

# THE Witness

10¢ A COPY

August 10, 1950



**BISHOP GOODWIN LAYS PARISH HOUSE CORNERSTONE**

As Rector Comer Lile of Christ Church, Alexandria, looks on

**ARTICLES BY McCANDLESS AND GRAHAM**



## 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: 7:45, Morning Prayer; 8 (and 9 Holy Days except Wednesdays, and 10 on Wednesdays), Holy Communion; 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.  
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. John Ellis Large, D.D.  
Sundays: Holy Communion, 8 and 10 a. m.;  
Morning Service and Sermon, 11 a. m.  
Thursdays and Holy Days: Holy Com-  
munion, 11 a. m.

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street  
Rev. Geo. Paul 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; Eve-  
ning 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"

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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 Ave., 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 Rev. Philip F. McNairy, Dean-Elect  
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 Com-  
munion; 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.  
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 Com-  
munion; 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 Peo-  
ple's Meetings.  
Thursdays and Saints' Days: Holy Com-  
munion, 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

The Rev. E. A. de Bordenave, Rector  
The Rev. Robert M. Baur, Assistant  
Sunday Services: 9:30 and 11:00.  
Wednesdays and Holy Days: 12 noon.  
This church is open every day.

### CALVARY CHURCH

Shady and Walnut Aves.

PITTSBURGH

Rev. William W. Lumpkin, Rector; Rev.  
Nicholas Petkovich; Rev. Eugene M. Chap-  
man; 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

World Council Needs Support  
In Call For Peace

Church Leaders Being Requested to Endorse  
Pronouncement By Witness Editors

★ The central committee of the World Council of Churches called upon governments to "press individually and through the United Nations for a just settlement by negotiations and conciliation" of the war in Korea. Those of The Witness editorial board who could be reached in these vacation months, six of the ten members, are strongly of the opinion that efforts should be made to secure wide endorsement by Church leaders and Church groups of this appeal. We have every reason to believe that the other editors, if they could be reached in time for this issue, would share this view. But time of course is of the greatest importance in this crisis.

We have sent a statement to a considerable number of Churchmen, with a request for their endorsement. We hope too that readers will send us a postal or letter to Tunkhannock, Pa., our office of publication, approving the statement. A form below is for your convenience. The document, together with the names of those approving it, will then be sent to the proper authorities in Washington and the U.N. at the earliest possible time. Likewise we will keep readers informed on the results of our effort. It is, we are fully aware, a feeble one since The Witness reaches but a tiny handful when stacked against these agencies bent on creating a war psychology. Feeble or not, we

speak for peace, confident that Almighty God will bless the effort.

The Statement

The World Council of Churches in a statement issued on July 13 called on all governments to "press individually and through the United Nations for a just settlement by negotiation and conciliation" of the hostilities in Korea.

We Christians, ministers and Church members, recognize the challenge to Christian leadership at this crucial point in world history. We favor every effort in the direction of peaceful settlement in Korea, such as the proposals of Premier Nehru which include the recommendation that the representative of the Chinese People's Republic be seated in the United Nations in accordance with the charter, and other steps necessary to restore the United Nations as an effective agency of mediation.

The moral atmosphere of our

land today is dangerously pessimistic and war-like. A positive effort by the American people on behalf of reconciliation among the nations is needed to create a climate which will constrain our government to give fuller support to attempts at peaceful settlement in Korea.

The United Nations is our great modern act of faith that conflicts like that in Korea can be settled by means other than war. If we do not will the means, we do not will the end. As men and women of the Church, we pledge our active support of the World Council's call for negotiation through the United Nations to bring peace to Korea.

PRAY FOR PEACE  
IN TRENTON

★ The churches of Trenton, N. J. united last Sunday in praying for peace—the day being the fifth anniversary of the dropping of the atom bomb on Hiroshima. The call for prayer, issued by the council of churches, also urged that the atom bomb be not used in Korea. The statement also supported the pronouncement of the World Council of Churches which called for negotiation and conciliation in Korea. It was signed by the president and six vice-presidents.

THE WITNESS  
Tunkhannock, Pa.

I would like to have my name joined with other church people in support of the statement submitted by The Witness on a peaceful settlement in Korea.

Signed .....

Address .....



# EPISCOPAL CHURCH NEWS

## ALABAMA WITHHOLDS CONSENT

★ The standing committee of Alabama unanimously withheld consent to the consecration of the Rev. David E. Richards to be suffragan bishop of Albany, in action taken July 25th. The letter to the standing committee of Albany stated that the action was taken "in view of the arbitrary manner in which, according to our information, the suffragan bishop-elect was nominated. It would appear that this was not a 'free and untrammelled' election in the Church's best interest. In no wise do we wish to reflect on the character or ability of the suffragan bishop-elect, but we cannot consent to his consecration under the circumstances."

