

# *The* WITNESS

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A COPY

November 23, 1950



ST. MARK'S CHURCH: SAN ANTONIO  
One of America's Great Parishes

ST. MARK'S CELEBRATES CENTENNIAL



## 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.

### GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

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Weekdays: Tues.-Thurs., Prayers—12:30. Thurs., and Holy Days, H.C.—11:45 Fri., Organ Recital—12:30.

### THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. John Ellis Large, D.D.

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### ST. BARTHOLOMEW'S CHURCH NEW YORK

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Rev. Anson Phelps Stokes Jr., Rector

8 a. m. and 9 a. m., Holy Communion. 11 a. m., Morning Service and Sermon. Weekdays: Holy Communion Wednesday at 8 a. m.

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

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York

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

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Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer and Sermon; 8 p. m., Service of Music (1st Sunday in month). Daily: Holy Communion, 8 a. m. 5:30 Vespers, Tuesday through Friday. This Church is open all day and all night.

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Sunday Masses: 7, 8, 9, 10, 11 (High). Evensong and Benediction, 8.

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

### PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE

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

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.

The Rev. C. Leslie Glenn

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

### ST. JOHN'S CHURCH

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

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

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon

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

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.

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

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector

Rev. Frederic B. Kellogg, Chaplain

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

### TRINITY CHURCH MIAMI

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

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

### TRINITY CATHEDRAL NEWARK, NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean

The Rev. Richard Aselford, Canon

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

The Rev. Edward W. Conklin, Assistant

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

The Cathedral is open daily.

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.

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

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

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Meridan St. at 33rd St.  
INDIANAPOLIS

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

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

### CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams

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

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

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

ST. LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. C. George Widdifield

Minister of Education

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

### CHRIST CHURCH IN PHILADELPHIA Second Street Above Market

The Rev. E. A. de Bordenave, Rector

The Rev. Robert M. Baur, Assistant

Sunday Services: 9:30 and 11:00.

Wednesdays and Holy Days: 12 noon.

This church is open every day.

### CALVARY CHURCH

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Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. Nicholas Petkovich.

Sunday: 8, 9:30, 11 and 8. HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30 Saturday and Holy Days, 10:30

### CHRIST CHURCH RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector

Sunday: 8 and 11 a. m. Friday and Holy Days: 9:30 a. m.



## STORY OF THE WEEK

## Saint Mark's, San Antonio, Has Centennial Celebration

### *The Present Parish Program Demonstrates Future Will Live Up to Past*

★ During her history Saint Mark's Church, San Antonio, has contributed nineteen clergy from the ranks of her laymen to the life of the Episcopal Church in this country and fifteen of them are still in the active ministry.

Of her rectors, seven of them have become bishops in the Church and include the late Philip Cook, formerly Bishop of Delaware; the late W. Bertrand Stevens, former Bishop of Los Angeles; the Rt. Rev. S. Arthur Huston, retired Bishop of Olympia; the Rt. Rev. Arthur R. McKinstry, present Bishop of Delaware; the Rt. Rev. Everett Holland Jones, Bishop of West Texas; the Rt. Rev. Thomas H. Wright, Bishop of East Carolina; and the Rt. Rev. J. Wilson Hunter, present Bishop of the Missionary District of Wyoming. The Rt. Rev. Harry T. Moore, retired Bishop of Dallas, is a former assistant at Saint Mark's and the Rt. Rev. Frank Juhan, Bishop of Florida, grew up in Saint Mark's. This makes a contribution of nine bishops from Saint Mark's to the life of the national Church.

We think that Bishop Everett Jones is the only bishop in the Church to have the distinction of having been baptized, confirmed, ordained, married, and consecrated a bishop and having served as rector in the same parish. Saint Mark's has been his church home since the beginning of his religious life and

he is today the Bishop of the diocese of which this parish is a member.

In other ways, too, Saint Mark's Church has left its mark on the life of the Church. During the time of World War II an extremely active Episcopal Club for armed forces personnel was maintained at Saint Mark's day and night and over seventy thousand Sunday dinners were

served to military personnel in the Parish House. This club, under the direction of a full time manager, met the social and religious needs of thousands of Episcopal armed forces personnel who were away from home and made the Church a very real part of their lives during the war years. Because of the fact that Saint Mark's is located in San Antonio, the largest military installation in the United States, people from all over the country passed through her doors Sunday after Sunday and came to know Saint Mark's as a tie with the church of their respective homes and came to love it deeply.

## St. Mark's Has Strong Program Of Christian Education

★ The rector, wardens and vestry of Saint Mark's Church, San Antonio, are keenly aware of the need for a stronger program in the Episcopal Church for the Christian education of both young and old and are doing everything they can to see that the religious education program of their parish is strengthened.

During this past summer a group of experts consisting of a specialist in child guidance, a professor of journalism, several professional school teachers, parents and clergy assembled once a week at Saint Mark's to go through all of the courses recommended by the interim curriculum guide of the department of Christian education of the National Council.

Various persons took the materials home after each

week's discussion and brought them back the following week with their evaluation and after the entire process had been finished, the new interim curriculum, set up with what the board thought was the best materials suggested for each grade, was put completely into use in the Saint Mark's Church School.

Teachers of each individual grade and department met throughout the month of August and early September in small groups to consider the new material which would be used by their particular grades this year and were instructed in its use and were acquainted with what the curriculum committee hoped to accomplish through the presentation of the course.

Last year an extensive course was carried out for young parents in an attempt to give them



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answers to the questions about religion that young children frequently ask and which baffle parents. Over eighty parents attended this course and a request came for a new course to be given this year. This course is under the leadership of Dr. James MacKay, a well-known expert in child guidance and child psychology. He interprets to the parents the religious needs of the children and how they can hope to meet them at home.

Knowing the important part that parents play in the religious education of children, monthly meetings were scheduled last year with the parents of certain groups in order to make them more familiar with the materials taught their children and to get them to use the home aids in extending what their children might learn through the course.

In order to make it possible for parents of small children to attend classes and to attend church, an air-conditioned nursery, with a trained nurse in charge, was instituted at Saint Mark's two years ago and has been an extremely successful project. It is the intention of Saint Mark's Church to provide facilities for the care and nurture of every child from two months to ripe old age. Regular monthly mailings are sent to parents of small children too young to attend church school with materials by which they may train themselves to train their children in religious ways. Our organized grades extend from the two year old tots through junior, senior high school and on through the adult Bible class which meets every Sunday throughout the year under the able leadership of Mrs. A. J. Robinson, head of the department of journalism at Trinity University in San Antonio.

