia.

UNITED EFFORT IN BOSTON

★ It is generally recognized that the Protestant Churches must work together to a much greater degree than in the past. In many cases, the churches in a community are working together but in far too many of these the cooperation is between the ministers or between small special committees. Instances where the cooperation reaches down to the roots—to all the parishioners—are far too few.

One place where a real effort is being made to bring together all the parishioners of all the parishes is in the old Back Bay area of Boston, Massachusetts—an area a little over a mile long and a third of a mile wide. The character of the Back Bay has changed materially in the past quarter century. Formerly, it was a district of separate homes, whose owners had lived there many years. The churches were true parish churches, with their memberships living close by. Now the Back Bay is "downtown." Much of it has gone over to business. The rest is increasingly an area of apartments (generally small), student quarters and lodging houses. The population is in a constant state of change, and while the bulk of the parishioners are still fairly near by, the membership is spread over the entire metropolitan area.

In this small area there are ten Protestant Churches—one Baptist, two Congregational, three Episcopal, one Methodist, one Presbyterian and two Unitarian.

Recognizing the need for closer cooperation by all the parishioners, and for greater knowledge of each others activities, problems and plans, the women's missionary groups of these ten churches have undertaken what, it is hoped, will be the first of a series of joint

meetings, devoted at first to the mission field. If these work out as anticipated, it is expected that an informal council of the ten women's groups will be formed, to develop a joint program of activities and of study.

The first meeting was on January 4 at Emmanuel Church. At this meeting Mr. Paul Rusch spoke on "Can the Christian Church fill the spiritual vacuum in Asia?" He said that unless we move into that vacuum created by the war, we had better give up and let the other ideology move in.

Mr. Rusch is returning to Japan in the spring as executive vice president of the Brotherhood of St. Andrew in Japan—which, among other activities, is developing a rural Christian community patterned on a New England village, with church, health center, experimental farm and community center.

FACULTY CONFERENCE ANNOUNCED

★ "Christianity and the modern campus" will be the theme for the faculty conference in the second province, to be held at Bard College, Annandale-on-Hudson, N. Y., February 3-5, 1950. The conference is sponsored by the provincial committee on college work and the national association of faculty Episcopalians. Chairman of the conference, Prof. Virginia D. Harrington at Barnard College, New York, is national vice-chairman of the association of faculty Episcopalians.

The three major addresses will be given by President Edward C. Fuller of Bard College, Prof. Whitney J. Oates of Princeton, and the Rev. Robert N. Rodenmayer, rector of Saint John's Church, Northampton, Mass. Time will be allowed for group discussion concerning the responsibility of Christian professors on the modern campus.

It is hoped that the provincial association of faculty Episcopalians will be organized during the conference.

ISSUES WARNING ON MINISTRY

★ Bishop Stephen C. Neill, assistant to the Archbishop of Canterbury, told those attending an inter-seminary conference meeting at Rock Island, Ill., that nobody should enter the ministry because of home tradition, a desire to escape from the hardness of life, or because of personal ambition. He also suggested to the seminarians that they finish their seminary training "then go out and hold down a lay job for at least two years. If you can take it and, at the end of two years, still want to be a minister, then you will have proved to yourself that you are not seeking escape from life in the ministry."

PUERTO RICAN CHURCH CELEBRATES

★ The Church in Puerto Rico climaxed its celebration of the 400th anniversary of the Book of Common Prayer with a procession through the streets of Ponce, and a solemn Te Deum before an outdoor altar erected on the grounds of Holy Trinity Church. All parishes and missions sent delegations, and Bishop Charles B. Colmore, re-

tired Bishop of Puerto Rico came from his home in Florida to attend the celebration and preach the sermon.

The procession feature was the religious liberty bell of Puerto Rico, which is owned by Holy Trinity Church. It belonged to the first Anglican church established in Puerto Rico in 1872, the parish being the first non-Roman congregation ever established in the Spanish colonial empire. Because of restrictions contained in the concordant between the English government and the government of Spain, the bell remained silent until July 25, 1898. Then it was rung for the first time, announcing the arrival of American troops and the coming of religious liberty to Puerto Rico and proclaiming the right to worship God according to the rites and ceremonies of the Church as contained in the Book of Common Prayer.

SUMMER CONFERENCE MOVES

★ The summer conference of the province of Washington, popularly known as the Sweet Briar conference, is to meet this year, June 11-17, at Hood College, Frederick, Md.



SALVAGING BRICKS for the new St. Andrew's, Panama City, Fla., which were purchased from wartime housing project nearby. The youngsters are Tom Sale, Lolete Falck and Martha Bill

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BISHOP GRAY LEADS CONFERENCE

★ Bishop Walter H. Gray was the leader at a conference on the ministry held Dec. 30 at Christ Church Cathedral, Hartford, attended by 75 students from schools and colleges. Other leaders were Dean Hirshson, the Rev. Howard F. Dunn and the Rev. Gerald B. O'Grady. Highlights of the affair were addresses by two seminary students, Brendan Griswold of Berkeley and John W. McCann of General.

NEW HEAD FOR PROMOTION

★ The diocese of Central New York has a many-sided department of promotion which includes press, radio and television. It also promotes the circulation of pamphlets and magazines. The Rev. G. Clayton Melling, rector of All Saints', Johnson City, has been placed in charge temporarily, succeeding the Rev. William Robbins who has left the diocese. The Rev. Robert Page, rector at Aurora, succeeds Mr. Melling as editor of the diocesan magazine.

HENRY DARLINGTON RESIGNS

★ The Rev. Henry Darlington, rector of the Church of the Heavenly Rest, New York, has resigned, effective March 1, 1950 which is the 28th anniversary of his rectorship. During this time the Heavenly Rest was consolidated with the Church of the Beloved Disciple. Also one of the most beautiful churches in the country was built, together with chapel and parish house, all completely paid for. The reason for the resignation, which has been reluctantly accepted by the vestry, is poor health. A committee consisting of the wardens, with power to increase the number



HENRY DARLINGTON

to six, has been appointed to suggest a new rector, with Dr. Darlington having agreed to continue as minister of the parish if the new rector has not been found by March 1.

BISHOP GORDON VISITS IN OWN PLANE

★ Bishop Gordon of Alaska recently acquired a cruiser plane which he is now using on visitations. It will be a great time-saver. Thus to go from Fairbanks to Fort Yukon by boat requires 611 miles of travel. By plane, straight across the mountains, it is 150 miles.

Bishop Gordon commented that "one is called upon to learn a good many things when serving the Church in Alaska." When he came to Alaska six years ago he had never seen a dog team. Since then he has covered some 6,000 miles by dog sled, during five Arctic winters. He said too, that he found that to visit river missions it was necessary to use a launch, so he learned to operate the boat, "Godspeed," covering 3400 miles in visitations last summer.

WATERLOO RECTOR GETS MEN

★ The Rev. Herbert Lamb Jr., rector of St. Paul's Church, Waterloo, N. Y.; a parish of 500, has rocked his flock with a greater dose of medicine than many of the new curative drug preparations, and the greatest disease of all, that of "Episcopal apathy" is getting the worst licking in Central New York Episcopal history.

Just 9 months ago, to bring about this drastic change, Mr. Lamb had to swallow his priestly pride and employ modern means to herd his men into church. The results of what has been accomplished follow: One year ago the average men's attendance was 15 on a Sunday, and today it is over 75. One year ago the every member canvass was made by 40 persons, 15 men and 25 women. This year it was handled by 40 men and no women.

This is the way it was done: Starting in February and going through May 1949, first, Mr. Lamb really wanted his men in church and prayed for God's help for this; second, each week he personally invited 10 men to pledge themselves to attend church for 4 consecutive Sundays. At the end of 15 weeks, 150 men had signed up. Third, the rector had the attendance roll kept, and checked all who missed. Fourth, as the four week pledge expired, a layman asked the men to renew the pledge for another four weeks. These were acknowledged by the rector in a note. Fifth, Mr. Lamb kept track and checked the absentees in these groups in person or by phone. The result was that average men's attendance for these four months was increased by 99. Sixth, after the summer vacation, all men received a general invitation to revive their pledges for four Sundays. In the first eight

weeks, 77 men have been in church four times; 14 three times; 12 two times; and 49 once, a total of 152. Later figures indicate a steady increase. Seventh, the weekly parish bulletin sent to all families at their homes includes the attendance figures and arouses a great deal of interest.