## STUDENTS TRAINED AT HOSPITALS

★ Three Episcopal theological students are training this summer at the state hospital at Trenton, N. J., learning how to help people with problems through a clinical pastoral training program. They are Norman

Long of the General and Ernest Richard and Louis Levinson, both of Virginia Seminary. The Trenton center is one of 23 centers being conducted this summer at general and mental hospitals and correctional institutions. There are 150 students from 51 seminaries enrolled.

## NORTHERN MICHIGAN HAS NEW CENTER

★ Bishop Page dedicated the new conference center for the diocese of Northern Michigan at a service held in July. The tract had a frontage of 3000 feet on Little Lake when purchased last year, but since then 800 feet has been sold and another 1200 will be sold later. A chapel was moved to the property last year, and a large house on the property is being remodeled, and log cabins, each capable of housing eight people, have been erected. The first actual use of the center will be Sept. 21-24 when a conference for clergy and laymen will be held.

## TOPEKA CATHEDRAL PARISH HOUSE

★ Dean John Day broke ground in July for a new \$150,000 parish house for Grace Cathedral, Topeka, Kansas. It is being constructed at the south end of the cathedral and extends to the south end of the present guild hall. The building, to be ready in March, is the first unit of a building program.

## VACATION SCHOOL USED PUPPETS

★ The vacation Bible school of Middletown, N. J., in which the Protestant churches of the community joined forces, used puppets to great advantage. Episodes in the life of Christ were portrayed with dolls made and operated by Mrs. Richard (Gay) Coblenz, the organist at Christ Church. The school met in Leeds hall, the new parish house of Christ Church.

## HOLLYWOOD RECTOR IS HONORED

★ The Rev. Neal Dodd observed the 43rd anniversary of his ordination on July 30th at a service at St. Mary of the Angels, Hollywood. Bishop Gooden, retired suffragan, was the preacher. During the 31 years he has been the rector of the parish Mr. Dodd has officiated at more than 700 real weddings and has "officiated" at about 300 motion picture weddings. He is said to be the only clergyman in the world to have a card in the Screen Actors Guild.

## JAPANESE DOCTORS ARE BAPTIZED

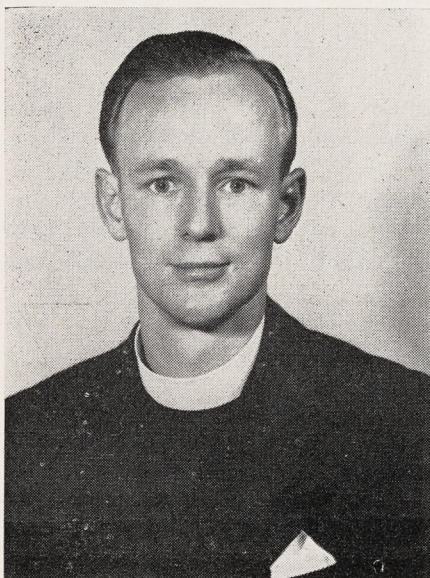
★ Six doctors on the staff of St. Luke's Hospital, Tokyo, Japan, were baptized last month after a long period of instruction by Chaplain Peter Takeda. Several more doctors and a number of nurses are now under instruction and it is expected that they will be baptized and confirmed in the fall.

## LOS ANGELES HOSPITAL EXPANDS

★ Bishop Bloy of Los Angeles last week announced plans for a \$3,000,000 building and expansion program for the Good Samaritan Hospital in Los Angeles. The first new unit will be a wing, a memorial to the late Bishop Stevens, which will increase bed capacity to 500.

## BURROUGHS PREACHES MEMORIAL SERMON

★ Bishop Nelson Burroughs, coadjutor of Ohio, preached August 6th at the memorial service for the late Frank F. German, rector from 1916 to 1937 of Holy Trinity, Middletown, Conn. Burroughs attended the parish when he was a student at Wesleyan and the Berkeley Divinity School, then located in Middletown.



J. OGDEN HOFFMAN is now chaplain at San Diego State Teachers College and vicar of St. Dunstan's



## LOS ANGELES HAS FINE CAMPS

★ One group of seniors and two of juniors attended thrill-packed weeks at the camp of the diocese of Los Angeles at Big Bear Lake. In all there were about 300 youths attending the one week sessions.

## HOW TO BUILD A CHURCH

★ The best way is to do it yourself. Vicar Elvin W. Smith of St. Simon's, San Fernando, Cal., put willing parishioners at work evenings, with each one making about 50 adobe bricks at each session. It will require about 21,000, each weighing 55 pounds, to complete the 5,200 square foot structure, which will be in early California style, seat 250, cost about \$42,000. Mr. Smith and adobe bricks are not strangers since he used them in building the rectory.

Vicar Smith also used a chain letter scheme to raise funds. He mailed a letter, in the form of a verse, asking the person to buy a brick for a dollar. He also enclosed three similar letters which he asked the person to send to three friends. He has raised more than \$8,000 in this way, receiving donations from as far as Guam and Florida.