A new program has been instituted this year whereby the

entire sixth grade, consisting of about forty pupils, is meeting each Sunday in the Bethlehem Chapel for a service which is explained as it goes along and a half-hour of confirmation instructions. All of the services of the Prayer Book will be thus treated and the young people will receive an entire year of

confirmation instruction under the clergy of the church in this way.

This wide program of Christian education, coordinated with the youth activities and the athletic program, have brought an enrollment of well over eight hundred pupils and teachers to Saint Mark's Church School.

## St. Mark's Has Many Activities For The Young People

★ Saint Mark's Church has planned its youth activities in order to meet the needs of as many young people as possible. It tries to take care of some activity for young people in every age group and for both the sexes. For the Children's Chapel, where services are held each Sunday for children in grades one through five, a children's choir is completely organized with its own director and its own crucifers, flag bearers and servers. They have their own rehearsals and their own vestments and completely handle the service in the Children's

Chapel every Sunday morning under the able direction of Mr. Tom Gish, superintendent of the Church School and for many years an outstanding lay reader in the diocese of West Texas.

There is also a Junior Altar Guild made up of thirty-four members of this elementary Church School group who are responsible for the preparation of the altar and arrangement of flowers for the Sunday services in the Chapel. This group is sponsored and operated by an advisory board of mothers for the group and is under the lead-

(Continued on Page Six)



THE CHILDREN'S CHAPEL in the Parish House of St. Mark's Church



## STUDENT CENTER DEDICATED

★ Canterbury House, student center at the University of Florida, was dedicated on November 16th, with church people of both the Florida dioceses joining for the ceremony. Bishop Juhan of Florida was the celebrant, assisted by Bishop Louttit of South Florida, and Bishop West, coadjutor of the northern diocese.

## ST. LUKE'S HOSPITAL EXPANDS

★ When the Rev. William Augustus Muhlenberg set aside \$30 from the offering in the Church of the Holy Communion, N. Y., on St. Luke's Day, October 18, 1846, as the beginning of a St. Luke's Hospital which he envisioned, someone inquired scornfully: "Pray, when do you expect to build your hospital?"

"Never, if I do not make a beginning," Muhlenberg replied. His vision and courage launched forth 100 years of service to sick people in New York. This has included distinguished service to our armed forces in three wars and pioneer work in the establishment of its nursing school.

A similar act of faith—faith in the future and faith in their friends—was expressed last week by the board of managers of this institution. St. Luke's Hospital, this year celebrating the centennial of its founding, is about to embark upon a building program which will include civilian defense facilities, as well as additional hospital space. Excavation work is to begin at an early date into the bedrock which lies a few feet beneath the surface of the lot to the west of the present hospital. The three million dollars contributed for building purposes which the board has in hand will only be sufficient for the basement and two stories. They believe, however, that they will be able to finish the contemplated ten-story structure through the generous support of friends.

## SCHOLARSHIP OFFERED BY BARD COLLEGE

★ A scholarship for students planning to prepare for the ministry of the Episcopal Church will be offered by Bard College this coming year, President James H. Case Jr., has announced. Given by the Bard-St. Stephen's alumni association, the new award is named in honor of Bishop George F. Seymour, the first head of the college.

Seymour, a graduate of Columbia College in 1850, was a leading churchman during the latter part of the 19th century. He received his first cure at Annandale-on-Hudson, N. Y., on the estate of John Bard, where he organized a church and tutored students for the seminary. As a direct outcome of his activities he was instrumental in founding St. Stephen's (now Bard) College in 1860 and became its first warden. He later was professor of ecclesiastical

history and dean at General Seminary. In 1877 he was elected Bishop of Springfield (Illinois) where he served until his death in 1906.

## BISHOP HINES LEADS QUIET MORNING

★ Bishop Hines, coadjutor of Texas, is to lead a quiet morning for the altar guild of Christ Church Cathedral, Houston, November 30.

## CHARLES LAUGHTON AIDS CHURCH

★ Charles Laughton of movie fame visited Haddon Heights, N. J. on November 14 on behalf of St. Mary's Church. His only props were an armful of books, but for two hours he kept the crowd entertained as he dramatized passages from the Bible, excerpts from movies, and other sources. Money raised by the event, held in a theatre seating 1,500, is to be used for improvements being made at the church.



**NOTABLE GROUP** attended the dinner that marked the centennial of St. Mark's. At the speakers table, left to right: Rev. Samuel O. Capers, rector of Christ Church; Mrs. F. M. Gillespie; Bishop Hunter of Wyoming; Mrs. Arthur McKinstry; Bishop Huston, retired of Olympia; Mrs. W. Bertrand Stevens, widow of the late Bishop of Los Angeles; Bishop Jones of West Texas; Rev. Harold C. Gosnell, rector of St. Mark's; Mrs. Huston; Bishop Wright of East Carolina; Mrs. Jones; Bishop McKinstry of Delaware. All the Bishops are former rectors of St. Mark's



## SAINT MARK'S . . .

(Continued from Page Four)

ership of Mrs. Archie S. Brown Jr. A number of these young girls report to the Parish House each Saturday morning to do their work and are doing a beautiful job.

The Girls' Service Guild, which is composed of Junior and Senior High School girls, do a similar work for the Kindergarten altars and also help throughout the year with such things as preparation for Church School parties at Christmas, Thanksgiving and Easter, and in any other special events which happen during the course of the Church School year. This group operates under its own officers and Miss Elaine Aniol is the president of it.

There are approximately fifty boys in the Bishop's Service Guild which is the acolytes group at Saint Mark's. These boys are regularly scheduled for all the services and operate with their own officers and adult sponsor. They provide the crucifers, flag bearers, acolytes and servers for all the services of the church and have a regular monthly breakfast meeting and augment

this with several dinner meetings during the year at which time they have instruction for the newer members and refresher courses for the older members. Mr. Billy Clegg is the lay sponsor and Rev. Adolph Wm. Kahl, assistant rector at Saint Mark's, is the clergy sponsor.

There are four organized youth groups operating regularly every Sunday in the parish. The youngest of these is the Junior High School group of boys and girls who meet every Sunday afternoon for a regular program and for recreation and refreshments. They are supervised by Miss Dorothy Schemmer, the parish director of Christian Education, and have their own officers.

The Young People of Saint Mark's is the Senior High School youth group of the parish and have been an extremely active group over a period of years. During the regular season they have been following "Plan," the suggested program put out by the Church's Youth Division, and have been having a serious program of study and discussion concerning the meaning and teachings of the Church and its program. This is followed

with a supper and with a period of recreation.

