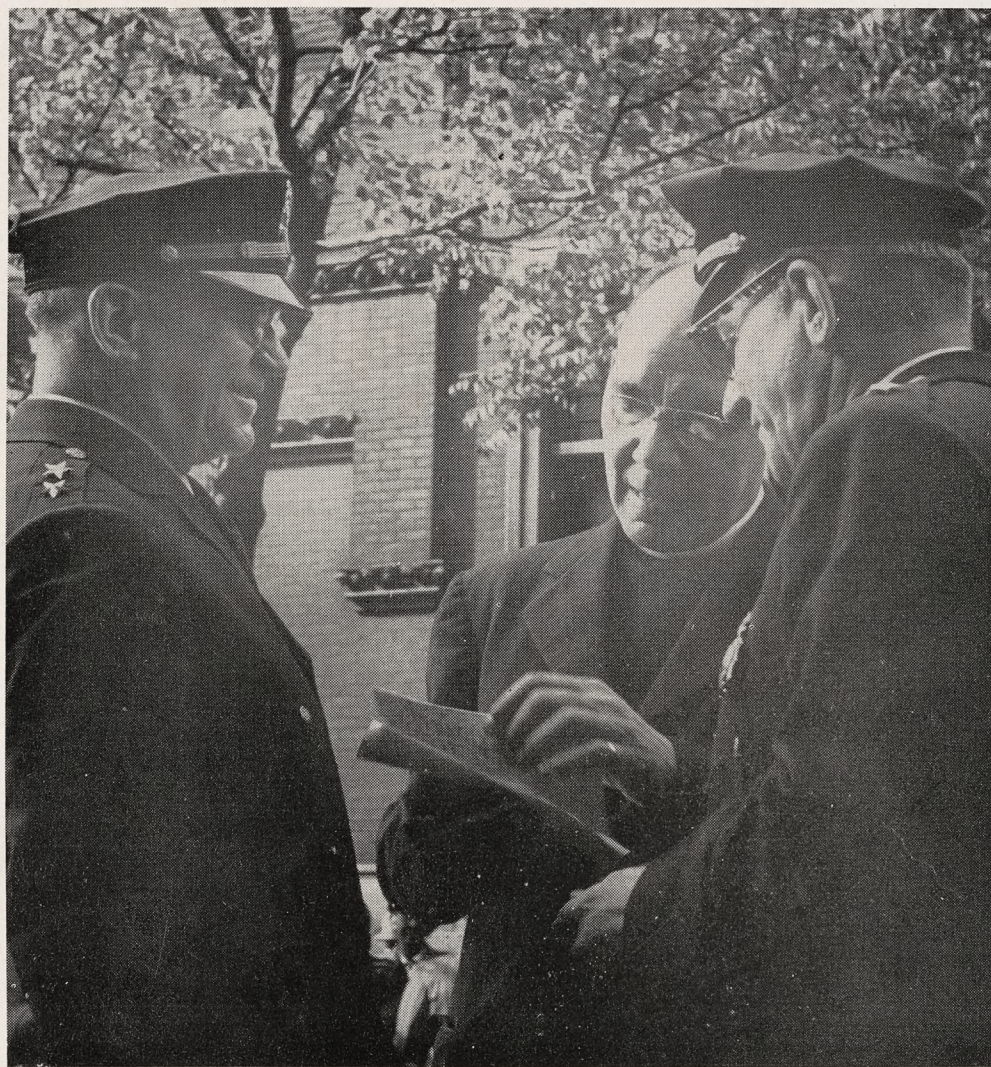


# THE Witness

10¢ A COPY

November 2, 1950



RECTOR J. H. JOHNSON AND POLICE OFFICERS  
Chat after a service at St. Martin's, New York

The Living Liturgy by Massey Shepherd Jr.



## 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 Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a.m. to 6 p.m.

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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.

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

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11 a. m., Morning Service and Sermon.  
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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.

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Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer-1st Sunday, Holy Communion.  
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Thursday and Holy Days: 11 a. m., Holy Communion.

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

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The Rev. James A. Paul, Vicar

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

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PARIS, FRANCE

23, Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45  
Student and Artists Center  
Boulevard Raspail

The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### 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

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Shelton Square  
BUFFALO, NEW YORK

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Rev. Leslie D. Hallett; Rev. Mitchell Haddad

Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. JOHN'S CATHEDRAL DENVER, COLORADO

Very Rev. Paul Roberts, Dean

Rev. Harry Watts, Canon

Sunday: 7:30, 8:30, 9:30 and 11-4:30 p. m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.

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

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector

Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a. m.  
Weekdays: Wednesday, 8 and 11 a. m.  
Thursday, 7:30 a. m.

### TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services: 8, 9:30 and 11 a. m.

### TRINITY CATHEDRAL NEWARK, NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean

The Rev. Richard Aselford, Canon

The Rev. Benjamin F. Axleroad Jr., Ass't.

The Rev. Edward W. Conklin, Assistant

Sundays: 8:30 a. m., 11 a. m., 4:30 p. m.  
Tues.-Fri. (October-May): 12:10 p. m.

The Cathedral is open daily.

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.

Sundays: 8 a. m., Holy Communion; 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon.

Wednesdays: 10 a. m., Holy Communion; 10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT Meridan St. at 33rd St.

INDIANAPOLIS

The Rev. Laman H. Bruner, B.D., Rector

Sunday Services: 7:30 a. m., Holy Communion; 9:30 a. m., Church School; 11 a. m., Morning Prayer and Sermon.

### CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams

7:30 a. m., Holy Communion; 9:30 and 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.

Thursdays and Saints' Days: Holy Communion, 10 a. m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. C. George Widdifield

Minister of Education

Sunday: 8:00, 9:25, 11 a. m.-High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

### CHRIST CHURCH IN PHILADELPHIA Second Street Above Market

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. Eugene M. Chapman; Rev. Nicholas Petkovich.

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—

# Religion as Part of Education Urged at Conference

*The Philadelphia Council of Churches  
Takes a Similar Position*

★ Religion must become a part of general education, insisted Bishop Angus Dun of Washington, and Mrs. Douglas Horton of New York, who is vice-president of the Federal Council of Churches. They were two of the headliners at the national conference on religion in education, meeting at Atlantic City and attended by the representatives of 165 private schools. (See editorial page eight).

Bishop Dun said that private schools should teach their students a religion around which they may rally to forestall the development of some other faith, such as Communism, Fascism, materialism or naturalism. All human beings, he said, need a center of allegiance or devotion, and in the world of today, "patriotism is not enough. We must be taught religion, of God's works, love and fellowship."

Declaring that an educated man is not necessarily a religious man, he added that "the most serious crimes can be committed by educated men." The bishop said that religion can be used to explain the sciences and to direct the energies and knowledge of educated men into paths of endeavor which would aid mankind.

Mrs. Horton said that schools "need to recognize the reality of religious experience as a part of cultural and personal life. Any school, however secular (including the public school), which purports to introduce a child to

the culture of American society, owes it to that child to include in his description of the world in which he lives, the fact of religion and specifically of the dominant religious tradition of America—our Jewish-Christian heritage.

"Schools need to identify the Church as the institution responsible for maintaining the religious heritage, and they need to help the child understand the diversity of ecclesiastical tongues. Schools can create an atmosphere within which children can recognize religion as a normal, desirable concern of educated people.

"We owe it to children to tell them of the richness of their religious heritage, to demonstrate our own commitments to that heritage, to associate their idealisms with the dynamic of religious faith which has moved mountains and men throughout the ages. But we do well not to drive them, but rather to win them to an interest in these matters."

Fifty of the educators, comprising one group, issued a report in which they pledged themselves to "work to increase intelligent commitment to God in the schools."

"As we survey the first 50 years of the 20th century," the group's statement said, "we realize that we have not come to grips with the basic problems of materialism and secularism. We ourselves have become more and

more the victims of a paralyzing culture which has penetrated even the strongholds of the school and the Church.

"To see the world and our task in proper perspective to God's purpose and to find the power that will free us from this paralysis, we must be strong in our knowledge of God and thorough in our commitment to him.

"There have been signs of more readiness to understand the basic ideas beneath varying expressions of belief and a greater agreement on these ideas. Hence as we enter the second half of the twentieth century we intend to work to increase intelligent commitment to God and accomplishment of his will in the schools. Our simple and profound objective will be to rethink, replan and restate the religious program for independent school education."

### Philadelphia Statement

A similar position on education and religion was taken by the Council of Churches of Philadelphia, in a statement issued October 19th.

While endorsing separation of Church and state, the committee stressed that "we do not hold to a separation of religion and education."

"Rather," the statement said, "we believe that these two are inseparably related and that any attempt to separate them does violence to both." It added:

"We believe that education is weakened and its usefulness impaired to the extent that it is separated from the disciplines and insights of religious faith. The Christian faith underlies the history and philosophy of American life and of its public education. Were we to depart from this foundation, all our democratic institutions would be imperiled."



