

# THE Witness

10¢ A COPY

February 9, 1950



NURSERY CLASS MEETS IN THE KITCHEN  
(Story on page five)

THE RELIGION OF ABRAHAM LINCOLN



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

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

### GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector  
Sundays: 9 H. Comm.; 11 Sermon; 5 Vespers.  
Weekdays: Tues.-Thurs., Prayers-12:30. Thurs., and Holy Days, H.C.-11:45 Fri., Organ Recital-12:30.

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

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

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street  
Rev. Geo. Paull T. Sargent, D.D., Rector  
8 a.m. and 9 a.m., Holy Communion.  
11 a.m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday at 8 a.m.  
Thursdays and Saints' Days at 10:30 a.m.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

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

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

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

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

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

### ST. MARY THE VIRGIN

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

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

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

### PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE

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

## The WITNESS

For Christ and His Church

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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

### CHRIST CHURCH

Grand at Utica St., WAUKEGAN, ILLINOIS  
Rev. O. R. Littleford, Rector; Rev. David I. Horning, Rev. Walter K. Morley, Assoc.  
Sunday: 8, 9:15, 11, 7:30.  
Wednesday: 7 and 9:30.  
Thursday: 9:30.  
Holy Days: 9:30.

### ST. JOHN'S CHURCH

Colonial Circle-Lafayette Av., Bidwell Pky.  
BUFFALO, NEW YORK  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.  
Tuesday, Holy Communion, 10:30.  
Visit one of America's beautiful Churches.

### ST. PAUL'S CATHEDRAL

Shelton Square  
BUFFALO, NEW YORK  
The Very Rev. Edward R. Welles, Dean  
The Rev. Robert R. Spears, Jr., Canon  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. JOHN'S CATHEDRAL

DENVER, COLORADO  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11 - 4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

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

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

### CHRIST CHURCH CAMBRIDGE

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

### TRINITY CHURCH MIAMI

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

### TRINITY CATHEDRAL NEWARK NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean  
The Rev. Richard Aselford, Canon  
The Rev. Benjamin F. Axleroad, Jr., Ass't.  
The Rev. Edward W. Conklin, Assistant  
Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.  
Tues.-Fri. (October-May): 12:10 P.M.  
The Cathedral is open daily

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.  
Rev. Calvin Barkow, D.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.  
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT Meridian St. at 33rd St. INDIANAPOLIS

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

### CHRIST CHURCH NASHVILLE, TENNESSEE

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

### CHURCH OF ST. MICHAEL AND ST. GEORGE ST. LOUIS, MISSOURI

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

### CHRIST CHURCH IN PHILADELPHIA SECOND STREET ABOVE MARKET

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

### CALVARY CHURCH

Shady and Walnut Aves.  
PITTSBURGH  
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman.  
Sunday: 8, 9:30, 11 and 8  
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30  
Saturday and Holy Days, 10:30

### CHRIST CHURCH RIDGEWOOD, NEW JERSEY

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



## —STORY OF THE WEEK—

# Home Missions Congress Urges Progressive Action

**Delegates Deal with Vital Social Issues  
At Four Day Session at Columbus**

By BILL CLEMES

★ A call on the Churches to unite behind a broad program aimed to insure human rights for minority groups, to combat the growing secularization of both the Church and society, and to put an end to competing Church interests and rivalries was sounded by the Home Missions Congress at the final day of its four-day sessions at Columbus, O., Jan. 24-27. Attended by more than 1,000 delegates, representing the bulk of American Protestantism, the Congress set forth in carefully defined terms a blue-print for the application of Christian principles to practically every phase of national life.

Noting the denial of human rights to vast segments of the population, the delegates called on Congress for "speedy" adoption of the Fair Employment Practices Commission Act and urged every member of the home missions gathering to send telegrams to Speaker Sam Rayburn to have the bill brought before the House for a vote.

Other measures recommended by the Church and mission leaders to bring about greater justice in American life included "adequate and unsegregated" housing for all people; greater equalization of educational opportunities and support of government and private measures

to provide better health facilities.

Turning to the Churches themselves, the delegates recommended that the segregation and discrimination now practiced by some Churches and Church-supported institutions be brought to an end as rapidly as possible.

They asked Churches to examine their hiring policies and their institutional entrance requirements to make sure of non-discriminatory practices, adding that where such discrimination appeared, Churches should take "immediate and practical" steps to come into line with Christian concepts of human rights.

Detailed recommendations to achieve a better break for such special groups as agricultural migratory workers, American Indians, rural Negro sharecroppers and Jews were also adopted by the congress. Taking particular note of the more than 40 per cent increase in the number of migratory workers since 1940, the delegates asked Church groups to press for prompt enactment of legislative measures to improve the living and working conditions of the nation's estimated two million migrants. These included the passage of child labor laws to protect migrant children against employment which might interfere

with their schooling; the extension of social security and old age benefits to agricultural workers and provisions for better housing facilities by state and local authorities.

Because of the present oversupply of agricultural workers, the delegates urged an end to the importation of foreign nationals into this country as agricultural workers. At the same time, they emphasized that this recommendation was not to be interpreted as opposition to the entrance of displaced persons.

### Race Relations

For the rural Negro, especially the sharecroppers, the delegates emphasized the need for the Church to take an active hand in helping to raise his living and educational standards, as a vital step in Christianizing rural life.

Noting that the rural Negro was beset by over-crowded living conditions and a life expectancy shorter than the national average, and was excluded from community affairs, the congress recommendations called for both white and Negro ministers to join forces to bring about a wider community acceptance of the Negro and a deeper understanding of his problems.

On the Churches' dealing with the Jews, the congress appealed for action on the recommendations of the World Council's Amsterdam Assembly, which urged better community relations with the Jewish people and a recognition that anti-Semitism "no matter what its origin, is absolutely irreconcilable with the profession of the Christian faith."

Measures to remove the American Indian from his present wardship status, closer co-



operation between white and Indian Churches, the establishment of community centers for off-reservation Indians, and the appointment of Indian Church workers in other than exclusively Indian projects, were also recommended.

In a bold attempt to meet the problem, delegates realistically admitted that the racial practices of the Church, coupled with the "irreligion" of both the public schools and Church-related colleges, constituted a stumbling block to the Church's task. While delegates recommended no specific plan to introduce religious instruction into the public schools, they recorded the view that "to keep religion out of the public schools entirely, in accord with the American tradition of separation of Church and state, is to limit the average child's appreciation of the inter-relation of religion with life."

Of equal concern to the delegates was the neglect of religious interests by Church-related colleges. The employment of faculty members with no special religious interests, the drive for larger college enrollments to supplement depleted funds and the failure to orient students to Church life were cited as evidence by the delegates of a growing secularism in these schools.

To offset this trend, the congress suggested increased financial support of Church colleges

by Christian groups, the employment of professors who are sincerely Christian as well as competent teachers, the full time services of campus chaplains and the training of skilled youth and student advisors by the theological seminaries.

The most alarming symptoms of secularism as seen by delegates lay in the Church's failure to practice what it preached, especially in the field of race relations. "So long as many Churches display more unbrotherly racial attitudes than many trade unions, the Church can criticize secularism in general only after deep soul-searching and regeneration," the delegates said. "Class and caste, the whole disintegrated structure of society, are set up where they have no right to be, in the Temple of God." Time after time, delegates in the ten seminars of the congress recognized the weakness of the Church in fighting the evils of secularism when its own institutions displayed class and racial distinction. The scores of recommendations dealing with this subject all pointed up the urgent necessity of clearing every aspect of the Church's life of the unChristian practice of discrimination because of race or class.

### Competition

Elimination of "hurtful competition" and "denominational rivalries" through increased co-

operation at every level of community, state and national life was vigorously urged in several recommendations. Stressing the importance of interdenominational efforts in the home mission field, the delegates requested denominations to set aside a separate part of their budget for interdenominational projects on the local level.

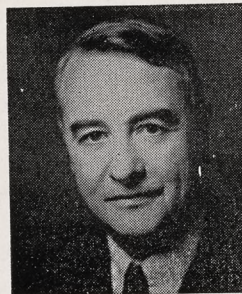
An interdenominational approach by the Churches to residents of new housing developments was also recommended, for "the honor and prestige of Protestantism," with the additional suggestion that Christian work in low-cost housing projects be conducted and financed interdenominationally at first, "with the understanding that if a church is to be developed, it ought ordinarily to seek affiliation with some denomination."

Housing needs should be met for all people, on a non-segregated basis, the delegates noted, stating that if adequate housing for all families in the nation cannot be provided by private resources, it becomes the responsibility of federal, state and local governments to provide such housing.

The importance of a new approach to slum dwellers, industrial workers and low-income groups in America's cities was stressed by the delegates, who urged that denominational support be provided for local, interdenominational missionary work to congested slum areas.

Other recommendations in urban Church work included suggestions that Church members be urged to accept responsibility in community organizations; that Church councils cooperate with other community agencies in meeting critical community needs and that "the Church, as a prophetic institution, make a courageous stand against injustice, wherever it occurs" and "engage in realistic social action, as well as ministering to the victims of urban living conditions."

In the rural field, the dele-



**CHURCHMEN IN THE NEWS:** Bishop Barton of Eastern Oregon and chairman of The Witness Advisory Board is speaking throughout the Church on behalf of the advance program; The Rev. Dudley Stark, rector of St. Chrysostom's, Chicago, who was elected Bishop of Rochester on January 26 (Witness Feb. 2); Dean Sidney Sweet of St. Louis, was the keynote speaker at the Home Missions Congress (pages 3-4)



# EPISCOPAL CHURCH NEWS

gates stressed the need for "sub-marginal churches" to band together for the development of community-wide programs such as social service, recreation, pastoral counseling and church education.