Every Sunday evening at five o'clock the Young People of Saint Mark's and the Junior High School group join together for a service of Evening Prayer in the Bethlehem Chapel at which members of both groups participate in the reading of the service. The Senior High group is under the sponsorship of the rector of the parish.

The Canterbury Club for the four colleges and universities of the city, Trinity University, Incarnate Word College, Saint Mary's University and San Antonio Junior College, meets every Sunday evening at Saint Mark's under the leadership of the Rev. Mack Morris, curate at Saint Mark's and chaplain of the Canterbury Club for the city. This is a city-wide project in which all of the parishes of the city cooperate and has been a fine experiment. This group of college students have been doing a fine job of discussion of fundamentals of the faith of the Church and have had several outstanding speakers and lecturers come to their group to help them in their forum type of program.

The Young Adult Fellowship,

The completed  
St. Mark's  
as it appeared  
in 1875





made up of young people nineteen to thirty years of age, is an extremely active group at Saint Mark's and meets every Sunday during the year for a program and business meeting which is followed by a supper and an evening of recreation. Most of these young people are employed in San Antonio or are from the military installations here and it has proven to be a great means for young people away from home to meet other young people and to establish many pleasant social and religious ties. This group has enlarged rapidly in the last few months as the military installations in San Antonio have been bringing in more and more personnel. Episcopal boys from all over the country come to this group every Sunday night and make their church home at Saint Mark's as a result of it.

In addition to these organized youth groups the parish operates a well developed and well coordinated athletic program in its full sized gymnasium under the direction of Mr. Wilbert

Richarz, athletic director of the parish. There are basketball teams for midgets, juniors, seniors and adults and these teams meet regularly for practice at the gymnasium and play in the San Antonio Sunday School Athletic Association League and last year the Senior Team was the winner of the district championship. Saint Mark's basketball teams have been famous through two generations.

There is also a volleyball team for girls which practices and plays every week and a general recreational program for boys of different ages on Sunday morning.

The general philosophy of young people's work at Saint Mark's is that opportunities might be given to every child of every age to develop their physical, social and moral values under the leadership and guidance of the Church and to extend to all young people of all ages the knowledge that the church is there for their pleasure and for their guidance.

## BISHOP HORACE DONEGAN INSTALLED

★ Bishop Horace W. B. Donegan was formally installed as the Bishop of New York on November 18th at the Cathedral of St. John the Divine. The service was attended by civic and religious dignitaries. One of the picturesque pieces of symbolism was when Bishop Gilbert, who retired as diocesan on October 28, invested his successor with the pastoral staff, symbol of his office. The Presiding Bishop then pronounced Bishop Donegan to be rightly admitted to the honors, dignities and rights of the bishopric of New York. The canons of the cathedral escorted the new diocesan to the cathedra, or official seat, after which he delivered the sermon.

## AUXILIARY MEETS IN TRENTON

★ The Presiding Bishop and Mrs. Arthur H. Sherman, executive head of the national Auxiliary, were the speakers at the 75th anniversary meeting of the Auxiliary of New Jersey.



**THE CHURCH AND DEANERY** of St. Mark's as they appeared in 1886, located on the sight of the present parish house. The Deanery served as parish house-rectory until 1913



## ANSON STOKES COMES TO NEW YORK

★ The Rev. Anson Phelps Stokes Jr. was instituted as rector of St. Bartholomew's, New York, November 12 by Bishop Donegan, becoming the eighth rector of one of the largest parishes of the Church. Others taking part in the service were Edward R. Finch, senior warden, who presented him with the keys to the church, and the Rev. Charles P. Deems and the Rev. Irving S. Pollard, assistant ministers of the parish. Mr. Stokes was formerly the dean of St. Andrew's Cathedral, Honolulu, and is forty-five.

## OHIO CONVENTION ON SCHOOLS

★ The annual Church school convention of the diocese of Ohio was held November 8 at St. Paul's Church, Cleveland Heights. More than 250 teachers and clergy from all parts of northern Ohio attended the meeting which also featured special exhibits of visual aids and other materials.

Featured speakers at the meeting were the Rev. Walter Williams of the division of leadership training of the National Council and the Rev. David R. Hunter, executive secretary of

Christian education for the diocese of Massachusetts. Also on the program were Bishop Nelson M. Burroughs, Coadjutor of Ohio; the Rev. Walter Tunks, rector of St. Paul's, Akron; and the Rev. Maxfield Dowell, chairman of Ohio's department of Christian education. Arrangements for the convention were made by the children's commission of which the Rev. Stuart G. Cole is chairman.

The Rev. Walter Williams told that the Episcopal Church is preparing a parish education program that will adequately meet current problems of divorce, broken homes and juvenile delinquency. Describing the new curriculum as a realistic approach to every parishioner from the "crib to the casket," Mr. Williams said that the Episcopal Church was intent on "making Christian education an integrating force in the whole of parish life." In a brief summary of the curriculum, he said that it encompassed the "total education of the parish" with particular emphasis on using the force of religion as a catalyst in creating happier children, parents, adults, and homes.

Outlining the increased goals being set for teachers in Church schools, Mr. Hunter said that it was the teachers' prime concern to make their teaching take place in a medium of doing. The teacher, he said, has the "colossal task of developing Christian education as an experience for the children in Church schools."

Mr. Tunks was the preacher at the convention's worship service. Pointing out that teachers and clergy alike must appreciate that "real teaching involves an expenditure of self," he maintained that those who put the teaching curriculum into effect will themselves need a personal experience of God and renewal of their faith daily before they can impress it on the parish members. The best way to explain the entire curriculum, he concluded, is to live it.

Speaking at the dinner, Mr. Dowell announced that Ohio's

department of Christian education will be host to a provincial conference on the new curriculum for clergy at Gambier, Ohio, next fall and that arrangements have been made with the National Council's department of Christian education to provide early in 1951 special teams of leaders in various parts of the diocese to assist clergy and lay leaders in facing the problems of the total education program of the Church.

## MICHIGAN TO ADD TO FUND

★ Bishop Emrich of Michigan announced this week a change in diocesan policy with regard to one of the funds of the diocese. He has stated that beginning immediately, one-tenth of every visitation offering will be added to the Episcopal endowment fund. This is a fund in the diocese raised many years ago, the income of which is devoted to the support of the episcopate. Few additions have been made to it in recent years, and the income of the fund is not large enough by any means to support the episcopate in the diocese. The addition of 10% of the annual visitation offerings will enhance the value of the fund considerably in due course.

## PARABLE OF TALENTS

★ In May the Rev. John C. Runkle, rector of Grace Church, Wilmington, Delaware, handed 135 dollar-bills to members of the parish, after which he read them the parable of the talents. To date they have returned over \$1,400.

