

# THE Witness

10¢ A COPY

February 22, 1951



**J. VIRGIL PUGH**  
Only Male Member of Woman's Auxiliary  
(story on page four)

THE MEEK SHALL INHERIT THE EARTH



## 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  
Sundays: 9 H. Comm.; 11 Sermon.  
4:30 Vesper Service—Music  
Weekdays: Tues.-Thurs., Prayers—12:30.  
Thurs., and Holy Days, H.C.—11:45  
Fri., Organ Recital—12:30.

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

Rev. John Ellis Large, D.D.  
Sundays: Holy Communion, 8 and 10 a. m.; Morning Service and Sermon, 11 a. m.  
Thursdays and Holy Days: Holy Communion, 11 a. m.

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street  
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  
Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a. m., Holy Communion; 9:30 a. m., Church School; 11 a. m., Morning Service and Sermon; 4 p. m., Evening Service and Sermon.  
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

### ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer—1st Sunday, Holy Communion.  
Daily: 8:30 a. m., Holy Communion.  
Thursday and Holy Days: 11 a. m., Holy Communion.

### THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., NEW YORK

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

### ST. MARY THE VIRGIN 46th Street, East of Times Square NEW YORK CITY

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

### CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Vicar  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

### PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Student and Artists Center  
Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.  
The Rev. C. Leslie Glenn  
The Rev. Frank R. Wilson

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

### ST. JOHN'S CHURCH

Colonial Circle—Lafayette Av., Bidwell Pky.  
BUFFALO, NEW YORK  
Rev. Walter P. Plumley  
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.  
Tuesday: Holy Communion, 10:30.  
Visit one of America's beautiful Churches.

### ST. PAUL'S CATHEDRAL

Shelton Square  
BUFFALO, NEW YORK  
The Very Rev. Philip F. McNairy, Dean;  
Rev. Leslie D. Hallett; Rev. Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

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

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11—4:30 p. m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL Main & Church Sts., HARTFORD, CONN.

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

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a. m.  
Weekdays: Wednesday, 8 and 11 a. m.  
Thursday, 7:30 a. m.

### TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a. m.

### TRINITY CATHEDRAL NEWARK, NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean  
The Rev. Richard Aselford, Canon  
The Rev. Benjamin F. Axleroad Jr., Ass't.  
The Rev. Edward W. Conklin, Assistant  
Sundays: 8:30 a. m., 11 a. m., 4:30 p. m.  
Tues.-Fri. (October-May): 12:10 p. m.  
The Cathedral is open daily.

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.  
Sundays: 8 a. m., Holy Communion; 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon.  
Wednesdays: 10 a. m., Holy Communion; 10:45, Rector's Study Class.

### TRINITY CHURCH

Broad & Third Streets  
COLUMBUS, OHIO  
Rev. Robert W. Fay, D.D.  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Week-day, Lenten Noon-Day, Special services as announced.

### CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams  
7:30 a. m., Holy Communion; 9:30 and 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.  
Thursdays and Saints' Days: Holy Communion, 10 a. m.

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

St. Louis, MISSOURI  
The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield  
Minister of Education  
Sunday: 8:00, 9:25, 11 a. m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

### CHRIST CHURCH IN PHILADELPHIA Second Street Above Market

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

### CALVARY CHURCH

Shady and Walnut Aves.  
PITTSBURGH  
Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. E. Laurence Baxter.  
Sunday: 8, 9:30, 11 & 4:30.  
HC: Mon., Tues., Thur., Sat., 7:15.  
Wed., Fri., 7:15 & 10:30.

### TRINITY CHURCH

Newport, Rhode Island  
FOUNDED IN 1698  
Rev. James R. MacColl, 3rd, Rector  
Sunday: 8 H.C.; 11 M.P.  
Wed. & Holy Days, H.C. 11



## STORY OF THE WEEK

# National Council Sets Budget The Same as Last Year

**Work Planned In Far East Is Postponed  
Because of Unsettled Conditions**

By ANDREW M. VAN DYKE

★ At the meeting of the National Council at Seabury House, February 13th-15th, the major concern was the budget for the year. Expectations from the dioceses and missionary district totaled \$4,252,062 as against a quota of \$4,934,199. The expectations are \$13,000 less than the amount received in 1950, so that it was necessary to adopt a budget that was over \$600,000 less than that proposed by the General Convention, but the same as for 1950. Bishop Hobson said that he thought "holding our own is very encouraging" because we could reasonably expect less from the fall campaign in 1950 than from the one in 1949 and the special appeal in March of 1950. He was able to speak with authority on the subject of stewardship, for as bishop of Southern Ohio he is the leader of a diocese that has pledged in 1951 to give \$115,750 on a quota of \$82,458, a record not even closely challenged anywhere else in the Church.

### Trust Funds

Treasurer Robert Dill is still recuperating from illness and the assistant, James Whitney, reported for him. In the 626 trust funds held by the Council there is a book value totaling \$15,310,000, an increase of about \$464,000 during 1950. The market value of the securities exceeds \$16,400,000, and the interest earned in 1950 was 4.63% as against 4.06% in 1949.

Bishop Nash, in speaking for the department of Christian education, received the support of the Council in changing certain nomenclature within the department, particularly in the shift from the "editorial board" to "division of curriculum development."

Bishop Hart and Mrs. Chapman spoke glowingly of the work of the team in Florida sent out by the leadership training division, which is interpreting the work of the whole Council at the grass roots.

Time at future Council meetings was requested by a number of groups. The committees to consider diocesan quotas, under Bishop Dandridge, is to be given the opportunity at the April meeting for report. Christian education requested two hours at the October meeting for a full presentation. The college work division is to have an hour at the April meeting. Bishop Sherrill was able to say that he becomes somewhat confused by all the words like Council, and department and division. In the National Council of Churches he stated that the divisions are the top group, and departments are part of them, while in the National Council, the opposite is true. It is almost, he remarked "like patting your head and rubbing your stomach."

### Utah & North Dakota

The Rev. George Weiland presented a statistical summary of the church in the missionary

districts of Utah and North Dakota. A full survey of the former will be ready by the time Bishop-elect Watson is consecrated, but in the latter will take a much longer time. It was interesting to note that in the ten year period from 1939-1949 there was no increase in the number of parishes in either district and while North Dakota gained one mission station, Utah lost one. Confirmations in the same period totaled 1,515 in North Dakota, but the number of communicants increased only by 9 to 2,985. In Utah there were 1,402 confirmed, and communicant strength showed a gain of 514 to the number of 2,779. Appropriations by National Council to North Dakota were in excess of \$200,000 during the ten years, and in Utah slightly less.

Weiland also told of the allocations made from the emergency loan fund. Requests of over two and a half million dollars were received from various dioceses for the million and a half dollars available. After disposition had been made of the funds, further requests came from other dioceses to the amount of \$330,000. Some of the allocations made were to the dioceses of Los Angeles, \$175,000; California, \$126,000; Texas, \$100,000; Virginia, \$100,000; Olympia, \$90,000; South Florida, \$90,000; Long Island, \$75,000; Arizona, \$75,000.

### Roanridge

The Rev. Gresham Marmion of the town and country division introduced Mr. William Cochel, layman of West Missouri, who with his wife made possible the rural training center at Roanridge. Mr. Cochel spoke with a most moving simplicity. He said that his life has had two inter-

(continued on page six)



# EPISCOPAL CHURCH NEWS

## Only Male Member of the Women's Auxiliary

★ The only male member of the Woman's Auxiliary of the Episcopal Church in the United States, J. Virgil Pugh, 77, pictured on the cover, will celebrate his 13th year as chairman of the altar guild of Epiphany church, Los Angeles, this year.

As chairman of the altar guild, a high and responsible parish office, usually held by some outstanding woman of the congregation, Mr. Pugh is responsible for selecting, protecting and replacing altar cloths, vestments and equipment of the altar, as well as seeing that flowers and candles are always fresh, available and in place for every service.

The unusual honor was accorded to Mr. Pugh by the women of his parish in recognition of his devotion to his wife and, through her to the work of the church. Shortly after his wife became totally blind, Mr. Pugh sold the grocery store he had built up and dedicated himself to being his wife's "eyes," thus

enabling her to carry on the active church work she loved.

He guided her to and from the many church meetings and diligently helped her continue her work as chairman of the altar guild, patiently waiting for her to finish her meetings and advising her on colors and arrangements on the altar. On the death of his wife in 1938, in honor of his devotion to her and his dedication to his wife's work in the church, the women voted to accept him into full membership in their exclusively feminine organization, an honor never before accorded any other male, clergyman or layman, and to honor him by electing him to the office of chairman of the altar guild which his wife had filled until her death.