When the church is completed

the congregation will cease meeting in a four-car garage and storage room, which is waggishly known in San Fernando as "St. Simon's-in-the-garage." The vacated garage will then be used as a parish house until one can be built.

## BALTIMORE RECTOR TO RETIRE

★ The Rev. Hugh W. S. Powers has resigned as rector of Holy Nativity, Baltimore, effective January 1st, a date marking the 40th year of his service to the parish. The vestry has made him rector emeritus and voted him a pension.

With the exception of five years in country work following seminary, Mr. Powers has devoted his entire ministry to Holy Nativity. When it was established under his leadership in 1910, on the outskirts of the city, there were fifty communicants worshipping in a portable chapel. Today the parish serves an area of several square miles, has about 800 communicants, a rectory, large parish house and an unusually beautiful church, with a side chapel, seating 500 persons.

## SOCIAL RELATIONS CONFERENCE

★ A conference on social re-

lations will be held August 13-15 at Backsteep Manor, the training center of the diocese of Western Massachusetts. The director is Mrs. Benson Harvey of Easthampton, field worker of the social relations department of the diocese. A featured speaker will be the Rev. Alfred B. Starratt, rector at Stockbridge, who was formerly a missionary in China. Mrs. Muriel Webb will be present as the representative of the national social service department.

## CITY COUNCIL THANKS RECTOR McNAIRY

★ The Rev. Philip F. McNairy, rector of Christ Church, St. Paul, Minn., was called before the city council last week to receive public thanks for his work in the city. The resolution pointed out that McNairy, about to leave to become the dean of St. Paul's, Buffalo, has been a founder and president of the city's council on human relations.

## ELSA CONFERENCE TO BE HELD

★ About 50 members of the Episcopal League for Social Action have been invited to a weekend conference that will be held at Seabury House, Greenwich, Conn., over the Labor Day weekend. It is planned to discuss the various social and international problems that face the world and, if possible, to determine a united course of action for the League.

## CHURCHES ISSUE VOTERS GUIDE

★ A unique service has been rendered to San Antonio voters through a Voters Guide, put out by the council of churches of the city. For the past seven years it has been prepared and distributed by the 72 churches of 16 denominations that are members of the council. The information is specific as to the qualifications, training, program, affiliation of all candidates for office.



ST. PAUL'S, Ironton, Mo., does its own repair work on stained glass windows battered by storms and small boys with stones



# EDITORIALS

## Prayer Book Studies

IT is to be hoped that the first number of Prayer Book Studies recently published by the Church Pension Fund will be widely and sympathetically read throughout the Church. The publication of these studies by the standing liturgical commission was authorized by the last General Convention, and others are to follow the one now in print.

The initial booklet deals with baptism, confirmation and the liturgical lectionary or the epistles and gospels for the Sundays and other days of the Christian year. Tentative revisions of the services and the lectionary are put forward, not for use, but for comment and criticism. Out of this, it is hoped, will come a general understanding of and participation in the official revision of the Prayer Book which must come within the next decade or two, not too soon for many churchmen!

A first reading of the booklet at hand leads to the conclusion that the commission has labored patiently and diligently to do a service to the Church. How difficult to have a meeting of all minds on something so hallowed as the Book of Common Prayer, to satisfy all tastes and opinions! There will always be those who resent and resist any change whatsoever. And there will be those others who would go to the opposite extreme if they could. But this is what makes a democracy, and ours is such a Church. Slowly but surely we shall arrive at the necessary compromise and agreement, for revise the Prayer Book we must in every generation. For it must not be a static thing, and much as we all love it, neither is it perfect and beyond improvement.

Almost everyone will welcome especially the section on the service for holy baptism. Who is there that does not often feel apologetic, even embarrassed, when he reads or hears the service as it now stands in the presence of a congregation of young parents and sponsors? We have no doctrinal quarrel on the score of the meaning of holy

baptism, but the order and wording of our rite is frankly unintelligible, obsolete and long-winded. One reason for not having baptism at the main service of the church according to the earlier and better custom is the very fact that in its present form it is simply bewildering to the average layman. The suggested revision is a conservative one, but distinctly an improvement over the 1929 version!

There is not the same unhappy feeling about the confirmation service although as the study points out there is some little confusion as to just what confirmation itself means. The commission

proposes, in particular, an introduction to the service consisting of an opening sentence, a psalm, a lesson, and a collect, all coming before the actual presentation of the candidates to the bishop. As a matter of fact, the majority of clergy are already given to improvising some introductory matter when confirmation takes place, as it usually does, of a Sunday morning with the full congregation present. Sometimes the creed is said, or parts of the offices of instruction used, especially that section which refers to confirmation itself. It is generally felt that to begin immediately with the presentation to the bishop without any other preparation is too abrupt. The standing commission has tried to deal with this criticism by suggesting

an introductory rite. As we read it over it struck us as making far too much getting up and down. The congregation is standing for the opening sentence and the psalm, then sitting for a very brief lesson from Ezekiel, then on its knees for a single collect, then up again for a hymn and the presentation of the candidates. Too much! We would like to see the beautiful prayer of self-dedication from morning family prayer adapted (by the changing of a single word, another, to this) and used in such an introductory service.

