

THE Witness

10¢ A COPY

November 9, 1950



BISHOP HUNTER OF WYOMING
Greets A Faithful Communicant

THE CRISIS OF FAITH

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
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Thursdays and Holy Days: Holy Com-
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Service and Sermon; 4 p. m., Evening
Service and Sermon.
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Thursday and Holy Days: 11 a. m., Holy
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TRINITY
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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

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Lafayette Square, WASHINGTON, D. C.
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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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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.

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Thursday, 7:30 a. m.

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Tues.-Fri. (October-May): 12:10 p. m.
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a. m., Morning Prayer and Sermon.

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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.

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ST. GEORGE
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HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

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

STORY OF THE WEEK

Bishop Suffragan of Michigan Advises for Disaster

**Tells What May Be Expected in the Event
Of Air Raid With Everything Lost**

BY

RUSSELL S. HUBBARD

The Suffragan Bishop of Michigan

★ The average parish priest will go through a long ministry and never be confronted with disaster affecting many of his flock at once. He becomes accustomed to helping his people in the face of death to find death is a ministering angel of life, in the time of illness to help them to practice recollection and the consecration of pain. Occasionally, a priest is called upon to be a tower of strength in a community where hundreds are afflicted at once.

What is occasional and infrequent in the life of the parish priest may be expected in the event of an air raid. People are killed or seriously hurt by hundreds. Bombs, conflagration or flood hit and wipe out the homes and property of half the parish—all in a moment. The parish church is gone; perhaps it has been reconditioned by the savings of the people, or there is a mortgage upon the new building; now it is gone, and there remains only the debt to pay.

In such situations the parish priest stands there numb, afflicted in the suffering of his people, if not in his own family. In the face of such situations the numbness that settles on a man is like a dark cloud through which he would fain see the

light. And the light does not shine—until the Red Cross steps in to help the people rebuild their homes. Many a community has learned to be grateful for the disaster assistance that the Red Cross provides. But the aid given by the Red Cross, magnificent as it is, is deficient in two respects, from the point of view of the priest; it does not rebuild community buildings, nor give any aid thereto; it has nothing to do with the souls of the people. It does give hope of securing physical shelter, medical aid and food. The numbness of the soul is still there. The sudden poverty and uncertainty about the future that seemed so secure oppresses the soul.

What can the priest do?

First and immediately, he must be physically on the spot. This means, if married, he should have made some arrangement, previous to the disaster, for the care of his own family. His job is with his people. If the children are to be evacuated, one of the parishioners, not he, must do it, and the family must understand the reason why. This all takes preparations.

At the time that the disaster hits, the first act of the priest must be in terms of recollection. It is a temptation to help his people physically dig-out, or to work with the medical forces of the city to care for the immediate medical needs of the people. The priest stands with an unique function to perform. This func-

tion is desperately needed in time of disaster: to bring to those who suffer, mentally, if not physically, the realization that God is; that God cares, that after the Cross there is the Resurrection; that the faithful have hope in Christ of eternal life.

Sacramentally, this needs to be implemented. This may mean that arrangements must be made in a field, or in some building still standing for a celebration of the Holy Communion.

It will mean going among the sick and the dying, making the sign of the Cross on the forehead, and saying the prayers. There will almost certainly be some people who in emergency want to be baptized.

If the people have lost Bibles and Prayer Books, these should be given to them immediately. The American Bible Society has proved its willingness to help in such situations. They have a large stock on hand in many branch depositories, which they will sell at wholesale prices, or give if necessary.

Prayer Books in any quantity can be a problem, for depositories of such are not accessible in most dioceses. Publishers will cooperate if the situation is made clear—which may take some effort. For this reason, a long distance call to one of the house officers is usually the best way to secure service. It may be necessary to take Prayer Books from the pews of the church; for the book in the hands of the people who want to use it is more valuable than resting idly in the pew of the church. In this case, it may be advisable to caution them to bring the Prayer Book to the church when they come on Sunday.

And the binding is important

(Continued on Page Nineteen)

Bishop Hubbard writes from experience since he was a rector in Providence at the time of the hurricane in 1938 and at Bar Harbor, Me., during the fire in 1947.

EPISCOPAL CHURCH NEWS

PAULL SARGENT RETIRES AS RECTOR

★ St. Bartholomew's, New York, was packed to overflowing on October 29th when the Rev. G. Paull T. Sargent preached his last sermon there as rector. "To the many friends and members of St. Bartholomew's parish," he declared, "I shall ever be grateful for all they



G. PAULL SARGENT

have meant to me during the past years. In the days ahead I shall hold them continually in my heart and prayers."

He served the parish as rector for seventeen years, coming from the cathedral at Garden City, L. I. Previously he had been rector of Grace Church, Grand Rapids, Michigan.

ANGLICAN CONGRESS IN MINNEAPOLIS

★ Minneapolis has been named as the site of a world-wide congress of the Anglican communion to be held in August, 1953. The announcement was made jointly by the Presiding Bishop and Bishop Walter Gray of Connecticut, chairman of the committee of General Convention on arrangements for the congress. About 1,000 bishops, clergy and

laity from 325 dioceses throughout the world are expected to attend.

The announced purpose of the congress is "to witness to our common faith and to confer on matters of common interest." It will differ from the Lambeth conference in that clergy and laity, as well as bishops, will attend.

The fact that the World Council of Churches will hold its second assembly in Evanston, Ill., at the same time will make it possible for many delegates to attend both.

PREACHING MISSION IN WASHINGTON

★ Bishop Angus Dun of Washington and Ambassador Norman J. O. Makin of Australia shared the program with the Rev. Robert J. McCracken of New York at an inter-denominational preaching mission that opened in Washington October 29th. There were more than 10,000 people jammed into the city's largest auditorium, with about 3,000 turned away. The New York preacher declared that "there is an appalling ignorance among us as to our elementary doctrines. We shall have to cease flitting from text to text in the Bible, according to casual interest or idle fancy. We shall have to preach constantly on central themes."

He also called for Protestant unity, saying "some way must be found to unify our shattered forces. By comparison to the major interests at stake—the Christian interpretation of life against a mechanistic interpretation, against an ideology as atheistic and materialistic as Communism—our denominational differences are insignificant."

As part of the preaching mission program, evening services are being held in nineteen churches in the Washington area, with churches of each neighborhood joining. In addition

eleven Bible lectures are being delivered, together with noonday services in downtown churches.

PROVINCE OF SEWANEE HAS SYNOD

★ St. Andrew's, Tampa, Fla., was host to the twenty-third synod of the fourth province, meeting in October. The provincial Auxiliary met concurrently. Financial support for the Episcopal Hour, a south-wide radio program, was voted for the next two years. Synod resolved to stress the campaign for funds for the University of the South, especially the School of Theology.

The Rev. T. O. Wedel, warden of the College of Preachers, Washington, was preacher at the synod service. His subject was Christian Education. The next day the Rev. J. W. Kennedy spoke to synod on ecumenical relations. A motion to ask the House of Bishops to appoint a Suffragan Bishop for the armed forces was tabled.

Part of the meeting of the Woman's Auxiliary was devoted to group discussion. Considerable attention was given to reports of missionary work in the South and overseas.

SIGNS OF THE TIMES

★ St. Luke's Hospital, New York, is to construct a new \$3,000,000 building. The basement will be hewn from bedrock to provide a "safe" shelter for the staff and facilities for emergency casualties in the event of aerial attack.

Word is also received from one of the largest New York banks that "we are duplicating all our important records on microfilm and are storing these records away from the New York area. We have been informed by experts that our vaults will resist almost any conceivable bomb damage. But etc., etc., etc."

JOHN FOSTER DULLES IS OPTIMISTIC

★ John Foster Dulles, U.S. delegate to the UN, was the headliner at the meeting of the Federal Council's department of international justice and good will, presided over by Bishop Scarlett of Missouri, and attended by about 300 of the Protestant and Eastern Orthodox Churches. He stated that the UN resolution calling for united action for peace "reflects the thinking of our Christian people" and marks "a great moral advance."

"For the first time," he said, "there is a decision to subject force to law as represented by the judgment of the world com-

now," he said, due to the victory of UN forces in Korea.

Dulles said that many church people fail to appreciate the nature of the differences that divide the great powers, and the difficulty of making concessions that would resolve these differences. He pointed out that American efforts for peace are based on the conception of "a durable and acceptable world order that is tolerable of differences," while the Soviet Union is striving for a world order based on conformity to the Communist pattern. The tension existing in the world today, he added, is due to these two basic philosophies of world order. He said they cannot be resolved by talks between nations.

"I'm afraid that the tensions will exist for some time," he said, "until the Soviet Union learns that a policy of violence and coercion does not pay." The results of the conflict in Korea, he said, "may be the beginning of wisdom for them."

ST. TIMOTHY'S HAS NEW CHURCH

★ A congregation which overflowed the new building witnessed the dedication of St. Timothy's, Detroit, on October 25. Bishop Emrich officiated and preached the sermon, in which he spoke of the meaning of existence, and illustrated by means of the symbolism of the Church. The Bishop was assisted in the service by the Rev. John A. Scantlebury, rector of the parish; the Rev. Canon Gordon Matthews, executive secretary of the diocese; the Rev. Charles W. May, missionary-in-charge of St. Augustine's Church, Detroit; and the Rev. J. Clemens Kolb, rector of Christ Church, Grosse Pointe.

