

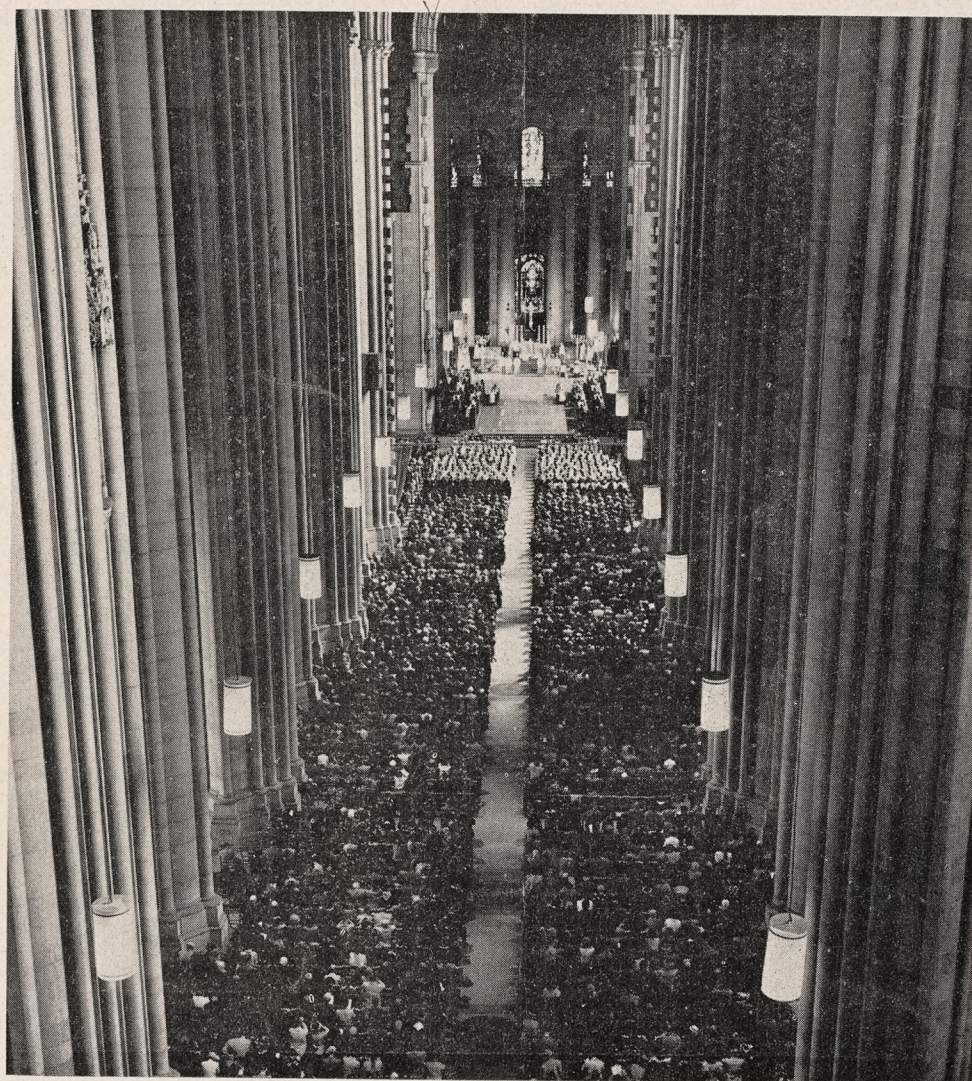
THE

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Witness

January 18, 1951

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A. C. U. CATHOLIC CONGRESS
Cathedral of St. John the Divine

THE AMERICAN CHURCH UNION

SERVICES In Leading Churches

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Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
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The WITNESS

For Christ and His Church

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Holy Days: Holy Communion at 10:30.

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Thursday, 7:30 a. m.

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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 People's Meetings.

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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

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Sunday Services: 9:30 and 11:00.

Wednesdays and Holy Days: 12 noon.

This church is open every day.

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Saturday and Holy Days, 10:30

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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

The American Church Union Triples Membership

**New Regional Branches are Also Developed
In All Parts of Country**

BY

ALBERT J. duBOIS

Executive Director of the A. C. U.

★ Response throughout the Church to the new and expanded program of the American Church Union has resulted, in the period from May to December 1950, in a growth in membership which has tripled the strength of the Union during that time. Coupled with the growth of individual memberships has been the development of new regional branches across the country. Regional branches now exist, or are in process of final organization in the following areas: diocese of Maine; diocese of New Hampshire; New England (diocese of Massachusetts and Vermont); Rhode Island; Connecticut; New York metropolitan area (diocese of New York, Long Island and the Eastern sections of the dioceses of New Jersey and Newark); Philadelphia; diocese of Bethlehem; diocese of Harrisburg; Washington, D. C. and Virginia branch; diocese of South Florida; Southeastern branch (comprising the dioceses in North and South Carolina, in Georgia and the dioceses of Tennessee, Alabama and Mississippi), Ohio and Western Pennsylvania branch, for the two dioceses in Ohio and the dioceses of Pittsburgh and Erie; Michigan branch, for the two dioceses of Michigan and Western Michigan; diocese of Springfield branch; diocese of Northern In-

diana branch; mid-West branch, for the dioceses of Chicago, Milwaukee, Fond du lac, Eau Claire, Northern Michigan, Minnesota, Iowa and Quincy; Dallas (Texas) branch; Northwest branch for the dioceses of Olympia, Spokane and Oregon; California branch for the diocese of California and the Los Angeles Diocesan branch. In addition to this, tentative arrangements have been made for the development of further branches in other areas. In every case laymen of the Church are giving real leadership to the program.

College Groups

A new development, in response to requests from college and university centers, is under way in the formation of faculty-student "Campus ACU Groups" in a number of places. The program was initiated at Yale University on Advent Sunday and during the first months of 1951 the Executive Director will visit nine colleges and universities to install campus groups.

The various committees of the A. C. U. are also expanding their programs. The publications committee is seeking to bring out a number of tracts and booklets setting forth clearly the Church's faith on matters under attack from some quarters at the present.

The Christian social action committee sponsored two conferences for the study of this important field of the life of the Church last summer. The one

at Kent School, Kent, Conn., was for the clergy, the one at DeKoven Foundation, Racine, Wisconsin, was for clergy and laity. A summer school of Catholic sociology will be held again next summer at Racine under the leadership of the Rev. Father Lewis of Stevens Point, Wisconsin.

Devotional Tracts

Supplies of devotional tracts and other literature for those in the armed forces have been so much in demand that reprints of all items have been ordered by the armed forces committee.

A keen interest in the program of the A. C. U. is to be seen in the general response to its membership appeal and in the work of its committees in every avenue of the life of the Church. To undergird it all with prayer and devotion the cycle of prayer committee is arranging for "Station Days" throughout the year when in some parish or school prayer and intercession will be offered daily for the conversion of America and of the Church to the Catholic faith and for the peace of the world. The committee in charge of the "Week of Prayer For Christian Unity" is again sponsoring a nationwide prayer effort for unity.

The National Office of the A. C. U., 347 Madison Avenue, New York City, will gladly send further information about these activities upon request.

HOW THE A. C. U. IS ORGANIZED

★ Let us begin by quoting in full Article 1, Section 1, of the by-laws of the American Church Union. "Any baptized person is eligible for membership who states his or her belief that the Episcopal Church is a part of the Catholic and historic Church of Christ and that the

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orders of its ministry are valid Catholic orders; recognizes Baptism, Confirmation, Holy Eucharist, Penance, Holy Orders, Matrimony, and Unction as Catholic Sacraments, and expresses a desire to promote the objects of the Union."

While the by-laws provide for possible meetings of the membership, such meetings are, because of travel difficulties, for the most part impracticable. Opportunity is therefore given for the membership to express itself by conducting the elections to the council by ballots sent by mail. The names appearing on these ballots are selected by a nominating committee and any member, of course, is welcome to send in suggestions to this committee.

The Council is really a board of directors and consists of three classes of members; elective, representative, and ex-officio. There are 20 elective members of the Council, 10 clerical and 10 lay. Each regional branch of the A. C. U. is entitled to send one representative to the Council, such representatives forming the second class of members. Ex-officio members are the officers of the Union and the chairmen of standing committees.

The Council meets annually and considers the broad matters

of policy as well as electing officers, committee chairmen, and members of the executive committee. These three groups meet together about once a month and conduct the Union business.

The by-laws provide for the setting up of regional organizations, with their own officers and committees. Where such units exist, the dues of the members are divided between them and the central body. Organizations which are engaged in activities similar to those of the A. C. U. but wishing to remain independent, may become "affiliated organizations" and will then be entitled to a representative on the Council.

HANDS ACROSS THE SEA

★ On January 7, 1951, the parishes of Western Massachusetts and their adopted German parishes in Berlin had a common service of worship. This Sunday, appropriate both from the point of view that it was the Sunday after the Epiphany, a season of emphasis upon the missionary spirit, and also a time of particular tension for the people in Germany, was a Communion Sunday for both. The suggested message was taken from the epistle for the day (Romans 12:1-5). The same hymns were sung in all churches, and the text was "Behold."

The relationship was established in December, 1947, by Bishop Lawrence, and plans were carried out under the direction of Mrs. Henry Walter of Longmeadow. Each Episcopal minister was given the name of a German pastor. He then packed a food box and sent him an air mail letter introducing himself and telling of his work and his parish. Since then letters have been coming back and going forth, and special prayers have been said in each church regularly.