This first issue of Prayer Book Studies is taken up even more with a careful survey of the epistles and gospels appointed for the Christian

### ★ "QUOTES"

THE people of our nation tend to glory in our political and military might, and while we maintain that there is no imperialism in our paternalistic money-lending and lend-lease and other forms of largesse, it is a simple fact that the other nations feel our power and cringe before it. They feel they have no way of being sure that we shall use our power in terms of justice and righteousness. Whether this impression is fair or not, it is there. Can the Church so add to the acts of statesmen as to convince the world that America has no sinister motives?

—FORWARD  
Summer, 1950

★



year. And, as the booklet points out, how much confusion has entered into the choice of many of these scriptural passages. As a result, the Church does not always put its best foot forward in the lessons read in the Holy Communion. We feel that particularly in Lent, on Easter Day, and on those Sundays approaching Whitsunday. The commission takes up the Church seasons successively, gives something of the history of the liturgical lectionary, recording many criticisms and suggesting more than a score each of possible new epistles and gospels.

Prayer Book Studies will undoubtedly meet with a mixed reception. It is not meant to be a final statement, merely a preliminary report, an invitation to general study and comment. The Church is indebted to the commission for a work well begun. We shall look forward to further studies leading up eventually, but not too distantly, to an actual revision and enrichment of the Book of Common Prayer.

## Conversion in 1950

**T**HUMBING through the newspaper the other morning we came across a feature story about a series of church buildings which the diocese of New York is erecting in strategic places of new growth. On the same page were pictures of one such church just completed, interior and exterior, simple in line and economic in cost. A good idea, we thought, and reading further we were enlightened to learn that, in the architect's words, these new church buildings can be converted into factories or warehouses within two or three days should their neighborhoods change from residential to industrial ones. This is certainly nice to know and must be very reassuring to the board of missions!

In the same newspaper, but not on a back page, there was a prominent headline assuring the great American public that its manufacturing plants will be converted into war factories much more quickly than last time. This, too, is very reassuring. It may be that the New York churches will be converted sooner than their architect imagines.

The newspaper carried more about conversion. There was an ad of a sofa which can be converted into a bed, a sewing machine into a desk, pictures for the walls into lamps at night, a clothes-pole into a beach umbrella, etc. We're actually a clever people, we Americans of 1950! A people of quick conversions. Every kind of conversion but the one which is most needful of all!—conversion from self-righteousness to humility. Conversion from fear to faith. Conver-

sion from mammon to God. It is of the spirit, this kind of conversion, and oh how urgent in this day of reaction and national hysteria.

## The Lessons of Extinction

By HUGH McCANDLESS

Rector of the Epiphany, New York

**P**ROFESSOR EINSTEIN once said "God is a scientist, not a magician." In other words, Einstein expects the world to make sense, because there is a divine mind behind it all.

As a group, scientists, especially biologists, are among the most thoughtfully religious men of today.

If God made the world, and if God's law applies in the world, then that law applies just as much to our lives as it does to the weather. It does not matter where we look for truth—if we look sincerely, we shall find that truth in one thing is truth in another. We can learn from the Bible, from history, from science, from nature, or from life. The basic truths we learn from one will apply to all the others.

We are thinking much about extinction today. What can we learn from nature about our chances?

Take the Dodo. We know the phrase "As dead as a Dodo." Well, the Dodo actually existed, once. It was a bird that lived on the island of Mauritius, in the Indian Ocean. It had lots of food and no enemies. You might think that this environment would produce a wonderful animal, but it didn't. The Dodo didn't have to swim, or run, or fly, to get at the shellfish it ate. It had no enemy to swim or fly or run away from. And so it forgot to swim, lost the power of flight, and could just waddle around, after centuries of this easy living. Also it became helplessly stupid. About three hundred years ago, the first sailors landed on Mauritius. They were looking for fresh water, but they must have been delighted when they found fresh meat. They found the nearest thing to a "Shmoo" that ever existed! The dodoes didn't even run away when the sailors started killing them, they were just too stupid. More ships landed at Mauritius later, and after a hundred years or so the Dodo was dead indeed.

All of us tend to look for an easy life. We would like an easy school, an easy job—everything easy. Especially we would like an easy religion. But that is the way to become spiritually extinct. The Dodo bird was killed because its life had been too easy.

Jesus says to us "If any man will come after



me, let him deny himself, and take up his cross, and follow me."