### ANNUAL CONVENTION OF PHI SIGMA

★ The Phi Sigma fraternity, a national Church order for high school boys, held its annual convention at St. Andrew's, Long-

meadow, Mass., where a new chapter was initiated, organized by the rector, the Rev. Charles Havens Jr. Presiding over the meetings was the Rev. Joseph H. Titus, national director, who is the rector of Grace Church, Jamaica, N. Y., and a member of the Witness editorial board. Bjorn Rossing of Jamaica was elected president of the fraternity for the coming year.

### SALINA ORGANIZED FOR ACTION

★ Eight avenues of activity are being forwarded by the social relations department of the district of Salina, under the chairmanship of the Rev. Robert H. Mize Jr. The following sub-committees have been set up: Displaced persons, the Rev. Henry Choquette of Norton, chairman; Clothing for Europe, Mrs. Nell McCabe, Norton, chairman; Peace, W. H. Dawley, Salina, chairman; Mental health and educational needs of children, Wilbur Mueller, Salina, chairman; work with St. Faith's house, Deaconess Avelyn Seymour, Salina, chairman; work with St. John's School, Brother Dunstan Raphael, Salina, chairman; work with St. Francis homes, Mrs. Mary Fravel, Kingsley, chairman.

### LAY WORKER HONORED

★ The 500 delegates attending the convention of the diocese of Los Angeles gave a rising vote of thanks and appreciation to Mrs. Catheryn E. Davis, who resigned as secretary of the diocese after 42 years of service, under three bishops. She has a genius for finances and for many years assisted with and directed all of the important financial affairs of the diocese, so that Bishop Bloy, in announcing her resignation, was able to say, "she has saved the diocese thousands and thousands of dollars."



**WANTA PLAY?** These two youngsters won the nose-to-match box contest at a youth affair in the diocese of Lexington



## CUBA ANNOUNCES REAL NEEDS

★ Ten more priests, fifteen church buildings and eleven rectories are needed now by the Church in Cuba, according to Bishop Blankenship in reviewing the work of the past year. Only two candidates, both Cuban, are in sight for ordination this year. Other pressing needs are in connection with two of the schools which play so large a part in the Church there; a dormitory for St. Paul's, Camaguey, and an addition to Trinity School, Maron.

At five of the places where churches are needed, some funds are in hand toward new buildings, but not nearly enough at present costs. Land has been bought for the school at Moron. Part of the land is property which the mission needed some years ago and was unable to buy at that time. As the land would have been lost to the Church if not bought then, the priest in charge bought it and has held it for the Church. The land has since doubled in value but he has accepted only the amount he paid for it.

Since many British West Indians are leaving Cuba, returning to their native islands, and many others go over completely into the Spanish-speaking community in Cuba, the Church's work among British West Indians makes no great gain. The Church still has, however, and probably will continue to have, twenty-five active British West Indian congregations. All the Spanish-speaking West Indian missionary dioceses, of the Episcopal Church, for many years have had to face this responsibility, i.e., pastoral care of people from the British islands. They have been mostly Anglicans. The British bishops have wanted to provide it, but have rarely ever had enough staff to do so adequately.

Many Americans have left Cuba in recent years but the Church continues to have work among those remaining. The Cathedral congregation in Ha-

vana has more than 300 families. Smaller congregations are in Santiago and La Gloria.

Cuban congregations, Spanish-speaking, of course, make up the greater part of the Church. The national Cuban Woman's Auxiliary has thirty-seven active branches. All the officers are Cuban. Activities of the Cuban Young People's Service League during the year have included one national meeting and several regional. In Havana a considerable number of university students attend the Spanish services at the cathedral.

## UNION SERVICES IN NEW YORK

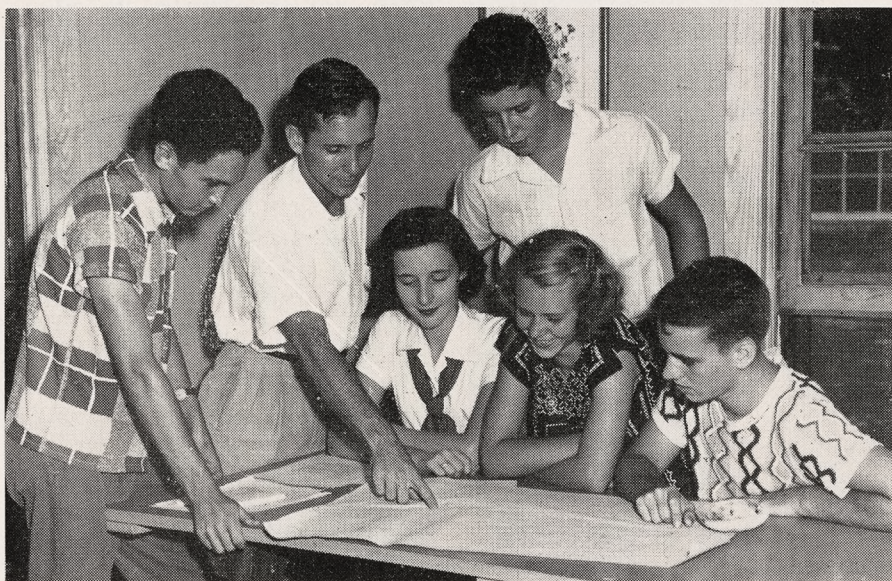
★ Episcopal Churches in lower Manhattan are sponsoring union service on Wednesday evenings in Lent. The Rev. Roscoe T. Foust, rector of the Ascension, was the preacher last evening at a service at Calvary; the Rev. Louis W. Pitt, rector of Grace Church, preaches at the Ascension on the 28th; the Rev. Worcester Perkins of the Holy Communion is at St. Mark's on March 7th, and the services end on March 14th with a service at Grace Church when the Rev. Richard E. McEvoy will preach.

## 1950 GIVING BROKE ALL RECORDS

★ Last year the Church gave more for the support of the general Church program than in any other year in its history, reports Treasurer Russell E. Dill. The total received was \$4,265,774, which was about \$100,000 more than the total pledged. The diocese of New York paid the largest amount, \$378,977; Pennsylvania was second with \$293,474, and Massachusetts third with \$262,249. There were ten dioceses making payments of over \$100,000: Connecticut, Long Island, Maryland, Chicago, Michigan, Ohio, Southern Ohio, Newark, Los Angeles, Washington.

## ALL ACCEPT ELECTION

★ The three clergymen elected bishops of missionary districts at the recent meeting of the House of Bishops have accepted: the Rev. Richard R. Emery of St. Paul's, Minneapolis, for North Dakota; Dean Richard A. Watson of St. Mark's, Seattle, for Utah; the Rev. A. Ervine Swift of the Philippines, for Puerto Rico and the Virgin Islands.



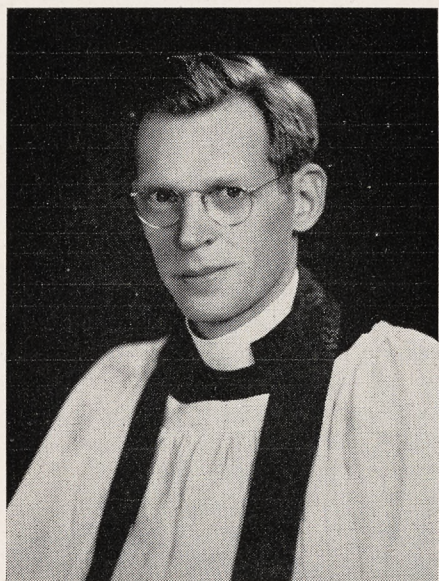
**YOUTH COMMISSIONS** of Florida plan activities: L. to R.: John MacGowan, Tallahassee, treasurer; Rev. Robert Parks, adviser; Nancy Bostick, Quincy, secretary; Tom Sale, Panama City, reporter; Mary Lou Urban, Jacksonville, chairman; Bill Hill, Pensacola, vice-chairman



## NATIONAL COUNCIL

(continued from page three)

ests—rural people, and the Church. These two he has combined at Roanridge. He felt that a clergy trained in agriculture was needed, if for no other reason than that they could talk to farm people and know the "difference between a Plymouth Rock and a Holstein." In the past five years over 300 seminarians and women workers have received training for periods of from three to six weeks at the center. There are eight trustees appointed for five year



**NORMAN L. FOOTE**, Director of the Institute at Roanridge

terms by the Presiding Bishop, the bishops of West Missouri and Missouri, the head of the agricultural department at Park College and the president of the cattle growers' association. There is an investment of \$250,000 which has come from many persons, including help from the birthday thank offering and the Woman's Auxiliary. Mr. Cochel spoke of the needs including staff houses, and a fifty bed hospital in a county where there is none, and a church. With deep faith he asserted that all will come in time, but that he hoped that the work would never be considered completed, for then it would die. He was most complimentary of the staff, including the director, the Rev. Nor-

man Foote; the research and field work director, the Rev. William Spofford Jr., who also teaches rural sociology at Park College, and the Rev. Mr. Philbrick who is developing a home-stead project. The center is being visited by many groups, among them farmers who come to see the complete water and soil conservation venture. The county agent also utilizes it for various crop tests. In concluding Mr. Cochel stressed that most of all, though, it is designed to develop rural church workers.