NEW CATHEDRAL IN HANKOW

★ After five years of worshipping in the upstairs chapel of St. Lois School, the congregation of St. Paul's Cathedral, Hankow, China, thankfully consecrated its new building on December 23. The old St. Paul's weathered six years of the latest war, only to be shattered by American bombers returning in 1945. In 1949 services in St. Lois School became impossible, owing to the new government's rule that worship may not be conducted in schools but only in separate church buildings. The altar, rail, and pulpit from St. Lois Chapel, designed by the mission architect, John Van Wie Bergamini, have been moved to the new cathedral. The work has been supervised by a Chinese engineer, member of the congregation.

Work was started in Hankow in 1868, when the city was largely in ruins after the Taiping rebellion. The church which was destroyed in 1945 was built in 1891 and has been listed as the Cathedral since 1910. In 1911 it was used as a hospital during the revolution of that time when some 250,000 Hankow people were made homeless.

PARIS CATHEDRAL ISSUES BROCHURE

★ The American Cathedral of the Holy Trinity in Paris, France, has just issued a full-color brochure, marking the more than one hundred years of its existence. There are full color photographs of the present cathedral and also a reproduction of a painting by Jean Beraud entitled "After service at Holy Trinity, Christmas, 1890," with members of many well-known families of that day shown in the painting. There is a resume of the history of the parish which began in 1847.



ALBERT J. duBois
Executive Director of the A. C. U.

CONFERENCE CENTER FOR MARYLAND

★ The diocese of Maryland has received the gift of a property of 290 acres on the Monocacy River, south of Frederick, for a conference center. It is a fully equipped dairy farm which was formerly the Buckingham School, a farm school for less fortunate boys. The school operated for forty-six years, closing in 1944. The main building has dormitories, class rooms, recreation rooms, a chapel, dining room, kitchen and infirmary. It will need renovation and repair after six years of disuse and the trustees of the Buckingham School Foundation have made a cash gift of \$30,000 to the diocese for this purpose. The center, to be known as the Claggett Diocesan Center to memorialize the first bishop of the diocese and the first to be consecrated in America, is so equipped that it can be used the year around.

ANGLICAN SOCIETY TO MEET

★ The annual meeting of the Anglican Society will be held January 25th in Seabury Hall at the General Seminary, New York. There will be a meeting at four o'clock, followed by an address by the Rev. William H. Dunphy of Philadelphia. Friends of the Society, as well as members, are invited.

BISHOP RETURNS TO PARISH

★ Bishop Atwill, who retired as bishop of North Dakota this month, has returned to the diocese of Missouri to become the rector of Trinity, Kirksville. The son of the first bishop of West Missouri, he began his ministry in Sedalia of that diocese. In 1917 he took charge of St. Augustine's, St. Louis, where he served for six years.

CHURCHES RELINQUISH AID OF DIOCESE

★ The Church's growing work in southeast Missouri became self-supporting as of January 1

when new clergymen became rectors of the two key parishes, both of which voted to relinquish diocesan aid. The Rev. John C. Tierney is rector of Christ Church, Cape Girardeau, and the Rev. William C. Johnson is rector of Holy Cross, Poplar Bluff. Two missions, started last year under the direction of the Poplar Bluff parish, one at Sikeston and the other at Charleston, expect to support their own full-time minister and to erect new churches by summer.

NEW MISSION IN OHIO

★ Six months ago Mr. Ralph Noblett, layman of the diocese of Ohio, began a neighborhood visitation in Parma, a rapidly developing suburb of Cleveland. Within a short period of time a nucleus of families was formed and informal services held at the Parma community center. On December 10 the new Calvary Mission held its first official service with the Archdeacon, Donald Wonders, celebrating and preaching. Bishop Beverley D. Tucker has appointed Archdeacon Wonders in charge of the

mission until the congregation is able to secure a suitable location for its church building and a clergyman appointed to take charge of the work.

Already the facilities of the community center are overtaxed and negotiations are being conducted for larger quarters. The diocese is providing a clergyman each Sunday with the Archdeacon in attendance once a month.

CONSECRATION OF R. H. BAKER

★ The Rev. Richard H. Baker will be consecrated coadjutor of North Carolina on January 25th at the Good Shepherd, Raleigh. The Presiding Bishop will be consecrator and Bishop Powell of Maryland and Bishop Penick of North Carolina the co-consecrators. The presentors will be Bishop Wright of East Carolina and Bishop Gravatt of Upper South Carolina. Bishop Tucker of Ohio will be the preacher. The litany will be read by Bishop Henry of Western North Carolina and the attending presbyters will be Owings Stone of Barrington, R. I., and Philip Jensen of Owings Mills, Md.



THE BISHOP OF LONDON celebrating Holy Communion at the Robert Hunt Shrine, located at Jamestown, Virginia

HOUSE OF BISHOPS HAS MEETING

★ The 119 bishops attending the meeting of the House of Bishops in El Paso, January 9-12, received a communication from the American Church Union about previously reported differences of opinion regarding administration of Holy Communion by Bishop Dun of Washington and Bishop Hall of New Hampshire. Without debate the House passed the following resolution presented by Bishop Conkling of Chicago:

"Whereas the petition brings before us matters of deep concern to many of the faithful, we move that it be received and assurance given that these matters are also of serious concern to us and we trust that by patience and understanding consideration of these and other divergencies of thought and practice amongst us, we may come to a mutually happy agreement and the deepening of the fellowship."

Bishop Bentley, vice president of the National Council in charge of overseas work asked that Okinawa be placed under the jurisdiction of Honolulu. It was referred to the foreign missions committee which unquestionably will report favorably.

Bishop Goodwin of Virginia reported on a study of clergy salaries and urged the bishops to work for improved salaries, especially for missionary clergy.

Bishop Washburn and Bishop Nash reported a meeting of deans of theological seminaries and the joint commission on theological education on the matter of deferment of pre-seminarians from military service. He asked that the House approve a statement, and that it be forwarded to the proper agencies of the government. The statement, interpreted by some of the bishops as an attempt to "make tougher" the securing of exemption for such students, asks that it be required that the applicant for exemption be a postulant; that the seminary receive a letter from the appli-

cant's bishop containing a positive request for pre-enrollment; that the seminary receive a transcript of the applicant's college work covering at least two academic years; that the applicant should undertake to pursue in college under the direction of the seminary faculty the course of studies recommended by the American Association of Theological Schools. A letter is then to be sent certifying that the applicant has applied for admission to the seminary named, that he has been enrolled as a pre-student and that he will be admitted upon satisfactory completion of the seminary's entrance requirements. The seminary will state also that it does not feel bound to admit the applicant at a future date unless he then satisfies the faculty of his general fitness to undertake preparation for the ministry.

The House approved the statement.

Further reports of the meeting will appear next week.

MINISTERS PETITION SUPREME COURT

★ On January 12th, 2,576 Protestant clergymen, of all denominations and of every state, filed a motion in the Supreme Court for leave to submit a brief as "Friends of the Court" in the *Melish* case. The document states that the petitioners "seek an opportunity to defend all religious beliefs from the invasion of civil authority, and, specifically, to establish the principle that in matters affecting the affairs of a religious organization the state may not either directly or indirectly provide rules or penalties where the religious organization has provided its own rules for the management of its affairs and the solution of controversies within its organization, and its own penalties for a breach thereof."

The following bishops of the Episcopal Church are among the petitioners: Bishops Aldrich, Barton, Craighill, Ludlow, McElwain, Walter Mitchell, Moulton, Parsons, Walker, White.

TO DISCUSS OUR SOCIAL ORDER

★ The commission on Christian social relations of New York is sponsoring a workshop on the Church and the social order, for clergy and laity of the diocese, to be held at the Synod House, January 29 and 30. At the Monday afternoon session, the Rev. Cameron Hall, executive secretary of the department of the Church and economic life of the National Council of the Churches, will speak on the direction of social and economic change. The Rev. Leland B. Henry, executive director of the commission on Christian social relations of the diocese, will speak on the preservation of peace. The Rev. Moran Weston, assistant minister, St. Philip's Church, New York, will speak on the preservation of freedom.

The theology of social action will be the subject that evening, with the Rev. Thomas Bigham, instructor in Christian ethics at the General Theological Seminary, as the speaker. On Tuesday morning the Rev. John A. Bell, rector of the Incarnation, New York, will speak on the techniques of the Church for social education and social action. The final session will be an address by Bishop Horace W. B. Donegan on the Church and the social order.

At each session, except the last, there will be two discussants, who will comment from their particular point of view, and then a half hour panel discussion, with questions and brief comments from the floor.

PRAYER BOOK CHANGES DISCUSSED

★ The Rev. Bayard Jones, vice chairman of the Liturgical Commission, will conduct a series of five all-day meetings January 22-26 with the clergy of the Diocese of Chicago at which proposed changes in the Book of Common Prayer will be studied and discussed.

The clergy, in groups of 25 to 30, will meet at five centers.

A. C. U. SPEAKERS' BUREAU ARRANGES SCHEDULES

★ The newly formed speakers' bureau at the New York office of the A. C. U. is a clearing center for the arrangement of schedules for distinguished visitors to the Church. The aim is to provide speakers and leaders for the continuing programs of teaching and witness in regional branches.