Some of the results of this "Episcopal Churchmen's Association attendance campaign" are: Last May there were 120 men at the Men's corporate communion, and along with the men have come their wives, daughters and aunts; the entire parish spirit is full of renewed enthusiasm. Each organization has gained a new outlook on life, the Sunday school is increasing, the loose offering has tripled, pledges are better paid, and an increase of well over 10% in the total pledging has taken place. Most amazing of all is the fact that the men publicly admit that they don't find going to church so bad after all.

The entire program is a pilot run on increasing church attendance sponsored by the Episcopal Churchmen's association's local branch in Waterloo.

MARRIAGE INSTITUTE IN BOSTON

★ An institute on marriage and the home is being held on successive Friday evenings, January 6-February 17, at the Advent, Boston. The lecturers are all eminent doctors, psychiatrists and professors connected with various hospitals and colleges. The final lecture will be by the rector of the parish, the Rev. Whitney Hale, on building a successful home. The aim of the institute is to provide a community service on a professional level to young married people and those planning to be married. Following each talk there are discussion periods, with questions addressed to a panel consisting of the speaker, a clergyman and a third person informed in the field of marital counseling.

FORUM ON LABOR IN NEW HAVEN

★ An open forum on the relationship of the Church to organized labor was held at Trinity Church parish house, following the charge by labor leaders that some churches in New Haven were having work done by non-union men. There were about 75 present; ministers, vestrymen and trustees, and spokesmen for unions. Jerome Davis, lecturer and former professor at Yale Divinity School, urged that contracts for church work should go to union organizations whenever possible, saying that to do so was to carry out the implications of Christianity. Pastor James Lenhart of the United Church, in replying to the criticism of a union leader, stated that 90% of the city's Protestant church contracts went to union labor, but that if the building trades council chose to picket his church he would accept the challenge.

FREDERICK GRANT PREACHES

★ The Rev. Frederick C. Grant, professor at Union Seminary and a member of the editorial board of *The Witness*, was

the preacher at a union service held recently at Trinity, New Haven. He declared that "Protestantism means freedom of the human spirit, the glorious freedom which can never be enslaved by dictated doctrines."

HAIL TO THE CHIEF

★ Bishop Gilbert of New York was made a full-fledged deputy fire chief on January 5. With the honor went two automobile medallions of blue and white which, presumably, means that he can whip through the streets of New York and also park without being tagged.

CONVENTION WEAKNESSES POINT OUT

★ The Rev. Theodore P. Ferris told the congregation of Trinity Church, Boston, that there were too many lawyers in the House of Deputies at General Convention. "One of the weaknesses of the Church which we felt at the convention," he said, "is that a great many of its people, for lack of something better to delight in, delight in the working of the machinery for the machinery's sake. That is a weakness."



MRS. WILLIAM H. BROWN JR. (center) with her six daughters. They are members of St. Andrew's, Lexington, Ky., where Mr. Brown is vicar

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DEFENDS RIGHT TO SMOKE

★ Rector Harold W. J. Urquhart of Trinity Church, Watertown, S. D., resigned from the ministerial association there after his fellow members, by formal motion, asked him not to smoke at a meeting. He said, "I object very strenuously to others trying to dictate what constitutes acceptable Christian behavior, and also doing it in a rude and unmannerly way. They could merely have asked me to stop smoking. I wish to be no longer associated with a group that has no manners." The motion had asked him to stop smoking "because it is un-Christian behavior," whereupon Mr. Urquhart left the meeting to eat by himself where he could smoke unmolested.

ATLANTA MISSION GROWS

★ In 1947 St. Timothy's Church, a mission in Atlanta, Ga., purchased an army chapel from an abandoned army camp near Moultrie, but the Moultrie authorities refused a permit for moving. The war assets administration insisted the chapel belonged to the church because it had been paid for, but they did nothing to protect workmen when they came to move it. This story was told in *The Witness* at the time.

Before they could secure their building and erect it, they had to disband one class of the Sunday school; two classes met outdoors until the end of November, while another class met in an automobile. The congregation has now been in the new building for a year, and the Sunday school has trebled, and new families have joined the church. The men have put in many hours designing and building class rooms. The budget for 1950 was presented on loyalty

Sunday recently, after service, when 90% of the amount was pledged. The following Sunday it was over-subscribed. Preparation for loyalty Sunday was begun in September with weekly prayer meetings for missions, and with a quiet day on Armistice day. The rector of St. Timothy's is the Rev. C. B. Lucas.

MISSIONARY RETURNS TO LIBERIA

★ Fenton B. Sands, agricultural missionary in Liberia for the past three years, has returned to that country following a furlough in the U. S. He is a graduate of Cornell and did some graduate work there during his furlough. He writes the National Council: "I now have a reserve of ideas and proven plans that should be instrumental in making our work progress satisfactorily."

Bishop Harris is enthusiastic about the agricultural program in Liberia. He sees it as a means of raising standards of living and bringing better health to the whole area. He says: "This is a vital part of our whole educational program, designed to provide food and a balanced diet for the personnel in our institutions, which they have never had, and to teach modern agriculture to a limited number of young men."

CONFERENCE ON MINISTRY

★ Men considering the ministry as a vocation held a conference at Manlius, N. Y., December 28-30, sponsored by the diocese of Central New York. Leaders were Bishop Peabody, Bishop Higley, the Rev. Condit Eddy of Binghamton, the Rev. F. T. Henstridge of Elmira, the Rev. J. C. Mason of Cortland, the Rev. Rugby Auer of Manlius, the Rev. R. J. Page of Aurora and the Rev. R. B. Stott, chaplain at Cornell.

MUSICAL PIECE BY RECTOR

★ The Rev. Van R. Gibson, rector of St. Mary's, Yonkers, N. Y., wrote a musical selection, "Shepherds Gazing at a Star" which was offered at the Christmas service. The music was by Robert H. Terry, organist at St. Andrew's, Yonkers. It is the second time they have teamed up for a Christmas carol.

SOUTHWESTERN VIRGINIA HAS GOOD REPORT

★ Following an optimistic report by the Rev. W. E. Roach, promotion chairman of the diocese of So. Western Virginia, the executive board adopted appropriations for 1950 which authorized the bishop to pledge \$22,317 to the National Council, the amount of the full enlarged quota. The board also contributed to the cost of a parish house at St. John's, Waynesboro, and voted funds to develop work in the growing Williamson section of Roanoke.

ST. LUKE'S HOSPITAL HAS FIRE

★ St. Luke's Hospital, Church institution in Tokyo, now housed in a temporary building, suffered from a fire December 17. All of the patients, together with the staff, got out safely. The loss was at first estimated at \$15,000 but is now thought to be greater.

BISHOP BENTLEY THE SPEAKER

★ Bishop Jno. B. Bentley, vice-president of the National Council, was the speaker at the meeting of the Newark Auxiliary on January 4th. He spoke on the program adopted at General Convention with Bishop Ludlow explaining what could be done about the budget to pay for it.

(Continued on Page Seventeen)

EDITORIALS

Hollywood in New York

THE WITNESS was invited to send a reporter to a dinner, speeches, and a showing of a new film "Guilty of Treason." The buildup stated that the Overseas Press Club was devoting this whole affair at New York's Waldorf Astoria to the subject of "religious freedom." Press notices preceding the occasion headlined an oration to be given by Cardinal Spellman on the first anniversary of the arrest of Cardinal Mindszenty of Hungary, and listed among the distinguished guests to be present, Mrs. Roosevelt, Governor Dewey, Senator Lehman, Secretary Acheson, Dr. Bunche, David Sarnoff, Arthur Sulzberger, Mrs. Ogden Reid, William Randolph Hearst, Jr., Roy Howard, Kent Cooper, Claire Boothe Luce, and a host of others. It would surely be something to attend, and The Witness was happy to accept.