Another extinct animal is the Trilobite, but this disappeared thousands of centuries ago. It was a small shelled animal, built like a church with aisles, or perhaps I should say it was built like a Quonset hut with two small Quonset huts on each side. Thus it is called the Trilobite—the three lobed creature. It was from about one to about four inches long, and crept along the bottoms of oceans which disappeared a long time ago. The strong shells of the various kinds of Trilobites made them immune from most of their enemies, and the race lived a long time. Other kinds of sea animals appeared and disappeared but the Trilobite kept on living happily on the muddy sea floor. We find numerous fossils of this animal in strata of rocks which were laid down hundreds of millions of years apart. But suddenly the successful Trilobite disappeared. For a long time the scientists could not guess the reason, but now they think they know. The last Trilobites began to have very fancy shells. Their shells were covered with projections and curlieques which served no purpose at all; in fact they got in the animal's way.

#### Human Families

**T**HIS very same thing happens so often in human families: we all know of pioneers who came to this country and lived very simply. Generations later we sometimes find that their descendants must lead such complicated lives that living takes all their time, and they have no time for families or children. Aristocracy has always tended to die out, except where it has made the effort to keep its life simple. And you and I can become so encumbered with slavery to possessions, and luxurious habits, and sophisticated pleasures, that living gets to be such an effort that we have no time for the real things in life, for religion, and friendship and charity. The Trilobite died out because its way of living became too fancy.

As Jesus said in another place "The cares of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful."

Another extinct animal is the Irish Elk. It is an animal that did the wrong thing and did not know when to stop. It had two weapons: its sharp front hooves, which it used against the wolves; and its wide spreading horns which it used against other elk. As this elk developed its horns grew bigger and bigger until they became the biggest antlers any animal ever had. Some have been dug up from the Irish bogs which measured more than twelve feet across. So the

elk was getting better and better at destroying his own kind. At the same time, the weight of the veritable forest he was carrying on his head made him less and less able to use his hooves against the real enemies of his race, the wolves. And so the race died out. Between the wolves and the other elk, no individual elk had much of a chance. This surely ought to be a warning for men and nations today. If we are going to use all our science and strength in destroying one another, instead of destroying our real enemies, we shall simply be helping our real enemies destroy us. Our real enemies are disease and famine and poverty and ignorance. Against them the atom bomb is of no more use than the horns of the Irish Elk were against the wolves.

Our Lord said in Gethsemane "They that take the sword shall perish with the sword."

## Bread of the World

BY

GORDON C. GRAHAM

**W**E are in the season of nature worship. People say that they can find God in the country, by the lake and in the hills. They even say that the golf course gives them a feeling of communion with the divine. Our churches are bereft of their congregations as they rush out into the country for their weekend recreation. Yet the Incarnate God when he was upon the earth did not identify himself with the beauties of nature. He talked about the flowers and the wheat but he always coupled them with the activity of people. On the night on which he was betrayed he took bread and said "This is my body."

Bread (and wine) is an economic commodity. It comes originally from the earth but it does not grow automatically. The wheat is sown and tended by human hands. It is harvested and shipped by workers to where it is made into flour. It is baked and marketed for sale far from the place where it was grown. All kinds of people have taken part in its production and distribution. It carries in itself the mark of the whole economic system. Good men and bad men have taken part in its manufacture. Their conditions of employment have been wholesome and they have been unhealthy. It has been produced to feed men and it has been sold only to make profit, especially for those who have had nothing actually to do with its creation. All sorts of related enterprises have gone into its production, either directly or indirectly, such as transportation, advertising, banking, and education. It contains, therefore,



both good and evil. It is a sample of our society. It is the bread of the world.

Bread, also, as does any other article of human making, represents the personalities of the members of the society from which it has come. We are known by what we produce, be it a pie or a symphony. When we have turned out some article, such as a dress or an engine, we feel that part of ourselves has gone into its production. We are pleased or hurt personally by the judgment of society on what we have done. This is not just subjective feeling. It is part of the definition of any object. The worker is a part of the thing that he has made. Every artist knows this and it is one of the difficulties that is at the heart of the modern industrial system: ownership is not just a matter of putting up money, it is a matter of labor.

### Part of Us

**T**HE bread of the world, therefore, is part of us. This is realistically true when it is bought with our own money because money represents our goods and services. When we present our offerings of bread and money at the offertory we are putting something of ourselves on the altar. We are doing even more than that—we are offering samples of our whole social system. St. Augustine said that when we made our offertory in the Eucharist we should say—"There am I on the altar." If we realize this we shall find a practical meaning to the offertory act. It is not just bread by itself, but our bread representing us, as we bring to the altar in it all "ourselves, our souls and bodies," our accomplishments, our goodness, our shortcomings and our sins. This is true not only for ourselves, who are actually in the church at a particular service, but for our whole society. We may present the bread but the world has produced it and it bears the marks of the good and evil of our economic and social relationships. We can say really and truly, in a sense of oneness with the human race, that this bread of the world is "my body." The question that arises immediately when we think of God's goodness and our sins is whether our offertory is worthy of being placed before him who would have us be perfect because he himself is our Father in heaven who is perfect.