The Rt. Rev. Cecil Douglas Horsley, Bishop of Gibraltar, is being scheduled for a number of meetings and services in Easter-tide of 1951. A former missionary bishop of the Anglican diocese of Colombo, the Bishop of Gibraltar now administers a diocese extending from Gibraltar to



BISHOP HORSLEY

Turkey and including all of southern Europe. His contacts with the Orthodox Churches of the East are varied and rich and as one of the few Churchmen allowed "behind the iron curtain" it is anticipated that he will have an interesting story to tell on his American tour.

Key women of the Church are being trained as speakers and leaders for the women's section of the speakers' bureau and will be available for talks to women's groups. This section is under the direction and leadership of Mrs. H. Karl Lutge of New York.

DAY OF PRAYER FOR PEACE

★ Christ Church Cathedral, St. Louis, had more than 2,000 worshippers at a 12-hour vigil for peace, sponsored by the Church Federation and the Rabbinical Association. Twenty-four pastors and rabbis alternately presided over the long service.

DEFENSE CHAPLAINS IN PHILADELPHIA

★ The civil defense council of Philadelphia has a chaplain corps to administer to the spiritual needs of people in the event of a bomb attack. At present the corps has a nucleus in the Rev. George A. Trowbridge, rector of St. Paul's, Chestnut Hill, who was appointed chief chaplain and given three deputies, a Baptist minister, a Roman priest and a Jewish rabbi.

PORTLAND HOSPITAL EXPANDS

★ Work is under way on the new \$2,500,000 wing for Good Shepherd Hospital, Portland, Oregon. One-third of the cost will be supplied by the federal government, with another large share coming from the estate of the late Mrs. Rosalie Willman, Episcopalian of Milwaukie, Ore.

NEW CHURCH IN OMAHA

★ The new St. Andrew's, Omaha, was opened for public worship the Sunday before Christmas. It is a modern Gothic stone structure located on the highest point in the west part of the city. The Rev. Max Roberts is the rector.

NEW MISSIONARIES IN LIBERIA

★ The recent arrival of the Rev. Max M. Pearse in Liberia completes the number of nine new missionaries appointed for that field during the past year. Counting two wives, the nine include two priests, one physician, one nurse, two college science teachers and, for the secondary schools, one teacher, one prin-

cipal, one superintendent. As this brings the appointed staff to nineteen, plus several most useful wives doing full-time professional teaching, the mission is better staffed than it has been for many years though not well enough even yet, Bishop Harris realizes, to provide fully for essential furloughs or to meet opportunities for advance.

ST. BARNABAS HOUSE TO HAVE BENEFIT

★ The annual opera benefit to aid St. Barnabas House, New York, will be held January 23rd when "Il Trovatore" will be given with a notable cast, including Zinka Milanov, Fedora Barbieri, Kurt Baum and Francesco Valentino. St. Barnabas House is a modern, temporary shelter for homeless women and children operated by the City Mission Society of the diocese.

A. C. U. ELECTS NEW OFFICERS

★ The Rev. Albert J. duBois, executive director of the A. C. U., announces significant additions to the executive board in the election to office of two women and two representatives of Negro parishes. The newly elected members are: Mrs. Frederick Dent Sharp of New York, well known as a Church leader and as one of the speakers for Women's Auxiliary groups sent out by the National Council; Mrs. Richard T. Loring, Duxbury, Mass., widow of the late Bishop of Springfield; the Rev. Arthur J. Moore, rector of St. Luke's Church, New York, and Dr. Lemuel T. Sewell, M. D., of Philadelphia.

In connection with women's work, Mrs. H. Karl Lutge has been active in addressing women's groups in the diocese of Los Angeles during the current month and plans are under way for the establishment of a special A. C. U. committee for "women's work" which, among other activities, will train and provide speakers for women's groups throughout the Church.

MORE CHAPLAINS ARE NEEDED

★ President Truman's committee on religion and welfare in the armed forces has issued a statement calling upon religious groups to continue and increase their support for members of the armed forces. It states that "We have asked more than a million and a half of our men and women to serve in that force—a large portion of which are young men under 21 years of age. If the men and women of this armed force are truly to defend our heritage and transmit it to the generations that follow, their spiritual welfare and their well-being must continue to be a constant concern to all of us while they are in the armed forces and away from the influence of their home, church and family."

The statement specifically calls for more chaplains. "The present needs continue to demand our best men for the chaplaincy in the armed forces, and chaplains of high quality must be forthcoming in the future as they have been forthcoming in the past. We emphasize that the ministry in the chaplaincy is on an equal footing with the ministry in the parish and congregation or in missionary work."

ST. PHILIP'S SOCIETY NEW PRESIDENT

★ The Rev. William P. Barnds, rector of St. Matthew's, Lincoln, Nebr., is the new president of St. Philip's Society, succeeding the Rev. Charles Hull of Chicago. The society was organized twenty-five years ago with the object of publishing inexpensive tracts and religious pictures. The Rev. Frederic S. Eastman has been the executive secretary from the beginning.

FRANK SIBILIA HONORED

★ Bishop Karl Morgan Block joined with Bishop Henry H. Shires in speaking at the dinner in honor of Mr. and Mrs. Frank Sibilias at St. Alban's Church,

Albany, Calif. Bishop Block spoke of the real insight that Sibilias has in dealing with people, and of the assistance that he has given the diocese in helping to find locations for advance work, such as the discovery of the property which is now Rancho del Obispo. Bishop Shires spoke of Sibilias's work as a member of St. Alban's, and of how he had personally raised over \$15,000 through vocational giving and had inspired others to take part in the project. The Rev. Randolph C. Miller was toastmaster, introduced the charter members of the congregation, spoke of the work of Mrs. Sibilias as the woman behind the man and of their family, and added his interpretation of vocational giving. On behalf of the congregation, Sibilias was presented with a briefcase and Mrs. Sibilias a wallet.

STUDY OF DETROIT CHURCHES

★ A dozen rectors of Detroit's downtown churches met recently with Prof. Joseph G. Moore of Seabury-Western Seminary and Bishop Emrich to launch a study of these parishes. Out of the project it is hoped that a unified policy of study and planning may be developed.

THE OFFICERS OF THE A.C.U.

President: Mr. Spencer Ervin, Bala-Cynwid, Pa.

Vice-President: the Rt. Rev. Robert E. Campbell, O.H.C., West Park, N.Y.

Treasurer: Mr. J. Taylor Foster, New York City.

Executive Director and General Secretary: the Rev. Albert J. duBois, Suite 1303, 347 Madison Ave., New York 17, N.Y.

Executive Committee: the Rev. Grieg Taber, New York, the Rev. W. P. S. Lander, Rosemont, Pa., the Rev. James Murchison Duncan, Washington, D.C., the Rev. William G. J. Kibitz, New Haven, Conn., the Rev. Charles T. Knapp, Richmond Hill, Long Island, the Rev. Herbert S. Brown, Newark, N. J., Messrs. Byron George Clark, Edward N. Perkins, and George D. Edwards, all of New York City.

Committee Chairmen (Ex Officio members of the executive committee and of the council):

Doctrine Committee: the Rev. Elwood C. Boggess, Mendham, N.J.

Discipline Committee: the Rev. Ralph E. Coonrad, Philadelphia.

Conference Committee: the Rev. Gregory Mabry, Brooklyn.

ACU News Committee: the Rev. Frank Damrosch, Doylestown, Pa., editor.

Armed Forces: Col. W. W. Narmore Jr., Washington.

Catholic Social Action: the Rev. C. Kilmer Myers, Jersey City.

Priest's Institutes: the Rev. Leslie J. A. Lang, New York City.

Missions: Mr. Clifford P. Morehouse, New York City.

Congresses: the Rev. Albert J. duBois, New York City.

Inter-Anglican, Orthodox and Old Catholic Relationships: the Rev. Edward R. Hardy Jr., New Haven, Conn.

Extension and Membership: Mr. Edward T. Gushee, Detroit.

National Council of Churchmen: Mr. William T. Gallup, Boston.

Week of Prayer for Unity: the Rev. Charles E. Greene, Ambler, Pa.

Religious Education: the Rev. Bernard McK. Garlick, Freehold, N.J.

Retreats: the Rev. Paul D. Collins, Troy, N.Y.

Cycle of Prayer and Linked Altars: the Rev. Harold A. Hopkins, Willow Grove, Pa.

Youth Work: the Rev. Wilfred F. Penny, New York City, national director of the Servants of Christ the King.

Finance: Mr. William Damoor, Peoria, Ill.

Members of the Council of the American Church Union in addition to those listed above: the Rev. Albert A. Chambers, New York City; the Rev. S. Whitney Hale, Boston; the Rev. Franklin Joiner, Philadelphia; the Rev. Father Joseph, superior of the Order of St. Francis, Mt. Sinai, L.I., N.Y.; the Rev. Granville Mercer Williams, superior of the Society of St. John the Evangelist, Cambridge; the Rev. Edmund B. Wood, Philadelphia; the Rev. Canon Charles E. Whipple, Falmouth Foreside, Maine; the Hon. William R. Castle, Washington; Mr. Clifford L. Terry, Chicago; Mr. John Kremer, Philadelphia; Mr. Horace L. Varian Sr., Baltimore; Dr. John D. Denny, Columbia, Pa.; Mr. Edward O. Proctor, Boston, chairman, the New England regional branch; the Very Rev. Malcolm DeP. Maynard, Milwaukee, chairman of the Mid-West regional branch; the Rev. Roy R. Pettway, Atlanta, Ga., chairman of the Southeastern branch; Mr. Arthur G. Neitz, Seattle, chairman of the Northwest regional branch, and Mr. Harold F. Bogardus, Washington, chairman of the Washington regional branch.