# EPISCOPAL CHURCH NEWS

## NEW EMPHASIS IN MICHIGAN

★ The diocese of Michigan, although well on its way to 120 years of existence in time, has young ideas when it comes to the promotion of the Church's program, as evidenced by the following report, which was made by the Rev. Howard V. Harper, of Jackson, chairman of the department of promotion, at the October 18 meeting of the executive council:

"What has been taking place under the guidance of Bishop Emrich and the department of promotion this year goes far beyond the old concept of Church promotion. In the past, promotion has been thought of as a way of getting people to underwrite a budget. Promotion has been related entirely to finance.

"What has happened this year is that the diocese has had the courage to stop selling a program and to begin teaching giving as a religious matter and a means of grace. The emphasis has been moved from getting to giving. That can be, and I believe it is, a reformation of universal and eternal significance, within the Church. It is the be-

ginning of a change of attitude. One result of this inner change in the heart of the diocese will be a new concept of the department of promotion—its function and scope. Its purpose becomes educational instead of financial. The activities of the diocese must still be shown and explained to the people, but from now on, instead of using the Church's list of activities for two weeks in the fall as an incentive for money raising, we shall be free to use it all year long as material for deepening the knowledge and increasing the participation of our people in the Church's work. So the department of promotion becomes the continuing voice of all other departments, telling their story the year around. So far as I know, Michigan is the first diocese that has come to this point.

"We are prepared to make a temporary experiment in this larger concept of promotion. We have established, on a temporary basis, a full time office with Mr. John Chapin as secretary, and our next step, beginning now, will be to put the highly talented people in our department to work telling, by tested professional methods, the story of all diocesan operations."

Innovations in the department's fall program have been business methods, clinics, film strips, a moving picture, and a brochure and other material on tithing, all produced by professional advertising experts most of whom are members of the Church.

## ST. LUKE'S CHAPEL HAS NEW ORATORY

★ A new oratory was dedicated in the chapel of St. Luke's Hospital, New York, October 18. Chaplains officiated and the choir was composed of 72 nurses from the hospital's training school.

## CONTROVERSY OVER UN FLAG

★ Flag of the UN nations, including the Russian, were carried in procession at a UN service held at the Church of the Advocate, Philadelphia. The service, conducted by Bishop Remington, was sponsored jointly by the council of churches and the world affairs council of the city.

However the UN flag itself caused a controversy elsewhere in the city. The council of churches sponsored a UN television service at the First Baptist Church, but the UN flag was not a part of it since, according to the secretary of the council, the Rev. William Powell, "There is some touchiness, and even antagonism, over the flag because of the Russian representation."

## RECTOR CONCERNED OVER CHOICES OF YOUTH

★ Choice of Betty Grable and Hopalong Cassidy among heroes of boys and girls in a recent nationwide poll disturbed the Rev. Frederick H. Belden, rector of St. Paul's, North Kingstown, R. I. He was particularly disturbed because "less than two percent listed Jesus in the poll." "Isn't it a shame," he declared in a sermon on October 22, "that we are not giving our youngsters the kind of insight into the character of Jesus so that they want to claim him and other Christ-inspired persons as heroes too."

## A THEOLOGY FOR PREACHING

★ Canon Theodore O. Wedel of the College of Preachers, Washington, gave four lectures on a theology for preaching at Seabury-Western Seminary, Evanston, on October 30-November 2. It is the second in the series of annual George Craig Stewart memorial lectures. They were open to the public.



DIRECTOR GLENN ADKINS, reads a story to a group of lads at the Cathedral Domain, diocese of Lexington



## THE PICTURE ON THE COVER

★ The Rev. John H. Johnson is snapped following a special service for the New York police at St. Martin's. Pictured with the rector is Frank Kristensky, assistant chief inspector (left) and James R. Kennedy, deputy chief inspector. The rector of St. Martin's has been Protestant chaplain of the New York police force since he was appointed by Mayor LaGuardia in 1939. Services are held at St. Martin's for the police at frequent intervals, always preceded with a grand parade, with bands. Also the noted police glee club takes part in these services, augmenting the noted choir of the parish.

## VIVISECTION BACKED BY CLERGYMEN

★ The Rev. Don Frank Fenn, rector of St. Michael and All Angels, and the Rev. Richard H. Baker of the Redeemer, who is bishop coadjutor-elect of North Carolina, joined with other Baltimore clergymen in opposing a proposed amendment to the city charter which would forbid the vivisection of stray dogs in medical research. All of the ministers took the position, well stated by Rabbi Morris Lieberman who said: "Religion teaches that the human personality is the highest value of civilization. In our Bible we read that God created man in his own image and likeness and gave him domination over all the earth. Therefore the use of animals for the preservation and protection of human life is in highest agreement with the teaching of the Bible. Human life, then, is more valuable than animal life."

## CANTERBURY TRUSTEES ISSUE STATEMENT

★ The trustees of Canterbury College met October 17 with Bishop Kirchhoffer of Indianapolis presiding as president and with 13 of the 17 members present. A statement was issued announcing that the institution would continue as a Church-centered, coeducational liberal

arts college. The president to succeed the Rev. D. R. MacLaury, who recently resigned, will be an Episcopalian, and a chaplain also will be secured. The acting president is Dean F. G. Neel, with an advisory committee consisting of members of the faculty and the board of trustees.

## NEW CHURCH IN DETROIT

★ The cornerstone for the new St. Martin's, Detroit, was laid by Bishop Emrich on October 14. The congregation was established in 1928 and has worshipped in a small, poorly equipped building which the department of missions bought from the board of education of the city. The new building will provide adequate facilities for the rapidly growing congregation and school. The Rev. James H. Morris is the minister.

## AUXILIARY MEETS AT TAMPA

★ The Auxiliary of the province of Sewanee met for two days in October in Tampa, with delegates from all the fifteen dioceses attending. There were addresses by Bishop Barth of Tennessee, Bishop Jones of Louisiana and Bishop Henry of Western North Carolina. Mrs. John A. Morson presided as president. The newly elected president is Mrs. E. G. Peeples of Oxford, N. C.

## MISSION CONDUCTED BY BISHOP HINES

★ Bishop Hines of Texas conducted a mission for three days in October at St. John's, Thibodaux, La., with many from nearby parishes attending. There was a daily celebration; instruction for women in the afternoon; evening service with sermon and a question period. During the mission he confirmed a number of people, including three former Roman Catholics. He also spoke at the assemblies of the high school and the Nicholls Junior College when he challenged the students to the spiritual values that accrue to those who have a life destination and a plane of living set higher than animal existence. The same challenge was given at a luncheon meeting of one of the service clubs. It was through the efforts of the Rev. George F. Wharton, rector of this historic parish, that Bishop Hines was induced to conduct the mission.

## BISHOP BARTON IN TEXAS

★ Bishop Lane W. Barton of Eastern Oregon, chairman of the advisory board of The Witness, was a speaker at parish meetings in the diocese of Texas, which extended over a ten day period in late October. He spoke on the need for supporting the program of the National Council.



ST. PAUL'S, Modesto, Calif., has a new parish house which is an active community center



# Women Put Questions To Mr. Malik

BY  
**ANDREW M. VAN DYKE**  
Secretary, Episcopal League  
For Social Action

★ The Witness statement on the peaceful settlement of the Korean hostilities is still being used. A group in the Chelsea section of New York, called the women's committee for peace, printed the statement, and at the bottom of the page had a ballot where one could agree or disagree with the statement. They took a poll of the sentiment of the community with 360 persons voting in favor of The Witness appeal, and 38 against.

In order that these sentiments might be made known, the committee wrote to the members of the Security Council of the U.N. asking for appointments so they could apprise them of the judgment of people in the Chelsea area. None were able to meet with the women except the delegate of the Soviet Union, Mr. Jacob Malik. He agreed to have them come to USSR headquarters, in New York. Representing the committee were Mrs. Jeanette Miller, Miss Joyce Cooper, Mrs. Annabel Howard, Miss Charlotte Leslie and Mrs. Barbara Mogulescu, accompanied by the writer as executive secretary of the Episcopal League for Social Action and member of The Witness editorial board.

Previous to the date of the interview, the women had written to Mr. Malik asking three questions on which they hoped he would comment. The group talked with the Soviet representative for an hour and a half, receiving answers to all queries, in addition to the original ones. In response to the question of whether or not he thought it possible even now to bring a peaceful settlement in Korea replied vigorously in the affirmative. Concerning the admission of the Chinese People's Republic

into the U.N. Mr. Malik stated that he felt that failure to do this was frustrating to a great extent the ability of the Security Council to work for peace. He spoke at some length on the subject of general disarmament, enumerating the many occasions that the Soviet Union had made proposals that this be done. His government has suggested several times that the nations agree in the U.N. to an immediate disarmament of one-third of their strength, and that there be rigid inspection by the U.N. to see that the agreements are carried out. Later there should be another reduction of a third, and over a period of time further steps in the direction of complete world disarmament. He reiterated the position of his government on atomic energy, saying that it was in agreement that the United Nations should strictly supervise and continuously inspect atomic power projects in all countries, but that the point of difference in this matter was that the Soviet Union could not accept proposals for international ownership of atomic facilities.

Mr. Malik repeatedly spoke of the deep desire of the people in the Soviet Union for peace. In the last war, his country had over ten million military casualties, which meant that there is no family in the nation that did not lose a father or a brother. He stressed that his people have no simple theoretical knowledge of the horribleness of war. They have all experienced it. They do not want any more wars, they want peace.

