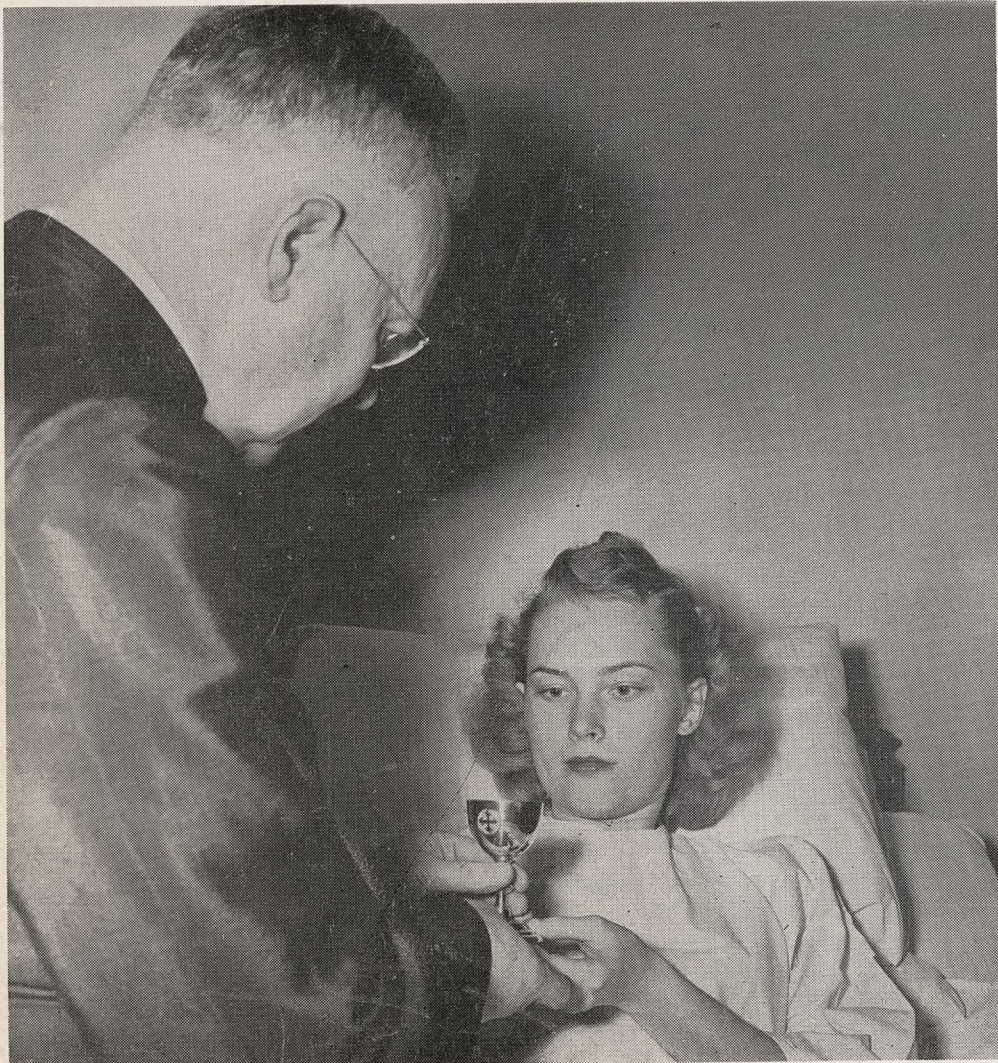


THE

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Witness

May 4, 1950



ADMINISTERING HOLY COMMUNION

The Rev. C. H. Leyfield at the Hospital of the Good Shepherd, Syracuse, N. Y.

MORNING PRAYER IN MODERN ENGLISH

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.

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Thursdays and Saints' Days at 10:30 a.m.
The Church is open daily for prayer.

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Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

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

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

THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York

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5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

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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

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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

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Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday, Holy Communion, 10:30.
Visit one of America's beautiful Churches.

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BUFFALO, NEW YORK

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The Rev. Robert R. Spears, Jr., Canon
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Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL

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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
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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

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Rev. Calvin Barkow, D.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
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THE CHURCH OF THE ADVENT Meridan St. at 33rd St. INDIANAPOLIS

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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

Council Makes Cuts in Budget Of General Convention

The One World in Christ Campaign Failed To Raise Sufficient to Meet Needs

By ANDREW M. VAN DYKE

★ Presiding Bishop Sherrill announced to the meeting of the National Council on Wednesday, April 26th, that "It is still too early for us to be able to make a detailed financial report on our campaign of one world in Christ. Many dioceses have made only preliminary statements, and statements from parishes are incomplete. At the present time no estimate should be made because it is so incomplete that it would be misleading." He went on to show that the expectations from dioceses totaled over \$1,147,000 more to be given this year than in 1949, though this includes what was previously given separately through the fund for world relief. Bishop Sherrill added: "There is no reason for discouragement or despair, because with what is in sight we can go ahead on most of the projects. As a safety factor, certain items will be withheld temporarily."

Budget Cut

Reports from the financial department revealed that what dioceses expected to give was some \$717,000 less than their quotas. Over half of this deficit derives in the second province, even though these same dioceses expect to give \$225,000 more this year than last. The fifth province accounts for about a seventh of the total shortage, and the third for about a tenth.

Among the items to be temporarily withheld is one of \$270,000 for domestic missions. Most of this will be done by not making salary increases retroactive to January 1st as planned, but to give the additional amounts from July 1st to the workers in these areas. In addition, the amount needed to assist dioceses in expanded population areas, particularly on the Pacific coast, was cut. Bishop Block of California made an eloquent plea that this latter not be done, but after Bishop Sherrill posed the question to him of what else should be cut in preference, there was no answer. Of \$150,000 in the proposed budget for this item only \$25,000 was retained, but in addition the Council voted \$50,000 from the Reconstruction and Advance Fund for this work.

The overseas department will receive \$151,000 less than contemplated, and this will be accomplished by not filling certain positions for which there is both need, and suitable personnel available, as well as delay in building in Liberia and Brazil. World relief will be cut from a half million to \$400,000, but it is said that we will still be doing, proportionately, as much and perhaps more than other denominations. Christian education will have to leave out the hiring of persons to fill several executive positions because of a

withholding of approximately \$75,000. The department of promotion will also be without some assistants due to slashing their operating budget about \$55,000. The Church Army is to receive \$5,000 which is half of what was in the budget. Together with a number of other amounts, the total that is to be spent is about \$4,967,000 as over against the \$5,634,000 that General Convention voted.

The final statement of expenditures and income for 1949 was released. It ran to \$3,688,000, or close to \$200,000 more than last year. The mathematical quotas for 1951 were also presented to the Council. In total they are almost the same as formerly except that there have been certain reductions for dioceses in the 1st, 2nd and 3rd provinces, and corresponding increases in the others.

Additional and final payments on legacies and gifts since the February meeting of the Council amounted to \$209,250, the largest new fund to be established being one of \$150,000 coming from the estates of Annie G. and Mary L. Saunders of Lawrence, Mass.

More Great Scenes

Bishop Hobson injected a new note on an old theme as he reported for the department of promotion. "Great Scenes from Great Plays" is going to be revived on quite a new, and self-liquidating, basis. As in show business, or in ancient theology, there is an "angel." An anonymous person has guaranteed to stand all the expenses of the initial recordings for another twenty-six weeks of this radio program, and has also agreed to protect National Council against any deficit in the whole

(Continued on Page Six)

EPISCOPAL CHURCH NEWS

DEAN SHIRES ELECTED SUFFRAGAN

★ Dean Henry H. Shires of the Church Divinity School of the Pacific, Berkeley, Calif., was unanimously elected suffragan bishop of California, on the first ballot at an adjourned session of the 100th annual convention of the diocese, meeting at Grace Cathedral, San Francisco, April 19, 1950. Dean Shires was nominated by the Rev. John Compton Leffler, rector of St. Luke's Church, San Francisco, president of the standing committee. Seconding speeches were made by Mr. Albert C. Agnew, chancellor of the diocese, Mrs. Norman B. Livermore of Ross, member of the standing committee, and by the Rev. Henry M. Shires, rector of Christ Church, Alameda. There were no other nominations.

MUNDT-FERGUSON BILLS ARE OPPOSED

★ A group of religious, professional and labor leaders in New Jersey issued a statement April 19 opposing the Mundt-Ferguson "anti-subversive" bills.



MRS. GILBERT T. CASWELL is president of the Auxiliary at St. James Cathedral, Fresno, California

They declare that "these bills do not insure greater security for these United States but rather undermine those basic freedoms on which our true strength as a democracy rests." The bills are characterized as "instruments of thought control" and the opinion expressed that if passed "the right of the American people to legislate its will democratically and peacefully can be destroyed."

Among the nineteen to issue the statement were Bishop Ludlow of Newark and Canon Robert Smith of the diocese of New Jersey.

PRAYER BOOK STUDIES

★ The liturgical commission is beginning the publication of various Prayer Book studies, looking toward future revision. The first book, published by the Church Pension Fund, is now on the press and includes studies on baptism and confirmation and on the liturgical epistles and gospels. The second study will be on ministration to the sick.

The commission also states, following a meeting in Washington, April 13-14, that intinction, when performed by the communicant, does not violate the rubrical law of the Church, but that, until the present rubrics are revised by two sessions of General Convention, intinction performed by the priest is contrary to the rubrics.

ST. LUKE'S HOSPITAL ANNIVERSARY

★ The 100th anniversary of the founding of St. Luke's Hospital, New York, was commemorated last Sunday, April 30th, with a service at the Cathedral of St. John the Divine. The speakers were Bishop Gilbert and Dr. Benjamin P. Watson, the president of the New York Academy of Medicine.