The executive board of the ACU meets in New York monthly and the council meets annually.

EDITORIALS

And There Shall Be Signs

A LAYMAN of our acquaintance has stopped reading his daily newspapers, because what he reads is too terrible. We do not agree with his ostrich-like action but we do agree that the signs of the times are terrible. They are more than that—they are bewildering, frightening, full of fear and evil. Almost literally there are signs in the sun, in the moon, and in the stars. Literally upon earth there is distress among nations with perplexity, men's hearts are failing them for fear, and they are looking after the things that are coming on the earth. The little apocalypse in St. Luke is more than a theological nicety. It is stark reality. The Lord God has spoken—again.

The judgments of God are collective as well as individual. Nations also stand before the righteous judge. The nations of the earth now stand before the judgment seat. The righteous judge is Jesus Christ. As revealer of the divine mind in all things he shall judge the nations according to their knowledge of him and the opportunities they had to serve him.

The righteous judge has judged nations in the past. Israel, Babylon, Greece, Rome, and the empires of the modern world—these nations have stood and are standing before this judge, and they have been found guilty. They paid the penalty. This nation has stood before the righteous judge before and a great leader told the nation so. Abraham Lincoln prayed for peace, hoped that the mighty scourge of civil war might pass away, but he realized that American slavery was an offense against God. He told the people that if God willed it the war might continue until every drop of blood drawn by the lash was paid for by another drawn by the sword. He told the people that the judgments of the Lord are true and righteous altogether.

The signs are clear today. We need some great political leader, with a deep spiritual insight, to tell us in plain words what the signs we see really

mean. The righteous judge is still passing sentence on the nations of the world. Nevertheless, there is a note of hope, but that hope is not the hope of temporal or worldly power. It is the hope that our Redeemer draws near. Even though earth and sky pass away his words will not pass away. It is most unfortunate that the familiar words of the Gospel ends as it does. It does not tell us what to do as the day arrives. We quote the plain words of the Goodspeed translation and suggest a solemn searching of heart.

"But take care that your hearts are not loaded down with self-indulgence and drunkenness and

worldly cares, and that day takes you by surprise, like a trap. For it will come on all who are living anywhere on the face of the earth. But you must be vigilant and always pray that you may succeed in escaping all this that is going to happen, and in standing in the presence of the Son of Man."

Lent, 1951

THE BEATITUDES, of course, are familiar to all Church people. It is often true however that familiar things are not well understood for that very reason. Members of The Witness editorial board are therefore to present for our series of articles this Lent the meaning of the Beatitudes for the world today. The authors will be the Rev.

W. B. Hampshire, rector at Farmingdale, Long Island; the Rev. Benjamin Minifie, rector of Grace Church, Orange, N. J.; the Rev. Kenneth R. Forbes of Philadelphia; the Rev. Joseph H. Titus of Jamaica, Long Island; the Rev. George MacMurray, rector of St. Philip's, Brooklyn; the Rev. Gordon C. Graham, rector of St. Paul's, Eastchester, N. Y.; the Rev. Roscoe T. Foust, rector of the Ascension, New York; the Rev. Andrew M. Van Dyke, rector of Christ Church, Middletown, N. J.

The series will be prepared with discussion groups in mind. However it is our hope that rectors throughout the country will make The Witness available to their people during Lent,

"QUOTES"

PRAYER FOR UNITY

ALMIGHTY GOD, whose blessed Son was manifested that he might bring together in one flock all the elect people of God, mercifully grant the guidance of thy Holy Spirit to all who pray and labour for the visible unity of those who have been baptized in the Name of the Trinity in Unity; and at the intercession of the blessed Mother of God and all the Saints who have been the light of the world both in the East and in the West, bring near the time when, with one spirit and one mouth, thy Church may serve thee in peace and love, through Christ our Lord. Amen.

—American Church Union

whether or not they plan a group. Bundle orders should be sent to The Witness at Tunkhannock, Pa., and we suggest that they be placed at once

since Ash Wednesday comes very early this year. Order forms are now in the mail for all the clergy, which we ask them to return at once.

The Whole Faith For the Whole World

BY

SPENCER ERVIN

President of the A. C. U.

THE AMERICAN CHURCH UNION is as one with its counterparts throughout the Anglican Communion in seeking to maintain and extend the faith, and to deepen the spiritual life of the Church. It is an association of clergy and lay people in the Episcopal Church. Its purpose is to bear witness to the faith "as this Church hath received the same," to maintain and extend that faith as enshrined in the Book of Common Prayer and in the tradition of the Church, and to promote ways of deepening the spiritual life of the Church.

In the long history of the Church in England there have been two major efforts to wrest it from its loyalty to the Church of the Apostles and of the New Testament. The first, extending over nearly five centuries, sought to change the Church, as it had existed there from the earliest times, into a papal Church; to secure in England the fruits of the victory of the papacy over the reforming councils of Constance and Basel. Hardly was this danger past when a different one arose. This time the effort was to make over the Church after one or more of the patterns of the Continental Reformation. It came near success in the brief reign of Edward VI and was renewed under Elizabeth, to whose steadfastness and wisdom, and that of Matthew Parker, Archbishop of Canterbury, its defeat in that difficult period is chiefly owing. The effort however continued, as is well known, and is with us today both in England and America. It has joined forces with a newer Liberal Unitarianism, and is attacking foundations, obscuring the faith, confusing the faithful, and weakening the mission of the Church and the enthusiasm and support of its people.

Full Heritage

THE AMERICAN CHURCH UNION, like its counterparts throughout the Anglican Communion, owes its origin to the need for meeting the danger just described by an assertion of the full ancient heritage transmitted to us by the

Church in England. Its membership consists of those who desire to join in this assertion through a carefully planned program of witness and teaching. The strength of the Church Union movement is derived from the association of those who accept the ancient faith and wish to have the Episcopal Church and the Anglican Communion as a whole continue their witness to it. The motto of the A. C. U., The Whole Faith for the Whole World, and its program, are founded on "the faith once given" and revealed by our blessed Lord in its fulness, and on the maintenance of Apostolic truth as the only sure basis for Christian unity.

The A. C. U. is concerned with the responsibility imposed upon all Christians to "earnestly contend for the faith once delivered." We therefore do not hesitate to speak out in defense where there are forces seeking to alter or water down God's gift to us. We protest only where divisive attacks are made on the historic faith. That in doing so we have been with a large majority of the Church has been apparent on more than one occasion.

The A. C. U. is concerned of course with the pressing problem of Church unity. But it stands for a leadership in approaching it which is faithful to the heritage and vocation of the Church. James DeKoven, that saint and leader of earlier days in the American Church, wrote: "I do not know what reason our Church has to exist except that she is the American branch of the Holy Catholic Church and that, as such, she can do what no other body can accomplish. Otherwise it is sinful for her to seek to do Christ's work in competition with larger Christian groups, thus promoting the weakness of disunion and of separate and opposing organization."

We believe it is only against the background of this principle that our Church can give any enduring leadership toward ultimate unity. We stand for the preservation of the Apostolic truth, sacraments and ministry presented in our Prayer

Book and in our Anglican tradition. These have little in common with the relatively new policies and ministries existing around us. There is no middle way between adherence to our Apostolic tradition and abandonment of it. This fact needs proclamation with complete charity but also with complete clarity. We look for a reunion of Christendom faithful to the foundations laid by our Lord for his Church, and loyal to the guidance of the Holy Spirit in nearly two thousand years of Christian history; not a unity of expedience obtainable only by the sacrifice of essentials.

Expanded Program

BECAUSE of the serious threats of today to the unity of our Church and in response to the desire of Churchmen throughout the nation for leadership, we have in recent months expanded our program. Our work of teaching and bearing witness to the faith is perhaps best known through the Congresses we sponsor from time to time, but in addition to these a continuing program of teaching and witness is carried on through our regional and local associations, daily increasing in number.

The A. C. U. is not preoccupied with ceremonial, but with witnessing to and teaching the

faith. It knows however that traditional ceremonial is a means of setting forth truth visually in a form long antedating the present valuable emphasis upon visual education. But decision as to the character of services is always left to local groups.

Our monthly publication, the A. C. U. News, is sent to all our members to assist in developing an informed laity to work with the clergy to win souls and to strengthen them with the means of grace God intends us to use. Elsewhere in this issue appears a list of our committees at work to deepen the spiritual life of the Church and increase her apprehension of God's will and purpose.