They asked every rural church to organize a "land and home" committee to help young families to settle in the community, make farm loans and be alert to opportunities for small business interests.

The delegates also made a strong plea for the consolidation of all appeals for overseas farm relief; asked that both Hawaii and Alaska be admitted to statehood; and urged the appropriation of a special fund by the Congress for a religious census in 1956.

## PADDOCK LECTURES AT GENERAL

★ The Rev. Edward Rochie Hardy Jr., professor at Berkeley Divinity School, is delivering the Paddock Lectures at the General Seminary this month, his subject being "the Patriarchate of Alexandria: A study in National Christianity." The first three lectures are this week; the other three are on the 13th, 15th and 17th.

## BISHOP WARNS CHURCH ON COMMUNISM

★ Bishop Carpenter in addressing the convention of Alabama, January 30, warned against under-estimating the power of Marxian Communism. "Christians must show by their lives and words the external value of God's way as opposed to Marxian Communism's exaltation of atheism and emphasis upon material progress."

There were about 200 delegates at the convention, including seven Negroes. No segregation was practiced at any services or meetings.

## PAN-ANGLICAN CONGRESS COMMITTEE

★ The following officers have been elected for the joint committee to arrange the Pan-Anglican Congress which will be held in 1953: Bishop Gray of Connecticut, chairman; the Rev. Frederic S. Fleming, vice-chairman; Mr. Robert T. McCracken, secretary. The commission is reviewing possible places for holding the Congress, tentatively scheduled for June, 1953.

## THE PICTURE ON THE COVER

★ One of the projects carried on by the students of Bexley Hall, seminary of Kenyon College, is ministering to the people in the surrounding rural areas. They conduct services, run church schools and carry on the various activities of normal parish life. But the equipment is often lacking, as the cover picture indicates. It shows Mrs. Charles Priebe, wife of a Bexley student, teaching her class in the kitchen of a farmhouse.

## URGE MISSION TO STALIN

★ The Episcopal clergy of the Denver area have sent the following communication to President Truman:

"Mr. Lilienthal's offer to go to Moscow in case of your inability to go, to seek agreement with Premier Stalin on international control of atomic and hydrogen bombs seems to us to be a great opportunity which should be accepted. We are confident that it would have an influence world-wide in its result. There is first the possibility of success which would perhaps save mankind from the devastating effect of atomic warfare. We would show the world that we are anxious for peace and that is important. We

would be taking a position of moral leadership in this confused and tragic age. We would perhaps set in motion a great wave of faith and hope to offset some of the fear and suspicion that are so dominant and so dangerous today.

"We hope that you will take this step to show everyone the good faith and eager desire of America for a peaceful solution of our differences."

## FORMER MISSIONARY IN HOSPITAL

★ Mr. M. P. Walker, who was treasurer of the missionary district of Shanghai from 1902 until his retirement in April, 1942, is in a Poughkeepsie, N. Y., hospital, recovering slowly from a serious illness, and is under the care of a heart specialist. His last months in Shanghai were spent as an internee in the Pootung Camp, where lack of proper nourishment had a tendency to undermine health.



GLENN ADKINS, layman of the diocese of Lexington, is one of the hardest working laymen of the Church. He is in charge of the youth and conference center of the diocese and the director of the summer camps held there on the Cathedral Domain.



## NICHOLSON & GALLOWAY A UNIQUE FIRM

★ A century of service in the restoration and maintenance of church structures, during which it has "doctored" more than 300 churches of all denominations in the New York metropolitan area, was completed recently by the newest member of the Hundred Year Association of New York—the firm of Nicholson & Galloway, Inc.

Reputed to be one of the oldest firms of its kind in the United States, its long history is largely the story of Manhattan's soaring spires and ecclesiastical edifices. Many churches along New York's Fifth Avenue still proudly wear an original N. & G. roof. Nearly every one of them has been shrouded in scaffolding at one time or another, during a Nicholson & Galloway stone preservation job. And downtown, Old Trinity Church overlooking Wall Street still wears the copper roof installed by Founder Nicholson in 1874.

It was in January, 1849, that John Nicholson hung out his shingle over the door of 644 Hudson Street a few weeks after coming here from his native Glasgow, Scotland. There the firm (of which the late Charles T. Galloway was a partner until his death in 1912) did business for eighty-nine years, when it moved to its present location at 426-28 East 110th Street. On its 100th birthday the firm finds itself still in the management hands of the same family, John E. Nicholson, grandson of the founder, now is president and the fourth generation is represented in the business by his sons, John Perry and William Adams Nicholson.

"N. & G." has not confined its "church doctoring," however, to the New York City line. It now has a branch office and plant in Brookville, Long Island, and a subsidiary, the All States Building and Maintenance Corporation in Lexington, Kentucky, to service churches on the island

and in the Blue Grass country.

The story of the firm's achievements, not only here but beyond Manhattan, is told in a handsome 100th anniversary brochure being distributed by Mr. Nicholson to friends of the company, among whom many churchmen are numbered. In addition it tells of service to numerous public monuments, including the Statue of Liberty, well known office buildings, famous private estates, hospitals and schools.

One of the early church roofing commissions found in the company's old records refers to the "installation of slate roofing, copper chestings, etc." on Garden City's beautiful Gothic Cathedral. This was donated in memory of Alexander T. Stewart, a close business friend of Founder Nicholson. The roof is still there after seventy-five years of service.

As an example of diversified exterior maintenance, the brochure cites the old First Presbyterian Church, 12th Street and Fifth Avenue. This was roofed with Grandfather Nich-

olson's Welsh tin, imported by him by shipload from Cardiff, Wales, in the 1850's. To end the cost and nuisance of frequently repainting this large area of tin roofing, it was covered with an insul-mastic preparation overlaid with grey-green slate granules.

The same treatment was given to Trinity, Saint Paul's Chapel, St. Luke's Chapel, Saint Peter's-Chelsea, the Chapel of the Intercession, and Grace Church, all of New York.

First Presbyterian Church, by the way, was given a special stone preservation job a few years ago and periodically is examined and treated. Only recently an extensive program of exterior repairs, involving re-pointing of the grown sandstone exterior from the top of the spire to grades on all elevations, coating of all roofs with a chemical preparation, gold-leafing the Cross and Clock faces. A few years ago Mr. Nicholson personally supervised the application of a chemical preservative to the walls of St. Patrick's Cathedral.

The Brookville office has supervised work on the roofs and walls of two of the three churches in Roslyn, Long Island, during the past few years. No repairs were found necessary to the third Roslyn church, Saint Mary's Catholic. An old ledger entry, dated 1873, reads: "To installing slate roof, copper work, etc., St. Mary's Catholic Church, as agreed—\$500." The first John Nicholson did the original roofing job.

Other church and ecclesiastical edifices serviced by the firm have included St. John's, Staten Island, All Souls, New York, the Fifth Avenue Presbyterian, the General Theological Seminary on 20th Street at Ninth Avenue, Church of St. Mary the Virgin, St. Michael's Church in Litchfield, St. Mary's-in-the-Field, Valhalla, N. Y., St. Bartholomew's, the Holy Trinity Catholic Church in West 82nd Street.

## CIVIL LIBERTIES AND PEACE

★ Mr. Clifford J. Durr, churchman of Washington, D. C. and the president of the Lawyers Guild, is the author of articles on "Civil Liberties and World Peace," the first of which will appear in *The Witness* for February 16th. Mr. Durr is widely known throughout the country as a former member of the Federal Communications Commission. The challenging articles, which were given originally at a seminar of the Episcopal League for Social Action in San Francisco at the last General Convention, will be in two successive numbers. We think this contribution is an added reason for introducing *The Witness* in parishes during Lent through the Bundle Plan.



## CONFERENCE ON WAR AND THE CHURCH

★ A number of Episcopalians are among the 111 leaders of 16 denominations to issue a call for a conference on the Church and war which will be held in Detroit, May 8-11. The call states that there are "millions outside the Church and inside it who are looking for a clear contemporary statement of what Christian peace action is." It also cites the deep cleavages of official Church opinion evident in the 1937 Oxford Conference and the Amsterdam Conference of 1948, and expresses the hope that conference study papers, now being prepared, will newly explore and define the recognized Christian position of refusal to participate in modern war. It is expected that 500 delegates, members of Church peace groups, will attend and have votes, but the call stresses that "an unrestricted number of observers and visitors" will be welcome.

Episcopalians who signed the call, released January 23, are Bishop Lawrence of Western Mass.; Dean John Day of Topeka; Prof. J. F. Fletcher of the Episcopal Theological School; Laymen George H. Hogle and William R. Huntington of New York; Rev. William H. Marmion of Birmingham, Ala.; Mrs. John F. Moors of Brookline, Mass.; Rev. George L. Paine of Boston; Mrs. Henry Hill Pierce of New York; Rev. William K. Russell of Brooklyn; Mrs. Arthur M. Sherman of New York and Rev. C. Lawson Willard Jr. of New Haven.

## KING OF SWEDEN MAKES ALTAR CLOTH

★ Old Swedes, Wilmington, Del., was presented with a red altar cloth embroidered by King Gustav of Sweden, at a special service held January 22. The presentation was made by the Swedish ambassador, Erik Bokeman, before a congregation of 600 persons, with an estimated 300 turned away. The gift was

received by Bishop McKinstry.