SHUN NEUTRALITY URGES HINES

★ Bishop John E. Hines, coadjutor of Texas, told the convention of Georgia, meeting April 21 at Augusta, that the Church must "eschew neutrality in the battle for social righteousness."

"We are standing in the midst of one of the great transitions which periodically come to pass, revolutionary in impact and lasting in effect. The Church cannot stop this revolution, once it is under way, for revolutions do not consult pious men.

"But the Church can do something for a world in revolution by way of saying, 'On the face of the clock of human destiny, it is later than you think.'

"How can church people meet with the revolution of their day? One, by the re-discovery of worship, by which we mean a decisive experience with God who made the world. Two, the Church must eschew neutrality in the battle for social righteousness and stand with Christ on the frontiers of the world's need."

DEGRADING LITERATURE HIT BY AUXILIARY

★ Delegates to the meeting of the Auxiliary of North Carolina, meeting April 24 at High Point, instructed its legislative committee to fight "degrading literature on the newsstands."

GIVING WOMEN A VOICE

★ A commission of General Convention with the rather cumbersome title of "To Consider the Problem of Giving the Women of the Church a Voice in the Legislation of General Convention," held its initial meeting in New York, April 12, under the chairmanship of Bishop Peabody of Central New York. A plan for study and re-

search was outlined and it is hoped that the report can be completed before the summer of 1951.

GFS HAS POLICY ON RACE

★ The Girls Friendly Society has released a statement on racial policy which declares that it stands for full participation of all members in all activities, such as camps, conferences, holiday houses, meetings, with no restrictions based on race or creed. The directors do state however that if a parish wishes a branch of one racial group, on the basis of segregation, that privilege shall be granted.

AN UNUSUAL SORT OF INVITATION

★ The attendance at the three hour service on Good Friday has been so great in recent years at Trinity Cathedral, Pittsburgh, that Bishop Pardue sent a letter to each family in the diocese urging them to attend the service in their home parishes, with only those who were downtown attending the cathedral service. In spite of this the attendance this year was a record high—7862 were there for at least part of the service, with several hundred others trying to get in. Bishop Pardue has been the preacher in recent years but attributes the attendance to the efforts over a long period of Dean N. R. High-Moor.

JORDAN ADDRESSES FLORIDA MEN

★ Robert D. Jordan, director of promotion of the National Council, was the speaker at a dinner for laymen in Tampa, April 18. There were 178 present, representing nineteen of the thirty congregations in the Lakeland, Bradenton and Tampa areas. Mr. Jordan spoke on the necessity for the Church to present her claims through every known communication and advertising system.

A. DIXON ROLLIT RECTOR AT WILKINSBURG

Although the Rev. A. Dixon Rollit is no stranger to the Pittsburgh diocese it is in a new relationship that he is now greeted. He is the new rector of St. Stephens, Wilkinsburg. Mr. Rollit was born in Ottawa, Ontario, on June 4, 1912, and is the youngest son of the late Rev. Charles Gore Rollit. He is a grandson of the late Canon Charles Gore Dixon Rollit and a great grandson of Archdeacon



A. DIXON ROLLIT

Charles Rollit sometime of St. Paul, Minnesota. Thus, he comes from a distinguished Church family and one which bears some hundred names in the realm of Episcopal Church history. Members of his family have served the Church of England and Canada and the American Episcopal Church for over 105 continuous years.

Mr. Rollit graduated from Bishop's College, Lennoxville, Quebec, and attended courses in Magill University, Montreal. He was ordained deacon in 1935 and priest in 1936 by Bishop John Craig Farthing of Montreal. He first served as an assistant to Archdeacon Almond of Montreal

at Trinity Memorial Cathedral and later was appointed to a missionary charge, and was priest in charge at Rouyn, Quebec, where he spent over three years. During this time he did missionary work in the mining fields of northern Quebec; a work which led to the opening of several new missions.

At the outbreak of war, Mr. Rollit was too young to be accepted as a chaplain so he volunteered for combat service. In 1940 he returned to the active ministry as chaplain to the First Battn. Victoria Rifles of Canada, and he served overseas with the 2nd Canadian Division Aids Reconnaissance and was with the 2nd Division of the Canadian Army at Normandy in June, 1944. While serving with the army he was injured in action on the western front in October of that year. After his discharge in 1945 he attended a post-graduate course at the General Seminary, New York, acting as Assistant at St. Thomas in New York.

Mr. Rollit first came to Pittsburgh in 1946 as an assistant to the present Bishop of Western New York, Lauriston L. Scaife, then rector of Calvary Church. In the diocese he has served as a member of the diocesan youth commission and chaplain of the Harry E. Sheldon Calvary camp, and last year was director and chaplain and this year is director of the diocesan Youth Summer Conference.

Mr. Rollit is married to the former Roona Donzella McKinnon, a graduate of McGill University, and 3 children are a result of this marriage, Adrienne Dorothy 11, Charles Ivan 10, and Julia Margaret 1.

Mr. Rollit was instituted as Rector of St. Stephens Church, Wilkinsburg, earlier this year. Bishop Scaife came from Buffalo to attend the service and to preach.

St. Stephen's is one of the strongest parishes in the diocese, with a communicant strength of over a thousand.

NEWS OF CHURCHES OVERSEAS

STORY OF THE WEEK—

(Continued from Page Three)

procedure. Several hundred parishes, it was said, have indicated willingness to pay for transcriptions which could be broadcast over local stations. The department feels that there are probably four hundred churches which would buy transcriptions for between \$10 and \$25 apiece over the whole period, and get them on the radio in their vicinities with their own commercials. In this way, the project will pay for itself. Bishop Hobson pointed out that "Great Scenes from



BISHOP HOBSON
Announces New Radio Series

Great Plays" had the largest audience of any so-called religious program, numbering about six million, and that this is a method for getting in contact with unchurched people.

The department of Christian social relations reported that over 800 displaced persons had been provided for by our Church people, and it urged that by June the quota of 1200 be accepted. The suggestion was also approved that the department associate itself with other Churches in carrying out the responsi-

bilities which will come through new legislation in this field.

The division of health and welfare services reported that this newest of divisions was now organized. The Episcopal Service for Youth and this division have been studying ways of integrating their efforts. For some years the former organization has been receiving the bulk of its financial support from the Council, though not a part of the Council. The Council adopted a resolution which continued conversations which may eventually result in the Service for Youth becoming a unit of the official division of health and welfare services.

Bishop Binsted of the Philippines spoke at some length on conditions in that district. He stated that reconstruction in the outlying provinces was now almost complete. Purposely the job in Manila had been left to the last. The site which will accommodate St. Luke's Hospital, the new cathedral, schools and theological seminary is ready. At present the buildings only house the seminary. Hopes are high that in the future this district, with Filipino leadership, will become autonomous, like the Church in Brazil and China.

The department of Christian education told of the resignation of Miss Frances Bailey from the editorial board. It also gave the final figure on the 1949 (not a typographical error) Lenten mite box offering of \$509,468. The emphasis for the 1951 venture will be the rural work of the Church.

The armed forces division received the resignation of Bishop Hart of Pennsylvania as chairman, and in his place has selected Bishop Louttit, coadjutor of Southern Florida.

Bishop Bentley told the Council of a radio message informing him of the installation of Bishops Chen and Mao in China, and

that the consecration of Bishop Kimber Den had taken place. The Council enthusiastically passed a motion of appreciation and good will to these brethren in China in their new duties.

WASHINGTON ORGANIST WINS PRIZE

★ Ronald K. Arnatt, organist and choirmaster at the Ascension and St. Agnes, Washington, D. C., is the winner of the third annual award for the best anthem in the 1950 competition of the Church of the Ascension, New York. The subject of the anthem this year was the Beatitudes and it will receive its first performance at the Ascension the evening of May 18.

SHANGHAI DIOCESE SHOWS GROWTH

The diocese of Shanghai, or Kiangsu, had 628 adult baptisms and 525 infant baptisms in 1949, and 579 confirmations. The diocese reports 16,442 members, of whom 8,371 are communicants. In addition to these, 2,869 are reported as unknown, i.e., not found since the war. About 3,700 "not-yet Christians" are under instruction. The staff includes forty-one Chinese clergy. Among the larger churches in Shanghai are: Church of Our Saviour, 1,725 members; St. Peter's and two chapels, 1,672; St. Paul's and two chapels, 2,025; All Saints, 811. Four others each have more than 600 members. In each case, communicants number something more than half the total membership.

St. Luke's and St. Elizabeth's Hospital, Shanghai, and St. Andrew's, Wusih, had more than 9,000 in-patients during the war, and treated more than 135,000 in the dispensaries.

St. John's University had 1,480 students, plus 571 in the middle school and 180 in the primary school. Other middle or

secondary schools included St. Mary's, Shanghai, 354, Soochow Academy, 502, Mahan and St. Faith's in Yangchow, 301.

NEW DIRECTOR AT ROANRIDGE

★ Ven. Norman L. Foote, archdeacon of Montana, has been appointed director of the town and country Church institute, training center at Roanridge, Parkville, Mo. He is to take office August 1st.

AUXILIARY MAKES A TOUR

★ The national executive board of the Auxiliary, meeting April 21-24 at Seabury House, began with a tour of the Church Missions House to find out how it ticked. About half of them were in the building for the first time. Then they went to Windham House, hostel for students, had lunch and met some of the girls that they had previously voted scholarships.

At Greenwich they listened to the various reports on home missions, Negro work, town and country, college work. There were also reports on the place and work of women in the Church, including one by Mrs. Theodore Wedel on the Geneva meeting (Witness, April 13).