The Rev. Roger Blanshard of the college work division introduced John Morris of Brunswick, Georgia, student at Columbia University, who is the chairman of the executive commission of the national Canterbury association. He addressed the Council on the formation of the association at Cranbrook, Michigan, in December, telling of the desire of college students to have a national group which could coordinate their work in the Church. Bishop Louttit also spoke to the Council as the chairman of the armed forces division. He endeavored to clear up some of the confusions that he sensed existed among Church people concerning the recruitment and placement of chaplains.

### Overseas Work

Bishop Mitchell reported for the overseas department, and asked the approval of the Council to delay remittance of \$167,000 voted from the war damage funds at a previous meeting for the rebuilding of Brent Hospital in Zambungo, Philippines. The department thinks that the critical and uncertain conditions in the Far East make it unwise to begin any construction at this moment. Bishop Binsted of the Philippines had informed the department that he did not think that the conditions are as serious as was thought here and desired to go ahead with the hospital. Bishop Whittemore asked if withholding this for the time being would not mean discour-

agement to Bishop Binsted, for after all we are wondering too in this country whether building may not be destroyed, yet we go ahead. Bishop Sherrill answered this by saying that he had to agree with the department in its cautious attitude. Dean Carman raised the point that the people in the area might need a hospital. Bishop Bentley then described the temporary building that has been serving a small number since the hospital was destroyed by bombing, and gave as his opinion that it would be possible to use it for some time to come. The department's wishes were accepted, but not unanimously. Complete concurrence was given to a change in the length of service for missionaries in Liberia from four to two years.

### Social Relations

The department of Christian social relations through its chairman, Bishop Keeler, was successful in having passed by the Council a procedure for dealing with matters of social action. The department has realized that it can never speak in its own name only, for since it is a part of National Council, it involves it in its activities. It has acted in the past on issues about which General Convention, the House of Bishops, or National Council has given a clear mandate. When resolutions proposed by individuals or groups, or the department itself, has initiated items of political or legislative action, the course has not been clear. Now, National Council shall discuss, act upon, and direct the manner, if any, in which the department's activity in specific matters shall be implemented. If possible, such issues shall have a place on the agenda of the Council, with adequate information sent to the members beforehand, and if commissions of General Convention are concerned, they shall be asked to participate in the discussion, as well as any departments concerned.

An immediate problem in so-



cial action then was proposed by the department. By unanimous agreement a resolution was adopted which urged the Congress and the President to make available to India the wheat that we have and is needed in the famine conditions in that land. This move was in harmony with that of the National Council of Churches, and the opinion is to be sent to the President, the Secretary of State, the Secretary of Agriculture and the appropriate Congressional committees. In addition, the resolution urged that all our Church people make known to their Congressmen and the President their thoughts on the matter.

The Rev. Arnold Purdie who has served as director of the



**BISHOP HOBSON** told the Council that Church is doing all right in money matters

division of health and welfare services is leaving to become head of the City Mission in Pennsylvania. He reviewed for the Council the work of his division, citing the studies of social services that had been done in six urban dioceses. In addition, he told of how in cooperation with the child welfare league there had been an evaluation of St. Francis' Boys Home in Salina and Ellsworth, Kansas. Fact-finding work on hospitals and convalescent homes of the

Church, and the study of conditions of the retired and disabled clergy are also other things in its field of interest. Constantly they have been confronted with disturbing situations in the agencies and institutions of the Church dealing with children, and have endeavored to bring them up to contemporary standards and practices.

#### Laymen's Work

Mr. Robert Jordan extolled the job that had been done by the laymen in the last every member canvass. He said that plans for next fall are underway, and mistakes of the past caused the Promotion Department to do some revising. They are conscious that the 1950 presentation was too long and that they had mechanical devices that did not work too well, but by and large the laymen were well prepared.

#### China & Relief

The Rev. Almon Pepper's presentation of our part in Church World Service, which has been about \$650,000 in the past year, provoked a short discussion. Bishop Mitchell mentioned that he understood that Bishop Hall of Hong Kong needed help desperately. Bishop Sherrill noted that we have been able to aid in the past and will continue, and then added that he was disturbed about a communication from Bishop Hall that said the embargo by our country had made a terrible situation in China in the matter of medicines. The cost of penicillin and other drugs is exorbitant because of our government action, but the Presiding Bishop saw no way of dealing with the matter.

#### Woman's Auxiliary

The national executive board of the Auxiliary, meeting February 9-12, helped forward the work of the Church in many ways, through appropriations, conferences and otherwise, partly for immediate results, partly for plans for the future.

One of the appropriations was for a church and guild hall at

Rapid City, S. D., to provide for the large number of Indians leaving reservations to come to that city. About 800 of them are Episcopalians who should be ministered to, particularly during the time of readjustment to a new life.

A resolution, similar to the one passed by the Council, urged the giving of surplus food to India. Another called for no change in the federal law which provides a minimum age of sixteen years for work on commercial farms during the school hours.

Addresses were given by Ada Clarke, Church Army sister, and Bernice Jansen, both missionaries in the Philippines; Daphne Hughes of the Newark youth consultation service; Leila Anderson, who spoke on the work so far done by the joint commission on the matter of giving women a voice in General Convention.

There were also reports by provincial representatives on various national gatherings, and the usual reports on the activities of the National Council's departments and divisions.

#### BISHOP ERNEST M. STIRES DIES IN FLORIDA

★ Bishop Ernest M. Stires, retired bishop of Long Island, died at Palm Beach, Florida, where he was spending the winter. He was eighty-four. The funeral was on Saturday the 17th at St. Thomas Church, New York, where he was rector for many years. Service was conducted by the present rector, the Rev. Roelif H. Brooks, assisted by Presiding Bishop Henry K. Sherrill, Bishops Donegan and Boynton of New York and Bishop DeWolfe of Long Island.

Bishop Stires was a member of the Witness Advisory Board since the founding of the magazine. He was president of the House of Deputies at the 1925 General Convention and was a member of the National Council from 1919 through 1937.



## OREGON HOLDS CONVENTION

★ The convention of Oregon was held at Eugene, February 11-12, when consideration was given to needed expansion to care for the population growth in the diocese. The dinner was held the evening of the 12th when Bishop Dagwell spoke on experiences during the fifteen years of his episcopate. He made a previous announcement that his address would be given in fifteen minutes but we suppressed the temptation to spend the price for a telegram to find out if he kept within the limit of one minute for each of the years he has headed the diocese.

Bishop Dagwell entertained the clergy and their wives at breakfast, following an ordination on February 13th, after which there was a conference on plans for the celebration of the 100th anniversary of the establishment of the Church in Oregon.

## COMMUNITY DAY OF PRAYER

★ Clergymen of a large number of New York churches are joining in an all day community day of prayer for the peace of the world, held today, Washington's Birthday, at the Ascension, New York. It opens with a celebration of the holy communion, with Rector Roscoe T. Foust the celebrant. Prayer meetings are being held at half hour intervals through the day, with a different clergyman leading at each one. It closes with an evening service at eight when Bishop Blair Larned, in charge of the American Churches in Europe, is to preach.

## CHURCH PEACE MISSION IN BOSTON

★ A Church peace mission was held in Boston February 11-12, opening with an evening service at Trinity Church when Prof. John Oliver Nelson of Yale Divinity School was the preacher. The following day three meetings were held at Christ Church, Cambridge, one for the clergy in

the morning; one for women in the afternoon and a general meeting in the evening. The purpose of the mission was to explore the area covered by the Church in relation to war and peace.

## RACE RELATIONS SERVICE AT CATHEDRAL

★ An interdenominational service of interracial fellowship was held at the Cathedral of St. John the Divine, New York, on February 11th, sponsored by the Interracial Fellowship of Greater New York and the Protestant Council. The preacher was Bishop Aldrich, retired of Michigan, who is now dean of the chapel at Princeton University.

## ACOLYTES FESTIVAL IN NEW YORK

★ The annual acolytes festival of the diocese of New York was held at St. Mary the Virgin on February 12th, with Bishop Donegan presiding at the service. Guests included clergy and acolytes from Long Island, New Jersey and Connecticut. A luncheon followed the service.

## ENGLISH BISHOP AT PACIFIC

★ Bishop Robert C. Mortimer of Exeter, England, an authority on canon law, will give five lectures at the Church Divinity School of the Pacific, April 16-25. They are open to the public.

## THREE YEARS LATE SAYS DOCTOR

★ Physician Karl Menninger at Topeka, Kansas, was giving a talk to young mothers on helping the child form creative attitudes toward life. After the address a mother came to ask him when she should begin to teach these attitudes to the child.

"How old is your child?" asked the doctor.

"Three years," replied the mother.

"Well," said Dr. Manninger, "Hurry home as fast as you can. You already are three years late."