One of the interesting bits about the event was that the president of one of the U. S. airlines had colored movies taken and also had the service wire-recorded. The next day both the movie and the recording were flown to the Swedish king as a gift from Old Swedes.

## SCHOOL OF RELIGION AT BURLINGTON

★ A school of religion on four successive Tuesday evenings opened at St. Paul's, Burlington, Vt., January 24. Seminars opened each session led by the Rev. Karl Sayres, assistant at St. Paul's; Prof. J. E. Pooley of the University of Vermont; the Rev. George Smith of St. Albans; the Rev. John Midworth, rector. These were followed by lectures on "Christianity and our frame of mind" by the Rev. Robert Hatch of Waterbury, Conn.; "Christianity and our jobs" by the Rev. H. H. Walsh of McGill University; "Christianity and our social living" by Bishop Hall of New Hampshire; "Christianity and our children" by the Rev. Vincent Bennett of Fitchburg, Mass. The school is sponsored by the men's club of the parish.

## MARYLAND HAS CONVENTION

★ Bishop Bentley, vice-president of the National Council, was the speaker at the convention of Maryland, January 24-25, speaking to a joint session on the work of the Church in Japan. The budgets of the national Church and for the work of the diocese was explained by the Rev. Harry Lee Doll, rector of St. Paul's, Baltimore, who was on the budget committee at General Convention.

The convention started action looking toward equal rights for women by directing the committee on canons to outline steps to that end at next year's convention.

## WEST TEXAS HAS COUNCIL

★ The annual council of West Texas was held January 22-24 at St. James, Del Rio, with three guest speakers featured; the Rev. John Huess of the National Council, Dr. Mary Cruise, missionary from the Philippines, Dr. Wendell Kline, new vice-president of the University of the South. Bishop Jones in his address stressed growth of the Church in West Texas all along the line.



ST. PAUL'S, BAKERFIELD, California, is proud of its boys' choir. None is more proud than their rector, the Rev. Ralph H. Cox



# EPISCOPAL CHURCH NEWS

## BISHOP W. A. BROWN RESIGNS

★ Bishop William A. Brown of Southern Virginia, having reached the canonical age of retirement, has sent his resignation to the Presiding Bishop, as provided by the new canon. The action becomes effective April 3 on which date Bishop George P. Gunn, present coadjutor, becomes diocesan.

## BISHOP HARRIS BACKS THE PRESIDENT

★ Bishop Harris of Liberia, preaching at Grace Church, New York, said that Liberia and the rest of Africa should not be neglected in President Truman's program for the development of backward areas of the world. He said that "American capital for assisting redevelopment will find a ready welcome in Liberia, which has already enjoyed a traditional friendship with this country."

Bishop Harris returned to Liberia on February 2nd.

## TEXAS CONVENTION AT WACO

★ The convention of the diocese of Texas was held January 22-24 at St. Paul's, Waco, with Bishop Quin and Bishop Hines reporting continued growth throughout the diocese. Confirmations reached the all time high of 2,100; there are more candidates and postulants for the ministry; six missions have been established within the year; one mission, St. Peter's, Pasadena, has become a parish; sixteen churches have erected new churches or parish houses in the year. Mrs. H. W. Whinfield of Sheboygan, Wis., a member of the national executive committee of the Auxiliary, addressed about 1,000 women at the meeting of the associated women of the diocese; W. Ted Gannaway of the National

Council staff addressed a joint meeting on the forthcoming effort to raise the 1950 budget in March; Bishop Kinsolving of Arizona was the headliner at the banquet, saying among other things that "the fact that the Episcopal Church has been known as a fashionable Church is the greatest curse of all time."

## BISHOP MANNING SHRINE AT CATHEDRAL

★ Bishop Gilbert, at a memorial service for Bishop Manning held at the Cathedral of St. John the Divine on January 29th, announced that a tomb for his ashes would be placed in the cathedral. A rough sketch of the proposed shrine was printed in the program for the service, and Bishop Gilbert announced that several gifts had already been received for the tomb's erection. He added that he was confident people throughout the diocese would want to share in the cost of the undertaking "as an expression of their love for our great bishop and in appreciation of all that his life and service have meant to us."

## POLITICAL CANDIDATES ARE RATED

★ Dean Philip H. McNairy of St. Paul, Minn., presented the system for rating political candidates, invented by Dean Higgins of St. Mark's, Grand Rapids, Michigan, to the St. Paul clericus recently. Factors taken into consideration by the system are local residence, economic data, such as occupational record, education, social data, church record, personality factors, special qualifications. The system was given a test at an election in Grand Rapids when the five candidates who had received preferred ratings were elected. None of the candidates who received "no comment" ratings won.

## PRESENT ADVANCE PROGRAM

★ St. Mary's, Manhattanville, New York City, where the Rev. Charles B. Ackley is rector, is devoting Wednesday evenings in Lent to presentations of the advance program of the National Council. The speakers are Laymen (Keymen) Walter Potts and Kenneth Knowles; Archdeacon Bratt; the Rev. H. R. Bell of the city missions; the Rev. E. M. Turner of the overseas department and Bishop Gilbert. There is also to be a missionary mass meeting on Feb. 24th with Bishop Stephen Neil of England as the speaker.

## WRITES FROM MANILA

★ Writing to friends in Michigan, Miss Bernice K. Jansen told of the many activities at St. Stephen's School, Manila, which now enrolls 1,155 children and has a faculty of fifty-five. "Sunday is an international day for me," Miss Jansen said: "At eight o'clock I go to Chinese Sunday School, at 9:30 to Holy Trinity across town where I teach American, English and Spanish children and then back to Magdalena Street to St. Luke's Chapel for our Filipino Church service and Sunday school."

In closing Miss Jansen called attention to a matter that has been noted previously in the Church papers, but which bears repetition. "One item of expense I have is paying duty on some of your boxes. Please do not send anything by freight or American Express. I have to pay a broker to get packages off the ships when they would have come through free of charge by parcel post. Please do not put a value on secondhand things—just mark it 'old, no value.' Packages valued under

*(Continued on Page Seventeen)*



# EDITORIALS

## The Distaff Side

IN one of his pithy sentences, G. K. Chesterton once remarked, "Nothing is real until it is local." Certainly that applies to this subject of women deputies to General Convention which made for such embarrassment headlines out of San Francisco last autumn. Until the issue is settled at the grass roots level and women given representation on parish vestries more generally, we cannot hope for much progress in the national body. We shall continue to have the mediaeval situation of men refusing to grant equality to women, and General Convention saying in effect, "Women are excluded from the final governing body of the Protestant Episcopal Church!"

It is right at the local level that we are still very timid and fearful of admitting women to our vestries. And it is largely fear and our native conservatism that keep the average rector and warden from breaking up the all-male exclusiveness of Episcopal vestries. We are afraid lest women will take over the Church, already too feminine; lest the men will lose interest. That is the practical reason often given in defense of our present policy. Actually, this suspicion is a wholly imaginary one! There is no movement on the part of women to usurp the place of men in the Church or anywhere else!

And if the men of your parish church so easily lose interest that a woman or two on the Vestry will drive them all away, then it is indeed a sad day for the Church. Men of true conviction and devotion will not quit the Cause because we apply the democratic idea and permit women to have a voice and a vote in the councils of the Church. To fear otherwise is to have underestimated the quality of our lay leadership. It is really to be rationalizing in defense of our prejudices.

It is often maintained that the work of a Vestryman is primarily a man's job because it is so largely of a business and financial nature. Vestries are charged with the money and property

matters of a Church, and men know more about such things. This might be difficult to prove, but certainly the province of a Vestry is not narrowly limited to dollars and cents and the repair of buildings. The Vestry is actually the Rector's cabinet, his co-workers in the whole ministry of the Church. A wise Rector will take his Vestry into his confidence, and look to its members for counsel and leadership not only in things financial but also in things pertaining to worship, education, missionary work, etc. And who is to say that a woman's point of view on any of these would not be a healthy and wholesome addition

to the average Vestry's deliberations? Why should it be imagined that only men are fit for the work of such an office? Certainly with women in business and government, there is no question of ability.

We expect to see men continuing to serve on our Vestries and in our Diocesan and General Conventions. We need them there, but neither in theory nor in practice should there be any bar to the election of well-qualified women to sit and speak in the councils of this Church in the twentieth century. We need to make a beginning in our parish churches, to put away our fear of anything new and elect a woman or two to our local Vestries. Only thereby shall we finally shake General Convention out of its antique attitude!

### ★ "QUOTES"

THE first thing to do is to pray sensibly and deeply, not for material victory over a material foe, but for spiritual victory over a spiritual foe; that this nation and all nations may become worthy of the extended life they crave; that the diabolic spirit of war, whether it manifests itself in the ghastly convulsion of shot and shell, or whether, vampire-like, it slowly drains the life-blood of a nation by its bitter class jealousy, its materialism, its mammon-worship, may be forever banished from our lives.

—E. M. VENABLES

★

## There Is Still Time

ASH WEDNESDAY is February 22, and, from past experience, there are those responsible for parish programs who think that material can be ordered about the 20th and arrive in time. The Witness series on "Current Movements and Christianity" consists of eight articles, the first of which will appear next week since there are rectors who wish to distribute copies on Sunday the 19th in preparation for group meetings that week. Printing costs being what they are these



days prevents us from having too great an overrun. However, anticipating orders that will arrive after we go to press, we are going to run extra copies to take care of late orders. We will put these in the mail, as orders are received, as long as the supply lasts. If your order arrives too late to receive the February 16th number, we will then start your bundle with the issue of the 23rd, and continue through Easter, billing you proportionately Easter week. So if you have not already placed the order please send the form found on page thirteen at once.