Appropriations were voted for about thirty scholarships; for aid to Japan; help for women missionaries in the U. S. who need cars to get around their rural fields; and several grants for the repair of buildings.

Money was also voted to complete a new building at the training center at Roanridge, Mo.; also a grant to the Bishop of Mexico to help in theological education.

The Board also voted a gift to the Ida Scudder Jubilee Fund for the Christian Medical College in Vellore, India, and increased the annual appropriation to the general budget of the interdenominational Home Missions Council.

PEACE CONFERENCE IN CHICAGO

★ A considerable number of Episcopalians are among those sponsoring a conference for peace which meets in Chicago, May 29-30. The bishops listed by the Committee for Peaceful Alternatives are Bishop Parsons, retired bishop of California; Bishop Dagwell of Oregon; Bishop Walter Mitchell, retired bishop of Arizona; Bishop Moulton, retired bishop of Utah. Others are the Rev. Roscoe T. Foust, rector of the Ascension, New York, and editor of The Witness; Dean John Day of Topeka; Dean Paul Roberts of Denver and the Rev. Philip H. Steinmetz, rector of the Ashfield parishes, Mass. The purpose of the conference is based on the affirmation that peace is possible and that alternatives must be found to the cold war.

CHILD CARE CENTER RUN BY PARISH

★ St. Mark's Day Care Center in San Antonio, Texas, is a community project sponsored by St. Mark's Church. It is a non-profit, self supporting service for the pre-school age children of employed parents. Because it was found to meet a very real need it is now sponsored by the

church on a permanent basis. State laws governing child care outside the home set strict standards concerning minimum number of qualifications of personnel, fire and sanitation regulations, building and equipment requirements. The school is governed by a parish advisory board with the rector, the Rev. Harold Gosnell, as chairman. The staff consists of a director, two trained teachers, two registered nurses, two assistant teachers, a maid and a janitor. The hours are from 6:30 a. m. to 6 p. m. six days a week. The daily routine includes naps and lunches. The maximum enrollment is sixty children between the ages of three and six. Parents pay a five dollar registration fee and thirty dollars a month for this care. There is always a waiting list.

In addition to physical needs the children receive standard pre-school (nursery and kindergarten) training, religious education not only in daily worship but in classes, dancing and other activities. They attend good children's movies and take field trips to points of educational interest. It is the aim of the school to provide as many rich and interesting experiences as possible for these children to whom normal family life is denied.



CHILDREN are dressed to represent those from foreign lands at this service at the Good Shepherd, Jacksonville, Florida, at which their offering for Lent was presented

EPISCOPAL CHURCH NEWS

CHARLES TAFT HITS FLYNN BOOK

★ Charles P. Taft, Episcopalian and former president of the Federal Council of Churches, speaking April 21 at the Yale Divinity School, charged that John T. Flynn's book, "The Road Ahead," is a part of an "irresponsible" campaign against the Council.

He also castigated "some fundamentalist groups" for what he called "their unbiblical and unethical tactics, particularly in reference to their attacks on the Federal Council of Churches." Mr. Taft said that Mr. Flynn in his book had depended largely on information given him by the Rev. Carl McIntire of Collingswood, N. J., head of the fundamentalist American Council of Christian Churches, which has consistently opposed the Federal Council.

The former Federal Council head urged churches on all levels to hold conferences on Christianity and economic life patterned after the recent National Study Conference on the Church and Economic life held in Detroit. He stressed that such conferences to be effective must have in addition to specialists in economics, a balanced representation from business, labor, agriculture, the Church, and the professions.

WALLACE PRESENTS PROGRAM

★ Henry A. Wallace, Episcopalian, presented a program for the 1950 Congressional elections in a radio program on April 22. He suggested that all candidates be rated on their replies to the following questions:

"1. Do you believe in the Trygve Lie program of continuous top level negotiation and conciliation between the great powers, starting at once, looking toward the elimination of the curtain between East and West?

"2. Do you believe in outlawing the atom bomb and the hydrogen bomb by declaring the first nation to drop such a bomb would be the enemy of all mankind?

"3. Do you believe in an agreement between all nations to reduce armaments by 30 per cent, using the money thus saved in a United Nations revolving fund . . . for development of overcrowded and under-developed areas?

"4. Do you believe in a four-power agreement to prevent the rearmament of Germany and provide for real denazification and an end to the cartel system?"

CHURCH CLUB OF NEW YORK

★ Walter A. Fairservis Jr. of the American Museum of Natural History was the speaker at the annual dinner of the Church Club of New York, held May 1. He spoke on the long lost city of Afghanistan. Elected president was Douglas M. Moffat, and vice-presidents elected were Marsden B. Candler, George N. Lindsay and Henry W. Mott.

SOCIAL WORKERS MEET

★ Richard T. Fagley, Federal Council secretary, told Church social workers meeting at Seabury House that the Church must remain a haven of sanity to prevent hysteria and fear from gaining control in the U. S. and resulting in persecution of liberals and undue militarism. He said that the Church must prevent the destruction of democracy by the very efforts made to save it. Other speakers were the Rev. Otis R. Rice who discussed the treatment of alcoholics, and Layman M. Moran Weston of St. Philip's, New York, who urged that parishes have committees to fight for civil liberties.

SECRETARY ACHESON AT ANNIVERSARY

★ Dean Acheson, secretary of state, was the headliner at the dinner which marked the 200th anniversary of Holy Trinity, Middletown, Conn. He was once a member of the choir of the church during the rectorship of his father, Edward Campion Acheson, later bishop of Connecticut. Also attending the dinner were his mother, and his brother, Prof. Edward C. Acheson, professor at George Washington University. The Rev. Clyde D. Wilson, rector of the parish, welcomed the guests, and Bishop Gray of Connecticut, and Raymond E. Baldwin, former governor and a native of Middletown, also spoke. The Rev. Louis W. Pitt, rector of Grace Church, New York, also a native of the city, was the preacher at the anniversary service.

PROTESTS THE MUNDT FERGUSON BILL

★ A number of Episcopalians in Massachusetts have issued a protest against the passage of the Mundt-Ferguson bill, and have released a leaflet through the state's Civil Liberties Union setting forth their reasons. Bishop Nash is a member of the general committee, as are also the Rev. Kenneth Hughes, the Rev. George L. Paine and Mrs. John F. Moors.

SHELTON BISHOP LEADS CONFERENCE

★ St. Mary's Hall, Burlington, N. J., was the hostess school for a one day conference on religion for students in the southern New Jersey area, held on April 21. The Rev. Shelton Hale Bishop, rector of St. Philip's Church, New York, was the speaker and conference leader. He used as the topic of his address, "What it means to be a

(Continued on Page Seventeen)

EDITORIALS

McCarthy's Friends

THE Communist-Socialist phobia continues to obsess the American press. It reaches a new high (or low!) in the tirades of Senator Joseph R. McCarthy. After a series of wild statements meant to cast doubt on Secretary Acheson and our entire Department of State, the Wisconsin politician gradually changed his tune when compelled to be specific. Instead of the fifty odd Communists in the State Department as earlier charged, there was actually one on which he allegedly would rest his whole case. Speaking a few days later in Passaic, N. J., without benefit of congressional immunity, the hitherto outspoken McCarthy fenced with reporters several minutes and squirmed out of repeating any of the direct charges made in Washington.

It has come out that one of the Senator's chief sources of information is one, William J. Goodwin, a Washington lobbyist of the Chinese Nationalist government at a salary of \$25,000 a year. Mr. Goodwin with an expense account running into hundreds of dollars a day has been busy influencing "leaders of United States thought" in behalf of Chiang Kai-shek's regime, McCarthy among others. Even more significant is the fact that he is a former Coughlinite and member of the Christian Front, an anti-Semitic and fascist outfit, and in his own words has long pursued "an unrelenting fight against Communism."

It is easy to see how a person of Goodwin's political record and tie-up would be out to get Professor Lattimore or anybody who told the truth about the Nationalist government in China. For some time now the sad truth about the once idealized Chiang Kai-shek has been leaking out: responsible observers are agreed that he is through and deservedly so after years of corruption and stupidity. However his Washington lobbyist is able to play on the Red hysteria in this country by labeling Lattimore, and by implication the whole State Department, Communists.

Another source of information used by the Wisconsin Senator is Joseph Kamp whose native fascist organization, the Constitutional Educational League, was cited by the Justice Department during the war as a channel for seditious propaganda. His latest pamphlet, "America Betrayed," appeared at the same time that McCarthy presented his case histories on the Senate floor, with the language used being so identical

that it is apparent that both men used the same material.

To illustrate:

This is from McCarthy's speech of February 20 as reported in the Congressional Record (Feb. 20, 1950, pages 2050-51: "Case No. 3 . . . was employed with OSS in 1942. In 1945 he was transferred to the State Department and assigned to Research and Intelligence . . . he is a member of a number of Communist-front organizations, and . . . his pals are known Communists . . . He was very friendly and sympathetic toward Harry Bridges and strongly opposed any move to deport Bridges . . . he was also a close friend of Ralph Friedman, secretary of the Communist Party in California. Another security report, dated November 13, 1946, quotes his associates as saying that he favored the Chinese Communists . . . and favored Russia in most respects . . . The State Department officials . . . describe him as being . . . sympathetic to Russia and the Communist experiment . . . Another Government official said the individual blamed the capitalists . . . and . . . praised Russia . . ."