The Soviet delegate is hopeful that solutions to the many world problems can be worked out by the representatives of the large

nations around a conference table. He insisted that much had been accomplished before through this method, and was sure that it can be continued.

## CHARLES P. TAFT IS HONORED

★ Charles P. Taft, Episcopalian of Cincinnati and former president of the Federal Council of Churches, received the Bishop Chase metal award of Kenyon College at the dedication ceremonies of the restored Old Kenyon held the weekend of October 21.

## RABBITS HELP SUPPORT A MISSION

★ What rabbits have to do with religion is conclusively pointed out by the Rev. Andrew H. Scott, vicar, St. Matthew's Mission, Baldwin Park, Cal. He raises 'em, feeds 'em to his parishioners at a buck—no pun intended—a serving, and thus gets money to keep his mission going.

So far three rabbit dinners have netted the mission \$530 for improvements, the bunnies keep multiplying, and he's tossing another October 7.

Mr. Scott, once a star soccer player on the Scotch international team, which is that country's version of making an



**ALICE HUDSON** is the director of Christian education at St. Michael's Cathedral, Boise, Idaho



All-American football team here, has ideas.

Not long ago he gave \$10 to each of 32 parishioners and told them to "go out and multiply." One woman gave a dinner in her home and multiplied the money to \$48; Mrs. Scott made blouses and netted a tidy sum; others sold doughnuts, made bassinets.

One parishioner, the late James Rose, given \$10, took the crack about multiplying literally and working with the men's club of the mission, started raising rabbits. In February, he and the club held the first dinner. Shortly before Rose died he told the vicar: "This multiplying has to go on. You see that it does."

Mr. Scott did. He already had received two rabbits from Rose, and now he has 250, representing six breeds.

In addition to the rabbits, the multiplying dollars, \$320 strong, have come back with \$130 additional. That makes the total net profit on the \$10 multiplying project about \$630.

Mr. Scott, native of Scotland, which may explain his canny operations, served in the last war with the medical corps of the Canadian army. His last charge was at Merced, California. He came to St. Matthew's April 15, 1949.

His wife boosts the family income by selling insurance, and his son, MacGregor, 4, helps feed the rabbits.

## BISHOP NASH ON PREACHING

★ Bishop Norman Nash of Massachusetts had things to say on preaching at a conference on the subject, sponsored by Boston University. "Preaching at its best is prophecy—the proclamation, 'Thus saith the Lord.' In our day of peril and world fear we hear voices of doom claiming to be the word of the Lord. They are surely nearer to it than smooth utterances of self-confidence or proud predictions of national invincibility or ecclesiastical infallibility. The so-called 'popular preacher,' whose people assure

him weekly that they have 'enjoyed your sermon,' have not listened before speaking. But the prophet of doom has forgotten that God's world is not governed by fate but by the loving power of the living God."

Other speakers were Canon Charles E. Raven of the Church of England; Prof. Edwin Mims of Vanderbilt University; Prof. Charles C. Noble of Syracuse University, and Paul Macy of Chicago who gave the Charles Henry Brent lectures on Church unity.

## SCHOOL FOR SPASTICS IN LOS ANGELES

★ An all-San Fernando Valley project, said to be the first of its kind in the west—a special Church school for spastics and other handicapped children—was organized by the congregation of St. Mark's, Van Nuys, Calif., Sept. 25th. The Church school is set up along the lines established by the Dutch Reformed Church in New York and the founder of that school, Mrs. Leonard K. Rodgers, long interested in the education and care of such children, will be in charge of the work in Van Nuys. Working with her will be the Rev. Gilbert Prince, rector of St. Mark's, physicians, nurses and others interested in the spiritual and physical welfare of the children.

According to Mr. Prince, the school will be open to "handicapped children of all races, creeds, nationalities and colors."

First step in the establishment of the school was on October 1, when Mrs. Rodgers addressed clergy of all churches, the general public, and the entire congregation of St. Mark's. Prominent physicians and nurses were special guests.

"The school is ideally suited for such an endeavor," Mr. Prince declared. "Classes will be held in the parish hall, where there are no steps and easy entry. We plan to have a nurse and physician in attendance at all classes."

## SYNOD MEETS AT LARAMIE

★ The synod of the northwest province met at Laramie, Wyoming, October 24-26, with Bishop Gordon V. Smith of Iowa the preacher at the opening service. Others taking part in the serv-



DEAN OTIS G. JACKSON

ice were Bishop Brinker of Nebraska, president of the province; Bishop Hunter of Wyoming and Dean Otis Jackson of St. Matthew's Cathedral where the service was held.

The Rev. George A. Wieland, head of the home department of the National Council, was the headliner at the banquet, speaking on the program of the Council.

## FEDERAL COUNCIL BACKS TRUMAN PLAN

★ Bishop Scarlett of Missouri presided at a meeting of the Federal Council's department of international justice and goodwill, meeting in New York, October 26, attended by 75 of the 160 members. A letter was sent to President Truman, over the bishop's signature, urging acceptance of international agreements for the effective reduction and regulation of armaments including atomic weapons.



# EDITORIALS

## Religion in Schools

SOMETIMES it is necessary to remember that the majority has rights too! We have long championed the rights of minorities, but in one area of our common life we are threatened today by minority rule.

We are referring to the question of religion in the public schools of the nation. It was only a few years ago that a single atheist was successful in winning a Supreme Court decision prohibiting the teaching of the Bible in public schools, even when such teaching is entirely elective and out of school hours.

This year two private citizens in New Jersey have tried unsuccessfully to have the reading of a few verses of the Old Testament without comment, and the saying of the Lord's Prayer in class rooms of the public schools of that state outlawed. It was contended that this custom established by New Jersey statutes, 47 and 80 years old respectively, was a violation of the traditional separation of Church and state.

Again and again this subject comes up and the first article of the federal constitution is consistently misinterpreted. When the founding fathers ruled against the establishment of any religion, they had in mind the setting up of any one Church as the official, national Church over against all the others. They had in mind the established Church in England and similar establishments in colonial America. This they did not want, and this was their meaning in the constitution. They certainly never intended that the education of the children of this country should completely exclude religion. They had no thought of legislating religion out of public education, if for no other reason than that the public school system was scarcely in existence at the time.

We rejoice in the decision of the New Jersey Supreme Court handed down last month. The reading of five or more verses from the Old Testament without comment and the saying of

the Lord's Prayer in a school room would certainly seem to be innocuous enough. We might even feel it was granting all too insignificant a place in the daily curriculum to the spiritual tradition of western civilization. But at the very least it is a recognition of the supernatural, and, as Justice Case wrote, "Great results follow from elements which to human perception are small." He also went on to say that while the constitution stands for a separation between Church and state it does not follow that the state is to be stripped of all religious sentiment. The judge pointed to the motto on our coins, the manner of taking oaths, the President's annual Thanksgiving day proclamation, and the laws against blasphemy as evidence that the American people are and have always been "theistic."

We can hardly claim that a great victory has been won for religion. But we can be glad that a symbol at least is still to be permitted in the public schools of one state. And we can take heart in the fact that one court in the land has come out with a more correct interpretation of the Constitution on this thorny subject of the separation of Church and state. And finally let it be remembered, as we have suggested, that the majority also has rights in this country! We are glad to note that heads of schools agree (see page three).

## "QUOTES"

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WHEN more than sixty per cent of a nation has rejected God, that nation is in a fair way to become apostate, and when a whole nation becomes an aggregation of self-seeking individuals, it will lose its power, whether that power be commercial, political or moral. We will be justly despised by the nations which are ill when our policies demand that we be clothed in purple and fine linen and that we fare sumptuously every day.

—BISHOP JOHNSON  
Founder of The Witness

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## For Whom the Bell Tolls

THE Liberty Bell gives a pleasant sound to all Americans who recall its role in their country's original fight for freedom. As it is being rung today by those who have obtained its possession the sound is somewhat ominous. Freedom is not a simple idea. Freedom for what, and freedom from what, are natural questions which arise as soon as thinking people use the word. How free can we be physically or economically? Are we free to eat or not to eat in the same degree that we are free to believe or not to believe? Freedom is only a means to an end, and that end



may be that while the strong get stronger the weak are at liberty to suffer. Christianity says that only the service of God gives perfect freedom, not the business of accumulating wealth.

If the cold war is basically a struggle between the "haves" and the "have nots," which we believe it is, we do not see that the Christian religion is called upon to declare a holy war for either side. For this reason we resent the fact that the letterhead of the National Council's department of promotion should be used to recruit Episcopalians for what is actually an economic cause. At best, it is a negative reason for espousing Christianity, and at worst, it is a blatant exploitation of the religious sentiments of our people.

This applies also to the current propaganda for the every member canvass which seems to build its whole case for supporting the Church's enterprise on the objective of stopping Communism. How are we going to stop Communism? By subversive activities, through Radio Free Europe, for example, within the countries that are now under its sway? In other words, we are being asked to support a tactic against Communist countries for which we condemn them for trying to do to us. This certainly will not work to the advancement of the Church's missionaries

in these lands. Yet we can already hear our self-righteous condemnation of these same countries when they exclude our missionaries as agents of a foreign power. It hardly seems Christian to provide freedom for a few Americans to become richer by putting our fellow citizens of the Kingdom in a false position.