The architecture of St. Timothy's has attracted wide interest locally. Designed by Earl Confer, the building blends the contemporary with the traditional. Points of special interest in the exterior construction are the stained glass rose window over the altar, the fleche at the

intersection of the nave and transepts, the prominent tower with its cross, and the portico extending from the vestibule to the street.

The interior is colorfully decorated and has open timbered trusses with acoustically plastered panels between the timbers. The trim woodwork and church furnishings are grayed blond oak and the windows are of leaded cathedral glass. The basement contains a well-equipped kitchen, nursery and kindergarten rooms, a choir room, a large fellowship room and the forced warm-air furnace heating plant.

St. Timothy's had its beginning as a small mission in 1928. By constant growth it outgrew its church facilities. The present new building will enable the parish to meet the constantly growing opportunities for service in its community.

JOHN HEUSS VISITS HONOLULU

★ Director John Heuss of the department of education of the National Council arrived in Honolulu on November 4 and will remain there until the 18th, explaining the basic elements of the new program and the new curriculum. He will lead a three-day conference for the clergy; will address the boys and teachers of Iolani School; and will address school superintendents on Oahu, Maui, Hawaii and Kauai.

CLERGY CONFERENCE IN EAST CAROLINA

★ A most helpful clergy conference was conducted in the diocese of East Carolina in October by the Bishop Block of California, the Rev. Moultrie Guerrey, the rector of St. Paul's Church, Norfolk, and Bishop Wright of East Carolina. The conference and retreat was held in St. James Church, Wilmington, N. C., and was pronounced by all who attended as the finest clergy conference they had ever witnessed.



BISHOP SCARLETT

munity as to what is right. This is historic. It is made possible by the fact that there exists a world-wide judgment of what is right and wrong.

"That judgment," he added, "is primarily a reflection of religious beliefs. Were it not for that foundation, provided by the great religions, it would be impossible to build a structure of world order such as the United Nations is attempting to create."

He prefaced his address by saying that he now had a "more optimistic view than six months ago that peace is much more secure now than it was then." There is "less likelihood of war

NEW ENGLAND HOLDS SYNOD

★ Bishop Appleton Lawrence of Western Massachusetts was elected president of the first Province at the meeting of Synod held at the Cathedral of St. John in Providence, Rhode Island, October 24th and 25th. He succeeds Bishop Frederick G. Budlong, who will retire as Bishop of Connecticut on January 15, 1951.

The synod operated by committees to review the operation of the eight fields of provincial activity and brought in specific recommendations for the future of the work which led to the adoption of a budget for 1951 of \$16,336. Significant increases included in this budget are to enable increased activity in the field of rural work, with the aid of the Rev. Roger Barney of Concord, N. H. as field secretary, and for the support of Concord Conference. Special recommendations were made to the various commissions. The college work commission was pointed toward the problems of state teachers colleges, graduate and nursing schools, faculty, and the growing program of home parish responsibility by the Woman's Auxiliary. Various organizations of the synod were di-

rected toward the need for increased interest in support of Lenox School. Recommendations were sent to the National Council through Bishop Nash, provincial Representative, conveying local reaction to National Council activity.

Mr. Tracy B. Lord of Bridgeport, Conn., was named chairman of a committee to study the report of the committee on structure of the General Convention and to report to the 1951 synod.

BISHOP BLAIR ROBERTS AT ST. JAMES

★ Bishop Blair Roberts of South Dakota has been preaching and speaking throughout the east on the national program of the Church. On October 29th he was at St. James', New York.

SEMINARY SUNDAY JANUARY 28

★ The Presiding Bishop has designated January 28 as theological education Sunday, asking that there be "addresses in every church upon the importance of the work of our theological seminaries, and furthermore, that in every parish there will be an opportunity for the people of the Church to give financial support to the seminaries."

CHURCH UNION PLAN PROPOSED

★ A conference on Church unity was created at a meeting at Seabury House, Greenwich, Conn., about a year ago, with official delegates present from the Methodist, Disciples, Evangelical and Reformed, African M. E. Zion, Colored Methodist, Presbyterian (north), Presbyterian (south), Community and United Churches. The Episcopal Church was represented by observers.

The body released a plan for unity on October 30th, calling for reconciliation of the congregational, episcopal and presbyterian forms of Church government within a single Protestant Church.

Methodist Bishop Ivan Lee Holt of St. Louis, Mo., chairman of the conference, said the plan envisages a United Church of Christ in which bishops will have a place and presbyteries will have constitutional responsibilities, but without denying self-government to local congregations.

The tentative plan calls for the grouping of congregations into presbyteries, and of presbyteries into conferences headed by elective bishops. A national general council would take over the functions of the general convention, assembly, synod, conference or council of the uniting denominations.

Local churches, however, would probably retain a large degree of autonomy in most matters.

"Today," Bishop Holt said, "Christians confront a world situation which demands that the Churches shall make common sense. In our own and many other sections of the world, secularism, atheism, and religious indifference are strongly entrenched and militant.

"These evil forces," he continued, "stand sharply over against the Christian Church with its eternal gospel of redemption. They cannot be effectively resisted and overcome by separate Churches, but only by



HENRY HUNTER has been senior warden of St. John's, Wayne, Michigan, since its founding. He recently resigned after thirty years of service

the personal and corporate witness and the concerted action of Christians united."

Bishop Holt stressed that the Conference's objective is organic union and not the cooperative movement which finds expression in the National Council of Churches to be constituted in Cleveland, Nov. 28-Dec. 1.

ACADEMIC FREEDOM STATEMENT

★ Professors at the Church Divinity School of the Pacific joined with other theologians of the major seminaries in California in issuing a statement relating to the loyalty oath imposed by the regents upon faculty members of the University of California. The statement, signed by twenty-four, including Professors Randolph C. Miller, Russell B. Staines and Charles F. Winston of C.D.S.P., is as follows: "Being mindful of the tradition of our Church in defense of the liberties of the human mind and spirit, and counting it a shame to stand by in silence while a great university, which is neighbor to us, is stripped of its liberties, we, the undersigned, professors at the several Protestant theological seminaries in the State of California, do hereby affirm our sympathy with the members of the faculty of the University of California who have been unjustly expelled for failure to sign the loyalty oath, and do repudiate the action of the regents in so expelling them.

"We can understand a desire to exclude from the faculty any person who is hostile to the academic ideals of a democracy. But we cannot understand the expulsion, in the name of patriotism, of faculty members who are officially cleared of subversive intent, and whose record as loyal Americans is beyond reproach.

"We appreciate the desire of the regents to devise a mechanism which shall keep off the faculty all persons who are traitors to the ideals of liberty and of truth which are essential to

the academic profession in any free land. But we regard as contradictory, ridiculous, and intolerable the punishment for recalcitrance of faculty members who refuse to comply with a device which does not clearly exclude traitors, but which does obviously exclude many loyal persons.

"Therefore, we commend Governor Warren and President Sproul for their courageous stand on this issue, and we commend all those regents who stood with them; and we invite the regents of the University of California to correct immediately a grave injustice against loyal citizens on the faculty, against the university itself, and against freedom and democracy everywhere."

BOYNTON ELECTION CONFIRMED

★ The election of Bishop Boynton of Puerto Rico as suffragan bishop of New York has been confirmed, so that his status has now been changed in the House of Bishops. The Presiding Bishop has asked him to serve as bishop-in-charge of Puerto Rico and the Virgin Islands, under the jurisdiction of the Presiding Bishop, until a successor has been elected and consecrated.

SAN ANTONIO COUNCIL HAS DINNER

★ Bishop Hunter of Wyoming was presented with a certificate as a past president of the San Antonio council of churches at

a dinner held October 23. The council now comprises 80 member churches representing 22 denominations. There were 13 received into the fellowship at the dinner, including eight churches that serve the Negro community.

Some of the highlights of the year's work included a radio ministry of 687 radio and 82 television programs; a full time chaplain for a veterans' housing project; part time prison chaplaincy; work in four other institutions. Voters guides were issued; a teaching mission was sponsored; films and other audio-visual aids were loaned.

The council is now exploring the possibility of a fulltime department of social welfare.

SEVENTH PROVINCE PLANS RALLY

★ Youth of the province of the Southwest are having a rally over the Thanksgiving weekend, with Bishop Salinas of Mexico as the headliner. Other speakers will be Lindley Hartwell, chairman of the youth commission of the church; Marie-Jeanne deHaller, assistant secretary of the World Student Christian Federation; Rex Pennington, born in South Africa and now teaching in Oklahoma City; Raymond Carne, movie actor, who has tentatively accepted to attend the banquet and dance. The conference will be held at the Redeemer, Okmulgee, Okla., whose rector, the Rev. G. C. Stutzer, is chairman of the youth department.



CHURCHMEN IN THE NEWS: Bishop Goodwin of Va. is chairman of the committee on clergy salaries; Canon Theodore Wedel speaks at the synod of Sewanee on education; Prof. Sherman Johnson meets with group to plan study of the nature of work

BISHOP GILBERT BIDS FAREWELL

★ Bishop Gilbert bid farewell to the diocese of New York with his sermon at the Cathedral of St. John the Divine on October 28th, heard by a congregation of about 2,000, including 200 clergymen. His retirement came twenty years after his consecration as suffragan bishop and brought to an end forty-five years of active service in the ministry, all of which was in the diocese of New York.