Our reporter presented himself at the grand ball room of the Waldorf, was shown the dining room and told to sit any place. Lobster newburgh was served, with all the trimmings, and the food was made even more delightful by the company at the table, newspaper men and women, among the most talkative H. V. Kaltenborn. Following the princely repast, we sauntered into the ball room, and had very choice seats right up in front. We watched the Cardinal arrive and then the Hollywood contingent. It was impossible to escape the artificiality of the actors as they moved into their reserve section, contrasted with the naturalness of the newspaper crowd. The president of the Overseas Club, Frank Kelly, opened the session somberly by saying that our minds go back "to a tragic event just a year ago. Cardinal Mindszenty was a prince of the Church, and we can agree with Secretary Acheson when he said he was sickened and horrified by what happened. There is little we can do to reverse that happening, but we can pay tribute to the Cardinal." He then intro-

duced Cardinal Spellman by saying that his eminence would not speak because he had had a very busy Christmas season, and the Cardinal took a bow. Mr. Kelly then spoke of his regrets that so many who were expected to be present were not and called upon Claire Boothe Luce to take a bow. Mr. Kelly then introduced another famous name, which had not been on the original list, the correspondent, Homer Bigart. That went awry because Bigart wasn't there. He thereupon gave up after allowing the star of the film, Bonita Granville, to utter a few words. The house lights were lowered, and we beheld the prevue of the screenplay by Emmet Lavery called "Guilty of Treason," sub-head "The story of the 'trial-behind-the-trial' of Cardinal Mindszenty."

Movie criticism is beyond our reporter. But he felt right at home, being an addict of westerners. Charles Bickford as the Cardinal played pure grade-B-western-style-old-man that the bandits are torturing in order to get his treasure, accompanied by a similar stilted and soupy portrayal of a heroine on the part of Miss Granville. Richard Derr was as perfect as the dupe-of-the-gang-of-thieves ever is. The only one that didn't fit in was Paul Kelly as the newspaper correspondent. His acting was too good for the rest. All of the constabulary had pretty stars

on them. There is a fair amount of shooting and torturing to please all western addicts, and the plot is plain black and white stuff, just good and evil, no mixture. The villains are very villainous and the virtuous are most virtuous.

It might be all right for the kiddies to see it at your local theater, though the torture scenes go beyond the ordinary in most westerns. Also the music is extremely moving, as it weaves in and out, and could give them bad dreams. But there is something else which might have a more insidious effect on the young, as well as adults. In the vital statistics handout given the audience there is this statement "Painstaking attention to

★ "QUOTES"

I AM obliged to exercise unlimited forgiveness because, if I did not forgive, I should be untrue to myself, in that I should thus act as if I were not guilty in the same way as the other has been guilty with regard to me. I must forgive the lies directed against myself, because my own life has been so many times blotted by lies; I must forgive the lovelessness, the hatred, the slander, the fraud, the arrogance which I encounter, since I myself have so often lacked love, hated, slandered, defrauded, and been arrogant. I must forgive without noise or fuss. In general I do not forgive, I do not even get as far as being merely just.

—ALBERT SCHWEITZER

★

accuracy unusual even to Hollywood's traditional sticklers for authenticity has been lavished on 'Guilty of Treason.' Our reporter was not convinced by that remark. Those present were being gently seduced to believe some things which were not necessarily true. You could read in a morning newspaper the next day that Cardinal Spellman spoke, and that many people were present who were not, because the press release given out at the affair said so. It was not possible to discover who paid the bill for a meal that fed three to five hundred persons, but it was said by a member that the Overseas Press Club doesn't have that kind of money.

Something was being pulled, and is being pulled, with this film. It certainly has a message. It shows the Roman Catholic Church as the sole protector of liberty in our day. Blatantly it equates Nazism and Communism, and declares that Roman Catholicism is the savior from all tyranny. It does it in a way which can make people forget that it was simple for the Pope to conclude concordats with Mussolini and Hitler, and that it is easy for him to be the friend of Franco and Peron. It mentions the fact that part of the trouble between Mindszenty and the government was over the schools, but it fails to say what was true, that the Cardinal violently pro-

tested the government's removal of compulsory religious education in Hungarian schools. It gives the impression that the sole matter of controversy in this area was government interference in parochial schools. It might be supposed that the American idea of liberty is better seen in the government's action than in the Cardinal's stand.

Probably unconsciously the author reveals his own troubled mind. Invariably the Communists are shown as never confused about what they should do, because the Kremlin tells them and they strictly follow the line. But the Cardinal also has no conflicts, for he does not have to choose between the Pope and anything else. Again he insists that the Pope prays for peace and works for it, and all we have to do is think of the many reports emanating from the Kremlin of avowals of peace. The growing similarity between Vatican and Kremlin disturbs freedom loving people who are not sure that liberty is going to come from either source, and prefer to find an allegiance in another form of government.

It may be ungrateful for a reporter to say that the hospitality he enjoyed had a dishonesty about it. But it must be done for this film must be branded everywhere as devilish.

Church Child Care Agencies

By REV. J. BROOKE MOSLEY

Dean of Cathedral Church of St. John, Wilmington, Del.

WE may profitably limit the topic to Church child care agencies and their relationship to the Church. I suggest this narrowing of the topic because I believe this is the proper understanding of the subject under discussion, since we are gathered together as representatives of Church child care agencies. My second point of clarification concerns my own perspective on these relationships. Here it should be understood that I am not an expert in child care nor in any other phase of social work, but am presenting this subject from the point of view of a parish minister with a concern for these things, who would like to have some answers to our common problems here, and who has tried at times to work out with others some of these

problems in relationships between agencies and the Church and the community. The final point of clarification is a definition of what I mean, only for the purposes of this paper, by the word "Church." Here it will refer only to those visible and official parts of the faithful Christian fellowship that is seen in the structure of missions, parishes, and dioceses. And now, having narrowed down both the subject and myself to proper dimensions, we can go on.

Since the agencies under discussion are Church agencies, professedly growing out of the life and faith of the Church, it would seem at first glance that all parties concerned would certainly agree that the relationship between the agencies and the Church should be one that is very close, with mutual understanding and care and cooperation paramount in everyone's thoughts and evident in everyone's actions. But this is not always

An address given at the recent exploratory conference of Episcopal Child Care Agencies.

what one finds. To be sure, both the agencies and the Church will usually pay lip service to the values of a close relationship, but often they will either differ on what this means in practice, or by sheer neglect, never get around even to discussing it, much less acting upon it. In such cases as these that I have seen there has also been observable in the relationship between the Church and the agencies at least a trace of paranoia, with both sides somewhat fearful of the other and each, not always explicitly, suspecting the other of being a usurper of the rights and privileges that both believe belong to him alone. I have experienced this as one of the paranoids. If this is not the picture of our relationships generally, and we do know of many exceptions, it is still characteristic of some. And wherever it does obtain, there is a feeling of mutual frustration in Church-agency relationships which has as its natural consequence the weakening of both, for the Church cannot be strong when withdrawn into cloisters and the agency cannot have good works without faith. I do not believe that this statement is debatable here. But how to establish better relationships certainly is debatable.

Nevertheless, better relationships can be established and it can be done even without our agreeing upon the same method. There are probably many methods. But all methods that are successful will sooner or later face the hard fact that both the Church and the agencies are creatures of rigid and very human habits, which we glorify by calling traditions. And these habits or traditions are often close to being immovable objects. In my small experience these immovable objects never yield to an irresistible force but only to an irresistible love.

I am thinking, for instance, of two agencies that were brought closer (it was thought) to the Church by an act of authority on the part of the Church. In these two cases pressure was applied by the diocese which was irresistible pressure, expressed in terms of U. S. currency; and in both cases the faulty and un-Christian tradition that had existed within the agencies and which the diocese was intent upon changing, was removed. And certainly in the case of the one in which I was involved we breathed easier and felt that a great Christian work had been done. But as you would expect from reading your own gospels as well as your own social work texts, the irresistible force that was applied only made the total object more immovable. And relationships between the agencies and the Church had changed from one of indifference, which was bad, to one of fear and distrust, which was worse.

On the other hand, I can think of another

agency-Church relationship that was also, at first, based upon indifference by both sides. Both were completely independent of the other, except in one significant way: they both used the other's name whenever each was called upon to boast about himself, which as you know can be often. Using only this important fact, the Church having awakened to its responsibility set out to woo the agency. Because of its rigid traditions and its less than flexible board members this was interpreted by some board members as an encroachment upon their private preserves. These were intelligent and loyal people who had served the board for years with unselfish devotion, even as in some cases their parents and grandparents had done before them, and consequently they had natural and justifiable reasons to feel that this outside interference by the Church as an unwelcome intrusion. They simply were not prepared, nor despite their consecration to the task could they be expected to be prepared, for the task of relating this agency to the Church and to the community.