As a matter of fact, we suspect this whole business of the Crusade for Freedom of being reactionary and dangerous to the real freedom of the American people. We base this upon the names of those who are its sponsors. Amongst the few, who are at best sentimental liberals, we find those who have been pro-fascist, America firsters, militarists, labor-baiting journalists, apostles of the N.A.M., spiritual mobilization, all those who, in a word, have fought for years for their own advantage against the domestic rights of the American people, and having conquered there, are now turning their attention to the challenge which confronts them on the world front. We have no brief for Communist doctrines of freedom but we have less for those who have suddenly seized the People's Liberty Bell to exploit for their own ends. It sounds too much like ghosts tolling a dirge that would lure the few that are still alive into the dubious freedom of an already over-crowded graveyard.

## The Episcopal Church — What's Wrong?

BY

HYATT HOWE WAGGONER

Professor at Kansas City University

**I**F there is any truth in the ideas I have been exploring—and I cannot and do not claim more than a partial validity for them—then what ought we Episcopalians to do? Speaking as a layman, and as one furthermore who has more knowledge of theology, past and present, than the Church's present national program, I have the following suggestions to make. I can claim no novelty for them. Indeed, some of them are already a part of the Church's present plans. But if they are as important as I believe, they can bear repetition and emphasis here.

First of all we should make every effort to reach out and bring in new classes of people. Our Church has been too long the protector of the easy consciences of the urban well-to-do. We must reach the "lower classes" of the cities, the work-

ers, organized labor, and that even less "respectable" group, unorganized labor. By and large only the Romans have any strength here, and what a scandal that is! What a condemnation of the Protestant Churches that they should end by being a bulwark of the status quo, the modern counterpart of that very priestly establishment that contrived to get Jesus crucified as a dangerous character.

And we must extend and greatly strengthen our efforts to bring into the Church those who live in rural areas and small towns. It is a commonplace that here we are shockingly weak. Yet there is more hope for a revival of true Christian faith among these groups than there is in our already "strong" (financially and numerically strong, that is) large-city typical parishes. Roan-



ridge is a start here, and an encouraging one, but it is far from enough.

### The Well Educated

**B**UT there is another class which is even more important for the future of the Church: I mean the very well educated. Anyone who knows our colleges today from the inside, as I do, knows that the relation of Christianity to the colleges may be suggested by a general law which may be worded something like this: the better the college academically, the rarer it is to find a professing Christian on the faculty. As one travels up the scale of fame and merit among the colleges, one comes finally to a place where this law is reversed: there are probably more Christians in proportion to the total faculty at the two or three best institutions in the country than there are at the second-best and third-best and fourth-best places; but the law holds good for the overwhelming majority of the nearly a thousand institutions of higher learning in the land.

I do not need to talk about the effect which this fact has on those students who come to college with some Christian faith. I should say, judging from the urban and large state universities in which I have taught, that considerably less than half of the students come to college with any meaningful faith whatever, even of the vaguest kind; and that during their college years most of those lose whatever they came with. Episcopalians cannot afford to remain complacent about this. Here is another class we must do all we can to bring into the Church—the students, and especially the best students in the best colleges and universities, for they are the ones who in a few years will be our intellectual leaders, shaping, it may be, a world even more hostile to Christianity than the present one.

The sort of thing that is now being done on the campus of Ohio State University and at a few other institutions is what I mean. It must be done everywhere. But even that will not be enough. We must work to get Christians on the faculties, which means primarily working with the best graduate students, for they are the ones who go on into faculty positions. Eventually we may thus, with God's help, create a new climate of opinion, a new intellectual culture which will not stigmatize Christianity as the refuge of the sick, the weak, and the ignorant. We may—I do not say that we can, for though we can influence we cannot control the future. We must do what we can to create a Christian culture in which those who share in that culture most fully need not be ashamed or embarrassed or defensive about being Christians. And that means that the Church must do everything in its power to bring in our

most highly educated class. Be ye wise as serpents: we must fight a secularist culture with its own weapons, not losing or weakening the faith but strengthening it with learning.

We are in a better position to do something here than any of the other Protestant Churches, insofar as we are Protestant; and I personally think most of us protest too much. Has anyone ever heard of any well-known intellectuals in our century who have become converted to Christianity from unbelief and have become, say, Baptists or Congregationalists? But I could name a dozen at least who have become either Anglican or Roman Catholic. I mean no disrespect to Baptists or Congregationalists when I say this; they have great histories. But it is simply a fact that intellectual life has gone out of the extreme Protestant groups; and the first to recognize this, of course, are those very intellectuals that we need for leadership in the Church.

Three new classes, then, must be brought into the Church, not only for their good but—from the point of view I am developing here—even more for the Church's good. They are, first, labor, the poor, and the ignorant; second, rural and small town people, who tend to coincide with the first class in income and education; and third, the most highly educated, especially that group of which the average American is so suspicious, the intellectuals.

### Seminaries

**A**ND the second thing I think we should do while we are reaching out to bring in new classes is to strengthen the theological schools. Now I confess to knowing nothing about our theological schools from personal experience with them; I have no inside information here at all. But we cannot help judging them by their products. It is a tragic fact that all too many of the clergy are neither very intelligent nor very well educated. It may well be that this is not the fault of the theological schools. They are probably not getting enough of the right kind of students. Teachers have to work with what they get. No amount of excellent teaching will turn a naturally dull student into a brilliant preacher or a good theologian. Do the best students in our colleges go into divinity school, or is the situation not rather like that in our teachers' colleges and departments of education? The famous Carnegie survey made years ago in Pennsylvania, which measured the quality of the students preparing to be teachers in the public schools in comparison with other students, revealed the shocking fact, proved over and over again since and a matter of common knowledge to college faculties, that public school teaching as a career tends to attract



only the mediocre and the poor students. This is understandable, of course: public school teaching does not pay well, and it has not as yet been able to inspire the sense of being a calling, a mission, something so creative and wholly congenial that its attractive features outweigh its lack of material rewards, even in a materialistic culture. It is this sense of calling that has kept a goodly percentage of the best students coming into college teaching.

But if college teaching can continue to attract many of the best students, even in our money culture and without paying salaries proportionate to the required training and the responsibility, then the Church can do so too—if it will. Here obviously the responsibility rests largely on the congregations. We must get our sons to want to go into the ministry. If we get large enough numbers to want to do so, the theological schools will be able to select those best qualified. But meanwhile the theological schools must see to it that so far as possible they get faculties that can attract and hold our best young minds. Which means that the faculties must have both knowledge and faith, must be both Christians and scholars. There is no room in our schools for the kind of theologian I met some time ago who, when questioned about his personal belief after desultory conversation at a cocktail party had revealed an apparent unbelief on his part, replied that he was of course a skeptical liberal whose interest in the sociology of the urban Church was a purely scholarly interest. But if the theological schools are to improve their faculties at the same time that they are getting better students, we shall have to support them better.

### Theological Revival

I HAVE only one more suggestion to make about what we should do. I fear this will be as offensive to some as my remarks on the weaknesses of the typical congregation must have been, but I shall make it anyway. It is that we must have, and the clergy should do everything in their power to make possible, a theological revival. I could write at length on the process whereby the Protestant Churches have gradually come to the ridiculous and deadly notion that theology is not important in religion. I have just been talking with some of my English majors in college about the process as we see it at work in Matthew Arnold, who wanted to solve the science vs. religion problem of his day by keeping religious sentiment by dropping the dogma. And though most of my students have grown up taking for granted the rightness of Arnold's solution, they were able, after all the consequences had been explored, to see that both the historical and the

theoretical consequences of dropping dogma from religion is that in the next generation you drop religion. Theology is the attempt to be intelligent about our faith; and we cannot afford to be unintelligent—or to be merely sentimental.

Now of course, for many complex reasons which I have not time to go into here, the only possible theological revival in our day must be a revival of orthodoxy. The revival that is already under way has in fact taken that direction, and it could take no other. This is where the chorus of protest begins, for there is a very strong body of opinion in the Church which holds that the new theology is not only mistaken but somehow sinister.

But what is the essential thing about the new theology? It is that the new theologians are attempting to recapture, after several centuries of loss and weakening, the spirit and meaning of historic, central, biblical Christianity. That is what the new theology is, a return to the roots, a revival, a rebirth, as everyone who really knows it knows. And if that is what it is, can Episcopalians afford to remain ignorant of it? Can the clergy afford not to read—and at times to discuss in sermons—Niebuhr and Barth and Maritain, and, on a more popular level, C. S. Lewis and Dorothy Sayers and Chad Walsh, to name only a few? Now I do not agree completely with all these writers, or they with each other for that matter. Barth seems to me, as he does to Niebuhr, to stress the first great commandment so much as to weaken, in practice, the second; and Lewis sometimes impresses me as too nearly a literalist; and Dorothy Sayers has perhaps dropped the heritage of the Reformation a little too abruptly. But in the essentials they all agree: we must get back to the fundamentals of our faith, think out just how and why we differ with the secular relativists and pragmatists and materialists and positivists and followers of all the other secularisms of our time, and discover all over again what it means to be a Christian.