## TEXAS VESTRYMEN GET RESULTS

★ After considering the merits of various plans for promoting the Church, vestrymen of a Texas parish decided to place Prayer Books on their desks and counters, agreeing to meet in six weeks to compare results. Their experiences were much alike. First, they found that they themselves read the Prayer Book more often, some regularly. Second, visitors who mentioned the book opened the way for discussion about the Church. Third, many recalled previous contacts with the Church, confessed to lapsed interest, made feeble excuses for their negligence. Fourth, some expressed such interest that they were counted as likely candidates for confirmation.

The vestrymen agreed to continue the experiment and suggest it to others because of the results they have so far obtained.

## KENYON COLLEGE OFFERS SCHOLARSHIPS

★ Kenyon College is among the twelve colleges in the country whose students may be recipients of scholarships from the George F. Baker fund of New York. The University of the South is the other college related to the Episcopal Church on the list. The Kenyon scholarship is a maximum of \$5,000 for four years, awarded on the basis of academic aptitude, evidences of ability to lead, accomplishment to date. Kenyon also has three other scholarship foundations, one for \$4,000 for four years; one of \$3,000 and another of \$2,400.

## BROTHERHOOD SERVICE IN CHICAGO

★ The annual corporate communion of the Brotherhood of St. Andrew will be held this Saturday, February 24th, at St. James, Chicago. The service at eight will be followed by a breakfast when the speaker will be Lt. Col. Paul Rusch of Japan.



# EDITORIALS

## Lions, Bears and Scorpions

**T**HERE are two striking, pastoral scenes in the Old Testament which—though widely separated in time—belong together, because of the bearing they have on human motives and problems. The first is the picture of young David standing before King Saul and making good his claim to fight the giant, Goliath, by boasting: "Thy servant kept his father's sheep, and there came a lion and a bear and took a lamb out of the flock; and I went after him and smote him and delivered it out of his mouth, and when he arose against me, I caught him by his beard and smote him and slew him. Thy servant slew both the lion and the bear." The second scene is in the form of a parable spoken by the shepherd-prophet, Amos, and is irresistibly funny, if one doesn't inhibit his sense of humor when he reads Holy Scripture. Says Amos: "A man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall and a scorpion bit him!"

Amos' parable was aimed at his degenerate nation which was going from bad to worse because it had let the results of opposing God's will pile up, instead of repenting at the first call of the prophet and turning back then into the way of righteousness. It dodged the lion only to meet the bear; it fled from the bear and took refuge in self-satisfaction, only to get bitten by the scorpion. But the courageous young shepherd, David,—if we are to believe his boastings—did exactly what Israel failed to do. He stood up to his lion and disposed of him, and so got himself ready for the greater test and the resounding triumph over Goliath.

### Obvious Significance

**T**HE significance of these two scenes for the lives and problems of us Christians today ought to be fairly obvious. Every one of us has a lion in his way, in the shape of a besetting-sin. Perhaps some of us are morally so insensitive that

we don't recognize his shape, although our companions would be very ready to point it out. But most of us, it may be hoped, are aware of one or more really black spots on our characters, although we dislike looking at them. We say to ourselves: "Oh well, we all have our weaknesses; I guess I'm as good as the average fellow." So we turn our back on the lion and are surprised to meet a bear, in the shape of another sin that gets us into trouble. But the habit of evading moral responsibility is now so strong that we seek shelter, perhaps in feverish activity—a very dangerous wall to lean against—and to our great aston-

ishment, a scorpion bites us and we chant the old cry of the weak, disillusioned man: "Oh dear, oh dear; life is just one damned thing after another."

And now Lent is upon us again and mother Church challenges us to do something about these lions and bears, to catch them by their beards, as doughty David did, instead of running away from them. The collect for this week reminds us that although we "have no power of ourselves to help ourselves," the infinite resources of God can "defend us from all adversities" of body and soul. We shall be very foolish indeed if we do not, here and now, before Easter is a day nearer, take a good long look at the besetting-sin and devote the rest of Lent to making ourselves a clear

channel for the cleansing, renewing power of God in deliberate, unhurried daily prayer that begins with a recognition of his loving and omnipotent presence; that goes on to put before him the unpleasant picture of that lion-sin that we've been fleeing from; that then realizes his willingness to empower us to get free from it, and a hearty upsurge of thanksgiving for this freedom.

Just this simple, daily program may well be our most fruitful rule of life for Lent. There is no such animal as a disillusioned Christian; that's a contradiction in terms. For the real Christian soul is one who is continuously certain that "power belongeth unto God" and who keeps himself

## "QUOTES"

**A**S a moralist, a teacher of virtuous living, Jesus was the most cavalier and the least puritanical who ever lived. It is remarkable how little troubled he was by the fun-loving propensities of common folk. In fact he scandalized his critics with his own happy and shameless indulgence in pleasures of this life. And we are glad and grateful for this, as his followers, for he has blest and sanctified our play. But he makes it very clear to us: the pleasures of this life are to be enjoyed, but not to be our obsession. In the great parable of the sower he reminds us that pleasures, like cares and riches, can choke our souls. They will, unless we control and master them rather than being mastered by them.

—FORWARD DAY-by-DAY



persistently in living contact with that power which makes all things new—even the shoddy, worn-thin characters that so many of us possess. For such a one, life need never seem to be “one damned thing after another,” but may well become, by God’s grace, a blessed experience.

Let him who will apply this parable of the lion, bear and scorpion to our policy-makers and legislators in this year of our Lord, 1951. It is peculiarly easy to do, because the parable was aimed by its author at the corresponding class of public men of his day.

# The Beatitudes—

## Blessed Are The Meek

BY

KENNETH R. FORBES

Member of Witness Editorial Board

OF all the Beatitudes of Christ, this one is probably the most commonly misunderstood. In fact, with the English translation it seems a contradiction in terms; and the various modern versions fail to make the sense less dubious. “Meek,” “gentle,” “kindly”—all these words indicate for most of us someone with a disposition all sweetness and light, a submissive and spineless soul. And we know, from long experience with the world, that such as these are more likely to get kicked around than they are to “inherit the earth” or anything else materially valuable. And yet this connection between “meekness” and “inheriting the earth,” as cause and effect, appears again and again in the Master’s teaching and was one of the principles of life recognized by the more discerning of pre-Christian Hebrew writers. In fact, the Beatitude attributed to Jesus was practically a literal quotation from Psalm 37:11: “The meek shall inherit the earth; and shall delight themselves in the abundance of peace.” So it would seem necessary for us to revise drastically our instinctive notion of what the meek really are like. What is their attitude toward God and what is their relation to the world?

I believe that we shall be right in assuming that the attitude of the meek toward God is one of constant awareness of his power and love and of their own unworthiness and inability to determine effectively the course of their lives in this world. Where the changes and chances of this mortal life bear cruelly on them personally, they will accept the fact without rebellion and look to God for a revealing of his will for their next steps. This has certainly been the attitude of all the Christian saints and heroes whose impress on the world has been creative and notable.

### Clue to Puzzle

WHEN we come to consider the relation of the meek to their fellow-men as individuals, and

to the world at large, it is not so simple, for it is here that the puzzling promise of our Lord applies—that the meek shall inherit the earth. I think that the clue to this puzzle is found in the mind and life of Jesus himself. His attitude toward God the Father was obviously one of submission and complete trust and also of simple acceptance of all that the forces of sin could do to him personally. The perfect poise and serenity resulting from this gave him control and dominance in all his relations with the world. The miracles he wrought in his earthly life are evidence enough of this. Sickness and death in others he overcame; and that he might literally have inherited the earth as a world conqueror was clearly possible had he not deliberately renounced it for the sake of his future revolutionary impact on the thinking and conscience of the world.

There would seem, then, to be the most intimate connection between the attitude of self-dedication of an individual to God, asking nothing for himself and trusting utterly to the wisdom and love of the Father, and the power of that same man over his environment and over the lives of his fellows. Peter’s naïve question: “We have left all and followed thee; what shall we have therefore?” brought this most revealing answer from the Master: “He shall receive an hundred-fold now in this time, houses and brethren and sisters and mothers and children and lands, with persecution.” He answered Peter on his own level of understanding instead of rebuking him for his worldly standards. That is, the completely dedicated citizen of God’s Kingdom will be possessed of such patience and clear-sightedness that even worldly goods will come to him, alone with persecution which will also be his lot, and with the heavenly inheritance in future time. This was the perfectly plain statement of Christ and it agreed with his declaration in another connection: “Seek



ye first the Kingdom of God and his righteousness and all these things shall be added unto you." He that is in close relation with God will inevitably have power over men. This is the "meek" person; not a weak and flabby creature, nor an arrogant and grasping character, but a man or woman of conscious strength, aware of God as the source of all power, and intent to endure hardness for his sake. Such material things as do come to him, he acquires because of his poise and clear-headedness in contrast to the feverish, short-sighted graspings of the average man.

