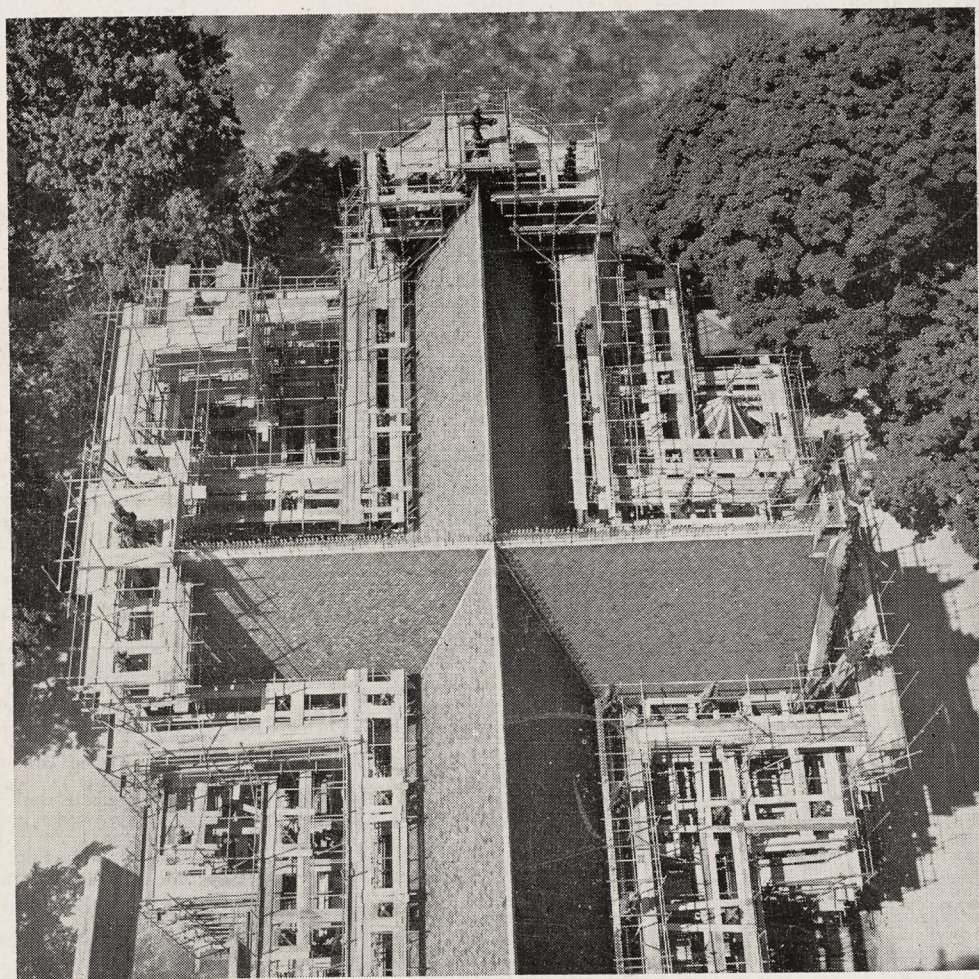


# THE Witness

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April 20, 1950



CATHEDRAL OF THE INCARNATION

Story of Long Island Cathedral on Page Four

THE IDEA OF A CHRISTIAN UNIVERSITY



## 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, 8 (and 9 Holy Days except Wednesday, and 10 on Wednesdays) Holy Communion; 8:30, 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. Roeliff H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer - 1st Sunday, Holy Communion.  
Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy Communion.

### THE CHURCH OF THE ASCENSION

5th Ave. and 10th St., New York  
Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN

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

### CHURCH OF THE HOLY TRINITY

316 East 88th Street  
NEW YORK CITY  
The Rev. James A. Paul, Vicar  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

### PRO-CATHEDRAL OF THE HOLY TRINITY

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

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.  
The Rev. C. Leslie Glenn  
The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12

### 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

Meridan 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—

# Pro-Melish Forces Victorious At Parish Election

**Attorney Says Men Seeking Melish Ouster  
Succeeded in Ousting Themselves**

★ After a year of patient and tenacious waiting, the parishioners of Holy Trinity, Brooklyn, who opposed the action of nine vestrymen in applying to Bishop DeWolfe of Long Island for the removal of their rector, Rev. John Howard Melish, obtained solid control of the vestry of the parish. At the annual parish meeting held on Easter Monday evening they elected one warden and three vestrymen pledged to work for the maintenance of the policies and the restoration of the ministers, thereby gaining an 8-to-2 voting majority of the members of the vestry.

One year ago, at the annual meeting, four of the nine vestryment were replaced. The vote at that time was 234 to 83. This gave the members of the congregation wishing to retain the rector a majority on the vestry of 6-to-5. Under the religious corporation law of New York, in the absence of the rector, a quorum of the vestry is one more than a majority. This meant that although the parishioners obtained a majority, they did not have a quorum, so that for one year the vestry of the parish agreed to meet monthly and to maintain the life of the parish, avoiding the basic issue of the policy and the ministry. By agreement services were maintained by visiting clergymen, selected and invited by a pulpit supply committee.

At last week's meeting approximately 250 of the parish's 466 voting members attended. Four members of the parish, pledged to support the policies and maintain the ministry, were nominated for the offices of warden to serve two years, and three vestrymen to serve three years. They were Walter Truslow, M.D., who is one of the vestrymen elected at last year's annual election, nominated for warden; and Allen M. Taylor, Abraham Lawrence and Tessim Zorach.

The old vestrymen in the course of the afternoon immediately preceding the evening election, realizing that they were certain to be defeated, issued a statement to the press, indicating that they would not personally attend the meeting or permit their names to be nominated for re-election. As a result of this uncontested election, the vote cast was 230 ballots, as follows: 221 for Dr. Truslow; 221 for Mr. Abraham Lawrence, the first Negro parishioner to be elected to the Holy Trinity vestry; 218 for Mr. Tessim Zorach, the son of the eminent sculptor, William Zorach; and 217 for Mr. Allen M. Taylor, the treasurer of the parish. Lewis Reynolds, presiding as warden, explained that some ballots were voided or borne names of miscellaneous write-in candidates.

The nature of the voting indicated that the majority of the

parish which desired to retain the ministers had been able to maintain its voting strength constant under the most adverse circumstances for the intervening year, whereas the minority, that had supported the application of the nine vestrymen for the dissolution of the pastoral relation, had deteriorated to the point where they thought it unwise to have a vote recorded.

At the close of the election, when the results were announced, counsel for the rector remarked, "The men who undertook to oust the Melishes have succeeded simply in ousting themselves."

Dr. Melish quietly entered the church just before the voting began and sat on the side aisle. Just before the vote was announced, when the temper of the congregation was quite clear from the many brief speeches made by parishioners, the younger Melish thanked the congregation for their steadfast support and loyal friendship.

The vestry at Holy Trinity consists of two wardens and nine vestrymen. Since Dr. Truslow was elevated from the post of vestryman to be warden, there is now one vacancy on the vestry which will be filled at the next meeting of the vestry which is expected to take place on April 17, 1950.

The meeting was chaired by Lewis Reynolds, who, in accordance with the religious corporation act of New York, as a warden, was elected the presiding officer by the meeting.

What steps the new vestry will take has not been revealed. However it is possible for them to elect Dr. Melish again as rector and so notify the bishop, who then has a month to state whether or not he accepts their choice.



# EPISCOPAL CHURCH NEWS

## FIVE NOMINEES FOR NEW YORK

★ Five clergymen have been nominated for suffragan bishop of New York and their names will be placed before the convention of the diocese May 9 by the special committee. It is possible for others to be nominated from the floor but these are the men selected by the nominating committee: Bishop Charles F. Boynton of Puerto Rico; Archdeacon George F. Bratt of New York; the Rev. Fenimore E. Cooper of the diocese of Central New York; the Rev. Bernard C. Newman of Trinity Church, New York; the Rev. Samuel M. Shoemaker, rector of Calvary.

## TRAINING PROGRAM FOR LAYMEN

★ Robert D. Jordan has announced that the department of promotion of the National Council is now ready to proceed with a continuation of the laymen's training program. An outline of the new program for laymen has been prepared, showing that it will be a cooperative effort between the Presiding Bishop's committee and the department of promotion, this in accordance with the action of National Council at the February meeting. As was the case in the program last year, the service of trained laymen in presenting the Church's program is offered to dioceses and is rendered only when dioceses want and request it. The former program was directed particularly at reaching vestries. The program planned for the coming fall is designed to reach large congregational groups, and will be a major emphasis in preparations for the annual every member canvass.

At the February Council meeting, when it was decided with enthusiasm, that the training program must go on, it was emphasized that its value, educationally, surpassed the fond-

est hopes. "It has opened a field of opportunity and need which cannot be ignored. The response of the laymen themselves has convinced us that we have just begun to scratch the surface of this vast reservoir of power within the Church."

## THE PICTURE ON THE COVER

★ The cover shows an unusual view of the Cathedral of the Incarnation, Garden City, Long Island. At first glance readers may be mystified as to just what is portrayed. The picture was taken from the top of the spire during alterations and repairs executed by Nicholson & Galloway last year. It shows the nave, transepts and crossing surrounded with scaffolding which was necessary to reach all parts of the stone exterior.

After the exterior repairs were completed, the firm moved inside, scaffolding the entire interior and worked around the clock in order to completely redecorate, clean stonework and install new side altar and chapel in time for Easter services.



**BISHOP BLOY** of Los Angeles turns first spade to mark start of new parish house at St. Stephen's, Hollywood

## EPISCOPAL SERVICE FOR YOUTH

★ Meetings of Episcopal Service for Youth will be held at Atlantic City, April 23-28, when the national conference of social work is held there. A council meeting will be held April 27 and that evening the speakers at a dinner will be Bishop Hart of Pennsylvania and Miriam Van Waters, superintendent of the Massachusetts reformatory for women. The organization will also join with the Child Welfare League in sponsoring two meetings.