Now the hopeful thing about this for us Episcopalians is that in this movement back to the roots, we do not have to discover something we have never had, as some of the more recently formed sects must do if they are ever to become fully Christian. All we have to do is to rediscover something that we already have. This is, as I say, very fortunate. And it is one of the chief reasons why, as an adult convert to Christianity, I am an Episcopalian. But it is likely also to be difficult. We must rediscover, for instance, that the essentials of our faith are all in the Bible and the Prayer Book, not in the popular magazines that are the true bibles today for the great middle



class. My guess is—and it is merely a guess, for there are no reliable figures on the subject—that the overwhelming majority of Episcopalians very seldom read the Bible. From how many pulpits has the Church's fine, and official, new guide to a reading of the Bible, "The Holy Scriptures," even been mentioned, not to say strongly recommended, as it ought to be? And the Prayer Book we repeat mechanically without—often admittedly without—meaning it.

### Back to Tradition

THE theological revival means for us, in short, the appropriation of a not quite dead tradition, not the creating of a new tradition. As far as the essentials of the faith are concerned, nothing whatever new is needed. The faith has been revealed. If we do not believe that we are not in any meaningful sense Christians. Of course each age must reappropriate the faith, reinterpret it in words it can understand, come to terms with it in the light of its own knowledge. But it must do so without losing the essentials. Each age must rediscover, not water down or refashion. That is the task of theology, and it is what the new theology has so magnificently done. Those who find themselves out of sympathy in the main, not on details here and there, with the majority of the new theologians are really, though they would be the first to deny it, out of sympathy with revealed and historic Christianity. The word heresy again today has some meaning, as it did not have outside of Romanism fifty years ago.

The most popular heresy today, extreme Pelagianism, or belief in the innate natural goodness of man, is actually an example of the way the world has taken over the Church. For it is a reflection of the 18th and 19th century false religions of nature and evolutionism, of secular romantic optimism and the religion of automatic progress, of scientism and pragmatism. It is of course the most popular heresy with the "best people" in many of the "most successful" churches, for it is a very unpleasant experience fully to face the fact that one is not worthy, is indeed a sinner even if one has not committed murder, to admit when one thinks of gross and obvious sinners, "There, but for the grace of God, go I." But if things are really all right with us, if we are "naturally good," if it is only a criminal class that sins, then of course Christ's sacrifice on the cross must have been only a gruesome mistake; and the Incarnation must seem pointless and unnecessary; and Christianity itself is only a rather bad joke: we should all give it up and become scientific humanists. Unless we recognize the need to repent, we shall not repent; and unless we repent and become new men, we shall not enter

into Christ's kingdom. The easy Christianity that is preached from many Episcopal pulpits is an effective barrier to the accomplishment of the very work for which Christ came.

The history of thought for the past two hundred years might all be written, I think, from a point of view which would start from an analysis of the effects of pride. We have been taught that it is positively wicked not to believe that man is naturally good, that he is doing very well on his own, that he doesn't need any help to create, pretty soon now, a heaven on earth. So that he doesn't need any supernatural heaven, because there isn't any anyway, and the society of the future will be heavenly, and besides a "pie in the sky" heaven is an immoral notion believed in by slaves and weaklings—and by Jesus of Nazareth, who didn't have the advantages of our modern knowledge. It ought to be obvious that one cannot hold such notions and be a Christian in any real or meaningful or historic sense of the word, but to a very great many it is not. Well, the new theology makes this, and a good many other things, clear. That is why I say that widespread appropriation of this new theology—which will in turn mean a reappropriation of the Bible and the Prayer Book—is necessary if the thousands of merely nominal Christians in the Episcopal Church are to be made into, or given the chance to become, real Christians.

### Opportunity Ahead

IN the long view the Church may be entering its period of greatest opportunity as well as a great test, just because Christianity is no longer either compulsory or fashionable. There is nothing—nothing which the world values—to be gained from being a Christian today, so that we may expect a vigorous winnowing in the next fifty or a hundred years. "Many are called, few chosen" has not been a popular text in the last several centuries, but there may just possibly be something in it. Those who call themselves Christians in the next century may well be fewer, at least in proportion to the total population, than today; but they are apt to rediscover that old-fashioned and now not very popular theologian, St. Paul, who made no apologies when he said, "Be ye not conformed to the world."

Come in, as Dorothy Sayers has written, all the way in, or go out. Dilution is the basic trouble with the Church today—dilution in faith, in doctrine, in membership. We need more clergy who are not afraid to offend the generous donors or to fly in the face of the climate of opinion or to run counter to the secular religion and who will say to us: if you cherish your easy conscience and



are resolved to protect it, go out. If you cannot accept the dogmas of the natural sinfulness of man, call it radical imperfection if you will, the Incarnation, the Atonement, and the Resurrection, then you are not a Christian in the historic, and Episcopal, sense: go out. The result for the Church if many were to follow this advice? A certain loss of revenue, no doubt—and an increase of purpose, effectiveness, and power. The Church might even become—imagine it!—a redemptive society. It doesn't, as many have recently said, take very many Communists to wreck a state, or very many Christians radically to alter the tone of a society—but they must be Christians.

Only to the extent to which we can come to

take the words of the general confession seriously, with the most utter and absolute and literal seriousness, is there, I think, hope that we may set right those weaknesses in the Church that I have been suggesting. We must know and feel the terrible truth of the words we say so easily and thoughtlessly, "We have erred, and strayed from Thy ways like lost sheep." And there is painfully little health in us. But if we do know and feel this, if we do really repent, we shall discern reasons for hope. And the chief of these reasons is that, though the ways of Providence be dark to us, we believe that we are not alone in our effort to keep Christ's Church true to its divine nature and its divine mission.

## THE LIVING LITURGY —

# Stewardship and the Canvass

BY

MASSEY H. SHEPHERD Jr.

FOR all that is in the heaven and in the earth is thine. These words of the Communion Offertory Sentence should be the parson's text on the Sunday when the laymen start out on their annual Every Member Canvass. Perhaps we should say that it will be his text for several Sundays before the Canvass. For these devoted laymen will have been primed for the job by much official and semi-official literature on the Canvass which will mislead not a few of them



into thinking that a parishioner who makes a pledge for the support of the Church's work at home and abroad thereby fulfills his obligation of Christian stewardship. This mistaken notion is, alas, very widespread in the Church. The truth is that what we give of our means into the small pockets of our Sunday envelopes is a very minor part indeed of God's claim upon us to be stewards of His bounty. Christian stewardship involves the totality of our lives and everything we possess. God does not demand or seek part of our money but all of it; not part of our concerns but all of them. It is a very sorry thing that we have so persistently done year after year—getting the idea of stewardship mixed up with the Every Member Canvass.

As usual, the Prayer Book does not leave us without any guidance on this subject, and spe-

cifically with respect to what the Offertory of the Communion means. In the section of Family Prayer there is a collect "For Faithfulness in the Use of this World's Goods" (p. 599). This prayer makes it very plain that inasmuch as God has "given us all that we possess" we are bound to "honour" Him "with our substance . . . remembering the account which we must one day give." I take it that if the Prayer Book meant by that statement that we should honor God with a part of our substance—a tithe, a pledge, or whatever you wish to call it—it would have said so. "All that is in the heaven and in the earth is thine." Again, on p. 44 of the Prayer Book there is another collect "For Every Man in his Work." Nothing is said here about our work for the Church or of the work which we pay the Church to do for us. Whatever our work day after day may be, it is a "calling" of God for service "to the benefit of our fellow men, for the sake of him who came among us as one that serveth." There is something very inclusive about this, and it is rather shattering to the complacency with which we have separated the sacred from the secular as though God made any such distinctions. We can be certain that our Almighty Father is just as concerned about the way we vote, the way our national resources are spent, the way our political and economic influence is spread, the way we use our leisure, the way we propagandize the "American way of life," the idle word, the snap judgment, the closed mind and the closed purse to human



suffering and need, as ever He is about the orthodoxy of our Sunday prayers or how we keep up with our Church pledges.

And another thing—we are playing fast and loose with the gospel when we use the fear of Communism as a motive in getting people to give to the Church's work. The appeal of Communism today to large masses of people is due to their belief, however mistaken, that it will give them readier relief from the economic injustices which they have suffered too long from the corrupt and reactionary governments that the Western powers, the so-called Christian nations, support. The tragedy in Korea should be a warning to us. Though the Episcopal Church has no missionary work in Korea, we are nonetheless involved in God's judgment upon our people for the situation which we have helped to create by our policies there. It is part of our Christian stewardship to lend support to whatever agencies are working for reforms, whatever their political affiliations, so that the masses of men have a just share in the wealth of God's provident bounty. If this should mean conflict with the immediate and expedient foreign policies of our own government we as Christians should not be afraid to face it and its consequences. If our missionary work can only be carried on because it is protected by corrupt governments who fight Communism we had better abandon the missionary enterprise. In the final reckoning of our stewardship we shall be judged by our efforts as citizens of the Kingdom of heaven "to do justice and love mercy" however much we may stuff our envelopes on Sunday mornings. "Thine is the kingdom, O Lord, and thou art exalted as head above all."

