

THE Witness

10¢ A COPY

February 2, 1950



LEARNING TELEVISION

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NEEDED: A NEW APPROACH TO EDUCATION

SERVICES In Leading Churches

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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.
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Thursday and Holy Days: 11 a.m., Holy Communion.

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5:30 Vespers, Tuesday through Friday.
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The Rev. James A. Paul, Vicar
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

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PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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Holy Days: 9:30.

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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

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The Rev. Edward W. Conklin, Assistant
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Tues.-Fri. (October-May): 12:10 P.M.
The Cathedral is open daily

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

CHRIST CHURCH IN PHILADELPHIA SECOND STREET ABOVE MARKET

Cathedral of Democracy-Founded 1695
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

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PITTSBURGH
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman.
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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—

Reports Protestant Membership Grows in the Cities

Dean Sidney Sweet of Saint Louis Says Church Must Squarely Face Social Issues

★ Membership in 4,621 Protestant churches in 19 representative cities increased an overall of about 15 per cent over a 15-year period, the national convocation of City Churches meeting in Columbus, O., was informed. Releasing statistics of a study by his agency, H. Paul Douglass of New York, director of the committee for cooperative field research, reported that some 60.8 per cent of the 4,621 churches showed membership increases; 23.4 had a membership decline, and the remaining 15.8 had either less than a 10 per cent gain or loss.

He told the opening session of the two-day convocation that 14 of the 19 cities surveyed reported membership increases, four cities had no gain and one — Jersey City, N. J. — had a membership loss of 45 per cent. San Diego, Cal., reported the largest gain, an increase of 64 per cent.

An overall loss of 18 per cent in Sunday school enrollment was reported for 18 cities which provided figures in this phase of the survey. Only four of the 18 cities showed an increase. Less than one-third of the individual churches in the 18 cities reported a growing Sunday school enrollment, while more than six out of 10 showed a declining membership.

Elaborating further on the church survey, Douglass reported that the typical city church

has a congregation of about 40 per cent of its membership each Sunday and that the average Sunday congregation is 150.

A survey of 2,000 city ministers, he said, revealed that 90 per cent devote full-time to their pastoral duties; 25 per cent have been with their church 10 years or more; one-third of the 2,000 have been in their pastorate less than 2 years, and 45 per cent from two to 10 years.

To increase the effectiveness of city church work, Douglass recommended comprehensive church planning; development of adequately-sized churches; adjustment of church programs to special community situations, and intelligent churching of newly urbanized communities.

Dean Sweet Speaks

The Very Rev. Sidney E. Sweet, dean of Christ Episcopal Cathedral, St. Louis, keynote speaker, said the Church's responsibility in national injustices and prejudices is definite.

"No one should join a Christian church who is not willing to live beside people of other nations and races in the spirit of Christian brotherhood," he declared. Fundamental Christian principles must be upheld, Dean Sweet said, "even if it costs us popularity and income, and we have no right to dismiss these principles lightly with such a phrase as 'business is business'."

To better qualify future ministers, seminaries should give student city ministers an understanding of the problems of industry, he urged, and city clergymen should have a general knowledge of city government, political organizations, court procedure, social agencies and related organizations.

Dean Sweet said the largest missionary field in the United States is in the cities and suggested an examination of the methods of locating and relocating churches in urban areas.

He stressed the importance of Christian training to reduce juvenile delinquency and condemned as "wasteful of both funds and energy" the existence of "too many subsidized small churches with inadequate equipment and inefficient leadership."

The Rev. James W. Parrish, Negro minister of the Shiloh Baptist church, Columbus, addressing a seminar on group relations, said Protestants must face frankly the question of racial segregation in their churches and racial restrictions in church-supported schools.

He proposed that predominantly white denominations integrate their Negro constituents on a basis of equal consideration "into all levels of denominational life, but particularly as regards the policy-making bodies and denominational staff." He also suggested that interdenominational agencies follow suit.

Mr. Parrish said the segregated church was reflected in the segregated community and urged that churches also should actively encourage non-segregated residential living, schools and recreation and fair employment practices.

EPISCOPAL CHURCH NEWS

CONVENTION OF LOS ANGELES

★ The convention of Los Angeles was held at St. Paul's Cathedral, January 25-27, with the national church budget as well as the increased diocesan budget the chief matters considered. The diocese is seeking to raise \$113,126 for the national budget this year, as against about half that sum in 1949. The diocese also will campaign for a capital fund of at least \$750,000 to be used for a diocese house, to increase the facilities of our diocesan institutions, and to provide money for missionary expansion within the diocese.

TEACHER INSTITUTE IN MISSOURI

★ The diocese of Missouri and the Evangelical and Reformed Churches are jointly sponsoring a leadership training institute, meeting on Tuesdays, January 10-February 14. There is a different speaker at each meeting, all experts in youth work: the Rev. George Widdifield, in charge of education at St. Michael and St. George; Dr. George Saslow of the dept. of neuropsychiatry at Washington University; Leonard Haertter, director of the John Burroughs School; Mrs. Paul Rutledge of Kirkwood, a parent; Charles Brink, head of the family service society of St. Louis County, and the Rev. Kenneth Murphy, Congregationalist.

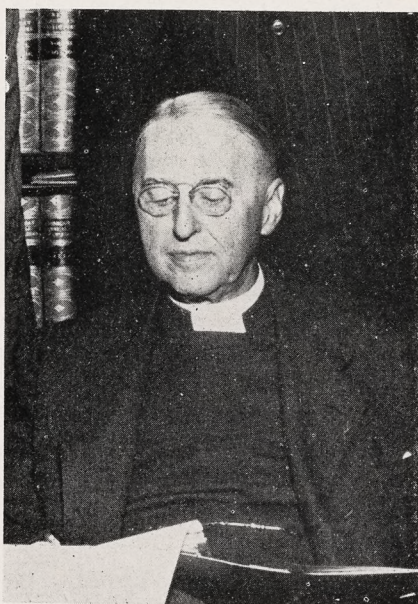
ANNUAL COUNCIL OF FLORIDA

★ The annual council of the diocese of Florida was held at St. John's, Tallahassee, January 25—a streamlined affair that opened at 10:30 and closed at 3 the next afternoon. A feature was a dinner when the speaker

was the Rev. Arnold Lewis of the staff at national headquarters, who spoke on the part laymen are playing in raising the 1950 budget.

PAULL SARGENT RESIGNS

★ The Rev. G. Paull T. Sargent announced his resignation as rector of St. Bartholomew's, New York, on January 22, effective November 1st, or at a subsequent date convenient to the vestry. He told the congregation, in an unexpected statement, that he believed the congregation's future should be entrusted to "new, strong, inspir-



ing leadership." He has been the rector of the Park Avenue parish for seventeen years.

Judge Edward R. Finch, senior warden, read to the congregation a statement on behalf of the vestry, stating that the resignation has been accepted reluctantly and with regret after a week of deliberation.

Dr. Sargent's resignation is the second in January of rectors of mid-town churches, the resignation of the Rev. Henry Darlington from the Church of the Heavenly Rest having been previously announced.

BERKELEY HAS REUNION

★ The midwinter reunion of the alumni of the Berkeley Divinity School was held January 24, with a discussion of plans for a new chapel with the architect, Douglas W. Dorr, taking place in the morning. In the afternoon the speaker was W. Ted Gannaway who spoke on organizing laymen in a parish, and in the evening the speaker was Raymond E. Baldwin, former Senator from Conn., and a trustee of Berkeley.

FURNITURE EXCHANGE IN PENNSYLVANIA

★ A free furniture exchange is being operated by the diocese of Pennsylvania, and has resulted in a lively trade among the 204 parishes and missions. Items cleared out as excess or unusable by some parishes are quickly claimed by others. Among merchandise that has been taken are choir vestments, chairs, kneeling cushions, altar rails, Bibles, candelabra, fonts, hymn boards and books, organs, pianos, pulpit, sedalias, litany desks, and one 10-burner gas range.

VIRGINIA ALREADY OVER THE TOP

★ "Virginia accepts \$60,700 expectation to be paid out of funds now pledged through fall campaign. All March 12 offering over and above this expectation."

So Bishop F. D. Goodwin of Virginia notified the National Council by wire that Virginia has not only accepted the increased 1950 budget, but has already completed raising it through the Every Member Canvass.

In addition, Virginia will go ahead with the educational campaign, One World in Christ, terminating with the Presiding

Bishop's radio address to congregations in Church on March 12, and the offering received from Virginia parishes that day will be added to the new expectation.

Virginia's payment to the national Church program totaled \$53,298.70 in 1949.

SCHOOL OF RELIGION IN WILMINGTON

★ A school of religion for New Castle County, Delaware, is being held on successive Tuesdays at Trinity, Wilmington, January 17-February 7. There are two sessions each week, with the Rev. James A. Pike, chaplain at Columbia University, the lecturer at the first. Four courses are offered at the session period: the Church school by Mrs. Harold Kellerman of Washington; the home by the Rev. John E. Large, rector of St. Andrew's, Wilmington; marriage by the Rev. William C. Munds of Christ Church, Christiana Hundred, and social questions by Dean Brooks Mosley of the cathedral, Wilmington.