#### Meaning for Today

**W**HAT might this conception of meekness mean to us, practically, in this age of violence and confusion? Its first meaning is, of course, that there is no dependable source of power but God; that our only hope for an effective life in this world is maintaining a live contact with the Father of all men. And such a vital relationship to God by prayer and meditation ensures both our humility and our confidence; humility because we become aware of our insignificance and poverty in comparison with his beauty and glory; confidence because we are learning that "with God all things are possible." And as a direct result of this quality of character created by prayer, we shall find ourselves able to cope successfully with all the pressures and threats of a world deluded by the notion that hatred of sinners and belief in violence as a sovereign method of converting them can ever succeed in bringing peace, fellowship or righteousness to mankind. The genuine Christian today—as in all ages—is the man or woman who has put on the armor of God by prayer and, having learned his will, can set his face like a flint against violence and man-made-vengeance in the affairs of men and nations; can speak ringing words against "spiritual wickedness in high places"—which is an all-too-accurate description of the quality of today's rulers—even as our Lord did in his terrific enunciation of the "Woes" that immediately followed his "Beatitudes" in the Gospel narrative.

#### Conviction and Courage

**S**UCH, then, are the meek, as our Lord understood them. They are persons of serenity, conviction and courage, never seeking trouble, never irritable or peevish or disheartened by the sins and stupidities of friends or enemies, never intent to grab the good things of life for themselves, but ever ready to fight tenaciously for the under-dog, for the victim of brutality or ignorance and brave to denounce sin in high places or low. And they will always appear to the sinful and deluded of the world—even as our Lord himself appeared—as the "Terrible Meek" who convicts

of sin because he is quite content to suffer himself from sin. It should be a solemn ambition for everyone of us who has been baptized in the name of the Lord Jesus to qualify for the noble and costly title of the "meek," for it will involve us, as Jesus made plain to Peter, in persecution as well as endowing us with power and light and love. Whatever of the material things of life the meek may acquire will be by virtue of simple psychological laws which the Master so clearly understood. The man who "blows his top," who is irritable, contentious, unforgiving is, by that very token, the man who misses even material success, which seldom comes to one who cannot think objectively, plan coherently or act decisively, because passion has blinded his eyes and weakened his will. How very true, on every level of human life, these penetrating words of Jesus: "Blessed are the meek for they shall inherit the earth."

#### The Master's Promise

**P**ERHAPS no one of us Christians today, however devoutly we seek to cultivate the quality of meekness, will ever be given the inheritance of the earth on the high plane where our character, our words and our actions shall dominate the thoughts and consciences of future generations. Only a very small company indeed, after the Lord Christ himself, has attained that sort of inheritance of the earth—St. Paul, St. Francis and, in our own generation, Mohandas Gandhi and Albert Schweitzer. But it is not too much to hope that many of us in this distracted and fear-ridden world of today may learn to live so close to the Master of life in the intimate fellowship of his family, that the power and splendor and beauty of God will dissolve our fears, transform our weakness into strength and so make us genuinely to be of the company of the meek and lowly in heart who can face life's problems with clear heads and brave hearts, poised and serene as only the meek can be.

Our reward in this world and in this time will then be, as our Lord assured Peter, "houses and brethren and sisters and mothers and children and lands, with persecution"—which is to say that some of the good things of this material world cannot escape us meek folk even while we endure persecution by the blind and bitter and vengeful who are inevitably spawned by the sort of world that man's sin and ignorance has created. Such a reward and such an inheritance should not be beyond the reach of any of us who have learned to do business with God and to carry the rare fruits of that business into the markets of our rough and tumble world, claiming the inheritance the Master has promised us.

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# Figs or Thistles

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

OUR Lord had the saving grace of humor. "Do men gather grapes of thorns and figs of thistles?" is a very whimsical question. It is a shame that so many stupid leaders have insisted that dullness is a sign of piety and that humor is an instrument of Satan. Satan may be cynical and even witty but Satan has no real humor. The words that we have quoted have a context that it may be well for us to observe.

They follow the warning that we are to beware of false prophets, and the intimation that we shall know these false religious leaders by their fruits.

The two kinds of fruits which false teachers seem to produce are those which have the spikey qualities of the thorn and the rasping quality of the thistle.

He unquestionably had the Pharisees and Sadducees in mind when he spoke of false leaders, for they were the popular leaders of his time, so popular that they finally succeeded in crucifying the man who exposed their falsity.

In the sermon on the Mount the Lord tells us of two kinds of righteousness;—the wrong kind and the right kind;—the wrong kind brings the fruit of falsehood, the right kind brings the fruit that he was so laboriously endeavoring to produce.

(1) "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven."

(2) "Seek ye first the Kingdom of God and his righteousness: and all these things shall be added unto you."

## Popular Religion

IT is perfectly legitimate to apply this test, which he asked us to apply, to the popular religious movements of today and to ask ourselves how much of our religious leadership is destined to produce thorns and thistles and is rather dubious about the value of grapes and figs.

The first characteristic of these false prophets, then and now, lies in their tremendous popularity.

They were backed by an innumerable company of little thorns and little thistles, which were never quite so happy as when they were pressing their ugly crown upon the Saviour's

brow, or thrusting their spikey lances into his side.

Neither God nor righteousness can be determined by a referendum and mere numbers do not justify a cause.

The number of the names who follow the Master through it all were one hundred and twenty grapes and figs. The thorns and thistles were beyond count which same is characteristic of any badly cultivated field.

Neither does the rasping assurance of thorns and thistles overweigh in God's sight those who practice his righteousness in secret as they were bidden.

If you keep the outside of the platter clean by a certain abstinence from non-respectable sins you can fool the people into thinking that there is no uncleanness inside. Popularity is no sign of virtue.

The motive of Pharisaic righteousness is to justify oneself and its concomitant quality is to despise others.

The Pharisees and Sadducees could not endure contradiction, any more than the extreme partisans in the Church or out of it today can endure contradiction or rebuke.

Is it characteristic of both the high Pharisee and the broad Sadducee that they despise those who differ from them and bitterly resent those in authority who would curb their dogmatic utterances either for or against the tradition of their fathers.

Whenever you find petulance or cynical anathemas you may be certain of that mind which St. Luke describes in the following language, "And as he said these things unto them the Scribes and Pharisees began to urge him vehemently, and to provoke him to speak of many things; laying wait for him and seeking to catch something out of his mouth, that they might accuse him."

## Righteousness By Law

THESE ancient Pharisees believed in making men righteous by legislative enactments; and the Sadducees sought the same end by daring speculative assertions.

They were utterly oblivious to the graciousness of Christ and loudly invoked that righteousness which was by the law, or else tried to break down men's faith by airing their own doubts and speculations.

Both Pharisee and Sadducee were adept in substituting the laws or opinions of men for the law of God.

They were like many of our sectarian ministers today who loudly proclaim against the use of wine, while they deliberately remarry people



against the expressed law of Christ. If this isn't straining at gnats and swallowing camels, it is a piece of glaring inconsistency.

It seems to have no weight with them that Christ said that he who marrieth her that is divorced committeth adultery.

Modern Pharisaism is like the ancient thorn in that it scolds those sinners who sin against the flesh, toward whom Christ was conspicuously kind and tender, and are indifferent to those who commit meanness under the protection of the law.

Pharisees invoked prejudice against the sweet reasonableness of Christ, and today large religious bodies sanction a secret order which commits acts of intolerable meanness and cowardly cruelty in order, they say, that God may be justified.

Whatever may be the marks of Christ, they are not the marks of the Pharisee or the Sadducee. He did not appeal to prejudice nor philosophy. He was kind toward those who differed from him in their religious views.

He frankly told the Samaritans that "they worshipped they knew not what," and then complimented them on their individual acts of mercy and gratitude.

He could see good in the inveterate enemies of his religion.

He was compassionate toward those who were the victims of fleshly sins and rebuked the elder brother who was a glaring instance of harsh intolerance. He was extremely severe to those of his own company who failed him in their loyalty and comprehension, but he could forgive those who crucified him for they knew not what they did.

### American Christianity

**A**MERICAN CHRISTIANITY needs sorely to cultivate its grapes and figs and to get rid of its spikey qualities.

Its greatest lack today is not theological comprehension but wholesome fellowship which will attract the common people, even if it loses the wise and mighty.

The Church was never advanced merely by its "wisdom after the flesh," nor by its "itching after the dollar," but solely by its ability to preach the whole gospel of Christ as it has received the same, with the compassion of Christ toward sinners and his accessibility to the fellowship of the ordinary man.

Somehow the Church lacks flexibility in its invitation to those without.

Some attribute this to the fact that common men cannot accept this or that doctrine, but would come into the Church if the bars were let down in doctrinal requirements.

Others think that the Church should come out

more openly for law enforcement and civic interests.