## Attending a Liturgical Day

BY

GORDON C. GRAHAM

**T**HE principle that the Christian liturgy is something done, rather than something talked or talked about, could not be better stated than by the sort of demonstration of the service itself



which was given on Columbus day in St. George's Church, New York, under the joint sponsorship of this parish and of St. Ignatius, New York. It was, also, a strong gesture of the essential unity of the Episcopal Church, for which the respective rectors, the Rev. Edward

O. Miller and the Rev. Wilfred F. Penney are to be congratulated. It is to be hoped that this sort of thing will be repeated and duplicated in other places because all of us need both to learn and live by the liturgy of our Church. When the Holy Eucharist is properly presented it is neither high nor low. The best way to describe what was done at St. George's is to say that it was functional, that is, it followed a direct mode of action by which it effectively fulfilled its true purpose. The emphasis was on the practical rather than the pretty, on the use to the exclusion of the useless. Dignity and simplicity, not fussiness or plain dullness, were the notes of the technique that was followed.

Functional liturgies must first be predicated on a clear notion of the meaning of the service, and this the special preacher at St. George's, Dom Gregory Dix, of the Anglican Order of St. Benedict at Nashdom in England, did with scholarly success, both by his sermon in the morning and the demonstration of the early Christian liturgy which he conducted in the afternoon. The purpose of the Eucharist is to continue the process of creating the Church. It is the practical means of mediating the new covenant between God and his people of a special social relationship in which the Church as the new society is the middle term between God and men, and men with each other. Through one Bread they are all one Body.

The demonstration, acted out in modern dress, of the early Christian liturgy gave the essential background that is necessary to understand the real meaning of our present-day rite. It was a very practical exercise in unity. They came in informally and took their places—bishop, priests, deacons, and people, all with their part to do. As Dom Dix put it, "The Eucharist is something you could not do without; and it could not be done without you." Each brought his own bread and wine, placing it upon the table. After which they all stood around while the bishop sang the prayer of consecration. Then the bread was broken for communion and each received and then took some home for communion between services. It was all very simple and direct, and gave the impression of secrecy and risk that would be found in an underground movement. The feeling that they were building a new society in this rite was brought out by the fact that as each brought his own bread and wine which represented him, so he received back that which somebody else had brought, thus being united to others in one body through the one bread.

### Solemn Eucharist

**T**HE Solemn Eucharist in St. George's attempted to follow the primitive principles of the peo-



ple's participation and of the balance between the offertory and the communion. The ministers at the altar, bishop, deacon and subdeacon, stood behind facing the people. (This can be done at St. George's as the altar is in the middle of the sanctuary with the rail running all around; the choir is off to the sides.) There were other bishops, clergy, acolytes, the students of the General Seminary as choristers, and plenty of people, all seeing everything that was going on and taking part in the service. There were just two candles on the altar, and two on the credence table. At the offertory people from the congregation brought up the bread and wine and there was a general communion of the people. The epistle and gospel were sung to the congregation from the pulpits. Eucharistic vestments, of long and dignified design, were worn. Even incense was used, simply and with restraint. Yet nothing was done ostentatiously or self-consciously but with its functional aspect uppermost. The main points were the ministers and assistants being all around the altar, the congregational singing (the responses were unaccompanied—which is why!), the offertory procession, and the general communion.

A Liturgical day is important because it shows what can and should be done by practical demonstration. By this means all of us can be taught where we fall away from the essential marks of the Christian liturgy. Evangelicals were shown that a simple service does not consist in having the fewest taking part and doing the least. Anglo-Catholics could learn how to be functional in their ceremonial, and to have more congregational participation. It was convincingly demonstrated that High Mass without communions is really not High Mass. All Churchmen can do more to emphasize the offertory and so counterbalance the idea that the liturgy is just a communion service.

There are a few criticisms that can be made of a venture which has such possibilities for lifting the liturgical standards of the whole Church. The faults seemed typical of our American culture. Acolytes should not wear red. It is neither functional nor primitive. Moreover, there should be fewer servers and only one master of ceremonies is necessary for practical purposes. The music was, as usual, too hurried to lend much dignity. The weakest point of the good things that were done was the offertory. It still appeared to be mostly a financial dealing, which probably in our American way we cannot get away from. Yet, if we followed our Prayer Book we would first take up the money and "bring it to the priest who shall humbly present and place it upon the holy table." "And the priest shall then offer, and shall place

upon the holy table the bread and wine." (p. 73). This is surely the proper order with the climax at the offering of the bread and wine. If the Kyrie was made ninefold why could not the Gloria in Excelsis be either moved up after it, or simply dropped? We shall never get across the climactic position of communion as leading right out into the world until we cut out all the anti-climax (including the solemn extinguishing of the candles) that drags out this service.

The final criticism is in the form of a question. What about the social meaning that is so clear in the proper offering of the divine liturgy? It is a dangerous mockery to encourage this sort of thing unless we are trying to face its social implications.

## You Say It

BY

GEORGE I. HILLER

Rector of Trinity Church, Miami

**F**ACED continually with a large element of different people, we are forced to the conclusion that there is not a regular way to deal with them. Preaching, no matter how effective, can



only occasionally score in that large group. They are not in Church. The printed word has perhaps a little more chance because it may be distributed like seed, and accidentally fall on good ground. At the best, it is not efficient. Then there is the pastoral call. Its batting average for efficiency is also

pretty low in dealing with this group. They are hard to find, their activities are generally great elsewhere. They are hard to talk to, because as a rule they very pleasantly receive a clergyman with a smiling confession, "I am a back-slider, you see I"—(then follows one of about forty standard excuses—you hear an original one once a year perhaps).

What the preacher, the writer, or the caller could tell these people about themselves would perhaps be rather strenuous. They would resent it, and yet often it would be the simple truth. He might say, for instance, "you have been through a conflict in yourself, between your sense of dependence upon, and gratitude toward God, and your innate laziness, and the latter won."

Or, he might say, "you ceased to pray in private, you gradually failed to feel the call to acknowledge God publicly, and so you have arrived



at a place where you have no God at all."

Or, your recreation, (boat, golf, or what have you) will not answer even a little when and if the anguished cry of your heart should ever be, "My God why has thou forsaken me?" Without some practice, some effort, some tuning in, can you reasonably expect an answer? In fact, is it not fair to say you could not understand?

Or, "no intelligent person lines up with the group of indifferent, non-worshippers unless he has definitely answered in the negative, the question—Is religion worth while? Because, if he thinks it is (and he is intelligent) he knows that no worthwhile thing in life is attainable or retainable except by effort and vigilance."

Or, "You say you tried. How much did you try? Did you really learn as you would have to do in anything else worth while? How much time, how much sacrifice did you make? How much did it cost you? That is what you got out of it. Unless, in absolute honesty and sincerity, you tried, are you being fair with yourself?"

Now perhaps the preacher, the writer, or the caller cannot say those things to a great company of indifferent people. They are true, but they would be resented. You, however, as a churchman, have just as much responsibility. It is your task to witness for Christ, you are "a soldier until your life's end." There are some people to whom you can say those things without hurrying that end.

## Sadsack Religion

BY

**CORWIN ROACH**

Dean of Bexley Hall

Do not look dismal.—Mt. 6:16

**B**UT so many Christians do. Instead of looking pious they look merely pained. The reason, Jesus tells us, is that their penitence is for propaganda purposes, that they may be seen of men. They are play-actors but they overplay their part and the performance falls flat. Such Dismal Desmonds remind you of one of the soldier caricatures that has come out of the war. Sadsack is the name of this particular ineffective Gloomy Gus.

There have been many similar Sadsacks in the history of Christianity however, men who measured their Christian virtue by the length of their countenance. That does not mean that the true Christian is a blithe and carefree spirit. There is needed today, as never before, a spirit of real and genuine contrition upon the part of individual Christians and Church groups. We need to repent the sins which made possible two wars in

this generation and which are speedily preparing the scene for a third world war. Such sorrow should be written on the soul and not on the shirt-sleeves. It is too deep and poignant to be put on display in a dismal look. Our face must reflect our faith. If we are really sorry for the past we can take courage for the future.

## Happy Paupers

By **PHILIP H. STEINMETZ**

Rector of the Ashfield Parishes

**P**OVERTY depends partly upon how much you have. But it also depends upon what others have. In Ashfield a carton of cigarettes does not rate as wealth but in Berlin it does. Poverty depends even more upon the inner attitude of the person. Some people feel poor however much they have because they keep their eyes on what they lack and feed their hunger for it. Others feel rich however little they have because they continually remember their possessions and rejoice over them.

Now there is a poverty which is next to real happiness. It is the poverty of those who know how poor they are in spirit because they continually compare what they have of love, patience, willingness to forgive, complete honesty and such with God's wealth in these categories. "Happy are the poor in spirit, for theirs is the kingdom of heaven." Such people have already entered the area ruled by God, the kingdom, and know something of real happiness.

Unfortunately there are too few such happy paupers in the U.S.A. Radio, movies and magazines all keep us thinking about possessions and physical pleasures and make us desire more and more of both. So we are drawn into increasing unhappiness as we frantically chase happiness.