BISHOP HUANG SAYS ALL IS WELL

★ A Chinese student at Yale recently received a letter from Mrs. Quentin K. Y. Huang, wife of the Bishop of Yunnan-Kweichow, stating that she had heard from the bishop and that he reported Yunkwei "safe and sound." The bishop said further that there is no direct connection between Hongkong and Kunming, but that there may be a good chance to reopen the airway after the recognition of the Communist government by the government of Britain.

AUXILIARY MEETS IN BUFFALO

★ Mrs. William R. Taliaferro, a former member of the national executive committee of the Woman's Auxiliary, was the speaker at a meeting of the Auxiliary of Western New York, held at St. Mary's, January 24.

BISHOP GILBERT URGES UNITY

★ Bishop Gilbert of New York, preaching January 22 at the Church of St. Matthew and St. Timothy, declared that "the very peace of the world depends on the willingness of the followers of Christ to stand together and work with those others who call themselves Christians." The Christian world, he said, is faced with tremendous competition for the faith of the people, with the world confronted with so many different issues that "we don't know what tomorrow will bring."

CANTERBURY CLUBS MEET IN DENVER

★ The Canterbury Clubs of Colorado are to hold their winter meeting this Saturday, February 4, with representatives of all the colleges in the state present. Plans were made for promoting the Evergreen conference and a program developed for reaching high school seniors who are to enter colleges in the fall.

LOUISIANA HAS CONVENTION

★ President Clark G. Kuebler of Ripon College was the speaker at the dinner held in connection with the convention of

tion with the convention of Louisiana, held in New Orleans, January 25. He spoke on the program of the national Church and the budget which must be raised to cover it.

BISHOP NASH SPEAKS AT EEF MEETING

★ Bishop Norman Nash of Massachusetts was the headliner at a supper meeting of the Episcopal Evangelical Fellowship, held January 31st in Boston.

SEVEN RECEIVED FROM ROME

★ Seven persons were recently received from the Roman Catholic Church at the Ascension, Pueblo, Colo., by Bishop Bowen of Colorado.

THE PICTURE ON THE COVER

★ The cover picture shows the Rev. Walter M. Welsh of Syracuse, a member of the editorial board of The Witness, and Layman Frederick H. Sontag (right), who is public relations consultant of the diocese of Central New York, learning how to operate a television camera from Rudolf Bretz, television consultant and producer of New York City.



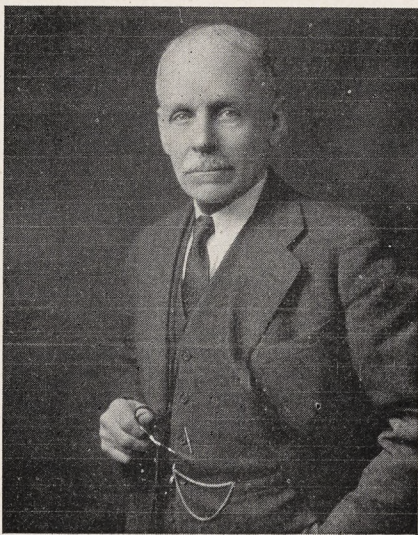
DEAN EDWARD WELLES OF BUFFALO, center, is the newly elected Bishop of West Missouri. On his left is Bishop Scaife, with Archdeacon Baxter on his right and Layman George T. Ballachey standing

EPISCOPAL CHURCH NEWS

ADMIRAL BELKNAP RETIRES

★ Rear Admiral Reginald R. Belknap, who has been treasurer, bursar and registrar of the General Seminary for twenty years, has retired. The trustees have accepted the resignation with great regret and with warm appreciation for his services.

Admiral Belknap lived at the seminary and added to his routine duties many others of great value. He drafted the succession of plans for Seabury Hall, the new building, which plans were passed on by the standing committee of the seminary before



being given to the architect. Seabury Hall is one of the most useful buildings in Chelsea Square, and one most admired by visitors.

The seminary has a valuable collection of portraits of distinguished Churchmen. Admiral Belknap had these examined and restored. He had the electric system, the water system, the lighting system, and the heating system renovated.

In quite a different field, Admiral Belknap did a signal service to the Seminary: publicity. He edited the Bulletin of the seminary, transforming it into a publication of great interest

not only to alumni but also to Church people in general. Beginning at the General Convention of 1934, he has arranged seminary exhibits at every subsequent General Convention, except the two during the war and just after the war, which allowed no exhibits at all: 1943 and 1946. These exhibits won friends and contributors.

Besides his seminary position, Admiral Belknap, since his retirement from the navy, has held other important Church positions in New York. He has been a member of the vestry of Trinity since 1933 and junior warden since 1945. He was general manager of the General Convention of 1934, and a lay deputy from New York to the General Conventions since 1937. He is a member of the board of managers of the Seamen's Church Institute of New York.

DELAWARE GIVING INCREASED

★ A report from the diocese of Delaware notifies the National Council that the giving of the diocese for 1950 will be increased by 50%, congregation after congregation having completed their every member canvass, with complete acceptance of the increased 1950 budget. Many of the congregations wired the Presiding Bishop telling of acceptance of the quota and assuring him of their loyalty.

The Missionary District of Haiti sent greetings and announced "Enthusiastic acceptance of the quota for 1950."

WELLESLEY CONFERENCE REUNION

★ A Wellesley Conference reunion will be held in the crypt of St. Paul's Cathedral, Boston, on March 7th. The speaker will be the Rev. James A. Pike, chaplain at Columbia University.

ROLE OF CHURCH IN ECONOMICS

★ The roll of the Church in economic life was the subject of a panel discussion held at St. Paul's, Paterson, N. J. on January 23rd, under the auspices of the federation of churches. Charles T. Doubs, director of the national labor relations board in the New York area, gave the history of the labor movement, and stated that Churches should be interested in developing leaders for it. Most present leaders, he declared, are either Catholic or Jewish, even though the largest number of members are Protestant. He also said that Churches should send prospective ministers into the labor movement for a time in order to prepare them better for their jobs as ministers.

The Rev. Andrew Van Dyke, executive secretary of the Episcopal League for Social Action, said that the Church must give the moral undergirding to economic life, seeking justice and freedom for all concerned. He declared that the Soviet Union gives security but no political freedom, whereas the U. S. does just the opposite.

There were a number of speakers from the audience, among them the Rev. Harold Letts of the Lutheran social action commission who said that Churches should be concerned about economic problems.

The Rev. William L. Griffin Jr., rector of St. Paul's, presided at the meeting.

CONVENTION OF MICHIGAN

★ The convention of the diocese of Michigan is meeting this week, February 1-2, in Detroit, opening with the address by Bishop Emrich, immediately followed by one by Bishop Hubbard. One of the interesting matters

to come before the convention is a recommended change in the canons to allow women to serve on vestries. The matter of an increased budget is, of course, the most important matter to be considered, with a total of \$977,000 for national and diocesan work being requested. Bishop Hobson of Southern Ohio was the speaker at the dinner last evening when the campaign for funds was launched.

NATIONAL YOUTH COMMISSION

★ The national youth commission will hold its annual meeting at Racine, Wis., Feb. 4-9 to assist in planning the program and strategy of the United Movement of the Church's Youth. The commission is made up of three young people and one adult advisor from each province, and four members at large elected by the youth convention and the National Council's division of youth. The presiding officer will be John Booty of Detroit and the conference will be attended by Dean Richard S. Watson of Seattle.

CATHEDRAL CANONS APPOINTED

★ Bishop Barry of Albany, enthroned as the 4th bishop of Albany on January 25, has appointed a large number of honorary canons of the Cathedral of All Saints. They are the Rev. Messrs. E. B. Mayard and L. N. Gavitt of Albany; P. A. Paris of Little Falls; G. E. DeMille of Ticonderoga; Irving Rouillard of Saratoga Springs; C. V. Kling of Troy; R. C. Joudry of Gouverneur; G. A. Palmer of Ogdensburg; N. B. Godfrey of Massena; F. D. Evenson of Gilbertsville. In addition the Rev. Charles E. Hill of Williamstown, Mass., who was appointed in 1945, remains an honorary canon. There are two resident canons, the Rev. G. H. Barrow and the Rev. M. R. Becker. The appointments were confirmed by the chapter of the cathedral.

MORE CONFERENCES ARE PLANNED

★ As a result of the discussion on summer conferences and institutes called by the Rev. Tollie L. Caution, secretary for Negro work, at Seabury House, Greenwich, Conn., January 3-4, a committee is to be appointed to evaluate the present work of the conference and institute program; to estimate the Christian education needs in the country and to set up standards and objectives for programs for all conferences. Besides setting up this committee it was considered advisable to recommend the setting up of two new conferences, one for young people at Voorhees School and Junior College, Denmark, S. C., and a general conference (clergy and lay people) at Okolona College, Okolona, Miss.