## LAYMEN OF JERSEY HAVE MEETING

★ Chancellor Robert T. McCracken of the diocese of Pennsylvania was the speaker at the first annual meeting of the laymen's league of the diocese of New Jersey. It was held November 18th at Christ Church, Bordentown. He described work done by laymen in his own diocese.



**OLD BELL** of St. Mark's is cast from cannon used to defend the Alamo



# EDITORIALS

## Thanksgiving

**W**HAT are we thankful for this year? As you try to answer that question, remember there is a story in the New Testament about one man whose thanksgiving was odious in the sight of God. This man was the Pharisee in Jesus' parable who thanked God he was not as other men. And we have an idea that this is an especially common temptation at thanksgiving time. We Americans shall be told that we are better fed and better housed, more comfortable and prosperous, than any other people in the world. We shall be thanking God in the printed and spoken word on that account.

But should such a condition really be an occasion of Christian thanksgiving? Is it moral to be thankful that you are not as other men in this or any other respect? In truth, the knowledge that other people are hungry and in want while we live in luxury should trouble our consciences, and make us feel concerned and even penitent. There is something wrong in a world where one nation eats several times more per capita than the people of any other nation. Such a situation can not but be wrong before God, and one that raises serious questions at home and abroad. Americans have been generous, but have we been generous enough? Have we really done enough to raise living standards in Europe and Asia, we who have a corner on the wealth of nations? Perhaps some of the extra billions for military defense might better be spent improving the lot of mankind in backward places all over the world. Not only would such an investment make life more livable for millions, but would also remove the dreadful conditions that cause men to embrace Communism.

At the international students seminar held in Tokyo this last summer, an Indonesian youth spoke up and said, "For my people freedom without food is nonsense." A young Chinese asked an American delegate, "Just what do you mean by freedom? The freedom to go hungry and run

naked? China has enjoyed those freedoms for centuries and she's weary of them." The word comes from an American missionary in Japan, "While we have been offering the glittering freedoms of speech and religion and opportunity, new voices have been proposing a more tangible trinity: food, shelter and clothing."

Never again can we say that this or anything else that might happen in Asia is none of our business—not on a globe as magically contracted as ours in this mid-twentieth century.

As the Psalmist said once and for all, it is a good thing to give thanks, and truly it is. Thanks-

giving is an acknowledgment of our utter dependence on God. In the last analysis all the blessings of this life are given to us, and perhaps gratitude is one of the starting places of religion. We might well be thankful in America, but certainly for something more than our standard of living. And surely not in any smug feeling that we are not as other people, but rather with a realistic and humble sense of our great obligation and opportunity.

## A Great Parish

**S**T. MARK'S CHURCH, San Antonio, is one of the truly great parishes in the country. For a century now it has effectively ministered to one of the most enterprising cities in the country. In

doing so it has played a notable part in the national Church in missionary giving, in the number of sons who have entered the ministry, and in the extraordinary number of rectors who have been elevated to the episcopate.

From time to time The Witness presents in its pages the story of outstanding churches, those ministering in towns and rural areas as well as in cities; churches with comparatively few communicants, as well as those with many.

In this number we salute St. Mark's, San Antonio, with its hundred years of notable achievement and its present accomplishments which make for such a promising future.

## "QUOTES"

**W**E bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

—General Thanksgiving



# Saint Mark's Church: San Antonio

## 1850 — Centennial — 1950

BY

HARRIET BROWN MOORE

Trinity Mission .....	1850-1858
Saint Mark's Church .....	1858-1874
The Cathedral of Saint Mark .....	1874-1888
Saint Mark's Church .....	1888-1950

**S**T. MARK'S CHURCH, San Antonio, "A Parish with Personality," with seven rectors elected to the Episcopate, celebrated in May, 1950, the completion of one hundred years of service in San Antonio. The grounds on which the church stands were a part of the Mission San Antonio de Valero, now known as the Alamo and were granted by the Spanish crown to two converted Indians in deed of patent dated 1793. In 1858 St. Mark's Church became owner through gifts of interested Episcopalians.

However the year 1850 was the date of the first mission of the Episcopal Church in San Antonio, founded by the Rev. J. S. Fish, chaplain in the U.S. army. It was called Trinity Mission. The little congregation moved many times. The name of the Rev. Charles Rottenstein appears just following Chaplain Fish and preceding that of the Rev. Lucius Jones who re-organized the scattered

group and became the first rector of St. Mark's Church. A memorial window bearing the date 1863 reminds the congregation of its first rector.

The corner stone of the present building was laid on December 22, 1859 by Bishop Alexander Gregg of the diocese of Texas. One of the early builders was General Robert E. Lee, then Lt. Col., stationed in San Antonio. His is the first name listed as a life member in the first missionary society with a gift of fifty dollars. A tablet to his memory was placed in the grounds in 1935 by the Daughters of the Confederacy.

The walls of the church were about one-half up when the War Between the States halted progress. The congregation continued to wander but finally settled in Wolfe Hall, one of the buildings of St. Mary's Hall. The Rev. E. A. Wagner, then rector, has left in a most interesting document an account of how the Dorcas Society earned "monies in specie" for the expenses of the church.

The arrival of the Rev. Walter R. Richardson in 1868 was, in the light of later history, a great event. He came with a great vision and began at once to translate vision into action. After the war under his leadership rapid progress was made and Easter, March 28, 1875 saw the opening of the completed church. The architect was one of the most famous of that day, Richard Upjohn, who was also the architect of Trinity Church, New York. It was six years afterwards that the building, furnished and free from debt, was consecrated on St. Mark's Day, April 25, 1881.

The parish was received into the Diocese of Texas April 16, 1858. In 1874 its allegiance was to the Missionary District of Western Texas, created by the General Convention of that date with the Rt. Rev. R. W. B. Elliott as bishop. It became the Cathedral Church and the Rev. Walter R. Richardson became dean, a title he kept until his death although Bishop James Steptoe Johnston, who succeeded Bishop Elliott, reduced it to the status of parish again.

### Noted Rectors

**T**HE rectors have given to the community, to the diocese as well as to the parish very special and individual service. What they have done by their leadership has woven the tapestry, with its various colors, into a "parish with personality."



THE PARISH HOUSE OF ST. MARK'S





The architect's drawing of the new and enlarged St. Mark's shows the realization of the dreams of generations of faithful and earnest Christians whose lives and work have gone into its making

Dean Richardson, through his thirty-eight years as rector and two as emeritus, spent days in visiting in the homes of his people and endeared himself to people of San Antonio in a very personal way. His devotion is still manifest in many of the congregation.