He offered his "heartfelt gratitude for all the kindness and good will, the generous co-operation and support that I have received during these twenty years as I have tried to discharge the duties of the office that was committed to me. My task has not been easy. People are not always aware of the many anxious burdens the bishop of this diocese must carry. But there are compensations. To be permitted to serve the people as a father in God, to be a friend and pastor of the clergy and try to uphold them in their work and help them with their problems, to encourage worthy young men to enter the ministry of the Church—these are but some of the often unrecognized functions of a

bishop which carry their own reward."

He asked that "whole-hearted support and confidence" be given his successor, Bishop Horace W. B. Donegan, who is now the diocesan and who will be formally installed as such at a service at the Cathedral on November 18.

A considerable number of bishops from other dioceses attended the service: Bishops Washburn and Ludlow of Newark; Bishop Higley of Central New York; Bishop Littell, retired of Honolulu; Bishop Bentley, vice-president of the National Council.

The dinner in honor of Bishop Gilbert was held at the Commodore, October 30, with approximately 1,000 persons attending. Bishop Donegan presided and the speakers were the Rev. Theodore F. Savage of the Protestant Council, of which Bishop Gilbert is president; the Rev. Louis W. Pitt, rector of Grace Church and dean of the Manhattan convocation, and G. Forrest Butterworth, chancellor of the diocese.

COMMISSION STUDIES CLERGY SALARIES

★ The General Convention joint commission to study clergy pensions held its first meeting

in Chicago in October. This group was also instructed by the Convention "to study the question of clerical salaries, including the advisability of recommending the establishment by canon of the principle of a minimum salary for the clergy of the Church."

Bishop Goodwin of Virginia was elected chairman, Clifford C. Cowin of Ohio, vice-chairman, and Ernest W. Greene of Washington, secretary.

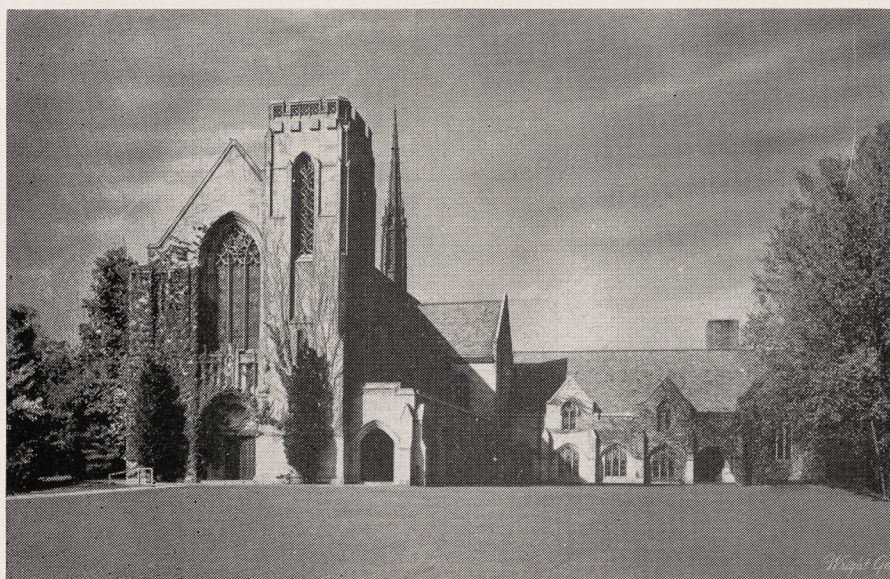
A great deal of material pertinent to the matters referred to the commission had been made available to the members in advance of the meeting, and it was, therefore, possible to cover a great deal of ground in the sessions.

Robert Worthington, executive vice-president of the Church Pension Fund, was present at the meeting at the request of the members of the commission, and was most helpful in the discussions of pensions and related matters.

A subcommittee, consisting of Bishop Goodwin, Bishop Hunter of Wyoming, and Bishop Mallett of Northern Indiana, was appointed to study the question of the possibility of establishing the principle of a minimum salary for the clergy.

A subcommittee, consisting of William H. Damour of Quincy, chairman, Frank E. Punderson of Western Massachusetts, and Messrs. Cowin and Greene, was appointed to study questions related to pensions and possible means of group action looking toward opportunities for clergymen to provide supplemental financial security upon a voluntary basis.

The next meeting of the Commission will be held in El Paso, Texas, just ahead of the meeting of the House of Bishops. It will begin on the afternoon of January 7, 1951, at which time it is expected that the subcommittees will be able to make progress reports and certain other information requested by the commission will be available for study.



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EDITORIALS

Priests and Prophets

THESE are difficult, perplexing and challenging times for all thinking people, be they Christian, Jewish or agnostic. But it is, we may fairly assume, peculiarly difficult for Christians because they are committed to the task of obeying and following in the steps of their Master who is rightly described as the Prince of Peace. For the whole concept of peace is today discounted, ignored or suspect in the popular thinking of every country in the world. In America it is even considered "subversive" by the makers of government policy.

For the priests of the Christian Church the dilemma of today is especially hard. They have, every one of them, a two-fold mission—the priestly and the prophetic. By the very terms of their ordination they cannot escape the obligation of prosecuting both these missions continuously. They must minister the sacraments of the Christian fellowship to individuals, give devoted pastoral care to every soul committed to their charge and they must, at the same time, be faithful to declare the revealed will of God as it applies to all the affairs and problems of the world in which we live. None of the clergy are measuring up to this tremendous and pressing responsibility. The very best of us have the feeling that we are especially called either to the priestly mission or to the prophetic function and as a consequence we neglect the thinking and the actions that are hardest for us to manage.

We venture to guess that the clergy whose natural instinct is for the priestly missions are today in the toughest spot. They know that it is their duty to bear witness to the will of God for the world at a time when such testimony is everywhere unpopular and suspect. If they bring themselves, in spite of fears which may beset them, to give such testimony, they will be looked upon with suspicion by the eminent and influential of their community and, in all probability,

lose a large proportion of their congregation. They will, in short, lose, as priests, access to the very souls who most need their priestly ministry. It's a very real and an extremely painful, soul-searching dilemma. Some will try to solve it by speaking out frankly, constantly and explicitly about un-Christian policies and actions of government, industry, science or politics, at the same time, try to get it across to their people how very really they love them as fellow-sinners and would-be Christians. Others will state their personal position in these weighty matters frankly once for all and then keep silence on such subjects and devote themselves intensively to carrying on their pastoral and priestly work. These brethren of ours need our constant intercessions that God the Holy Spirit will guide them to brave and wise decisions.

But the prophets among our clergy—those men whose temperament, knowledge and experience have made them feel that the prophetic office is their chief vocation—are facing most insidious temptations to forget the reality of their priesthood and its obligations laid upon them in ordination. They are terribly concerned that the leaders of men and nations have turned their backs upon the Prince of Peace and are putting their trust in armed might and the power of hatred to force the peoples of the world to behave

themselves. They see themselves, these militant, prophetic clergy, as Jeremiahs and John Baptists and look, some of them, to the political and economic arena to do their most effective fighting for righteousness. It is becoming dangerously easy for them to turn their backs upon their altars and all the altar stands for and even to use their pulpits as rostrums for the analysis of economic and political ideas which, once adopted and put to work, might save this miserable and naughty world. To these our brethren we would say, Go into politics, by all means, if you feel that there you can preach the will of God for his world most effectively, but go as Jeremiah went,



"QUOTES"

WHAT is meanness? It would seem to have been derived etymologically from the word "me," and to describe the spiritual conviction of those who gave a selfish interpretation to the first commandment which might be paraphrased to read: "I will not have any other God but me," and in this sense they worship the Lord their God with all their heart and soul and mind, and because their God is a very little God, they come out of the game of life with a very little heart and a very little mind and a very little soul. For no man who worships himself can ever grow to be any bigger than himself. Now many a man who thinks he is a Christian is really ignoring Christ in this world with a vague sort of hope that Christ will reward him in the next. I am sure that Christ will reward him just as he deserves.

—IRVING P. JOHNSON
Founder of The Witness



as John Baptist went, as Chrysostom and Francis went, as ambassadors of God in Christ to a confused and fearful world, deluded by the accomplishments of science and the productive marvels of industry, so that the truth that God has declared his will for the world of men and that his Holy Spirit is present here and now to enforce that will is ignored and even scoffed at. In the chancellories of nations, as in the ancient city of Ephesus, they "have not so much as heard whether there be any Holy Ghost." Our politically-minded clergy, whom we need greatly in these days of fear and confusion, will do well to keep constantly in their hearts the formula of the great Hebrew prophets: "Thus saith the Lord," when they are tempted to think and say "Thus saith Karl Marx" or "thus saith Franklin Roosevelt" or "thus saith Premier Nehru" or "thus saith Herbert Hoover" when they properly excoriate the policies of war breeding politicians and try to

point the way to a righteous peace or to economic security or to democratic freedoms.

Few of our clergy, as such, are economists or industrialists or statesmen. They are Christian priests who—only at their soul's peril can forget or minimize—the basic Christian truth that God is in his world, not in one, but in varied real and effective modes, moral, spiritual, sacramental. The supreme truth of the "Real Presence" is realized first at the altar, but equally must it be claimed and proved (as Studdert-Kennedy long ago so eloquently pointed out) in today's feverish battles of Armageddon. We suggest then, in all humility and with "mea culpa" on our lips, that our prophetic clergy try to put first things first and seek their so-needed strength and light in continual fervent prayer and in living simply and trustfully the sacramental life as God has ordained for them and "as this Church hath received the same."