But within the board there was a small group of equally devoted and intelligent people who were willing to examine critically the agency's traditions. The Church turned to this small group exclusively and in time, with no irresistible pressures, and with their own invaluable help and willingness playing a main part, brought them into a new relationship. This conversion of a part of the board was in the long run (and I believe always is) contagious, so that in time the enthusiasm of these few leaders for new ideas of program that related the agency to both the Church and the community came to be shared by the board as a whole. The eventual consequence was a definite and extraordinarily apparent improvement of the relationships between the Church and the agency and the community. And finally, these new relationships marked their own splendid consequences in the agency's program. The methods used with the willing nucleus of board members were used for about one year and were confined to discussion groups and private interviews, all initiated by the Church which was working closely with and being helped immeasurably by the social relations leaders of the community. But it is important to note and to remember that all of this was pursued to natural conclusions by the board members themselves.

When Church Sits Back

WE have so far, however, confined ourselves to the methods used when the Church is the initiator. What can we do when the Church sits back and does little when the agency wishes to

initiate better relationships? I believe the same principles hold true. For the agencies to attempt to prepare some irresistible force to make the Church pay attention to its duties is not usually within the agencies' power. They usually have no such power and, therefore, are not tempted to use it, except for the force of high pressure salesmanship and the force that comes from being the constant gadfly. As attractive as even these comparatively weak measures may sometimes seem whenever they are live choices for an agency, I should think they might be used sparingly and with caution. Instead, I should prefer a method somewhat similar to the one just described. The agency can woo the Church. And of course it is true, just as in the case recently described, that because of the Church's rigid traditions and its less than flexible clergy, this wooing by the agency will often be interpreted by them as an encroachment upon their private preserves. The clergy are often not prepared for this, and on occasion they can be immoderately coy when being wooed. But within their ranks and within the ranks of devout and active lay churchmen, there are people without fears of you and with concerns for you. They can be found and they can be won.

Most easily can bishops be found and with less difficulty than with other clergy than can be won. They can be shown, for instance, that any agency which calls itself "Episcopal," no matter how independent it may be financially or in any other way from the Church, has in itself a full claim upon his time and his interest. For if an institution should do no more than sell gasoline in a service station down the street but calls itself "Episcopal," it is within the bishop's province as the administrator and pastor of that diocese, and rightfully claims his attention. An astute and careful committee of the board can enjoy this match-making. One can disguise the committee, if need be. Call it anything as long as it is a full time committee in those places where the relationship requires it. And the committee can comfort itself with the fact that no new or good relationship exists anywhere unless someone initiates it. To bask in the frustration of a poor relationship, waiting for the other fellow to begin it, no matter how much you are convinced that it is really his duty and not yours to begin it, is not helpful. But it is helpful for the one who first sees the need to begin converting the other. And God works in ways so mysterious that we should be accustomed by now to having him show often the way first to laymen and second, through the laymen, to the ministers of the Apostolic Succession.

Precious Values

BUT whatever method is used for obtaining this close relationship between Church and agency and regardless of who initiates it, the close relationship itself will yield precious values to both. The consequences for the Church are significant in the whole area of what we might call, for our purposes here, "practical religion." For if this relationship is good, the agency becomes an extension of the present kingdom that the Church maintains already exists and gives expression to that faith which must produce good works. We know that a withdrawn and cloistered Church rears and harbors withdrawn and cloistered people; and we also know on the contrary that a Church that goes out in interested service, even if it does it through only one agency, will be helped to rear and nurture outgoing people whose religion as they grow in practical service becomes less pathological and anemic. And it is not forbidden knowledge today that our Church does have within it those whose religion is so strictly personal that it is entirely withdrawn, anemic, and pathological. An improved and a growing relationship between Church and agency can not fail to improve the Church and its people.

Likewise an improved relationship is a distinct asset to the agency. First of all, this is apparent in the mechanics of the agency's work. From this level alone it means new resources for personnel, new resources of interest, and new resources for all types of support for the agency's program. The latter is true even if the Church as an institution never reaches the point of giving the agency official financial support. But better still and on a higher level than these mechanical aids, as the improved relationships grow the agency will add to its program more and more the power of the gospel itself. It is my own belief that a Church agency which does not at least try to give this, has no excuse for its existence as a Church agency. I know some of the arguments against this: that the agency is supported by the community chest, or by a non-denominational group, or by some other broad community interests, and therefore, we must not dare to offend by teaching the Christian faith. But I reject this argument because I think it is valid only in those cases where we, being supported by the community, teach a rigid denominationalism. The "spiritual plus," which is what some Church agencies call this extra something that a Church agency should give, does not depend absolutely upon Anglicanism but certainly does depend absolutely upon basic Christian convictions which are lived by the agency and which

are propagated by the explicit teachings of the agency. So I confess to an impatience with any Church agency that does not seek to deliver this "spiritual plus," or whatever one wishes to call it, by an explicit teaching of at least the basic principles and beliefs of the Christian faith, or at the most, in all those cases where the agency is not dependent upon community-wide support (or where that support will tolerate it), the same faith as received by the Anglican communion.

And let us try to understand that for an agency to preach the faith by its living and by its clear and unambiguous teaching does not imply that the by-laws of the agency must eliminate all board members who are not Episcopalians, or that only Episcopalians may be considered by the in-take committee, or that any other similar de-

nominalism be created. But I would like to see us united in an understanding that it does mean that those who serve on staff or board should know and be prepared to work with the fact that this agency is a Church agency and that the Church and all its branches proclaims at least the basic elements of the Christian faith and doesn't soft pedal them simply because it happens to be doing, at the same time, a good work.

This approach is one which will be an asset to the agency itself, to the people that are in it, to the community, and to all the work it does. These practical consequences are real, yet even they do not provide the motive for our beginning or pursuing such a program. For the motive is the motive of Christ himself.

Rev. Samuel Entwhistle's Adventures

By THOMAS V. BARRETT

Chaplain at Kenyon College

THE LADIES

MR. ENTWHISTLE called, "Good afternoon, ladies," forcing his most care-free head tones against the braying of the pack. When he entered the guild room on Tuesday afternoon, he felt like a hunter sounding a view halloo. The hubbub sank rapidly to a momentary whimper that always sounded to Samuel like "Good-after-twistle-Entwhistle-noon-whistle," after which the whole pack was off with a clamor that rose to a babel of sound. When the voices reached and sustained an F above high C, the chairman, Mrs. Throckburton rapped for silence. When it finally arrived, Mr. Entwhistle had found a seat and Mrs. Throckburton was inquiring for the minutes of the last meeting. Mr. Entwhistle meditated during the reading of the minutes on the problem of how to make minutes interesting. Especially at women's meetings. "It would be better," he said smiling quietly at his own wit, "to read a passage from the White Plains telephone directory."

The report of the treasurer, Mrs. Isincollop, revealed the apparently alarming fact that there was a balance of only \$2,678.59. "I cannot understand," Mr. Entwhistle brooded to himself, "why it is that women's organizations operate like trust companies. They have had a balance of over \$2,000 since 1927. It must be covered with mold

by this time. I wonder if I could get them to spend fifty dollars for . . ." The voice of Mrs. Throckburton exploded his reverie.

"The rummage sale next month ought to bring us back up to our previous balance . . . \$2,930. I know we all hope so. And that reminds me . . . our chairman, Mrs. Shratnap, says that hats over two years old will not be acceptable for the sale . . ."

"Madame president, I don't see why not," Mrs. Settleback interrupted. "After all the styles today are no better than they were . . ."

Helmets," murmured Miss Van Horsten loudly. "Hideous helmets."

"What?"

"1927 hats . . . they come way down here." Miss Van Horsten pulled an invisible hat down to her lantern jaw bone.

"Grace, I think the rummage sale ought to be on a Saturday. More people can come and . . ."

"Last year we had it on Tuesday. I remember because I was doing altar guild duty that week and it was so cold in the church."

"We ought to have a committee to mend some of the altar linens . . ."

"We really need new ones."

"I know but not as much as we need cassocks for the girls' choir . . . Now that the acolytes have those pretty ones we should do something for the

junior girls. Sadie Gosned was saying only last night her daughters are just wandering around after school aimlessly and . . ."

"After all we do have Brownies . . ."

"It's not the juniors as much as the teen-agers. Judge Cornfield says this town really needs more adequate play facilities."