The authors are to discuss wherein current movements are allies, competitors or both, of Christianity. Professor Chad Walsh deals with

Nationalism; Mrs. Henry Hill Pierce writes on the Peace Movement; Bishop Emrich with Alcoholics Anonymous; Professor George F. Thomas presents Humanism-Secularism; Professor John C. Bennett deals with Communism; the Rev. David R. Hunter writes on the Peace of Mind Cult; Dr. Hiram K. Johnson with Pseudo-Scientific Psychiatry, and Canon Bernard Idding Bell with the Church. It is a series, we believe, that ought to make for interesting and lively discussion.

In addition to this series there will be a series on the Meaning of the Creed by Bishop Hines of Texas. All of which adds up, we hope you agree, to excellent material for Lent.

# The Religion of Abraham Lincoln

By **GEORGE H. MacMURRAY**

Rector of St. Philip's, Brooklyn and a Witness Editor

**T**HERE were all the elements of drama in the life of Abraham Lincoln. He was born in a log cabin, and ascended to the presidency. He led the country through one of its greatest crises, and on the eve of victory was assassinated by a fanatic. He was shot on Good Friday, and on what would have been the glorious Easter of 1865, with Union victory assured and with the Easter message ringing in the hearts of the people, Abraham Lincoln lay dead in the White House. Tragedy stalked his private life; his love for Ann Rutledge, and her untimely death; his marriage, although a moot point, contained an element of tragedy. Two of his children died in their youth, one during the most trying periods of the war.

Tragedy, indeed, stalked the life of this man who wrote the deathless prose of Gettysburg. We are familiar with the words "that this nation under God shall have a new birth of freedom; and that this government of the people, by the people, for the people, shall not perish from the earth." We are familiar with his words on democracy: "As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy."

Lincoln was indeed one of America's great. To us as Christians he is particularly interesting—what was this man's religion? Many denominations have claimed him. The atheists have

also claimed him. But Lincoln was not an atheist, nor was he a churchman. The words of Mrs. Lincoln are clear. "He never joined a church; but still, as I believe, he was a religious man by nature. He first seemed to talk about the subject when our boy Willie died, and then more than ever about the time he went to Gettysburg. But it (religion) was a kind of poetry in his nature, and he was never a technical Christian." Lincoln was never a "technical Christian" but he was a man of God, a man of faith, and a man of prayer.

## Religious Background

**T**HROUGHOUT his life Lincoln had contacts with the Church and with the clergy. Although there was no service held at the time of the death of his mother a service was held some time later. It was conducted by a Baptist circuit rider, the Rev. David Elkins. No one could possibly say what effect this had on the boy but it is reasonable to assume that it had some effect, for Abraham Lincoln was nine.

Still another contact Lincoln had with the Church was in his days at Pigeon Creek, Indiana. There was a Baptist Church there which Thomas Lincoln helped to build and which Abraham Lincoln attended. It was said of him that he would go to service, listen to the sermon, come home and preach the sermon better than the preacher. This may be an exaggeration but if we consider the type of preaching he heard it must have made



a deep impression. One authority, Edgar DeWitt Jones, in "Lincoln and The Preachers" said: "No one can evaluate adequately the influence of these sermons on slavery, temperance, and doctrinal subjects which Lincoln not only heard, but often repeated." It is reasonable to assume that they did make a deep impression for we know his stand on slavery and that he was an abstainer. Another contact he had with the Church was in his New Salem days, where he was a storekeeper with William Berry. Berry's father was a preacher and conducted services at the Concord Church where Lincoln attended. In Springfield, Illinois, Mr. Lincoln had further contacts with the clergy and the Church. He was an intimate friend of the Rev. Josephus Hewett of the Disciples of Christ. It was in Springfield that Mr. Lincoln met the Episcopalians. Mary Todd had been a Presbyterian who became an Episcopalian, and she and Lincoln were married by an Episcopal clergyman in November 1842. The home in which the Lincolns lived in Springfield was purchased from the clergyman who married them, the Rev. Charles Dresser. Mr. Lincoln at least talked business with the Episcopalians.

During the years in Washington he had further contact with the Church and with the clergy. In the course of his life, there were some thirty men of religion whom Lincoln knew. These included Baptists, Congregationalists, Disciples of Christ, Methodists, Presbyterians, one Roman Catholic at least, and of course the Episcopalians. He spent many hours in private consultation with men of religion, but he could not accept any religion formally. He never became a "technical Christian." Nevertheless, Mr. Lincoln was a man of God, a man of faith, and a man of prayer.

#### As a Man of God

**A**BRAMHAM LINCOLN was a man of God. From childhood he was a constant reader of God's word as contained in the Holy Scriptures. He used scripture in his public addresses and in his private speech. There was always a Bible on his desk in the White House. His secretary, John G. Nicolay, says he was a constant Bible reader. One of Mr. Lincoln's bodyguards makes an interesting observation: "The daily life of Mr. and Mrs. Lincoln usually commenced at eight o'clock, and immediately upon dressing the President would go into the library, where he would sit in his favorite chair in the middle of the room and read a chapter or two of his Bible. I think I am safe in saying that this was President Lincoln's invariable custom, at least it was such during the time I was on duty with him."

In his writings there are 77 references to Holy Scripture. Of the 66 Books in the Bible, Lincoln

quoted from 22 of them. In his House Divided Speech Lincoln said: "'A house divided against itself cannot stand'. I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided." The reference is to the words of Jesus. Lincoln used them purposely. He said to a friend in discussing the speech: "I want to use some universally known figure expressed in simple language as universally well known, that may strike home to the minds of men in order to raise them up to the perils of the times."

Mr. Lincoln used scripture frequently in conversation. A humorous one occurred during a cabinet meeting. The Union was having financial difficulties. Gold and silver were exhausted and the cabinet was discussing the advisability of printing green backs which would not be backed by gold or silver. Consideration was being given to some appropriate quotation from scripture, similar to "In God We Trust." Mr. Lincoln made the suggestion that the new green backs have the words of Peter to the blind beggar: "Silver and gold have I none; but such as I have I give thee." He knew his scripture, used it in his conversation and in his public addresses. Lincoln through his daily contact with scripture was a man of God, a conscientious and intelligent reader of God's word.

#### A Man of Faith

**A**LTHOUGH subject to periods of depression, Abraham Lincoln was a man of faith. He believed in God's purpose in history and in God's purpose for him. A quotation illustrates the point. During the presidential campaign of 1860 the old smear technique was used. Lincoln's opposition tried to smear him as a pagan and a man of no religion. In reply he said: "I do not understand it at all. I know there is a God, and that he hates injustice and slavery. I see the storm coming and I know that his hand is in it. If he has a place and work for me, and I think he has, I believe I am ready. I am nothing, but truth is everything. I know that I am right because I know that liberty is right, for Christ teaches it and Christ is God. I have told them that a house divided against itself cannot stand and Christ and reason say the same, and they will find it so."

The same thought of God's purpose for him and in history is shown again in a letter to a friend: "The purposes of the Almighty are perfect and must prevail, though we erring mortals may fail to accurately perceive them in advance. We hoped for a happy termination of this terrible



war long before this. But God knows best and has ruled otherwise. We shall acknowledge his wisdom and our own error therein. Meanwhile, we must work earnestly in the best light he gives us, trusting that so working still conduces to the great ends he ordains. Surely he intends some great good to follow this mighty convulsion, which no mortal could make, and no mortal could stay." Abraham Lincoln was a man of God and a man of faith. He believed in God's purpose for him and in God's purpose in history.

#### A Man of Prayer

**M**R. LINCOLN was a man of prayer. There are many evidences of it. On February 11, 1861, he left Springfield to journey to Washington for the inaugural. In the rain he spoke his farewell. He said he did not know whether or not he would return. He likened his task to that of Washington. Then he continued: "Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot

fail. Trusting in him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To his care commending you, as I hope in your prayers, you will commend me, I bid you an affectionate farewell."

Let it be remembered that it was Lincoln who first set aside a national day of Thanksgiving urging the people of the land to give thanks, not only for Union victory, but to give thanks for all God's blessing on the land. Let it be remembered that Lincoln's last public utterance was in part one of thanksgiving. Two days before his death, to a crowd outside the White House he said: "In the midst of this, (victory) however, he from whom all blessings flow must not be forgotten. A call for a national thanksgiving is being prepared, and will be duly promulgated."

Abraham Lincoln was a man of God, he was a man of faith, he was a man of prayer. Although he was never a technical Christian, he was a man in whom religion was a kind of poetry in his soul.

## How One Church Educates

By LOUISE S. EDWARDS

Churchwoman of New York

**M**Y husband's decision to enter the ministry was my reason for becoming a teacher of religion. During the time that he served as vicar in a small mission and I taught in the church school, I came to the realization that a church school teacher had to be equipped with more than a love for children and a knowledge of the Bible. I therefore attended Union Theological Seminary and registered for the courses in religious education. These courses were a great help, but I realized that they did not qualify me to become an effective teacher of religion. I felt it necessary to obtain an understanding of secular education in the training of children to meet the needs of religious education.