This is from "America Betrayed" by Joseph Kamp, a pamphlet which has been written and set in type several weeks before the McCarthy speech:

"Peveril Meigs of the State Department's Research and Intelligence Division . . . came from OSS to the Department of State in September, 1945 . . . he was a member of several Communist front organizations . . . he associated openly with Communists . . . he was very friendly and sympathetic towards Harry Bridges and strongly opposed moves to deport him . . . he was a friend of Ralph Friedman, Secretary of the Communist Party in Northern California . . . The next report, dated Nov. 13, 1946, details the result of interviewing Mr. Meigs' associates. One . . . stated that he favored Russia in most respects . . . One State Department official described him as being . . . sympathetic to Russia and the Communist experiment. Another State Department official said Meigs blamed the capitalists . . . and praised Russia . . ."

Other striking parallels between the Senator's speech and the Kamp booklet could be given, including the latter's charges against Owen Lattimore ("America Betrayed," pages 16-18, 24-25, 40-43) and McCarthy's charges against "Case No. 46" (Congressional Record, February 20, 1950, page 2067, col. 1).

Unfortunately few Americans know the facts behind Senator McCarthy's irresponsible attacks, for the simple reason that the newspapers do not publish them, and most people are too busy to dig them up for themselves. However it is a simple statement of fact that Kamp, one of his obvious sources of information, is an old-line rabble rouser, Hitler-lover and native fascist; whereas Goodwin, the Chiang lobbyist, has publicly stated that democracy is "unadulterated slime" and "I wouldn't say fascism would be a bad thing for us at all."

Morning Prayer in Modern English

By FREDERICK J. WARNECKE

Dean, Trinity Cathedral, Newark, N. J.

(Concluded from April 20)

THAT the article I presented in The Witness April 20 might not be a wholly theoretical plea, there follows an attempt to recast "Morning Prayer" in modern English. That the language issue might be plain, there has been no revision of the Prayer Book order, nor substitution of other prayers for those now a part of that office. For the sake of brevity in presentation, only three of the opening sentences of the service are included; and only one canticle is used after each lesson. The absolution from the Holy Communion has been used because of its directness, an allowable use. The excessive repetition of the Gloria Patri is avoided, as is rubrically possible. In the versicles, the older singular form has been used for its impressive value, thus returning to the 1549 Book. Verse 16 of the Te Deum has been given the meaning which scholars agree is its true sense. The Lord's Prayer has been placed, as is permitted, with the prayers rather than with the penitential introduction to the service. The lovely prayer of St. Chrysostom has been addressed to the Lord Jesus, as it was originally, though the present language in the Prayer Book obscures this.

Other than these relatively unimportant changes, the attempt has been made to find simple, reverent language that will express the ancient truths relevantly to modern man. The attempt is far from perfect. There are obvious compromises, sometimes because of the poetry of certain lines. "Thee" and "Thou" are used in reference to God, as this presents no difficulty of meaning and avoids the harshness of the more familiar second person address.

More liberties have been taken with the rubrics. These have been ruthlessly simplified. Choices which theoretically add much variety to the service, but which in practice are seldom used have been eliminated.

A word should also be said about printing. The Book of Common Prayer is almost a tour de force of the printers art. Yet its present format is also difficult to read and unattractive to the eye in many places. The structure of the services is not made readily apparent by the printed form. Much could be done by redesigning the book. As Dean Ladd wrote in his Witness column, "Prayer Book Interleaves," "Machines serve men, but they also

control him to a greater or less degree. The printing press traffics in words, which are inseparable from thoughts; hence its profound influence upon our intellectual and spiritual progress . . . Printing always interprets!"

Consider in the light of this, the comma found after the word "Lord" in the third paragraph of the Nicene Creed. Remember the strange repetition of a phrase in the Gloria in Excelsis foisted on the Church for many years by a printer's error. Printing seems to make the Sursum Corda and the Sanctus part of the Comfortable Words rather than the introduction to the great act of consecration. The printer's art has grown and progressed in the past four hundred years. Let printers as well as priests have part in the next Prayer Book revision!

THE ORDER FOR DAILY MORNING PRAYER

The Minister shall begin the service by reading one or more of the following sentences of Holy Scripture:

"The Lord is in His Holy Temple;
Be silent before Him, all the earth."
—Hab. 2:20

"I was glad when they said to me,
Let us go into the House of the Lord."
—Psalm 126:7

"May the words of my mouth,
And the meditation of my heart,
Be acceptable before Thee,
O Lord, my strength and my redeemer."
—Psalm 19:14

The minister:

Let us confess our sins to Almighty God.

A General Confession

All shall kneel and say together:

Almighty and merciful Father, we have sinned against Thee. Like lost sheep, we have strayed from Thy paths. We have followed the schemes and the desires of our own hearts. We have broken Thy commandments. We have not done the things which we ought to have done, and we have done things we ought not to have done. Our souls are sick!

Have mercy upon us, O Lord! Forgive those who confess their sin. Restore those who are penitent, as Jesus Christ, our Lord, promised.

And grant, O Father that in the future we may live a godly, a good, and a thoughtful life, to Thy glory. Amen.

The Forgiveness of Sins

This absolution is to be said by the priest, standing:

Almighty God, our heavenly Father, of His mercy has promised forgiveness of sins to all those who with honest repentance and sincere faith turn to Him. May He have mercy upon you; pardon you, and release you from your sin. May He strengthen you in all goodness and bring you to everlasting life; through Jesus Christ, our Lord. Amen.

The Minister: O Lord, open my lips!

Congregation: And my mouth shall praise Thee!
All stand.

The Minister: We praise God, Father, Son and Holy Spirit.

Congregation: Now and forever, one God.

Minister: Let us praise God.

Congregation: We praise the Lord.

A Hymn of Praise: Venite Exultemus Domino

To be said or sung by all, standing.

Come, let us sing unto the Lord;
Let us raise joyful shouts to the rock of our deliverance.
Let us come before His face with thanksgiving
Let us raise joyful shouts to Him in songs.
For the Lord is a great God,
And a great King over all gods.
In His hands are the depths of the earth,
And the tops of the mountains are His also.
The sea is His, for He made it,
And His hands formed the dry land.
Come, let us worship and bow down,
Let us kneel before the Lord, our Maker!
For He is our God,
And we are the people of His pasture, and the sheep of His hand.
Worship the Lord in the beauty of holiness,
Let the whole earth stand in awe before Him.
For the Lord is coming to judge the earth;
He will judge the world with righteousness,
and the nations with His truth.

The Psalms

Then shall follow a selection of Psalms, as appointed by the Church. At the end of the selection shall be said or sung:

We praise God, Father, Son, and Holy Spirit;
Now and forever, one God!

The Lessons From Holy Scripture

The First Lesson, from the Old Testament, shall be read as appointed by the Church. Then shall follow the Te Deum, said or sung by all, standing.

Te Deum Laudamus

Thee, God, we praise! Thee, Lord we acknowledge!
All the earth worships Thee, the Father everlasting.

To Thee all the angels sing; the heavens and all the hosts therein

To Thee Cherubim and Seraphim continually do sing,

"Holy, Holy, Holy, Lord God of Hosts,
Heaven and earth are full of Thy Glory!"

The glorious chorus of the Apostles praise God!
The great fellowship of the Prophets praise God!
The shining army of Martyrs praise God!
The Holy Church throughout all the world acknowledges God

As Father, of limitless majesty;

As Son, adorable, true and unique;

As Spirit, our strengthener.

Thou art the King of glory, O Christ!

Thou art the eternal Son of God.

Thou didst take manhood upon Thee to deliver man.

When Thou hadst overcome the sting of death,
Thou didst open the Kingdom of Heaven to all believers.

Now Thou art with God in all the glory of the Father.

We believe that Thou shalt come again to be our Judge.

We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy precious life.

Grant them glory everlasting with Thy saints.

O Lord, save Thy people and bless Thy children;
Govern them and uphold them always.

Day by Day we bless Thee;

And we worship Thee forever, till time end.

Grant, O Lord, that today we may be without sin.

Lord, have mercy upon us; have mercy upon us.

Lord, let Thy mercy rest upon us, for we have placed our trust in Thee.

In Thee, O Lord, have I trusted! Let not my life be brought to naught!

The Second Lesson, from the New Testament, shall be read, as appointed by the Church. Then shall follow the Benedictus, said or sung by all, standing.

Benedictus—St. Luke 1:68-71

Blessings on the Lord, the God of Israel,

For He has cared for His people and brought about their deliverance.

He has raised up a mighty Savior for us in the house of His servant, David.
By the lips of His holy prophets He promised of old to do this,
To save us from our enemies, and from the power of all who hate us.

* * * *

The Apostles' Creed

To be said or sung by all, standing.

I believe

In God, Father, Almighty, Maker of Heaven and Earth.

And in Jesus the Christ, God's unique Son, our Lord.

Conceived by God's Spirit,

Born of the Virgin Mary,

Suffered under Pontius Pilate,

Was crucified; died, and was buried.

He went to the place of the departed.

The third day, He rose again from the dead!

He ascended into heaven, and is one with God, the Father Almighty.

From thence, He shall come to judge the living and the dead.

I believe in

The Holy Spirit;

The Holy Catholic Church;

The fellowship of believers;

The forgiveness of sins;

The resurrection of the body;

And the life everlasting. Amen.

The Prayers

Minister: The Lord be with you.

Congregation: And with your spirit.

Minister: Let us pray.

All kneel, and say together:

Our Father in heaven,

Holy be Thy name.

Thy kingdom come!

Thy will be done on earth as it is in heaven.

Give us this day our daily bread.

Forgive us our sins as we forgive those who wrong us.

Lead us not into temptation, but deliver us from evil.

For Thine is the Kingdom, and the power, and the glory for ever! Amen.

Minister: O Lord, show us Thy mercy.