## FACULTY EPISCOPALIANS HOLD MEETING

★ Approximately 60 people attended the various meetings of the second conference for faculty Episcopalians of the diocese of Harrisburg, held at St. Andrew's Church, State College, April 1-2. Franklin and Marshall College, Bucknell University and Gettysburg College were represented. In addition to Canon T. O. Wedel, non-faculty participants included Miss Hazel King, provincial secretary for college work, the Rev. C. C. Reimer of Bellefonte, the Rev. J. R. Deppen of Lewisburg, the Rev. J. N. Peabody of State College and two Presbyterian ministers from State College.

Canon Wedel's address was on the subject "The Christianity of Main Street," which is also the title of his new book soon to be published. The book begins: "Resolved, That Christianity is today, among a growing majority of the educated in America, including many nominal Protestant churchmen, an unknown religion." His talk was an analysis of the humanist view of Christianity so prevalent today, with the presentation of classical Christianity as an alternative.

In discussing secularism, he described communism and fas-



cism as "secular religions attempting to create an ideal world in a one-story universe, with the secret police taking the place of the holy angels of judgment, and with the blood bath replacing judgment day itself."

Canon Wedel said that the Bible should not be viewed as a hero story of Jesus—a sort of "Cabin to White House" story. Instead, God is the hero, and his Son descended from palace to slum, from kingship to slave. The creed, he said, is the scenario of a great drama, and the sequel to the play is the power of the Church and of the Holy Spirit.

At the business meeting on Sunday morning, Kenneth D. Longsdorf, professor of English at Franklin and Marshall College, was elected chairman for the diocese of the national association for faculty Episcopalians.

Miss Hazel King stated that there are 160 colleges and private schools in her province with Episcopal student work.

Canon Wedel preached to a full church on Sunday morning. In the evening he talked to about 50 college students at the supper meeting of the Canterbury Club. Fifteen Bucknell students made the sixty-mile trip from Lewisburg to join in this meeting.

## BUILDING BURNS AT ST. PAUL'S

★ A frame building was burned March 25 at St. Paul's Middle School, Tokyo. It housed six classes of about 359 students. It occurred on a Saturday when neither students nor faculty were present. The origin of the fire is not known. The building cost \$10,000 and is insured for about one-third the value.

## BERKELEY STUDENTS AT YALE

★ Students and faculty of Berkeley Divinity School sang evensong every Wednesday in Lent in Dwight Hall, Yale University.

## BISHOP-ELECT IS KEPT STEPPING

★ The Rev. Wilburn C. Campbell, bishop coadjutor-elect of West Virginia, recently spent what he considered "his most hectic day this year" in Syracuse. At noon he preached at the civic services, sponsored by the Protestant churches of Syracuse and Onondaga county. At one he attended a luncheon for Episcopal churchman's association leaders. At three he appeared over WFBL's radio sports newsreel and told of the tie-in between athletics and religion. At four he spoke over WSYR on laymen's work, while at five he gave an exclusive interview to a newspaper on opportunities for men in Church work. At six he discussed the work of a bishop with reporters of another paper and at seven he sat down for dinner with lay representatives of all Syracuse churches. At eight he preached at St. Andrew's Church, which was filled to overflowing, and till his train left at 11 p. m., he conducted a "bull session" with 60 lay leaders on opportunities for Church service. As he stepped on the train for Pitts-

burgh, Mr. Campbell said that as bishop he hoped never to "fall into the hands of the CNY public relations man without getting a week's sleep before."

## HANNIBAL HAS NEW RECTOR

★ When the Rev. G. Ernest Lynch, who has been in charge of Trinity, Hannibal, Mo., was ordained priest on April 4 it was the first such ordination in the 105 years of its history. The church is one of the oldest west of the Mississippi. Mr. Lynch came into the Episcopal Church last fall from the Unitarian Church where he had been one of the best-known young preachers. He was the minister of the historic Second Church of Boston before entering the Episcopal ministry, and was in wide demand as a speaker throughout New England.

## GRADUATION AT ST. LUKE'S

★ Commencement at St. Luke's college of nursing, Tokyo, was on March 28 when 15 women were graduated. Most of them became Christians during the training.



**BISHOP SCAIFE** gives certificates to honorary canons at institution at St. Paul's Cathedral, Buffalo. Recipients are the Rev. Charles Broughton, receiving the certificate, and the Very Rev. Ansel R. Morrell. Witnessing the ceremony are the Rev. Charles J. Burton, bishop's chaplain, Dean Welles, Archdeacon Samuel N. Baxter and the Rev. G. Napier Smith, rector of Grace Church



# EPISCOPAL CHURCH NEWS

## FOUR PEACE POINTS ARE NAMED

★ "Jesus spent his whole life to make it clear that God's will for men is that they live together as brothers and build on earth a society based on brotherhood, righteousness and peace," declared the Rev. Donald Harrington, minister of the Community Church of New York, in a sermon at Holy Trinity, Brooklyn, in the series of community services sponsored by the Brooklyn Protestant Council.

"There are four quite specific things that we must do," he said. "First, we must protest the present drift to war, the current frantic attempts to build a balance of power, and the development of lethal weapons able to destroy all life on the globe. The current trial balloons ascending high in the air to test the public reaction to the rearming of Germany indicate how close we are to letting the arms race get out of hand. All historical experience declares that rearmament leads to inevitable

war. The present program means precisely that. Christian people must speak out so clearly against this trend that governments will have to listen and check the present course.

"Second," he continued, "we must find a greater structure of unity. The American Colonies learned that they had to unite or fight. Today we can actually fly to Moscow in less time than a traveler then took from New York to Philadelphia. Our small world-neighborhood also must unite or fight. We have got to seek to get the U. S. and the U. S. S. R. together, and with the other nations of the world, we must establish some form of limited world government that will curb the irresponsibility of nation-states, safeguard peace, and prevent war.

"Third," said Mr. Harrington, "we are not likely to succeed in the practicalities of peace until there is some equalizing of the productive capacity of all nations. There is too much inequality. Advanced countries must share their technical benefits with the impoverished and undeveloped areas. Senator McMahon is on firm and intelligent ground when he proposes a mutual reduction of arms expenditures and the transfer of such moneys to a program administered under the UN along the lines of President Truman's point-four program for backward areas.

"Fourth," he concluded, "there is current starvation in many parts of the world, the worst in areas of India and China. Here we are in the United States with 400,000,000 surplus bushels of wheat in our granaries and a new crop beginning to ripen; 90,000,000 pounds of butter going rancid in federal warehouses; millions of pounds of dried eggs and dried milk; and 25,000,000 bushels of potatoes while children are starving.

Christians must ask, how can we hope to escape the wrath of God, when we ignore the moral conflict involved in such starvation in a world with such misapplied abundance? Through the UN the U. S. ought to put these surpluses to human use, and to the building of good will in areas of need, irrespective of the religious or political coloration of the starving people involved. Do we, or do we not, believe in the God of Jesus of Nazareth, who sends his rain upon the just and the unjust in his merciful providence? If we do these four things, the star of peace will once again begin to gleam in the heavens, and the hope of men here and everywhere will begin to rise from the depths."

## CENTRAL NEW YORK REPORTS

★ The diocese of Central New York has raised \$24,217 towards its quota of \$32,000 in the one world for Christ campaign.

## WHERE THERE'S TACT AND ROSES

★ Where there is tact, there's a way. The Rev. G. C. Stutzer, rector of the Redeemer, Okmulgee, Okla., has to practice diplomacy at times when he presents a red rose to members of the parish on their birthdays. Some women, it seems, do not like to be reminded of birthdays even with flowers. So Mr. Stutzer says, "How wonderfully well and young you look" before he presents the rose.

He began the custom about a year ago and says it is one way of making a call on each member of the church. "I remember in seminary being told not to call without a definite purpose so taking them each a rose on birthdays answers that need. Children act the most thrilled but the grown-up are just as thrilled in their hearts," he says.



**PHILSON WILLIAMSON** and his wife recently took charge of the Pointe Coupe parish, Louisiana, comprising churches in Innis, Morganba, New Roads, Lakeland. His grandfather, the Rev. James Philson, was rector there from 1884 to 1933



## SYRACUSE LAYMEN CLEAN RECTORY

★ Fifteen members of the Syracuse and Onondaga county Episcopal churchmen's association spent two evenings cleaning the rectory of St. Philip's Church, Syracuse. The action evoked wide-spread press comment in Syracuse, as "twelve white men cleaned a Colored priest's home, and showed that racial discrimination was being actively fought by the association." Brooms, mops and pails, joined step-ladders as the Syracuse businessmen prepared the home of the Rev. Walter Parker, who recently accepted a call to come to Syracuse from West Chester, Pa.

An Episcopal priest of the 17th century, the Rev. George Herbert, writing of a servant who did housecleaning in a Christian spirit, coined the phrase, "makes drudgery divine." The laymen took this for a motto, and lived up to it.

## CONFERENCE OF WASHINGTON

★ The conference of the province of Washington will be held at Hood College, Frederick, Md., June 11-17. Courses will be given by Rev. Charles D. Kean of Kirkwood, Mo., Rev. Thomas A. Fraser Jr., Alexandria, Va., Rev. Richard Baker of Warsaw, Va., Rev. Andrew M. Van Dyke of the Episcopal League for Social Action, Bishop Miller of Easton.

Group meetings will be held afternoons on the Auxiliary, led by Mrs. Roger L. Kingsland of Fairmount, W. Va.; college work led by the Rev. John N. Peabody of Penn State; drama by Mrs. Isabel B. Burger of Baltimore.