In attending Teachers College and working toward the bachelor's degree, I attained the fulfillment of my needs. These courses in the field of secular education gave me a clearer understanding of how to help a child find spiritual values in religious education. In one course on literature for children we were required to do research on books suitable for children. I applied the general principles laid down in this course to the selection of a list of books suitable for a church school library. This course aided us in

establishing a small but well selected bookshelf for the younger children in our church school. Another course was on understanding the young child in relation to his school environment. In this course, we were asked to make an over-all picture of a specific room for a kindergarten group. Furnishings, equipment and lay-out were thoroughly investigated and a list of books as well as of manufacturers of equipment was compiled. This helped to guide us in the furnishings and equipment, on a limited budget, for the lower hall of the mission. For the social studies course at Teachers College I kept a diary of the events which took place in our "released time" work at the church. The teacher in charge of social studies carefully went over this diary with me and helped in judging the needs of the church school children and in guiding them to proper group relationships. In most of the classes which I attended at Teachers College the instructor asked: "What is your need in this class?" The teachers were developing in the class rooms the same attitudes and the same guidance which we as school teachers were expected to develop within our own class rooms.

Secular education emphasizes the need of first



developing an underlying philosophy of childhood development. With deep forethought and much perseverance we thought through a philosophy of education for our church school children. What better philosophy for spiritual education could we find than the words of Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thy neighbor as thyself . . ." To love with all one's heart expresses the theological attitude of religion or the relation of man to God; to love with all one's soul deals with the ethical or the relation of man to man; to love with all one's mind is concerned with the intellectual or the relation of man to himself.

We formed a committee on religious education which included the vicar, myself as director of education, the chairman of both the upper and lower elementary church schools, and teachers who were interested in meeting with us. We hoped in this way to introduce the techniques of secular education in the church school through discussion and by sharing one another's experiences. We recruited three young adults to act as teachers-in-training for the three upper grades. The teachers in the lower elementary grades were not happy with assistants, and we therefore did not press them to conform.

From our teen-agers we recruited leaders for the church school worship service. We set up a system whereby on each Sunday one class in the upper school was responsible for conducting the worship service. This class had charge of reading the lesson, the psalm, collecting the money, and choosing the hymns. The leader, dressed in his cassock, took his place before the prayer desk. One of the teen-agers played the organ. This sharing made the children a part of the worship service. It also required research on their part in finding the day in the church calendar, the color for that day, the season and other pertinent facts which had meaning for them, at the same time teaching them about the church ritual and liturgy.

We recruited our acolytes and choir from the youth group. The day on which these children were to serve at the adult worship service, they were excused from church school and counted as present. If our elementary school girls and boys wished to become members of the choir, they too were excused from church school with the provision that they be present for choir and for "released time." We felt that these provisions were just, since we devoted our Sunday work in church school entirely to worship. Our acolytes and choir members were deriving a sense of growth in worship experience through contact with adults in

the grown-ups worship service. This was our man to God relationship.

Beyond Parish Bounds

RELEASED time work was based on the second half of our philosophy "Love thy neighbor as thyself." It was our aim to have the children understand something about their community and its people. We then tried to reach outside the community and finally into the world. Our first lessons were developed through a study of the map of our own hamlet. We discovered how large our community really was and how far away our homes or how close to our homes some of these children lived.

"I never knew our town was so big."

"Gosh, does Jane live so far away?"

We later found our hamlet recognized on a map of Westchester County but here we were just a dot on the map. Within the United States we were not even listed. When we looked at the world we were insignificant. This was a lesson in trying to discover a sense of space and perspective.

Our next lesson introduced the various nationalities of our parents and grandparents. On the map of the world we found the country from which the forebears of each child came. Some of the children spoke the language which their family used at home. We sang folk songs which some of the children knew. We tried to see that

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all people are essentially much alike in nature.

For our Christmas program we gave the children in the fourth and fifth grades, cards illustrating the celebration of Christmas in different nations. The children looked over the cards and began to choose the nation which they felt suited them best. They read over the statement on the card and rewrote the story in their own words. They also planned their own costumes. Meanwhile the children in the sixth and seventh grades were given an opportunity to think about a Christmas program, but they dismissed the whole idea saying that there was too much work to be done and such a program would interfere with class work. The following week one of these boys was asked to take a message to the teacher downstairs who was preparing her Christmas program. He came upstairs in a hurry and quite excited.

"Mrs. S. is planning a Christmas program, how about us?"

"Didn't you say last week it would interfere with our class work?"

"Yeah, but I didn't know it was going to be so good."

"All right, ask Mrs. S. if she needs any help. If she does perhaps we can join her program, or perhaps we can plan our own which ever way we choose." (Mrs. S. and I had already discussed the possibility of a joint program. It was better to have come through the children than to have forced it).

A few minutes later the boy rushed into the room.

"Come on, all of you, Mrs. S. says she needs a lot more kids for her program."



CHAPLAIN RAYMOND H. CLARK, wife and daughter, Sandy, join in the fun at the Canterbury Club at the University of Wyoming

The pageant, as it turned out to be, was given to a crowded church of parents and friends, everyone happy that each child had a part to play in the program.

This was a child's program, given by children. Each child shared in the preparation of the work without teacher domination. The lines the child spoke were prepared by himself. There was no verbatim learning. The costuming was created by the child himself from the picture or from the teacher or parent help. We learned how much alike people really are. The children also learned that Christmas is not merely a matter of receiving gifts, of tinselled trees, of white Christmases; nor did all countries celebrate Christmas on December 25th. The one thing which every country did, however, was to celebrate the birthday of the King of Kings with a midnight service on the designated Christmas Eve. The pageant is an example of introducing social studies in the work of the church school, while at the same time bringing in ethical values or the man to man relationship.

### An Example

RAY had been a member of our church school for a few months before anyone took notice of him. He did not come to released time and he was very shy and backward. Upon inquiry we were told that he was a dull child, that had stayed behind in public school class on two occasions and was therefore older for his grade group than most of the children. He was not permitted to come to released time because the public school used that time for make-up work which he particularly needed. While shopping in the village I met his mother and asked her to let Ray come to released time. After listening to her story, I suggested that he might feel more comfortable and get more out of the hour with a few children than with a large group and that a change in subject matter might be more interesting to him.

Within a few weeks Ray was a member of our released time. He began to speak up in church school classes, and people began to take notice of him. He was always early on Sunday morning just in case he could help with some chores around the church. While the Christmas program was being organized the other children had all chosen a card except Ray. His teacher looked at him and said:

"Ray, what will you do?"

"I'm going to be an American and play Santa Claus."

Not even the teacher had thought of that, with the excitement of other countries around her.



"What will you say?"

"I'll write it out and show it to you."

Here was the first spark of an awakening personality. Ray was beginning to find that he had a place in the work of the church and that the boys and girls around him cared if he made good. When the pageant was given his father and mother came to the church for the first time since they sent Ray to church school. Everyone was astounded at the way he carried out his part and at his self-assurance. His parents were very proud of him.

A few weeks later he came to church school and asked the vicar if he might read a psalm, which he had chosen and rehearsed for the worship service. The leader was informed that there would be an extra psalm read in the service. The announcement was made that Ray would read the psalm and the children accepted it with no question. Here was the man to self relationship. From this experience Ray began to feel that people really cared what he did and how he did it. It made him feel he was an individual. This is an example of self-development through man to man relationship.

Throughout the church school year we were trying to train our children in spiritual education as it related to the church school. This was done through tested methods developed in the field of secular education and founded on the philosophy based on the words of Jesus, in the two great commandments, to develop their spiritual education. It was indeed a big order and rested in the hands of a few intelligent leaders in the parish. In the four years of our work in the mission, we only scratched the surface but we were beginning to see the heart, the soul and the mind of the child.

## All Things Are Possible

By PHILIP STEINMETZ

Rector of the Ashfield Parishes

WITH God all things are possible. That is, all things consistent with his nature. Obviously it is impossible for God to hate a sinner, refuse to forgive, or misjudge an event.

Yet though we know his power, we set limits to what we expect of him. We say, "That person is hopeless," or "What do you expect of a Communist?" or "I can't bear the thought of my wife's death," or "It is impossible to forgive such a wrong." Such statements imply that there is a limit to the power of good over evil, to what God can do.

As you look back over the past and think of your attitudes consider where you are setting limits to what you think possible with God. Then notice that it is when you are with God, in line with his working that there is no limit to what may happen. It is not a matter of God working your will but of your giving in to his.

However much we may have missed, we each have at least another day to live with God. Live it remembering that no matter what the evils you face, God has met and overcome them and calls upon you to throw in your lot with him and discover at least in part the possibilities of love.

With God all things are possible. But to what extent are you with God in thought and deed each day you live?

## The Church of St. Jonah-in-the-Whale

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Bishop of the Diocese

The Rev. Seth Wordsworth Little, D.D., S.T.D.

Rector

The Rev. Justin Case, M.A. .... Associate

The Rev. Ernest Butt Young, B.D. .... Curate

Deaconess Predella Vestal .... Parish Visitor

Miss Eva Willing .... Parish Secretary

The Hon. O. Howe Noble, L.L.D., Senior Warden

Mr. Lowe Small Powers, 2nd ..... Junior Warden

Mr. M. T. Perse ..... Treasurer

Mr. I. Dooley Wright ..... Clerk of the Vestry

Wilder Foote-Weaver, Mus.Doc.,

Choirmaster and Organist

Soloists:—

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Mrs. Fairlee Bellowes ..... Contralto

Mr. Lowder N. Fowler ..... Baritone

Mr. Canby Hurd Myles ..... Basso

Miss Patience Fayles ..... Choir Mother

Mr. C. Christians Standing ..... Head Usher

Mr. Grandin Swete ..... Church School Supt.

Miss Maida Pepper ..... Educational Sec'y.

Mrs. Fillmore Bowles ..... Altar Guild President

Miss Constance C. De Pendible

Pres. Woman's Auxiliary

Mrs. Burnham Brown } ..... Catering Committee

Mrs. Baker Beane }

Mr. Gene E. L. Hart ..... Pres. of Men's Club

Mr. Gust O. Breesey ..... Pres. of Y.P.F.