Worship, Bible reading and listening to sermons tend to make us aware of our poverty of spirit and to lead us into the acceptance of the kingdom which God is offering.

Ponder your poverty a while and see whether it is fraught with such joy that you belong among the happy paupers.

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## EPISCOPAL CHURCH NEWS

### ST. STEPHEN'S SCHOOL NOW OPEN

★ St. Stephen's, the new co-educational preparatory school of the diocese of Texas, opened in Austin in September with an enrollment of fifty and a faculty of fifteen. The headmaster is the Rev. William Brewster, formerly head of St. Mark's School. The dean is Robert M. Kimball, formerly the head of a boys school in New Hampshire. The dean of girls is Marjorie Sallie, formerly of Ashley Hall in South Carolina. The teachers are George Brengle, formerly of Bolles Academy, Florida; Mrs. Elizabeth Brewster, a graduate of the Boston School of Fine Arts; the Rev. John Cummings, who teaches courses in history and religion; Harland M. Irvin Jr., a graduate of the University of Texas; Alice B. McGuire, the head of the library; J. Stuart Page directs physical education for boys and Lillian Scott for girls, as well as teaching science and English; Dean Towner, a graduate of Cornell, teaches Latin and Greek; Harriette M. Williams of Bryn Mawr teaches French, Spanish and German; Ike D. Fowler of the University of Texas is general manager; Dr. Horace E. Cromer Jr., is physician; Lena Wood is dietitian.

### BISHOP HINES WRITES ON CHARITY

★ John E. Hines, coadjutor of Texas, writes a little piece in the monthly magazine of the diocese about support for the Church and charity giving generally. He points out that a recent article in a mass circulation monthly reported a family with a \$10,000 annual income, plus an additional sum from an inheritance, who has just built a \$30,000 home, that has \$52 as the charity item in their budget. The head of the household ushers each Sunday in an Episcopal Church. Another family oper-

ates on a \$450 monthly budget, with 25c a week their charity item. Writes the bishop: "The Achilles heel of Christendom is its niggardliness. Their heart is in themselves. So is their treasure."

### YOUNG PEOPLE IN MEXICO

★ Young people of the Church in Mexico are an active lot. A recent report says that large numbers assist at services; aid

the clergy; provide music; teach in schools; act as rural missionaries. They give a sizeable offering to be used by Bishop Salinas at his discretion; they arranged for a service on the world day of prayer. Their most recent project is raising funds for a printing press "in order that the gospel may be spread not only through the missionaries but also by publicity." Still another activity is correspondence with young people of the U. S., England, Cuba, Panama and elsewhere "to enlarge horizons and that we may improve, to the greater glory of God."



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## TRINITY COLLEGE GETS LARGE GIFT

★ The Old Dominion Foundation, established by Paul Mellon, has given Trinity College \$650,000 to preserve the priceless collections of the Watkinson Library, it was announced today by President G. Keith Funston at the formal opening convocation of the 128th year of the college. College trustees will add \$400,000 from other gifts to construct a new library to house the combined Trinity and Watkinson collections, President Funston said.

Fabulously rich in book treasures, the Watkinson Library was established in 1857 by David Watkinson who had been one of the founders of Trinity in 1823. The library is now housed in downtown Hartford in quarters which have been closed to the public by fire department orders. In recent years, financial difficulties have prevented it

from keeping abreast of modern library practices. Consequently, the condition of its 130,000 books is deteriorating and the information that they contain is largely inaccessible because of the lack of adequate shelving and cataloguing.

Trinity in 1949 offered to restore the books to usefulness if the Watkinson Library would merge with the Trinity Library. The offer was approved by the Watkinson trustees, the Connecticut legislature, and the superior court. In a gift announced a year ago as anonymous Mr. Mellon promised the college \$300,000 to make possible the project. A new gift increases the total to \$650,000.

## DIOCESE OF GEORGIA HAS DISTRICTS

★ Acting upon the recommendation of diocesan convention, the department of missions of Georgia has subdivided the diocese into six districts, and at

the fall clergy conference at Christ Church, Dublin, Georgia, Bishop Barnwell appointed the deans.

The clergy discussed titles quite thoroughly, and concluded that districts with deans best describe the purposes. Diocesan Women's Auxiliary, the diocesan laymen's organization, and the young people had agreed in advance to subdivide their diocesan work on the same lines as those determined by the department of missions.

Deans appointed are: the Rev. T. P. Ball, Savannah; the Rev. Charles F. Schilling, Augusta; the Rev. Johnson H. Pace Jr., Dublin; the Rev. Wm. S. Brace, Waycross; the Rev. John L. Jenkins, Moultrie, for the Thomasville District; and the Rev. Wm. C. Baxter, Americus, for the Albany District. Deans are ex officio members of the Department of Missions, of which the Rev. Charles F. Schilling is chairman.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**The Oxford American Prayer Book Commentary.** By Massey Hamilton Shepherd, Jr. Oxford University Press. \$10.00.

A generation ago, there was a wonderful little commentary on the Book of Common Prayer, known as Barry's "Teacher's Prayer Book." An edition was published in this country, adapting it to the 1892 B. C. P., and many of us grew up on that book. It combined sound historical information with rich devotional interpretation, especially in the Psalms—though naturally the interpretation of the Psalter was somewhat conservative. One great advantage in it lay in the fact that the whole Prayer Book was printed, from the standard edition, and the Commentary appeared on the facing pages.

One might suppose at first glance that Dr. Shepherd's Commentary is a revision of Barry, but it is not. The work is entirely new, and although it is printed on facing pages opposite a chancel size Prayer Book (minus the Psalter), the book is entirely new and up to date, and contains a vast amount of information which could not possibly have been found in the older work. Liturgical research has made great progress during the past two generations, and no one is better equipped to present this material than Dr. Shepherd. At the same time, he is no hidebound antiquarian—see his many articles on liturgies in *The Witness*, *The Anglican Theological Review*, and other journals—see especially his article on Prayer Book Revision in the October 12th issue of this magazine.

Together with the new "Hymnal 1940 Companion," churchmen now have two commentaries on their chief devotional books which we hope will be used everywhere throughout the Episcopal Church. If the rector cannot afford these books, the Vestry should see that copies of this book

are in the public or parish library, and accessible to everyone interested in the Prayer Book, or in liturgical worship, or, more generally, in the Episcopal Church. In fact, one could easily draw up a list of 8 or 10 books which every parish should make accessible, either in a parish library or, preferably, in the public library, accessible not only to the members of the parish, but to the people of the town. In such a list of books on the Prayer Book Dr. Shepherd's commentary should be the first—F. C. G.

**Enduring Satisfaction.** By William P. McEwen. Philosophical Library. \$4.75.

Recognizing the current crisis in personal life, the author, who teaches philosophy at Hofstra College, seeks to provide a philosophy of spiritual growth out of the materials of old-fashioned liberalism, of which he claims to be an "unrepentant" representative. Though he states an inten-

tion to maintain an objective attitude toward the doctrines of particular religions (including his own), the book is shot through with the presuppositions of a relativistic, man-centered (but religious) orientation. The book would be useful as a representation of this position, were it not so lacking in clarity. Whether or not the title *Enduring Satisfaction*, is a sound description of the author's philosophy, the book itself requires more endurance than it provides satisfaction.

—James A. Pike

**The Booke of Common Prayer of the Church of England: its making and revisions (1549-1661).** Set forth in 80 illustrations with Introduction and Notes. By Edward C. Ratcliff. Macmillan. \$2.00.

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**Food for Thought Day by Day.** By Lena Edwards Hutcheson. Exposition Press. \$2.50.

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## NEWS OF OTHER CHURCHES

### CHURCH PEACE MISSION LAUNCHES MEETINGS

World peace should be achieved by non-military means was the theme of speakers at a two-day conference, Oct. 24-25, in St. Louis which launched a series of meetings by the Church Peace Mission. Sponsored by 15 religious pacifist groups, the mission is out to persuade people to withhold support from any future war. A. J. Muste of New York said: "If we make peace our future goal and in the meantime continue the modern armament race, we never will reach that goal." He also said that the way to deal with Communism is to be concerned with the conditions that are responsible for it, "economic distress and social disorganization which war creates."

The Rev. Albert Day of Baltimore, chairman of the mission, rejected the argument that "an armament program is a sort of insurance policy" against national disaster. Its defenders, he said, "forget that an insurance policy only pays off after the fire has destroyed one's property. If war comes it will destroy the world and our insurance policy will go up with it. A

nation obsessed with security is also a nation obsessed with fear, and fear never leads to peace."

### ADVENTISTS PRAY FOR PEACE

Delegates attending the annual fall conference of the Seventh-Day Adventist Church in Grand Rapids set aside business matters on United Nations Day, Oct. 24, for day-long prayers for justice and world peace. Elder Allan Anderson of Washington, speaker at one of the four successive services, said that "real Christianity is a demonstration of life and shows belief in the brotherhood of all mankind."