## BISHOP OF ELY AT BERKELEY

★ Each year the Berkeley Divinity School has a lecturer for the first half of the academic year from England. Dean Percy Urban has just announced that

the lecturer for next fall will be Bishop Harold E. Wynn of Ely. He was dean and lecturer at Pembroke College until his consecration in 1941. He will also visit the dioceses of a number of bishops whom he met at the Lambeth Conference in 1948, including a visit to California.

## SOCIAL ACTION IN PARISHES

★ A study conference on social relations in the parish is being held at Seabury House April 18-20. It is the first of a series of conferences planned for the triennium, under sponsorship of the National Council's department of Christian social relations.

The program includes consideration of the question, "What Can the Parish Do About: Child Welfare; Mr. and Mrs. Ralph Barrow, Church Home Society, Boston; Alcoholism, the Rev. Otis R. Rice, St. Luke's Hospital, New York; Civil Liberties, Mr. M. Moran Weston, staff member, St. Philip's Church, New York; The Aged, the Rev. Leland B. Henry, social service commission of New York; The Armament Race, the Rev. Rich-

ard M. Fagley, Federal Council of the Churches; Increasing Lay Participation, Miss Dorothy Stabler, Woman's Auxiliary and the Rev. Arnold M. Lewis, director, Presiding Bishop's committee on laymen's work; The Parish Structure, the Rev. Almon R. Pepper, director of Christian social relations. Mrs. Muriel S. Webb of the department will summarize the conference at the close.

Attending the conference are: the Rev. H. S. Costain, Indian Head, Md.; the Rev. Robert C. Jones, Hillman, Mich.; the Rev. H. M. Lowell, New Bedford, Mass.; the Rev. Dougald L. MacLean, Flushing, N. Y.; the Rev. Charles S. Martin, Washington, D. C.; Dean J. Brooke Mosley, Wilmington, Del.; the Rev. G. Paul Musselman, Detroit, Mich.; the Rev. E. Jerome Pipes, Rapid City, S. D.; the Rev. Owings Stone, Barrington, R. I.; the Rev. Robert S. Trenbath, Washington, D. C.; the Rev. Edward C. Turner, Pueblo, Colo.; the Rev. C. C. Watkins, Flint, Mich.; the Rev. C. Lawson Willard Jr., and the Rev. Warren E. Traub, New Haven, Conn.; the Rev. Charles H. Best, Apponaug, R. I.; Mr. William Huntington, New York.



**BISHOP JONES** of Louisiana, has a chat with members of the Auxiliary: Mrs. O. D. Fontenot, diocesan treasurer; Mrs. Howell Morgan; Mrs. Jones; Mrs. Roy Johnson Jr., supply secretary; Mrs. G. Allan Kimball, educational secretary; Gertrude E. Hoffman; Mrs. John Carlile, missions secretary



## SOCIAL WORKERS TO MEET

★ The Episcopal Church will have a series of meetings at Atlantic City during the meeting of the National Conference of Social Work, April 23 to 28. Episcopal headquarters will be at the Hotel Dennis, and the National Council's department of Christian social relations is urging persons who plan to attend, to make hotel reservations early by writing to the National Conference of Social Work, Housing Bureau, 16 Central Pier, Atlantic City, N. J.

The Episcopal program includes a corporate communion and breakfast, with Bishop Wallace J. Gardner of New Jersey as celebrant; a morning period devoted to "The social ministry of the Church in urban areas;" a dinner of the Episcopal service for youth. Other details have not been arranged finally, and will be announced later.

## CELEBRITIES SPEAK AT CHURCH

★ The men's club of St. Mary's, Ardmore, Pa., recently staged a "sports jamboree." The speakers at the dinner were Al Wistert, Del Ennis, Benny Bengough, Wister Randolph. If you do not know who these men are ask your son—or daughter.

## MID-WEEK SABBATH IS PROPOSED

★ Bishop Dagwell of Oregon has proposed to the churches of Portland that they get together to establish a mid-week "Sabbath" for persons too busy with skiing, hunting, fishing, golfing to bother with services on Sunday. Addressing a group of Methodist laymen, he said that there is always some seasonal attraction to keep people from church. "Right now it is the ski season. Soon it will be fishing, then duck or deer shooting. All summer there are week-ends at the beach or mountains." If the churches can unite on a mid-

week date, he said, they should insist that no counter-attractions be billed for that night, such as concerts, lodge meetings or lectures.

He termed irregularity of church attendance one of the three principal "weaknesses of Protestantism," the others being disunity among the churches and "a lack of discipline among our people."

## DELAWARE PLANS EXPANSION

★ The diocese of Delaware is planning new churches and parish houses to take care of the anticipated growth of the state. Bishop McKinstry told his people over the radio recently that business men, after careful study, figure on a 40% population increase in the near future, and that the state has already appropriated \$19,000,000 for new schools and an equal sum for state highways. He also reported the construction of 2,700 new apartments in Wilmington alone, in addition to hundreds of new homes. He said it was obvious that the Episcopal Church, and other Churches, would have to take immediate steps to keep up with this expansion. Funds are now being raised to that end.



**CHURCH STUDENT CENTER** is to be built at Gainesville, Florida, with this eyesore razed to make way for it

## SCHOOL HEADS FACE PROBLEMS

★ "How to present in the classroom the Christian alternative to ancient and modern secular philosophies" was the theme of a conference for heads of Church schools, sponsored by the national department of Christian education at Seabury House. The heads of fifteen of the Church's coeducational and girls' schools, considered suggested means of closing the gulf between the teaching of secular subjects and the sacred studies courses and chapel services of the average Church schools. Among the needs recognized were: 1) More emphasis throughout the church upon teaching as a Christian vocation, 2) A larger number of dedicated teachers, administrators and board members in the church's schools, 3) Teacher-training conferences and workshops in Christian doctrine and methods, 4) The formulation of a basic philosophy for all of the church's schools, 5) A study of the implications of Christian doctrine with respect to classroom practice.

Conference speakers were: Canon Theodore O. Wedel, whose subject was "what is Christian education?" Mrs. Dora P. Chaplin spoke on the topic, "how to teach religion to children." The Rev. John Heuss outlined present and future plans of the department of Christian education. Miss Charlotte C. Tompkins gave a demonstration of audio-visual techniques and aids. Miss Ellen B. Gammack emphasized the church's continuing need for women workers, and urged that the church's schools bring Christian vocation to the attention of their older students. Miss Gretchen Tonks, head of St. Mary's Hall, San Antonio, Tex., was elected chairman of the continuing committee of heads of church schools for girls. Miss Tonks succeeds Miss Florence L. Newbold, St. Mary's Hall, Burlington, N. J.



# EDITORIALS

## Thought Control

**S**ENATE bill No. 2311 can be debated and voted upon any day that it is called on the calendar. It was introduced by Senators Mundt, Ferguson and Johnston, reported out by the Senate judiciary committee on March 21st, and has the short title of the "Subversive Activities Control Act, 1950." Comparing it line for line with the Mundt-Nixon Bill of 1948, one finds some changes. The former bill, after being approved by the House of Representatives, was killed in the Senate judiciary committee, following open demonstrations, as well as quiet personal conferences, on the part of individuals and groups devoted to the first amendment to the Constitution. The 1950 version, though altered, still has in it the dangers of the earlier one, and these must be understood by those who think that our country is only strengthened as it rigorously adheres to its fundamental principles and fights back every attempt to introduce measures which would deny our guaranteed freedoms.

This new bill has tried to eliminate words which in the original bill definitely spelled out "thought control." When they now define an organization, it is simply one in which groups or persons are associated for "joint action," and no longer for the "advancement of views." But the effort to overcome criticism by subtracting certain phrases is far from successful. The evidence which is to be used to decide whether an organization is subversive is still substantially that of "views and policies," rather than actions. Guilt by association is the primary means of determining what shall be registered as a subversive organization. If a group has Communists active in it, no matter how many, it is presumed to be a front. If a group takes positions that do not deviate from those of a Communist political organization, it is assumed to be a front.

One new feature of the 1950 edition is that the President will appoint a three-man subversive

activities control board. The Attorney General must file with this board a notice that any organization or individual should register as a Communist political group or a front group, and also inform the defendant. The board "may hold hearings" on this, and they shall be public, with each party allowed counsel, and the right to examine or cross-examine witnesses. The board then makes its decision. From this decision there is the right for review before the court of appeals of the District of Columbia. A novel note in judicial procedure is that the court is governed by this statement, "The findings of the board as to

the facts, if supported by the preponderance of the evidence, shall be conclusive." The decree of this court shall also be subject to review by the Supreme Court. Any group or individual going through this process would probably be in the public eye as a subversive for about two years. If he happened to be found innocent at the end, he would have been so long avoided as "unclean" that he could never reestablish himself in the community.

We speculate further on what could happen under this bill should it pass. Any organization registered by the Attorney General after board ruling would have to show on all its correspondence, and tell on any radio or television program that it was a Communist or front organization.

One suspects that in a very short time all Communists would be so far underground that even the F.B.I. would be hard put to find them, and fear would dissolve liberal organizations into immobility. Then let us suppose that in 1952 a coalition of elements of the Republican Party and the southern Democrats should elect a president. There are some Republican politicians who believe that no Roman Catholic should hold public office, and some southern politicians who have a real Ku-Klux-Klan mentality. The board would reflect this outlook, as would the Attorney General. The control of the communists having been completed, someone new would have to be found.

★

### "QUOTES"

**A**LL life is the Church's field; but it is as guide, not as master; it is as inspirer, not driver that it functions. Its interests are the widest of all, its roots are the deepest; it holds guard over the eternal values of man's life; but because freedom for the development of free personalities in communion with God is of all those values supreme, the Church, guarding jealousy its own freedom will be equally jealous in its guardianship of those very practical and real things: free speech, free press, free assembly, the winning of truth by free conference, and the winning of security by the perpetual adjustment of liberty within and among the normal groupings of men.