Congregation: And grant us Thy salvation.

Minister: O God, make clean our hearts within us.

Congregation: And take not Thy Spirit from us.

Then shall follow the Prayer for the Day.
After which shall be said:

A Prayer for Inward Peace

O God, the author and lover of peace, in knowing Thee we find eternal life, for in Thy service is our freedom. Guard us, Thy children, against the attacks of our enemies, that we, confidently trusting in Thy defense, may not fear the power of any foe, being strengthened by Jesus Christ, our Lord. Amen.

A Prayer for God's Grace

O God, our heavenly Father, Almighty and Everlasting God, who has safely brought us to this day, defend us with Thy mighty power; and grant that we may not fall into any sin today, nor run into any danger; but that all our life, guided by Thy Presence, may be righteous in Thy sight, through Jesus Christ our Lord. Amen.

The Service may here end with one or more of the following prayers, or with other prayers taken out of this book.

A Prayer for our Country and the President

O Lord, our Governor, whose glory is seen in the world, we place this nation in Thy merciful care, that, being guided by Thy will, we may live in the security of Thy peace. Grant to the President of the United States, and to all in authority, wisdom and strength to understand and to do Thy will. Fill them with love of truth and righteousness. Make them ever remember their sacred duty to serve this people under Thy guidance; through Jesus Christ, our Lord, who lives and rules with Thee and the Holy Spirit, one God, forever. Amen.

A Prayer for the Clergy and People

Almighty and everlasting God, from whom all good and perfect gifts come, send down upon our Bishops and other clergy, and upon the congregations committed to their care, Thy life-giving Spirit; and, that they may truly please Thee, pour upon them the constant dew of Thy blessing. Grant this, O Lord, for the honor of Jesus Christ, our Counselor and Minister. Amen.

A Prayer for All Men

O God, the Creator and Preserver of all mankind, we humbly pray Thee for all men. Make Thy ways known to them; Thy life-bringing Gospel to all the nations!

More especially, we pray for Thy Holy Church, world-wide; that it may be so guided and governed by Thy good spirit, that all who profess and call themselves Christians, may be led into the Way of Truth, and hold The Faith, in unity of spirit, in the bond of peace, and in righteousness of living.

Finally, we commend to Thy Fatherly goodness,

all those who are in many ways afflicted or distressed, in mind, in body, or by the problems of living (especially N. and M. who desire the prayers of the Church.) May it be Thy will to strengthen and relieve them, according to their needs. Give them patience in suffering, and a happy end to all their troubles. We ask this for Jesus Christ's sake. Amen.

A General Thanksgiving

To be said by all

Almighty God, Father of all mercies, we, Thy unworthy children, give Thee humble and sincere thanks for all Thy goodness and loving kindness to us and to all men (particularly to those who would thank Thee for the special blessings in their lives).

We bless Thee for our creation, our preservation, and for all the blessings of this life.

But above all, we thank Thee for Thy love in redeeming the world by our Lord Jesus Christ, who opened to us the way of strength and gave us the hope of glory.

We pray that we may always appreciate Thy love

and mercy; that our hearts may ever be filled with honest thankfulness; and that we may praise Thee not only with our lips, but in our lives; by giving up self to serve Thee, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ, our Lord, to whom, with Thee and the Holy Spirit, be all honor and glory, for ever and ever. Amen.

A Prayer of St. Chrysostom

O Thou, who gave us Thy Spirit at this time, that with one accord we might make our common prayers to Thee; and did promise that when two or three were gathered together in Thy Spirit, Thou would hear their prayers; Grant now, O Lord Jesus, the prayers of our lips and those in our hearts, as may be best for us; giving us in this world, knowledge of Thy Gospel, and in the world to come, life everlasting! Amen.

II Corinthians 13:14

The grace of our Lord Jesus Christ; The love of God the Father; and the fellowship of the Holy Spirit, be with us all evermore. Amen.

Life in a Wrecktory

By FRANCES JACKSON MINIFIE

SEVERAL years ago, more than I care to mention, when the senior class of which I was a member marched solemnly into chapel to hear our baccalaureate address, there was a great deal of confusion about whether we should sit or stand. We all sat down and then seeing that the choir had remained standing we jumped to our feet and when they sat down as a group we did the same, only to have to get up again as the visiting preacher rose and began the responsive reading, Psalm 139: "O Lord, thou hast searched me out, and known me. Thou knowest my down-sitting, and mine uprising."

Well, life in a rectory has plenty of up-rising, but there's very little down-sitting. The college from which we were graduating has as its motto "Non-ministrari, sed ministrare" and many have interpreted its paraphrase "Not to be ministers, but ministers' wives" quite literally, but with no more training for their job than the thought that they were carrying on a tradition for their dear old alma mater. I was luckier than many of my sisters now living in rectories for I was born into one, but unfortunately I didn't realize that life was different there. I suppose that's a great

compliment to my parents, but sometimes I feel as though the cold hard facts of life had been denied me.

There are as many different kinds of rectories as there are rectors and parishes. Some have Audobons and Oriental rugs, others have antique furniture and priceless silver, some display impressive libraries and others are noted for wonderful entertaining. Our rectory has six children. Often I dream of displaying them like Cornelia as my jewels, but I'm sure to the eye of the visitor they're apt sometimes to appear as rhinestones in the rough. No matter how beautiful they looked and acted before the rare guests arrived, somehow one or more is dirty or disheveled or cross at the wrong time. With unexpected guests there is practically no hope and I'm still unwilling to resort to the neighbors' television sets as a method of getting them out of the house. Once when matters were getting particularly obnoxious I tried to get them to go down into the basement to play, airily pretending we had a game room, but of course it served me right when one replied, "But mummy, it's so dirty down there." And no matter how I've tried to school

them in the subject of personal remarks, one is bound to ask why a bald gentleman doesn't have much hair. Recently when we had guests for Sunday dinner we explained that it would be somewhat informal as it was the one meal that the children ate with us. Whereupon the man said, "Oh it couldn't be more informal than the first time we were here." I had remembered the occasion as being very pleasant and peaceful. The children had come in dressed in their night clothes, all rosy from tubs and gone quickly and quietly off to bed and we had enjoyed our supper. But it seems, unbeknownst to us, a two year old had crawled under the table and bitten our guest several times on the ankle! Since then I've decided it was never safe to assume anything, except that anything can happen.

Different Rectories

WE'VE lived in rectories next to the church and ones as far as a mile away. Both have advantages. If you're next door you're almost never on time for a church service, but you're in on everything. Sometimes of course too much so. In our first parish there was no phone in the whole church plant and I became accustomed to running over with all sorts of messages for everybody and anybody. It was sort of fun until one night after we'd had a terrific New England blizzard and I'd gone to bed early, nursing a cold, the telephone rang and I had to go downstairs to answer it. It was the mother of a child at young people's fellowship who had to speak to Johnny about something terribly important. About to become a mother myself I was most sympathetic and returned upstairs to get dressed properly for wading through the drifts over to the parish house where I finally tracked down Johnny and brought him back with me to use our phone. He came into the living room to thank me and explained, "We had some company drop in and Mom wants me to bring home a bottle of ginger ale." All rectory families living next door to the church can tell numerous stories of people just dropping in to kill time until a meeting, or the interruptions and borrowings that can occur any time of the day or night. A friend of ours, a young man, one time offered to sit with the children one afternoon while I went to a guild meeting. I came home after two hours to find the children playing happily but Jack was sitting on the sofa with his coat off, his collar and tie undone and a glassy stare in his eyes as he mumbled "Yeah, yeah, I guess so." I discovered that the parish problem, a very garrulous woman, not quite present, had some spare time and had arrived soon after I left and had been talking to

him for over an hour. He said that he'd never forgive me, but I noticed that after that he was much more sympathetic about the life of a rector's wife.

Sometimes it seems as if a rector's wife were expected to do almost the impossible. She's supposed to dress in that happy medium between a fashion plate and the dowdier members of the congregation. By diligent studying of both the Sears Roebuck and Best catalogs sometimes quite an effect can be achieved. I once heard of a parish that complained that though they paid their rector a very good salary, his wife always wore the same hat.

She must be very sympathetic with other people's problems even though they seem like molehills compared to her own. How well do I remember struggling with several children, no help and a large dinner party in the offing only to have a parishioner pour out her heart over her poor daughter whose nurse had departed for a week's vacation leaving her with the baby and only the cook for help! The rector's wife (sometimes I think she should have a title too, how about Director?) is expected to attend almost every meeting and church function. Of course she usually wants to, but one year we found ourselves in the position of receiving opera tickets as a Christmas gift and being hard put to find funds to finance a sitter because there'd been so many required church affairs. Unless she can work out some long term arrangement a wife will find that while her children are small it will cost her in the neighborhood of fifty dollars a year just to be in her pew of a Sunday morning. And you can't deduct that from your church pledge!

Entertaining

THEN of course there's the entertaining that is expected. I think every wife should take a course on how to stretch lamb chops for four to dinner for eight and other helpful hints. We've tried always to have the policy of open house in our rectories and except for one time we've managed fairly well. I'd been away for several days and the larder was definitely low when my husband appeared for his lunch with a guest in tow. A smooth clerical gentleman, a bachelor who lived at a fancy club. What I had for lunch was two tiny casseroles of something or other that could not, like Gaul, divvy up into three parts. So I hastily said I'd eaten and had to go to the bank before it closed. I couldn't even bear to face the Reverend Father, for I knew his look would change from that of the cat-that-swallowed-the-canary to the guest who'd swallowed practically nothing and was still hungry. In one

parish, a navy town, my husband would stand at the door of the church of a Sunday morning and invite any number home to dinner. Never was I a more successful hostess than in those days, for the guests always felt it was unexpected, and I was as prepared as if we'd asked them weeks ahead. And of course they felt obliged to give me all sorts of welcome help.