I do not think so. What is needed is to acquire more graciousness and less stiffness of manners; more fellowship and less of the exclusive caste; more human touch and less ecclesiastical manners; more kindness and less consciousness.

The most far reaching and permanent results are attained when men can combine a definiteness of religious conviction with an attitude of cordial kindness toward all men.

It was characteristic of the Christ that he could tell the Samaritan: "You worship you know not what," and yet win the Samaritan to his person.

Christ did not water down his assertions to please the intellectuals of his day. Rather he allowed the intellectuals to pass him by while he sought for those who needed him.

Because you say "I know" therefore your sin remaineth but to those who said, "I sin," he forgave the sinner and inspired him with a new purpose.

The Church could afford to ignore the whole group of intellectuals, if it only could learn how to be so attractive to sinners that the common people would hear her gladly.

## An After-Thought On The Assumption

BY

EDGAR L. TIFFANY

General Preacher of Diocese of Western New York

**I** DOUBT whether any generation was ever shocked out of its wits like unto ours. For no sooner had we partially recovered from the atomic bomb and the moral as well as spiritual problems which it has raised, than the Roman Church, not to be outdone by science, drops the dogma of the Assumption directly upon our already dizzy heads. That we were taken completely by surprise is due entirely to our self-complacency and stupidity. We had ample warning. This was a Holy Year. Some of us had an uneasy suspicion that Rome would never let it pass without giving the faithful something to remember it by; something colossal, stupendous, out of this world, in a word—atomic. Due to veiled but persistent hints earlier in the year, some of us were prepared to hear the proclamation that the veritable bones of St. Peter were finally discovered after these many years complete and intact—and woe be unto him who should question it! Then without warning,



like a cleverly executed screen pass in football, the Dogma of the Assumption was dropped upon us, and we were left stunned, bewildered and indignant. We protested that it was not fair, it was literally not according to the book, something had to be done about it. Well, what can we do about it, if anything, to help us understand the Roman point of view, and at the same time re-examine our own.

### Poetry of Religion

ONE thing is sure as the outcome of all this, George Santayana, that blithe spirit and scintillating mind, will now end his declining years in perfect peace. Always interested in the things of religion he maintained that poetry and religion were one in essence. That to look for scientific or even historical accuracy in religion was to lose its true meaning and insight. Spiritual truths were to be spiritually discerned, to be symbolically, poetically, interpreted. To do otherwise would ultimately lead to intellectual misery and spiritual apathy. So would Santayana interpret the dogma of the Assumption to his satisfaction. Not so the Church which formulated it. The dogma must be accepted literally and historically by all the faithful. If you read the encyclical of the Pope last August you would have been prepared for this. It was stressed that no longer would mystical or symbolic interpretations of doctrines be tolerated. There were to be accepted as literal, factual, final. Any attempt to correlate them with the findings of modern science, historical criticism or modern thinking were ruled out. The Church turned back to the Council of Trent—blinds were drawn and the doors locked.

### Authority Not Needed

NOW the one thing that Protestantism has fallen back upon in rebuttal to the dogma of the Assumption is the fact that it cannot be found recorded in Scriptures or even mentioned to the early Church fathers. That is true, but in justice to Rome no such claim has been made. Biblical authority from the Roman standpoint is not necessary to establish any truth. What is necessary is that the Church proclaims it and you accept it. If the Church decided that the Cat and the Fiddle episode, with the little Dog laughing uproariously, the Dish and the Spoon eloping, and the Cow jumping over the moon, had spiritual value it could pronounce the same as a dogma and the faithful could be told to accept it literally. No figurative nonsense about the Cow symbolizing the rising cost of meat or increasing inflation would be tolerated. This statement is hard to believe but it is true. The Roman Church has now taken the position boldly, defiantly and apparently finally that oral tradition, what someone

has said or says, is on an equal footing with Scripture, nay, is in the last analysis superior to it. Frankly, Protestantism is wasting its time trying to force Rome to admit a standard or canon it has practically given up or abandoned. The one crass test that Rome is willing to take into consideration is purely pragmatic—does it work, pay dividends, give the faithful what they want to believe. It is a pity that William James was not more familiar with the Roman Church. He would have dedicated all his works on pragmatism to it. Frankly, on the Roman theory of oral tradition, any time, anywhere, I cannot see what would hinder a complete repudiation of all Scripture if the Church so decided.

### Theory of Development

IT is one of the ironies of ecclesiastical history that an Anglican was mainly responsible for getting us all in the dilemma we are now in. His name was John Henry Newman. You remember when he decided to enter the Church of Rome, raised as he was on the supremacy of Scripture and the authority of the early Church councils, the acceptance of the Papacy was not easy to that brilliant intellect. He knew history not only wisely but too well. It was his emphasis on the idea of development that made his transition possible. No one has ever stated it more clearly or cleverly. True, the Papacy and the Church could not be found, as they later developed, in Scripture or the early Church. But the seed was there capable of infinite growth, change if needs be and expansion. By comparison the Anglican Church bound to Scripture and the councils was static, paralyzed, dead—the Roman Church dynamic, fruitful, ever living. Anything the Roman Church has ever done, is doing, or will do, can be justified by this theory of development. In other words, to challenge and scold Rome for being what it is, is like berating a zebra because it has stripes. We have finally reached the stage where Kipling's East is East could be paraphrased to Romanism is Romanism, and Protestantism is Protestantism and never the twain shall meet. No, I will not say never for as long as there is oral tradition a voice may still speak out and proclaim let by-gones be by-gones to the unscriptural tune of "For it's always fair weather!"

I would like to confess in closing an unhappy thought that has come into my mind relative to the insistence that the whole difficulty relative to the dogma of the Assumption is that it is not found in the Scripture. Well, suppose it was—say in St. Luke's Gospel or one of Paul's Epistles. What would you do about it? Obviously, if you are a fundamentalist you would naturally accept it word for word even as the Roman dogma re-



quires and your troubles would be over. But if you are not a fundamentalist and yet tried to accept the incident in the face of modern science, physics and biology—without recourse to symbolism, poetry or spiritual interpretation—yes, that is it exactly. Maybe in God's wisdom things are better just as they are!

## Our Present Task And Responsibility

BY

HENRY D. PHILLIPS

Bishop of Southwestern Virginia

**T**HERE are few people who are not conscious of the critical conditions under which we are living. Throughout the world there are misgivings, conflicts and rumors of war. Millions of people beyond the limits of the United States are in distress and physical want. The war through which we have passed left in its wake pain, suffering, destitution, maladjustments and destruction of every kind. Without some kind of faith one cannot fail to lapse into hopelessness and despair, or else people will be appealed to by the wild promises and schemes and plans which give room for a ruthless dictatorial power.

This is a critical period in the life of the world. Without proper guidance and wise choices the world can be embroiled in a horrible experience growing out of what we may call, because of scientific discoveries and inventions, a sophisticated war, characterized by a hideousness never before known.

Since the birth of Christ the world has passed through great crises. In each instance the power of the gospel through the faith and conviction of men has been able to make a definite contribution towards a better life. With all of its shortcomings and failures, the Christian Church has within it the power to be of immeasurable service in our present situation.

Underneath the rumble of confusion and uncertainty there are the undertones of a struggle for a richer and fuller expression of man's nature, in which individuals can have more and more the fruits of a fuller and better life. This struggle and expression may take a definite form and become a crystallized movement.

Already we are in the midst of revolutions and conflicts. While not characterized by the fire of bombs and other explosives, it is no less war in the realm of economics, political structure and social adjustments. Unless there is a definite guiding force born of a deep conviction, resting

upon a faith in the sovereignty and fatherhood of God and a belief in the dignity and sacredness of man as a child of God, events may turn to the destruction of all that we hold dear and precious in what we have known as a Christian civilization.

Our immediate danger is that attempts shall be made to shape the events of the world by reactionaries on the one hand and extreme radicals on the other, neither of which are dominated by the spirit of the gospel of Jesus Christ.

### Need for Unity

**T**HE difficulties are not all abroad. In our own country there is great need for unity of thought and action. For America to render her best service to the well-being of the world of men it is necessary to have a strong America. To be strong we must not only have adequate defense so that there is no invitation for an aggressor to attack us, but we must be unified and firm in our conviction that this is not only God's world but that as Americans our lives shall be dominated by a firm belief and faith in him who is the author of our being and who by his spirit shall enable us to be willing followers of his son, living, working—and dying if need be—in attempting to do his will.

With such conviction and such a determination, many of our great problems which tend to disrupt our life would be nearer a solution. They may be labor problems, industrial problems, international problems or the problems of minorities. All of them can be dissolved or greatly relieved by the application of Christian principles.

Many times attempts have been made to solve these problems either through a benevolent secularism or a humanistic approach, whereas as a matter of fact our faith and belief in God and the reality of it in our own lives determine our views and theory of economies, political structure and social relationships. One might paraphrase the Proverb and say: As is one's faith and conviction so is he in his relationships in life.