These results came into being after the presentations of the locations and age groupings of the present conferences. After a statement of what a conference does and might do by Mrs. Ethel L. Cooper of Philadelphia, reports of the conferences held at St. Paul's School and St. Augustine's College were given by the Rev. Cedric E. Mills and the Rev. John C. Davis respec-

tively and Miss Ellen Gammack, personnel secretary of the Woman's Auxiliary, reported on the two types of life and work conferences held.

The need for new conferences were then presented. The Rev. J. W. Nicholson told of the need for a clergy conference in the Mid-West and West. Prof. Harold Taylor offered the use of Voorhees School and Junior College for a youth conference. The president of Okolona College, Mr. W. Milan Davis, offered the use of his college for a conference for clergy and lay people. Both of these reports and requests were warmly accepted.

A note of encouragement and appreciation was given by the Rev. John Heuss, director of the department of Christian education, on the thinking of this group on conference work and procedures. Mr. Heuss spoke of the hope of forming a committee on camps and conferences as part of the new Christian education program. This body's findings and that of the committee would be of great value to the thinking of this new committee, he said.

P-L-E-A-S-E - Remember that all orders for Bundles for Lent must be received by us not later than February 6th.

THE WITNESS TUNKHANNOCK, PA.



GUILD of the Christ Child, St. Paul's-by-the-Sea, Jacksonville, Fla., turns out in force for fruit luncheon. Two youngest (upper left) take their orange juice from a bottle

EPISCOPAL CHURCH NEWS

JOHN G. MARTIN RETIRES

★ The Rev. John G. Martin has resigned, effective March 1, as the administrator of the Hospital of Saint Barnabas and for Women and Children, Newark. He became the superintendent of St. Barnabas in 1923, and has held numerous positions with distinction, both within and outside the Church. When he received an honorary doctorate from General in 1944 the citation was as follows, which we quote as expressing the sentiments of The Witness;

"Most honored Dean, I present to you the Reverend John Goodridge Martin, an honored alumnus of this Seminary, Master of the Hospital of Saint Barnabas, in the City of Newark, a priest who has now been laboring in the Church of God for thirty years; an assiduous man, faithful and efficient, his good fame is witnessed to by fellow citizens within as without the Church.

"How splendid it is to be eminent among famous men; to succor the afflicted; to give health to the sick; to set men free from peril! This is the way of highest virtue; this the road that leads to Heaven.

"You see, Most Worthy Dean, the crown this splendid alumnus wears. I ask therefore that you, by the authority which this Seminary has committed to you, should here publicly decorate him with the degree of Doctor in Sacred Theology, *honoris causa*."

LIBERIA HAS NEW COLLEGE

★ The catalog of the newly-opened Cuttington College, Suakoko, Liberia, shows pictures of Principal S. C. Edwards, and of the new buildings, and outlines courses being taught, both academic and theological.

"The new Cuttington," the catalog says, "is an attempt on the part of the Church in the missionary district of Liberia, under the leadership of the bishop, the Rt. Rev. Bravid W. Harris, to provide a basically Christian education and to play its part in the preparation of Liberian youth for the new age. Cuttington will exist primarily to promote and foster under the highest Christian ideals, the educational and spiritual development of the youth of Liberia and of any other youths who may be attracted to its program."

In the new Cuttington organization Bishop Harris is president; Mr. Edwards, vice-president; the Hon. H. Lafayette Harmon, secretary; and other trustees include the Hon. C. L. Simpson, vice-president of Liberia, Bishop Willis J. King of the Methodist Church in Liberia, the Hon. J. W. Person, secretary of public instruction, Republic of Liberia, Senator J. A. H. Jones, Mr. J. E. Cess Pelham and the Ven. S. B. Yudusie.

DOM GREGORY DIX TO VISIT

★ Dom Gregory Dix, prior of Nashom Abbey, Anglican Benedictines, is to conduct a mission next Fall at St. Ignatius', New York. It will open October 8th and run through the following Sunday. The missionary is the author of "The Shape of the Liturgy."

DEDICATES CHAPEL IN HONOLULU

★ Bishop Kennedy of Honolulu recently dedicated a chapel at the conference center at Mokuleia, with 175 persons present. He commended the diocesan laymen for the work that had gone into the making of the chapel, which was a project of their organization.

ARCHDEACON FOR MINNESOTA

★ The Rev. Vernon E. Johnson, rector of St. Paul's, Winona, Minn., has been appointed archdeacon for the diocese of Minnesota. In announcing the appointment on January 21 Bishop Keeler stated that he has decided that an archdeacon will give him the needed assistance in the missionary work of the diocese. Last September the Rev. James P. Clements of Tyler, Texas, was elected suffragan bishop but declined.

The appointment gives the diocese two archdeacons, the other being the Ven. George H. Goodreid of Park Rapids, in charge of Indian work, who was on the Witness Honor Roll for 1949.

SOUTHERN OHIO REPORTS

★ Southern Ohio has notified the National Council that its every member canvass is now complete, and that missionary giving in the diocese for 1950 will be 26% more than 1949. The diocese decided immediately after General Convention that it would present the increased 1950 budget in the regular fall Canvass, rather than divide it, principally because they have underway a large campaign for a college building fund.

The bishop and chapter has voted to set the diocesan expectation for the missionary budget of 1950 at \$112,000, which is \$25,089 more than the So. Ohio mathematical quota for 1950.

"This is pretty clear evidence that the new budget is not beyond reach of the Church, and that what one diocese did in a single campaign certainly ought to be accomplished by other dioceses in two campaigns," commented Bishop Henry W. Hobson, adding a warm commendation of the fine loyalty of the people of his diocese.

EDITORIALS

Christmas in Lent

IN our issue of December 15 we had an editorial which told the story of one woman's Christmas gift. She handed a check to her bishop as a thank offering for her friends and then wrote them notes informing them of her "gift to the Church as a thank offering for your friendship that the real meaning of Christmas, the coming of God's peace to a troubled world, may be more widely proclaimed."

Later we received a letter from Bishop Hines of Texas informing us that this gift had helped educate the children of a clergyman; pay the hospital bill of a deserving layman; give a girl from Mexico and a West Indian an opportunity for education in the United States.

Many letters have been received requesting that we reprint this editorial, several of which have appeared in Backfire. One of them was from the Rev. Leland Stark, rector of the Epiphany, Washington, in which he says: "I suppose we all feel 'Canute-like' against the rising tide of Christmas secularization, but stand we must and I for one would like to see this editorial reprinted and distributed widely."

It is therefore now available as a six-page leaflet of ordinary envelope size. The clergy do several mailings to their people during Lent. It is our belief that people will respond to the idea it contains—a gift to the Church, through the rector, to use at his discretion. Even the gift of one person will be significant. The letter from Bishop Hines setting forth the significant accomplishment of one woman's gift, also reprinted in the leaflet, testifies to that.

We all complain about the secularization of Christmas. Here is a chance to do something about it, not in the early days of December when it is too late, but now—a campaign in Lent to prepare for Christmas, 1950.

Single copies of the leaflet "Make Christmas Christian" are five cents; but of course if any-

thing is to be accomplished it must be widely distributed. We will therefore send 25 copies for \$1; 50 for \$1.50; 100 for \$2. Orders should be sent to The Witness, Tunkhannock, Penna., and we will appreciate payment with the order so that we may continue to keep the price at a minimum.

Stop This Now

THE tocsin should be sounded immediately now that our Secretary of State has announced that we—the U. S.—are prepared to do away with the three year old United Nations' diplomatic boycott of Franco's Spain. No one can doubt that this is the beginning of worse things to come—the camel's nose in the tent again. If this goes through, our whole-hearted government support, diplomatically, militarily and financially will be gradually thrown to a regime that has only brought fear, slavery and poverty to the Spanish nation. The reasons the Secretary gives are puerile. "First; there is no sign of an alternative government." We see what we want to see; he blandly ignores the reports of many visitors to Spain (such as Del Vayo) who tell us of a growing revolt that is not to be discounted. "Second; the internal position is strong." Page Dictator Peron of Argentina who is now demanding cash on the barrel

from his former friend. "Third; Spain is a part of western Europe which should not be isolated from normal relations with that area."

So? Would he have said the same thing about Hitler, Franco's dearest pal? Of Hitler Franco has said again and again—and never retracted—that he was in complete sympathy with Der Fuehrer's ideas and ideals. Lewis Carroll help us—we are about to become buddies (well, not right now—give us time) with the avowed Fascist government that sided during the war with our enemies; always. And was responsible, however indirectly, for the slaughter of countless numbers of our youth.

"QUOTES"

WE are a quantitative people. We love to have the biggest church, or theater, or population, or bank deposits of any city in the world. That completes our happiness. But I fancy God isn't interested in our bigness. It is not the bigness of the mountain but the purity of the gem which the mountain conceals that delights the Creator. Mere obesity isn't a virtue. Mere quantity of things cannot make a mean man anything but a mean man. If you really want to change the fraction, don't fuss about the numerator. That will remain about as it is. Seek a smaller denominator and you will have a much larger fraction. Better be numbered with the qualitative few than with the quantitative multitude.