The Crisis of Faith

BY

CHARLES MALIK

WHEN the Son of man cometh, shall he find faith on the earth?"

This tremendous questioning of Jesus Christ points to the ultimate crisis of faith. For if at the end of the world, when history will have consummated itself, when man will have exhausted his possibilities, when culture and civilization will have yielded all their secrets and borne all their fruits if then at the end of time, when one may at least hope that man will have learned something, it is still questionable whether there will be faith on earth, how hopeless the situation must be "between the times" when history still has something to say!

This then is our natural lot: to be faithless. No matter how faithful we might be, we can only—like the man of old—cry out with tears, "Lord, I believe, help thou mine unbelief." And frankly, unless he himself came to our help from outside, we should soon lapse back into utter faithlessness.

It is not my intention to discuss this racial faithlessness of ours, although every other form of unbelief is ultimately grounded in it. I have deemed it necessary, however, to call attention to this human condition so as to be able from the outset to place in its right perspective the great crisis of faith through which we are passing today.

Delivered as an address to the World Convention on Christian Education, Plenary Session, Toronto, Canada, this summer. Dr. Malik, who is a member of the Greek Orthodox Church, represents Lebanon in the United Nations as well as being Minister to the United States.

THE present phenomena of lack of faith are legion. People are nauseatingly superficial: there is no depth in them. It is inconceivable that the stout men of faith of the past, meeting the typical modern man, with all his cleverness and chatter, will not turn away their face in disgust.

Even the best thinkers cut a sorry figure. They are not lonely enough, they do not walk on those high, cold, icy precipices of which Nietzsche spoke. They are so superficial, so confused, so unconvincing, so unconvinced themselves, so comfortable and happy. The hand of the Lord is not on them.

But for the grace of God flowing through the Church and but for certain glimpses of light reflected by the universities, the humble folk are without authentic guidance. But it is of such humble folk that the kingdom of heaven is composed.

People trust machines and external things: they do not trust ideas. They seek action and results: they do not seek a state of mind. They are impatient with reasoned convictions. In place of the spirit of truth, a spirit at harmony with itself because it rests on ideas and principles, they seek sensation and excitement. They hug material things. They hug them as ends in themselves. They have faith in them. That material things are symbols of something higher, that they

are sacraments of the world of the spirit, all this is strange to our modern world.

The present world does not point beyond itself. Its mind is not elsewhere. Its mind is on itself.

There is nothing above, nothing beyond, nothing in whose secret presence we are judged. Whatever you can do and get away with it, go ahead and do it. If you are unseen, you are simply unseen. And there is no invisible law, no unseen judge who will surely reward or punish you in secret, whether or not you are seen of the eyes of men.

The whole dimension of the invisible, the transcendent, the awesome, the behind and the beyond and the above, the ground and the condition, the original and the remote, the presence, this whole dimension is practically lost. We seem to live in a flat world of our immediate senses and our pathetic fears. And joy is gone, the wonderful joy of fearing only God and putting the world where it belongs.

We cannot then say that ours is an age of faith. On the contrary, we must affirm that there is a terrible crisis of faith in the world today. I believe the deepest view of our present tribulation is to say that faith, real creative faith, "The substance of things hoped for, the evidence of things not seen," has to an alarming extent departed from the earth.

And yet it is my belief that man cannot live without faith. If you give him the whole world but deny him access by faith to the unseen, to the hoped-for, he will become profoundly unhappy. Of all the tasks facing western civilization today, the greatest, the most important is how to bring faith back to the hearts of men.

Three mighty tasks challenge the western world today.

The first is the task of building up an adequate defense for the free world. The non-Communist world will be without excuse whatsoever if it does not act on the certainty that where Communism could strike and could get away with it, it would strike. Either the west is aware of its mortal danger and is prepared to take adequate measures to meet it, or it slumbers, in which case it is already overcome.

The formation of the North Atlantic community is a tremendous event. If the western European and north American nations are given the time to integrate themselves into a closely-knit military, political, economic, and cultural community they will constitute, by reason of the enormous spiritual and material resources at their command, a core of strength and health wholly impregnable to Communist assault.

No matter how much certain sections of the

west have suffered, I think it is fair to say that the west as a whole has been living in a fool's paradise. Its estimate of the nature and magnitude of the peril and of the exertions it must take to meet it has been almost childishly inadequate. It seems therefore that any concentration on building up the military defense these days is justifiable.

Why Communism Spreads

THE second major challenge of the awakened west is to stand, energetically and consistently, for those economic and political conditions whose absence has been precisely the cause of the spread of Communism and of the other corrosives of western civilization.

This means promoting real democracy, at home and abroad, where the people can freely and actively determine their own government. A situation in which the west preaches and practices democracy at home, while at the same time allying itself with autocratic reactionary regimes abroad, where there is no freedom or participation of the people in their own government, is at once unhappy and unstable.

It means further that the west must share the material goods of the earth with the rest of the world in greater liberality. It is impossible for western civilization to defend itself against Communism so long as between Moscow and Washington there are teeming billions of human beings who have never known anything except poverty, privation and the ever-present menace of starvation, and to whom Moscow means, truly or falsely, that an end will be put to their eternal misery. It is impossible for western civilization to defend itself against the onslaught of Communism so long as the standard of living in the United States is ten to a hundred times higher than what it is throughout Asia, and so long as the United States and the rest of the west do nothing effective about it. In my opinion, the present financial implications of Point Four must be multiplied literally a hundred times before anywhere near the preliminary conditions for counteracting the Communist challenge on the material plane can be fulfilled. This is no sentimental act of philanthropy; this is a genuine feeling of human solidarity in a magically contracted world. Also from the point of view of security and prosperity, it will pay in the long run abundant dividends. There is no getting away from the fundamental spiritual maxim: to retain the enjoyment of your liberties and goods, you must liberally share them with others. In that way alone can you penetrate and overcome that penumbra of neutrality which seems to be encasing the Soviet world.

Ultimate Values

UNLESS a civilization is sure of its ultimate values, its military, economic and political defenses will sooner or later be weighed and found utterly wanting. Civilizations have perished not so much because they have been materially weak, as because they lost their soul and ceased to have a fighting faith in themselves as bearers of light and being to the entire world. In fact they crumbled materially and politically only because they had initially weakened spiritually. And conversely, a handful of helpless people gathering together at first as the scum of the earth, wearing a perfectly ridiculous aspect, but having been granted a vision of the truth, no matter how imperfect, and rising to the simplicity of faith, faith in the truth as they saw it and in themselves as bearers of the truth, have again and again conquered empires and transformed the face of the earth.

The absolute necessity for military, political and economic preparedness at the present time cannot be overemphasized. But precisely because the needs in these fields are so incontestably overpowering, there is a grave danger that the great requirements of the spirit will be unduly lost sight of.

The greatest task of the western world at the present moment is, concurrently with its military, economic and political preparedness, to articulate adequately what it ultimately stands for. The basic values of western civilization must be brought out and proclaimed in all clarity, conviction, and boldness.

It is not true that men fight best in self-preservation. This may be true of animals, but certainly it is not true of men. Men are primarily moved by ideas. Grant them a certain vision of the truth, and they will rise to pinnacles of heroism utterly unattainable by those who live and die only to preserve themselves. Men live by faith. Grant them a fighting faith whereby they are sure that the values they believe in are supreme, and they will move mountains.

Communism provides a fighting faith, namely impersonal, dialectical materialism. But the western world has a fighting faith that is infinitely deeper and truer than this primitive faith of Communism. Only this western faith must be rediscovered, reactivated and reaffirmed. The greatest service that can be done to western society today is to reawaken it to the positive faith of its fathers.

The west, with the Atlantic community as the central core, is the integral heir of the Graeco-Roman - Hebrew - Christian - Mediterranean-European humane tradition. For four thousand years profound and sustained interaction between di-

verse peoples and cultures resulted in this wonderful synthesis. There is no similar cumulative richness of spirit, no comparable internal conscious reflection, anywhere else in the world. Communism has cut itself away from, and rebelled against this tradition and all in the name of "material progress"; and it is this act of self-separation and rebellion that is going to mean its undoing in the end. Once this residue of faith is reactivated and proclaimed, once the deposit of the ages is known and loved and believed in, then western man will realize what is at stake in the great spiritual contest of the moment, and there will be no limit to the level of joyful sacrifice and quiet self-confidence to which he will rise.

The Western Faith

I SHALL, therefore, suggest in barest outline what I believe to be the elements of the western faith, the basic findings of the last four thousand years, findings which mankind can overlook or rebel against only at its supreme peril: (1) There is an objective truth to be sought and found, a truth about nature, man, society, history and the final things. (2) There is thus a natural law and order to which we must submit if we are to be happy. (3) There is an hierarchy of being, an order of values, a higher and a lower in the scale of things. Good consists in rejoicing in and obeying this order; evil, in trying to subvert it. (4) Human reason, thoroughly disciplined in the cumulative positive tradition, is perfectly adequate, by free and critical inquiry, to discover this truth, this law and this hierarchy. (5) Man is free to be or not to be in the truth. He is free to rebel against nature. But as surely as the night follows the day, if he rebels, he will have to pay a heavy price by way of suffering and death, even unto the third and fourth generations. (6) Our freedom of thought, conscience and decision is something absolutely sacred. It is by this freedom that we share in the perpetual act of creation. Take this freedom away from man, and he is immediately dehumanized. (7) The other person is never a means only, but always also an end. Therefore his humanity must be respected. (8) The human person does not exist for the sake of society and the state: on the contrary, society and the state exist for the sake of the human person. (9) History is not all in vain; we do not start all over again. There is a real, positive heritage accumulating itself for thousands of years. This heritage of truth and being is the most precious thing in the world. (10) There is a God. He is a living person. He created heaven and earth and has authentically revealed himself in history. His essence is love, and therefore he both suffers and has suffered for our sins, and

always forgives. (11) The intellectual and spiritual principles in man are supreme over any other principle. Thus our primary duty is to seek the kingdom of God and his righteousness. The material is derivative from the spiritual. (12) Man—you and I in the first person—is destined to eternal life. Our present life is a mockery and a hopeless unintelligibility without reference to the next.