—BISHOP PARSONS

★



National Catholic Welfare has been outstanding in its support of decent housing, fair-labor practices, and other social betterments. Roman Catholic parochial schools have fought for non-segregated education vigorously. Communists have fought for the same things, so it would not be a far cry to call Roman Catholics before the board.

This is not far-fetched. A reading of the bill will convince you of the broadness of its coverage, and meditation on it ought to scare anyone into immediate action. Where it was blocked before, the bill has now passed. Hope to kill it lies in those right-minded Senators who do not want this country littered with victims whose only sin is a desire to express real convictions. All of us ought to make it a personal obligation to get in touch with our Senators and ask them to oppose Senate bill 2311.

## Evaluation Limited

By WILLIAM PAUL BARNDIS

Rector of St. Matthew's, Lincoln, Nebraska

**WE** do much evaluating these days. Various groups both in the Church and out, from time to time, evaluate their programs and procedures. There is much advantage in this, for it is useful to stop and ask just what we are doing, and why, and whether or not we can do it better. A careful evaluation can have a salutary effect upon an organization. Individuals do well to take inventory of themselves, too. It is helpful, indeed necessary, for a person to examine his inner life, and confess his sins. It is wise for him to check up on his life generally and see if he is doing what he can and should do.

Yet in the large view of life, there are limitations to the value of evaluation, because our viewpoint is so often limited. This is quite true in Church matters. A rector may present a small class for confirmation and if he thinks only of their numbers, feel that he has failed somewhat. However in that small class there may be one person who in future years will bless the Church more than all persons together in a large class.

Sometimes a man has a disappointing or difficult experience which tries his soul, but in future years he thanks God that he had it. Young people often cannot see the value of certain required subjects in school—"Why should I take Latin?"—but the future shows the wisdom of those very studies. That even applies to seminarians; who don't see why they should study Greek.

People in humble circumstances in life, comparing themselves with others, sometimes think

they have fallen far short, yet in the economy of God they may be most successful. Their evaluation of themselves is short-sighted.

In the deep things of God we need to walk by faith and let God in his time make his evaluation. The words from Ecclesiastes are appropriate "Cast thy bread upon the waters: for thou shalt find it after many days . . .

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

Often the present cannot show us the reward that many days will reveal.

## Look and Walk

By CORWIN C. ROACH

Dean of Bexley Hall

**T**HEATERS are required by law to make provisions for emergency exits and fire escapes. They display signs indicating the way out of the building should a fire break out. A notice is usually put in the program reading somewhat like this, "Look around now, choose the nearest exit to your seat and in case of disturbance of any kind, to avoid the danger of panic, walk to that exit." It is good advice and St. Paul gives a like notice when he writes the Church in Corinth, "Provide the way of escape" (I Cor. 10-13) thus telling his readers that there is a similar law in the greater theater of life.

God has provided the way of escape for every trial that may come to man. He has put a door of opportunity in every way of despair. He lays upon us the two simple commands of the theater program. Look and walk. Whatever the evil we are called upon to face, of body, mind, or spirit, God has provided a way of escape, the means of salvation. St. Paul here is discussing the use of two of them, the sacraments and the scriptures. We shall be secure provided we have taken precaution beforehand and we do not panic in the midst of trouble. We must look now and walk in the time of trial. Our reaction is so often that of the careless theater-goer. We do not look for the way out until the danger is upon us and then we follow the crowd in a blind stampede, usually in the wrong direction.

Our faith should be like an emergency door. It must open out to God. If we do not see to it in the days of peace we shall find that we can not budge it when we most need it. Religion demands that we observe these two rules of safety first. Before the test seek out the way of escape God has provided. In time of trouble follow it calmly and confidently. Look and walk.



# The Idea of a Christian University

By CHARLES TRAWICK HARRISON

Professor in the Dept. of English, University of the South

A PASTORAL LETTER, issued by the House of Bishops at the General Convention in San Francisco, contains this clause: "We call our people to a crusade for better Christian education." And here is another clause: "Only the response of the whole Church can make the program effective." I believe in the desperate necessity for Christian education. And I believe that nothing less than the convinced and determined response of the whole Church can meet the necessity. Quite candidly, then, this is an appeal.

The Bishops were obviously not referring exclusively or even primarily to university education—probably not even to academic education. But for them, no doubt, as for the rest of us Americans, the notion of a college education occupies a peculiar and critical place in the whole educational scheme. Some fifty years ago, the people of this country came, with a wholeheartedness unique in intellectual history, to put their faith and their hope in college education for everybody, or at least for just as many young men and women as could possibly be qualified for a college education. No conviction was more characteristic of intelligent Americans than that the universalization of knowledge would solve age-old problems—social, professional, and moral.

Many of you must, like me, have shared that optimistic view. If so, you must have shared in my disenchantment. Certainly no attribute of the first half of the twentieth century is more memorable than the manner in which it has seized us by the intellectual shoulders, given us a profound shaking, and forced us to re-examine even our most cherished ideas.

Thus, we re-read Cardinal Newman's great essay on "The Idea of a University," written almost precisely a hundred years ago, with some very sober reflections. Newman's thesis is that the proper function of a university is the cultivation of knowledge "for its own sake," knowledge which is proper to "a gentleman," knowledge which is "liberal" as opposed to knowledge which is servile or pragmatic. Needless to say, Newman

gives profound and impressive meaning to each of these concepts.



Over against Newman's idea of liberal education, we in American universities have seen the growth of the idea of an instrumental education—an education, devoted to the cultivation of mechanical and professional skills; education which has its gaze rigidly fixed on the economic imperatives of our society.

Let me say at once that I am a liberal man; that, in a fundamental sense, I am on Newman's side in this dispute. But it is precisely here that the sober reflection sets in. What is a liberal education? Historically, the word liberal means "free," or, more accurately, "for freedom."

The word derives from Greek and Roman use, which recognized that one type of training was appropriate for the children of slaves and another type for "liberi," or the children who were born to freedom. A free child will have the privilege of choice. But genuine choice is impossible without range of knowledge and understanding and opportunity. A boy bound in adolescence to the trade of carpentry may be a useful member of society; but he is not free. And we, as Americans and as Christians, are deeply and immovably committed to the value of freedom.

## What Is Freedom?

THIS brings us to another crux. What is freedom? Now I am not going to wear you down with a re-hash of the literature and oratory which purports to examine or to answer that redoubtable question. I am going to solve the question immediately by an appeal to dogma. I refer, of course, to the collect for peace, in the order for daily morning prayer: "O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom . . ." Let me note here, in passing, the profound recognition that the essential condition of freedom is peace: as political peace is essential to political freedom, so spiritual peace is essential to spiritual freedom. And spiritual peace is the gift of God, accessible only



to those who recognize the truth of their relation to God. The words "My peace I give upon you" carry with them also the inestimably precious gift of freedom.

Now let me make an admission which you may find shocking. I believe what I have just said to you not because I find authority for it in the Prayer Book, not because it is approved Christian doctrine. For good or for ill, the temper of my mind happens to be that of a skeptic. I find it difficult or impossible to accept a conclusion on the strength of authority; and, at least in matters which intimately concern me, I tend to limit my beliefs to what I can see. I believe the Prayer Book's definition of freedom because belief has been forced upon me by observation and experience. It is in the brutal school of experience that I have altered some of my ideas about education, about the meaning of a liberal or free education. This means that, along with many other men and women of the twentieth century, I have had to alter my ideas about the capacities of human nature—what the bishops, in the pastoral letter I have already quoted, call "the truth of our human nature."

"It is only in the Christian Church that we learn the truth of our human nature." This truth is of the order of the paradox which I have already illustrated in my quotation from the liturgy: freedom is to be found in submission to the will of God. Let me apply this kind of truth to education: education which is undedicated in its freedom is not free; education which is undedicated in its utilitarianism is not useful.

Many of you will remember an article that appeared in *Life Magazine* a little less than a year ago—March 28, 1949. Its author was John McPartland, and its title "Intercollegiate Bull Session." According to the editors of *Life*, Mr. McPartland made a tour of college campuses, and brought back a composite story reflecting the views of students and instructors. Here are some of the speeches which he quoted: "These boys find the accumulated opinions of the past shallow . . . They have buried Aristotle and Thomas Aquinas. They have a sense of the urgency of tomorrow and a complete respect for competence." "We're shooting to be tagged by G.E. or G.M. or some outfit like that before we graduate. That's why you've got to figure all your plays from the time you're a sophomore—the right courses with grades that are good but not too good . . . plenty of campus activities to show leadership and getting along with people, and some athletics so that the personnel jokers from the big companies know that you're no swish. You've got to be well-balanced and well-rounded—that's how you get

the letter on the high-grade bond paper which says, 'Report to the executive offices on the first of September, 1949'."—This hair-raising utterance precisely exemplifies my paradox: observe that its invocation of the "well-balanced" and "well-rounded" man is in fact a cynical and nicely calculated acceptance of simple slavery. Here is a gem which purports to come from a history instructor at Yale: "A university was once a place where young men became literate gentlemen with an appreciation of the humanities . . . But now all the universities are becoming high-powered trade schools. About a third of the men are in the technical courses—'How to Create Artificial Life,' 'How to Blow Up a Medium-sized Planet.' The other two-thirds are specialists in one general course, 'How to Raise Dividends in a Supergigantic Corporation'." The academic gentleman concludes with "Sometimes I wonder about a student body composed of mad scientists and incipient Charles Luckmans." Let me pause to observe that "sometimes" seems hardly often enough, and let me quote one more passage—a rather extended one—from the editor of a college newspaper:

"Sure, the universities are becoming West Points for big business. Seniors want to graduate directly into jobs as second lieutenants with U. S. Steel or Du Pont or some such and retire on a colonel's pension 30 years later. What other plans can they make that will give them such security and prestige? . . . Look at college football today—it's a scale model of the situation. Nowadays a football game is a contest between two big organizations. The players are all specialists. They're the raw material and they're obtained by a kind of purchasing department. Then the production department—the coaching staff—works over the material and turns out the finished product, the team. The value of the product is measured by games won and cash customers at the stadium. The public relations staff—the advertising department—dresses up the product in bright packages of publicity and spectacular stuff. That's college football today and it's a fair sample of the situation in making a living. The important thing is the organization, the individual is nowhere without it. Who wants to be nowhere?"