We may hope that some day, instead of bitter wrangling and strife between laborers and capitalists at a bargain table, in which the general consumer pays for the damage done by the disputants, we may have a settlement and understanding of any grievances and injustices through labor-management or the representation of labor on the board of directors. I am convinced that working men are primarily more concerned about a security growing out of continuous employment than they are in securing additional remuneration at the expense of the well-being of the enterprise in which they are engaged.

When workers are taken into the confidence of the directorate through their representation I am



convinced there will be no desire to wreck a company or an industry by unwarranted demands. In their loyalty there would be no difference from that of any other member of the directorate. By this method would come knowledge and understanding, which is always the basis of sympathetic cooperation and team-work.

This would put an end to the crippling of all life through unnecessary and unwarranted strikes and the enslavement of labor by dictators who are jockeying for power among themselves. This is no far-fetched hope. Already there are firms which are operating upon this basis. This is an illustration of what I mean by applying the gospel to working conditions.

I do not believe the solution of our labor problems lies along the abandonment of the profit motive; when tried it has failed. The theory goes contrary to human nature. A nearer solution lies along the efforts to curb greed and supplant injustice with just and fair dealings.

#### Individual Submerged

**A**S the world progresses in industrial techniques, new social problems naturally will arise which affect living and produce economic difficulties. Christian men and women must put their minds to work upon these new problems as they arise. At the present time one of the great problems is the status of the individual. Our democratic way of life is being confronted with it, and up to now it has not been solved.

Because of the great masses involved, whether in labor or in great enterprises, the individual is being submerged. As a laboring man he cannot speak his mind without reprisals. As a small business man he has difficulty in maintaining his integrity and independence. Along with this there is the growing tendency for individuals to have their thinking done for them by the syndicated columnists and the radio commentators.

As Christian citizens we are called upon not only to think our way through in matters pertaining to Christian affiliation, federation or union, but to give the Christian concept in all of our relationships; whether economic, educational, political or social.

Each individual has a definite contribution to make; for as we think, believe and act, our convictions and positions gather momentum with other individuals. Our congregations, moving in Christian thought and life with other congregations, eventually bring about state and national convictions, and it will be in this process that we shall gather a great spiritual force which will make its impact upon the life of the nation and of the world.

May God give us grace and strength to know

that we are children of God and are able by his help to render a definite and specific service in our day and time. Such a consciousness will dispel fear and uncertainty and enable us to move forward with Christian men and women everywhere with courage and hope for the peace and happiness of the world.

## They Forgot Things

**I**N 1923 a group of the world's most successful financiers met at the Edgewater Beach Hotel in Chicago. Present were:

The president of the largest independent steel company.

The president of the largest utility company.

The greatest wheat speculator.

The president of the New York Stock Exchange.

A member of the President's cabinet.

The greatest "bear" in Wall Street.

The president of the Bank of International Settlements.

The head of the world's greatest monopoly.

Collectively these tycoons controlled more wealth than there was in the United States Treasury, and for years newspapers and magazines had been printing their success stories and urging the youth of the nation to follow their examples.

Let us see what had happened to these eight men 25 years later.

The president of the largest steel company—Charles Schwab lived on borrowed money the last five years of his life and died "broke."

The utility operator—Samuel Insull, died virtually in exile.

The greatest wheat speculator—Arthur Patton, died abroad, insolvent.

The president of the New York Stock Exchange, Richard Whitney, had served a term in Sing Sing Prison.

The member of the President's Cabinet—Albert Fall, was pardoned from prison so he could die at home.

The greatest "bear" in Wall Street—Jesse Livermore, committed suicide.

The president of the Bank of International Settlements—Leon Frazier, committed suicide.

The head of the world's greatest monopoly—Ivan Kreuger, committed suicide.

All these men had learned how to make money but not one of them had learned how to live.

—St. John's, Sharon, Pa.

#### QUESTIONS FOR DISCUSSION

1. Was Jesus the first to announce this Beatitude?
2. What is the best way to discover just what our Lord meant by the word "meek"?
3. Mention two ways in which a person can actually "inherit the earth."
4. How can you, personally, "inherit the earth"?
5. Comment on Peter's question and Jesus' answer.



ligious thought of the modern world, he will have to take full account of those brief forty years which did more to change religious thinking in the English-speaking world than any other similar period since the Reformation.

**Restoring Worship.** By Clarice Bowman. Abingdon-Cokesbury Press. \$2.50.

Of special value to those interested in religious education, the book expresses the importance of worship. We are beginning to see how important it is, not only for the sake of later adult worship, but in the total life of the church.

**In Journeyings Often.** By John S. Moyes. Oxford. \$1.75.

An interesting and well-illustrated account of Bishop Moyes's journeys to England, Europe, and America, in connection with Lambeth and the Amsterdam Conference. He was an interesting and understanding guest!

**Church Lobbying in the Nation's Capital.** By Luke Ebersole. Macmillan. \$2.75.

A factual survey of immense importance for those who would like to understand why "Washington" holds some of its views and attitudes. It is quite a mistake to assume that there is no church lobby! Under the circumstances, there probably must be one, and it ought to be a better one.

**Aristeas to Philocrates.** Edited and Translated by Moses Hadas. Harper. \$4.00.

The second volume to appear in the great new series of Jewish Apocryphal Literature, being published under the auspices of Dropsie College. The

Greek text is printed on the left-hand page, and English translation on the right. The distinctive feature of this edition is not only its scholarship, but also the fact that it is from the Jewish point of view.

**The Christian Mysteries.** By Bede Frost. Morehouse-Gorham. \$2.55.

Taking "mystery" in a modern and quasi-scientific sense, the author insists that the Christian doctrines are beyond our full comprehension. Nevertheless, much can be known about them—and the church teaches us both to believe and to understand. But of course the word "mystery" meant something very different in the New Testament and in the early church from what it does in modern science and psychology.

#### BOOKS RECEIVED

**The Secret of God.** By Robert D. Hershey. Muhlenberg Press. \$1.75.

Fourteen vigorous sermons by one of the younger preachers of the United Lutheran Church.

**The Dazzling Darkness.** "An Essay on the Experience of Prayer." By Guy Bowden. Longmans, Green. \$2.00.

The author is not only familiar with the method of prayer, but has ability to make it real to other persons.

**Children of Galilee.** By Lydia S. Elliott. Morehouse-Gorham. \$1.50.

An imaginative story book for children, describing the people who lived in Galilee in the days of our Lord.

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# NEWS OF CHURCHES OVERSEAS

## NORTH INDIA CHURCHES DISCUSS MERGER

Representatives of four Churches in North India have reached a "basis of negotiation" in merger talks held at Trivandrim, aimed at a United Church of North India. Further talks will be held in March between representatives of the Anglican, Methodist of Southern Asia, British Methodist and United Church of Northern India. Hope is also expressed that the Baptists, who have two observers at the conference, will join officially in the March discussions.

## GERMAN CHURCH SERVES PEACE

The Berlin and Brandenburg Evangelical synod unanimously rejected a demand by East Berlin authorities that its headquarters be moved to the Soviet sector, though it did so in conciliatory terms. It stated that the Church intends to hold sessions alternately in the western and eastern areas, as does the council of the Church. The reply stated that "the Church is aware of the special obligation to help achieve mutual understanding between men in both areas and to overcome hate and mistrust, doing everything possible to serve peace."

## DISCONTENT REPORTED IN SOUTH INDIA CHURCH

Whether or not there is discontent in the Church of South India will be revealed shortly since 14 diocesan synods are meeting this spring. Those who say "all is not well" with the Church, the result of a union of Anglicans, Congregational, Methodist, Presbyterian, and Reformed, say the discontent is based on (1) reluctance

of the Church of England to recognize the validity of its orders and to establish full communion; (2) slowness of the old component denominations to submerge their different practices and forms of worship; (3) the office of bishop fails to satisfy the proponents of either the episcopal or the free Church system.

## RUMORS OF CURIA REFORMS ARE AGAIN RIFE

The Pope is said to be planning a widespread reform of the Curia, governing body of the R. C. Church, which will greatly reduce the number of cardinals living permanently in Rome. One of the changes most likely to be made would be to increase the number of cardinals from 70 to 100 on the ground there is an increasing need for

cardinals outside Europe. It was also reported in the newspapers last week that the man the Pope hopes will succeed him is not yet a cardinal.

## WARSAW ARCHBISHOP MEETS WITH BIERUT

Archbishop Stefan Wysunski of Warsaw, primate of the R. C. Church in Poland, recently had a meeting with President Bierut to discuss "all matters relating to the state and the Roman Catholic Church in Poland." Newspapers have revealed no details of what transpired.