—IRVING P. JOHNSON
Founder of The Witness

What is behind this should be obvious to the casual reader. A sop to the hounds who are bay-ing about our commendable refusal to be involved, after backings and fillings, in the Chinese fracas. Another sop to the Roman Church which has been constantly pleading for this. Did not Archbishop Spellman come back from Spain enchanted with meeting the bloody-handed Franco and call him "that great Christian gentleman"? A sop to those whose God is profit—and let the floods come.

Secretary Acheson unctuously stated that this decision "would in no sense signify approval of the Spanish regime." If that is so what, in his devious mind, did the UN disapproval signify? Was it just dishonest, double-tongued diplomacy? We doubt it. We hope our readers will write to the Secretary of State immediately and let him know—what he apparently is jauntily ignorant of—that the American public is not so easily fooled.

Man of the Half Century

MANY people are playing a game of picking their own candidates for man of the half century. One of the more popular news commentators said the other night that he was convinced that the greatest spiritual leaders, and hence the men of the half century, were the present Pope and Gandhi, in that order. He

brushed aside the suggestion that the late Archbishop Temple might rate in there even ahead of the Pope, because of his spiritual fathering of the ecumenical movement, Christian unity and his social vision generally, by saying "never heard of him."

It was something like that nineteen hundred years ago. The great historian of the age, Josephus, mentions Jesus once, or, maybe, twice. Outside of the Christian literature, with the possible exception of a reference to him in the Talmud, Jesus is not found in the written remnants that we have of the first half century. Something of the Christian movement had come to the ears of the Roman Governor Pliny about 112 A.D., and secular letters do have definite mention of Jesus then. Pliny must have set up a kind of un-Roman activities committee, and sent an anonymous agent to spy on the Christians. The unknown investigator's report, which was transmitted to the emperor is extant, and it tells about this group which sings a hymn "to Christ, a God." The pundits never heard of Jesus, probably not until after even a century.

Our knowledge is too meager, even with the great development of communications, for us to go out on a limb and say who has been top man in the last fifty years. We'll leave it to other periodicals and persons to be shown fools by the years.

Needed: A New Approach to Education

By EMMA LOUISE BENIGNUS

Professor of Religion, Randolph-Macon Woman's College

WERE the question asked "What is the state of adult religious education in the Episcopal church?" the answer would be terse—"almost non-existent." Yet constantly we lament the condition of our children's Christian nurture. Funds are spent on more literature, more visual aids, more equipment; research is done on the minutiae of child psychology, ad infinitum. But the primary source of any child's education, the adults in his environment, receives the barest attention.

In the summary report of the plans by the national Christian education department, adult education is last on the list of "four new directions." According to the report "at present it (adult education) remains a division in little more

than name. No money is provided for it in the budget, and it has no personnel." But it is the intention of the department to "ask the National Council to consider where funds can be found now if possible to make a real adult education program possible." Such request deserves to be accepted as an imperative appeal and merits the hearty cooperation not only of the National Council but of the entire Church.

A public health nurse, who sponsored dental hygiene among school children in a city neighborhood populated with foreign-born, reported that "we quickly saw how futile it was to tell children about the importance of brushing their teeth so long as the parents remained indifferent to this health measure. We took the hygiene program

into the homes, taught the mothers, and got results at once." The lesson here is so simple, it would be presented with apologies were it not apparent that in the Church's educational program adequate attention is not paid to the taut interrelation between child and adult education. Experience in both secondary schools and colleges affords ample testimony that success in education hinges on personnel rather than on equipment. If funds are scarce and a choice must be made, it will pay dividends in the long run to invest in parents rather than in added pamphlets, in teachers rather than in more technical supplies. Religiously literate adults can manage to cope with second-rate textbooks, or no books at all, but the potential value of the best of lesson plans is squandered in the hands of indifferent and ignorant "faculty."

In recent years there has been available for Church school use and adult consumption more attractive and informative religious literature, from a variety of sources, than usually is realized, yet religious literacy has not increased proportionately. It is time now to ask the reason for this lag, and to ask, also, if the problem of Christian nurture is going to be answered simply by the purification and improvement of the methods heretofore pursued, or if perhaps a radical change of approach is necessary. If neglected Point Four, adult education, of the national program, received the attention and appropriations it deserves, some unknown success in child nurture conceivably might result. Surely the wisdom of the Church can equal the perspicacity of the health nurse who discerned that Mama commanding a toothbrush has more effect on sonny's dental hygiene than the most clever movie of a corroding molar!

Want to Teach

COUPLED with the question of should adults and parents become more prominent objects of the Christian nurture program, there is the further question of what they shall be taught. Most of the laity is uninformed about everything that really matters religiously. The nature of Christ, God as creator and redeemer, the nature of man, how to pray, what Christian living and love are, the meaning of the eucharist, Old and New Testament theology and history, Church history, doctrine, polity—all contributory to a rich and intelligent Christian life—are unexplored fields to the vast majority of churchmen. What little adult education is promoted in the Church today is an important, but nonetheless, on peripheral rather than pivotal subjects. Certainly the Lenten study programs of the Woman's Auxiliary have been among the best concerted efforts

within the Church to teach adults, and are deserving of commendation, especially such series as that of last year on the prophets. On the other hand, one cannot but question the wisdom of concentrating, as intended for this Lent, on a study of Japan, when so much that is basic to a Christian relationship with not only the Japanese but with any people remains untaught. A course in Christian anthropology would make us simultaneously more understandingly sympathetic of the Japanese, the Africans, and the Mexicans as well! One of the great flaws of both secular and religious education is that we tend to ride on the rim of the wheel rather than at the hub.

Leadership Needed

A THIRD matter for consideration is the kind of teaching necessary in the Church. There is need for the most skilled teaching leadership possible, by persons for whom pedagogy is an art and a passion, who have the Christian commitment, the religious knowledge, and the personal sensitivity to make Christian learning the thrilling and exciting experience which it can be. Those who formulate the adult program ought to be persons of reputation in college and adult education. No university would summon a secondary school teacher without experience in adult instruction and commission him to formulate a curriculum for older students. The Church for the most part has not expended such practical care and the price has been failure to do justice to the spiritual and intellectual potential within its ranks. In the first place it is an educational fallacy to suppose that one nation-wide study program for adults can be of significant value for all. The recent Christian marriage pamphlets proved provocative for some persons with whom the author used them, but for a second group accustomed to reading meaty books the pamphlets were disappointingly superficial. We err seriously when we lump either our children or our adult public into one intellectual bracket and attempt to produce one book, one series of pamphlets, one set of lesson plans universally applicable. It would be impractical for the Church to try to provide a sufficient variety of suitable study materials, but that fact simply substantiates the need for trained teachers who have enough breadth and depth of religious education to overcome the deficiencies in the materials which are bound to exist. It is not printed matter we lack so much as teaching personnel—clergy, parents, teachers, religious education directors, and just plain teachers at work in the Church, who are devoted and sufficiently informed, flexible, imaginative, and penetrating in their under-

standing of God and man and their interrelationship to make Christianity a vital factor for parents in the Church. The kind of teaching we need is as yet almost unknown among Episcopalians, but in the isolated instances where it does exist, the results are conspicuous and convincing. An example of the fruitfulness of carefully and adequately prepared teaching, coupled with serious study by the members of the group, can be seen in Washington, D. C., where the Rev. Albert Mollegen of the Virginia Episcopal Seminary is rousing an ever-increasing group of laymen with his bold and daring and demanding weekly instruction of the basic Christian questions.

A Suggested Plan

THIS raises the fourth point. It is not likely that national headquarters will have the appropriations in the near future needed to finance the type of adult education program called for. But neither would it be necessary for the National Council to underwrite an extremely expensive program if skill were expended in using the means for adult education already at hand. One top-notch teacher of religion (clergy or lay, man or woman, and good enough to command professorial status in the secular field) serving in each diocese, or shared jointly by the churches of a large community, could promote the following means of adult instruction at minimum cost to the Church:

One, he could lead cell prayer and study groups, or assist clergy, *r. e.* directors and laymen if qualified, to do this in every parish in the diocese.

Two, offer lecture and discussion courses to the laity, or help the clergy and competent laity to do so. In a southern city a college religion teacher offered a year of Old Testament theology and a year of New Testament theology to women in the community who met twice weekly, paid \$15, bought and read the required books, wrote papers or passed exams, and enrolled for more the next year! In another city a clergyman and a layman ran a layman's school of religion for six weeks during the summer, with people attending daily.

Three, the laity can be encouraged to use whatever advantageous study facilities are available in the community. A young mother interested in religion in art took a course at a local college in the history of art, and received help from the instructor in preparing a series of illustrated lectures in religious art for the people of the parish. The college and the national art museums supplied the lantern and the slides. Or again, we know a music teacher who used the city public library record department to supply recordings for a set of illustrated talks in the history of

Church music. There is the English professor who keeps Lent every year with his students by reading religious poetry with them at a weekly open house. The evenings inevitably end with a theological discussion of some sort, and with family prayers. He would be amenable to offering the same opportunity to the men of his parish, but his clergyman has never gotten around to fitting him into the parish life.