#### A Saving Remnant

THIS young monster has done as fine a job as I've ever encountered in the summation of an anti-Christian, anti-liberal doctrine. But, for the argument, let's meet him on his own utilitarian grounds. Do you trust him to become a useful member of society? Multiply him by a few hun-



dreds or thousands, and you have a situation which threatens the very integrity of our civilization.

Now I want to quote a passage written by the editor of another college paper—written in an “intellectual autobiography” which was required for an entirely secular purpose: “The whole bulk of my experience has led me to the conviction that the most pressing need in the world today is for a fuller moral awareness among people and a stronger ethical basis for society. Mr. Basil Willey says, ‘Bacon was pleading for science in an age dominated by religion.’ I believe that the twentieth century is a period dominated by science, and standing in need of religious and ethical awakening. I have therefore determined that, in my professional work, my primary concern will be to make a contribution toward the fulfillment of this need.”

This passage was written by the editor of the Sewanee “Purple.” He did not write it for me, and he does not know that I am using it here. Against any suspicion that his is a “cloistered virtue,” let me hasten to affirm that, by any standard of worldly success, he has been preeminently successful in his college career. After he graduates this year, he will go to a secular professional school; And I will stake my last dime on the confidence that he is going to “succeed” both there and thereafter.

Within the framework of the Christian understanding, there is simply no conflict between the true and the useful, between the liberal and the instrumental. A Christian university is a university which tries to set upon this truth. A Christian university is a saving remnant within our educational structure.

When we say that a man is a Christian, we do not mean that he measures up to the Christian ideal; we mean that he acknowledges the force of that ideal. When we, at Sewanee, speak of ourselves as a Christian university, we do not mean that we conform to the pattern; we mean that we recognize the existence of the pattern and our obligation to evaluate ourselves by its standard.

However short we come, the recognition is of the utmost significance for even the elementary interests of college life. Take football, and recall the summary of our anonymous collegian above. In so far as his statement is just—I would call it an indictment but that he doesn’t seem aware of indicting—American colleges are guilty of prostitution and betrayal. Dr. Alexander Guerry developed this point in a speech which he delivered a very few hours before his death: “These institutions undermine the very objectives they are created to achieve. They fail in the mission

they were established to fulfill. While our country and its people need so desperately to have a sense of values and a real perspective, the colleges and universities are unable, because they have rendered themselves unable, to give their students and our people these great and necessary attributes.”

There can not be a decent college administrator in the country who would not recognize the justice of Dr. Guerry’s observations about college sports; there is not one who must not wish that the general situation were otherwise than it is. But college administrators are not free; they bow to the inevitable. Dr. Guerry, however, was free; and, at least in the matter of athletics, Sewanee enjoys a freedom which richer and larger and apparently more powerful universities do not enjoy.

### What Matters

I SAY “at least in the matter of athletics” for the sake of precision; but of course I have spoken of athletics only because it is an easy illustration. It is freedom in the quest for the true and the beautiful and the good which really matters. And that quest has been abandoned in an academic society where “the organization is everything, and the individual is nothing,” where students feel themselves irresistibly driven by temporal pressures. It can be maintained only in an academic society where there is the leisure of detachment from the transitory for the discovery of the permanent, leisure for exploring the resources of philosophy and science and literature. Sewanee undertakes to provide this kind of leisure, which depends so much on physical setting and human circumstances, but which depends above all on a fundamental loyalty to the ideal of Christian freedom.

This loyalty absolutely precludes the view that the individual is nothing, for it is bound to the view that the individual is sacred. In a Christian university, students and faculty members will have constant, easy, pleasant, and profitable contact with each other; their relations will be marked by affection and by courtesy. If I may speak once more of my personal experience, I will say that my associations with Sewanee students, during my three years of tenure at the university, have been the most rewarding and enlightening episode in the course of my own education.

A Christian university can not devote itself to anything less than the essential values of divine revelation and human experience; it can not compromise its clear obligations, as an educational institution, for any kind of gain, or popularity, or effective publicity. It enjoys a peculiar freedom in its pursuit of truth; it enjoys a peculiar



clarity in the definition of its standards. Finally, its whole scheme of living and working and teaching and learning is bound together by a great

unifying motive, which serves to give meaning and value both to its own life and to the life for which it prepares its students.

# Morning Prayer in Modern English

By **FREDERICK J. WARNECKE**

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**T**HE Anglican Communion last year celebrated the 400th anniversary of the first Book of Common Prayer in the English language. The significant aspect of this celebration is found in the words "in the English language." For despite the obvious and sweeping changes made by Cranmer, the leading spirit in this audacious liturgical adventure, the new book of worship was, in the words of its own preface, "much agreeable to the mind and purpose of the old fathers." The essential reform of 1549 was to substitute the living English language for the long dead Latin.

Cranmer's purpose in this was simple. It was that the worship of the Church should be in a language understood by the worshipping fellowship, thus permitting intelligent participation. Says the preface of the 1549 book, "And moreover, whereas St. Paul would have such language spoken to the people of the Church as they might understand, and have profit from hearing the same; the service of this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit and mind have not been edified thereby." Again, "and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers."

In the attempt to find language "most easy and plain," Cranmer wrote with freshness, straightforwardness and a compelling sense of immediacy. He phrased translations and revisions of ancient prayers so that they spoke clearly and directly to his day and age. They were indeed "for the understanding both of the readers and hearers"

But as this anniversary indicates, in God's mercy four centuries have passed since that time. Because it has continued to be a living language, English has grown and changed vastly in these years. In this evolution of a language, much of the Prayer Book phraseology has become archaic. Certain examples of this are almost classics! There is the use of the word "let" in its meaning of "to impede," rather than in its modern sense of "to permit" in the collect for the fourth Sunday

in Advent. ("Whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us.") There is the use of "prevent" to mean "go before" rather than "stop" in the collect for the seventeenth Sunday after Trinity. ("That thy grace may always prevent and follow us.") There are the many places where "comfort," "comfortable" and "Comforter" are used in their basic Latin sense of "with strength," "strengthening," and "Strengtheners," rather than in their modern meanings which unfortunately imply coddling. The list could be almost endless, though some examples of this are not quite so immediately obvious. One doubts whether the laity realize that in the prayer of consecration in the Holy Communion the word "reasonable" in the oft-quoted phrase "to be a reasonable, holy and living sacrifice unto thee" means "rational." Or that "health" many times refers to the gospel, as, "Thy saving health" in the prayer for all conditions of men.

True, there have been revisions of the Book of Common Prayer since 1549, the last as recently as 1928 in the American Church. But these have not wrestled with the basic semantic question, though they have changed some words and phrases. More often than not, with typical ecclesiastical caution, the attempt was made to correct liturgical bad taste and error by addition rather than by excision and revision. In the desire to achieve flexibility, the services were often actually made more complicated and cumbersome. It is astounding to realize that there are twelve lines of closely printed rubrics at the beginning of the order for daily morning prayer. There are then 78 further lines, or parts of lines or rubrics, not counting titles and indented instructions in prayers before we come to a final "Here endeth Morning Prayer." Then, of course, in common usage, it doesn't end! Without rubrics, we add hymns, sermons, prayers, offerings and anthems!

One is tempted to quote Cranmer's 1549 preface once more: "Moreover the number and hardness of the rules called the Pie and the manifold changings of the service was the cause, that to



turn the Book only was so hard and intricate a matter that many times there was more business to find out what should be read than to read it when it was found." Note, incidentally, the word "business" is used in its 16th century meaning.

### The Problem Intensified

**T**O the faithful Anglican, this problem of phrase and page is largely non-existent. Such learned long since to find their way about the book. Its phrases have become not only part of the warp and woof of their worship, but of their lives. They love the Book of Common Prayer with deep and admirable sentiment. Yet sometimes one wonders if they have not been beguiled into thinking that they understood it because they have said it so often. It is rather revealing to ask a faithful Churchman to explain a well-worn Prayer Book phrase and have him stumble for properly expressive language!

But the faithful, after all, are unfortunately all too few. Many who "profess and call themselves" members of the Episcopal Church worship falteringly when they deign to visit their parish church. As a hint of this, note the prevalence of printed Sunday bulletins with detailed and full outlines of the service, including all the pages of the Prayer Book to which one is to turn.

This plight is, of course, accentuated when we turn to those not of this communion, and to the great unchurched majority of Americans. Anglicans commonly speak in great pride of the Book of Common Prayer. It is considered to be one of the great advantages of that communion. Essentially, this is quite true. But the Prayer Book is also a stumbling block to many unchurched people. One may, for the moment, pass over the difficulties of following a service in the Prayer Book, and suppose that a pagan timidly drawing near unto God simply tries to listen to the service. Much of what he hears is in a language as strange to him as a foreign tongue. Even words that he recognizes are used in a stilted way. The result is that his attention is drawn from what is being said to the manner in which it is said. Worship changes to speculation. Reverence halts. Christian doctrine is clouded and debate begins in the mind. Error has full chance to enter.

But this is not to state the depth of this problem of liturgical worship. We live in a pagan culture which affects all our efforts at evangelization. Walter Lippmann has said, "The irreligion of the modern world is radical to a degree for which there is, I think, no counterpart." Therefore all Christians face a basic problem in semantics. The Christian vocabulary has been lost by the multitudes. It is significant that in the non-fiction best seller "Cheaper by the Dozen," which

tells the story of a family far above the average in intelligence, the common confusion between the terms "immaculate conception" and "virgin birth" is found.