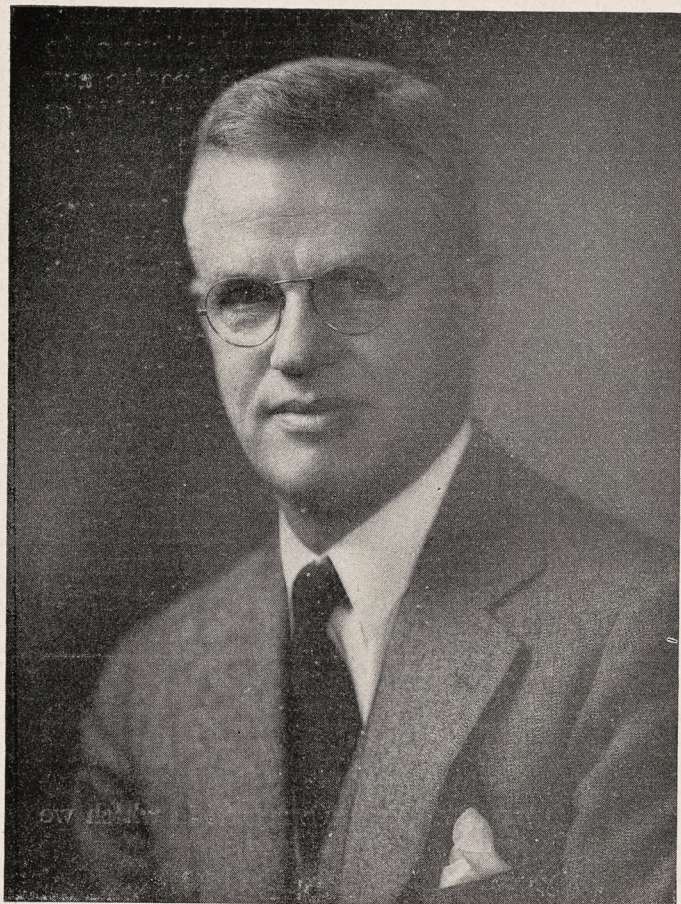
The American Church Union is the extension of the strength and voice of each of its members in the sphere beyond the personal and parochial: the voice of individual and parochial conviction for spreading the faith in its fulness and for its defense throughout the Church and nation. We invite all who share our ideals and who stand firm for the faith once delivered to join us in our effort by means of membership in The American Church Union.

Week of Prayer For Christian Unity

BY

CHARLES E. GREENE

Rector, Trinity Church, Ambler, Pa., and chairman of The ACU committee for the Week of Prayer



MR. SPENCER ERVIN
President of the American Church Union

THE desire for visible unity among the separated sections of Christendom is the outstanding characteristic of Christian thought in the first half of the 20th century. This desire has been made visible in the formation of national and world councils, and in organic union activities within Catholic and Protestant churches and denominations. No one would deny that there has been some progress and there is much in which all Christians can rejoice, but it is likewise true that all has not furthered unity but has, in some cases, made for additional separation. The Church of South India is an example. All that has been accomplished does not meet with the approval of both Catholic and Protestant traditions.

Further, while there is value in seeking spheres of mutual understanding and cooperation, these must always be recognized as temporary substitutes. They are the best that can be obtained at present but are far from the true unity of Christ and nothing less than that unity is worthy of the name. The ultimate can only be gained through unity based on a common faith

and order. This and this alone is Christian unity. To seek such we must pray as one the prayer of Christ: "That they may be one, even as we are one . . . that the world may believe." That this prayer has not been answered is due entirely to man's sin—which we must recognize as the sin of all.

Unity must be wanted because it is the will of our Lord. In these dark days of history, we know a united Christendom is necessary to defeat the forces of atheism but this should not be confused with the basic reason for seeking unity. Disunity is a scandal to the Christian and the world but, again, this is not the basic reason. It perhaps is unnecessary to state that economic or administrative problems are absolutely outside the scope of unity or any phase of it. The only reason for unity is because Christ wills it.

January 18th Through 25th

TO the end that difficulties may be resolved, that motives and methods be emptied of self-interest, The American Church Union is again sponsoring the observance of the Week of Prayer for Christian unity beginning January 18th and ending January 25th. Prayers for unity should be constant, universal and corporate. The "they" of our Lord's High Priestly prayer is not to be limited to the Christian family but must include all those united with and separated from Christ. Christian unity is the unity of all humanity in the Son of God. That is the purpose and scope of the Week of Prayer.

The history of this observance, in part at least, goes back to 1908, when a group of Anglicans in England, set apart the week of January 18th to 25th as a time to pray for the healing of the breach between the Roman and Anglican Communion. Since this was based on a complete acceptance of Roman claims, the movement did not meet with the approval of many within the Anglican Communion and it was limited in its acceptance. After the first world war the English Church Union set aside the period between the feasts of the Ascension and Pentecost as a time for corporate prayer for unity. The scope of this included all Christians and therefore met with more support throughout the Anglican Communion. The original movement, called the Church unity octave, had in the meantime, received cooperation from certain Calvinist, Lutheran and Orthodox groups on the continent of Europe. This made for some confusion for there were two groups of Christians with the same intention praying at different times. When we consider that the intention was unity the lack of it was clearly shown in the light of corporate efforts to eliminate it.

Movement Spreads

UNDER the leadership of Belgium Roman Catholics, particularly the Trappist Monks of Unity at Chevetogne and the Abbe Couturier, the movement received support from that Communion without reference to papal claims. This gave greater impetus to the observance and since there were no special intentions involving matters of principle, it received an even greater degree of support and spread through France, Belgium, Norway, Sweden, Greece and portions of Europe now under Soviet domination. As a result, in 1939 the Anglican observance was moved up to the January period. Further, the superiors of the English religious communities for men made this statement: "We believe that as the prayer of all Christians becomes unanimous with that of Christ, in whom alone is unity, God will hear the voice of his son resounding throughout the broken ranks of Christendom, and by ways beyond our present power to discern, will restore its visible unity." This moving appeal is being heeded by many for the movement is now universal as to time and scope.

When it is considered that this movement includes Roman Catholics, Orthodox, Anglicans and Protestant Communion and concerns the unification of all peoples, even those outside the Christian family and makes no recommendations as to method or manner, it is difficult to imagine any loyal member of the Church not giving it his or her wholehearted support. To provide some degree of uniformity and some guidance in observing the Week of Prayer a leaflet has been prepared which can be secured from The American Church Union, 347 Madison Avenue, New York 17, N. Y., at 10c per dozen.

A special appeal is directed to all members of the clergy. Details for the observance can be worked out against the background of local conditions and traditions. In some parishes it may be possible to place these intercession leaflets in the hands of every member of the parish for personal use. It is hoped that in many cases there will be a daily celebration of the Holy Communion for the intention of the day with the special prayers used after the service.

LENTEN TRAINING

LENT means Spring, and spring suggests work. But it suggests work that is profitable and for which there is a harvest in which we will reap that which we sow. Lent is a season in which we are to break up the hard soil by penitence, and so let the word of God be sown in our hearts that our lives may be fruitful. And the fruits of the spirit are love, joy and peace.

—the late Bishop Johnson

A Rosy Picture With Clouds In the Offing

BY
WALTER H. STOWE
Editor of the Historical Magazine

THE state of the Episcopal Church as revealed by the Living Church Annual, 1951,¹ the authoritative yearbook, was, as of December 31, 1949, or January 1, 1950, an encouraging one. Not only had the Church recovered substantially from the effects of world war II, but in most categories all previous records had been broken.

Church members (baptized persons) numbered 2,540,548 at the end of 1949, an increase of 3.09% over 1948; of these, 1,688,611 were communicants.

The geographical distribution of Church members in order of largest number is as follows:

Province	Baptized Members	Communi- cants
1. New York and New Jersey (II)	582,355	387,291
2. Washington (III)	401,492	289,822
3. New England (I)	350,021	225,035
4. Mid-West (V)	308,276	210,606
5. Pacific (VIII)	256,974	156,915 ²
6. Sewanee (IV)	241,240	178,085 ²
7. Southwest (VII)	153,763	113,581
8. Northwest (VI)	132,721	90,091

² The province of the Pacific (VIII) has more baptized members but fewer communicants than the Province of Sewanee (IV).

The standing of the provinces in order of highest percentage increase in communicants was:

Province	Increase or Decrease Number	Percentage Increase or Decrease
1. Southwest (VII)	5,728	5.31%
2. Washington (III)	9,233	3.293
3. Sewanee (IV)	4,210	2.42
4. Pacific (VIII)	3,123	2.03
5. Mid-West (V)	3,050	1.47
6. Northwest (VI)	870	.98
7. New York and New Jersey (II)	846	.22
8. New England (I)	-1,842	-.81

³ This increase was principally due to a gain of 9,237 communicants in the Diocese of Pennsylvania, which made up losses in four other dioceses of that province.

For two decades the Pacific and the Southwest have led all the provinces in percentage of increase in communicants, but this past year the Pacific has dropped from first place to fourth. However, we shall have to wait until the returns for 1950 are in before we can have a well rounded picture

¹ Edited by Linden H. Morehouse and Alic Parmelee. Published by Morehouse-Gorham Co., New York. I am indebted to the editors for their courtesy in allowing me to examine the proof sheets in advance of publication.

of the last decade. There is no doubt but that the Church on the Pacific Coast has profited greatly from the war and post-war migration to that area; likewise, the Southwest, and to a less degree, the South, east of the Mississippi River.

Confirmations totalled 85,989, an increase of 8.6% over 1948. This latter year was the first that this Church has ever had 80,000 or more confirmations.

Church Schools had made quite a comeback. Teachers: 60,151, an increase of 6.73% over 1948; scholars: 514,754, an increase of 6.3% over 1948. The highest enrollment hitherto was in 1933, when 510,309 scholars were reported. The low point in the intervening period was ten years later, in 1943 (a war year), when total enrollment sank to 387,981.

Total receipts amounted to \$73,844,880, an increase of \$4,500,000, or 6.5% over 1948.

The clergy numbered 6,654, an increase of 186 or 2.88% over 1948; but this is not as cheering as it sounds. We shall discuss this more fully below.

Ordinations: 255 deacons, an increase of 75 or 41.6% over 1948; 240 priests, an increase of 73 or 43.7% over 1948.