"Johnny works after school. We find it makes him self-reliant and . . ."

"Like those missionaries or whatever they are in that place out west somewhere, or was it over in Cuba?"

"Girls," Mrs. Throckburton remonstrated, "I think we'd better finish up our business meeting before we get onto missions. The rector is going to speak to us in a few minutes and we don't want to keep him waiting too long." The word "rector" caught up with Mr. Entwhistle's wandering



mind and brought him back from a day dream of New Year's Eve in Brooklyn in 1927. He couldn't remember why he'd been in Brooklyn.

"Not just yet," cooed the chairman waving her hand as Samuel started to get up for his talk. "We have just one more report from our educational secretary, Mrs. Schmink. Mrs. Schmink has just returned from the synod."

Mrs. Schmink spoke on the thrilling experience of meeting the women of the province and especially of the perfectly thrilling experience of listening to Mrs. Gnadenbutton of Minneapolis tell about her visit to an Indian reservation. Mrs.

Schmink wasn't positive just which reservation it was but thought it was either the Navahos or the Pueblos or perhaps the Sioux. The Navahos, she said were the ones that made blankets and things and didn't have enough sheep or something. At that point Miss Van Horsten interrupted.

"They have too many sheep. For the land. It's poor."

"Oh is that it?" Mrs. Schmink's voice was distinctly cool. "Oh, I thought Mrs. Gnadenbutton said they needed more sheep. I'm quite sure she did but of course . . ."

"I wonder if it was the Navahos," Mrs. Isincollop mused. "I think in the material from headquarters it was the Cherokees in Oklahoma . . ."

"This meeting was provincially planned," said Mrs. Schmink tartly. "It had nothing to do with headquarters and anyway it was the Sioux. I remember now. Mrs. Gnadenbutton spelled it on the board and told us not to pronounce it Siyux, (Mrs. Schmink giggled) and anyway told about the work and it was perfectly thrilling. It's too bad you couldn't all have been there."

Mrs. Schmink sat down amid a mild flutter of applause and Samuel Entwhistle reflected on the utter futility of trying to thrill people about a meeting none of them had attended.

At that point, Mrs. Throckburton called on the rector who made a fairly brief and moving address on "The Meaning of Epiphany" and suggested the guild consider some important questions facing the Church such as the Reunion of Christendom, or perhaps the problem of racial tensions in their own community, or maybe a study course in the Prayer Book. Mrs. Throckburton thanked him for his inspiring and instructive message and threw the meeting open to discussion.

"Of course," said Mrs. Isincollop immediately, "I would like to see us develop the workshop idea, like headquarters suggested. Perhaps on Education for Democracy."

"It seems to me," said Mrs. Duncan rising imperiously to her feet and glaring at the chairman, "we ought to be more practical. I suggest in view of the problem of juvenile delinquency we study the material of the Plan Your Child's Life Society, Incorporated. It seems to me . . ."

"I'm afraid I don't quite agree Madame Chairman," Mrs. Schmink cut in ruthlessly. "Our work among the Sioux for example . . ."

"Why not some Bible study," Miss Van Horsten demanded bluntly. Her question was followed by a brief period of silence while the ladies glanced

toward Mr. Entwhistle to see how he took the suggestion. Mrs. Throckburton tittered.

"I know we should all read the Bible more than we do but for this study series I think some topic a little more timely might . . ."

"I think," Mrs. Gosnell said in her booming baritone, "with the world in such a state we should consider the political implications of Christianity. I suggest a series of discussions on how we can help the U. N. and the E. R. A."

"What is the E. R. A.?" whispered Miss Twallen.

"Something like the C. I. O. I think," said Miss Strupe.

"I'm afraid we don't know enough about the U. N. to help much," Mrs. Duncan said humbly.

"How about some Bible study?" Miss Van Horsten repeated like a fog siren in a harbor filled with whistles.

"I should think we might consider family problems," Mrs. Duncan said. "The present rate of divorce . . ."

"Did you hear about Nellie and Henry Slack, Grace?"

Mr. Entwhistle looked at his watch. It occurred to him that it might be a smart move in the direction of solving family problems if the guild members were told to disband and go home until the June meeting for the election of officers. He let his mind ponder for some minutes the virtues of such a plan. Then he returned to the somewhat dismal situation at hand to discover action had been taken.

"Very well, then," Mrs. Throckburton was saying. "The majority has decided for a series of workshops on Bhuddism: Its Contribution to World Unity. Are there any other questions?"

Mr. Entwhistle wanted very much to ask how they had managed to get from the marital problems of Nellie and Henry Slack over to Bhuddism and World Unity, but held himself in check. He chided himself for idle day dreaming during which he had completely missed the denouement . . . in fact the culminating action of the whole afternoon. He felt a little depressed.

The meeting adjourned for what Isabel called "one-legged tea" with everybody trying to talk, smoke, eat sandwiches (which Samuel thought always had the taste of seaweed) and balance a tea cup at the same time while shifting the weight of the body from one leg to the other.

Mr. Entwhistle executed a cleverly conceived piece of broken field running around the room in an earnest effort to shake off the pursuit of Mrs. Isincollop who in addition to her job as treasurer of the guild, was president of the League of Women Home Builders, Secretary of the Down

Town Shoppers Club and an ardent member of the Committee on Organized Leisure Time Activities for Labor. Mr. Entwhistle was of the opinion that this succession of honors had made Mrs. Isincollop power-mad. She was swiftly developing an obnoxious habit of giving him free and unsolicited information on how to run the Church of the Tribulation.

Mr. Entwhistle eluded a would-be tackler in the person of Miss Van Horsten, side-stepped Mrs. Gosnell without spilling his tea and unwisely loitered a second too long in putting his cup and napkin on the table. Mrs. Isincollop barred the door with a confident smile.

"I just wanted to say before you rush off, Reverend," she said tugging at his lapel, "I do wish you'd do something about selecting stronger men on your vestry. I know you don't mind my speaking quite frankly. Herbert and I were talking about it last night. We don't need to mention names but we all know there are some very weak men on the vestry. Men who have very little political influence in the community . . . if I can be so blunt . . . and Herbert and I know it's because you're so kind hearted and don't notice these worldly things that really are important. We thought perhaps the women could help by suggesting a slate of strong men before the next . . . why Archie, what are you doing here?"

Fortunately for Mr. Entwhistle, Mrs. Isincollop's twelve year old son had crashed the gate in time for tea. Mr. Entwhistle considered Archie a particularly repulsive specimen of his kind, with bad manners and an irreverent habit of poking people all during Sunday school. For once he rejoiced in Archie's timely arrival and in the moment of confusion, slid out of the building.

After supper that night he fell asleep in his chair and dreamed a lovely dream. It was a Tuesday afternoon and all the women of the guild were outside the parish house chattering gaily as they waited to board a bus marked 1927. A Bhuddist monk opened the door and Mrs. Throckburton and Mrs. Isincollop herded the ladies inside. Mrs. Isincollop sat down to show the bus driver the gear shift lever. The bus rolled away and all the ladies waved at Samuel saying "Good-after-twistle-Entwhistle-noon-whistle . . ."

For days Samuel waited outside the door. It wasn't clear to him whether he was waiting to make a speech, or just to greet the ladies on their return. They never did come back. After an infinite time of quiet the bus driver came back to collect a \$2,000 fee.

"Where are they?" Samuel asked.

"They've been scattered," said the bus driver morosely.

"O Joy," breathed Samuel. "To where?"

"I had to take them all to their homes. That's what they got for listening to that Bhuddist. He sent them home to meditate. They can't convene for five years . . . anywhere . . . except church."

"O Joy . . . O joy," shouted Samuel so loud Mrs. Entwhistle came rushing into the room.

"Samuel . . . what's the matter?"

"I was asleep," Samuel yawned, and added irrelevantly, "It would be worth \$2,000."

Talking It Over

By W. B. SPOFFORD

IN an editorial called "The Other Side," the Southern Churchman implies that The Witness did not know what it was talking about when we reported the cancellation last fall of the Kenyon-Sewanee football game. The reason the game was cancelled, after all the verbiage from both sides is cleared away, was because there were two Negroes on the Kenyon team. We had telephone conversations with the heads of both colleges; we also had lengthy explanatory letters from both Dr. Chalmers and Dr. Green.