The Rev. J. Lindsay Patton, coming from Japan to San Antonio, aroused an interest in missions in the Orient and some missionaries included the St. Mark's in their itinerary. Classes in English for Japanese were sponsored at the church.

The Rev. Philip Cook, later Bishop of Delaware and Assistant Presiding Bishop of the Church, organized the parish on a business basis, began a parish register, introduced a budget system and offering envelopes, all new ventures. His chief emphasis was, however, on the Sunday School and this led him to accomplish the building of the first parish house, at that time one of the finest in the country.

The Rev. W. Bertrand Stevens, late Bishop of Los Angeles, gave attention to specific needs—new pews, new organ, new electroliers and a new rectory. War work, however, characterized his rectorship and he wore the uniform of the Red Cross and under his leadership St. Mark's conducted an unexcelled program of activities for the

men in service and at least two entered the ministry because of contacts made then.

The Rev. S. Arthur Huston, now retired Bishop of Olympia, emphasized the social gospel and was a fearless spokesman for the working man.

The Rev. Rolfe P. Crum has left as a monument to his ministry the very fine parish house and educational building now in use.

The Rev. Arthur R. McKinstry, now Bishop of Delaware, gave great attention to civic problems of health and crime and his work is still bearing fruit.

The Rev. Everett H. Jones, St. Mark's own son, baptized, confirmed, ordained, married, and consecrated a bishop in the church, now the beloved bishop of the diocese of West Texas, was responsible for opening a mission in the Highlands, now St. Stephen's Church, and for organizing St. Mark's Community House for Latin-Americans, now a diocesan project, the Church and House of the Good Samaritan.

The Rev. Thomas H. Wright, now Bishop of East Carolina, had only a brief rectorship but served in community and diocese and organized zone-visiting among the parishioners.

The Rev. J. Wilson Hunter, now Bishop of Wyoming, also had a brief rectorship. His con-



stant emphasis was on Church attendance and parish fellowship. He was president of the San Antonio Council of Churches. The Day Care Center was started at this time.

The Rev. Harold C. Gosnell, the present rector of the parish, has been busy with carrying out to completion the plans for the enlarging, repairing and beautifying the church and grounds. A narthex was built with a tower housing memorial chimes and a cloister now connects the church with the parish house. A new chapel, Bethlehem, is now about completed and will be used for weekday services and prayer and meditation. In all, more than \$200,000 of new building and renovation has been done. Mr. Gosnell was responsible for the celebration of St. Mark's centennial when five bishops, former rectors, returned for the

event. It should be recorded also that the Rt. Rev. Harry T. Moore, retired Bishop of Dallas and the Rt. Rev. Frank Juhan, Bishop of Florida, were once a part of St. Mark's; the former as assistant and the latter as a choir boy.

The story of St. Mark's congregation for one hundred years can only be expressed in words and pictures; but these are the symbols of its inner life. The real fruit of these hundred years is in the countless hearts and minds of people scattered far and wide, whose inner life has been molded here by worship and personal fellowship and now finds expression in God's service in various far flung communities. The "things seen—temporal" are here expressed in picture and in word; the "things unseen—eternal" we can only spiritually discern.

## The Living Liturgy ---

# He Hath Exalted The Humble and Meek

BY

MASSEY H. SHEPHERD JR.

**R**ECENTLY we have all read in the papers and news magazines about the new dogma proclaimed by Pope Pius about the Assumption of St. Mary, body and soul into heaven. Our Roman



Catholic brethren are now henceforth required to believe this as an article of faith comparable to their belief in the Holy Trinity and the Incarnation, or else suffer the penalty of excommunication and eternal damnation. Undoubtedly many persons have been

edified by this new addition to the faith once delivered; others have been puzzled, and still others have been irritated or angered. Many others remain indifferent, or even go so far as to say that it makes no great difference if anyone wishes to believe this, so long as it brings forth in them the fruit of good living.

In the long run, however, it does make a great deal of difference whether the Christian Faith is something rooted in facts or in the imagination of pious people, whether Christianity is a religion grounded in history or in myth. The greatest single danger that the Christian Faith

has ever had to face occurred in the second century, A. D., when the Gnostic heresies attempted to substitute their fictional mythologies for the testimony of the apostolic preaching as to "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life" (I John 1:1). By their own admission, Roman Catholic authorities and scholars confess that there is not the slightest evidence in the New Testament or in the writings of the Church Fathers of the first five centuries for belief in the Assumption of the Virgin Mary either as a fact of history or as a doctrine of faith. It is merely a tradition which first emerges in legendary literature of the sixth century, and then for the first time appears in the liturgical observance of the churches East and West. Now one should think that any reasonable person could see that a belief resting upon so slender a historical foundation cannot be erected into an article of faith necessary to eternal salvation, without serious compromise with the authentic gospel of Christ.

On this point certainly the sixteenth century Reformers, who gave us our Prayer Book, wrought with a sure and certain hand. They removed from



the liturgy all the observances associated with St. Mary that had no authentic historical record such as the Feasts of her Conception, Nativity and Assumption. They kept only those with a basis in the New Testament: the Annunciation and the Presentation of our Lord in the Temple (though curiously they omitted the Visitation on July 2), and, of course, the cycle of feasts concerning the Nativity of Christ. As a matter of fact, all these feasts retained are essentially festivals of our Lord, not of St. Mary; and it may be regretted that no festival was left devoted as such entirely to St. Mary herself. But we remember her at every Evensong when we sing Magnificat; and when the Beatitudes of the Gospel are read on All Saints' Day we recall that she represents, above all, those humble and meek folks, the poor, the peacemakers, the pure in heart, from whose number came those first witnesses of God's fulfillment of His promises to Abraham and the fathers of old.

Actually the oldest Roman festival of St. Mary was the Octave of Christmas, when the propers for the day were devoted to her memory, and the

papal Mass was held in the great Pantheon, which the Roman Church had taken over and dedicated to her and to all the martyrs. But the later adoption of the Feast of the Circumcision came to displace this original festival of the Virgin. It might be worthy of our consideration to restore this original association of the day, since the Circumcision festival is not one of great spiritual benefit. There is a fine Collect which we could use—not the ancient one, but one composed by the Rev. Dr. William Bright, many of whose prayers found a place in our last Prayer Book revision. Its thought is based upon a saying of our Lord which occurs in different forms and contexts in the Gospels: Mark 3:35, Matthew 12:50, Luke 11:27, and John 15:14. It reads: "O Christ our God Incarnate, whose Virgin Mother was blessed in bearing Thee, but still more blessed in keeping Thy word; grant us, who honour the exaltation of her lowliness, to follow the example of her devotion to Thy will; Who livest, etc." Such a Collect truly gives the Scriptural teaching concerning our Lord's mother with all due honor to her as the first among the saints.