Another thing that is probably fairly unique in rectories is that the head of the house is more or less public property. Sometimes it's hard to get used to that and I remember one time being particularly ungracious about anything coming before me! It was necessary for me to go to the hospital on an especially busy Sunday, and when I got there I discovered that the next day I was to have some fairly serious surgery done and I waited all day for my husband to appear so that I could tell him and show him how brave I was. When at the end of his long hard day he finally arrived I greeted him sniffingly, "If I'd been a funeral I'm sure you would have had time to work me in before this." I know of a clerical wife who had to make an appointment with her husband in his office to discuss a domestic matter with him! Some weeks the rectory will be used by the male member of the household only as a bedroom and quick snack bar, for he'll be going from morning until night. During one such period my husband had had twelve nights (not in a barroom) of never getting in before eleven and without an hour to himself during the day and was finally taking the morning off to do some raking out in the front yard. An acquaintance driving by stopped and seeing him sighed enviously and remarked, "Oh I do wish my husband were a clergyman and just had to work on Sundays." It's amazing too to discover how many women feel that although they'd never dream of telling their lawyer how she should dress or comb his hair, it's perfectly all right to tell the wife how the rector should look. One parishioner tried to get me to use my influence with my husband not to wear his glasses in the pulpit. "He's so much handsomer without them!"

Compensations

BUT oh the compensations are many! There's the joy of feeling that you are really sharing your husband's most important vocation and perhaps contributing to his doing a more creative work. There's the discovery that people can be wonderfully imaginative and helpful and appreciative. There's the fun of being invited out to meals and treated like royalty: "We saved these flowers, or this cream, or this piece of meat because our rector and his wife were coming."

There's the excitement of having all sorts of people visit you and the pleasure of finding some that actually expect your children to act like children and delight in them because they do. There's the surprise that contrary to popular belief no matter what you do "You can please a few of the people some of the time and none of the people all of the time,"—actually friendliness and good will do prevail. And then there's the knowledge that with the right rector, life in a rectory is just plain wonderful.

A Word With You

By HUGH McCANDLESS

Rector of the Epiphany, New York

Middle Names

AN item entitled "Farewell, John Knox," in a recent number of the New Yorker, poked fun at the display of middle names the author claimed was a habit of the Protestant clergy of the city. Richard Rovere is usually well informed, and the New Yorker is usually funny. This was neither. However, I do not mean here to criticize the article, but to discuss middle names.

With the terrific increase in the world's population in the last century, parents began to give children middle names for the purpose of identification. All but one of the present John Knox's in the New York 'phone book have middle names; it would be the blindest form of self-centeredness not to. It would be a nuisance, too. You could not avoid confusion with a simple "G. Washington" today.

Names are useful, therefore, only when they distinguish people from one another. But no one wants a name that is too distinguished. "H. Worthington Smith" is good; it keeps you from having to forward mail to every other Henry W. Smith in town. But "H. Worthington van der Omsterdam" would be unnecessary.

We inherit our names, like our faces, from our parents, and are no more to blame for the one than the other. When we get to the stage of adolescent shyness, we usually underrate both. It is part of our unconscious rebellion from our parents' livelihood, their home, their church, and everything that is theirs. It is at this age that our handwriting becomes formed, and our signatures become fixed. We usually begin to tamper with our names, and with the revolutionary conservatism of youth we want something else, something distinctive, but not too different.

Unconsciously we seek arrangements of our names which will have an unostentatious rhythm.

"Gus Schmuß" might seem like a good plain name, but actually its heavy unrhythmic quality and the fact that it rhymes makes it stand out. The rhythms we want must be subtle. "Harry Truman" is perfect trochaic meter, but too obvious; it would lend itself too easily, in the ears of a young man, to derisive cat-calls. Therefore the middle "S," which stands for nothing, but which makes the name an example of *cursus planus*, more satisfying to the ear and less noticeable. (To detect the difference, read Psalm 23 in the Prayer Book. This is *cursus*, or cadenced prose, and sounds wonderful when read aloud. Then read it aloud in the King James Version. This is ordinary prose, most of it, and sounds less well. Then read it aloud in the Hymnal at number 345. This is fairly simple iambics and has a dull sing-song beat without the music). The usual reference seems to be for the subtle *cursus* rhythms, when this is possible without accenting irrelevant syllables or the louder vowel sounds; and failing that, the less obvious of the poetical meters. "Edna St. Vincent Millay" has a fine flourish, as "Percy Sylvester Malone," who writes for *The Churchman*, has pointed out long since.

This may seem like a bit of useless information, but I found it of some value when I was hospital chaplain on Welfare Island and at Grasslands Hospital in Westchester. I felt I always had to be on discreet guard against facetious internes who might suggest names for infants like "Hernia" or "Amnesia" when asked by grateful and ignorant mothers. Armed with a pamphlet on the meanings of proper names, and an old school book from which I had learned to dislike poetry, I was invincible.

In New England and the South, middle names became necessary for purposes of identification much sooner than in the melting pot of the rest of the country. It was too easy to confuse Phillips Standish with Standish Phillips, especially as they were probably second cousins. Most of our writers and orators and suffragettes came from these parts, as witness Henry Ward Beecher, Harriet Beecher Stowe, and their sister, Isabella Beecher Hooker. (This last indomitable lady's name has a slightly menacing rumble to it, and I cannot prevent myself from picturing her as a combination of Carrie Nation and Jack the Ripper).

At the turn of the century, people in private life began using middle initials, a practice I consider useful only when it helps the rhythm. Otherwise, especially when the name is a rather pretty one, it is as disconcerting as finding an old truck tire in a rose garden. When I was on Staten Island, my civic duties frequently included speak-

ing at grammar school graduations, where many of the children were Italian, and most of their names should have dripped from the tongue like honey from the pot, or honeysuckle from the wall. But stern custom required that little Victorina Camparelli should be summoned for her diploma as Victorina R. Camparelli, and that middle initial emphasized with a righteous upward jerk of the voice.

When I moved to Rockland County and interviewed the local paper to make the usual request for a "the" in front of "Rev." and no middle initial, I was somewhat cheered to hear that the practice there had long ago passed its peak. But the peak of it must have been awful. A typical social item would say that Mr. and Mrs. Jasper L. Van Brunt had moved to town, with their children, Bert R., William F., George P., Daisy J., and Minnie T. Daisy J. may have been a very pretty girl, but when you call her that, you make her sound like a tugboat.

One's name is music to one's ears, but most people want theirs pitched on a low and harmonious tone. So if your clergyman, or any other friend uses his full middle name, or two middle initials, don't take it for a sign of ostentation. Usually, the reverse is the case.

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EPISCOPAL CHURCH NEWS

(Continued from Page Eight)

Christian today." He also discussed questions submitted by the groups.

Other features of the program were a "get acquainted session," at the beginning of the conference, a fifteen minute devotional period in the school chapel, discussion groups and a buffet supper. Miss Florence Lukens Newbold, headmistress of St. Mary's, was the official hostess, assisted by Joan Menzel, West Hartford, Conn., member of the senior class and president of the Schools Service League.

UNION PROGRESS IN CANADA

★ As a step toward facilitating union of the United Church of Canada and the Church of England in Canada, the former is ready to accept a polity of bishops. This was disclosed last week by a United Church commission which has been negotiating with the Anglicans for five years. Like the recent report of the commission on unity of the Episcopal Church (Witness, March 30) the Canadian churchmen state "that the most fruitful approach to ultimate union will be through the encouragement of fellowship and sympathetic understanding at the local level of our respective Churches clear across Canada."

BISHOP DAGWELL HITS LIP SERVICE

★ Bishop Dagwell of Oregon, addressing the convention of the diocese in Portland on April 19, hit at "lip service" Christians who "profess with their lips that which they deny with their acts. He said there "are glaring evils in society: broken homes, lax sex morality, sub-standard housing, industrial strife, badly-run penitentiaries, overcrowded asylums, racial discrimination, war-mongering. All are contrary to the Christian profession."

EASTERN OREGON CONVOCAION

★ Bishop Barton, in addressing the convocation of Eastern Oregon, meeting April 15 at St. Andrew's, Burns, urged a series of training courses for lay workers, leading to the program next fall for missions, in which laymen are to take a leading part. A resolution was later passed recommending such courses.

WOMEN TURNED DOWN IN OREGON

★ The convention of Oregon for the second time refused to admit women as delegates. The amendment of the constitution, first proposed last year, would have doubled the number of delegates, with one-half women.

The convention voted to raise \$100,000 as a centennial fund to purchase new sites and to aid new congregations. A committee was also appointed to study clergy salaries and to report in 1951.

GILBERT PREACHES TO FIREMEN

★ Bishop Charles K. Gilbert of New York was the speaker at a breakfast last Sunday for the St. George Association of the New York fire department, which followed their annual communion service held at the Incarnation. There were 800 uniformed men who marched to the hotel following the service.

The Bishop praised the firemen for their services to the city and the association for "its very notable contribution to the religious life of the community." The major difficulties facing the Church today, he said, were indifference to religious life and the divisions between churches.

INTER-RACIAL SERVICE AT THE ASCENSION

★ The second of two inter-racial fellowship services took place at the Church of the Ascension, New York, recently. On this occasion, St. Philip's Church, one of the leading Negro parishes of the Church, was the guest of the Ascension parish. Choral evensong was sung by a choir of forty-five voices from St. Philip's under the direction of Walter E. Wither- spoon, their organist and choir- master. The Rev. Roscoe Thorn-

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ton Foust, rector of the Ascension, presided at the service and welcomed the many guests from St. Philip's, speaking of the great work of that parish, and of his personal friendship of many years for its rector, the Rev. Shelton Hale Bishop, who preached the sermon.