The contribution of none of these three people is costly to the Church. To be sure, these are not subjects of the most importance but they have far better quality than what is offered in most of our educational programs, and they have the further advantage of incorporating laymen into the Church's teaching enterprise. There is no reason why these need be isolated examples. Almost every community harbors numerous overlooked resources for the instruction of the public which lie fallow in our midst. We have need of leaders, clergy and lay, who have teaching on the brain, educated enough, creative enough, responsible enough to dig out the talent which exists dormant at our feet and put it to work. Specialists at headquarters, writing literature, doing research, field secretaries, all have their contribution to make, but what is needed most and could be had cheapest in the long run is a battery of talented teachers at work among the people.

Four, in cities where there are colleges, good prep schools, night schools and university extension divisions, arrangements often can be made for adults to take courses in the school's religion department and/or in child psychology, ethics, history or in any of the useful cognate fields offering material of advantage to parents and youth leaders, etc. Many colleges give summer school courses in religion now which are worth anyone's while. In adult classes in Old and New Testament taught in recent years at a large university there was a total absence of Episcopalians, yet there were enrolled laymen and women of six other denominations, Sunday school teachers, superintendents, program leaders, and interested parents, who came at their own expense or were financed by their congregation, to gain information for use among those for whom they assumed responsibility. If there were in each diocese or city someone concerned especially with getting the laity to appropriate the community's educational offerings surprisingly much could be gained at minimum cost to the Church. For example, a Baptist church concerned with the ineffectual worship leadership among the ladies' circles, enrolled two women in a local college course on public worship. They, in turn, with the help of the professor and the college library, formulated a

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shorter series of instructions for their own women.

Summer Conferences

THE long-established summer conferences are deserving of greater support. Some few of the conferences are famous for their commendable work, but the number who do a superior teaching job among either children or adults is all too small. Surprisingly much can be learned in a week's session, and if the experience is of the right sort it can be the introduction to and the springboard for the laity's interest in continued qualified instruction during the winter months. It seems a pity also that so many of our skilled members year after year go unincorporated in the faculties of the summer conferences. Their mere presence in a place of leadership would be a source of encouragement to their fellow parents and citizens.

The author has had occasion recently to visit seminaries and women's training schools of other denominations, and has noted in several instances that some local mothers were auditing courses. One such mother frankly attributed her reconversion to a classroom lecture on agape and eros which, she said, was "the opening door to an entirely new understanding of love and sacrifice." Episcopal seminaries and women's training schools, of course, are few and widely scattered, and currently the seminaries are swamped with students, but in days when there was ample room there was little conception of the seminary as a means for increased lay education, yet there is no reason why it can not and should not, within limits, make such contribution.

It seems extremely necessary that one of the seminaries centrally located become headquarters for a laymen's summer school. This would be staffed by seminary and college professors, and others highly skilled in their fields who also know how to teach adults. Courses should be four to six weeks of concentrated study on topics fundamental to Christian living, and in addition, the parents and adults who attend should be given an opportunity to experience what meaningful prayer, worship, and Christian fellowship really are. If every diocese sent two well-chosen persons to such a summer school per year there would be a steadily growing number of parents and leaders more fit to participate significantly in the Church's life and the nurture of the young.

A program such as herein suggested would be financed and formulated primarily on a diocesan, or even more localized basis, with the expense and responsibility of it dispersed throughout the community as much as possible. The chief expendi-

ture would be for ingenious teachers whose reason d'etre in the community would be the alerting of parents and would-be parents and all who touch the young, to the meaning of Christianity and to the contribution which they can and must make to the nurture of our children. Such, of course, is the function of the clergy and the women workers, but not all clergy are teachers, and unfortunately many of the women who could do better teaching in their jobs labor under much too inadequate learning. Certainly erudition is no guarantee of Christian love and living, but when we rouse our people to belief we have the joint obligation of helping them comprehend what they believe. God, after all, endowed man not only with heart and will but also with mind and they work together with mutual benefit. The Church needs not so much pamphlets and research, (let skilled child psychologists do the research) but teachers, scores of teachers who will constitute a peripatetic school of religion circulating among the people, who will concentrate especially on mothers and fathers to help them teach their young. Teachers—men and women, clergy and lay—who teach because they are full to overflowing and desire to share what they know of the wisdom of the ages about God and man. Such persons are not unknown in our society. Perhaps they could be enlisted if anyone would think to call.

WITNESS ARTICLES FOR LENT

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For Men Only

By HAROLD E. SAWYER

The Bishop of Erie

LAST week I made two male converts to the Church, one of whom had no previous contacts whatsoever with a Christian Church. I was reminded of the old French Abbe who at eighty years of age confessed that his ministry of fifty-five years had been most fruitful for he had once converted one man to Christianity. One convert in anyone's life, priest or layman, is a magnificent thing and can label that life "successful" though he may do little else.

For the question is "Where are the men?"

We are told by anthropologists that nature has been amazingly considerate in balancing the proportion of the two sexes. There are slight deviations to be sure, but generally speaking, there is born male and female in equal numbers. In our public schools there are boys and girls in equal proportions. In our theatres, at concerts, at social activities, at lectures, there is quite sure to be men and women in proper ratio.

But in church—how different! The one place on earth where men and women should be side by side in the worship of their Creator and Redeemer, the men simply aren't! Surely men realize their responsibility in sharing with their women in the procreation and nurture of their children. Surely they must realize the church is the one place where their children are being cared for and treated well in the best ways of life. One would expect men to be in church for their children's sake if not for their own, by their wife's side.

Surely men must acknowledge that, despite her numerous faults, the Church is the one stable influence which can preserve the "Good Life" and the benefits of civilization as we know it today.

Yet the first thing a stranger would see upon visiting one of our churches would be the lack of men present. There are heartening exceptions but the preponderance of women over men is evident everywhere. Now I try to make a certain allowance for many years of experience has taught me always to look for allowances. I firmly believe women are created more intensely religious than men. God and nature have given them this great quality—they are mothers—they are to be centers of spiritual life in their families—they have been given a peculiar deep intuition somewhat different from that of men.

Don't misunderstand me—I believe men, all men, are deeply religious but women feel it in a different way and express it differently. So, I make allowance to a certain extent for the feminine majority in our churches. But still, I must ask, "Where are the men?" Moreover, don't misunderstand me or think I am depreciating the presence of women—they are performing the duty of which men are neglectful.

Moreover this is not alone true in church attendance. When I was a parish priest, making parish calls—saved only by sense of humor—I was in nine times out of ten treated as if I had come only to see the distaff side of the family. If perchance I caught a man at the door, he would invariably say, "Come in, you want to see Mrs. Jones and the girls." And if I would let him do it, he would excuse himself at once. Usually I would say "No, I came to see you, Mr. Jones, and the boys." I would never let him feel he was out of place in my parish visitation. Incidentally, matters were never helped by the wife saying, "I am glad you caught my husband at home. I want you to talk to him about going to church, or being confirmed." This is almost fatal in dealing with men.

Effeminate Church

ALL this adds up to far more than the fact that men are absent from the worship of Almighty God. The minister who expects mostly women in his congregation is bound to develop a system of preaching peculiarly feminine. I quote from an English editorial—"The worship and whole ethos of the Church are in danger of becoming intellectually, emotionally and practically lopsided. It is this lack of balance which we are concerned to emphasize." There is a distinct danger of the Church becoming effeminate in its outlook. I do not disparage the need of feminine qualities in religion, but these must be balanced by masculine, virile power—the same as in all other departments of life. Too often, indeed, do men get the false idea that priests are kindly, well-meaning individuals whose job is not of the hard-fisted kind but rather of the soft, pleasing nature associated with women's societies and social trivialities.

The Christian religion was from its founder's time a strong, tough work to do in a stubborn world. It took a pretty hard personality to

weather the early years of the Church. It was a man's Church, although there were "of devout women, not a few." The struggle through the ages against overwhelming forces has been violent and severe. Today its job is vigorous and strenuous.

We want doctors in the Church—we want lawyers and carpenters—we want "hard-boiled" swarthy men to work, pray and give of themselves by the side of the devout, understanding, holy women—for the Christian religion can be itself only as it is composed of such.

To the men! Men—this whole business of the Church really does make all the difference in the world to every man born into it. "If you will not recognize Almighty God by public worship; if

you will not receive instruction; if you will not be confirmed; if you will not accept our Lord's own invitation to living fellowship with himself, then you must take the eternal consequences." Your profession (doctor, lawyer, merchant or what you are) will not be as fine as it would be, your family-life will not be as virtuous as it could be, your children suffer, your social life will not be what it might and you are stymying the whole progress of the best things in life.

We do not speak of the future. But every man must some time meet his God. What have you got to take with you? What have you to present to him when he calls your name?

That is the hard word of the gospel. It alone is a word worthy of the attention of free men.

Retreat to Advance

By W. ROBERT HAMPSHIRE

Rector of St. Thomas', Farmingdale, N. Y.