Mr. Doolittle Dustin ..... Verger

Mr. E. Pulham Bell ..... Sexton

Mr. Chuckerton Cole ..... Janitor



## Anniversaries

By WILLIAM P. BARNDIS

Rector of St. Matthew's, Lincoln, Nebraska

**W**E have all noted with what eagerness a child looks forward to his birthday, and what an occasion it is when it comes! For that day he is the center of the stage. He receives gifts from his proud family and perhaps has a party. He has reached a definite milestone in his life, and is happy about it.

Adults do not react to anniversaries in just the same way, but there is something deep-rooted in our nature which makes us prone to keep anniversaries. The very season of the year itself brings to our minds events that happened at the same season in previous years. So a couple happily married in the springtime are reminded each returning spring of those first days of marital bliss and deep joy. So, too, those who have laid to rest the mortal remains of a loved one in the autumn are reminded as that season comes year after year of that solemn occasion.

It is well to keep these things in remembrance, for all too often in our busy life we are apt to forget. For the Christian these anniversaries should be kept in a Christian way. As the Church's year reminds us always of Christ, so that every day, in one way or another, keeps him before our minds, so should every part of the Christian's life be under his influence.

The Prayer Book has various prayers for various anniversaries. We can say these prayers privately on the anniversaries. It is also well to ask the rector to say a prayer publicly in honor of the anniversary. Near the back of the Prayer Book there is a lovely birthday prayer. On the same page there is a prayer for one departed this life. On page 267 there is the marriage collect which may be adapted for use on marriage anniversaries. Other anniversaries which we may well keep are the anniversaries of our baptism, for that event was our spiritual birth into the Church; and of our confirmation. The clergy celebrate the anniversary of their ordinations.

It is a beautiful custom to make a special point of receiving holy communion on the nearest Sunday to an anniversary which you are keeping as an act of special thanksgiving. You may give memorial flowers for the altar as an act of thanksgiving. I once heard of a man who gave several sets of vestments to a church as a thanksgiving for twenty-five years of happy married life.

God is the giver of all good gifts and our times are in his hand. He should be considered on our anniversaries.

## A Word With You

By HUGH D. McCANDLESS

Rector of the Epiphany, New York

### Liturgical

**T**HE word Liturgical is a useful word when it refers to a type of thing. For example, one of the best Church advertisements in the New York papers offers to the public "Catholic worship—Liturgical music—Gospel preaching." In this case you know very well that if you go to that church you will hear, or participate in a great deal of plain chant.

Recently however, the word "liturgical" has begun to be used as a kind of mock-modest way of saying "correct." Perhaps you know what I mean—"our services are very liturgical here." This is supposed to mean that nothing could be more perfect than whatever it is that is described in this way.

Actually, this is not the case. There is no such thing—in this world—as a perfect service of worship. But people who are sure that their services are perfect are rather like people who are sure their children are perfect—it is almost a guarantee that they are not!

There are still very basic considerations about worship services that are not agreed upon by the most ardent and honest scholars. For example, is the perfect service a dialogue between priest and people, or is it a three-way effort between priest, choir, and congregation? There are very good authorities for either point of view. If the service is a dialogue, then a gallery choir, or one behind the altar is proper. If it is a three-way thing, and the choir are called upon to represent the people and to do some of the singing for them, then the choir before the altar is proper.

One of the most difficult groups of people for any one to deal with are those who know just a little, and who know that little too well. I have known several altar guilds who were convinced that the sacrament was invalid unless the vases on the altar were brass, or unless the altar had a retable on it, or unless certain candles were lit, and so forth and so on.

When we make laws out of our own traditions and prejudices; when we make rules out of what we heard as a child, or out of the latest book we have read, we forget one basic teaching of our Christianity, and that is this: The only perfectly liturgical worship is that which takes place in heaven. Using the word "liturgical" to indicate what we consider correct, merely results in our blinding ourselves to this fact and assists us in our ever-present tendency to become proud of ourselves and uncharitable towards others.



# EPISCOPAL CHURCH NEWS

(Continued from Page Eight)

\$15 now come in without duty. Books are also free. I no longer need Sunday school materials, but good scissors, cheap manila drawing paper and Bible story books are in much demand. Little gold crosses make good awards for little children. We still appreciate books of fiction as well as non-fiction, and of course, we like any kind of candy which comes through fine if packed in a tin can or box."

## BI-RACIAL COMMITTEE APPOINTED

★ The following were appointed to the bi-racial committee of the National Council at the conclusion of the conference at Seabury House (Witness, Jan. 26): The executive committee, six year term: Bishop Walker of Atlanta; the Rev. Richard B. Martin, Norfolk, Va.; the Rev. Arthur Hargate, Toledo, O. Three year term: The Rev. Kenneth DeP. Hughes, Cambridge, Mass.; President Kenneth C. M. Sills of Bowdoin College; Dr. H. Horne Huggins, Baton Rouge, La. Two year term: Mr. William C. Turpin, Macon, Ga.; Mrs. Edward K. Copper, Philadelphia, Pa.; the Rev. B. Comer Lile, Alexandria, Va. One year term: The Rev. George Plaskett, Orange, N. J.; the Rev. John M. Burgess, Howard University, Washington, D. C.; Mrs. W. L. Torrance, Detroit, Mich. Ex-officio members: executive secretary, home department; secretary for Negro work; executive secretary for rural work; assistant secretary for rural work; executive secretary, Woman's Auxiliary, director, department of Christian education; director, department of Christian social relations; personnel secretary, woman's auxiliary; executive secretary for college work; secretary, American Church Institute for Negroes.

## WELLESLEY CONFERENCE SETS DATES

★ The Wellesley Conference will be held June 25-July 1, with the Rev. James A. Pike, chaplain of Columbia, the keynote lecturer on "Christianity and the crisis of our age." There were 325 attending last year, the largest in many years, and it is expected to pass that figure this year. Of last year's enrollment 68 were college students.

## CHRISTIAN CHURCH PAYS A TRIBUTE

★ Members of the recently \$1,000,000 Central Christian Church, San Antonio, held a reception last week for the members of Temple Beth El, where the Christian congregation has worshipped for 19 months while their church was being built. During the week-long celebration of the opening, there were services at which Christian ministers of various Churches preached, including the Rev. Harold Gosnell, rector of St. Mark's.

## RETREAT CENTER FOR DALLAS

★ The diocese of Dallas will take possession of a large estate consisting of 92 acres adjacent to Texarkana, Texas, on February 1. It will be known as the Episcopal Church Center and plans are being made to develop it as a retreat and conference center. It will also provide a site for St. James' Day School of Texarkana which is outgrowing the facilities of the parish house of St. James' Church. The center will be operated and governed by a board of nine trustees to be elected by the diocesan convention.

On the property at present is a two story, colonial manor house; a one story house; a large cabin; a stable and a \$30,000 swimming pool. These build-

ings situated in the center of the estate are surrounded by beautiful landscaping and grounds and also natural growths of native pines and oaks. Plans will be undertaken in the near future under competent architectural advice for the renovation of the present buildings to make them usable for the proposed purposes and also for the erection of further buildings.

The acquisition of this property, valued at \$75,000, was made possible by the donation of a large anonymous gift by an interested person in the diocese and by the efforts of St. James' Church, Texarkana, under the leadership of the Rev. Thomas H. Carson. St. James' Church voted to turn over \$15,000 which had been set up in a reserve for a new parish house and raised an additional \$10,000 in two weeks during December to enable the diocese to acquire this property.



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## ST. JAMES, NEW YORK CELEBRATES

★ Dean John M. Krumm of St. Paul's Cathedral, Los Angeles, was the preacher on January 29th at St. James', New York, which marked the 140th anniversary of the laying of the cornerstone of the first church. At that time mid-Manhattan was a farm area and the church was a country chapel. Members of Holy Trinity, a chapel of the parish, joined in the service, with Vicar James A. Paul assisting Rector Arthur L. Kinsolving in conducting the service.

Dean Krumm took issue with critics who say that religion is old-fashioned and fails to meet the issues of the day. The Church sticks to the same truths because nothing can happen that will make them out of date. The only change, the dean said, is in man's understanding and application of these truths.

## FOREIGN STUDENTS WELCOMED

★ Herbert N. Morford, superintendent of the hospital of the Good Shepherd, Syracuse, N. Y., and superintendent of the Saint Albans Sunday school, recently volunteered to head a community committee to offer hospitality to foreign students at Syracuse University. The several hundred students from overseas were experiencing considerable adjustment troubles when the Episcopal layman decided that friendly homes open to the students during their hour of trial would be a great help.

## BISHOP BENTLEY VISITS BRAZIL

★ Bishop John B. Bentley, vice-president of the National Council and director of the overseas department, will visit Brazil in the near future, participating in the consecration of Bishop-elect Egmont Machado Krischke on March 8, at Bage. He will leave New York by air on March 2, and will stop off for

24 hours in San Juan, Puerto Rico, arriving in Rio de Janeiro Sunday morning, March 5. Following the consecration the Bishop will visit the Church's work throughout Southern Brazil, returning to New York late in March or in early April.

## BISHOP GILBERT HONORED

★ Bishop Gilbert was the honored guest of the Church Club of New York at its annual dinner on February 6. Also speaking was Layman John Nicholas Brown of Providence, formerly assistant secretary of the navy for the air force.