The Witness did not, and does not, attempt to fix blame for the cancellation on either institution, or on any individual connected with either college. We did state, and meant, that for two Christian colleges to cancel a football game because Negroes were on one of the teams, is—well, let's use a mild word—regrettable. It is also perfectly clear to us that the heads of both of these Church colleges think the action regrettable.

There is, we think, no "other side." There is one side: colleges, and particularly Christian colleges, should not cancel games for such an un-Christian reason.

Incidentally we notice that our contemporary, the Southern Churchman, does not capitalize the word "Negro" in its editorial. Does that carry with it the implication that Negroes are inferior?

Self Starter ??

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

SOME such shout as "He started it." "She hit me first" is often the way we report a fight. Why?

Because we know that the starter has the major share of responsibility.

When telling about our deepest experiences do we begin "The other day I . . ." or do we realize and report that "He started it"? For the truth is that God is the starter of everything. We are not self-starters but reactors.

But it takes two to make a fight. So though the starter bears the main responsibility, the taker-up is also vital. Therefore, though God is the first mover and loves us before we love him, seeks us before we turn toward or know anything about him, there has to be our response before life is made.

Until we turn, taking ourselves out of the way so that the light of God instead of the shadow of us lies upon the path ahead, the love of God cannot bring us into life. It takes two to make life.

What love beyond anything human it is that seeks out and supports both the responsive and the blind, that continually is given while we are yet lost in pre-occupation with ourselves, not waiting to be sought and kindled, but already longing over every one of us no matter what we do! Such is the love of God for us. Therein lies the hope of being rescued from self-indulgence and the justification for our moving toward God.



WILLIAM M. WEBER, a member of The Witness editorial board, is the rector of All Saints', Littleton, N. H. and on the faculty of the diocesan school, St. Mary's-in-the-Mountains. Since moving from the diocese of Newark he meets with the board less frequently than we wish for he is a young man of penetrating insight and unfailing good humor.

EPISCOPAL CHURCH NEWS

LAYREADERS TAKE SERVICES

★ Licensed layreaders, 24 in number, are taking the services at All Saints, Syracuse, N. Y., over a five week period while Rector William Spicer is at the College of Preachers in Washington. Teams of five are taking the services and leading in Sunday school worship each week. All of these business men were adequately trained before being licensed.

BISHOP HARRIS VISITS ST. AUGUSTINE'S

★ Bishop Harris of Liberia visited St. Augustine's College, Raleigh, N. C. recently, thus returning to the institution from which he graduated in 1917. In discussing the impor-

tance of education in connection with the work of the Church in Liberia, he said that "any Church that cannot develop its own leadership has no future." He said further that "America is the only place in the world today where the masses of the people get enough to eat," and added that neither Christianity nor democracy can be built on poverty.

UNUSUAL GIFTS ANNOUNCED

★ The New Year's weekend brought two unexpected gifts for Central New York Episcopal churches. Before the start of the weekend, a young couple walked into the home of the Rev. Paul Miller, deacon in charge of St. Matthew's, Liver-

pool, and this mission's first full time clergyman, and handed him a check for \$2,000. They explained that they had been so impressed by his hard work and the need of a properly sounding organ for the little mission, that they had decided to make a memorial for a loved one. The Rev. Mr. Miller said that the couple swore him to secrecy regarding their identity. The 32 year old deacon hopes to buy a new organ shortly after he is ordained to the priesthood this month.

In the closing day of the December surrogate session in Syracuse, the will of the late Miss Annie Kendall revealed that the long time employee of the Crown Woolin mills had carefully saved throughout her life to remember her church. St. John's Episcopal Church, Marcellus, received \$500 and its former priest, the Rev. Warren Mace, received the same amount.

Theological Education Sunday

JANUARY 22, 1950

The future leadership of the Church is being trained in our theological schools. On these schools rests the very great responsibility of preparing men for the ministry.

We have splendid theological schools with strong faculties and fine student bodies. These institutions deserve our confidence and fullest support. If we support them, they will give us a well-trained corps of priests, pastors and preachers. If we neglect them, the Church will suffer.

Acting upon the recommendation and request of the Joint Commission on Theological Education, the Presiding Bishop has designated the Third Sunday after Epiphany, January 22, 1950, as Theological Education Sunday. It is hoped that on the Third Sunday after Epiphany addresses stressing the importance of the work of our theological seminaries will be made in every parish of the Church and that our people will be given an opportunity to contribute towards the support of our theological schools. I can think of no better investment than prayers and gifts which will contribute to the strengthening of our seminaries and the training of the Church's ministry.

I hope that Theological Education Sunday may bring a very generous support to our theological schools.

JNO. B. BENTLEY
Vice President
The National Council

PEOPLE OF THE CHURCH

ORDINATIONS:

CHARLES H. HEIMSATH, professor at Trinity University, and MACK M. MORRIS, curate at St. Mark's, San Antonio, Texas, were ordained priests by Bishop Jones on Dec. 22 at St. Mark's.

WILSON ROWLAND was ordained priest on Dec. 23 at St. Stephen's, Goliad, Texas, by Bishop Jones.

PAUL MOSS was ordained deacon on Dec. 14 at Holy Trinity, Lincoln, Nebr., by Bishop Brinker. He serves churches at Ashland, Crete and Seward.

SAMUEL F. WILLIAMS was ordained priest by Bishop Hubbard on Dec. 17 at St. Cyprians, Detroit. He is in charge of St. Clement's, Inkster, Mich., and also engaged in Big Brother work at the juvenile court under direction of the Episcopal city mission society.

CARLETON J. SWEETSER was ordained priest on Nov. 26 by Bishop Walters of San Joaquin, Cal., at Christ Church, Poughkeepsie, N. Y., where he is assistant.

ROBERT G. ELLIOTT was ordained deacon on Dec. 16 at St. Paul's Memorial Church, Detroit, where he is assistant, by Bishop Emrich.

RAYMOND CUNNINGHAM JR., JOSEPH A. JOHNSON, ARTHUR J. MONK, EDWIN A. SKIPTON, EARL T. WILLIAMS were ordained priests on Dec. 20 at St. John's, West Hartford, Conn., by Bishop Budlong, assisted by Bishop Gray. Cunningham

is vicar of St. Peter's, Plymouth, and St. Mark's, Terryville. Johnson is vicar of St. Paul's, Huntington. Monk is curate at All Saints, Meriden and vicar of St. John's, Yalesville. Skipton is curate at St. John's, West Hartford. Williams is vicar of St. John's, West Haven.

JOHN THOMAS was ordained priest on Dec. 16 by Bishop Dun. He is in charge of St. Andrew's, Leonardtown, and All Saints, Oakley, Md.

MALCOLM H. MINER was ordained deacon on Dec. 10 by Bishop Lawrence at St. Paul's, Holyoke, Mass. Formerly a Methodist, he is now in charge of Christ Mission, South Barre and Christ Church Mission, North Brookfield.

JOHN D. HUGHES was ordained priest on Dec. 16th by Bishop Tucker at St. James', Bucyrus, O., where he is rector.

FRANK W. HUTCHINGS was ordained priest on Dec. 21 by Bishop Burroughs at Christ Church, Huron, O., where he is rector.

EDWARD L. CARTER was ordained deacon at St. John's, Williamstown, Mass., on Dec. 21. Son of the late J. Franklin Carter, rector at Williamstown for 40 years, the newly ordained deacon is assistant at Christ Church, Fitchburg.

MORGAN D. SHELDON was ordained priest on Dec. 16 by Bishop Walters at St. John's, Stockton, Cal. He is in charge of St. Mark's, Tracy, Cal.

ROGER S. GREENE 2nd, curate at St. Paul's, Brockton; JOHN N. McLOUGHLIN, in charge of St. John's, Franklin; STANLEY B. SMITH, associate rector at Grace Church, Med-

American Seminar

WHEN Dr. J. J. Mallon, the Ward-En of Toynbee Hall in London, proposed to Sherwood Eddy that the American Seminar, which had been interrupted for a decade by the war, should be resumed—if only for the sake of the relations of Britain and America—Dr. Eddy found all shipping space for 1950 already booked.

The good offices of the Board of Trade of the British Government, however, prevailed upon the Cunard Line to allot fifty berths (twenty-five cabin and twenty-five tourist) on the QUEEN MARY sailing from New York next June 23d and returning August 13th.