## A Two-Fisted Faith

By CORWIN C. ROACH

Dean of Bexley Hall

**A**S boys we used to declare belligerently that we could lick Tom, Dick, or Harry with one hand tied behind our back. Of course we couldn't. In

any honest to goodness fight we need both hands. Many a boxer has lost the decision because he did not know how to use his left. So the Church has sometimes lost out because it did not use all the weapons God has given it. We need an ambidextrous Christianity, a two-fisted faith in the eternal conflict against sin, the world, and the devil. The early Christians won out over the Roman Empire because they used all the weapons. They outthought as well as outlived their great rival. We see those weapons being forged in St. Paul's letters. With a sacrificial spirit he coupled a bold, inquiring mind. Not only must we love God with all our heart and with all our mind, we must fight for him with the same weapons. Sometimes in the Christian conflict we are called upon to lead with our head!

Note the change in the reading from the standard translations, weapons for armor, in II Cor. 6:7 "With the weapons of righteousness for the right hand and for the left." The latter is the normal rendering of the Greek but occasionally, as here, the former translation is to be preferred. Moffatt incorporates both in his translation "with the weapons of integrity for attack or defense." Too often, however, the Church has stressed armor to the neglect of arms. The best defense is a good offense. We were not meant to protect ourselves from sin and its evil results but to defeat and destroy it. We were meant to be the Church militant and that demands an all-out, two-fisted attack.

## Morbus Sabbiticus

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

**A**N attack of Morbus Sabbiticus comes on suddenly. No symptoms are felt on Saturday night. In fact the patient is often in high spirits just before the onset.

There are eight peculiar features of this disease:

1. It attacks church members.
2. It makes its appearance only on Sunday.
3. The symptoms vary, but never interfere with eating or sleeping.
4. It never lasts more than 12 hours.
5. It generally attacks the head of the house and continues until everyone in the family is affected.
6. No physician is ever called.
7. It always proves fatal in the end to the soul.
8. It is becoming fearfully prevalent, and is sweeping many into spiritual weakness every year.



## EPISCOPAL CHURCH NEWS

### PARISH STARTS MOVE AGAINST HYSTERIA

★ Members of Christ Church, Oswego, Oregon, have launched a movement to combat war hysteria, hoarding and profiteering. A pledge, issued by the church, was later adopted by the local chamber of commerce. Those signing it pledged "That we, the members and friends of Christ Episcopal Church, as practicing Christians, protest in every possible manner all profiteering, scarce-buying and hoarding; that we renounce all individual gains which must be had at the expense of general security; that we pledge ourselves neither by word nor deed to contribute to fear or hatred, being aware that the present emergency challenges our moral, as well as our physical courage; that we as Christians will meet this challenge with the courage and for-

titude which belongs to our glorious Christian heritage; that we invite all like-minded citizens to join us in this resolution."

### ANGLICAN EVANGELICAL GROUPS MERGE

★ The Church Association and the National Church League, evangelical organizations of the Church of England, have merged with the new name of Church Society. Among the objectives are "to maintain the doctrine and worship of the Church of England as set forth in the Thirty-Nine Articles and the Prayer Book" and to "uphold the supreme and exclusive authority of Holy Scripture as containing all things necessary to salvation." The new society will "resist all efforts to reinstate in the Church of England the sacrifice of the Mass."

### WORK CAMPS HELD IN JAPAN

★ The National Christian Council of Japan is sponsoring work camps this summer, with students living together for some days for study in the meaning of Christianity in action. They also help folks in need, make playgrounds for children, aid repatriates.

Another project has been meetings on the family where many serious problems were brought up for discussion. Some listed were the difficulty in being a good church member when others in the family are non-Christian; in-law conflicts; the shortage of men for husbands; concubinage; conflicts between youth and their elders because the former are more and more adopting western ways. Divorce also is a serious problem and is often linked with financial difficulties. Likewise suicide is great, particularly among young people who see no way ahead.

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## CHURCHWOMAN IS HONORED

★ Dean Artemesia Bowden of St. Philip's Junior College, San Antonio, was recently honored by the Council of Pan-American Relations for her outstanding contributions to the youth of the city in the field of education. Bishop Jones, out of the city at the time, wired her: "I rejoice with you in the great honor that has been accorded you. This is a well deserved tribute for your long and unselfish service to your people and to our community."

## ASCENSION FESTIVAL ANTHEM CONTEST

★ The Rev. Roscoe T. Foust, rector of the Ascension, New York, has announced a fourth anthem contest, continuing the efforts of the parish to add to the repertory of significant church music. The contest is for the best setting for the Te Deum, and the winning composition will be sung at the festival to be held at the Ascension May 3, 1951. The prize is \$100, with the winning work published on a royalty basis. Details may be had from the secretary, 12 West 11th St., New York 11, N. Y.