Great Christian words and phrases which once were full of meaning are now meaningless to the majority of people. Because they are meaningless, their use brings no sense of relevance to life. Thus many of our best plans for evangelism fail because religious illiteracy has erected a formidable language barrier.

Yet because of this very semantic difficulty, the greater compulsion rests upon the Christian fellowship to devise means whereby to bring the good news again to people. Some Protestant groups have tried to do this in their worship by rejecting the liturgical heritage of Christianity. At times, this has resulted in language without Christian content. The language is simplified, but the sense of "the holy" is missing. Recognizing the peril in this solution, other Protestant groups have turned increasingly to liturgical forms, only to find themselves promptly enmeshed in the very problem we are discussing. Rome, still burdened with Latin, experiments increasingly with dialogue Masses. A few bold spirits in that communion long audibly for the Mass in the vernacular.

The obvious answer is to do once more what Cranmer did. The Church must once again translate its historic language of worship. The Church must once again speak liturgically in a language which people understand. It must speak as it did in New Testament days, in the language of the home and the market place. It must remember that one need not pray historically to pray well.

This is not the revolution it will seem to some sentimental souls. Recall Philip Toynbee's pungent essay on the future of literature, in which he gently spoofs "societies for the preservation" of things which could not survive without such coddling. He then wisely notes that major human interests perpetuate themselves when they are integrated with the living organism that is life at the moment.

In the Church, an essential part of our faith is that God's Holy Spirit is present in his Church, to guide it so that it ever "renews its youth and communicates its youthfulness to the vessel containing it," as Irenaeus said many years ago. We are not enslaved to the particular words and language of a Book of Common Prayer, as we are not enslaved to the literal words of the Holy Scriptures. Through each, the Spirit moves and lives anew in every age.

(To Be Concluded Next Week)



# Greed or Need

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

WHEN tobacco is harvested perhaps a dozen plants are left standing in a field. These few plants produce enough seed for the whole field for next year. That is an example of the measure of God's abundant provision.

On what basis does he mean it to be divided?

The Christian believes that God is indiscriminate and prodigal in distribution, sending rain on every farm regardless of the people living there and giving us far more than we deserve of time and chances to try again when we are wrong. But if there is any channeling of God's gifts, it is to those who are the greatest sinners and hence in the greatest need rather than to those who try to exert the most pressure. Need rather than greed draws love's bounty.

When he is influenced by this belief a Christian is usually at odds with prevailing conduct in business and politics. Since shame, sharing and service marks his policies, he is a thorn in the flesh to those who prefer to seek prestige, privilege and profit. They wish him to confine his Christianity to private and home life, but he cannot but view life as a whole and hence insists it is true also in business and politics. So he gets called a radical.

But a Christian radical has two distinctive marks. First, his methods must be in tune with his ends, hence must be dominated by love rather than violence; second, his end is the glory of God rather than the gaining or maintaining of control by one group of men over another. These are useful tests these days when we so often confuse Christianity and Communism, calling the best Christians Communists and missing our own full part in Christ's kingdom for fear of being similarly branded.

## Pretty Soft

By IRVING A. EVANS

Rector of St. Mark's, Fall River, Mass.

THEY couldn't help being soft. Those people of Israel had for years been depending upon their Egyptian masters to do their thinking and planning and worrying for them. They had enjoyed the only perfect security there is—slavery. Now they were free—pitifully free. By the grace of God they had a wise and resourceful leader in Moses, the man of God, and he saw to it that they

were provided with food (manna) and water (from the rock) and morale from his "Staff"—his leadership.

It was when he went away for a few weeks, up to the mountain top, to ponder and pray about the whole problem of law for human conduct, that the trouble began. The people came to miss the man who had fed them, found them water and green pastures and had done their thinking and planning for them. And they were not yet ready to work and fend for themselves. "Make us a God," they cried—"One who will provide for us, defend us and think for us." So it was that out of their rings and earrings, their bracelets and their anklets, Aaron made them a god—a golden god. A little golden calf.

How little human nature has changed since those far-off days, and one nation after another has been seeking prosperity and security—not by hard work and self-discipline, but by the "god" of government. Governments have nothing to give, they only take away—and the greater the government becomes, the more it costs. The golden calf came from the poor people. No wonder Moses was furious when he returned to find his people putting their faith in a bit of gold instead of getting busy and working and earning their way. They were soft, pretty soft—and so are we. They were vulnerable—very vulnerable—and so are we. From without, and even more so, from within. Our American people fill the night-spots and leave the pews half empty, squander their earnings on rubbish and leave the Church in want. All the while the "governments" of the world get bigger and more costly and more bitter toward one another while the people pay for it. Isn't it true that the softer a people become, the more they have to be governed and the more they pay? May God help us to begin to develop more spiritual stamina, more moral muscle—for the more self-discipline we shall need.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

## The Mystery of the Kingdom of God.

By Albert Schweitzer. Macmillan. \$3.00.

This is the book with which it all began! Long before Schweitzer wrote his famous "Quest of the Historical Jesus," as far back as 1901, the author, then at Strassbourg, wrote a "Sketch of the Life of Jesus." It was translated in 1913 by Dr. Walter Lowrie, then living in Rome. The new reprint indicates the continuing demand for this book, and also the enormous vogue of Schweitzer's works at the present time. Although the book is "dated," it still deserves reading—if for nothing more, at least to show how modern "thorough-going eschatology" got started.

## The Creed In Slow Motion.

By Ronald Knox. Sheed & Ward. \$2.50.

If we remember that "slow motion" is usually humorous and revealing, we will be prepared for this exposition of the Apostles' Creed (according to the Roman Church) by Father Knox. Delivered in twenty minute doses Sunday afternoons to a girls' school in England, they are here recorded verbatim in all their informality, humor and simplicity. All teachers can learn a great deal from this volume about presenting profound truths to youngsters in terms they can understand—with smiles, chuckles, and laughter. One wonders what the nuns thought of it.—C. LAWSON WILLARD JR.

## Eschatology and Ethics in the Teaching of Jesus.

By Amos N. Wilder. Harper. \$2.50.

This is a new and revised edition of one of the standard modern works in New Testament study. Dr. Wilder has brought the book up-to-date, has added about a chapter and a half, and has supplemented the bibliography. This is "the" book to start with in the study of this subject.

## Our Religious Traditions.

By Sterling P. Lamprecht. Harvard University Press. \$2.00.

In this little book Judaism, Catholicism, and Protestantism are analyzed and assessed from the point of view of what the author calls "that reasoned interpretation of human life which is the outstanding contribution of the Greek mind to western civilization." Considering that his beliefs represent a fourth tradition, Professor Lamprecht shows a good measure of sympathetic insight into the more im-

portant motifs of the other three.

His distinction between Catholicism and Romanism is helpful (and should be of particular interest to Episcopalians). All through he has a gift for multum in parvo. Of course, the ultimate priority over the three traditions which he gives to the insights and methods of rational humanism, will be unacceptable to any convinced member of either of the three traditions—Catholic, Protestant, or Jewish.

—JAMES A. PIKE

## Growth in Prayer.

By Constance Garrett. Foreword by Douglas Steers. Macmillan. \$2.00.

A simple, helpful, realistic manual of prayer by one who obviously prays. The book is divided into five parts: Learning to Pray, Vocal Prayer, Mental Prayer, Group Prayer, and Practice of Prayer. Each of these parts has several chapters on different types of prayer. At the end of each chapter are a number of prayers. The book stresses individual prayer, having only three short chapters on "group prayer." There is very little about corporate worship and the individual pray-er being caught up in the worshipping community.

—HELEN B. TURNBULL

## The Perennial Scope of Philosophy.

By Karl Jaspers. Philosophical Library. \$3.00.

A book by the German Existentialist, recently published under the title "Philosophischer Glaube." (Why has the translator changed the title so completely? Did he think that the new title is more attractive to the average reader? But the book is not written for him anyway!). In fact, the author does deal with the perennial scope of philosophy, but with the thorny problem of the relation between thought and faith, philosophy

and religion. It is a merit of the book that it recognizes the centrality of this problem. Indeed, existentialism depends upon its solution. It originated from Kierkegaard who believed in the primacy of faith, and wanted to destroy the belief in the possibility and validity of any "philosophical faith," as Jaspers tries to defend it. He rejects outright the position of Kierkegaard, as indeed all modern existentialists do, since they want to transform the Kierkegaardian protest against philosophy into a new type of philosophy called existentialist. This is the weak spot in all these modern attempts. To touch upon this spot is the purpose of the author; he finds himself compelled to substitute for Kierkegaard's faith another one which he (somewhat arbitrarily) calls philosophical, and which he simply dictates. The language of this treatise, as indeed of all Jasper's books, is presumptuous and unnecessarily technical.

—RICHARD KRONER

## Creative Personality.

By Dr. Charles Francis Potter. Funk and Wagnalls. \$2.50.

There is something desperately courageous about this book, as about Humanism in general. But how anyone can go on believing that evolution will see us through, or that the destiny of science is to lead mankind onward and upward forever, is—at least in these days—something quite incomprehensible to many of us.

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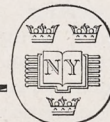
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## Youth of the Church

By JOHN BOOTY

Ex-Chairman of the  
National Youth Commission

**T**HE United Movement of the Church's Youth is the official youth movement of the Episcopal Church. It is sponsored and administered by the division of youth of the National Council assisted by the national youth commission. In this article I wish to deal with some of the problems of the movement which are of vital concern to its leaders.