### SHARE-THE-WEALTH DEFENDED BY KAGAWA

Toyohiko Kagawa, Japanese evangelist, defending his share-the-wealth program, told reporters that it was based on New Testament teaching. He had been attacked as a socialist by a pastor in Stillwater, Okla., who distributed leaflets accusing the lecturer of "opposing the American way of life" and of speaking of the capitalistic system as "nothing but a system

of exploitation." Kagawa said that wealth is being divided among farmers in his country in a socialistic fashion but added: "Socialism we might call it in Japan. What do you call it here? New Deal, isn't that the word for it?"

### STARTS HIS WORK IN EAST ASIA

The Rev. Rajah B. Manikam, prominent Protestant of India, takes his post as joint secretary for East Asia of the International Missionary Council and the World Council of Churches on January 1. He has been released by the National Christian Council of India, Pakistan and Burma from the job of executive secretary in order to take up this new work of coordinating the work of nine national councils in Asia. His first six months will be spent in Korea, Japan, the Philippines and Ceylon.

### HERE'S ONE FOR THE BOOK

Mrs. R. K. Jones, wife of the Methodist minister in Phoenix City, Ala., claims this to be a record: she is also the daughter of a minister; the mother of five ministers; the sister of three ministers; the aunt of three ministers; sister-in-law of two ministers. All are Methodists. Wonder what a family reunion is like.

## Bargain Package For a Dollar

THE PRAYER BOOK: ITS HISTORY AND PURPOSE by Bishop Johnson

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WHY WORSHIP? by Charles Herbert Young

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THE CHRISTIAN AND HIS MONEY by Bishop Washburn

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## OVERSEAS NEWS

### GERMAN CHURCHMEN PROTEST REARMAMENT

Widespread repercussions in church and political circles have followed the publication of an open letter to Dr. Konrad Adenauer, chancellor of the Western German Republic, from the Brethren Council of the Confessional Church denouncing alleged remilitarization plans in the western zone. The letter demanded new elections for the Lower House "in which the German people can decide for itself whether or not it wants to be rearmed."

Drafted at a meeting of the Confessional Church in Darmstadt and signed by 37 western German pastors, including Pastor Martin Niemöller, president of the Evangelical Church in Hessen and Nassau, the letter declared that "according to reliable information, former generals of the German army have already begun to set up a German troop unit, and armament industries have received corresponding orders."

In an accompanying personal letter to Dr. Adenauer, Pastor Niemöller stated that "the assertion is increasingly being made that there exist agreements between the federal chancellor and John J. McCloy, U.S. high commissioner in Germany, providing for an early reestablishment of quite a number of German divisions as a German contribution for a western European armed force designed to serve 'defense.'"

### GERMANS REFUSE TO RING BELLS

Religious leaders in western Germany and West Berlin refused to ring their church bells in connection with the U.S. freedom bell project. The only apparent exception was in the R.C. diocese of Fulda. The leaders declared that church bells are intended for religious occasions and should not be used in connection with "political demonstrations" (see editorial, page eight).

### CHINESE CHRISTIANS ISSUE MANIFESTO

Up to October 19, 1527 Chinese Christians from various denominations had signed a manifesto warning against imperialism in Chinese Church life. Among the signers is Dean T. C. Chao of Yenching University, one of the five presidents of the World Council of Churches, and Dr. Francis Wei, Episcopalian, who is president of Central China University. The manifesto is strong in condemning American policy on the Far East, and warns against the Churches being used by the US to carry forward its aims. It calls for wholehearted support of the program of the People's Government.

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## PEOPLE

### CLERGY CHANGES:

WILLIAM HAIRE, formerly curate at St. Luke's, Altoona, Pa., is now rector of Christ Church, Berwick, Pa.

ARTHUR G. W. PFAFFKO resigned as rector of the Transfiguration, Blue Ridge Summit, Pa., Oct. 1.

LLEWELLYN O. DIPLOCK, formerly rector of Christ Church, Yonkers, N. Y., is now rector of Christ Church, Williamsport, Pa.

ALBERT H. OLSON, formerly rector of Christ Church, Los Altos, Cal., is now rector of All Souls, Berkeley, Cal.

SETH C. HAWLEY has resigned as rector of St. Mark's, King City, Cal., to retire from the active ministry.

ARTHUR K. FENTON, formerly rector of the Advent, Jeannette, Pa., is now rector of St. Paul's, Lock Haven, and Trinity, Renovo, Pa.

JAMES B. DAVIS, rector of Holy Trinity, New York, becomes rector of the Transfiguration, Blue Ridge Summit, Pa., Nov. 15.

CHARLES F. WULF, formerly chaplain at Virginia Episcopal School, Lynchburg, Va., is now rector of Holy Trinity, Hertford, N. C., and in charge of St. Mary's, Gatesville and St. Peter's, Sunbury.

GEORGE H. JONES, ass't at St. Paul's, Akron, O., becomes rector of St. James, Youngstown, O., Nov. 15.

KENT L. HALEY, formerly assistant at St. Mark's, Portland, Ore., is now vicar of St. Peter's, Portland.

ANDREW HEEDERIK, formerly rector of St. Luke's, Whitewater, Wis., is now rector of St. Mark's, Omaha, Nebr.

WILLIAM WARD, formerly chaplain to Episcopal students at the University of Illinois, is now filling a similar position at the University of Miami, Fla.

HOWARD G. CLARK is now rector of St. John's, Brooklyn, N. Y.

### ORDINATIONS:

JAMES GUSWELLER and RANDALL J. CONKLIN were ordained priests by Bishop Gardner on Oct. 28th at Trinity Cathedral, Trenton, N. J.

FRED L. PICKETT was ordained priest by Bishop Atwill on Oct. 18th at All Saints, Valley City, N. D., where he is in charge.

### DEATHS:

ROLAND C. ORMSBEE, 64, vicar of St. John's, Kahaluu, Hawaii, died Oct. 18th after a prolonged illness. He came to the district of Honolulu in 1946 after serving as rector of Emmanuel, Emporium, Pa.

### LAY PEOPLE:

WILLIAM C. HENRY, formerly a prof. at the University of Omaha, is now headmaster of Brownell Hall,

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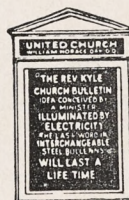
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# BACKFIRE

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.

EDWIN J. ROGERS  
Layman of Hartford, Conn.

In these troubled times we are apt to forget that Jesus was the Prince of Peace. To him war would be abhorrent except in self-defense. In World War II we fought a war of self-defense made necessary by the attack at Pearl Harbor. In the present Korean War, which has not been declared by Congress, we seem to have injected ourselves into an internal, civil war with whose causes we are not yet fully acquainted. The recent speech of President Truman indicates that we have embarked upon a long war with the announced purpose of defending capitalism wherever it is threatened by the growth of socialism and communism. This ambitious undertaking will cost us dearly in men and money and may end in atomic destruction. Is it not the duty of the Church today to seek a reconciliation between the capitalistic and the socialistic nations? This would seem to be the only way of averting an atomic holocaust in which all that we hold dear would be destroyed.

HAROLD H. KELLEY  
Associate, St. Mark's, Berkeley, Cal.

In the October 12th issue of The Witness, Dr. Grant's excellent review of "Jesus, Son of Man," Duncan, may unwittingly give the impression that foreign periodicals are in themselves illegal in Britain. What he intended, surely, was that restrictions on the export of sterling prevent the sending out of money by British subjects, not only for periodicals but for practically anything else.

Magazines are greatly wanted there, and Witness readers can greatly help their friends abroad, either by gift subscriptions to that or other American periodicals, paid for in this country, or by mailing their magazines regularly after the reading of them is done. Magazines of about the size of The Witness can be wrapped and mailed for about 5c, and heavy magazines for 10c and up.

The whole vexatious problem is that of Britishers having to keep their own money working inside their islands in order to protect its value in our dollars.

LARS R. BACHE-WIIG  
Rector, Holy Sacrament, Upper Darby  
Thanks to Professor Waggoner for his "very unpleasant reading" (October 19, 1950). I agree with him wholeheartedly. He has clearly set forth the

effect of an unwritten policy of long standing with the clergy. That policy goes something like this: "Give them what they want, tell them what they want to hear and turn the other cheek to their childish rebukes. Never say anything about sin in a way that will imply they are guilty so as not to offend. At all cost keep peace in the Church!"

Budgets, confirmation classes and numbers applied to any category of our work are important only after the devil has been exorcised and driven out. This must be done regardless of where he may be found!

It has taken many years to make itself clearly apparent but now we know the truth. The relationship between priest and parishioner has completely broken down except for a tiny remnant. Here is where we need our emphasis because people in any class have become what they have been taught to be—they cannot be anything else!

I am looking forward to next week's "very unpleasant reading."

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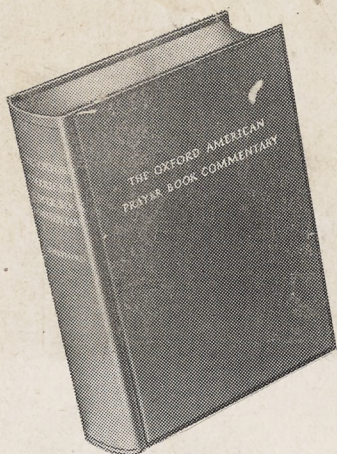
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