Soul of the West

THIS body of doctrine is the soul of the west. It is what has made the west to be itself. It is a permanent acquisition of the human spirit. I believe heaven and earth will perish, but this deposit of truth and certainty will never pass away. This is the fighting faith of the west, this is the standard under which alone the west can be true to itself. And if a life-or-death struggle is forced upon western civilization, this is the ensign of truth in whose name alone it can fight and conquer.

People must realize the ultimate things that are in the balance. For what is ultimately in the balance is not this or that government, not this or that economic system, not this or that person who happens to be in power today, not the home and the hearth and the children, but the dearest persuasions and certainties of the last four thousand years. What is under ruthless attack is nothing short of reason, order, nature, truth, freedom, human dignity, history, God, love, and the higher things. It is these matters, without which there would never be light and culture in Europe and America today, that are systematically undermined, ridiculed, denied, conspired against. There is a determined attempt to see that they are eradicated from the surface of the earth. When people take in the concrete significance of their beleaguered heritage, it is impossible for them to remain any more in doubt; they will rise to the highest pitch of certainty and resolve.

The tragedy of the present moment is that many people have lost faith in one or another article of this priceless intellectual and spiritual heritage of the west. They worship alien gods. The present crisis is fundamentally one of faith, faith in the abiding values which have been culled from the sweat and tears of the ages. And therefore the battle is as much against this widespread loss of faith within the western world itself, as against the foreign enemies. In fact there would be today no foreign enemies at all if faith in the spirit and the mind had not weakened. The fundamental battle is against cynicism, uprootedness, self-estrangement and despair.

The question is not merely to defend your values. You can never defend what you do not initially believe in. And if you truly apprehend

what these things that I have set forth above concretely meant and continue to mean in your civilization, you will never be satisfied merely with "defending" them. You will want then to share them with others. Whatever may be true or not true in military matters, in things spiritual, it is certain that offense is the best and in fact, the only defense. For mere defense is in reality halfheartedness and unbelief. Just as the Communists believe that they are not secure until the world is made safe for Communism, so the free world must believe that it is not secure until the whole world is made safe for reason, truth, human dignity and freedom.

The reaffirmation of the soul of western civilization cannot be only something intellectual. It is true the mind must first see these things very clearly and become completely convinced of them. The intellectual articulation of the supreme values at stake today—an articulation at once lucid, responsible, grounded, authentic, convinced and therefore convincing—is one of the primary necessities of the world situation. Western thinkers, poets and saints can do no greater service to themselves and to their own civilization than to combine in a mighty endeavor to elucidate and articulate the core of truth in their common heritage.

But we cannot stop there. The crying need for us temporal creatures is for objectification. A union between men of thought and prayer, and men of action, must therefore be consummated, to the end that the integral truth of the west be made a living reality. There is no institution that does not stand in need of reconsideration and rejuvenation once the vision of the truth dawns upon the minds of men.

Stupendous Task

THE task is not easy. Never has a generation faced a more stupendous one. I assure you it is useless for us to try to do it in our own power. It cannot be done. The Lord must oversee and inspire. For this is his world "and without him was not anything made that was made."

Consequently, if we love him above everything we know or desire; if our sins, which are many and which will continue to be many, are not permitted to interfere in this love; if at the feet of his cross we are able to shed tears of joy; if the cross which he graciously assigns to us is borne with gladness; if when we are on the brink we call on him and he surely comes to our aid despite our sin; if we bless his holy name in the morning and in the evening and when we taste hell; if we see his face in the eyes of the humble and the lowly of the world; if we know his grace and the power of his word; if we crave for the unity of

his Church more than for anything else; if we pray and watch for his second coming; and if after being deceived by money and position and possessions and achievements and culture and friendship, and above all, after we are thoroughly deceived by ourselves, we turn to him in complete, unwavering trust, accepting everything, expecting nothing; then I believe he will surely have compassion on us and come to the rescue of his inheritance.

The Shape of the Liturgy

BY

GORDON C. GRAHAM

THIS is the very descriptive title of a recent book by the eminent English liturgiologist, Dom Gregory Dix, in which is traced the historical development of the eucharistic rite from the last



supper to the present day. There is to be found in all liturgies a typical pattern common to various Christian traditions—the offering of bread and wine, the prayer of consecration, the breaking of the bread for distribution, and the receiving of communion itself. This is preceded by

a lengthy preparation consisting of prayers and lessons. The whole service in its ancient form is well outlined by Dom Dix as follows:

“— every stage of the rite is accompanied by a good deal of publicity and movement. The gospel is chanted from the ambo, with a preliminary procession with lights and incense; the offertory occupies all the clergy and all the people, each taking their own part in a great co-ordinated action; the eucharistic prayer had anciently been chanted aloud by the pontiff in the midst of his clergy and people all listening attentively with bent heads; the fraction had been a preparation by all the clergy for the eucharistic feeding of the multitude, while the acolytes came up to receive the ‘fermentum’ to carry away to absent members of the one body; the communion had been the huge corporate communion of a whole population.”

According to the historical evidence the shape of the liturgy is in four acts proper, with a preparation at the beginning and, as came to be added later, a thanksgiving and dismissal at the end. The liturgy really begins at the offertory and has its climax at the communion. What is called “the fraction” is really part of the communion because

the bread is broken into pieces for distribution to the people, and according to ancient custom, for sending around to other churches particles of the consecrated host (fermentum) to symbolize the unity of both the sacrament and the Church as being all “one bread and one body.” In accordance with our Prayer Book usage it is therefore justifiable for practical purpose to consider the central part of the communion service as offertory, consecration and communion. Between the offertory and the communion comes the consecration which is the instrumental link between them.

This description of the shape of the liturgy does not minimize the first and last acts—the preparation and the dismissal. Actually, it gives them their true meaning and importance, once the place of the offertory and communion have been duly established. The preparation is getting ready for the offertory and the dismissal is carrying out the results of the communion. The balanced shape of the liturgy means that it is not just a communion service where we come only to get something but it requires that in order to receive we first have to give.

The shape of the liturgy has sociological significance. How valuable is our offertory? Upon this question depends the judgment we make of ourselves and of our society. If our offertory is to be at all worthy of being dedicated to God much will depend upon its preparation. This carries us back long before the service begins to the economic and social sources of the bread of the world and an awareness not only of what has been good but what has been bad in its preparation. What is going to be the result of our communion? Upon this question depends the reality of our social action. If our communion has made all things new, then by the goodness of our fruits shall we surely be known in redeeming the world that lies outside.

Next: The Act of Preparation

Good News In The Midst of Bad

BY

CORWIN ROACH

Dean of Bexley Hall

ON a recent morning seven out of the eight front-page columns of a metropolitan newspaper were taken up with news of war, crime, and tragedy of one sort or other. The news that morning was 87% bad. Why do the papers publish so much that is depressing and harrowing? The same question, however, might be asked about

He has anointed me to preach good news.—Lk. 4:18

the Bible. The Bible is bad news. Our Lord, himself, points out that the scriptures of his day began and ended with a murder. "From the blood of Abel unto the blood of Zachariah." The New Testament is no better. Its first pages are stained with the blood of innocent children and it concludes with the story of a man who tradition tells us was condemned to the living death of the salt mines, John, the prisoner on Patmos.

Yet this ancient book, so full of the history of man's misdeeds, dares to call itself not bad news but good. In spite of its background of battle, murder and sudden death, this most realistic of books is at the same time the most optimistic. It proclaims the good news of God's love in the midst of the bad news of human hate. It was in the Bible of his fathers that our Lord found the text for his first sermon and the description of his life work. Preaching good news in the face of life's misery and evil, that was his ideal. It should be ours as well.

Death and Life In November

BY

WILLIAM PAUL BARNDIS

THE changing seasons of the year are a kind of parable of the life of man. In late autumn the leaves on the trees are either fallen or dried, and they rustle harshly in the wind presaging winter's approach. The sere corn stands in shocks in the fields, while here and there a gay pumpkin adds color to a scene that is mostly somber grey and brown. It is appropriate that All Saints tide should come in November, and that the day on which all of God's saints are remembered should inaugurate this month which has been called the month of the dead.

It is well for us to think of death, not morbidly but soberly and in the fear of God. It is just as unhealthy spiritually to refuse to think of death as it is to think overmuch about it. Certain it is that all of us will die, as our fathers have. The present world situation and the swift and terrible weapons of death render more imperative our reflection upon death. Our modern age might do well to read such a classic as "Holy Dying" by Jeremy Taylor. A thoughtful private reading of the burial office in the Prayer Book is a good devotional exercise.