First UMCY, as the movement is popularly called, is seeking to unite all of the church's young people into the active life and work of the Church. It does this by encouraging participation by all young people in some one of the many organizations set up for youth, such as the Brotherhood of St. Andrew, the Girls' Friendly Society, the Order of Sir Galahad, and into the total movement through the program and emphases of UMCY. All of the young people of the Episcopal Church are considered "members" of the movement. The aim is to encourage all to be active participants. Why should this effort be made? Are not the independent youth organizations doing as much as is needed? In 1934 the diocese of Georgia tried to find the answer to this question and discovered that the existing youth work involved less than 15% of the young people of the diocese. This is a common experience. And so UMCY with the backing of the National Council attempts to interest all young people in the life of the Church. UMCY includes all existing youth organizations and all young people who are not in organizations. UMCY includes "co-ed" youth fellowships and by virtue of its age range includes young adults and college students.

Many people say that UMCY is not fulfilling the task which the General Convention of 1940 created it for. But if this is true, why is it? First, UMCY is new. It has had to struggle through war years and through growing pains. Secondly, the youth organizations have seemed willing to approve UMCY but have neither caught the vision of the movement nor seriously considered it in their programs. The Brotherhood of St. Andrew, the Girls' Friendly Society, and the Order of Sir Galahad, officially recognized cooperating agencies of the division of youth, did not have any representative appointed to the national youth commission meeting in February. Thirdly, many dioceses and parishes are afraid of any national effort, for various reasons. Some just don't like unity. Some feel that the movement

is trying to "take over." Some fear that more work may be thrown at them. Some are just plain lethargic. Some think young people are pests to be endured but not encouraged in participating in the life of the Church.

The second major problem is in making UMCY a movement. Many considerations enter into this. One stone wall encountered is the current belief that a "canned" program for

young people is what the Church needs. This is a spoon fed, or needle injection business. It arises out of a bewilderment as to what to do with young people. It also arises out of a lack of leadership initiative. Such a belief in "canned" program can never be conducive to the projection of a movement. Before any program can be meaningful there must exist an attitude of mind which is receptive to



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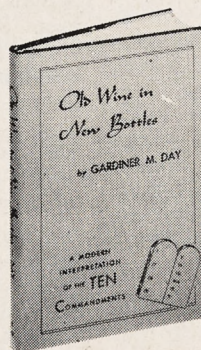
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it, and attitudes are the stuff of which movements are made. This is the attitude that Jesus means something to us today. The attitude is one of a personal commitment.

Another consideration here is the aspect of the Church in its conformity to the pattern of the secular institution. This means that we have an institution begun with some definite purpose in mind. But in time this purpose becomes obscured by the necessity of keeping the institution going. Thus we are likely to find that the primary purpose of an institution may come to be self-perpetuation. Young people of the Church are confronted with many organizations which have a tendency to feel this way and to compete for their attention. UMCY is often viewed by the supporters of youth organizations as competition and so feared. All of this inhibits the effort to make UMCY responsive as a movement to the grass roots expression of young people where they live and work in the Christian army of the Church, in youth organizations and outside.

As a movement UMCY begins with the young person who is beginning to know and feel himself as a person independent of the close family ties. This is the young person who questions all things, who needs to express himself and not be laughed at; whose enthusiasm, once he has found the center of his life and his new security in Christ, is the enthusiasm of a revolutionist. UMCY as a movement, ideally, seeks to be a channel for the expression of the young Christian in the Church. And UMCY is not afraid. It does not try to beat down revolutionary Christianity. Being keenly aware of this, and believing that the Holy Spirit works through young Christians, even as with the Apostles who were young men, is what makes UMCY a movement. And this is the reason why those who have experienced its drive never wish to see it become a rigid and static organization more concerned with buttons, pins, and Roberts rules of order, than with the application of all that Christ has revealed to us.

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**CHRISTIAN CENTURY:** through Editor Paul Hutchinson, reports that the country is full of fear. He wrote the signed editorial after a trip across the country by car. Much of the fear, he thinks, is deliberately fostered for political purposes, with the Republican strategy seeking to create fear of disloyalty in the higher ranks of government. As an illustration, he says that Senator McCarthy of Wisconsin launched his attack on the loyalty of the state department after Father Walsh, professor at Georgetown University, pointed to a Communist-hunt as an issue which would do most for him in his campaign for re-election. There is also fear of losing jobs with people becoming aware of rising unemployment. In the wheat belt the fear of a return of the dust bowl dominates people's minds. "This condition of mounting and multiplying fears is here, and those who are trying to see what road American policy is likely to follow must reckon with it. Nations

ruled by fear are hardly a good risk as world leaders."

**WATCHMAN - EXAMINER** (Baptist): Sunday schools should be supported by all Christians. Estimating that there are 38,000,000 children, young people and adults taught each Sunday by 1,500,000 teachers, the editorial urges that every member of the family attend. No local church is properly fulfilling its stewardship until it gives its best to the Sunday school. It further declares that a good school is a guarantee of the vital life of the church.

**THE EVANGELIST** (Disciples): takes church people to task for their failure to support churches and charities, which, combined, get one cent and one mill out of every American dollar. The editorial declares that church people hold the cross of Christ in contempt as of no more importance than a cigarette. It is well once in a while to take our eyes off Moscow and Washington and throw the searchlight in upon our own penurious hearts and the disastrous consequences which our thoughtless greed is having upon our way of life.

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## NEWS OF OTHER CHURCHES

### QUAKERS WITHDRAW FROM FINLAND

American Friends Service Committee ends its formal aid program in Finland on May 1, it was announced at headquarters in Philadelphia. Two Quaker workers are to be withdrawn, but the statement says that Quaker interest in Finland will not end since several Quaker visitors will travel there this summer, and in the future. Since 1945, Quakers have had a feeding and clothing program there, work camps, rehabilitation for small industries.

### INTERFAITH DINNER IN VERMONT

Protestant, Roman Catholic and Jewish men of Bennington, Vt., held an interfaith dinner on April 18, the first cooperative event of its kind in the city. The dinner was held in the Knights of Columbus Hall and the principal speaker was the Rev. Robert F. Joyce, Roman Catholic pastor of Rutland.

### PROPOSE THREE-FAITH PEACE STUDY

A proposal has been made by the Synagogue Council that Jewish, Roman Catholic and Protestant groups make a common study of the problems of peace. The council thinks UN must be strengthened; democracy must be extended to those people which have not yet achieved full independence; democracy must be reinforced in the U. S. with threats to civil liberties vigorously combatted, "such as have become manifest in the current wave of hysteria and irrational suspicion;" press and radio should restrain news that encourages fear and creates distrust and conflict; a larger proportion of national wealth should strengthen schools and promote health and social welfare. The pronouncement declared that the council looked "with serious misgivings upon the growing reliance on force, which has become the accepted basis for international policy of all major nations."

### CHRISTIAN FELLOWSHIP EXPERIMENT

Ministers in a number of cities have organized small meditation, prayer and fellowship groups, following addresses by Elton Trueblood, professor at Earlham College and a Quaker. Speaking to a large group of ministers in Minneapolis, he said that "the basic unit of Christian life is not the great denomination nor the single individual in his aloneness, but the intense and really living fellowship of a few people who share life at its deepest points. Apparently Jesus de-

pended utterly on this method when he formed the group of disciples. There were 12 in his fellowship and this is about the right number for us." Dr. Trueblood organized similar groups in Des Moines, Denver, Pocatello, Portland and Seattle, and presumably will set up similar groups at conferences he is leading in other cities for the mission society of the Baptists.

### MINISTERS BLAMED FOR DIVORCE

The ministers association of Adams County, Indiana, think ministers are partly to blame for divorce. The resolution condemned ministers "who merely read the marriage ceremony for a fee." They have a responsibility "to do all in their power to indicate to each couple the stake that God and the Church have in each marriage and to explain to young people the meaning of love, the understanding of which is vital to happy and successful marriage." A committee was appointed to draw up a set of premarital counseling standards.

### DR. SANDER IS BARRED FROM R. C. HOSPITALS

Two R. C. hospitals in Manchester, N. H., have barred Dr. Hermann Sander, acquitted of a mercy-murder charge, from treating patients in the institutions.

### EVANGELIST ESTABLISHES RANCH FOR BOYS

A ranch for delinquent boys is to be established at Melbourne, Fla., by Homer Rodeheaver. Robert Catledge, school teacher of Marianna, Fla., is to be head of the institution which is located on a 30,000 acre estate.

### BILLY GRAHAM SEES LUCE AND BYRNES

Billy Graham, 31-year-old evangelist, who is getting the headlines these days as a preacher of the gospel, reports that he recently spent five hours "talking religion" to former Secretary of State, James C. Byrnes. He also reported "friendly" conversations with Henry (Time-Life) Luce.

### OKLAHOMA PLAN WOULD LIMIT CHURCHES

A plan which would limit the number of churches in a town will be studied by the Oklahoma council of churches. The aim is to do away with over-churching and to eliminate competition. Any plan submitted following a survey by a special committee will not be binding on the members of the council.

## Timely Tracts

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## NEWS OF CHURCHES OVERSEAS

### LAYMEN MEET AT BOSSEY

Methods of bridging the gulf between Christian teaching and contemporary life were discussed at a meeting of laymen at the ecumenical institute at Bossey, Switzerland. Attending were educators, editors, industrialists, from eight nations, including U. S. M. Andre Philip, head of the French economic delegation to UN, underscored the significance of two million unemployed in Germany and Italy. He said he was not afraid of the H-bomb but of another economic crisis which could be brought about only through unity of the European nations. He said it was the Church's responsibility to arouse the consciences of the people to this need.

### NEW LIFE MOVEMENT IN NEW ZEALAND

A new life movement has been launched by Presbyterians in New Zealand with aims of revitalizing the inner life; promoting evangelism; church extension and construction at home and abroad.

### MOSCOW PATRIARCH URGES PEACE

Priests conducting Easter services in Russian Orthodox churches read a letter from Patriarch Alexei urging prayers for peace and the outlawing of atomic warfare.