The first time the Church ever had 1,000 postulants for the ministry at any year's end was in 1948; but in 1949 it had 1,106, an increase of 32 or 2.98% over 1948. This is in some measure due to the fact that the period of postulancy has been lengthened. One is not now admitted as a candidate for holy orders until he has spent one full year in a theological seminary. Even so, the candidates for orders numbered 486, an increase of 102 or 26.5% over 1948.

In fifty years the number of lay readers has tripled. In 1900 the Church had less than 2,000; in 1950, 6,016, and this latter figure was an increase of 490 or 8.8% over the preceding year. This has both an encouraging and a discouraging aspect. The former is that we have so many laymen godly enough to supply services and assist the clergy in their ministrations; the discouraging aspect is that we do not have enough clergy to man the Church's posts, and a layman, however godly, cannot do the work of a priest; i.e. he cannot administer the sacraments.

Some Declines

FOR only three years in its history has the Church exceeded 100,000 baptisms per year: 1947 — 110,618; 1948 — 103,452; 1949 — 104,037. While the number in 1949 was slightly higher than in 1948, it was 6,500 less than the high mark of 1947. Some recession in the birth rate is indicated. It is interesting to note that of the 104,037 baptisms in 1949, some 16,550 or 15.9% were

adults. This has been a fairly constant proportion of adults in the total number of baptisms for some years.

Marriages showed the heaviest decline of any item in the whole list of statistics. There were only 23,695 solemnized by the Church in 1949 as compared with 33,502 in 1948—a decrease of 4,807 or 14.3%. The year 1942 had the largest number in the records—41,970; 1946 was a close second—40,694. The low birth rate of the 1930's is having, and probably will continue to have for some time, its effect upon the rate of marriages.

Burials have been fairly uniform in number during the past decade, totalling around 55,000 per year: in 1949, 55,354, as against 56,577 in 1948, a decrease of 1,223 or 2.16%. The highest number was in 1928: 57,517; the second highest in 1941: 57,486; the third highest in 1948: 56,577. It should be understood that many burials at which every clergyman officiates are not those of communicants or even baptized members of his parish, but of those whose families for one reason or another want the services of this Church.

Parishes and missions as reported dropped from 7,834 in 1948 to 7,784 in 1949, a loss of 50. This may not mean much, since the cost of operating separate congregations, the widespread use of the automobile, and the better program which larger congregations can offer, often dictates the merger of two or more congregations. On the other hand, if it means that no new parishes or missions are being established among the many new housing developments, it is a serious matter.

Clouds in the Offing

THIS fairly rosy picture was clouded at the end of 1950 by the increasing number of college students who wished to study for the ministry and who were being drafted into the armed forces of the United States. Although the Church's theological seminaries were full to overflowing (and were financially strained to the breaking point in trying to train properly the largest numbers they ever had enrolled), the threatening international situation appeared likely to curtail the current recruiting for the ministry. What has been a bright promise of soon having enough clergy not only to man the Church's posts but to undertake a program of expansion, is in serious danger of being blighted and of putting the Church back where it was in the days of world war II.

It should be clearly understood by all, and especially by the laity, what an increased load has been put upon the clergy of today. In 1900, fifty years ago, the Episcopal Church had 5,011 clergymen to shepherd 719,540 communicants,

which was on the average, 143 communicants per clergyman.

At the beginning of 1950, this Church had only 6,654 clergymen to take care of 1,688,611 communicants, which was an average of 253 communicants per clergyman.

Today, then, each clergyman has on an average 110 more communicants to minister to than his predecessor in 1900.

But the clergy have to give pastoral care to many who are not communicants—to all Church members, which includes all baptized members. In 1927,⁴ we had 6,207 clergy to shepherd 1,789,042 baptized persons, an average of 288 persons per clergyman.

In 1950, the Church had only 6,654 clergy to look after 2,540,548 baptized persons—an average of 383 members per clergyman.

Thus, today, each clergyman has almost 100 more members on the average under his pastoral care than was the case as recently as twenty-three years ago. Moreover, the demands upon his time and energies for all kinds of community service have greatly increased during the past half-century.

This means that the Church, if it is to live up to its responsibilities, if it is to take advantage of its opportunities, if it is to expand, if it is to preach the gospel and administer the sacraments in accordance with the divine imperative, must have more clergy.

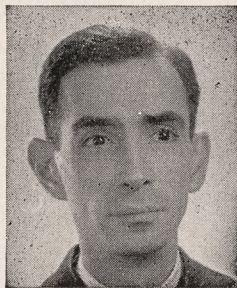
⁴ Unfortunately, we do not have any reliable statistics of the Church's baptized members before 1927. This should demonstrate the importance of full and accurate statistics.

Through Jesus Christ Our Lord

BY

MASSEY H. SHEPHERD JR

THE familiar principle that the rule of prayer is the rule of belief (*lex orandi lex credendi*) has its best illustration in the phrase most common to all our prayers—through Jesus Christ our Lord. These words make all the difference, for they distinguish and define the true reference and relevance of all our worship. It is strange to hear some parsons read them at public prayers as though they were a mere formula, a verbal punctuation separating more important statements in the liturgy about



God and ourselves. Yet, in truth, everytime a person says these words he is repeating the basic commitment of his life, the very faith he professed at his baptism, when he was born again in order to be made an heir of everlasting salvation. He is uttering a name in place of which "there is none other name under heaven given among men, whereby we must be saved."

On a bookshelf near my desk rests a Jewish Prayer Book containing the liturgy of the synagogue, a liturgy in which Jesus Himself was nurtured and blessed. A Christian can use to his soul's health every word in this prayer book, written as it is in the language of the law, the prophets and the psalms. Yet it could never satisfy his thirst for communion with God our Father, for it lacks four essential words: Jesus Christ our Lord. Not far away on the same shelf is another book, the *Meditations* of the philosopher-emperor Marcus Aurelius. No pagan ever wrote a nobler diary of devotion. An eminent modern philosopher said of its effect upon the reader: "the heart is touched, the soul is enriched, the spirit is elevated." It is one of the ironies of history that this humble, unselfish and conscientious ruler was a persecutor of Christianity. He was not lacking in a measure of faith, and his disposition was one of charity. But he had no hope—no hope like that of the Christians he martyred, hope of eternal life in Jesus Christ our Lord.

We should ever be on our guard lest the bow of our head at the name of Jesus or the responsive Amen to the title Christ our Lord become a conditioned reflex. And what we take for granted and think to be obvious may well be the most important thing of all. For if we stop to think of it the repeated naming of Jesus Christ our Lord opens to us an inexhaustible resource of meditation. Above all, it reminds us that our Christian religion is not a complex of religious sentiments, or a way of life, or a system of doctrine, but rather a relationship to a Person. Modern higher critics try valiantly to separate what they call the religion of Jesus from the religion about Jesus; but the New Testament is unaware of this distinction. It is little use trying to follow the example of our Lord's holy life unless we have not only faith about Him, but faith in Him as the Anointed of God and the sovereign Lord of all that is in the heaven and upon the earth.

Jesus is a personal name, one common among the Jews, but in the case of Jesus a name specially chosen of God, for it means "Jehovah is salvation." By this name we confess Him to have been a man among men, a sharer of our common humanity, with His own appointed vocation fulfilled

within the limits of time and place. Each one of us, too, has a name, a Christian name given us at our baptism; and each of us also has a vocation which God appoints for us in our several times and places. It is the mark of our individuality, of our true human fulfillment, of our manhood when it is patterned after the perfect Manhood of Jesus. But Jesus has not only the name of an historical person, but the title of an historical destiny. He is the Christ, the Messiah, the Anointed One. In Him alone history finds its meaning, all that came before Him and all that comes after. For He is the hope of all the earth. "All that ever came before me," said Jesus, "are thieves and robbers." And again, "if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs . . . believe it not."

Finally, Jesus is divine Lord. By Him were we all created, and through Him are we all recreated as sons of God. And God has made subject to Him all powers and lordships. The acknowledgment of His Lordship in our prayer is the same affirmation of our Creeds, of the *Te Deum*, and the *Gloria in excelsis*. It is the profession of our baptismal and confirmation promises—to follow Him as Lord and Saviour. It is, above all, the ringing acclamation which sounds throughout the lesson of our final Office of the Dead: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death . . . The first man is of the earth, earthy: the second man is the Lord from heaven . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Together

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

CHAIN is made of metal links. The addition of more links increases its length but not its strength. A break in one link breaks the chain.

Rope is made of tiny strands. The addition of more strands increases its strength but not its length. A break in one strand weakens but does not break the rope.

Chain and rope represent different types of togetherness. In chain each link surrenders nothing of itself though it is linked to others. In rope each strand depends upon the pressure of the ones next to it and allows itself to be lost in the twistings of the rope. In chain each link gets the full load. In rope the strain is shared.

I believe God intends our groups to be more

like rope than chain. But he is often blocked by our reluctance to be lost in the group. We keep our eyes on what we are getting out of it and forget where we belong in it. We try to put the blame for trouble on some other link instead of taking up the extra strain. We'd rather be shiny links than sturdy strands.

Where we really follow the guidance of the spirit, there is a blending of individuals in common prayer and work, in love and worship in which it is a joy to share. God offers us ever greater measures of that joy as we let ourselves be twisted and lost in the cause of Christ. Will you let him twist you tightly with the other strands which have put themselves in his hands?