One of the glories of the Church's thought of death is that it is associated with progress and victory. The thought of death is important and sobering but the concept of the life of the world

to come opens up great vistas upon which our faith may feed. We are reminded of our loved ones going from strength to strength in the life of perfect service in God's kingdom. Paradise suggests many delights to the devout imagination, while in the long future in God's providences the final joys of heaven itself beckon. Our Saviour Christ has gone before us, and has taken away the sting of death. November's rustling leaves, biting winds and somber colors call us to consider death, while All Saints tide with its hallowed memories, poignant charms, and blessed hopes invites us to meditate upon the life of the world to come.

Why Are You An Episcopalian?

BY

GEORGE I. HILLER

Rector of Trinity Church, Miami

IT is a good question, but I must, of course, answer in the first person. I am an Episcopalian because I was born in a Church family, soon afterwards baptized, and grew up in the Church. When I reached "years of discretion" I was confirmed of my own choice because I had learned that the Church had continued through nineteen centuries in unbroken line of teaching and ministry. I was impressed as a youth with love of freedom and liked the positive teaching of the Church as compared with negative teaching of Christianity around me.



I early learned to find an assurance of forgiveness and an inspiration to try again after each of my failures, when I took that experience in prayer to Christ, particularly in the holy communion. I learned to depend upon the holy communion for spiritual food and strength and that dependence became a habit; without it, I should often have been plunged deeper into despair.

When at college age, science and materialistic teaching seemed to utterly destroy or deny those simple things which I had learned as a child and accepted literally. I searched for a substitute or a compromise and failed to find one that was adequate. In this state of mind the Church's positive teaching and the theory that revelation was progressive and that the Old Testament was the written history of that progress which God had made in revealing himself and his word to man-

kind, came to my rescue. I began to see that there was no conflict between science and religion, but that each had its own immutable laws, and that the language and simile with which one generation expressed a spiritual truth, might be unscientific, even preposterous in another age, without in any way invalidating the spiritual truth.

THE greatest factor and aid in finding the way through the maze, for me at least, was the Prayer Book. When I began to adjust my thinking with the Bible I found conflicting expressions and many more contradictory interpretations; but when I accepted the Church's teaching set forth at a minimum in the Prayer Book and builded from that, I found the way easier. When I turned to individual leaders of social and religious thought, I found that invariably I could travel along enthusiastically with them for a time only to find myself in an alley in which I could not turn around. I found my relation to the Church cemented by the fact that therein I was not bound to individual opinion but had a collective premise as a foundation.

I instinctively liked beauty and order; and the reverence of a ritual that was not fussy or ornate gave me the poise of mind which stimulated adoration and worship. I have always appreciated that help. I have been rather glad that at college age I did not particularly expect from the Church, fellowship or sociability, because I might have been disappointed; but reverence, worship and authority I did need—and found.

In short, my answer is, that I was an Episcopalian because my parents brought me to baptism and trained me in the Church; and when I reached the questioning age, the Church alone of all the leadership that I found, was modern enough to serve my needs. I think it is safe to say that my interpretation and thought on many things would not be the fundamentalist ideas that were my parents, but the basic truth and power of Christianity as taught by the Prayer Book was the anchor and is the reason why I am an Episcopalian today.

Where Are the Nine?

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

ACCORDING to our Lord's experience with the lepers (St. Luke 17:11-19) nine-tenths of the time we take God's gifts for granted. That is about our percentage of church attendance. Day after day God sustains us in life. Nine times out

of ten we take no notice and make no return in worship or thanks or service.

Why? We are busy in many good occupations. We are sleeping, talking, riding in an auto, preparing meals, repairing gadgets, reading the Sunday paper.

These good things are often enemies of our best. Our worldly wealth and comfort keeps us from the source of real life, inner consciousness of God.

Of course church attendance is not the only way of giving thanks nor does our presence prove that we are really grateful. We may come for what we get in listening rather than for what we give in devotion.

It is not our place to judge what others are doing. Judgment belongs to God. But it is well for us to examine ourselves and discover how fully we are showing our appreciation for what comes to us.

One of the lepers and that one a Samaritan (foreigner) returned to give thanks. It is fortunate that the selfishness of man is not 100%. As you frown upon the other nine, turn your glance upon that 90% of your own life which has yet to be offered to him who made you and all that is.

OFFICIAL ACTION

THE COUNCIL OF CHURCHES of New Brunswick, N. J. last week started a campaign to make Christmas, and other religious festivals, less commercial. About a year ago an editorial in The Witness told the story of a Churchwoman's gift designed to that end. She made a gift to her rector to use at his discretion. She then sent notes to those she had remembered with gifts in other years, telling them she had made this thank offering for their friendship.

This story, together with the results of the gift told by Bishop Hines of Texas, is now in a leaflet.

We suggest that rectors enclose this leaflet in parish bulletins sometime during Advent, giving parishioners an opportunity to make a similar gift, thus furthering the effort to

Make Christmas Christian

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THE WITNESS

Tunkhannock, Pa.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Hunt for Heaven. By Elsie Oakes Barber. Macmillan. \$3.00.

A novel about a pastor who left Chicago after the Haymarket riots, and set out to establish a utopia in the hills of Pennsylvania. The utopia was about to be destroyed by a spy who, instead, fell in love with the pastor's daughter. A good picture of social idealism in the late 19th century.—F.C.G.

Five Centuries of Religion. By G. G. Coulton. Vol. IV. **The Last Days of Medieval Monachism.** New York: Cambridge Univ. Press. \$9.

The late Professor Coulton was one of the most indefatigable students of the medieval world, one of the most prolific historians of that period, one of the doughtiest defenders of the Protestant interpretation of modern history, that we are ever likely to see. His great work, now concluded, was to have been in five volumes—a detailed study of monasticism from the days of St. Benedict to the end of the middle ages, a history of "religion" in the technical sense, and deeply significant for the general history of religion in that age inasmuch as monasticism was its very heart. The first volume appeared in 1923, and dealt with "St. Bernard, His Predecessors and Successors" (1000-1200 A.D.). It was a broadly sympathetic interpretation of the monastic outlook and aim, and shed a flood of light upon the whole medieval scene. The next volume (1927) was entitled, "The Friars and the Dead Weight of Tradition (1200-1400 A.D.)." In this volume one saw the rocket begin its downward curve—the parabola had passed its apex, and the corruption of a noble and once magnificent institution had now set in. The third volume, "Getting and Spending" (1935) dealt with the economic aspects of later monasticism, and in general with the whole state of affairs which Protestant historians have discussed—the "economic causes of the Reformation." It is clear that countless good men and women longed and prayed for reform, but no one knew how to bring it about; and the ecclesiastical authorities were too much interested in maintaining the status quo—for obvious reasons. The church was like the impotent man in the gospel, who knew he needed healing but lacked the strength to approach the waters when the angel's healing touch had stirred them. Vol. IV was to have documented the final conclusions of the whole series, but Dr. Coulton died in March 1947, and

so what he had written out as Vol. V now becomes Vol. IV, and the work is ended.

It is inconceivable that anyone should ever again argue that the church needed no reformation in the late middle ages; or that it was at its zenith in the 13th century, after which the whole long period has been one of slow decline, aided and accelerated by Protestantism. Coulton makes us see what the world was really like, back in those dim days long ago. Like some other religious and religious movements, the medieval church closed its eyes to reality—i.e., to the actual world all about it, though its wide-eyed gaze was fixed steadily (at least it tried to get men to fix their gaze steadily) upon heaven, God and his angels, and "things above." Our inheritance of that attitude has been a baneful one, in all churches since the sixteenth century—as much in Protestantism as in Roman Catholicism. The world, in fact, has not yet recovered from the injury done it in the name of "religion" in those dreary centuries. Capitalism has taken the place of monasticism, industrialism has supplanted petty agrarianism, and great modern nations have succeeded the innumerable small states of medieval Europe; but the ethics of the modern world is still tainted by the manichaeism which lived at the heart of medieval monasticism. For example, the spoiled and sexless modern man or woman who "sacrifices" family responsibilities for the sake of business success is no product of capitalism, really, but of surviving medievalism: they justify their greed and selfishness by a superficial appeal to the ethics of renunciation of the wicked flesh—often with psychopathic consequences, to themselves or others. That is only one example, and it shows how involved and complicated the judgment must be which would appraise the medieval world, with its professional "religion," at its true worth in the total story of human society.

Coulton's great work is not only a mine of facts; it is a book to ponder and meditate upon, for we have not finished with the middle ages yet, not by a long way; and if Christianity is ever to achieve for this world what God meant it to achieve, the Reformation has got to go much further than it has gone thus far, both in conserving the true values of the middle ages and also in repudiating its errors. The Catholic Church was never a completely realized ideal—not in the

thirteenth century, not in the sixth, not in the first, and certainly it is not realized today, in the twentieth; its true consummation and perfection lies off in the uncharted future, when, under God, it will begin to work not solely for the salvation of the individual but for the true "healing of the nations."—F.C.G.

Nicholas Berdyaev. By George Seaver. Harper. \$2.00.

Dr. Seaver has written a reliable and brief sketch of the thought of the great Russian philosopher, whose death was such a loss to the movement for re-thinking Christian faith for the Orthodox and Russian world. The influence of Berdyaev has also been considerable amongst westerners and this volume will show us why. Obviously the author has engaged in some "editorializing," so that we know what he feels about certain of Berdyaev's ideas; that, of course, does not destroy the value of the study.