**ST. MARK'S CHURCH** has undergone many changes during its long history, both exterior and interior. This picture shows the interior as it is today



# Dear or Valuable

BY  
CORWIN C. ROACH  
Dean of Bexley Hall

A slave who was dear to him—Lk. 7:2

THE margin reads "or valuable." There is a world of difference in the two expressions although they represent the same Greek original. The centurion could look upon his slave as a piece of property or a person. He took the second attitude. The sick servant was dear rather than valuable. He was a friend to be healed and not merely property to be saved. The centurion had made a great step forward in human relations, an advance we have not always equalled. Slavery has been abolished but the owner-user attitude has not. In industry we still think in terms of hands. Half our present labor difficulty is probably to be traced to the depersonalization brought about by big business. Yet are we not guilty of this same exploitative, utilitarian outlook in our personal relations? Do we cherish our friends or do we "cultivate" them as if they were a particularly promising piece of ground from which we expected to reap a bountiful harvest? Even in the Church it is so easy to see people as statistics rather than as souls. The centurion transformed a slave into a human being but often we are guilty of doing just the opposite, of dehumanizing people into mere prospects or useful contacts. Men are ends not means. We are to regard them as dear rather than as merely valuable.

# In Defense of Platitudes

BY  
WILLIAM P. BARNDIS  
Rector of St. Matthew's, Lincoln

PROBABLY many of us have had the experience of being disturbed about something and having someone give us advice or attempted comfort in the form of a platitude such as "It's always darkest before dawn" or "Don't let it get you down." Perchance we have felt a bit resentful of the advice because there was nothing original or new about it. We have been like Naaman who when told to wash in the Jordan and be recovered of his leprosy, considered the proposed remedy too simple, and undramatic.

Yet there is much to be said on behalf of sayings which might appear platitudinous and trite. They have usually grown up in experience and have been tested by it. They are apt to contain much practical wisdom and at least some modicum of truth. It is true that they become worn through

use, like a thin dime, so that they may make little real impressions on us, but many a time what we need is but to take to heart some ancient truth contained in a well-used saying and let it come alive for us in our need. It may well save the day for us. The Book of Proverbs is full of helpful seasoned advice which fits human needs generally.

Occasionally we are even apt to become so accustomed to great Christian emphases that they make little impression on us, yet they contain the truth we all so desperately need. It is said that St. John when an old man in his preaching, as in his first Epistle, emphasized love, and would say repeatedly "Love one another." Someone, probably thinking it was the repetitiousness of an old man, gently remonstrated with him for saying the same thing so much. The saint replied "When you have done that, you have done all."

Let the old familiar words of maxims, proverbs, and dynamic Christian truths come alive for you, for they have the power to guide and bless.

# Give and Take

BY  
PHILIP H. STEINMETZ  
Rector of the Ashfield Parishes

OF course there is more joy in giving than in accepting. But much of the time we are on the receiving end. Suppose we think a bit about that role.

Take for example the matter of taking help from your neighbor. Our pride balks at becoming indebted to anyone. But we rightly accept great gifts from our neighbor's ancestors and with gratitude too. Think of the work they did from which we benefit when they made the town roads, town hall, church buildings, cleared fields. We are foolish to be too proud to accept help. Everyone needs help and takes it whether realizing it or not. There is no shame in it provided we make good use of what is given and are quick to be of service when our turn comes to give.

Our knowledge of God is a gift. We could not and our ancestors did not seek and find him. He came to them and us in a series of events we call the Incarnation; the birth, ministry, death and resurrection of Jesus Christ.

It may seem hard to take this gift of God himself. We may prefer to think that the man Jesus gained knowledge by self-discipline and sacrifice as did prophets. But we are driven by the facts to realize that no man ever spake as he did and to accept him as Lord and God and so find life and joy.



# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

## Youth Programs for Special Occasions.

By Ruth Schroeder. Abingdon-Cokesbury. \$2.50.

This is a useful book for all who are in search of materials for catching the imagination of the young in the immemorial themes of the Christian faith. Each of the thirty-five programs included in the book shows an understanding of the art of worship in modern form, where the pattern shifts according to the emphasis desired. Churches accustomed to liturgical worship may find it difficult to adopt these varied patterns, but it is plain to see that they will be welcomed by the young because of their simplicity. There are programs set up for special seasons of the year, for special purposes, such as missions, for outdoor presentations, and for candlelight occasions. The book may serve as suggestive background for use in released-time schools, where pictorial material overcomes the handicaps of discipline and distractions. The author assumes more than one difficult task in the writing of this volume. At various times she is playwright, liturgist, preacher, teacher and

counselor. If she does not succeed in being skilled in all these departments, nevertheless the book fulfills its mission, and anyone looking for material for youth programs will be rewarded in reading these 244 pages.—James A. Paul.

## The Christian Perspective. Edward T.

Ramsdell. Abingdon - Cokesbury. \$2.50.

Dr. Ramsdell is Professor of Systematic Theology at the School of Religion, Vanderbilt University. His new book is a careful study of the major Christian dogmas, from the "perspective" which as the title indicates he believes to be essentially Christian. That point of view is involved in "the acceptance of Jesus Christ as the crucial fact"—quite literally so, for the Incarnation and the Cross can never be separated. To see everything in terms of Christ, and of Christ crucified, provides a perspective which makes it possible to bring the paradoxes of experience into a unity in grace. One may find sections of this book which are not entirely satisfac-

tory to a given reader; the cumulative effect is splendid, for Dr. Ramsdell plainly has the root of the matter in him. The pastor, as well as the professor, will find this a stimulating and inspiring volume. It ought to be widely read.—W. Norman Pittenger.

## Pilgrims of the Night. By Edward E.

Swanstrom. Sheed and Ward. \$2.50.

An account of the work of the Roman Catholic Church among the displaced persons and families in Europe. There are many touching stories of the experience of individuals—all true.

## Kingdom of This World. The Chal-

lenge of Communism. By M. V. C. Jeffreys. Morehouse-Gorham. \$1.80.

While he was professor of education at Durham University Mr. Jeffreys wrote, in *Education: Christian or Pagan*, what may be the only available treatise on pedagogy based on a frankly neo-orthodox theology. That slim book (University of London Press) is highly important and insufficiently known.

He has now responded to the Lambeth insistence that Church people should bend their minds to understand Communism and not simply lend their voices to denounce it.