## REFORM MOVEMENT IN CHINA

Leaders of the Peoples government of China are urging religious leaders, both Protestant and Catholic, to join the Christian reform movement. The Peiping radio recently claimed that 100,000 Christians in China have so far signed a manifesto demanding "severing relations with foreign imperialists"

## Four New Books for Lent

### "WERE YOU THERE"

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NASH K. BURGER, New York Times Book Review, says: "The Temple of God's Wounds is an unusual devotional book that may well take its place among the enduring religious books of our time. In it the basic principles of Christian mysticism and meditation are presented in the form of a remarkable spiritual adventure recounted by the individual who experienced it."

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### DUTIES OF A CHURCHMAN

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Regular Communion, Attendance at Public Worship, Fasting, Dues and Alms, Marriage Laws, A Quiet Conscience are the titles of the chapters in the Dacre Press Book for Lent. The book is addressed to laymen of the Church of England everywhere. The clergy will want to read it themselves and to recommend it to the laity.

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### "MOTHER SAID SO"

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and urging the development of national, autonomous Churches in China. The radio stresses the alleged participation of Catholics in the movement. Shih Ming-Liang, acting bishop of Chungking, is reported to have called on the 3,000 Catholics in his diocese to join the movement, and 1,025 in the city are reported to have signed the manifesto.

#### JOHANNES SMEMO HEADS CHURCH IN NORWAY

Bishop Johannes Smemo of Agder has been named by the government to head the state Lutheran Church. He becomes the Bishop of Oslo, succeeding Bishop Euvind Berggrav, one of the presidents of the World Council of Churches, who recently resigned for reasons of health. The son of a railroad worker, he was sent to a concentration camp during the German occupation where he became noted for devotion to the spiritual needs of his fellow inmates.

#### YUGOSLAV PAPER ASSAILS VATICAN OFFICIAL

Charges are made by Belgrade newspapers that Monsignor Silvio Oddi, charge d'affaires of the papal nunciature, has been deliberately trying to "worsen" relations between the R.C. Church and the government of Yugoslavia. His reports are said to have resulted in Vatican "sanctions" against priests who collaborate with the government, and have resulted in "false propaganda concerning religious persecutions in Yugoslavia."

#### OVERSEAS SPEAKERS FOR CHURCH PEACE UNION

Amiya Chakravarty, adviser to the Indian delegation to the UN, and Martin C. D'Arcy, S.J., lecturer at Oxford University, are featured speakers at a seminar on "Religious Faith and a Just World Order" which opened February 6th in New York under the auspices of the Church Peace Union. Other speakers at the seminars which will be held on successive Tuesday afternoons, are Prof. Ralph Barton Perry, prof. emeritus in philosophy at Harvard; Hans Simons, head of the New School; Samuel Guy Inman, author and lecturer in inter-American affairs. A. William Loos, educational director of the Union, said that the seminars would aim to discuss "as realistically as possible the world situation that confronts us, with special reference to making moral ideals relevant to global problems."

#### PHILIPPINE PROTESTANTS OUTLINE PROGRAM

Preparation of materials to expose Communism and to provide preachers with material for anti-communist sermons were planned at a conference of 100 Protestant leaders of the Philip-

pinos, meeting at Manila. It was also urged that a worker be placed in the field to cultivate ties with labor organizations, and that information be gathered on poverty, landlordism and dissident movements so as to develop a program of activities embodying "a constructive alternative to Communism."

Leading the conference was Prof. John C. Bennett of Union Seminary, New York, now on a tour of Asiatic countries. He told the delegates that they should seek to provide the people with a better acquaintance with western capitalism than is afforded by Communist propaganda. "Little is known," he said, "concerning the advances made under capitalism in the United States during the past two decades," and he stressed particularly the advances made by labor, achievements under social security, the responsibility taken by government in preventing

unemployment, the rise in the standard of living.

## Oxford Books

### The Bible from Within

By A. G. HEBERT, D.D., *House of the Sacred Mission, Kelham, England*. The Scriptures take on deeper meaning when read in the light of the times in which their writers addressed the Word to men of their own day. Dividing Biblical history into periods, Dr. Hebert shows how clear even the most difficult passages in the Bible become when viewed from *within*, in the spirit of their historical contemporaries. \$2.25

### Enthusiasm

By THE RT. REV. MSGR. R. A. KNOX, Ph.D., *Honorary Fellow of Trinity College, Oxford*. This important new work traces the history of "enthusiasm" from its early manifestations down to the 19th century, with special emphasis on the hitherto obscure history of the 17th and 18th centuries. "His are shrewd, penetrating appraisals."—*America*. \$6.00

### The Words of Life

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# BACKFIRE

DON FRANK FENN

Rector, St. Michael & All Angels,  
Baltimore

I hate controversies in the Church and so I have tried through the years of my ministry to bring to bear whatever influence I may have quietly and without fanfare. The result has been, by and large, that no attention has been paid by those with whom I have corresponded, for they seem to think I am alone in my convictions.

I now write about two of a number of matters that greatly disturb thousands of our communicants and hundreds of our clergy; all of which ought to be grouped under the head of our distress because our leaders in the House of Bishops do not seem to have the courage to take a stand. At the last meeting of the House, they passed a very high sounding resolution about gambling in parishes, in an area where they have no power, save moral suasion, for they cannot reach into the parishes thus, but they adopt an unanimous and meaningless resolution in response to a petition asking that they take a stand on the action of a few of their brethren who have violated the Constitution, Canons and the rubrics of the Book of Common Prayer of the Church, in the name of the cause of "unity" with utter disregard for the inevitable disunity that such unchecked action will bring within the Church. I refer to the two cases known to us when bishops invited ministers not in our orders to participate in the laying on of hands, at the ordination of priests, and the other when ministers, not in our orders were invited to take part in a celebration of the holy communion. I am aware of all the arguments that have been advanced, to show that the laws of the Church and the rubrics may be so interpreted as to justify these actions, but the members of the House of Bishops know well what the all but universal acceptance of their meaning is, and it is not that ministers who have not "had Episcopal consecration or ordination" shall perform the functions of bishops, priests and deacons in this Church, included among which are participation in the service of the holy communion and in the laying on of hands in the ordination to the priesthood.

It seems to me that the House of Bishops should have had the courage to say either "we wish to wink at these questionable practices because of our overwhelming sense of charity" or they should have said for the sake of the Church "such practices are in violation of the laws of the Church and indeed of love, and we advise all of our brethren, most lovingly

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that they should cease among us."

The second thing about which I write is the unconstitutional action initiated in the House of Bishops and concurred in by the House of Deputies at the last General Convention in authorizing the use of intinction in the Church, by plain resolution. I pointed out this error in the House of Deputies, but I am sure that the majority of the Deputies who were attending their first Convention, and an unusually large number were present for the first time, did not understand the point. I am sure that the Church wants intinction authorized, but my point is that there is a constitutional procedure provided for authorizing it which was ignored by General Convention. The method of the administration of the holy communion is carefully spelled out in the rubrics of the Book of Common Prayer. Any alteration of that method is an alteration of this rubric, and that is an alteration of the Book of Common Prayer. The constitution of the Church provides that such alteration can only be done by the action of one General Convention which action is certified to the several dioceses, and, after three years, the matter must be voted upon again and passed by the House of Bishops by a constitutional majority, and by the House of Deputies voting by orders. The action of the last Convention was unlawful and dangerous because, if we do not correct this unlawful act other people in the Church will try to legalize their particular desires by the same "short cut" of altering the Book of Common Prayer, and the Church will find itself doing things it will regret.

Any change in the constitution of the Church or the Prayer Book should be made with great deliberation and this the Church insures by her own constitution. Now, all of this I wrote many months ago to the Presiding Bishop and he courteously wrote and said he must take canonical and legal advice. He then became ill to our great regret and so in deference to him, I did nothing further until he had recovered. Upon his recovery I renewed my protest and he rightly pointed out that he alone had no power to pass judgment, but he did believe that there was a point and suggested that I address my protest to the House of Bishops. This I did through the secretary of that House.

The Presiding Bishop has written me most courteously expressing his regret that this matter was not presented at the last meeting and has assured me that he will understand my appeal to the Church, in order to reopen this matter, so that we may follow the provisions so carefully spelled out in our constitution.

I am sure that we are travelling a very dangerous path and I believe

that people who care for the peace and order of the Church, should let their bishops know that they desire their leaders to obey the constitution, canons, and the discipline of the Book of Common Prayer and also that they wish the House of Bishops, where the unconstitutional action regarding intinction originated, to correct that error at the two following Conventions, by complying with the constitutional provisions for the alteration of the Book of Common Prayer.

I am sure that unless we have courageous leadership all along the line from our bishops, the mission of the Church in this small portion of the Church, will fail because people will not wish to give for the propagation of a form of Christianity which cannot discipline itself by observing its own regulations, set forth plainly for all to read.

CHARLES G. HAMILTON  
Clergyman of Aberdeen, Texas

The professional optimist who thinks the Episcopal Church is growing fails to note that all of the 55,000 who are buried each year are there to stay, which certainly cannot be said of the 85,000 who are confirmed.



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