Anyone who feels, like the reviewer, that Berdyaev is interesting, stimulating, suggestive, but hardly a great constructive thinker, will be likely to value this—and the several other—attempts now being made to interpret him to English and American thought. One can only hope, however, that we do not see here the beginnings of a "Berdyaev fad," for there are places where the distinguished Russian was positively perverse and obtuse. Nevertheless, he is well worth reading; this little book will introduce him to any who may wish to grapple with his thought.—W. Norman Pittenger

The Cliff's Edge: Songs of a Psychotic. By Eithne Tabor. Sheed and Ward. \$2.00.

The writer of this book is a patient in a mental hospital; the poems are some of them written in lucid moments, others (she tells us) "outside of conscious awareness." They are interesting, occasionally remarkably good. One fancies that they may be, as the publisher notes, of help to others in mental distress.—W. Norman Pittenger

Right Here, Right Now. By Margaret T. Applegarth. Harper. \$2.75.

This volume contains 28 complete worship services to be used by church workers who teach, speak, preach or lead services for young people. The services require the taking of various parts by story tellers, leaders, narrators, and such characters as prophets, and off-stage "voices."—F.C.G.

Life in the Church. By DuBose Murphy. Wilcox and Follett. \$1.50.

New edition of an excellent Confirmation Manual, which was first published in 1945.—F.C.G.

EPISCOPAL CHURCH NEWS

INTERNATIONAL STUDY ABOUT WORK

★ Prof. Sherman E. Johnson of the Episcopal Theological School, Prof. C. A. Simpson of General and Ellis Van Riper, vice-president of the Transport Workers Union (CIO) were Episcopalians on a commission that met in New York October 30 to start a three year study on the meaning of work. It is to be an international project. The undertaking is sponsored by the World Council of Churches.

CHAD WALSH EDITS NEW JOURNAL

★ The Rev. Prof. Chad Walsh, a contributing editor of The Witness, is now the editor, along with Robert H. Glauber, of the Beloit Poetry Journal, a quarterly. Their announcement states that there are myriads of little magazines featuring

articles and essays about poetry, whereas the aim of the new journal is "to get hold of the best contemporary poetry and publish it." The office of the journal is Beloit, Wisconsin, and the subscription price is \$1 a year or \$2.50 for three years.

GERMANS OPPOSE REARMING

★ The fraternal council of the Evangelical Church in Germany has rejected the idea of rearmament in Germany, and has called for a whole-hearted program of social welfare, according to a World Council of Churches news dispatch which has been received by the National Council.

The fraternal council refers to the "earnest declarations" made by the Evangelical Church in Germany again and again during the last few years "that the compulsory division of Germany

represents a permanent and acute menace to peace, and that there is no hope of any great change in this situation."

The declaration continues: "We cannot approve of the remilitarization of Germany, either of the west or of the east; and this undoubtedly expresses the conviction and the will of the overwhelming majority of the whole German people."

The fraternal council requests "the powers in whose hands lie the decisions concerning war and peace to listen to the petition of a disarmed people not to burden our conscience once again with the desire for military service, but to seize every opportunity of cooperating in the pursuit and maintenance of peace."

Fear, said the council's declaration, is the real enemy, which leads people to strive for security, "although no security can remove the cause of this fear."

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THE WITNESS

Tunkhannock, Pa.

operation with the work of the World Council, and its financial support, furthers such efforts looking toward lasting peace.

HOUSE OF BISHOPS AGENDA

★ A tentative agenda for the meeting of the House of Bishops in El Paso, Texas, January 9-12, includes the election of a bishop for Puerto Rico; consideration of pastoral care of men and women in the armed forces; and a memorial in regard to Okinawa.

In addition, there will be a report of the "committee of nine," on divergent traditions in teaching and practice; a report from the committee on procedure under marriage legislation; a number of petitions and memorials; consideration of the strategy of the Church in meeting current problems; a report of the committee on artificial insemination; and consideration of the Anglican Congress.

Sessions of the House will be held in St. Clement's Church.

CHURCH SCHOOLS SHOW GAINS

★ The International Council of Religious Education has been gathering statistics on growth of Church membership and growth of enrollment in Church schools. The Episcopal Church is among the eight communions showing the largest gains in Church school enrollment during the year 1949. Total enrollment was 546,064, which includes 489,423 pupils and 56,641 teachers, both overseas and in the United States. The 1947 total was 475,328, showing a gain of 70,736. It is believed that the College of Preachers training courses and regional training courses under the auspices of the National Council's department of Christian education are reflected in these figures of growth.

BROTHERHOOD SPONSORS COMMUNION SERVICE

★ The annual corporate communion for men and boys, sponsored

by the Brotherhood of St. Andrew, will be held this year on December 3. It is always a big affair in the diocese of Long Island, with William Leggo, president, having announced that special literature and offering envelopes are now available. The offerings this year will go to aid men of the diocese studying for the ministry.

NEW PARISH HOUSE IN PHOENIX

★ St. Paul's, a mission in Phoenix, Arizona, has acquired property and will soon break ground for the first unit of a parish hall. The Rev. Donald B. Robinson is the vicar.

ADVICE FOR DISASTER—

(Continued from Page Three)

in many such situations. Families that have lost everything but the clothes on their backs have no ties with the past that can be reconstructed. A new house is not like the old one; it does not have the familiar appearance; one cannot be 'at home' in it right away. The Bible or Prayer Book in a binding like the old one that was lost can be perhaps the only tie with the past, the only thing that is familiar that can be replaced. People have been known to stroke such a book just to regain a sense of the continuance of life, an echo of that which was destroyed.

Gifts for the children, some toy with which the children may play, is important. A parent in a disaster-stricken community remarked, "The hardest thing to meet is the attitude of my two children. When our house went,

of course they lost all their toys and playthings. They are not old enough to understand it. They just have nothing to do or with which to play. They seem so forsaken." When the toys come, everyone cheers up.

Because of the factors mentioned above, it is necessary to do some preparation. Clearly indicated would be a vestry meeting at which this would be the subject of discussion. The vestrymen should be given to understand what they can do as laymen in terms of baptism in time of emergency. The priest himself may be killed; a layman may have to step forward to act as a layreader. Such a lay reader or the warden should be advised that one of his first responsibilities will be to communicate with the bishop so that the Holy Communion may be celebrated. It is clearly a matter where, as in all things, the planning of the Church must be more than the thinking of the priest.



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NEWS OF CHURCHES OVERSEAS

ANGLICAN REPORT ON GAMBLING DRAWS CRITICISM

An Anglican commission's mild report on gambling has aroused criticism in some religious circles here, particularly in the Free Churches. The report, issued by the social and industrial commission of the Church Assembly, concluded that gambling was permissible as an "amusement" and that "the existence of a gambling trade is in principle justifiable."

While critics of the report recognized that many English church members are not prepared to make an unqualified condemnation of gambling, they pointed to the commission's own statement that such activity "now endangers the welfare of society." This alone, they said, should have been reason for condemning gambling more strongly.

The report, which requires the approval of the Church Assembly before it becomes an official Church of England statement, said that men and women may gamble "without necessarily committing sin." It warned, however, that this does not mean "that all forms of gambling are per-

missible, or that all gamblers gamble innocently."

STUDY AMERICAN STYLE FOR GERMAN CHURCH PAPERS

How far American newspaper style can be followed in German religious journals was discussed by 40 German university students attending a journalism course at the Evangelical Academy. The students came from universities in all zones of Germany. Discussion of American press style followed an address by Focko Leupsen, editor-in-chief of the German Evangelical Church press service, who commended the work of religious editors on United States dailies, which he observed during a recent visit to America.

INTERNATIONAL CHURCH MUSIC CONGRESS

In 14 choral, chamber music, orchestral concerts and operas, the works of 53 composers were performed during a four-day international congress of church music at Cologne, Germany. Composers from Austria, Belgium, France, Luxembourg, Germany, Hol-

land and Switzerland were represented. Outstanding feature of the congress was the Cologne Opera Company's performance of "Christopher Columbus," the libretto of which was written by the French Catholic poet, Paul Claudel, and the music by the contemporary French composer Darius Milhaud.

ARCHBISHOP OPPOSES CONTROVERSY ON AIR

The Archbishop of York opposes a proposal made by a committee of the British Council of Churches that religious broadcasts be made more controversial. He said that there is plenty of opportunity to express differences between the Churches without having them go out over the air where they might be misunderstood.

NEW ROMAN SEMINARY IN PRAGUE

Government officials attended ceremonies in Prague for the opening of a new Roman Catholic seminary. The R. C. Church was represented by Auxiliary Bishop Antonin Eltschkner and Theophis Ppatrny, vicar general of the archdiocese. The new dean, Vojtech Sanda, in his address urged students to "bear in mind that all material support for the institution comes from the working people."

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NEWS OF OTHER CHURCHES

FUND TO AID PEACE IS APPROVED BY QUAKERS

A proposal to set up a new fund toward eliminating "hunger, poverty, and disease" was approved by the five years meeting of Friends, meeting at Richmond, Ind. The proposal was made by Clarence Pickett, for many years head of the Friends Service Committee, who told the delegates that they should match war-tax increases with voluntary contributions to a new fund to relieve social ills wherever they exist.

Other efforts to build peace, said a statement issued by the meeting, should aim at universal disarmament and the strengthening of the conciliation and peace-making functions of the UN.

Calling for dedication to the abolition of war, the statement declared that "we cannot share in the reliance upon force or threat of force which leads to a menacing arms race, to conscription, and universal military or manpower service."

"The growing regimentation, diversion of resources, limitation on freedom of conscience and of initiative," the statement continued, "indicate a dangerous drift toward a garrison state."