## GRIBBON TO ENGLAND AS EXCHANGE

★ The Rev. Robert B. Gribbon and family are to leave for England on March 11th where he will be in charge of St. Nicholas, Warwick, England, for six months. This is an exchange with the vicar of Warwick, Canon Henry A. Hayden, who will sail from England on March 3rd to take charge of Gribbon's parish, Church of the Holy Cross, North Plainfield, N. J. The whole thing came about as a result of letters appearing in *The Witness* and other papers advocating such exchanges of parishes.

## LOUISIANA BISHOP URGES EXPANSION

★ An expanding home missions program was urged by Bishop Jones in addressing his first convention as Bishop of Louisiana. He said that large congregations must supplement the salaries and some of the expenses of small churches. He also stressed the need of more schools in the diocese and the improvement of existing ones. He likewise said the diocese needs a public relations program.

The convention, attended by about 200 delegates from 81 parishes, approved a full-time director of religious education.

## WE ARE SORRY DEPARTMENT

★ When the Rev. Wilburn C. Campbell, rector of the Ascension, Pittsburgh, was elected Bishop Coadjutor of West Virginia we wrongly reported the salary to be \$10,500 a year. The salary is \$5,000 a year.

## RICKSFORD MEYERS HAS ANNIVERSARY

★ The tenth anniversary of the rectorship of the Rev. F. Ricksford Meyers at St. Matthew's, Detroit, was celebrated the last week in January. The

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closing service was on January 29th at which Bishop Emrich dedicated new pews, pulpit, lectern, altar rail, flooring and other memorials. St. Matthew's is one of the strongest parishes in Detroit, with the credit for its growth belonging largely to the rector.

### SEABURY HOUSE IS POPULAR

★ Seabury House is an increasingly popular conference center, not only for the Episcopal Church, but for groups from other Churches. To date 36 conferences and meetings of various sorts are scheduled for 1950. In addition to meetings of the National Council, the national executive board of the Woman's Auxiliary, and other Episcopal Church gatherings, the 1950 schedule includes the National Association of Principals of Girls' Schools, Chinese Christian Youth Conference, Foreign Missions Conference, International Missionary Council, Federal Council of the Churches, and other denominational and interdenominational groups. The Seabury House board recently succeeded in clearing up the small indebtedness, so that everything is now entirely paid for, and the board intends to work toward setting up an endowment fund for maintenance.

### ECUMENICAL IDEA SPREADING

★ Bishop Karl M. Block of California was reelected president of the Northern California-Western Nevada Council of Churches at a dinner in Oakland which marked the 6th anniversary of the organization. The Rev. J. Quinter Miller of New York, a Federal Council executive, told the 900 attending that "the ecumenical idea is sweeping the nation. The Protestant Churches are becoming united, yet remain true to their distinctive features."

### GUILD OF ORGANISTS IN NEW HAMPSHIRE

★ The first service sponsored by the New Hampshire chapter of the American Guild of Organists took place at the Good Shepherd, Nashua, January 30. The Rev. Robert H. Dunn, rector of St. John's, Portsmouth, officiated at the service, the Rev. Elsom Eldridge, rector at Nashua, preached, and there was an organ recital by James A. Wood, organist and choirmaster at the Good Shepherd.

### SEWANEE PROFESSOR IN ARKANSAS

★ Prof. Charles T. Harrison of the University of the South was the headliner at the convention of Arkansas, meeting January 24 at St. Luke's, Hot Springs, Arkansas. Besides addressing the convention he was the speaker at the laymen's dinner, speaking on the work

of laymen and particularly about the work of Christian education. Bishop Bland Mitchell delivered his convention address at a service the evening of the 25th.

### SOUTHERN OHIO AIDS INDIA

★ In addition to overpaying its quota to the National Council (Witness, Feb. 2) the diocese of Southern Ohio is donating over \$7,000 to the Church of South India which has been seriously threatened through the loss of funds from missionary societies of the Church of England.

### RACIAL BIGOTRY IS HIT

★ A plea to voters to spurn the racial bigotry injected into the mayoralty primary in New Orleans has been issued by a number of clergymen, including Episcopalians William S. Turner and Charles L. McGavern.

## Make Christmas Christian

AN EDITORIAL ABOUT THE GIFT OF A CHURCH-WOMAN, TOGETHER WITH A REPORT OF THE RESULTS WRITTEN BY BISHOP HINES OF TEXAS.

*Writes the Rev. Leland Stark*

*Rector of the Epiphany, Washington, D. C.*

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**Landmarks in the Story of Christianity.** By H. A. Guy. Macmillan. \$1.25.

A well-written, beautifully printed outline of church history for use in secondary schools. The personal element is emphasized and the point of view is that of the missionary expansion of the church—the author is much indebted to Professor Latourette's seven volumes. The first two chapters (on Our Lord) are not adequate, but the rest of the book ought to be drawn to the attention of everyone interested in religious education.

**Saints are Not Sad.** Forty Biographical Portraits. Assembled by F. J. Sheed. Sheed and Ward. \$3.75.

This is an anthology of lives of saints, by such writers as G. K. Chesterton, Archbishop Goodier, C. C. Martindale, Father McNabb, Hilaire Belloc, and others. The forty lives stretch across the centuries from St. Paul to St. Teresa of Lisieux.

**Religious Teaching for Schools.** Cambridge University Press. \$1.75.

This is a new and thoroughly revised edition of the 1924 Cambridge Syllabus, and reflects a post-war point of view. The Syllabus begins with children under five, and ends with the Sixth Form. The content is strongly Biblical, though doctrine, church history, and personal religions training all have their place. There are 20 pages of additional notes on the use of the book, on The Language of the Bible, on Making the Bible Familiar to Children, on History, Legend and Myth, on Miracles in the New Testament, and on The Artist and the Christian Faith. These little essays will be extremely suggestive to the teacher. At the end there is a list of books for reference—26 pages of annotated bibliography.

The book is a joint product of fifty Anglican and Free Church scholars and teachers. The quality of the book is superb, and it is to be hoped that it will be widely known in this country, as well as in England. The experts now engaged upon our new curriculum and every rector and teacher throughout the church should be

urged to make the acquaintance of this excellent book. Here is a combination of modern thought with positive religious belief that is needed throughout the church.

**The Prophetic Faith.** By Martin Buber. Translated from the Hebrew by Carlyle Witton Davies. Macmillan. \$3.75.

It is no small part of the merit of this new book by Martin Buber that it never loses its grasp of the central reality which dominates the religious faith of the Old Testament. Buber attempts to discern this reality by an examination of the literary traditions before the prophets. He begins with a brief but fascinating account of the Song of Deborah, then proceeds to the Shechem assembly of Josh. 24, and finally focuses upon the covenant event at Sinai. In the Elohist decalog of Exodus 20, he finds himself on solid historical ground. Here the basic elements are God's "accompanying leadership," Israel's loving devotion, and the zealous demand for decision. But the true beginnings of Israel's life lie deep within the heart of the patriarchal tradition. With this substructure established, Buber studies Hebrew prophecy under such topics as the holy event, the great tensions, and the God of the sufferers. The fresh and vivid emphasis upon events, upon the unique relation between the people and its covenant—God, upon the orientation of prophetic faith towards the future, upon suffering, and upon the reality of revelation make this an exciting and deeply rewarding book.

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it so much his own and has acquired such an interior insight into its meaning that he is not inhibited by modern critical views. He is probably the most stimulating and profound interpreter of the Old Testament in our generation. Many will deny this because they will feel that his interpretation is insecurely grounded. There is some force in this criticism, but it must not blind us to the greatness of Buber's current contribution to our understanding of the living sources and vitalities of Scripture. We are in a much better position today to view the origins of Israel's life than our predecessors were. Our view of the literary sources is not nearly so dogmatic and fixed. We have a more reliable apprehension of the "primitive" mind. Buber is not a conventional scholar. He is constantly going his own way. If anyone is under the impression that he knows the Old Testament or understands the prophets, let him read Buber. He has much to say that is of central importance to Jews and Christians alike. It would mean something of a revolution if modern students would sit at his feet to learn what he has to say about the Bible.

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## NEWS OF CHURCHES OVERSEAS

### LUTHERANS WEED OUT REACTIONARIES

Proposals aimed at weeding out all reactionaries from local administrative bodies were approved in Budapest by the national board of elders of the Lutheran Church in Hungary. The meeting took place shortly after leaders of the Church had signed a renewal of their allegiance to the government.

### MINIMUM MARRIAGE AGE FOR ISRAEL

A bill is before the Israeli parliament making it illegal to contract marriage before the age of 17. Ada Maimon, Labor party representative, in the debate said the age should be 18, except in exceptional cases. She is the sister of Rabbi Judah Maimon, minister of religion in the Israeli cabinet.

### ATTACKS ON CHURCH IN POLAND

A new wave of attacks on the R. C. Church in Poland indicates a breakdown in the negotiations started six months ago for an agreement between the Church and the government. The featured stories allege abuses by Caritas, the national Catholic welfare agency; newspapers also are playing up the trial of several monks charged with degenerate treatment of children under their care.

### NATIVE APPOINTED HEAD OF P. R. METHODISTS

For the first time in the history of the Methodist Church in Puerto Rico, a native has been appointed superintendent of the annual conference. He is the Rev. Tomas Rico Soltero, trained in the U. S.

### CANADIANS PRAY FOR SNOW

Roman Catholic residents all over the Laurentien skiing area are praying for snow. Hills are green or covered with ice from unseasonal rains.

Everyone of the 70 ski tows are at a standstill. So the people, at the request of their priests, flocked to their churches to pray for two feet of snow. The federal tourist director has estimated that ski resort proprietors have already lost \$2,000,000 this year.