Mr. Jeffreys is not as fully at ease here as he was in the field of his

(Continued on Page Seventeen)

## Goes On and On . . .

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## NEW BOOKS

(Continued from Page Fifteen)

specialty, but his book is painstakingly fair, essentially accurate, and well-suited to its purpose of popular education.

It includes an appendix of documented charges against Communist governments in terms of political terror and suppression of truth.

—Alexander Miller

**Jesus in the Jewish Tradition.** By Morris Goldstein. Macmillan. \$4.

This is a very thorough study of the subject, and belongs with the great works by Travers Herford, Hermann Strack, and others who have made a thorough study of the sources. It is still a question whether or not some of the so-called references to our Lord in the Talmud really refer to him. *Jeshu ha Notsri* may mean "Jesus of Nazareth," or may not; we cannot be sure. It is a field of research which still provides matter for debate. The present book will help many persons to see the sources in a new light, and will help to clear up some of the

prejudice, both anti-Jewish and anti-Christian, which has resulted from one-sided interpretations of ancient and obscure allusions. It is interesting that Dr. Goldstein concludes that our Lord's teaching and rules of conduct were in the main "in accord with the accepted teachings of the time" (page 232). It was on the Messianic question that the split came.—F.C.G.

**The Dartmouth Bible.** By Chamberlin and Feldman. Houghton Mifflin Co. \$7.50.

An excellent book of selections from the Bible, so complete that it might really be called an abridged Bible, with good up-to-date notes. There is even a good selection from the Apocrypha (over 100 pages). The only serious defect in the book, it seems to me, is the combination of the Gospels into one consecutive narrative. The book is designed for college students, and one may say that those who are reading the New Testament for the first time will probably get more from the Gospels if they are combined in this fashion; but I seriously question it. If we are to study the Gospels historically, the real and inescapable distinction between them must be clearly recognized.

Of course, a book designed for college use cannot be too dogmatic in its critical views, but I have the feeling that the editors have gone a little too far in stating alternative views. One wonders what their real convictions are.—F.C.G.

**The New Testament Doctrine of Christ.** By A. E. J. Rawlinson. Longmans Green. 17/6.

Bishop Rawlinson's great book on New Testament Christology was first published in 1926, but has been out of print for some time. Presumably it was among the many titles "bombed out" in 1940, when the Nazis almost obliterated the publishing district in London. It is good to welcome back this great book into circulation, and it will no doubt be used by theological students throughout the English speaking world.

**The Mary Book.** Assembled by F. J. Sheed. Sheed and Ward. \$4.00.

A beautiful anthology, inspired by the new Roman Catholic dogma of the Assumption of the Blessed Virgin Mary. The authors are modern, for the most part, and the book has fine illustrations.

## Religious Book Club Selections Christianity on the Frontier

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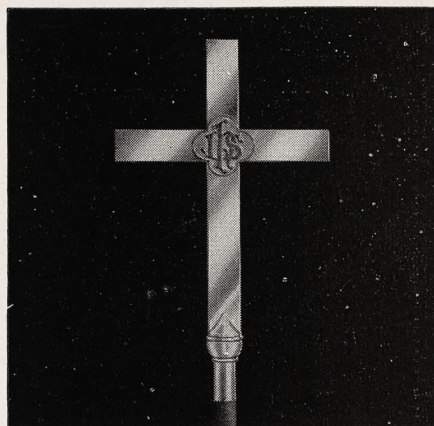
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## EPISCOPAL CHURCH NEWS

### UNITY COMMISSION HAS MEETING

★ The Episcopal Church will be represented by three observers at the conference of seven other denominations in Cincinnati Jan. 23-24, when proposed plans for a "United Church of Christ" will be discussed. The Episcopal Church is not one of the conferring bodies, but has been asked to send observers to this meeting as it did to the original session of the seven negotiating Churches, which met a year ago at Seabury House. Bishop Keeler of Minnesota, Dean Alden D. Kelley of the Seabury-Western Seminary, and President Gordon Keith Chalmers of Kenyon College, were appointed to represent the Episcopal Church at the meeting of the joint commission on approaches to unity which held its second meeting of the triennium at Christ Church Cathedral, St. Louis, Nov. 8 and 9.

Other developments at the session of the commission were the decision to work in cooperation with the joint commission on ecumenical relations and the National Council department of Christian education in the production of an adult study course on the need for and basis of Christian reunion. Preliminary discussions have already taken place between Dean Kelley, representing the unity commission, and the Rev. John Heuss of the National Council. Bishop Gibson, suffragan of Virginia, and Prof. Alexander C. Zabriskie of Virginia Seminary were appointed to represent the commission in the preparation of the study material.

There was discussion of the Forward Movement "Brief"—"The Unity of God's People," which had been prepared last spring at the request of the commission. Some 33,000 copies are still available, and the commission urged wider use in the parishes of the Church. The com-

mission has several additional publications in the process of preparation.

Announcement was made that Bishop Hart of Pennsylvania has been appointed to the commission to take the place of Bishop Washburn of Newark, who resigned. The next meet-

ing will be at Kenyon College late in January.

### CORNERSTONE LAID FOR CHURCH

★ The cornerstone for a new building for St. Philip's, Rochester, Michigan, was laid November 12. The 21-year-old mission has been worshipping in a dwelling converted into a place of worship. The Rev. Edgar A. Lucas is in charge.

## The New St. Mark's

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## AS TOMORROW

The basic interior architectural appearance of St. Mark's Church has not been altered with the installation of a Westinghouse year around air conditioning system. Invisible and silent, this system brings year 'round comfort to the congregation.

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## NEWS OF CHURCHES OVERSEAS

### SOUTH INDIA HAS NEW BISHOP

Rev. A. J. Appasamy was consecrated bishop of the new Coimbatore diocese of the Church of South India on October 10th. The new diocese adds about 30,000 to the Church, 23,000 of them Congregationalists and the rest Anglicans and Methodists.

### BISHOP BERGGRAV RESIGNS

Bishop Eivind Berggrav of Oslo and Primate of the state Church of Norway (Lutheran) has resigned for health reasons. He is one of the six presidents of the World Council of Churches and came into worldwide prominence for his resistance to the Nazis.

### INDONESIA ANNOUNCES POLICY ON RELIGION

A reversal of the "colonial type" of religious policy is the aim of the newly-created ministry of religious affairs in the Indonesian Republic. Efforts will be made to achieve unity among the various religious faiths, but

the spokesman said that the government will not practice discrimination. According to latest figures, 90% of the population are Mohammedans, 4% are Christians (approximately two million Protestants and 737,000 Roman Catholics); the rest are Buddhists or followers of Confucius.