"We declare our sympathy with all those who for conscience's sake have entered their protest against conscription, preparation for war, and war. We offer them our prayers, encouragement and moral support as they meet the consequences of their actions."

FOUNDATION TO GIVE CHURCH AWARDS

Churches of all denominations in Oregon communities under 2,500 population will be eligible to compete for cash awards for improvements made during the first six months of next year in buildings, grounds or program. Awards will be made by the Sears Roebuck foundation in cooperation with the state's council of churches. Awards are \$200, \$100 and \$50 each for three classifications; open country areas, communities up to 1,000 up to 2,500.

PRESBYTERIANS WANT THEIR CHURCHES SELF-SUPPORTING

Congregations with too few active, contributing members to pay an adequate salary to their ministers should merge with another nearby Presbyterian, or with a church of another Protestant denomination. This was the recommendation of the N. J. synod of the Presbyterian Church meeting at Atlantic City. It was also recommended that members who have

not attended or contributed to the support of their church for two years be placed on a suspended list. Also the synod recommended that the minimum salary of the minister be increased from \$2400 to \$3000, plus a house, pension fund premium, expenses for supplies and equipment and the operation of an auto.

EVANGELISM DRIVE IN JAPAN

H. H. McConnell, field secretary of the department of evangelism of the Federal Council of Churches, will leave for Japan in December to direct a program of visitation evangelism, January 15-March 1. He has been invited by the national Christian council of Japan. Meanwhile Toyohiko Kaga-wa, speaking in Washington, said that

Christianization of his country is proceeding at a much slower rate than most Americans realize. He put the present figure at 500,000 Christians in a population of 83 million.

ASSUMPTION DOGMA IS EXPLAINED

The welfare conference of the R. C. Church has issued a bulletin to secular papers explaining the dogma of the assumption of the Virgin which was proclaimed by the Pope on November 1. It says that the dogma is not new but is one held widely by the faithful for many generations. Meaning that after her death Mary was restored to life by God and taken into heaven bodily, the statement says: "the belief in the assumption is an excellent illustration of the weight which the Catholic Church puts on oral tradition, because the belief in the assumption is grounded on this source of Church teaching, more than on scripture."

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PEOPLE

CLERGY CHANGES:

GORDON D. BENNETT, formerly rector of the Holy Communion, Alledale, S. C., is now rector of St. Paul's, Edenton, N. C.

WILLIAM L. BAILEY, formerly of the diocese of Mass., is now rector of St. Peter's, Westfield, N. Y.

HARRY H. VERE, formerly ass't at St. John's, Buffalo, is now rector of Trinity, Fredonia, N. Y.

G. NAPIER SMITH has resigned as rector of Grace, Buffalo, N. Y., because of ill health.

ROBERT M. BAUR, formerly ass't at Christ Church, Philadelphia, is now vicar of the new chapel of the Holy Apostles, Penn Wynne, Pa.

FREDERICK E. STILLWELL, formerly rector of St. Mark's, Lake City, Minn., is now vicar of St. Michael's, naval test station, China Lake, Cal. Address: Ridgecrest, Cal.

WADE SAFFORD is now on the staff of the dept. of mission, diocese of Washington.

REGINALD G. STEWART, formerly of the diocese of New Jersey, is now assistant at St. Mark's, Mount Kisco, N. Y.

ROBERT L. STEVENSON, formerly ass't at St. Columba's, Detroit, is now rector of St. Peter's, Detroit.

EDWARD K. PACKARD, formerly of the diocese of Central N. Y., is now vicar at Montrose, N. Y.

ORDINATIONS:

RALPH H. CARMICHAEL, former Presbyterian minister, and ROBERT E. DAVIS were ordained to the diaconate by Bishop Scaife on Oct. 18 at St. Paul's Cathedral, Buffalo. The former continues on the staff of the council of churches; the latter, formerly a Universalist minister, is in charge of St. Paul's, Lewiston, N. Y.

ANNIVERSARY:

JOHN HENRY FITZGERALD and Mrs. Fitzgerald were honored with a reception at Christ Church, Brooklyn, on Nov. 5, marking the 35th anniversary of his rectorship. Mr. Fitzgerald is the secretary of the House of Bishops.

LAY WORKERS:

JOHN B. HANNA, formerly a Congregationalist, is in charge of St. Mary's, Gowanda, and Grace Church, Randolph, N. Y., pending his ordination.

SPENCER MILLER JR. was inaugurated as president of American International College, Springfield, Mass., Nov. 9. He represented the diocese of Newark at a number of General Conventions and was formerly the highway commissioner of N. J.

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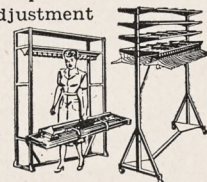
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BACKFIRE

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.

MRS. HENRY HILL PIERCE
Churchwoman of New York

Shortly after the selective service act of 1940 was passed the National Council authorized setting up a register for conscientious objectors in the department of Christian social relations. This was helpful to Episcopalians who were conscientious objectors in proving to their draft boards that their convictions were based on "religious training or belief" as required by the law.

A recent inquiry on the part of the chairman for the Episcopal Pacifist Fellowship has brought the enclosed reply from the Rev. Almon R. Pepper, director of the department.

"Your letter was read to the department, and I reported that the register for conscientious objectors was still active and that several new registrants had been received recently. The department authorized me to make the above facts known to you and to say that the Episcopal Pacifist Fellowship should give any publicity to these facts that it wished.

"I believe that you know that whenever we receive any inquiry about the register or the position of our Church we make the facts available and also, refer the inquirer or registrant to the Fellowship. If the Fellowship has a small leaflet or a letter they would wish sent with our answers, we shall be happy to include them with our letter."

A. T. B. HAINES

In Charge of St. George's, Derby, N. Y.

Mr. Gilman's letter (Oct. 26) calls for an answer. My personal acquaintance with Anglo-Catholics, clerical and lay, over a period of forty years and in many dioceses and countries, supports the contention of Chad Walsh. Their very slogan "It is the Mass that matters"—as distinct from specific forms of it, shows that their emphasis is placed on the service of our Lord's own institution and what it means to the faithful. The excellent series "The Episcopal Church—What is wrong?" shows that churchmen other than Anglo-Catholics also mistake externals for the inner reality. There will always be such in any group, but they are not in a majority as a rule. It is the fact that, by and large, when English churches are lamenting small attendance, the Anglo-Catholic parishes are holding their own, and more! The same is true in the West Indies. This speaks for itself. Morning Prayer has its function, but it is not to displace the eucharist as the central act

of worship, nor can it produce the same results! Further, what we do in Church affects what we do in our lives and both count. To eliminate the former and exalt the latter as Mr. Gilman does, is precisely what the non-churchgoers and the pagans do—with sad results!

Incidentally, permit me to congratulate you on these very fine articles of Chad Walsh and Hyatt Howe Waggoner. They are spurs to jolt us out of the rust of complacency and to face facts as they are. Give us more!

W. E. C. VOLLIK

Clergyman of Church in Canada

Your correspondent, Mrs. J. R. Long (October 5) says: "I am still hoping and praying that our Church will begin praying for our enemies. I can find no prayer for that in our Prayer Book."

May I suggest that such a prayer may be found in the Litany, where—on page 57 in the American Book—the petition is: "That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts." I would call special attention to the last five words of the petition.

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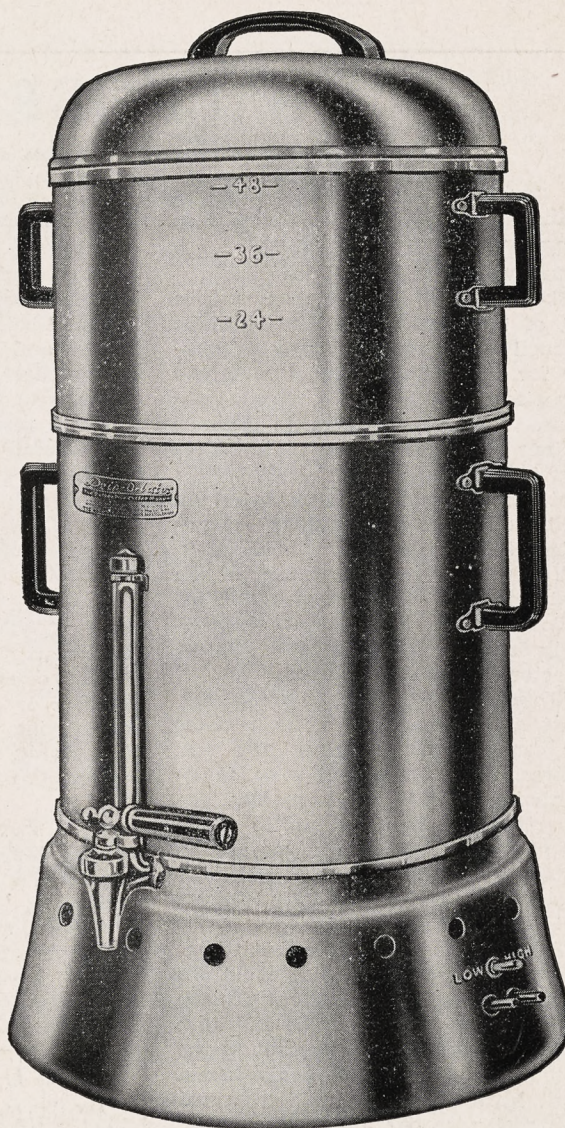
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