After the service a largely attended reception was held in the parish house at which the fellowship forum and the young people's fellowship of the Ascension acted as hosts.

MISSIONARIES TO RETURN

★ When exit permits are obtained and when the consular ship Gordon is available, three Shanghai families are leaving China on furlough or otherwise: Prof. and Mrs. Donald Roberts, the Rev. and Mrs. Ernest M. Forster, and Dr. and Mrs. R. B. Galbraith; also Miss Elizabeth Falck. The Gordon left San Francisco April 9 for Shanghai.

PARISH HOUSE FOR WARREN, PA.

★ An ugly building next to Trinity Church, Warren, Pa., was recently purchased, and reconstructed into a building which is modern in every respect. The two top floors of the five story structure were dismantled and the entire front was replaced to correspond to the church. The building provides room for expanding activities, including the church school which has grown under the rectorship of the Rev. Beecher M. Rutledge, from 160 in 1943 to just twice that number.

RANDOLPH MILLER TO MARRY

★ Randolph Crump Miller, professor at the Church Divinity School of the Pacific, is to be married on June 16 to Mrs. Elizabeth Fowlkes of Richmond, Va. She is the widow of a chaplain killed in action in 1945 and Prof. Miller's first wife died of polio

in 1948. He has four daughters and Mrs. Fowlkes has a son and a daughter.

BILLY GRAHAM'S TOUR IS PROTESTED

A number of ministers of New England, including Episcopalians, last week protested against the revival meetings conducted by Billy Graham, evangelist. The opposition was headed by Universalist Kenneth Patton who assailed Graham's four-week tour of the state as an "organized movement to promote ignorance in religion."



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ST. CYPRIAN'S, DETROIT, IS CONSECRATED

★ St. Cyprian's, Detroit, was consecrated by Bishop Emrich on April 16 at a special service attended by a large congregation. It began as a mission in 1920 and was supervised by the Rev. Robert Bagnall, then rector of St. Matthew's. It was fitting therefore that the present rector of St. Matthew's, the Rev. F. Ricksford Meyers, should lead the litany which he had adapted for a pre-consecration procession around the boundaries of the parish property. The rector of the parish is the Rev. Malcolm G. Dade. Taking part in the service was the Rev. Tollie L. Caution, secretary of Negro work of the National Council; the Rev. J. Clemens Kolb, rector of Christ Church, and the Hon. G. Mennen Williams, governor of Michigan. St. Cyprian's became a parish in 1944.

COMMITTEE TO DEFEAT MUNDT BILL

★ A meeting of organizations and individuals was held in Philadelphia May 3 at which Congressmen of the city were asked to state their position on the Mundt bill, now before Congress. It was sponsored by a local committee to defeat the bill. The Rev. Kenneth R. Forbes, Witness editor, the Rev. D. Wilmot Gateson and the Rev. Allen Kremer are among the sponsors.

WEST VIRGINIA CONSECRATION

★ The Rev. Wilburn C. Campbell will be consecrated coadjutor of West Virginia on May 18 at St. Matthew's, Wheeling. Henry St. George Tucker, former Presiding Bishop, will be the consecrator, with Bishop Strider of W. Va. and Bishop Goodwin of Va. the co-consecrators. The candidates will be presented by Bishop Budlong of Conn. and Bishop Pardue of Pittsburgh, with the Rev. W. T. H. Cripps of Pittsburgh and the Rev. Charles R. Stires of Bloom-

field, N. J., the attending presbyters. The preacher is to be Bishop Scaife of Western N. Y., and the litanist will be Bishop Heistand of Harrisburg.

CHINESE CLERGYMAN RETURNS HOME

★ Rev. Edmund R. F. Penn, chaplain of St. Hilda's Girls' School, Wuchang, China, who has been visiting in the U. S. for almost a year to observe and learn about the mother Church, returned to China last week. After part of last summer spent observing and preaching in the diocese of Central New York he studied at Bexley Hall for 6 months, returning to the diocese in March.

On his return to China he will attempt to bring a closer understanding between the people of the Church there and those of this country. He has already created a better understanding of the Chinese people among those here.

Mr. Penn will join his wife and six children who have been living near Hong Kong during his absence. His oldest daughter is a librarian, another was in training as a nurse. Two daughters are in high schools and two sons attend primary school.

AGGRESSIVE WORK FOR KENTUCKY

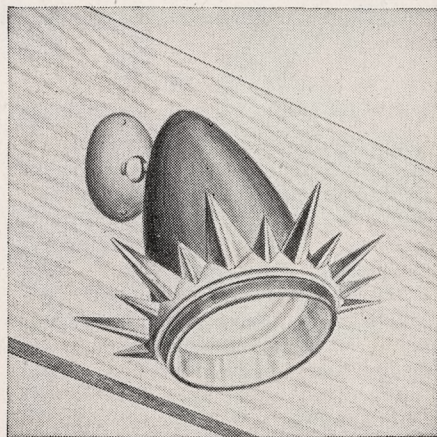
★ More aggressive work in the diocese of Kentucky was recommended at the diocesan convention, held at St. Andrew's, Louisville, April 18-19. The recommendation followed a survey conducted by the Rev. Clifford Samuelson of the town and country division of the National Council and the Rev. Joseph Moore and the Rev. E. Dargan Butt of Chicago. The last two were present to present the report. They pointed out the need for new congregations in the Louisville area and the relocation of several down-town churches. Another feature of the convention was an address on laymen's work by Mr. Stephen Cushman of Chicago.



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NEWS OF OTHER CHURCHES

METHODIST MINISTERS GIVE OPINIONS

Congressional investigations should "afford greater protection to the accused" in the opinion of the majority of 69 Methodist ministers attending a seminar at Washington, D. C. Likewise 63 percent were of the opinion that the U. S. is not dealing intelligently with Russia. They were evenly divided on aid to Europe, though a majority were in favor of aid to under-developed areas. They were also about evenly split on recognition of Communist China. Nearly 70 percent opposed a government-sponsored health program but three-fourths favored a national fair employment practices commission.

KAGAWA TO VISIT U. S. IN JULY

Toyohiko Kagawa, a Protestant leader of Japan, is to arrive in the U. S. the middle of July and remain through the rest of the year. He is to devote two months to the united evangelistic advance, sponsored by the Federal Council of Churches, and is also to be a speaker at two world conferences of Churches that meet this summer in Canada.

PROTESTANTS TELEWISE PUPPET MOVIE

A puppet movie "The Good Samaritan" has been televised by the Protestant radio commission and was screened in New York last week before Church leaders, television executives and newsmen. It is the first of 13 puppet films on Bible stories. Three now in production are "The Prodigal Son," "The Lost Sheep," "The Ten Talents." If those now planned are successful the program will be expanded to 52 films.

WANTS CHURCHES BUILT MORE OFTEN

New churches for each generation, economical and of simple design, were advocated at a conference of architects, church building committees, ministers and students, meeting in Milwaukee. John R. Scotford, head of the conference on church architecture, said in building, congregations should not tie the hands of tomorrow. "Each generation should build churches all over again," he said. "Unfortunately you can't do that. So quite properly you should remodel your buildings to express your own ideas." Other speakers urged bright colors, with Keith Gebhardt, artist of the local public museum, describing a church with pews and choir stalls painted in the spectrum colors. He ruled out pastels as too dull.

CLERGYMAN OFFERS UNIQUE PRAYER

Wracked by controversy whether Oregon's schools should continue to emphasize "progressive" methods of education or revert to the "little red schoolhouse" approach, 3500 teachers from all over the state were little prepared for the prayer that opened the annual convention of the Oregon Education Association. The Rev. Richard Steiner, pastor of First Unitarian Church, summed up the problem that has set school administration officials, parents—and to some extent, the teachers themselves—sparring at each other through meetings and the press. This was his prayer:

"We pray for some of the teachers here who are weary of the routine of teaching in uninspired surroundings the uninspired children or uninspired parents.

"Let them see that every child has divine possibilities; every parent some pride and love for his children.

"We pray too for some of the teachers here who are weary of being door-mats for bullying supervisors, principals, superintendents and school boards. Give them the courage of their convictions and let them not be afraid.

"We pray for some of the teachers here who would like to teach as they

were once taught, out of a love for learning and for teaching, but who find themselves the automatons of a machine process—afraid to be persons lest they gum up the works.

"Give them the courage to love and be loved as teachers.

"We pray for all who think they know about all there is to know about teaching. Give them humility, for it is a way of growth.

"Above all, we pray for our children committed to the care of these teachers. Give them wisdom, strength, courage and a love for learning, that they may become good citizens of a great nation—to lead the world into paths of peace and stability."

WOMEN OPPOSE ENVOY TO VATICAN

Members of the Council of Church Women of Pa., meeting in convention in Lancaster, reiterated their opposition to sending a representative to the Vatican. They also asked all government personnel to "keep the way open for new peace approaches." Addressing the meeting was Eddie Wu of China who said that the withdrawal of American missionaries with the advance of Communists "had a bad effect on Chinese Christians and created a bad impression on the Communists. We should look to the Communists as a challenge. I would like to be a Christian who is not afraid of Communism."