### ARCHBISHOP VISITS NASSAU

Archbishop Alan John Knight of British Guiana visited Nassau this month, the first time in history that an Anglican archbishop of the West Indies province has visited there. He was met at the airport by Bishop Spence Burton, the only American occupying a see of the Church of England. He directed a clergy retreat and preached in a number of churches.

### HUNGARIAN CLERGYMEN REFUSED VISAS

Lutheran Bishop Laszlo Dezser, Reformed Bishop John Peter and the Rev. Richard Horvath, R.C. monk, were among 17 Hungarian delegates who were refused visas by British authorities to attend the peace con-

gress which opened last week in Sheffield, England. Bishop Peter told the press: "this malevolence has offended Hungarian Churches courageously taking up the cause of peace."

### CZECH PRIESTS BACK CONGRESS

Full support of the Sheffield peace congress was voiced in a resolution adopted by a committee of R.C. priests, meeting in Prague to promote the movement of "Patriotic Priests". Among those on the committee were Bishop Antonin Eltschner, Vicar General Theophil Opatnry and Vicar General Ladislav Hronek of Hradec Kralove. One of the announced purposes of the group is to convene a conference of Christian Churches in Czechoslovakia.

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## PEOPLE

### ORDINATIONS:

MANUEL POWLER was ordained deacon by Bishop Peabody on Oct. 29 at Trinity, Watertown, N. Y. He is with the North Country Mission.

S. MICHAEL YASUTAKE, curate at St. Paul's, Chicago, was ordained priest there on Nov. 18 by Bishop Conkling. At the same service CHES-TER C. HAND, curate at Christ Church, Winnetka, was ordained priest; JON K. SMEDBERG, senior at Nashotah, and NOAH FEHL, director of Brent House and instructor at Seabury-Western, were ordained deacons.

### DEATHS:

BENJAMIN F. THOMPSON, 93, honorary canon of the Cathedral Church of St. John, Wilmington, Del., died Nov. 5 after a long illness. He was rector of Christ Church, Dover, Del., 1910-'39.

EMIL MONTANUS, 83, retired priest of Michigan, died at Saginaw, Nov. 6. He was rector of St. John's, Saginaw from 1899 until his retirement in 1947. A. FOWLER SMITH, 79, physician, vestryman of All Saints, Syracuse, N. Y., died last month after a short illness.

RAYMOND CUNNINGHAM, 63, rector of Trinity, Hartford, Conn., since 1925, died of a heart attack Nov. 11. He was active in many phases of diocesan and civil life and was known as a great pastor.

NATHANIEL B. BARNWELL, 73, chancellor of the diocese of South Carolina since 1933, died in Charleston, Nov. 14.

### MARRIAGE:

DONALD F. HEMMINGS, 22, navy veteran, Calcium, N. Y., was taken from his iron lung for a few moments Oct. 29 at a hospital in Watertown, to be married to RITO. GUSHLAW, 22, nurse, by the Rev. Leland J. Frye, rector at Brownville. The groom was stricken with polio in Nov. 1949.

### CLERGY CHANGES:

J. W. SCHMALSTIEG, formerly in charge of St. Matthew's, St. Paul, Minn., is now rector of St. Barnabas, Berlin, N. H.

A. G. WAKELIN, formerly canon of St. George's Cathedral, Kingston, Canada, is now rector of the Ascension, Atlantic City, N. J.

SILAS J. HIRTE, formerly ass't minister of the deaf in the diocese of Milwaukee, is now in charge of St. Thomas' mission for the deaf, St. Louis.

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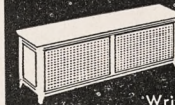


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# BACKFIRE

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.

**J. HENRY MASON**  
Layman of Chicago

I know I express the thoughts of many in saying how happy I am to find the Living Liturgy by Prof. Shepherd again in *The Witness*. He is one of the great scholars of our Church, and one with that too rare gift of writing so that the laity can understand.

Incidentally I would like to enter several Christmas subscriptions for friends, knowing they will benefit from the reading as I do. Will you tell me if you have special Christmas gift rates?

**ANSWER:** All gift subscriptions received before Christmas will be entered so that the recipient will receive the Christmas number. We will also send Christian Christmas cards announcing the gifts. Single gift subscriptions are \$4 for a year; however, if four or more are sent they will be entered at \$2.50 each. Address *The Witness*, Tunkhannock, Pa.

**WILLIAM W. HORSTICK**  
The Bishop of Eau Claire

The present training program for men and women of the armed forces will bring members of the Episcopal Church, and those with no religious preferences, to Camp McCoy here in the diocese of Eau Claire. Camp McCoy lies midway, within a few miles, between Sparta and Tomah, and is approximately 40 miles from the city of La Crosse Wisconsin. This gives us an opportunity to be of real service to those who will receive training at Camp McCoy.

In St. John's Mission, Sparta, St. Mary's Mission, Tomah and in Christ Church Parish, La Crosse, we are under way with a program of worship, service and hospitality which we hope will bring the "Church at home" to those who are away from the home parish.

We would like to have the assistance of the parish clergy by having them send the names of men and women whom they know to be at Camp McCoy to the Rev. Alan McDaniel, vicar of St. John's Church, 322 North Water Street, Sparta, Wisconsin. I have appointed Fr. McDaniel to be the "Diocesan Chaplain" to Camp McCoy and the director of St. John's hospitality house.

The Rev. A. R. P. Heyes is the vicar of St. Mary's, Tomah and the Rev. Robert D. Vinter is the rector of Christ Church, La Crosse.

I know that in all three of these places a warm welcome will be ex-

tended to the men and women in training at Camp McCoy and I earnestly solicit the help of the home parish clergy.

**LEONARD A. CHAPIN**  
Layman of Hartford, Conn.

It is sometimes difficult for our Church leaders to recollect that Jesus Christ was a workingman: the Carpenter of Nazareth. He was not an employer, a banker or a merchant. He was not even a clergyman. In my opinion the Church should take a greater interest in the welfare of labor. The Catholic Church has been most active in this respect, through the Association of Catholic Trade Unionists, which dominates many unions. The Protestants must interest themselves in the labor unions and in the efforts of workers to improve their economic conditions. In so doing, the Protestant Churches will become a greater influence in our country and will also aid the well being of the working class. They will also be carrying out the will of Jesus Christ.

**RICHARD U. SMITH**  
Rector at Hanford, Calif.

THANK you very much for the editorial on "Religion in Schools" (*Witness*, Nov. 2) and for the report of the Atlantic City meeting on this subject. I have been working toward this end throughout the eleven years of my ministry in Michigan and San Joaquin. I intend to stress it the rest of my life.

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