After two weeks in England, where Dr. Mallon's leadership will guarantee the same high standard of speakers from members of the Cabinet and House of Commons with side trips to Canterbury and Oxford, the party hopes to proceed to Amsterdam, the Hague, Berlin, Frankfurt, Munich, Oberammergau, Venice, Florence, Geneva and Paris.

The cost of the tour is \$1,370 with tourist class on Atlantic steamers and \$1,505 with cabin class on the steamers.

The fifty educators, ministers and editors who can best interpret the needs of Europe to America upon their return will be accepted for the party.

Applications should be made immediately to Sherwood Eddy, 108 Finley Street, Jacksonville, Illinois, or P. O. Box 357 Grand Central Station, New York 17, N. Y., stating the applicant's probable opportunity for speaking upon his return.

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ford; HARRY E. TAYLOR, curate at Christ Church, Cambridge, were ordained priests on Dec. 10 by Bishop Nash at Grace Church, Medford, Mass.

ALFRED R. MALONE was ordained priest on Dec. 4 by Bishop Scarlett at St. James, Macon, Mo., where he is rector.

THOMAS B. TURNBULL was ordained priest on Dec. 14 by Bishop Walters at St. Matthias, Oakdale, Cal., where he is vicar.

ROBERT C. GOULD was ordained priest on Dec. 17 by Bishop Walters at St. Philip's, Coalings, Cal., where he is in charge, together with St. Thomas', Avenal.

JOHN C. FRANCIS was ordained priest on Dec. 17 by Bishop Block at St. Matthew's, San Mateo, Cal., where he is curate.

JOHN G. MILLS JR. was ordained priest on Dec. 15 by Bishop Campbell of Los Angeles. He is curate of St. Mark's, Glendale.

CLAUDE F. DuTEIL was ordained priest on Dec. 10 by Bishop Kennedy at St. Stephen's, Wahiawa, Oahu, Honolulu, where he is vicar.

HARRY W. HENNING JR. was ordained priest on Dec. 20th by Bishop Tucker at St. Paul's, Conneaut, O.,

where he is in charge, as well as of Trinity, Jefferson.

WILFRED M. LAYTON, organist at St. Paul's, Flint, was ordained priest on Dec. 17 by Bishop Emrich.

CLERGY CHANGES:

GRIFFIN C. CALLAHAN, formerly in charge of the Greenbrier Churches, consisting of five missions in West Virginia, is now rector of St. Peter's, Huntington, W. Va.

CHARLES W. CARNAN JR., formerly canon at Grace Cathedral, San Francisco, and in charge of college work for the diocese of Cal., is now rector of the Ascension, Rockville Center, N. Y.

F. H. MEISEL has resigned as assistant at Calvary Church, New York, effective Jan. 15.

ROLLO RILLING, formerly of Christ Church, Tyler, Texas, is now rector of St. John's, McAllen, Texas.

DAN A. N. BACOT, formerly vicar of St. John's, Bandon, Oregon, is now rector of All Saints', Oxnard, Calif.

EDWARD S. GRAY, formerly of the diocese of Long Island, is now rector of St. Mary's, Cold Spring, N. Y.

ROBERT J. SUDLOW, formerly in charge of St. John's, Elmira Heights,

N. Y. and St. Mark's, Millport, is now rector of St. Paul's, Watertown, N. Y.

MARK A. NOCERINO, formerly assistant at Grace Church, St. Louis, Mo., is now assistant at Grace Church, Manchester, N. H.

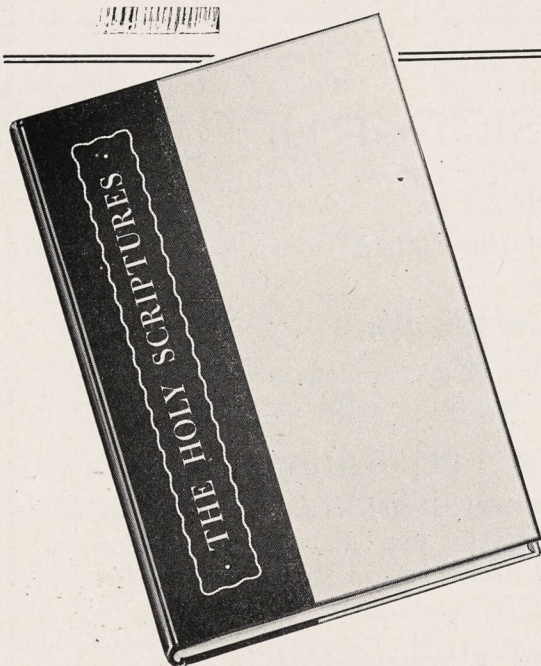
R. R. SPEARS JR., formerly canon of St. Paul's Cathedral, Buffalo, N. Y., is now rector of St. Peter's, Auburn, N. Y.

ROBERT L. MILLER, formerly assistant at Grace Church, Kirkwood, Mo., is now vicar of Trinity, Flushing, Mich.

DEATHS:

HENRY McF. B. OGILBY, 64, rector of Our Saviour, Brookline, Mass., died suddenly Dec. 22. He was deputy to 5 General Conventions, including the one in 1949; also president of the Mass. standing committee; member of the national liturgical commission, and for 17 years editor of the diocesan magazine.

MRS. JOHN HURD, 79, died at her home in Jamaica Plain, Mass., on Dec. 9 after a long illness. She was at one time the head of the Companions of the Holy Cross and was long active in the Church League for Industrial Democracy (now the Episcopal League for Social Action.)



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NEWS OF OTHER CHURCHES

CHALLENGES FEDERAL COUNCIL ANTI-SEGREGATION BRIEF

Price Daniel, attorney general of Texas, has charged that the Federal Council of Churches does not practice what it preaches in respect to racial segregation. The blast came when Episcopalian Charles H. Tuttle, attorney for the Council, asked permission to file a statement in the U. S. Supreme Court opposing the state of Texas in a case testing the rights of states to give Negroes equal but separate educational opportunities.

METHODIST STUDENTS HOLD CONFERENCE

Dean Liston Pope of the Yale Divinity School told those attending the national Methodist student conference, meeting at the University of Illinois, that the U. S. must use its great power humanely and justly for the benefit of all peoples. He warned that war between Russia and the U. S. might begin in "one year or ten" and that it is also "quite possible that we shall live for decades on the threshold of war between the two

powers." Walter White, head of the National Association for the Advancement of Colored People, just home from a world tour, told the students that peoples of other nations "just don't believe us when we say we believe in human freedom. Any American, particularly if he is a Senator who blocks action to wipe out job discrimination, lynching, segregation, and disenfranchisement is a more dangerous enemy of democracy and Christianity than the eleven Communists recently convicted in New York. He is more dangerous because he has the power to manufacture evidence which will do our country more harm among the one billion non-white peoples of the earth than all of the propaganda out of Moscow."

GERMAN CHURCHMEN COOPERATING

Roman Catholics and Lutherans are cooperating against Communism in Germany, it was reported at the national conference of Catholic Charities, meeting at Atlantic City. "It is more than a relief job," said the Rev. Edward McSweeney, an officer of the

organization, "since we are fighting to save Christianity and Germany is the last buffer against Communism." He said further that the billions poured into Germany for economic and social relief have "barely scratched the surface" and he said further that increasing unemployment is an alarming factor.

MANY WORKERS MUST HAVE SINNED

The Rev. M. A. Mechler and the Rev. A. E. Petralia, both of Orange, N. J. told their congregations that they must vote against the left-wing officials of the United Electrical Workers Union at a forthcoming election, "under pain of mortal sin." The workers however voted decisively in favor of officers who had been denounced by the priests as "Communists."

Following their defeat, one of the priests, Msgr. Mechler, following a conference with a parishioner who was one of the successful "left-wing" candidates, issued a statement in which he said that "further investigation seems to prove that there are no Communists or Communist-supporters in your union; therefore I feel that no grievous sin has been committed."

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NEWS OF CHURCHES OVERSEAS

BANGKOK CONFERENCE HITS COMMUNISM

The conference of East Asian Churches, meeting at Bangkok, Thailand, passed resolutions stating that Christianity and Communism are fundamentally incompatible. Dealing specifically with China, the resolution states that "the Churches' task in China may be specifically to seek to provide a moral and religious foundation for the new sense of social freedom and economic injustice among the people." Appointment of a representative to link the Churches of the East and the various Church Councils "in a living fellowship" was approved. He is to be an East Asian, with a recognized status in the World Council of Churches and the International Missionary Council, co-sponsors of the Bangkok meeting, which brought together about 100 delegates from 16 countries.