IT is probably characteristic of our day that a workable, scriptural, rewarding device for reviving the life of the Church should be looked upon with suspicion by many members of the Episcopal Church. At a recent diocesan conference, in which the bishop was outlining plans for the future, a layman present objected vociferously to the idea of using certain property for retreats. His objection was based on the groundless fear that the retreat movement is part of a plot to introduce benediction of the Blessed Virgin, and Creeping to the Lavabo. While it is true that Anglo-Catholics generally have fostered the growth of the retreat movement in this country it is far from being another party badge.

At a conference held in an Episcopal Franciscan Friary a few months ago there were happily present at least one gray-suited moustached clergyman, and one collar-and-tie bishop. The conference was held under the auspices of the retreat committee of the American Church Union. Most of those present were Anglo-Catholic secular priests, or monks from various orders in their religious habits. There was a unity hard to find in other such mixed groups in the Church. The reason? All were convinced of the validity of the retreat idea. All were interested in propagating the practice of retreat for clergy (including bishops) and laity.

Some of the problems standing in the way of the growth of the retreat movement are the in-

difference of the clergy, lack of proper retreat houses, lack of skilled retreat conductors, and the failure to think of a retreat as a normal part of gospel Christianity.

It should be necessary only to point out the frequent withdrawals and quiet-times of Jesus to indicate that making a retreat is a spiritual necessity and not a devotional luxury. Going into the silence, the quiet waiting upon God, the listening for the still small voice—these are a part of real religion in any age. Group participation in such exercises over the period of a weekend can make a big difference in our feelings toward one another in the Church. There can be more truth in posters announcing The Church Is One if and when high, low, broad, liberal, and catholic join together in such spiritual work under competent human leadership—but primarily under the direction of God the Holy Ghost.

The Conductor

OFTEN the wrong kind of clergy accept responsibility for giving such retreats as are now held. The pious voice delivering mush to the faithful is not what is called for. On the other hand a series of strong sermons given sitting down is not the answer either. The retreat conductor must be a man of prayer, familiar with the language and customs of the Kingdom of God, not so intent upon being fascinating that he is willing to be fallacious, and he must be a man

who believes in retreats and makes at least one a year himself. His place is to draw the retreatants not to himself but to God. He is a guide pointing out important things as he goes with the people into the presence of God. They must look at the pictures he points out. They must do the praying. They must be the ones to promise to conform to Christ's will in particular ways affecting them. Training in what not to do, as well as what to do, should be included in seminary training. But most of all what is needed is good men who are good priests who make retreats themselves.

If there is an awakening desire to resort to this Jesus way of growing in faith and unity retreat houses will be found and purchased or given. At present we need to demonstrate the need by using what we have. There are many religious houses and conference centers to be utilized for this purpose. There are many Church schools, colleges, seminaries and other centers which could be used out of term time. The immediate reaction in certain quarters—"We have no retreat house"—can be met in most dioceses with a possible if not perfect answer among existing physical plants. There is also the wide-spread feeling that there is something unworthy and useless about small beginnings. After all Jesus felt that "two or three" were just the right number.

To attempt to regiment the clergy of a diocese into making an annual retreat would probably prove a tremendous flop. Some clergy would be present because they knew the archdeacon or diocesan was taking attendance. Some would stay away "just because." The ideal seems to be that of many English dioceses where an experienced and gifted retreat conductor is secured; proper arrangements are made for housing the clergy in private rooms or cubicles; an adequate chapel is available; and good food is provided. When all is arranged the clergy are invited to attend, knowing in advance that the bishop will be present. He will be there as a priest among priests, not leading the retreat but leading his own clergy into retreat. With the clergy convinced from actual practice many "insuperable" barriers to the movement will disappear.

Our day is one in which people do not turn naturally to a retreat as a method for re-charging spiritual batteries, or reorienting frustrated lives. The very fact that it has ceased to be a natural part of Christian living makes it all the more necessary. Jesus did not consider his forty day retreat at the beginning of his ministry time wasted. He knew it was essential. He knows

what is in man. He still invites us to come apart with him and rest awhile.

After a surfeit of new methods, new campaigns, new slogans, new posters many who are convinced of the necessity for retreats wish to commend the use by the whole Church. The effect will be, in short, to turn the Church over to Christ and let him run it.

A Word With You

By HUGH D. McCANDLESS

Rector of the Epiphany, New York

Instress

THIS is another word of Hopkins'. I have had it explained to me so much and so beautifully that I am now quite bewildered about its meaning, but I still have a hunch that it means an effort to seek reality in small things, in near things.

Such an effort must be made by every bishop, priest, and layman in the Church, but I wonder if the trend today is not all against it. It is true that modern man is too individualistic, but it is also true that our modern political and commercial life show a decided tendency to crush out all personal individuality.

If you go into the vestibule of your parish church you will find beautifully decorated posters telling you when the canvass will be held, when the Presiding Bishop will speak, urging you to go to the children's offering, or the women's offering, or to join the Red Cross, and so on and so forth. Or, you may find a sign crudely printed on wrapping paper indicating at what hour some special services are to be. It would seem to the complete outsider that certain offerings were of much greater importance than services. If you pick up a leaflet, and if it is a beautiful piece of printing, on fine paper, it is very likely to be an appeal for the support of something or other outside the parish. If it is a somewhat mediocre piece of mimeographing, it is more apt to tell you when you can come and say your prayers with the rest of the people.

Some printer or commercial artist who entered a typical church vestibule, would be very likely to assume that where our treasure is there our hearts are also, and that we were much less interested in the individual than we were in the mass effect on the general public of our combined charitable efforts.

NEWS OF OTHER CHURCHES

CATHOLIC PRESS MONTH IN FEBRUARY

This month has been designated Catholic press month, with the slogan "The Catholic press in the service of truth, justice and peace." The same slogan will serve as the theme of the international convention of the Roman Catholic press which will bring together representatives of their papers from all parts of the world in Rome, Feb. 16-18. During the month posters and special displays will be shown, not only in churches, but in schools and colleges, and efforts will be made to have at least one Catholic newspaper in every home.

CLARENCE PICKETT RESIGNS

Clarence E. Pickett has resigned as executive secretary of the American Friends Service Committee, a post he had held with great distinction for over 20 years. He is to be succeeded on April 1 by Lewis Hoskins, at present director of personnel. Though but 33, he was assigned to the difficult China field in 1946, remaining there until November, 1948, part of the time

in the Communist areas where he negotiated with officials about Quaker work.

BAPTISTS HAVE LARGE MISSION WORK

Southern Baptists now carry on foreign mission work in 120 centers in 24 nations. The work is staffed by 712 missionaries and plans are under way to increase the number to 1,750, to be supported by a budget of \$10,000,000.

EVANGELIST CHARGES FLOGGING

An evangelist told newsmen at Atlanta that a group of masked men dragged him from the pulpit of a church in Cairo, Ga., and flogged him for half an hour. The victim was Michael A. Pacardi of Columbus, Ohio, who identified himself as an ordained minister of the Pentecostal Church. The church where he was preaching is for Negroes. He said the masked men were in street clothes, with their faces covered, and that they were armed with shotguns and pistols. They dragged him, he

claims, into an automobile where they asked: "What do you preach to those Negroes, Communism? Why don't you preach in a white man's church? We don't mix with Colored people down here." He was later beaten and flogged, then driven back to Cairo and told to "get out of town in 30 minutes." The evangelist said he drove to Thomasville, Ga., where he reported the incident to the police. He left his car there and came to Atlanta by bus when the police told him it was a case for the FBI. Agents of FBI refused comment on the case.

MARK ANNIVERSARY OF SCOTTISH PSALTER

The 300th anniversary of the publication of the Scottish Psalter is being observed this year by the Presbyterian Church. It is regarded as standing with the King James Bible and the Book of Common Prayer as a great religious classic. The Rev. Henry Sloane Coffin will be the preacher at a celebration to be held May 1, in New York, the actual date of the publication of the Psalter.

MARRIAGE COUNCIL IN PHOENIX

Five clergymen drawn from Protestant, Roman Catholic and Jewish faiths comprise a marriage council

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The Church Hymnal Corporation

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The Church Life Insurance Corporation

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The Church Fire Insurance Corporation

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appointed in Phoenix by a superior court judge. They will attempt to check the divorce rate and try to effect reconciliations where divorce impends. Council members will also alternate as speakers at public meetings to be held each Tuesday evening in the courthouse.

MISSIONS CONFERENCE HOLD MEETING

Vigorous support of President Truman's program to aid economically backward areas was voted at the annual session of the Foreign Missions Conference, meeting at Buck Hill Falls, Pa. The conference is made up of 108 mission boards and agencies of 58 major Protestant denominations in the U. S. and Canada. The conference also urged that surplus food in this country be made available for overseas relief.

OPPOSE RECOGNITION OF FRANCO

Secretary of State Dean Acheson has been notified by the National Association of Evangelicals that the organization is opposed to the recognition of Spain "as long as personal freedoms are restricted" in that country.