Some New Saints

BY

WILLIAM P. BARNDIS

Rector of St. Matthew's, Lincoln

THE Church has properly chosen to recognize certain eminent Christians by keeping days in their honor, and on these days drawing inspiration from their examples. Thus we honor St. Paul on Jan. 25; St. Luke on Oct. 18, and St. Thomas on Dec. 21. And there are other saints and saints days, as any person conversant with the Prayer Book and the Church year knows. The Episcopal Church in recent years has not officially added to the saints days set forth in the Prayer Book.

In fact, however, unofficially and in a very individualistic manner, support has been given by many people to a new galaxy of saints. These saints who have come so much to the fore have many devotees, some of whom give them more attention than they accord some of the Prayer Book saints. These new saints are affable, and interesting and they make pleasant contributions to human pleasure. We would really not want to be without them. Numbered among these present day, unofficial saints are St. Pheasant whose observance extends even beyond an octave; St. Duck, in whose honor long pilgrimages are made often at considerable expense and discomfort; St. Pigskin, whose cult numbers multitudes, and whose offerings mount into vast sums of money. St. Fish is not without followers, but then there is considerable apostolic precedent for such devotion! St. Comic holds lively court on Sunday mornings and even some Church people prefer his altar to the one in the parish church. St. Work is a noble saint, and although there is Divine Command against giving him unnecessary homage on the Sabbath, nevertheless many do honor

him greatly on that day—an honor which he must not welcome overmuch.

All of these saints are good (in themselves they wouldn't be called saints if they were not, would they?) but they really cannot hold a candle to the Prayer Book saints, who are so much better. And because they are better they merit greater devotion. We can render to St. Pheasant and the others the things which belong to them, but we must not forget to render to the Father, Son, and Holy Ghost, and all the Prayer Book saints the honor due them, for upon them we must depend when St. Pheasant, St. Duck and all the rest have faded away!

Ideals For Christian Parents

WE desire to build our home on love, self-forgetful and God-centered.

We desire to grow in fellowship with God, and to share that fellowship with our children.

We desire to take our part, and to encourage our children to take theirs, in the life of the Church, that the message of Christ may come to our generation with sincerity and strength.

We desire to be honest in our dealings with each other, our children, and all people.

We desire to face fearlessly all intellectual problems, and to answer our children's questions truthfully and constructively.

We desire to cultivate for ourselves and our children, friendships with all sorts and conditions of men, knowing that only in this way can God's Family come true.

We desire to think and act courageously in all moral situations, and to help our children make habitual for themselves Christian ways of living.

We desire to play our full part in the bringing in of God's Kingdom and the doing of His will in the world, and to help our children to share in this work as their rightful heritage.

We desire to encourage in our children the fullest development of their personalities, that each may be the best he can be, unlimited by our preconceived ambitions. — Chimes, St. Paul's Cathedral, Buffalo

PLEASE ORDER AT ONCE

Ash Wednesday this year is February 7—unusually early. In order therefore to make sure of receiving the number of The Witness featuring the first of the series for Lent, we urge that you place your order for a bundle at once. Merely send a postal to

The Witness, Tunkhannock, Pa.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Clue to Christian Education. By Randolph Crump Miller. Scribner. \$2.75.

This book attempts the task of relating theology and Christian Education more closely. "The clue to Christian Education," Miller proposes, "is the rediscovery of a relevant theology which will bridge the gap between content and method." The "focal point" is faith in Jesus Christ. Two chapters develop these theses, then a series of chapters takes up some cardinal Christian doctrine, develops it briefly, and indicates ways in which the author proposes that this doctrine may be used in teaching various age groups from primary to college age. The doctrines thus treated are such as: the source (God—the Father, Son, and Spirit); the creature (human nature); the fellowship (the church); grace; faith; prayer; behavior; etc.

The details of any one of these attempts either to state the doctrine or develop a way of using it in teaching various age groups need to be examined minutely, and obviously are open to correction and criticism; but the attempt as a whole deserves wide reading and study, as a forthright effort to give Christian Education a rootage in the historic thought-stream of the Christian church.—L. J. Sherrill

Asking Them Questions. Edited by Ronald Selby Wright. Oxford. \$2.

This is an excellent volume in an up to date kind of apologetics. Here are about 30 questions with sound and understanding answers, by such writers as C. S. Lewis, Leslie Weatherhead, A. E. Taylor, John Baillie, Msgr. Knox, Father Hebert, Alex Miller, and the Archbishop of Canterbury—quite a galaxy of intellect and inspiration! This is a very useful book to place in the hands of young people faced with these questions, and would make an excellent text for a study group.

The Praises of Israel: Studies Literary and Religious in the Psalms. By John Paterson. Scribner. \$2.75.

The contents are well described in the subtitle, for the author first gives a literary introduction to the Psalter, showing its natural growth and later compilation and then classifying the Psalms according to their forms. These "types" are interpreted against the background out of which they developed—the Israelite cult and its ritual.

The second section consists of ten well-chosen Psalms, one to illustrate each "type." In a clear, engaging fash-

ion often absent from such studies they are explained according to origin, development, and application.

In the third part—the Religious Teaching of the Psalter—the author lucidly and skillfully presents such topics as the Names of God, the Approach to God, Divine Revelation, Religion in Life, and the Life Hereafter. This section alone is worth double the book's modest price.—Lansing Hicks

The Art of the Rhythmic Choir. By Margaret Palmer Fisk. Harper. \$2.50.

It would surprise some persons to know that for centuries there has been a kind of religious dance—or at least rhythmic processions, in the Christian Church. What this book undertakes to do is to interpret the art from a modern point of view, and suggest a devout but up to date choreography. It need not necessarily take place in church, but the artistic interpretation of Biblical stories, and even of Christian worship, means a great deal to many persons.

The book contains useful suggestions to those who believe the art should be encouraged.

Neuroses and Sacraments. By Alan Keenan, O. F. M. Sheed and Ward. \$2.50.

There is a good deal of discussion in the Roman Church as to whether psychotherapy is a science or not, and also whether psychotherapy has any place in Christian pastoral theology. This book undertakes to combine the ministry of the sacraments with a psychotherapeutic understanding of human nature.

From This Day Forward. By Kenneth J. Foreman. Outlook. \$1.25.

A beautiful little book on Christian marriage, useful not only to those who are looking forward to marriage, but also those who are already married, and who are eager to keep their marriage on the high level of the Christian way of life.

Poems by Father Andrew. Ed. by Hugh Collet. Morehouse-Gorham. \$1.50.

The best of Father Andrew's verse—he died in March 1946. He was a profoundly religious man, and he once confessed that "writing in rhythm or rhyme has been a form of prayer with me ever since I can remember." He was not a theologian or a philosopher, but a great lover of human beings of

all sorts and conditions, and of their Maker; and he left a shining trail in the slums of East London. Some of the poems are superb; but on the whole one loves them more for the heart of the saint which they reveal than for their literary excellence.

Haggerston Jubilee. By H. A. Wilson. Morehouse. \$1.35.

A rambling book which seems to have something to do with the parish of Haggerston in England. For those unacquainted with the ways of Haggerston, however, its disjointed sections are most bewildering. Father Wilson has imagination and a good deal of spiritual insight and common sense. American readers will find him esoterically Haggerstonian.—C.C.R.

Christianity on the Frontier. By John A. Mackay. Macmillan. \$2.50.

This is a collection of essays written by the president of Princeton Theological Seminary during the last six years. About one-quarter of the book is in an essay on Protestantism. The unifying theme is found in the title of the book: the Church is to live on the frontier; the political, cultural and missionary frontier.—A.C.L.

All Reviews are by Dr. Grant unless otherwise indicated.

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NEWS OF CHURCHES OVERSEAS

FOREIGN CHURCHMEN VISIT INDIA

Prof. John C. Bennett of Union Seminary, New York, is one of three churchmen currently visiting India. Others are the Rev. Oliver S. Tomkins, British secretary of the World Council of Churches, and the Rev. Bengt Sundkler, professor of missions at Uppsala University, Sweden. Bennett is speaking at conferences on Christianity and Communism, the subject he dealt with in the Witness series last Lent.

DIBELIUS PLEDGES PEACE EFFORT

Bishop Otto Dibelius of Berlin has said that the Evangelical Church in Germany "will make all efforts toward peace while rejecting the idea of a preventive war with all its might." Also the weekly magazine of the Church has proposed that a meeting between top-ranking East and West German leaders be held on neutral Church ground. It suggests that Bishop Dibelius, as chairman of the council of the Church in Germany, invite Chancellor Konrad Adenauer

of Western Germany and Otto Grotewohl, premier of East Germany, to meet together at the bishop's residence. The bishop expressed surprise at the suggestion but added that he would "place himself at the disposal of all endeavors which might contribute toward restoring German unity which all of us so urgently desire."

PRO-COMMUNIST PASTOR IS SUSPENDED

The Evangelical Church board of Bremen, Germany, has suspended Pastor Johannes Oberhof of St. Martin parish for having attended the World Peace Conference, recently held in Warsaw after being unwelcomed in England. Following the conference he spoke several times in the Soviet Zone when he denounced the "reactionary Church leadership in Western Germany" and said he would "fight this reactionary Church until my last breath."

PLANNING TRIAL OF ABBOT

Plans are being made by the government of Hungary for a public trial

of Abbot Engredi of the R.C. Cistercian Order, on charges of espionage and illegal dealings in money. It is said that among witnesses who will testify against him are former employees of the U.S. embassy in Budapest.