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NEWS OF CHURCHES OVERSEAS

GERMAN CHURCHES HIT SOVIETS

Sharply worded protests against anti-Christian policies in the Soviet zone of Germany were read April 23 from the pulpits of all Protestant and Roman Catholic Churches in the zone. The Protestant statement declared that parents had complained of children hearing the Christian faith ridiculed in school and being taught by teachers that "there is no God and Christ never lived." The R. C. statement said that "materialism is fundamentally godless, anti-religious and anti-Church. Therefore nobody can be simultaneously a true Christian and a true materialist. Whoever adheres voluntarily and in full freedom to the materialistic ideology must not be admitted to the sacraments and whoever spreads this ideology will be excommunicated."

Prime Minister Otto Grotewohl of the East Zone denounced the statement of the Evangelical Church as "an attack on the constitution, the government and the republic" and branded it "an illegal act" especially since it was issued "while negotiations between the government and the Church on the subject of the Church declaration had not come to an end."

PLAN TO CONFISCATE MONASTERIES

Roman Catholic sources in Prague predict that the Czech government will soon confiscate a large number of monasteries and convert them into workers' apartments, hospitals and other social agencies.

URGE NEGOTIATION ON H-BOMB

The British Council of Churches, in closed session, discussed the H-bomb after which they issued a statement calling on the British government "to take the initiative in promoting international consultations."

BRITISH CHURCHMEN WARN ON H-BOMB

The hydrogen bomb makes war in the future "nothing less than suicide" was the warning issued by the annual congress of the Free Church Federal Council, meeting in Birmingham, England.

MARC BOEGNER VISITS SOVIET ZONE

The Rev. Marc Boegner, president of the Federation of French Protestants and a president of the World Council of Churches, visited the Soviet zone of Berlin April 23 for a religious ceremony. It is held in connection with the 250th anniversary

celebration of Berlin Academy. Dr. Boegner, before leaving Paris, urged fellow citizens who had been invited also to attend as a contribution to a united Europe.

NEGOTIATIONS IN POLAND

Negotiations are going on between the Polish government and Arch-

bishop Wyszynski of Warsaw regarding the fate of six priests sentenced to death by military courts for treason. It is thought that the government will take favorable action in return for assurances from the hierarchy that it will support the government's land collectivization program. One of the clauses in the proposed agreement states that the Church is to instruct priests "that they must refrain from opposing the development of the cooperative system in Polish villages."

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PEOPLE

CLERGY CHANGES:

RALPH H. KIMBALL, formerly rector of St. Paul's, Smithfield, N. C., is now rector of Trinity, Statesville, N. C. and in charge of St. James, Iredell County.

JOHN BRADNER, formerly in charge of St. Timothy's, Jackson, Mich., is now rector of Trinity, Monroe, Mich.

TRACY H. LAMAR JR., rector of St. James, Macon, Ga., becomes rector of St. James, Alexandria, La., May 28.

PHILIP P. KIERSTEAD, rector of St. John's, North Haven, Conn., becomes rector of Christ Church, Lonsdale, R. I., June 1st.

CHARLES R. FISHER, student at General Seminary, becomes assistant at St. Stephen's, Pittsfield, Mass., July 1st.

CLAXTON MONRO, rector of Grace Church, Nyack, N. Y., has accepted the rectorship of St. Stephen's, Houston, Texas, as of June 30.

ARTHUR G. ELCOMBE, assistant chaplain at Episcopal Hospital, Philadelphia, is now chaplain at Bellevue Hospital, New York.

H. KILWORTH MAYBURY of the diocese of Chicago is now assistant at St. Mary the Virgin, New York.

ORDINATIONS:

NORMAN C. FARNLOF and KENNETH R. RODGERS were ordained deacons April 8 at St. Andrew's, West Philadelphia, by Bishop Hart. Both are students at the Philadelphia Divinity School.

DEATHS:

JOHN M. GLENN, 91, New York, a leading layman for many years, died April 20. He was distinguished as a social worker and was director of the Russell Sage Foundation from 1907 to 1931. He was president of the National Conference of Charities and Correction (now the National Conference of Social Work) in 1901 and was a member of the organization for 63 years.

LAY PEOPLE:

MARTHA C. PRAY, director of education in the diocese of Virginia, begins her work in a similar capacity in the diocese of Western Mass. on May 1st.

MARGARET MCBRIDE, at present a resident of Windham House, New York, is to join the staff of the diocese of Eau Claire in July as a diocesan worker in religious education.

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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.

JAMES P. JOSEPH
Layman of Brooklyn, N. Y.

I suggest for light and delightful diversion the reading of the Roman Catholic "Home Messenger?" There is never a dull number. Take these few excerpts from a recent issue. Under "Question Box" we have this comforting item: "What saints may be invoked for aid in afflictions of the eyes and ears?—P. S., Boston, Mass." Answer: "The following saints have long been patrons of those afflicted with eye troubles: St. Augustine, St. Aloysius, St. Clare and St. Lucy. For affliction of the ear, St. Kadoc." No reply has been so far received to my query as to the proper saint for housemaid's knee.

Then there is the department, St. Anthony's Friends, of never-failing entertainment. Take these: "Dear Father: Enclosed you will find a small donation in gratitude to St. Anthony for the success of my midterm exams. I feel deeply grateful to this saint for his kindness and hope that he will come to my aid in the future whenever I am in need.—K. K." (I have had to keep this one hidden from my high school daughter). "Dear Father Superior: Some time ago I asked for the help of St. Anthony in securing a job for me and he did so. Although it only lasted for a week and a half, I am very grateful to St. Anthony.—J. H." (We think St. A. ought to be ashamed of such a poor job). "Dear Father: No sooner had I sent in my petition to St. Anthony than my prayer was answered. The tenant who was giving me much trouble finally moved out of my house. May God be praised.—Mrs. L. L." (Is St. A. taking over rent control, too?).

But the "Messenger" offers a real bargain in an advertisement for Gregorian Masses. We can only quote excerpts, alas. "It is a pious belief, confirmed by several apparitions, that at the end of the 30th Mass the soul will be delivered from the flames of Purgatory. These thirty Masses must be said in thirty consecutive days, without interruption. If interrupted, they must be resumed from the beginning. Have the Gregorian Masses offered for your dear departed and arrange to have them said for yourself immediately after your death. Nobody else may think of having them offered for you. Why not take out an insurance policy for this? Your soul's best friend is yourself. The Fathers of St. Paul accept a minimum stipend of \$30 for the Gregorian

Masses. If they are to be started without delay the offering will be \$60."

Who was it that said laughter is close to tears?

MARY LACEY
Churchwoman of Nashville, Tenn.

Some naive churchmen sent a resolution to the last General Convention urging clergymen not to be "Communist dupes." Can it be that there are churchmen who not only read the Luce publications but who also believe them? What has become of our boasted intellectual Church?

JOHN V. FISKE
Churchman of New York

The issue of April 27 has just arrived and I want to congratulate you for presenting both sides of Voluntary Euthanasia so well. I predict that letters will flow into Backfire on this much debated matter.

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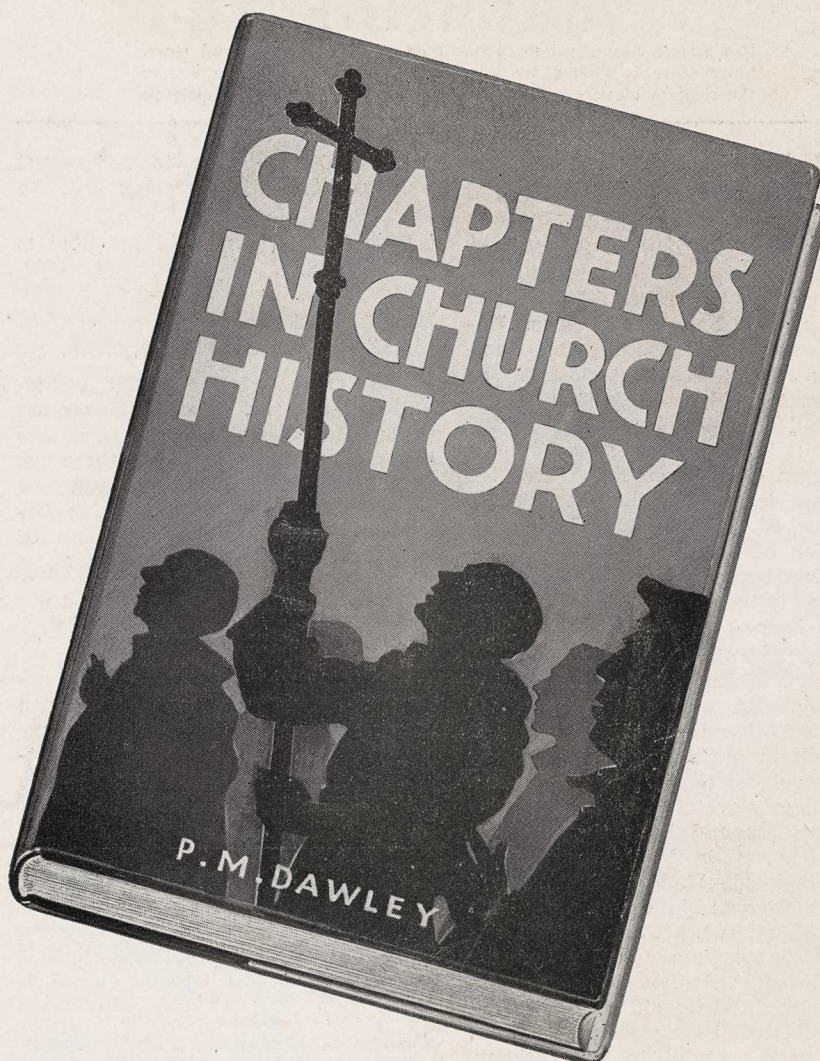
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