MACKAY URGES RECOGNITION OF COMMUNIST CHINA

President John A. MacKay of Princeton Theological Seminary and president of the International Missionary Council, has urged that the U. S. recognize the Communist government in China. Addressing 200 Church leaders in New York, he warned that failure to do so "might alienate the people of China forever." Having just returned from a nine weeks' tour of East Asia, he gave the following reasons for his opinion: the excellent behavior of the Communist armies in their conquest of the China mainland; the fact that missionary activities has not been disrupted; the widespread view that China's Communism will take a "different expression" than in Russia and Eastern Europe; the overwhelming support of the people for the new regime.

The Friends, through their executive board, likewise have urged recognition. In support of their recommendation the Quakers state that their workers in China note "a marked enthusiasm for the new regime"; that the success of the Communists "cannot be attributed to the Russians," that the Chinese people have turned against America because of "the

large-scale American military intervention during 1947 and 1948."

"No Friends workers," the letter to the President continued, "have ever seen any Russian military equipment or Russian military advisors in China" and they deny that Russia has imposed "a puppet regime" on China. About 400 workers of the Quaker relief agency have been at work in various parts of China during the past eight years.

CLERGYMEN DENOUNCE THE VATICAN

Clergymen of the Churches of Christ in Dallas, Texas, recently delivered sermons denouncing Vatican charges that their mission in Italy had disseminated Communist ideas. The charges have been contained in the Vatican newspaper. The Texas protest, which also went to President Truman and the state department, resulted from complaints by a group of Churches of Christ evangelists that they had been subjected to violence in four towns around Rome.

RECORD NUMBER VISIT MORMON TABERNACLE

Visitors to the Mormon Tabernacle in Salt Lake City totaled 1,046,000 last year—a record high.



The Tree of Life

By DAVID K. MONTGOMERY

Dean, St. Paul's Cathedral, Springfield, Ill.

"Among the fairest things that grow
Upon the Tree we find
The seven holy Sacraments
God's gift to all mankind."

—Gabriel Gillett

The title of this book was suggested by the above poem from a collection called *A Garden of Song*. The analogy originates in the Book of Revelation, where the Cross is described as the Tree whose leaves are for the healing of nations. Dean Montgomery believes that until we understand why He gave us the whole sacramental system of the Church, God cannot do much "healing of nations."

His book is an interpretation of the Seven Sacraments in the light of the Seven Words from the Cross. It shows clearly why the sacramental system must be the basis of the Church's life, and what it must mean in our own lives.

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NEWS OF CHURCHES OVERSEAS

FAVORABLE REPORT ON CAMPS

A report which depicted favorably the conditions at three concentration camps in the Russian zone of Germany was defended in Bonn by Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany. The report said that it would be "intolerably wrong to compare these modern camps with concentration camps run during the Nazi regime." The Bishop declared that churchmen must have the courage to report what they see, regardless of political considerations. "What is being said for the sake of truth and love," he said, "may be disagreeable from political viewpoints." He also declared that Protestants have no reason to complain about the situation of the Church in the Soviet zone since Russian officials were "striving loyally" to stick by agreements reached with the Church concerning religious education in the East zone schools.

Bishop Dibelius also supported Martin Niemöller who had previously stated that German unity under Communism was preferable to the west-east split. (Witness, Jan. 12).

EXTENSION DEPARTMENT FOR SEMINARY

The Theological College of the diocese of Montreal has established an extension department for the training of the public. It is open to laymen and women of all denominations and now has an enrollment of 321, about a quarter of whom are studying for a diploma or degree. Courses range from theology to audio-visual aids but the most popular are the courses in Old and New Testament. Classes are held each weekday evening.

PEACE CONVENTION IN LONDON

Religious leaders of all faiths, from all parts of the world, are to attend a peace convention in London, August 18-24. One purpose is to bring together representatives of different churches and societies to discuss "all possible means of a combined effort for a friendly reconciliation of the conflicting ideologies of the modern world." It will consider ways and means of organizing constructive peace activities throughout the world and of abolishing all forms of warfare "in order to save civilization from disintegration." Philosophers, scientists, artists, economists and politicians will attend in addition to religious leaders. No official representatives of the Churches of England are among the

sponsors but among the messages of support are those from the Dean of Canterbury, Corder Catchpool of the Quakers, and Rabbi A. E. Silverstone, of London.

AFRICAN NATIVES ASK CHURCH SUPPORT

Support of all South African churches in a fight for religious freedom was urged at a convention held in Cape Town of organizations composed of native Africans. They blamed white "extremists" for the deterioration of race relations in South Africa and urged repeal of the recent mixed marriages legislation. G. J. Golding, a former member of the Colored Advisory Council, urged an end to the idea of white guardianship of non-whites in the country, and said that the natives are qualified to take their place along side all civilized men.

ANGLICANS APPROVE FAMILY PRAYERS

Approval was given by the upper house of the convocation of Canterbury, meeting in London, to a proposal that prayers for the family be inserted in the Prayer Book. The proposal was submitted by Bishop Wand of London who recommended that the Archbishop "be respectfully requested to initiate such steps as may be necessary to repair the omission of prayers for the family from the Book of Common Prayer." He also urged the designation of a special Sunday in the year as "home and family Sunday."

PASTORAL LETTER ON CAPITALISM

Henri Brault, Roman Catholic bishop of St. Die, France, recently ordered a pastoral letter read in all churches setting forth the Church's attitude toward materialism, Communism and capitalism. It stated that "capitalism is a fact, a system, not a

philosophy or a theory. In addition capitalists have not declared themselves openly anti-Christian. However if the Church has not officially condemned capitalism, she has not waited until today to reprove an economic system which has plunged thousands of human beings into acute poverty and immorality and made virtually impossible the exercise of a real Christian way of life." The pastoral letter stated that the Church has condemned Communism by a papal decree because it is avowedly materialistic and anti-Christian.

CZECH PRIESTS TAKE LOYALTY OATH

The government of Czechoslovakia announced January 23 that a majority of Roman Catholic priests had taken an oath of loyalty. The number was not revealed, though it did list the names of some. Since November 1 clergymen of all denominations have been receiving their salaries from the state, as provided in new laws. The announcement claimed that a number of Catholic priests, including Msgr. Vincenz Stetina, Episcopal vicar in Dubice, has stated that the oath contained nothing to which a priest could not subscribe.



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SPEED ON SUNDAY: Even the Roman Catholics are discovering that loose concepts concerning the Lord's day are harmful to the welfare of their Church. One thousand priests, nuns, and laymen gathered in St. Louis University gymnasium recently to hear Rev. Daniel Cantwell, president of the Chicago Catholic Labor Alliance, declare that Sunday "has become dark and meaningless for thousands of people. Sunday has become a day of restlessness, with quiz programs to keep our minds busy and unnecessary physical labor to keep our bodies on the go." The speaker deplored the "haste of hurried masses where priest and congregation have their eyes cocked upon the clock." This is not peculiar to the Roman Catholic churches. Such indifference to the real character of the Lord's day is so permeating Protestantism that even those who attend services want them so rushed and the sermons so abbreviated that they can speedily get home for an early Sunday dinner in order to go touring the countryside or attend sports or engage in worldly amusements. It should be obvious that Christian churches of any denomination cannot thrive if the Lord's day is lost entirely—Watchman Examiner (Bapt.).

NOT FROM THE GREAT: Most of the great evangelistic and revival movements have started, not from the council of the great leaders of the Church, but from the pressure of the spirit of God on obscure and humble men and women. It is only rarely that such new beginnings have been acclaimed and welcomed by the Church. Much more often the pioneers have been despised, persecuted, and cast out. Only when the verdict of history has declared them to be in the succession of the apostles, only after the success of their work has become unmistakable, has the Church set itself piously to build their sepulchers. There is never a time when this warning is not needed. Only if the Church is prepared in every part to learn a new humility and a new sensitivity to the voice of God, can it be safe from the danger of falling

again into this oft-repeated error.
—Stephen C. Neill, Anglican Bishop quoted in Christian Evangelist (Disc.).

PERILOUS LIFE: It is perilous to be a Christian today—exceedingly perilous. It is much simpler and vastly easier to crawl into a parochial or denominational, a ritualistic or theological cave and do the accepted thing, but it will not save the world nor save a soul.—Robert W. Searle in Protestant Church Life.

OF PRIMARY IMPORTANCE: Most of us who have had extended experience in the pastorate have come to feel a greater concern over what we were doing with and for the people we had already recruited than in adding to the number of recruits. Denominational promotion or desire to make a statistical showing brings strong pressure to bear upon active Church workers and there is danger of falling into the false notion that recruiting members rather than making disciples in the mission of the Church. Inducing people to profess their faith in Christ is important but it is even more important and difficult to make disciples of them. To overlook the all-important business of making disciples is a tragedy.
—United Presbyterian

THERE IS HOPE: The only antidote for the moral pessimism and utter despair into which many are falling as they look out upon the sin and misery of our time lies in the Christian doctrine of hope. Hope begins in God not in sin. It is only from him that one may get it. Almighty God believes human nature can be redeemed and that it is worth redeeming. If not, then the coming of the Lord Jesus was to no avail and his cross the utter foolishness some have declared it to be. The nations,

if we be in deadly earnest about it, can be organized for peace even as they have been organized for war, for construction as well as for destruction, for brotherhood as for enmity, for order and unity as for nihilism and chaos. There is hope for human nature. The morning cometh.—Church News (Diocese of W. Virginia)

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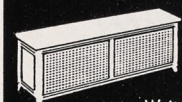
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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Son of God Among the Sons of Men. By Everett F. Harrison W. A. Wilde. \$2.50.