## CHURCH CARRIES ON IN CHINA

★ The Rev. Charles P. Gilson of Shanghai, writing of the ongoing work of the Church in China, reports "just one of many examples:" A man of sixty years, who has been on the mission's office staff for thirty years and had never become a Christian, was baptized on Easter Day, and not alone; with him were baptized his wife, son, two daughters, daughter-in-law, son-in-law, and two grandchildren.

"It takes courage and conviction for a non-Christian Chinese to make such a decision now," Mr. Gilson says, "and they are doing it by the hundreds. Anyone who says Christianity is finished here is either pathet-

ically ignorant of facts or just a subversive Christian. Christianity was never more alive than now, and there never was a time when we needed the support and backing of the folks at home more than we do right now.

"We have had no disruptions of our normal daily routine lately, for which we are all thankful. Things are going along much the same as usual. Each day brings new problems, ideas, regulations, etc., but we all continue to keep healthy and happy."

## MILLION TO MICHIGAN FROM MRS. FORD

★ Mrs. Henry Ford has given a million dollars to the diocese of Michigan for the erection and maintenance of a church. Bishop Emrich, in making the announcement on August 3, said the church would be built on a site, deeded to the diocese, which surrounds the old Ford family cemetery in Detroit. Mrs. Ford's husband, his parents, and 60 others of the Ford family are buried there.

## RADIO & TELEVISION WORKSHOPS

★ Radio and television workshops are being sponsored by the Protestant radio commission. National network officials will instruct Church representatives on how to use these means of communication on the local and diocesan level. One will be held in Philadelphia, August 6-31; Des Moines, Iowa, October 21-28; Syracuse, N. Y., November 12-17, which is devoted exclusively to television.

## PEACE VIGIL IN TEXAS

★ A vigil for peace started in the diocese of Texas on August 6 as a result of a call by Bishop Quin. The schedule was worked out by a diocesan committee so that prayers are being offered in at least one church in the diocese each hour of the day and night until the cessation of hostilities in Korea.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**Renewing The Mind.** By Roger Hazelton. Macmillan, \$2.50.

Roger Hazelton, clergyman and philosopher, has presented in this volume a remarkable and timely explanation of the Christian function of faith and reason. As Christians we hear a great deal about faith; as human beings we are constantly aware of reason. Seldom do the two dwell peacefully and creatively in our minds. The irrationality, confusion, and despair of our day (symptoms of the sickness of our minds) cry out for mental health. This can be achieved only by understanding the conditions of Christian faith which, when met, will consecrate and renew the life of human reason. What this way of renewal means is clearly stated and one will find it unusually helpful.

—C. L. Willard

**The Classical Tradition.** By Gilbert Highet. Oxford University Press. \$6.00.

This is a survey of the influence of Greek and Roman culture upon West-

ern literatures. It is fascinatingly written, by an author who seems to have read all European literature, and who possesses a fine sense of literary values. Not only that, but he is also aware of the place of Christianity and the Christian church in the emerging civilization of Northern Europe since the Classical Age. This is no mere "history of classical scholarship," but a study of the living impulses, fertilizing ideas, and literary forms which exercised a creative influence upon the literature and thought of the North and West. The story is carried down through the Dark and Middle Ages, the Renaissance and Reformation, to the present day. It is a book to be read and re-read—and remembered.—F.C.G.

**Parish Worship on Community Occasions.** The National Council. 25c.

It is good to see the National Council sponsoring pamphlets of this sort, which presents the ideals of the Liturgical Movement from a non-partisan point of view and with a very practical concern and application. The three essays are: "Community Life in parish worship" by Edward R. Hardy; "Community life in Morning & Evening Prayer" by Hugh McCandless; and "Community Concerns and the Holy Communion" by Charles S. Martin. The theme of all three essays is the offering of life and work of modern men and women through the common liturgy of the Prayer Book. The corporate worship of the Church is thus made relevant to the larger community of occupational and social concerns of the Church's present day membership. There is nothing doctrinaire about these essays. They are first and foremost practical, and parish clergy will find many good suggestions for making their Sunday services more meaningful—without departing from the established liturgical law of the Church.—M. H. Shepherd Jr.

**The Conducting of Retreats.** By James Wareham. Morehouse - Gorham. \$1.50.

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By W. APPLETON LAWRENCE

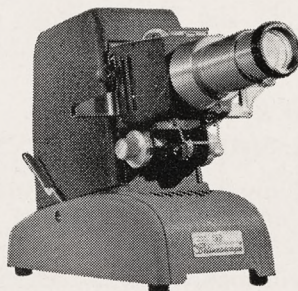
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## PEOPLE

### CLERGY CHANGES:

**WILLIAM H. MARMION**, rector of St. Mary's, Birmingham, Ala., becomes rector of St. Andrew's, Wilmington, Del., Sept. 15.