### COMPLETE FREEDOM IN ISRAEL

Complete freedom of worship for Protestants, Roman Catholics, Moslems, and all others, as well as Jews, "is a fact in Israel" according to Daniel A. Poling, who was a member of a delegation of Christians to tour the country. He said further that "dynamic religious faith runs like a fire" through the country. He said it answered the question "how so few could withstand so many in battle and now, in peace, how they could perform the miracle of receiving 1,000 refugees daily and keep their gates open to all who would come."

### SLOW COMEBACK FOR RURAL CHURCHES

Rural churches are staging a slow comeback in China, according to a Christian leader reporting at Hong Kong after frequent trips into the interior. Self support is a major problem but pastors are becoming more and more committed to the idea of supporting themselves through farming, bee-keeping, stock-raising, and such home industries as soap-making, tailoring and carpentry. At a meeting

recently of rural social service workers, out of 69 delegates from 39 rural churches, it was revealed that 34 were active in local government.

### MARK HOLY WEEK IN BELGRADE

Holy Week and Easter were marked by extraordinary scenes of religious devotion in Communist-dominated Belgrade. Crowds flocked the cathedral and other Serbian churches, the total estimated at 140,000 on Good Friday alone—about a third of the city's population.

### ROMANIAN METROPOLITAN IS UNFROCKED

The synod of the Romanian Orthodox Church, meeting at Bucharest, has unfrocked Metropolitan Vissarion Puiu, formerly head of the Bucovina diocese, accusing him of being "a Vatican agent" and of having left his diocese, to live in exile in Paris, without authorization. The Metropolitan was criticized during the war for preaching pro-Hitler sermons.

### PRIESTS SENTENCED IN POLAND

Two Roman Catholic priests have been sentenced to long prison terms by a military court in Poland, charged with anti-state activities. The prosecutor declared that the priests, together with a layman who was likewise found guilty, were under the influence of "the anti-patriotic Church hierarchy which has turned some priests into bandits."

### NOTABLES PREACH AT ST. PAUL'S

C. Alan Paton, author of "Cry the Beloved Country," and the Rev. George MacLeod, founder of the Iona Community, and a minister of the Church of Scotland, preached in Holy Week at St. Paul's Cathedral, London. Mr. MacLeod is said to be the first non-Anglican to preach there.

### MORAVIAN CHURCH JOINS WORLD COUNCIL

The Moravian Church of Great Britain has joined the World Council of Churches, bringing the total to 156 Churches located in 44 countries.

### HIERARCHY ASKS REFORMS IN INDUSTRY

Reforms in industry which would gradually achieve the sharing by organized labor in "management, profits and property" were recommended in a pastoral letter issued by the R. C. bishops of Quebec.

### MISSIONARIES MEET IN SOUTH PACIFIC

Native delegates from 16 South Pacific islands are to attend a missionary conference at Suva, Fiji Island, April 24-May 6. The purpose is to coordinate policy and research on matters of common concern, with the affair set up by the governments of the U. S., Great Britain, France, the Netherlands, Australia and New Zealand. Missionary organizations from several of these countries are to attend as observers.

### ANGLICAN BISHOP VISITS GERMANY

Bishop Leslie S. Hunter of Sheffield, England, arrived in Hamburg on April 12 for a tour of western Germany and Berlin. He is visiting a number of refugee camps and is also to attend the synod of the Evangelical Church meeting in Berlin on April 23.



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## PEOPLE

### CLERGY CHANGES:

CHARLES D. NEWKIRK, curate of St. Paul's, Syracuse, N. Y., becomes curate of St. Paul's, Flint, Mich., May 1.

G. ASHTON OLDHAM, retired Bishop of Albany, is at 3700 Mass. Ave., Washington 16, D. C. until May 9, after which he is to be addressed at Norfolk, Conn., through Sept.

E. LAWRENCE CARTER, assistant at Christ Church, Fitchburg, Mass., becomes assistant at St. John's, Williamstown, Mass., July 1.

GEORGE A. BURNS, formerly rector of the Good Shepherd, Pittsburgh, Pa., is now in charge of Holy Trinity, Logan, W. Va.

EDWARD C. BRADLEY has resigned as a chaplain of New York City Mission Society, effective May 1.

A. J. TORREY has resigned as vicar of St. Simon's, Concord, N. Y., effective Sept. 1.

WALTER P. H. PARKER, vicar of missions at West Chester and Coatesville, Pa., becomes rector of St. Philip's, Syracuse, N. Y. in May.

JAMES R. COLBY, formerly in charge of St. John's, Deyden, Mich., and St. Paul's, Romeo, has retired from the active ministry because of illness. The two churches are now in charge of CHARLES D. BRAIDWOOD, rector of Grace Church, Lapeer.

### ORDINATIONS:

JOHN W. HERMAN, WALTER J. MOREAU, both students at General, and ROBERT H. BOOKER, student at Philadelphia, were ordained deacons on April 15 by Bishop Pardue at Christ Church, Brownsville, Pa.

ROY A. McDANIEL was ordained deacon by Bishop Horstick on March 21 at St. Alban's, Superior, Wis. He is in charge of St. John's, Sparta, and work at Black River Falls.

G. ERNEST LYNCH was ordained priest on April 4 by Bishop Scarlett at Trinity, Hannibal, Mo., where he is now rector.

LON M. PRUNTY was ordained deacon on April 4 by Bishop Scarlett at Calvary, Columbia, Mo. He has not yet been assigned.

### LAY WORKERS:

ROBERT E. LENGELER, formerly Methodist minister at Endicott, N. Y., is now in charge of Gethsemane, Sherrill, N. Y. and Trinity, Canastota, N. Y., as he prepares for ordination.

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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.

JULES L. MOREAU  
Prof. at Seabury-Western

For a long time I have been an avid reader of The Witness, and I have championed its cause in a part of the country where more conservative and right wing Church publications have a greater circulation. That is for the fact that I think you are on the right track in your theological thinking and also in the application of that thinking.

I must admit, however, that I was a bit shocked as I read the second editorial in this week's magazine (13 April) entitled "Who is Subversive?" Mr. J. Parnell Thomas might well have proved to be a less than diligent public servant, and in time Mr. McCarthy might prove to be a similarly poor specimen of the 'people's choice'; but what that has to do with the subject of your editorial I fail to understand. We can fight against Thomas-ism or McCarthy-ism only by a clear and straightforward statement of the fallacies upon which their positions are based. It is only reluctantly that I bring this matter to your attention, since I have a strong belief in your general approach to public matters, but I feel equally strongly that a paper such as yours cannot stoop to such unnecessary mudslinging without damage to the greater cause involved, despite the truth of the accusations.

I hope that we may write off this outburst as an example of an editor's being carried away with the apparent strength of a clincher.

Orchids to you and your staff, and just one small spring onion for this infelicitous jibe.

MARY F. LEAKEY  
Churchwoman of Hawthorne, N. J.

Ever since I was introduced to The Witness several years ago, I have wanted to express my deep sense of gratitude for the glowing light it throws into our home each week. With your unique blending of the spiritual and the rational as reflected in much of our present day thinking, you always give us a quickened sense of the wholeness of human experience. Your Lenten series was outstanding in this respect but the April 6th issue was tremendous.

I don't think I have ever read a more penetrating analysis of Christian thought and feeling than Prof. Thomas' article on "Secularism and Humanism." In fact, everything about this

issue seemed truly inspired, compelling me to take time out of a busy day to thank you for an unusually moving experience.

LUTHER W. GRAMLY  
Rector at Valentine, Nebr.

The article "Priest or Pastor?" (March 30) can be supplemented by this viewpoint. In many Roman church announcements the incumbent's name is followed by "pastor." This indicates to interested readers that he is authorized to administer the sacrament of penance. Qualification to do this is inherent in the priesthood, but an appointment to serve at the table does not necessarily permit using this rod and staff of comfort.

A Roman friend once on reading the page of church notices jocularly remarked that many calling themselves pastors were just sheepherders, and some maybe even rustlers.

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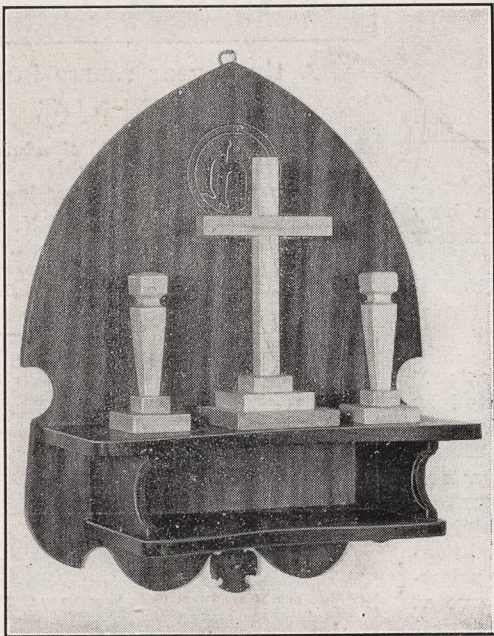
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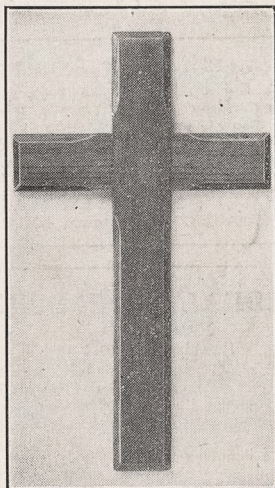
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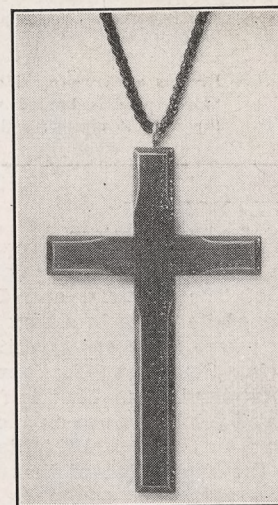
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