This book by Professor Harrison of the Fuller Theological Seminary pictures Christ in seventeen different personal relationships as described in St. John's gospel. The author tries to understand Johannine Christology by looking closely at what took place as Christ met one person after another during his earthly life. He states in his introduction that whereas some scholars have sought to understand the fourth gospel by studying its "key-words," e.g. life, light, love, truth, glory, and other scholars have sought the same end by considering chiefly the signs by which Jesus' divinity is disclosed, he is trying a new approach. "Not so much attention has been given," he writes, "to the individuals who crossed his path, men and women whose lives on this account could never be the same again, whether they responded to him or not. The personal dealings of the Lord with individuals, as re-

corded in this gospel, constitute a worthy study in themselves."

The author then proceeds to narrate the stories of Jesus' meetings with John the Baptist, Andrew, Nicodemus, the woman of Samaria, Mary, Martha, Pilate, Thomas, etc., each chapter describing one such meeting. Some of them are beautifully written, especially the ones on Mary and Martha, and strike the reviewer as being more akin to sermons than to historical discussions. Indeed, the best ones are those that come closest to being sermons.

As historical studies, however, they are comparatively valueless sketches, for the information vouchsafed us in the gospel of John is continually being augmented by the records of the other gospels. The author seems to proceed on the presupposition that the four gospels contain or picture one Christology, not four; therefore to get at this Christology one must glean from all four gospels, augmenting each from all, and so arrive at a complete picture. But you do not get

one Christology by combining the four gospels; nor do you have one-fourth of a Christology in the gospel of John. If Professor Harrison had limited himself to the fourth gospel, his book would have been both more interesting and more valuable; for to add to the gospel is to take away from it. —B. H. T. Jr.

When the Doctor Says It's Nerves. By Henry Jerome Simpson. Morehouse-Gorham. \$1.25.

This useful booklet is from the pen of an Episcopal clergyman and experienced pastor known for his previous work, "The Pastoral Care of Nervous People."

Its purpose is to give understanding and help to those who suffer from emotional difficulties. Mr. Simpson writes simply and clearly of the origin of psychoneuroses and of the methods and attitudes which can effect cure. The religious and spiritual sources are stressed and the book concludes with suggestions, quotations, and prayers.

No single book can take the place of sound psychotherapy or the effective practice of religion in curing nervous disorders but this little volume should bring understanding, comfort and hope to many who are struggling with emotional inefficiency and conflict. —OTIS R. RICE.

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PEOPLE

ELECTED BISHOP:

DUDLEY S. STARK of Chicago, Ill., was elected Bishop of Rochester, N. Y., Jan. 26.

CLERGY CHANGES

DELBERT W. TILDESLEY, formerly curate at the Ascension and Holy Trinity, Denver, is now chaplain-administrator of Parkview Episcopal Hospital, Denver.

JOHN A. FURLONG, formerly rector of St. John the Evangelist, San Francisco, is now rector of Christ Church, Hornell, N. Y.

FRANCIS K. McNAUL JR., formerly rector of Christ Church, Stevensville, Md., is now assistant at the Church of the Advent of Christ the King, San Francisco.

SAMUEL N. MCCAIN JR., for two years on the staff of the National Town and Country Church Institute, is to be diocesan missionary in Kansas and in charge of the Federated Church at Burlingame, Kansas.

GORDON C. GRAHAM, formerly social service secretary of the diocese of Long Island, has been licensed to officiate at St. Paul's, Eastchester, N. Y.

ORDINATIONS:

DAVID DOUGHTON, in charge of St. Mark's, Dunmore, Pa. and Trinity, East Mountain, was recently ordained deacon by Bishop Sterrett. Before being licensed as a layreader he was for 30 years an employee of a coal company of Scranton.

GEORGE L. PACKARD was recently ordained deacon by Bishop Scaife at Christ Church, Rochester, N. Y. Following seminary graduation in June he will be superintendent of the mission to the Navajoes at Farmington, N. M.

DEATHS:

H. C. GOODMAN, 93, retired clergyman of the diocese of Washington, died Dec. 22. He was rector of several parishes in the diocese before retirement, previously having served in the midwest.

ROBERT SHORES, 69, former assistant at St. Margaret's, Washington, D. C., died Jan. 5 after a long illness.

JOSEPH FORT NEWTON, 73, rector of St. Luke and the Epiphany, Philadelphia, died Jan. 24. Originally a Baptist minister, he was ordained a clergyman of the Episcopal Church in 1926. He was distinguished as an author and preacher.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

A. RONALD MERRIX
National Council Officer

I am compiling information of types of organization and program now being followed by groups of young adults in parishes throughout the country, and shall be grateful for aid from any readers. For two years I have had the privilege of working with a number of young adult groups in the eighth province. Often I am asked to tell what other groups are doing, how they are organized, and what programs have proved successful.

One group of a dozen young adults from six parishes is acting as an advisory council, to prepare program material for their own use and that of others similarly concerned. For their sake, and for the greater progress of our Church through utilizing to the full the active cooperation of this strategically important age group, may I ask parish priests, lay leaders and any others in contact with such groups, to send me what information they think will be helpful to this advisory council and the work as a whole? It would be of interest to know how many young adult groups are now functioning. All communications sent to me at 83 McAllister Street (Room 418), San Francisco 2, California, will be acknowledged, and a summary report of their content made to the national and provincial departments at their next meetings. I thank each reader for his cooperation.

A CHURCHWOMAN
of New York State

I must discontinue taking The Witness. I have enjoyed it very much and think that it is very up-to-date in Church matters. The reason of my giving it up is that my sister and I are retired teachers from England who came to the U. S. to spend the last part of our lives with our brother and his family. The British government arranged with the British ministry of pensions in Canada to give us our pensions. Now, as you know, the pound sterling has gone down in value so that my sister and I have lost two-fifths of our pensions and we have to be careful. I am sure you will understand.

ANSWER: We hope that some reader will contribute \$4 to our Subscription Fund so that this subscriber, and others who often write us similar

letters, may be continued. Contributions, sent to The Witness, Tunkhannock, Pa., will be acknowledged in our columns by printing merely the initials of the donors.

V. L. LIVINGSTON
Rector at Astoria, Oregon

I am beginning to understand why Episcopal parsons are such timid critters. They (the crowd) scare them to death at the Christmas and Easter services. I consider myself a fair preacher at the usual Sunday service, I can stomp and move my arms about with the best of them, but let the crowd appear and then I develop a dry mouth and become as meek as a baby seal. I am going to get out my little hammer and beat it upon the church door and proclaim a most solemn holy year of old fashioned church going. I want to get over the fear of that twice a year crowd.

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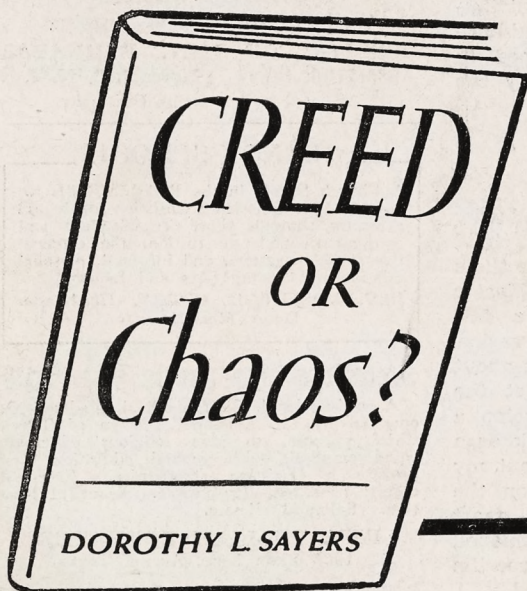
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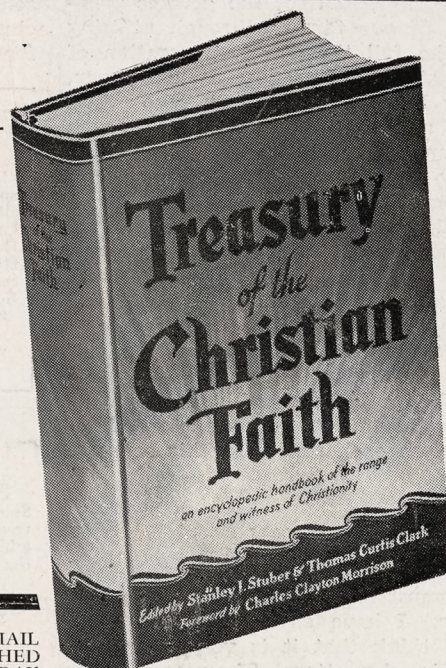
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