ANGLICAN EVANGELICAL GROUPS TO MERGE

Merger of the Church Association and the National Church League, evangelical societies of the Church of England, is expected soon. The purpose is to present a united front against Anglo-Catholicism.

NIEMOELLER URGES GERMAN UNITY

Martin Niemoeller has appealed to German Protestants to support efforts for the reunification of Germany, declaring that most of his countrymen prefer unity under the Communists to the present east-west split. "With the establishment of the Western German Federation, begot in Rome and born in Washington," he said, "Germany has lost her former position as the strongest Protestant power on the continent, for the Federation today is a Catholic state." He has been sharply criticized by fellow churchmen for his views.

CZECH BISHOPS URGE RESISTANCE

Roman Catholic bishops of Czechoslovakia have issued a pronouncement calling upon priests to resist every encroachment on Church rights, no matter what suffering they may have to bear. It states that any priest who collaborates with the Communist government in violation of his obedience to the Church would be unfrocked. They stipulated that priests must rigidly refuse to comply with any demands from the government which would invalidate the power of the bishops and reduce the Church to the

status of an organization "directed by some laymen and apostate priests who have already separated themselves from the Church." The latter reference is to Catholic Action, an organization of Roman Catholics, including priests, which is cooperating with the government.

FORMER ANGLICAN BISHOPRICS DEPRIVED OF ENDOWMENT

Two former Anglican bishoprics in India which joined the United Church of South India have been deprived of their endowments through court action in England. One fund was set up in 1896 to endow the Bishopric of Tinnevely and the other in 1913 to endow the Bishopric of Dornakal.

SEEK CANONIZATION OF EMPEROR

Vatican officials have disclosed that a process has been started for the canonization of Emperor Charles, last of the Hapsburg monarchs of Austria-Hungary, who died in exile in 1922. The officials pointed out however that such efforts sometimes take decades.

DIOCESAN CONFERENCE IN EGYPT

The Anglican Church Council for Egypt has announced plans for setting up a diocesan conference in its place, in order, according to Bishop Geoffrey Allen, to make the Church "more fully representative of the British and Egyptian branches of the Anglican communion."

MONASTERY DISCOVERED NEAR CAIRO

A 64-room Coptic Christian monastery of the Byzantine period has been discovered southeast of Cairo, by the Royal Excavation Society. Fragments of glass and pottery, as well as gold, silver and bronze coins found on the site show that the monastery was in use as early as the 8th century. In general the impression is of great architectural skill employed in building.

COMMEMORATIVE PAGEANT IN BELFAST

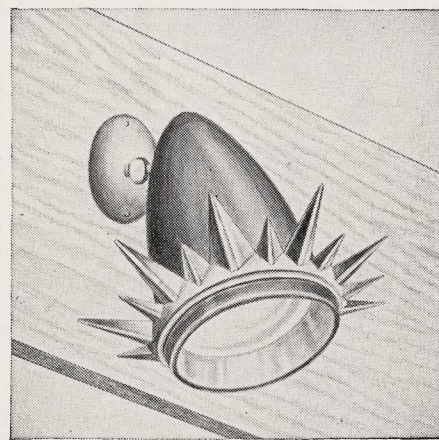
A pageant commemorating the 400th anniversary of the Prayer Book was held in the cathedral in Belfast, marking the first time the building has been used for such a purpose. Members of the religious drama society of Northern Ireland presented the play. There was a controversy over it, with some critics stating it was an act of "gross irreverence."



Trinity Methodist Church, Springfield, Mass.
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This church, which took the Christian Herald Prize in 1928, was equipped with very handsome wrought-iron chandeliers which undoubtedly gave enough light to satisfy the congregation of that day. Recently, however, a study was undertaken to find inexpensive means of providing more light on the pews—without spoiling the general effect. The choice was Rambusch MORELITE (illustrated below). Behind each truss there are four of these units installed. They are adjusted to throw their light in a slightly forward direction down over the pews, providing ample yet inconspicuous reading light. This is typical of many churches throughout the country where a marked improvement in lighting can be attained by simple and economical means. Why not let Rambusch solve your lighting problem? Send today for our Church Information Folder.



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BACKFIRE

JOHN E. HINES
Bishop Coadjutor of Texas

The sequel to your editorial, "Make Christmas Christian" (December 15, 1949), in which you comment upon your friend's making a gift to the Church as a thank-offering for the friendship of the people to whom, otherwise, she would have sent gifts, is this:

Because of her concern for the restoration of Christmas to its proper place—

a faithful clergyman received significant assistance for the education of his three children, who had reached college level at the same time. His salary—\$3600.

a deserving layman's hospital bill was paid, and his recovery has brought new stability to his family.

a young woman from Mexico is having a chance at education in this country.

a nearly-abandoned mission Church was launched upon a campaign for renovation.

a West Indian Negro received financial encouragement for his education in this country.

Even your friend does not yet know these things, for her gift was made in a spirit of self-effacement which asked for nothing except an opportunity to serve.

ERNEST N. MAY
Layman of Wilmington, Delaware

Congratulations on your article in the December 8th issue entitled, "Church: No Appeal to Men." There is a tremendous amount of truth in what Professor Clark has to say. I would like to add two final sentences to his article: However, the Church will never get them unless and until it eliminates the tremendous amount of archaic language now saturating the Prayer Book and Hymnal. A generation taught to follow mere dots on paper (decimal points) and to weave its way in and out of written contracts in order to earn a daily living simply squirms if it thinks about what it is asked to say and sing in services.

VIRGINIA GILDERSLEEVE
Churchwoman of Albuquerque, N. M.

I feel compelled to comment on your editorial, "Advent Self-Criticism" (Dec. 1). It is not your self criticism in which I am interested, but that you have awakened to the crying need of humanity. You, as editors of a Christian publication, are in a position to do much toward directing those who are seeking God to the inner teach-

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ings of the Church, where they shall learn how to break through to the supernatural sphere and make use of their own God-given powers.

I know from experience that those in charge of parishes are more than eager to teach what they know of the art of prayer and meditation. By teaching they learn more and are thereby able to teach more; consequently we as individuals are not only robbing ourselves when we look too strongly on the social function of the Church, but are also robbing the Church itself.

You have planted a wonderful seed; nourish it, help it to grow, and it shall blossom into a beautiful flower whose beauty shall know no end. Keep up the good work and may God bless you and guide your every thought and action.

MISS LAURA SCAMMAN
Churchwoman of Boston

That fine editorial "Make Christmas Christian" (Dec. 15) calls for an immediate Backfire. The continuous stream of comments appearing in the papers, and uttered by many, criticising the control the shops, radio, etc. have over Christmas were particularly noticeable this year. Many of us say, "What can be done about it?" and so we scold but hardly do more, except as we, individually bury our pride (for that is what it amounts to sometimes) and keep out of the hands of the commercialists.

The Witness has made a good start, and I want to make the offering that is enclosed as a thanksgiving, urging you to go on by issuing a reprint of that editorial that people may distribute in various ways. A drive started now may help to make Christmas 1950 more Christian.

ANSWER: We will appreciate hearing from others about whether or not to reprint that editorial, together with the letter in this issue by Bishop Hines on what has so far been accomplished by one person's gift.

A. F. GILMAN
Layman of Chicago

It is good to know that the Rev. George L. Paine, after his trip to countries behind the iron curtain, thinks that something good may still come out of Russia (Witness, Nov. 24). After all God is working his purposes out. Henry VIII and Martin Luther weren't exactly saints but they did a lot to refine the Christian Church. Good finally emerged also from the French Revolution.

General Walter Bedell Smith, in recent magazine articles, says that the leaders of Soviet Russia do not believe that the people can govern themselves or regulate their own lives. It seems to me that the Church is rap-

idly falling into this same mistake for I hear on all sides how man cannot be good of himself but must fall back on God to save him and then the Church steps in and says to reach God he has to rely on its leaders.

If there is anything in Judaism and Christianity it seems to me that all down through the ages God has been trying to set man up on his own feet so that at least a few of us may be fit to associate with folks in the hereafter. He never set up an Inquisition or a Gestapo to force us to love our neighbors, but both Capitalism and Communism must fail until man learns to do just that.

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