### VATICAN-EGYPT PLANNING ANTI-COMMUNIST PACT

Negotiations are taking place between representatives of the Vatican and the Egyptian government, aiming at a Christian-Moslem front against Communism. The move was denounced by newspapers in Czechoslovakia, with Catholic News, a government sponsored paper, stating that "in this matter the Vatican was not moved by religious tolerance but by hatred of Communists."

### PROPOSES REVIVAL OF SANHEDRIN

Revival of the Sanhedrin, supreme judicial body of the ancient Jewish state, was urged by Israeli minister of religion, Judah L. Maimon, at a meeting of rabbis at Tiberias, northern Israel. He said that the new body

might be empowered to deal with proposed changes in Jewish law and also exercise other types of authority.

### SOUTH INDIA ORDINATIONS ARE RECOGNIZED

Official recognition of the validity of ordinations in the Church of South India was given by the general council of the Church of India, Burma and Ceylon, meeting in January at New Delhi. This conforms with the position of the Lambeth Conference of 1948 which urged that Anglican Churches recognize the bishops, presbyters and deacons of the South India Church as "acceptable throughout the Anglican communion, subject to local provincial regulations."

### ITALIAN PROTESTANTS SEEK FREEDOM

Italian Protestant leaders, meeting in Naples, called upon American Protestants to press for enforcement of the religious freedom clause of the Italian peace treaty. They also called upon the Italian people "to see to it that the rights and duties of citizens as provided by the constitution of the Italian Republic" are respected.



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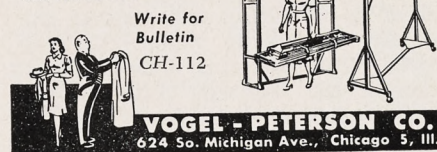
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## PEOPLE

### CLERGY CHANGES:

ERNEST A. de BORDENAVE of Richmond, Va., becomes rector of Christ Church, Philadelphia, April 1.

W. B. SPOFFORD JR. has resigned as of Feb. 1 as rector of St. Thomas', Detroit, in order to complete his studies in social work at the University of Michigan.

WILLIAM T. REEVES JR., formerly rector of St. Paul's, Muskegon, Mich., is now rector of St. Mark's, Evanston, Ill.

JOHN H. PACE, formerly curate at St. Paul's, Augusta, Ga., is now vicar of Christ Church, Dublin, Ga.

EARL M. HONAMAN, rector of St. John's, Carlisle, Pa., becomes rector of St. John's, York, Pa., March 1.

BRADFORD W. KETCHUM, rector of St. John's, Cornwall, N. Y., becomes rector of St. John's, Pleasantville, N. Y., Feb. 14.

GORDON W. WEEMAN, formerly curate at St. Paul's Chapel, New York, is now rector of Our Saviour, Plainville, Conn.

### ORDINATIONS:

JOHN N. McCORMICK 2nd was ordained deacon on Jan. 29 by Bishop Clingman at St. Andrew's, Louisville, Ky. He is to have charge of Emmanuel, Louisville, after seminary graduation in June.

DAVID R. MATLACK was ordained priest Jan. 25 by Bishop Armstrong at St. James, Green Ridge, Pa., where he is vicar.

ROBERT B. HALL, missionary in the Ozark region of Ark., was ordained priest on Jan. 24 by Bishop Mitchell at St. Luke's, Hot Springs, in connection with the diocesan convention.

J. ROSS WELLWOOD was ordained priest on Jan. 28 by Bishop Emrich at St. Paul's, Brighton, Mich., where he is in charge. He is also rector of St. Stephen's, Hamburg.

PERRY M. BLANKENSHIP was ordained priest on Jan. 27 by Bishop Tucker at Trinity, Fostoria, O., where he is now rector.

HERMAN K. LUTGE was ordained on Jan. 13 by Bishop Robt. E. Campbell, acting for the Bishop of W. Mass., at the Ascension and St. Agnes, Washington, D. C., where he is assistant.

### DEATHS:

D. CHARLES WHITE, rector emeritus of Calvert, Utica, N. Y., died Jan. 18th at Pleasantville, N. Y.

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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.

MRS. JOHN H. MOORE  
Churchwoman of San Antonio, Texas

Now that the Prayer Book year has closed, and we have given thanks for it and rejoiced in the consideration of its history, its beauty, its extended influence in the life of Christians everywhere, perhaps it would be well to consider a neglected phase—the disuse of many of its parts. Are we losing something beautiful from our worship? Are many of the services interesting merely as history? Have they lost their flavor? Are certain prayers no longer helpful?

As I belong to the older generation I grieve that the Te Deum, the Litany, the "Christ our Passover," the exhortation in the Communion Service (Dearly Beloved), and the Prayer for Congress have fallen into disuse. The Te Deum is the greatest loss. Church people used to feel the joy of each festival as this great hymn was sung. White hangings always called for it. Now many of those confirmed in the last fifteen years, including many teachers in the church schools have never heard it. When the "Benedictus es Domine" was inserted in the Prayer Book at the last revision it rang the death knell for the Te Deum. Even at the opening service of the General Convention, when surely the great hymn of praise would have been expected, we find that the short one from the Apocrypha, not the Christian Te Deum was used. The clergy themselves, the younger ones, have never learned to love this hymn—and no wonder. One told me that they never used it in the seminary as time had to be conserved! Only those who have used it often can appreciate it and love it and not begrudge the time used. The only way to restore it to the affection of the congregation is to use it often.

The Litany is now seldom used. Advent and Lent used to call it forth. Now Ash Wednesday will find it in use for some small service because the "important" services now seem to be preaching at noon-day. These noon-day preaching services on Wednesdays of course give opportunity to men to be present but the short half-hour does not seem an adequate substitute for less hurried worship. The Litany in its petitions challenges the thoughts of the worshipper to consider avenues of service to meet the needs of "all sorts and conditions of men."

The beautiful "Christ our Passover" for Easter has vanished almost en-

tirely from use. Of course all the services on Easter Day are those of Holy Communion and rightly so, but once in a while a priest will begin these with the sentences of this anthem, and sometimes it is used for the offertory anthem of the day. There is none more appropriate. Furthermore—why is it not used on Low Sunday? The rubric reads "throughout the Octave." One minister once told me he had never heard it or even read it and he had been many years in the ministry.

Well can I recall as a child the thrill with which all the congregation rose when the minister began the exhortation with the words, "Dearly beloved, on Sunday next I purpose, through God's assistance to administer to all such as shall be religiously and devoutly disposed, the most comfortable sacrament of the body and blood of Christ to be by them received—etc." Now even the notices of services and holy days as required by the rubric have been omitted in the interest of shortness—but time is given to notices of bazaars, luncheons, square dances, etc. These not only absorb time but detract from the spirit of worship.

With all of the criticism of the 80th Congress, and now of the 81st, not once have I heard used the Prayer for Congress from the Prayer Book. It is a fine prayer and makes one wish to do one's utmost for the representatives of our country who are making such important decisions for us. If congregations heard this occasionally they might be moved to use the prayer in their private devotions.

There is a beautiful prayer "for those advanced in years" which appears occasionally in the Forward booklets. I use it daily and I am mindful of the petition, "keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others"; and I try to be reconciled to the loss of many beauties in our services but with the hope that the "Prayer Book year" with all its study may restore some of them to us.

Lest any should think that I am writing from limited experience I would say that I have passed my—three-score-years and ten—that I have been active in Church work more than fifty of those years; that I have lived in three dioceses and in four parishes; that I have done both professional and volunteer work over many areas.

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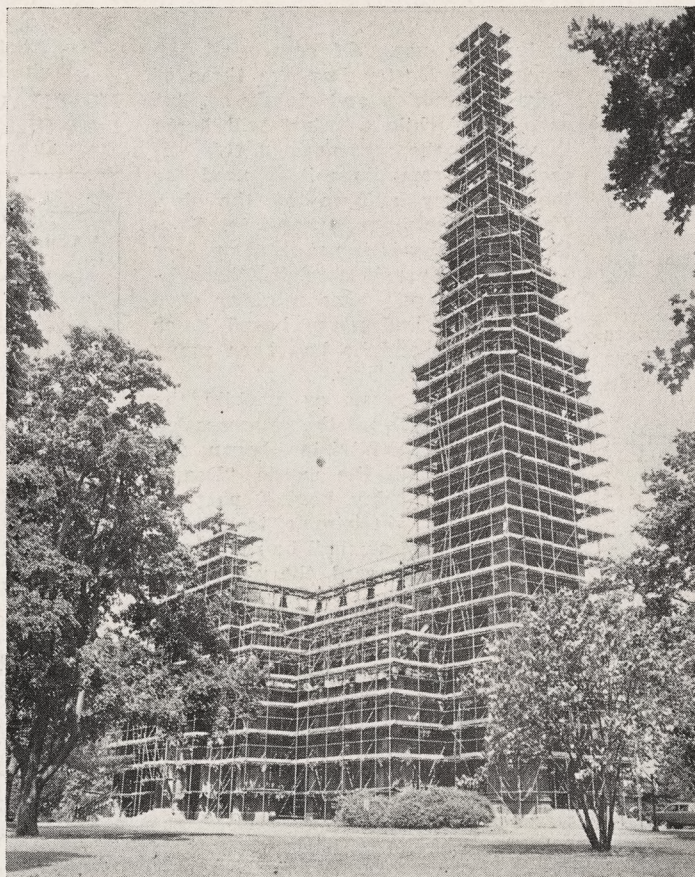
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