ARCHBISHOP OPPOSES USE OF BOMB

Use of the atomic bomb in the Far East would result in an irreparable breach between the east and the west and "outrage the conscience" of the British nation, said the Archbishop of York at the close of 1950. He also stressed "the necessity of a good understanding with China" and urged that "at the earliest possible moment and at the highest level another attempt should be made to reach an agreement with Russia. Without this there can be no peace for the world."

CHINESE CHURCH LEADERS VISITED MOSCOW

Two leaders of the Russian Orthodox Church in China visited Moscow last summer, it was disclosed in the latest issue of the journal of the Moscow patriarchate. They were Archbishop Victor of Peking, head of the Church in China, and Bishop Simeon of Tientsin, a Chinese, who was consecrated by Patriarch Alexei during the visit.

THEOLOGICAL EDUCATION SUNDAY

JANUARY 28, 1951

At the request of the Joint Commission on Theological Education I have designated Sexagesima, January 28, 1951, as Theological Education Sunday.

On that day I hope that there will 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.

Our Theological Seminaries are of supreme importance to the Church for they, in large measure, determine the calibre of our clergy. This is of practical significance to every layman. What of the conduct of the services in your parish? How was the sermon? What of the Church School and the Christian education of your children? Strong seminaries make possible favorable answers.

I trust that there will be a generous response.

Henry K. Sherrill
PRESIDING BISHOP

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.



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THE PRESS

Edited by
GEORGE MACMURRAY

THE EASY MONEY BOYS:—Gambling is one of the pressing problems facing society today. It is a sad commentary on American life that horse racing, dog racing, the numbers racket, slot machines, punch boards, bingo, beano and give-away programs are giving the American people the idea of getting something for nothing. This easy money attitude has obviously made an inroad in the Church.

The Bishop of Michigan, Richard S. Emrich, has some ponderable words to utter which ought to stir the consciences of those rectors who permit "devious practices" in their parishes to raise easy money.

Writes the Bishop: When, therefore, charitable and religious groups use bingo or "chances" on cars and the like to bring money to their treasuries, it is a cheap thing which fits in with a corrupting tendency in American life. When a church runs bingo parties, it falls below the best moral thought of even the nonchurch com-

munity. If the University of Michigan, Yale and Harvard are above beano and bingo, are too dignified to employ such methods, it is shameful when the Christian church is not. I find it impossible even in my weakest moments, when the financial needs of the church are most pressing, to imagine St. John, St. Paul or St. Peter running a bingo party or our Lord sending out his disciples to sell chances. And I shudder at the thought that some young person might say, "It's all right to gamble. We do it at church."

GOOSE DOWN AND SLANDER:—For the tired parson we have a little sermon illustration about gossip and slander and its effect. It came from the North Carolina Churchman.

Goose Down

A peasant with a troubled conscience went to a monk for advice. He said he had circulated a vile story about a friend, only to find that the story was not true.

"If you would make peace with your conscience," said the monk, "you must fill a bag with goose down, go to every dooryard in the village and drop in each one of them one fluffy down."

The peasant did as he was told. Then he came back to the monk and said he had done penance for his folly.

"Not yet," replied the monk. "Take the bag, go the rounds again, and gather up every down that you have dropped."

"But the wind must have blown them all away!" exclaimed the peasant.

"Yes, my son," said the monk; "and so it is with your vile words. Words and goose down are quickly dropped, but try as hard as you will, you can never get them back again."

THE KING'S BUSINESS:—"The Anglican Outlook" is following a little of the "New Yorker" technique. In a series of cartoons on the cover they show the parson making parish visits. The reasons for non-attendance are classic but the illustrations are most effective. You've heard these all before:

"I'd love to go to church, but who'd cook Sunday dinner?"

"Frankly, parde, I had so much church-going as a boy, I hardly go at all now."

"We got so involved in activities at our last church, we thought we'd stay away from this one."

IN MAKING AN ADDRESS CHANGE, PLEASE SEND *both* THE OLD AND THE NEW ADDRESS AND ALLOW THREE WEEKS FOR THE CHANGE.

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PEOPLE

CLERGY CHANGES:

WILLIAM C. JOHNSON, formerly rector of St. Alban's, Stuttgart, Ark., is now rector of Holy Cross, Poplar Bluff, Mo.

BISHOP DOUGLAS ATWILL, retired bishop of N. D., is now rector of Trinity, Kirksville, Mo.

WILLIAM G. LOVE, formerly a missionary in Costa Rica, is now institutional chaplain in the diocese of Albany.

GORDON M. REESE, formerly rector of St. Paul's, Salinas, Cal., is now rector of Christ Church, Los Altos, Cal.

SAMUEL STEPHENSEN, formerly rector of St. Peter's, Buzzards Bay, Mass., is now rector of Grace Church, Buffalo, N. Y.

STEPHEN C. V. BOWMAN, formerly assistant at the Redeemer, Chestnut Hill, Pa., is now rector of the Church of the Holy Spirit, Orleans, Mass.

WILLIAM L. JACOBS, formerly rector of St. Paul's, Newport, Ark., is now rector of Christ Church, Springfield, Ill.

WALTER R. BELFORD, formerly rector of St. Philip's, Beeville, Texas, is now rector of St. James, Jackson, Miss.

ORDINATIONS:

WILLIAM R. GROSH was ordained priest Dec. 16 at St. Christopher's, Kailua, T. H., by Bishop Kennedy. He is in charge of St. Matthew's, Waimanalo.

JOHN S. W. FARGHER was ordained deacon Dec. 28 at All Saints, Omaha, Nebr., by Bishop Brinker. He is in charge of St. Thomas', Falls City and Grace Church, Tecumseh, Nebr., with residence at Fall City.

BREWSTER Y. BEACH was ordained by Bishop Tucker on Dec. 15 at St. John's, Youngstown, O., where he is assistant.

WILLIAM E. FERGUSON was ordained priest by Bishop Tucker on Dec. 16 at St. Paul's, Steubenville, O. He is in charge of St. Mark's, Shelby, O. **GEORGE P. TIMBERLAKE** was ordained priest at the same service. He is assistant at Harcourt parish, Gambier, O.

DEATHS:

LOUIS FITZ-JAMES HINDRY, 83, retired rector of Trinity, St. Augustine, Fla., died Dec. 9. He retired in 1936 after serving as rector of Trinity for 32 years. He was president of the standing committee of Florida, 1904-36, and was deputy to eight General Conventions.

EDWARD W. HUGHES, 91, retired priest of Southwestern Va., died Dec. 9 at Pocahontas. He retired seven years ago but frequently took services.

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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

JOHN B. McLANE
Layman of Austin, Texas

Re: Mr. Spofford's article on Television in your December 7th issue, let me agree with his overall viewpoint, but, as an avid "whodunit" fan disagree with him on his appraisal of the smell of almonds. That smell is generally associated with poisoning by cyanide, not strychnine.

But, may I agree with his main points and add one more criticism to his: the constant eye-strain inflicted on children poses a very dangerous problem of the future. This eye-strain can conceivably do permanent danger to the optic nerves with a resultant lessening of a person to do any work requiring close scrutiny, such as studying, reading the Bible, or accounting.

Thanks again, for an article pointing ahead rather than back.

MRS. J. H. MOORE
Churchwoman of San Antonio, Texas

Mirabile dictu! A rubric by vanishing has been fulfilled in the vanishing of the "amens" from our services. Because I was concerned at the dead silence at the close of our prayers, I was moved to look up a remembered rubric: "The people shall answer here and at the end of every Prayer, Amen." I find it was omitted in the last revision. Perhaps, without knowing it, the congregation has recognized this. The difference in type for minister and congregation has remained, however, but some ministers refrain from using the "amen" in the hope that this may encourage the congregation to say it. It doesn't. I had thought that the custom of dropping the "amen" was local; I find it is not. Dr. Ralph W. Sockman, a Methodist, heard by thousands on Sunday mornings, used to close his prayer with amen or to have the choir do so. Now there is only silence. But the omission has come close to all of us Episcopalians in our own books of devotion. In the new "Forward Day by Day" prayers on pages 78, 79 and 80 omit the amen. This is the first time I have observed this. Perhaps the Prayer Book commission now working on revision may tell us if the custom has come to stay.

A. F. GILMAN
Layman of Chicago

The humorous side of the recent promulgation of the dogma of the Assumption of the Virgin Mary is that the Christian Scientists beat the Pope to it some years ago when they introduced into their story the idea

of a "Mother" God. The sad side is that it gives the skeptics and the militant atheists additional ground for their belief that the whole Catholic dogma is founded on wishful thinking of ignorant and superstitious men and women, and not on divine revelation.

Cardinal Newman said during the argument in Rome in regard to the dogma of infallibility of the Pope that great danger to the Church lay in the fact that the Pope, being human, might some day make a mistaken pronouncement. It looks as if he had done just that. The next step is a miraculous birth for the Virgin Mary.

L. MAXWELL BROWN
President, Rural Workers Fellowship

It is with deep appreciation that I write this letter for myself, and for all the members of the Rural Workers' Fellowship, thanking you for the excellent issue of the Witness December 21. I have always appreciated the efforts of your magazine in giving publicity about the various organizations within the Episcopal Church; and when the group in which I am deeply interested is thus honored, it is both thrilling and gratifying.

Thank you for drawing the attention of the Church to the town and country endeavors of its missionary work, and to the part the Rural Workers' Fellowship is playing in building up a strong Church in rural America.

May God bless you and your good work in this New Year.

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