**JAMES S. COX**, rector of St. Paul's, Winston-Salem, N. C., becomes rector of Emmanuel, Baltimore, October 2.

**JOHN LEE**, formerly canon of Grace Cathedral, San Francisco, is now vicar of St. Andrew's, Ben Lomond, Cal.

**HAROLD HINRICHS**, rector of Grace Church, Nutley, N. J., becomes rector of St. Luke's, Queen Anne's County, Md., Sept. 15.

**JOHN B. COVEY**, recently ordained deacon, is now curate at Grace Cathedral, Topeka, Kan.

**GEORGE GOODREID**, formerly in charge of Indian work in Minn. (for which he was cited in the 1949 Witness honor roll) is now rector of St. Paul's, Winona, Minn.

**ROBERT M. C. GRISWOLD**, formerly of Long Beach, Long Island, is now rector of the Holy Apostles, N. Y.

**JAMES C. CROSSON**, formerly rector of the Redeemer, Pelham, N. Y., becomes rector of St. Paul's, Oakland, Cal., Aug. 15.

### ORDINATIONS:

**DAVID SOLTAU**, prof. at the University of Redlands, was ordained priest and **RAYMOND P. JONES**, student at the Church Divinity School of the Pacific, was ordained deacon on July 26 by Bishop Bloy at St. James, South Pasadena.

**DONALD R. RAISH**, assistant at St. Clement's, El Paso, Texas, and **FREDERICK J. SEDDON**, vicar of the Hot Springs - Hatchfield, were ordained priests by Bishop Stoney on July 16 at St. Clement's.

**WARWICK AIKEN JR.** was ordained deacon on July 27 by Bishop Gray at Christ Church, Vicksburg, Miss. He is in charge of the Epiphany, Tunica, Miss.

**RODERICK J. HOBART** was ordained priest July 24 by Bishop Caruthers at the Church of the Holy Apostles, Barnwell, S. C., where he is in charge, together with Christ Church, Denmark.

### DEATHS:

**MRS. FRANCIS POTT** died July 27 in England. She was a missionary in China for many years and was the widow of the late Dr. Pott, for many years the president of St. John's University, Shanghai.

**MRS. N. M. KOON**, widow of the late Rev. J. C. Koon who had parishes in Va., Md. & Me., died at the home of her daughter, Mrs. Kenneth C. M. Sills at Brunswick, Me., July 19.

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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 R. SHARP

Secretary, diocese of Tenn.

There may be some question about who did write the Epistle of St. James, but it is quite certain that the St. James commemorated on July 25 did not, unless he did it before the events related in Acts XII. This refers to the first sentence of the editorial "A Dead Religion" (Witness, July 27).

MRS. C. E. ROBERTS

Churchwoman of Dallas, Texas

Just a word of appreciation for your articles "Prayer Book Loyalty" by George Morrel (June 8) and "The Prayer Book As It Is" by Bishop Oldham (June 15), which struck a responsive chord in my heart as being the true middle ground on which all loyal members of our Church should be able to agree.

L. F. ELLSBREE

Layman of Brighton, Mass.

Many congratulations to you on your publication of various issues of The Witness in order to present the purposes of such organizations as the Episcopal Evangelical Fellowship, the American Church Union, and the Anglican Society. These issues are certainly aids to understanding within the Church.

May I comment on the claim of the "five Episcopal clergymen," unnamed, in the issue of June 15th? They say that "since the service conducted by Bishop Dun has many precedents, it appears quite improbable that any action of censure would be taken by the House of Bishops."

There are "precedents" good, and "precedents" not so good. The crucial point here is whether the precedent alluded to is in accordance with the catholic nature, teaching, and sound practice of the Episcopal Church, and in relation to the same nature, teaching, and sound practice of the whole Catholic Church?

Certainly, the undivided Catholic Church—that Church which we confess we believe in, when we recite the creeds—never permitted those who had separated from its fellowship and communion, and who had also set themselves up into rival organizations, to assist in the ordination of priests or to receive the holy communion, unless they had first, repentant and forgiven, been received back into the Church. If this Church (or individual members of it, acting on their own initiative) does to the con-

trary of that custom, the "precedent" would seem to be out of line with the traditions to which the Anglican Communion appealed at the Reformation and to which we are firmly bound.

CHARLES E. STEELE

Layman of Romulus, N. Y.

Concerning the placement of the American flag or any other national emblem in a church of God—the place for it is not inside the church at all. During the first world war many of our churches had their smaller altars decorated with the flags of our country and of our allies. This altar, dedicated to the Prince of Peace, at one period had the Japanese flag in and the Russian out. Then when we got mad at the Japs, out went their flag. Then when the Russians double-crossed themselves and everyone else, in went the Russian flag.

Our Church is too universal for any one particular flag, especially in the chancel.

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